**“The Catholic Religion of the Natural Man” The Present Truth, 12, 45.**

E. J. Waggoner

When the Spaniards, under Cortes, penetrated Mexico, when the New World was new indeed and strange to the Old, they were not more amazed at the wealth and splendor of the ancient civilisation of the Aztecs than at the religion which was practised there. {PTUK November 5, 1896, p. 705.1}

The priests who accompanied the expedition (in order that the papal religion might win the souls of the barbarians while the arms of Spain were winning their possessions) were at loss how to account for the striking similarity to their own rites and doctrines which the Aztec religion bore. {PTUK November 5, 1896, p. 705.2}

The Sign of the Cross .-“They could not suppress their wonder,” says Prescott, the historian of the Spanish conquest, “as they beheld the Cross, the sacred emblems of their own faith, raised as an object of worship and the temples of Anahuac. They met with it in various places, and the image of a cross may be seen at this day, sculptured in bas relief, on the walls of one of the buildings of Palenque.” {PTUK November 5, 1896, p. 705.3}

Sacerdotal Order .-“The sacerdotal order was very numerous; as may be inferred from the statement that five thousand priests were, in some way or other, attached to the principal temple in the capital.” Whilst in attendance at the temple “they lived in all the stern severity of conventual discipline. Thrice during the day, and once at night, they were called to prayers. They were frequent in their ablutions and vigils, and mortified the flesh by fasting and cruel penance-drawing blood from their bodies by flagellation.” {PTUK November 5, 1896, p. 705.4}

Confession and Absolution .-“It is remarkable that they administered the rights of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic Church.” The priestly caste by this means held the people in their power as fully as the priests of modern Rome or those of ancient Egypt and Babylon. By a few drops of water sprinkled upon an infant it was supposed to be regenerated from all traces of original sin, and there was a celebration resembling the Catholic mystery of the Eucharist. {PTUK November 5, 1896, p. 705.5}

Clerical Education .-The priests controlled the educational policy, and at an early age children were brought into the schools within the temple enclosure, and trained in the mysteries of religion and the sciences of the period. “Such was the crafty policy of the Mexican priests, who, by reserving to themselves the business of instruction, were enabled to mould the young and plastic mind according to their own will, and to train it early to implicit reverence for religion and its ministers.” Thus they exalted themselves and made the people willingly subject to a priestly caste. {PTUK November 5, 1896, p. 705.6}

A Catholic Paganism .-These and other features might well amaze the superstitious Catholic missionaries, who did not know that paganism is the Catholic religion of the natural man, and that from the cradle of the race in the East the religion of apostasy had spread into all the earth by the migrations of the human family after the dispersion of Babel. {PTUK November 5, 1896, p. 705.7}

An Oriental Religion .-The religion of the Aztecs was not similar to that of the Romanist because-as some of the early chroniclers were inclined to believe-the devil had copied the rites of Rome in building up the gorgeous system of the Mexicans. It was because the Roman corruptions came from the same place as the Mexican-the East. The Spanish “were not aware,” says Prescott, “that the cross was a symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism [after the Catholic form], or practise by pagan nations, on whom the light of Christianity had never shown.” {PTUK November 5, 1896, p. 705.8}

Natural Religion .-Natural religion is a religion of all the world outside of Christ. It is expressed in many ways, but the central thought in it is self-salvation, and the systematisation of this religion inevitably leads to the exaltation of a priestly caste whose business it is to save men and whose power to do so comes from the consent and authorisation of their fellows. This built up the sacerdotal system which Babylon of old, as the first of the great cities after the deluge, passed on to all nations. Along with priestcraft came the worship of the forces of nature, the sun and moon, and all the host of heaven. Instead of worshipping the God who made all that he saw, a foolish man did not like to retain God in his knowledge, and so he worshipped the creature more than the Creator. Instead of keeping the Sabbath, which God gave the race as the memorial of His power as Creator and as a sign of His salvation, in order that men might keep Him in their knowledge, the natural man, to suit his self-appointed natural religion, substituted for it festival days dedicated to the gods of his own imaginings, chief of which was the sun. {PTUK November 5, 1896, p. 705.9}

**“The Catholic Religion of the Natural Man” The Present Truth, 12, 45.**

E. J. Waggoner

Making of the Papal Religion .-Repeatedly God warned Israel against this religion of apostasy, as practised by their heathen neighbors. They failed because they became corrupted by it. The apostle says the story of their failure was written in order that the early church, and all believers, might profit by it. But the predicted “falling away” came, and as Cardinal Newman acknowledges, and the fathers of the Catholic Church in the third and fourth centuries adapted “the very instruments and appendages” of the heathen religions in order to win the people to the Church. Thus Romanism took on many points of similarity to the Mithraic worship of the Orient. The Aztecs of Mexico had preserved many of the traditions of the East, and the story of their origin clearly indicated that their fathers migrated from Asia and came down through the great North-west, planting in sunny Mexico a civilisation resembling that of Egypt and Babylon in many features other than those of religion, already mentioned. So it was that the Roman Catholic missionaries found the subjects of Montezuma caricaturing the Roman ritual. Later they tried to believe that the similarity was Divinely ordered to facilitate the conversion of the natives. The religion of the modern Mexican Indian is full of the old superstition, and in out-of-the-way places the priests have sometimes found those nominally under their spiritual charge showing regard to images of heathen gods. Most natives, however, have accepted the crucifix and images of the saints as efficient substitutes for the gods of their fathers. {PTUK November 5, 1896, p. 706.1}

**“Japanisation of Christianity” The Present Truth, 12, 45.**

E. J. Waggoner

An interview relating, in one of the daily papers, the impressions of a traveller in Japan makes the interviewed speak as follows, in answer to questions:- {PTUK November 5, 1896, p. 706.2}

“What I most studied in Japan was the mission question; but the Christianisation of Japan can, perhaps, best be described as the Japanisation of Christianity. The Japanese are essentially a light-minded and Atheistic people, and adapt religion to suit their own ideas. The Romish section of the mission, here as elsewhere, is undoubtedly strongest; what catches the people so with the priests is their whole-hearted zeal for their work. One of the most popular men in Japan is Bishop Nicolai, of the Greek Church. He is a splendid fellow. He is commonly known as the ‘Apostle of Japan.’” {PTUK November 5, 1896, p. 706.3}

“Are the Nonconformists doing much?” {PTUK November 5, 1896, p. 706.4}

“Yes, they are doing a good deal; but they are much disliked. It seems to me that the hatred in which these well-meaning people are held is an ever-increasing one. Every Englishman with whom you discuss this subject only adds to the cry against them; but in all fairness I must add that my own experience does not explain the attitude adopted towards them. As a rule they belong to an inferior class of people, and possess but little tact, notably their women, and so there is bitter animosity against them, especially on the part of their fellow-countrymen.” {PTUK November 5, 1896, p. 706.5}

The gentleman who is giving expression to these views is a travelled and well informed man,-himself a writer of experience. More than that, he is not alone in holding them,-similar opinions have been expressed before by others. His description of the acceptance of the Christian religion in Japan as the “Japanisation of Christianity,” is no doubt in great measure as truthful as it is pithy and suggestive. The same thing is immeasurably true everywhere where intelligent men adopt Christianity as a good social, political, or business policy, in order to make it subserve to their own interests. In that sense it is just as true that Italy has Romanised Christianity, and that England has Anglicised Christianity. Wherever religion is so treated it will be popular, and those who preach such a religion always be acceptable, both personally and in their teachings, to the world at large, whether there world be that of Japan or of England. But this is not religion pure and undefiled. It is not the religion of God, but the religion of humanity. This is what Christianity becomes when it is Japanised, Germanised, Anglicised, or Latinised. {PTUK November 5, 1896, p. 706.6}

It may be that the last paragraph of the quotation is also true in both particulars. If the first be so, that a large and active body of well-meaning missionaries are held in hatred by their fellow-countrymen, it is a serious charge against those who hate these well-meaning Christian workers. That they belong to what may, from one point of view, be called “an inferior class,” is not a sufficient reason why they should be hated. That they do not possess as much tact as could be desired is not in itself, either, good cause for hatred. Peter was a plain, blunt man, and on several recorded occasions showed great lack of tact. If Peter were to-day missionary in Japan, would these people hold him in ever-increasing hatred. Peter was a Nonconformist, and was hated. The same things, it is evident, would be true of him to-day. What then is the conclusion? If a well-meaning man, who was a follower of Christ, but one who lacked in some degree tact and discretion, was hated then, it is quite possible that such a man may be hated now. It looks somewhat as if it were so. If it is so, where lies the greatest fault, and the chief blame? Upon the well-meaning Christian who lacks tact, or upon the man who thinks he possesses tact, but shows his lack of it by hating an innocent, well-meaning, self-sacrificing Christian man, and thus proving himself unchristian? {PTUK November 5, 1896, p. 706.7}

**“Heart-Obedience” The Present Truth, 12, 45.**

E. J. Waggoner

The Pharisees were very scrupulous observers of the law. That is, they professed to be. But their observance of it was only outward. They did nothing that men could see that was wrong; but they did not hesitate to do any evil, provided nobody could find it out. The Saviour said of them, “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” Matthew 23:27, 28. {PTUK November 5, 1896, p. 706.8}

Therefore when Christ said, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven,” He meant that the righteousness which is only on the outside is worthless. They that do the commandments of God will have right to the tree of life, and shall enter into the gates into the city of God, the New Jerusalem. Revelation 22:14. But they who only outwardly appear to be righteous, cannot in any case enter there. This shows that the keeping of the commandments is an affair of the heart and the life, and not one of mere form. {PTUK November 5, 1896, p. 706.9}

**“The Promises to Israel. Object Teaching” The Present Truth, 12, 45.**

E. J. Waggoner

God deals with us as with children, and teaches us by object lessons. By the things that we can see, He teaches us the things that mortal eye cannot see. So in the water that flowed from the rock, and in the water and the blood which flowed from the side of Christ, we learn the reality of the life that Christ gives those who believe on Him. Spiritual things are not imaginary, but real. The people in the desert could know that the water that refreshed their bodies came direct from Christ, and from that they could know that He can actually give life. They could not know how, but that was not necessary. It was sufficient for them to know the fact. {PTUK November 5, 1896, p. 707.1}

If we believe the Word, we may know that we drink as directly from Christ as did the Israelites in the wilderness. He made the heaven, and the earth, and the sea, and the fountains of water. “In Him all things consist.” The water which we drink, coming forth from the ground, is as truly from Him as that which gushed from the rock in Horeb. “He layeth up the depth in storehouses.” Psalm 33:7. {PTUK November 5, 1896, p. 707.2}

People speak of the water on the earth as a “natural product,” almost with the thought that it is self-existent. The falling rain and the flowing spring are referred to “natural causes.” Convenient terms are these to avoid giving God the glory. Stand by a stream of clear, sparkling water as it rushes on its way from its birthplace in the mountains. It is ever changing, yet ever the same. Unceasing in its flow, why does it not exhaust the supply? Is there a reservoir of infinite capacity in the heart of the earth, that enables the brook to “go on for ever,” without ever diminishing the quantity. Is there not something marvelous about that constant flow? “Oh no,” says the man who knows it all, “it is a very simple matter; the water on the earth’s surface is drawn up to the clouds, and these give rain which keeps the supply constantly good.” But who causes the rain? “The Lord is the true God, He is the living God, and an everlasting King;...when He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth.” Jeremiah 10:10-13. He is the “living God” and the operations of “nature” are but manifestations of His ceaseless activity. {PTUK November 5, 1896, p. 707.3}

No doubt the Israelites in the desert soon ceased to look upon the flow of water from the rock as miraculous. No doubt many of them never, even at the first, gave a single thought to it, save that it afforded a supply for their thirst. But as it flowed on year after year, and became a familiar thing, the wonder of it diminished, and at last ceased altogether. Children were born, to whom it was as though it always had been; to them it seemed but a product of “natural causes” as do the springs which we may now see coming from the earth; and so the Great Source was forgotten, even as He is now. {PTUK November 5, 1896, p. 707.4}

Be assured that those who credit everything to “Nature,” and who do not acknowledge and glorify God as the immediate source of all earthly gifts, would do the same in heaven, if they were admitted to that place. To them the river of life eternally flowing from the throne of God, would be but “one of the phenomena of nature.” They did not see it begin to flow and they would look upon it as a matter of course, and would not glorify God for it. The man who does not recognise and acknowledge God in His works in this world, would be as unmindful of Him in the world to come. The praise to God that will come from the lips of the redeemed in eternity will be but the full chorus of the song whose first strains they practiced on earth. {PTUK November 5, 1896, p. 707.5}

**ACKNOWLEDGING GOD**

“In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3:6. When God directs a man’s ways they are all perfect; even as God’s own ways. “What man is he that feareth the Lord? him shall he teach in the way that He shall choose.” The man who sees and acknowledges God in all His works, and who in everything gives thanks, will live a righteous life. {PTUK November 5, 1896, p. 707.6}

Take the gift of water, which we are continually using. If as often as we need water we thought of God as the provider of it, and as often as we saw it or used it we thought of Christ as the giver of the water of life, and remembered that in that water we receive His own life, what would be the result?-Simply this, that our lives would be continually subject to His control. Acknowledging that our life comes from Him, we should realise that He alone has the right to order it; and we should allow Him to live His own life in us. Thus we should drink in righteousness. For us truth would spring out of the earth, and righteousness look down from heaven. Psalm 85:11. Even the skies would “pour down righteousness.” Isaiah 45:8. {PTUK November 5, 1896, p. 707.7}

This acknowledgment of God in all our ways would keep us from selfish pride, and from boastful trust in our own “natural abilities.” We should continually heed the words, “Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” This would keep us in the right way, for the promise is, “The meek will He guide in judgment; and the meek will He teach His way.” Psalm 25:9. Instead of our own weak, foolish wisdom, we should have the wisdom of God to guide us. {PTUK November 5, 1896, p. 707.8}

We learn the same truth by looking at the opposite side. Men became degraded heathen simply through not acknowledging God as He is revealed in “the things that are made.” For the gross darkness into which they fell there is no excuse, “because that when they knew God, they glorified Him not as God, neither were thankful; but became vain they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [a mind void of judgment], to do those things which are not convenient; being filled with all unrighteousness,” etc. Romans 1:21-23, 28, 29. {PTUK November 5, 1896, p. 708.1}

Even so it was with the Israelites, who were in a most wonderful manner permitted to see some of God’s wonderful works, but who did not acknowledge Him in them. “They made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.” Acts 7:40. “Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea.” Psalm 106:20-22. {PTUK November 5, 1896, p. 708.2}

But this need not have been; it need not be now. God was bringing the children of Israel to plant them in the mountain of His own inheritance, in the place which He had made for Himself to dwell in, the Sanctuary, which His hands had established; and while they were on the way He would have them partake of the delights of that place. So He gave them water direct from Himself, to show them that by faith they could even then approach His throne, and drink the water of life that flows from it. {PTUK November 5, 1896, p. 708.3}

The same lesson is for us. God does not wish us to wait until immortality is bestowed upon us before we can share the joys of the heavenly city. By the blood of Christ we have boldness to enter even into the Most Holy place of His sanctuary. We are invited to come boldly to His throne of grace to find mercy. His grace, or favour, is life, and it flows in a living stream. Surely, since we are permitted to come to the throne of God, whence the river of life flows, there is nothing to hinder our drinking of it, especially when He offers it freely. Revelation 22:17. {PTUK November 5, 1896, p. 708.4}

“Blessed are they that dwell in Thy house; they will be still praising Thee.” Psalm 84:4. If in the things that we see we learn of the things that are unseen; if we behold and acknowledge God in all His works and in all our ways, we shall indeed, even on this earth, be dwelling in God’s immediate presence, and will be continually praising Him, even as do the angels in heaven. {PTUK November 5, 1896, p. 708.5}

“Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright; He is my Rock, and there is no unrighteousness in Him.” Psalm 92:13-15. “How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light.” Psalm 36:7-9. {PTUK November 5, 1896, p. 708.6}

**EDEN HERE BELOW**

Mark that expression, “Thou shalt make them drink of the river of Thy pleasures.” The Hebrew word rendered “pleasure” is Eden. Eden means pleasure, or delight. The garden of Eden is the garden of delight. So the text really says that those who dwell in the secret place of God, abiding under the shadow of the Almighty, shall be abundantly satisfied with the fatness of His house, and shall drink of the river of Eden, which is the living river of God. {PTUK November 5, 1896, p. 708.7}

This is the portion of believers even now; and we may know it as surely as the Israelites drank water from the rock or we live day by day from the bounties of His hand. Even now by faith we may refresh our souls by drinking from the river of the water of life, and eating of “the hidden manna.” We may eat and drink righteousness by eating and drinking the flesh and blood of the Son of God. {PTUK November 5, 1896, p. 708.8}

*“River of God, I greet thee,  
Not now afar, but near;  
My soul to thy still waters  
Hastes in its thirstings here;  
Holy River,  
Let me ever  
Drink of only thee.” {PTUK November 5, 1896, p. 708.9}*

**“RIVERS OF LIVING WATER”**

But God blesses men only that they may in turn be a blessing to others. To Abraham God said, “I will bless thee, and make thy name great; and thou shalt be a blessing;” and even so it is to be with all his seed. So we read again the words of Christ, which may be fulfilled to us today and every day if we but believe them:- {PTUK November 5, 1896, p. 708.10}

“If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive.” John 7:37-39. {PTUK November 5, 1896, p. 708.11}

As Christ was the temple of God, and His heart God’s throne, so we are the temples of God, that He should dwell in us. But God cannot be confined. The Holy Spirit cannot be hermetically sealed up in the heart. If He is there His glory will shine forth. If the water of life is in the soul it will flow out to others. As God was in Christ reconciling the world unto Himself, so He takes up His abode in His true believers, putting into them the word of reconciliation, making them His representatives in Christ’s stead to reconcile men to Himself. To His adopted sons is the wonderful privilege given of sharing the work of His only begotten Son. Like Him they may also become ministers of the Spirit; not merely ministers sent forth by the Spirit, but those who shall minister the Spirit. Thus as we become the dwelling-places of God, to reproduce Christ again before the world, and living streams flow from us to refresh the faint and weary, heaven is revealed on earth. {PTUK November 5, 1896, p. 708.12}

This is the lesson that God wished the Israelites to learn at the waters of Meribah, and it is what He is still patiently endeavouring to teach us, even though we like them have murmured and rebelled. Shall we not learn it now? “Happy is the people that is in such a case; yea, happy is the people whose God is the Lord.” {PTUK November 5, 1896, p. 708.13}

**“Christian Nations” The Present Truth, 12, 45.**

E. J. Waggoner

The loud professions that most of the great civilised nations make of Christian character leads non-professing peoples to judge Christianity by what they see in the history of these powers. Of course it is a mistake; but it is not an unnatural error, as in religious circles the term Christian nation is so commonly used. It is a symptom of the almost total loss of knowledge of what Christianity is which has come about by neglect of the means by which Christ may be known. Christianity means the life of Jesus Christ, nor will there be any such thing as a Christian nation until the nations of them which are saved walked in the light of the City of God. {PTUK November 5, 1896, p. 710.1}

A truly Christian nation would be one in which the people were Christians, and there would be no military, no fighting, and when a slight was offered or an attack made it would be met just as Jesus Christ met such things. Needless to say, no nation to-day exists which has the slightest claim to the title, and to use the name of Christ to cover the policy of the nations of this world is to use the sacred name in vain. {PTUK November 5, 1896, p. 710.2}

It is often and truly said that no nation could exist if it acted according to these Christian principles. Of course it could not, and the fact that the very existence of all the nations depends upon the transgression of the principles which Christ laid down for His disciples shows that Christians must necessarily live apart from all the strife and hatreds animating those whose citizenship is in this world alone. The Christian is subject to all government, wherever he is, for he is not a fighter, and does not resist even the evil and the froward. He knows that the only reason why God restrains the national rivalries and race hatred from causing the nations to destroy one another is that the Gospel may reach all and save some. Absolute subjection to Christ and law of His kingdom solves every problem as to duty toward God and man. {PTUK November 5, 1896, p. 710.3}

**“The Denunciation of the Pharisees” The Present Truth, 12, 45.**

E. J. Waggoner

Throughout all His ministry on earth Christ was so mild and gentle in His dealings with the people that the terrible outburst of denunciations, recorded in the twenty-third chapter of Matthew, is more markedly intense and striking from the contrast. Yet, notwithstanding the character of that which He was about to say, He began with a plea for the respect and submission due to the scribes and Pharisees, as rulers, and a statement of the honourable position which they held, and to which all were to render fit respect. “The scribes and the Pharisees sit in Moses’ seat; all therefore whatsoever they bid you observe, that observe and do.” {PTUK November 5, 1896, p. 710.4}

But He warned the people against copying their proud and vainglorious ways, against assuming the vice-regency, which was His, and against acknowledging the supreme authority of any man in the place of the Father: “But be ye not called Rabbi, for One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for One is your Father, which is in heaven. Neither be ye called masters; for One is your Master, even Christ.” So important is this thought that He enforces it upon them in the virtual repetition of the last sentence, and then comments further in the two following verses. “But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” {PTUK November 5, 1896, p. 710.5}

Then opens that awful denunciation of the scribes and Pharisees,-the “Woe unto you,” eight times repeated, with gathering force and intensity at each repetition. “Woe unto you, scribes and Pharisees, hypocrites!” “Woe unto you, ye blind guides!” The list of their crimes, and the awful indictment culminates with the words which should have been startling indeed to them, “Verily I say unto you, All these things shall come upon this generation.” {PTUK November 5, 1896, p. 710.6}

And He stretched out His arms and broke forth into that tender, heartbreaking expostulation, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” And then the forecast of the fate of the city-“Behold your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.” This chapter is an epitome of the dark tragedy of human weakness and sin, and of Divine wrath and tenderness. {PTUK November 5, 1896, p. 710.7}

**“Items of Interest” The Present Truth, 12, 45.**

E. J. Waggoner

-The number of families in the United Kingdom is just over 7,700,000. {PTUK November 5, 1896, p. 718.1}

-To run the railways of the world costs weekly the sum of ?110,000,000. {PTUK November 5, 1896, p. 718.2}

-This year’s wheat crop in the United States is 470,000,000 bushel’s against 460,000,000 last year. {PTUK November 5, 1896, p. 718.3}

-Spain’s difficulties were added to last week by another small rising in the Sulu Archipelago, near Manila. {PTUK November 5, 1896, p. 718.4}

-The population of the world averages 109 women to every hundred men. Eight-ninths of the sudden deaths are those of males. {PTUK November 5, 1896, p. 718.5}

-There are about 40,000 Welsh in London, and twenty Nonconformist chapels devoted to worship in the vernacular. {PTUK November 5, 1896, p. 718.6}

-The missionary ship Dayspring has been wrecked on a rock to the north of New Caledonia. Ten of her crew, it is believed, have been lost. {PTUK November 5, 1896, p. 718.7}

-The situation in north-western India increases in gravity, and the scarcity of food is already being felt in parts. Relief works have been started. {PTUK November 5, 1896, p. 718.8}

-The music halls of London give employment to between four and five thousand persons nightly. These receive in weekly salaries not less than ?10,000. {PTUK November 5, 1896, p. 718.9}

-A boat leaving Regent’s Canal, in London, can travel by canal to Kendal in Westmoreland. This town is 251 miles distant from London by rail, but by canal it is over 900 miles. {PTUK November 5, 1896, p. 718.10}

-Bread has gone up everywhere in England because of the rise in American wheat. The famine in India, and crop failures in Australian wheat districts accounts for the rise. {PTUK November 5, 1896, p. 718.11}

-A comparison of sunshine statistics of European countries shows that Spain heads the list with 3,000 hours of sunshine in the year; Italy, 2,800; Germany, 1,700; and England, 1,400. {PTUK November 5, 1896, p. 718.12}

-By means of telephonic communication the sound of a marching political procession, and the shouts of the people in Chicago was transmitted to many different cities throughout the United States, and heard from New York to San Francisco. {PTUK November 5, 1896, p. 718.13}

-The inmates of Lambeth workhouse have consumed tobacco the past year to the value of ?290 5s. 10d. Six hundred and twenty-six persons are in receipt of their regular rations of tobacco. Besides this, forty old women receive their allowance of snuff. {PTUK November 5, 1896, p. 718.14}

-A general strike among dock workers is contemplated by the Dockers’ Union, and it may turn out to be international, as special efforts have been made to bring Continental and American workers up to the organisation of the British unions. The prices in the sea-carrying trade are said to have risen very materially, and the dockers demand a share in the increased prosperity. {PTUK November 5, 1896, p. 718.15}

**“Back Page” The Present Truth, 12, 45.**

E. J. Waggoner

The Victorious, just completed at Chatham, has cost, in round numbers, one million sterling. The sum is nearly equal to the amount the churches in the entire country spent per year for foreign missions. {PTUK November 5, 1896, p. 720.1}

Bishop Tugwell, who has recently returned to England from West Africa, reports the drink traffic is flowing in like the tide. Last year the value of the spirits imported into Lagos rose from ?1,250,000 to nearly ?2,000,000. Three hundred miles inland the natives can buy gin at a half-crown per bottle. {PTUK November 5, 1896, p. 720.2}

The Bible Institute in Constantinople closed last month, after several weeks profitable study and consultation amongst the workers. Amidst the trouble that has fallen upon Turkey, God’s overruling providence has signally wrought in favour of the work of our friends there, and the truth makes progress daily. {PTUK November 5, 1896, p. 720.3}

The latest official statistics of India give the following figures of the various denominations working in that country: Catholics, 1,315,263; Church of England, 295,016; Presbyterians, 40,407; Lutherans, 65,376; Baptists, 191,746; Methodist Episcopalian, 14,503; various Protestant sects, 60,713; Syrians, 200,467; and other sects, 100,889. {PTUK November 5, 1896, p. 720.4}

The Russian law against the Stundists provides that, when thought advisable, “The children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox Church; and if such are not to be found, the children are to be given into the care of the Orthodox clergy of the place.” {PTUK November 5, 1896, p. 720.5}

The only disgrace that can come to any man in this world is the commission of sin. It is not the exposure and punishment of crime, but the crime itself, whether known or not, that constitutes the disgrace. Therefore the fact that a man has committed gross sin, is not necessarily a disgrace to him. That depends wholly upon whether or not he has repented of the sin. If he holds to the sin, the disgrace still clings to him; if he has repented, the disgrace is removed; because the grace of God removes the sin of him who repents, and where the grace of God abounds, there can be no disgrace. This is self-evident. {PTUK November 5, 1896, p. 720.6}

This shows that there is no disgrace to the repentant sinner in the fact that people who do not know the grace of God still remember his previous misdeeds, and despise him. It is not what others think of us, but what we are, that determines whether or not we suffer disgrace. And so it is no disgrace for a man to be unjustly suspected or accused. The disgrace rests upon the false accusers alone. Many people will say, even after a falsely-accused person is proved to be innocent: “There must be something wrong that gave rise to the suspicion.” Such persons should remember that Christ, “who knew no sin,” was accused of the grossest misdeeds. He Himself has said, “Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My name’s sake.” {PTUK November 5, 1896, p. 720.7}

“And great earthquakes shall be in divers places, and famines,” said Christ, speaking of the increase of calamities as the end drew near. The earthquake and tidal wave in Japan, which caused such an enormous loss of life, is being followed by the first serious famine that country has ever experienced. “The horrors of it,” says a report, “cannot be told in language lurid enough to furnish an adequate portrayal.” “The Japanese Government is issuing wholesale legal permits to destitute parents to sell their daughters.” This abominable traffic is resorted to in the nation which, first of all in the far East, has proudly taken its place as a military power alongside Western nations. {PTUK November 5, 1896, p. 720.8}

A magazine writer, who discusses the abilities of those who stand at the head of the armies of Europe, says in conclusion:- {PTUK November 5, 1896, p. 720.9}

It is to be hoped that the military leaders of Europe will not be pitted against each other for a long time, but at present such a pious wish seems ridiculous. It does not require a soothsayer to predict that war must come soon, and that the longer it is staved off the more horrible it will be. {PTUK November 5, 1896, p. 720.10}

This feeling may be noted in the speeches of responsible statesmen, and in all the press. Acting on the profession that the best way to secure peace is to prepare for war, all the nations are stirring up the rivalries that inevitably lead to conflict. {PTUK November 5, 1896, p. 720.11}

**“Catholicism in Wales” The Present Truth, 12, 45.**

E. J. Waggoner

Catholicism in Wales .-“It appears from Roman Catholic official statistics,” says the Christian World, that there are 12,500 Catholics in Monmouthshire, 25,000 in Glamorganshire, and about 6,000 in the remaining eleven Welsh counties. In the year 1840 the Roman Catholics had not a single chapel in Glamorganshire; at present they have sixty chapels. It is stated that there are eight students at one of their institutions in Brittany who have learned to speak, Welsh, and will shortly come over to labour as missionaries among their Welsh cousins in the Principality.” {PTUK November 5, 1896, p. 720.12}

**“Shutting in the Light” The Present Truth, 12, 45.**

E. J. Waggoner

Shutting in the Light .-The sun has risen, and is beginning to flood our room with light. Brighter and brighter the light shines, as the sun ascends in the heavens. “Ah, now we have light enough; this is quite sufficient; we shall not need any more. We will therefore now close the shutters tightly, so that we may prevent any more light from coming in, and keep only that which we now have.” This we forthwith do, but, behold, it is perfectly dark. The light we had went out as soon as we shut out the light that was streaming in. So we find that it is impossible to retain the light that we now have, unless we will allow the light to continue to come in freely. How many are forgetting the obvious fact, content to have no more light, and even strenuously resisting its entrance. Let such remember that they are in the way of making the light that is in them become darkness. {PTUK November 5, 1896, p. 720.13}

**“Smashing the Glass” The Present Truth, 12, 45.**

E. J. Waggoner

Smashing the Glass .-When the Indian looked through a microscope at the water he was drinking he smashed the microscope. Just so many who find the law of God convincing them of sin try to make themselves believe that they can abolish law. The modern theory that God’s law is not binding is the answer the world in sin is making as the everlasting Gospel is lifting up again “the commandments of God, and the faith of Jesus.” Revelation 14:6-12. It is the man who feels the condemnation of the law who wants to put it out of sight. The Apostle James likens the law of God to a mirror, into which a man should look continually for correction of life. What would be thought of the man who smashed his mirror because it revealed a fault in his appearance? {PTUK November 5, 1896, p. 720.14}

**“Front Page” The Present Truth, 12, 46.**

E. J. Waggoner

In opening the recent Church Congress the presiding Bishop was enthusiastically applauded for expressing the opinion that the Church owed a “great debt” to Mr. Darwin for “interpreting the methods of creation.” {PTUK November 12, 1896, p. 721.1}

The leading Nonconformist journal congratulates itself on the change during the last ten ten years which makes it possible for “such a thing to be said and approved,” and many have remarked upon the evidence that the theory of evolution, for which Darwin stood, is very generally accepted in the religious world in place of the Bible account. {PTUK November 12, 1896, p. 721.2}

As it has, according to this notion, been reserved for wise scientists of modern times to get at the real truth about the methods of creation, very naturally Moses is not held in good repute. Yet the One who made the world, the Creator Himself, “made known His ways unto Moses” and told him what to write. But so poor an opinion do many hold of Moses that the fact that the Ten Commandments, written on tables by the finger of God, were committed to him to preserve, leads many to speak slightingly of the law of God. {PTUK November 12, 1896, p. 721.3}

During his life on earth Moses was familiar enough with the ways of critics. “This man,” the people contemptuously called him, while he was communing with God in the mount. But as he was “very meek, above all men which were upon the face of the earth,” he minded none of these things. God called him “My servant,” and “the man of God.” And He said He would not talk with Moses as with the ordinary prophet, but “face to face.” What shallow folly for vain men, whatever their powers of observation, to affect a superiority over Moses and regard him as a recorder merely of unintelligent tradition. {PTUK November 12, 1896, p. 721.4}

Moses was so eminent a Christian that he was a type of Christ Himself. When God promised the Messiah He said to Moses, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth.” Deuteronomy 15:18. As Moses spoke God’s words, so Jesus spoke not His own words but the words of the Father. And after Jesus had ascended His Spirit declared that Christ was faithful even as Moses was faithful, one as a servant the other as a Son. Heb. iii. {PTUK November 12, 1896, p. 721.5}

Those who refused to receive Jesus Christ did so because they would not receive the testimony of Moses. “Had ye believed Moses, ye would have believed Me.” John 6:46. This shows what a serious thing is this modern tendency to belittle and then really reject the testimony of Moses. It is a symptom of the rejection of the Lord Himself. The time has come when men are turning away from the Word and law of God unto fables, and they demand teachers who will satisfy the itching ear and the vain imagination. The Lord’s exhortation for this time is “Preach the Word.” As the faithful minister of Christ heeds this command he can desire no greater thing than God promised Moses when He said, “I will be with thy mouth.” {PTUK November 12, 1896, p. 721.6}

Such was Moses’ Christian experience that when the redeemed stand at last upon the sea of glass on Mount Zion they can sing no higher note of triumph than that sounded in “the song of Moses the servant of God, and the song of the Lamb.” Revelation 15:2. His critics think of him as dead and buried, but so eminent a man of God was he that the Lord raised him from the dead by a special resurrection (Jude 9; Matthew 17:3), and now he dwells in that light which transfigured his face and shown from it when he came down from Mount Sinai. {PTUK November 12, 1896, p. 721.7}

**“Daniel’s Influence” The Present Truth, 12, 46.**

E. J. Waggoner

When Daniel found that he was expected to drink wine from the king’s table in Babylon, and eat food which he could not conscientiously accept, he at once “purposed in his heart” that he would not do it. How naturally he might have reasoned that the matter was a comparatively small one, and that if he did not do as the rest did in the strange city he would only get into trouble; he would seem odd and eccentric, and perhaps lose his influence. {PTUK November 12, 1896, p. 721.8}

Many since Daniel’s day have overcome their scruples about wrong-doing by such processes of reasoning. They knew perfectly well what they ought to do, but-they did not want to do it, and it was easy to find a fairly presentable moral argument to excuse the disobedience. To make themselves peculiar and different from others would be to lose their influence, and then they would be unable to do much good that they were now doing. So they stifled the voice of conscience and decided to do evil that good might come. {PTUK November 12, 1896, p. 722.1}

Did Daniel lose his influence? We hear much of him and of his three faithful companions, but they were only four amongst the captives of Judah who were chosen for their grace and ability to stand in the king’s palace with his counsellors and wise men. What of the other young men? They doubtless decided to save their influence and when in Babylon to do as the Babylonians did. They followed the world about them and the customs of the “best society,” and compromised principle. They are nameless, and so far as we know were useless. But God stood by Daniel and his fellows and by their faithfulness witnessed of Himself before Babylon and all the world. Daniel did not lose his influence by doing right. {PTUK November 12, 1896, p. 722.2}

**“Imagining Difficulties” The Present Truth, 12, 46.**

E. J. Waggoner

“Oh, I can’t sleep at night, I can’t sleep.” {PTUK November 12, 1896, p. 722.3}

“Poor fellow, you must cease your overwork, and at once make use of soothing remedies.” {PTUK November 12, 1896, p. 722.4}

“Oh, that will do no good; the trouble is not with me: I could sleep very well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more.” {PTUK November 12, 1896, p. 722.5}

“Why not? How can that be?” {PTUK November 12, 1896, p. 722.6}

“I have just learned that the earth is round, and that it isn’t night at all places on the earth at the same time, and that therefore it is impossible for people to sleep.” {PTUK November 12, 1896, p. 722.7}

“Foolish fellow! Who has been telling you that?” {PTUK November 12, 1896, p. 722.8}

“Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can’t rest on the seventh day, then we cannot sleep on the seventh night; and if we can’t sleep on the seventh night, we can’t sleep on any other night. What shall I do?” {PTUK November 12, 1896, p. 722.9}

“Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn’t you sleep well last night?” {PTUK November 12, 1896, p. 722.10}

“First-rate; never slept better in my life; but then you see I had not heard the parson’s theory.” {PTUK November 12, 1896, p. 722.11}

“Well, don’t let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath-the seventh day-which God made for man-for all men-to keep. Keep it when it comes to you; when it’s not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey.” {PTUK November 12, 1896, p. 722.12}

**“Brotherhood of Man” The Present Truth, 12, 46.**

E. J. Waggoner

The phrase “Brotherhood of man” embodies no new thought. It is as old as the world. Its written and spoken expression is as old as the Word of God to man. And its disregard is as old as the question, “Where is Abel thy brother?” and the answer, “I know not; am I my brother’s keeper?” The very question was fatherly; implying the assumption of the relation of fatherhood, and asserting the relation of brotherhood. The reply denied neither, but in expressed terms acknowledged the brotherly ties, while repudiating its obligations. {PTUK November 12, 1896, p. 722.13}

So it is that man has always, throughout these thousands of years, accepted the relationship of brotherhood with his fellows,-when the stronger, reserving to himself the right and authority to dominate, subjugate, and rule his feebler brother; when the weaker, using the tie as an evidence of rightful claim to the charity and protection of the other, however futile the plea might prove to be. And it is true that the obligations of the relationship, whatever acknowledgment they may have received, have never yet been sufficient to lead mankind to do each to the other as he would have the other do to him. {PTUK November 12, 1896, p. 722.14}

What must follow the practical acceptance by mankind of the fact of the fatherhood of God? It must necessarily be the acknowledgement and acceptance of, and obedience to, all divine truth. Brotherhood with all the children of God would then necessarily and inevitably follow. But if this be admitted, then brotherhood presupposes a common father, and He, being All-father, is consequently Creator and God. The two clauses of the expression, “Fatherhood of God, and brotherhood of man,” answer to each other logically, as they do rhetorically. The antecedent regards its consequent, and the consequent its antecedent. Thus the action of the human mind, by the unavoidable sequences of its necessary processes, brings men, inevitably, to the statement of the two facts, which require him in their turn, to meet and fill the sphere of their demands, and love his Creator-father with all his heart, soul and mind, and his brother as himself, and the first and second great commandment, on which hang all the law and prophets, have been received and acted upon. This being so what remains? Nothing; all the conditions have in this have been met, for in this the Divine comprehensiveness of omniscience has condensed all the requirements of true religion. Of these two commandments the necessary antecedents are “the fatherhood of God and the brotherhood of man!” These two propositions, then, depend upon each other. One cannot be fully received without the other. Their entire significance is comprehended in the one word “Christianity.” For that is the message of the Father to man through man’s Elder Brother. Therefore he who accepts and professes, and practices the doctrine of the “fatherhood of God and the brotherhood of man” must give up all false religion, put away all false gods both within and without; all idolatry must end, there must be no more service of mammon or self; to no false god, or idol, or selfish desire, must he bow; he must remember the name of God to keep it holy upon his lips; he must remember the day of God to keep it holy in his life; he must care for, love, and honour his father and mother; he must not commit the sin of Cain or even cherish anger in his heart toward his brother; he must do no impurity, or even harbour an unclean thought in his mind; he must respect his brother’s property rights, never even so much as desiring that which is his brother’s, and bear no false witness against him; he must in all things give ear and credence to the word of the Father, and love the coming of his Elder Brother. To acknowledge, and to do, all these things is to be a Christian, and every Christian must live before all his brothers as the representative of that Elder Brother for whom he waits. {PTUK November 12, 1896, p. 722.15}

**“The Promises to Israel. The Entering of the Law” The Present Truth, 12, 46.**

E. J. Waggoner

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Romans 5:20. {PTUK November 12, 1896, p. 723.1}

The object of the entering of the law at Sinai was “that the offense might abound.” Not that there might be more sin; for since we are warned not to continue in sin that grace may abound, it is evident that the righteous God would not deliberately increase sin in order that He might have an opportunity of exhibiting more grace. The law is not sin, but has the effect, by its own righteousness, of causing sin to “appear sin,” “that sin by the commandment might become exceeding sinful.” Romans 7:13. The object, therefore, of the entering of the law at Sinai, was to cause the sin that already existed to stand out in its true nature and extent, so that the superabounding grace of God might be appreciated at its true value. {PTUK November 12, 1896, p. 723.2}

The entering of the law made the offence to abound. But the sin which the law made to abound already existed; “for until the law sin was in the world.” Romans 10:13. Therefore the law was also in the world before it was given upon Sinai, as well as after, for “sin is not imputed when there is no law.” To Isaac, God said, “Abraham obeyed My voice, and kept My charge, My commandments, My statues, and My laws.” Genesis 26:5. The blessedness of Abraham was that of sins forgiven, “and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Romans 4:11. Before the children of Israel had reached Sinai; when the manna first fell, God said that He was proving them “whether they will walk in My law or not.” Exodus 16:4. {PTUK November 12, 1896, p. 723.3}

It is evident, therefore, that the giving of the law upon Sinai did not make any difference whatever in the relation that already existed between men and God. The very same law existed before that time, having the same effect, namely, to show men that they were sinners; and all the righteousness which the law demands, and all that it is possible for any man to have, had been possessed by men of faith, of whom Enoch and Abraham are notable instances. The only reason, therefore, for the giving of the law upon Sinai, was to give men a more vivid sense of its awful importance, and of the terrible nature of sin which it forbids, and to lead them to trust in God, instead of in themselves. {PTUK November 12, 1896, p. 723.4}

This effect the circumstances attending the giving of the law were calculated to produce. No such event of awful majesty and power had ever been witnessed by man. Neither has its like been seen since. The event of the giving of the law upon Sinai will be paralleled and exceeded only by the second coming of Christ, “to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ,” and “to be glorified in His saints, and to be admired in all them that believe.” 2 Thessalonians 1:8-10. {PTUK November 12, 1896, p. 723.5}

**PARALLELS**

At the giving of the law, “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.” Exodus 19:18. At the second advent “the Lord Himself shall descend from heaven,” “in flaming fire.” 1 Thessalonians 4:16; 2 Thessalonians 1:8. {PTUK November 12, 1896, p. 723.6}

When God came to Sinai, sending forth from His right hand “a fiery law” for His people, “He came with ten thousands of saints.” Deuteronomy 33:1, 2. The angels of God-the armies of heaven-were all present at the giving of the law. But long before that time, Enoch, the seventh from Adam, had prophesied of the second coming of Christ, saying, “Behold, the Lord cometh with ten thousands of His saints, to execute judgment.” Jude 14, 15. At His coming in glory, He will have “all the holy angels with Him.” Matthew 25:31. {PTUK November 12, 1896, p. 723.7}

God came down upon Sinai to proclaim His holy law to His people. “From His right hand went forth a fiery law for them.” That law from Sinai was a verbal description of God’s own righteousness. But when He comes the second time, “the heavens shall declare His righteousness; for God is Judge Himself.” Psalm 50:6. {PTUK November 12, 1896, p. 723.8}

To announce the presence of God upon Sinai, in royal state, “the voice of the trumpet sounded long, and waxed louder and louder.” Exodus 19:19. So Christ’s second coming will be proclaimed by “the trump of God.” “For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,” for “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds.” 1 Corinthians 15:52; Matthew 24:31. {PTUK November 12, 1896, p. 723.9}

When the trumpet sounded long and loud upon Sinai, “Moses spake, and God answered him by a voice.” Exodus 19:19. Then God spake all the words of the ten commandments “out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more.” Deuteronomy 5:22. In like manner, ” our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4. “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thessalonians 4:16. {PTUK November 12, 1896, p. 723.10}

But herein the Lord’s coming to judgment will be greater than His coming to proclaim His law: for then none of the people saw Him. “The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.” Deuteronomy 4:12. But when He comes the second time, “every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.” Revelation 1:7. {PTUK November 12, 1896, p. 724.1}

Lastly, a parallel as a difference in the effect of the voice of God: When God spoke His law from Sinai, “the whole mount quaked greatly.” Exodus 19:18. “The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel.” Psalm 68:8. “The earth trembled and shook.” Psalm 77:18. But even greater will be the effect of that voice at the second advent. From Sinai, His “voice then shook the earth; but now hath he promised, saying: Yet once more I shake not the earth only, but also heaven.” Hebrews 12:26. “The heavens shall pass away with a great noise,” (2 Peter 3:10), for “the powers of the heavens shall be shaken.” Matthew 24:29. {PTUK November 12, 1896, p. 724.2}

Wonderful likenesses we find between the coming of the Lord to give the law at Sinai, and His coming to judgment in the end of the world; and we shall find as we study that the likenesses are by no means accidental. {PTUK November 12, 1896, p. 724.3}

**THE MINISTRATION OF DEATH**

“The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. {PTUK November 12, 1896, p. 724.4}

The law entered for the purpose of making the sins of the people stand out in the boldest relief. The sin which lies dormant, and of whose power we are unconscious because we have never entered into mortal combat with it, springs into life and activity when the law enters. “Without the law sin was dead.” Romans 7:8. The law sets forth sin in its true character and magnitude, and arms it with its power-the power of death. “By the law is the knowledge of sin.” Romans 3:20. To point out sin, and to show its hideous strength, is the sole office of the law. {PTUK November 12, 1896, p. 724.5}

But death comes by sin. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. Where sin goes, there death goes. Sin does not merely bring death in its train; it carries it in its bosom. Sin and death are inseparable; each is a part of the other. It is impossible to set the door far enough ajar to allow sin to creep through, and to shut death out. Be the crevice never so small, if it be large enough to admit sin, death comes with it. {PTUK November 12, 1896, p. 724.6}

Since sin already existed before the law entered at Sinai, the entering of the law proclaimed a curse, for it is written, “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Galatians 3:10. That curse was death, because it was the curse which Christ bore for us. It is evident, therefore, that the giving of the law from Sinai was the ministration of death. “The law worketh wrath.” All the attending circumstances proclaimed that fact. The thunders and lightnings, the devouring fire, the smoking mountain, and the quaking earth, all spoke death. Mount Sinai, itself a symbol of Divine law broken, was death to whoever should touch it. It needed not the barriers about the mountain to keep the people away, after the awful voice of God was heard proclaiming His law; for when they heard and saw, “they removed, and stood afar off,” and said, “Let not God speak with us, lest we die.” Exodus 20:18, 19. {PTUK November 12, 1896, p. 724.7}

“Sin, taking occasion by the commandment, deceived me, and by it slew me.” (Romans 7:8); for “the sting of death is sin; and the strength of sin is the law.” It was impossible that there could be a law given which could give life. But it was not necessary that there should be; and this we shall see clearly when, in the light of revelations previously made to Israel, we consider the deeper reason. {PTUK November 12, 1896, p. 724.8}

**WHY THE LAW WAS GIVEN**

Did God wish to mock the people by giving to them a law which could bring them nothing but death? Far from it. “Yea, He loved the people;” and never did He love them more than when “from His right hand went forth a fiery law for them.” Deuteronomy 33:2, 3. {PTUK November 12, 1896, p. 724.9}

For be it remembered that although “the law entered that the offense might abound,” yet “where sin abounded, grace did much more abound.” Romans 5:20. Since it is the law that makes sin to abound, where can its hideous magnitude be more clearly defined than at Sinai? But since “where sin abounded, grace did much more abound,” it is evident that at Sinai we may most clearly see the vastness of God’s grace. No matter how greatly sin abounds, in that very place grace superabounds. What though “the mountain burned with fire unto the midst of heaven?” Still we have the assurance, “Thy mercy is great above the heavens; and Thy truth reacheth unto the clouds.” Psalm 108:4. “As the heaven is high above the earth, so great is His mercy toward them that fear Him.” Psalm 103:11. {PTUK November 12, 1896, p. 724.10}

Jesus is the Comforter. “If any man sin, we have a Comforter with the Father, Jesus Christ the righteous.” 1 John 2:1, R.V. margin. So when His disciples were sorrowing because of His announcement that He was going to leave them, He said, “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth.” John 14:16, 17. While Jesus was on earth, he was the embodiment of the Spirit; but He would not have His work limited, so He said: “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go away, I will send Him unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment.” John 16:7, 8. {PTUK November 12, 1896, p. 724.11}

Mark well the fact that the first work of the Comforter is to convict of sin. The sword of the Spirit is the Word of God, which pierces “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.” Hebrews 4:12. Yet even while sending the keenest and deepest conviction, the Spirit is the Comforter. He is none the less the Comforter in convicting of sin, than in revealing the righteousness of God for the remission of the sin. There is comfort in the conviction which God sends. The surgeon who cuts to the very bone, that he may remove the poisonous death-breeding substance from the flesh, does it only that he may successfully apply the healing oil. {PTUK November 12, 1896, p. 724.12}

The great sin of the children of Israel was unbelief-trust in self rather than in God. This is common to all mankind. What is needed is something to destroy this vain self-confidence, so that faith may come in. The law entered in a way calculated to do this, and to emphasise the fact that only by faith, and not by works of man, does righteousness come. In the very giving of the law is shown man’s dependence on God alone for righteousness and salvation, since men could not so much as touch the mountain where the law was spoken, without perishing. How, then, can it be supposed that God ever designed that any man should, for a single moment, imagine that he was to get righteousness by the law? At Sinai Christ the crucified One was preached in tones intended to reach all people, even as they shook the whole earth. {PTUK November 12, 1896, p. 724.13}

**“Rome in America” The Present Truth, 12, 46.**

E. J. Waggoner

Rome In America .-The Papacy has long had its eyes on the New World as the place to find a new leverage by which it can regain its old position in the Old. It is rapidly getting the upper hand in the United States, with the aid of professed Protestants who, by leading the way into politics over the question of Sunday laws, have fairly dragged the papal hierarchy into the position of the advantage which it might have taken them much longer to have reached without this help. The German Kölnische Zeitung warns the Protestants in the United States that Rome is surely getting them into her hands. Of her plans this well-known journal says:- {PTUK November 12, 1896, p. 725.1}

The machine at the command of the Pope is a very formidable. No other machine can compare in organisation with the Catholic hierarchy. The army of Rome in the United States consisted in 1895 of 16 archbishops, 70 bishops, 9,686 priests, and 2,122 theological students, which army attends to the spiritual wants of 9,410,790 Catholics. The Church has 8,012 churches, 3,795 chapels, 1 university, 37 seminaries, 116 high schools, 637 academies, and 3,610 parochial schools, with 768,496 pupils. At the head of this formidable array stands the apostolic ambassador, with the rank of a cardinal. {PTUK November 12, 1896, p. 725.2}

**“Murder in Italy” The Present Truth, 12, 46.**

E. J. Waggoner

At a public lecture in Rome, by Baron Garfalo, it was recently stated that during the past year a murder had been committed in Italy every two hours. The Baron atttributed this almost incredible fact to the absence of effective, practical, religious teaching in Italy. {PTUK November 12, 1896, p. 725.3}

**“Whipping Their Gods” The Present Truth, 12, 46.**

E. J. Waggoner

Many act as though it were the Lord’s duty to please them, instead of their duty to please Him. Then when He does not give what they think they ought to have they murmur and complain. This is as childish and unreasonable as the action of the Chinese in beating and whipping their gods when requests are not granted. {PTUK November 12, 1896, p. 725.4}

**“Aggressive Romanism” The Present Truth, 12, 46.**

E. J. Waggoner

The “Catholic Truth Society” has just held its half-yearly meeting, at which it was apparent that Roman Catholicism is not only making headway in England, but is planning a still more active campaign. The secretary stated that there is a great demand for the Society’s publications, and that many new pamphlets are in preparation. The necessity of active propagandism was urged by all the speakers. It was urged that instead of as in the past devoting the most of their time to those who belong to the Church of England, the Catholics should reach out to Nonconformists, and that special literature dealing with the views of English Nonconformists should be prepared. Cardinal Vaughan said that during the past summer he had, while in Wales, preached to gatherings of Wesleyans, Baptists, Methodists, etc., and had always been listened to with the greatest attention. He had no doubt that if Catholics study the wants of Nonconformists, and try to meet them, they could make a great impression. {PTUK November 12, 1896, p. 726.1}

The Cardinal stated that the Pope’s message denying the validity of Anglican orders, had made a great impression, and the confident expectation is that it will result in bringing many over to the Catholic Church. As an illustration, he cited the case of a Protestant schoolboy who refused to go to communion any more, because he had heard that the Pope had denied the validity of Anglican orders. It is most likely that the boy’s own disinclination had more to do with his refusal than the Pope’s bull had; yet beyond all doubt there is in the hearts of most people a latent, unrecognised reverence for popery. It is the natural outgrowth of the failure to recognise one’s true personal relation to God. He who does not take God alone for his personal guide, is bound sooner or later to depend on the Pope. Now is the time, as never before, to say to the people of earth, “Behold your God.” {PTUK November 12, 1896, p. 726.2}

**“An Incident in Our Work in Turkey” The Present Truth, 12, 46.**

E. J. Waggoner

The recent troubles in Constantinople occurred just before the time appointed for a several weeks’ Bible school and conference of our workers in Turkey. At the time of the Armenian rising the brother in charge of our Society’s operations in Turkey, an Armenian, was in Roumania, and as Armenians were forbidden to return to Constantinople it was a matter of perplexity to him to know how he would be able to return to the Bible school and to his work. One of our European brethren, who attended the school, gives the following interesting report of the manner in which the Lord overruled the difficulties:- {PTUK November 12, 1896, p. 726.3}

“On account of the new troubles, the Turkish consul refused to visé his passport, so it was not possible for him to return to Constantinople for the school, except contrary to law; this he ventured to do, leaving the results with God. In the ordinary course of of events, he would not be allowed to land, or would be sent to prison. We went to the steamer to meet him, and to see what the Lord would do. What was his surprise to meet at the gangplank the police director whom we had met four years ago in Mersin, near Tarsus, where our pockets had been searched and all books and papers taken. At that time this director had learned that our work was not dangerous to the government; he at once recognised Brother Baharian and was friendly to him; wrote a note to the police court, requesting that he be allowed to land, on the ground that he knew him to be a safe man; and send with him a policeman in citizen’s dress, for he said it would be humiliating if he had to go with a policeman. {PTUK November 12, 1896, p. 726.4}

“At the police headquarters, he was put in ward till the president should come; but before his arrival, the minister of police, whose office is in the same building, arrived; the case was brought to his attention, and he at once sent an officer to bring Brother Baharian to his room, where he received him very cordially, and set him at liberty without a word of reproach because he had come to the city contrary to the law. On the contrary, he began at once to speak to the gentlemen in his room in such high terms of the character of Brother Baharian, that our brother was much embarrassed. At ordinary times, those allowed to land without previously having their passports viséd, must pay double the regular price, but the minister overruled all so that Brother Baharian had no expense at all.” {PTUK November 12, 1896, p. 727.1}

**“Items of Interest” The Present Truth, 12, 46.**

E. J. Waggoner

-It is calculated that more steel is now used in the manufacture of pens than in war implements. {PTUK November 12, 1896, p. 734.1}

-The oldest firearms were used in China. The Chinese fought with guns at a time when Europeans used bows and arrows {PTUK November 12, 1896, p. 734.2}

-In London alone, coroner’s juries, during the pent year, returned verdicts of death from starvation in seventy-one cases. {PTUK November 12, 1896, p. 734.3}

-The oldest as well as the largest door-lock in the world has. been unearthed at Nineveh. The key is nearly three and a-half feet in length. {PTUK November 12, 1896, p. 734.4}

-The Trans-Siberian Railway will be 500 miles long, and when completed will enable a tour of the world to be made in thirty-three days. {PTUK November 12, 1896, p. 734.5}

-The hottest place on the face of the earth is said to be the desert near Manaus, 159 degrees in the shade. The coldest is in the north-west territory of Canada, seventy-six degrees below zero. {PTUK November 12, 1896, p. 734.6}

-There is a great revival of brigandage in the eastern countries,-Greece, Turkey, Persia, the Caucasus, etc. An English officer is in the hands of brigands, in Turkey, who demand a ransom of ?16,000. {PTUK November 12, 1896, p. 734.7}

-A scientific test lately made in Berlin shows to what extent the smoke from a chimney poisons the atmosphere. The soot from the chimney of a large sugar refinery was collected for six days, and it was found to weigh 6,800 pounds. {PTUK November 12, 1896, p. 734.8}

-The British authorities in India have been obliged to discontinue the bounties on dead snakes, because the natives went into the business of breeding the reptiles on a large scale in order to secure the reward paid for their dead bodies. {PTUK November 12, 1896, p. 734.9}

-The deepest hole in the earth has just been bored at Paruskowitz, near Rhyhnik, Silesia, to the depth of 6,520 feet. At that point the drill rod broke off, but, in spite of that accident, eighty-three beds of coal were penetrated during the borings. {PTUK November 12, 1896, p. 734.10}

-The House of Commons is protected from fog by the following method, which is both ingenious and expensive. The air pumped in from the river terrace is forced by steam fate through thick layers of cotton wool, which retain all impurities, leaving the air in a state of great purity. The layers of cotton wool are six inches in thickness, and occupy an area of 800 square feet. {PTUK November 12, 1896, p. 734.11}

-This has been a season of disasters in Japan. A fire in the city of Kobe, August 26, destroyed immense property. Just after this fire, severe storms destroyed 4,900 houses in the Gifu Prefecture, together with about 600 lives. In other provinces more than 2,500 lives were fort by floods, which were preceded by terrible earthquakes. At a later date, a regular series of earthquakes shook the country in the Rokugo district. In some places the hills cracked fires broke out in some places, and waters poured forth in others. At Rokugo, over 1,000 hones were overturned. All this in addition to the awful tidal wave, which, earlier in the season, deluged a large extent of country and destroyed some 30,000 lives. {PTUK November 12, 1896, p. 734.12}

**“Back Page” The Present Truth, 12, 46.**

E. J. Waggoner

The new Bishop of London is said to be an extreme Ritualist, officiating in cope and mitre and all the vestments of the most advanced schools. {PTUK November 12, 1896, p. 736.1}

When the new papal delegate to America arrived off New York a Government revenue cutter was sent to escort him into port. Is it surprising that Rome is exulting over its hold upon the United States? {PTUK November 12, 1896, p. 736.2}

Those who think the majority entitled to enforce religious observances upon a minority will not derive much comfort from considering how the doctrine would work out in the British Empire, and which, according to Mr. John Morley, there are 290,000,000 who are professedly non-Christians. {PTUK November 12, 1896, p. 736.3}

South Africa is anxiously watching the onward march of the rinderpest, and the serious calamity over-hanging in the colonies causes some searching of heart. The Christian Express, edited by Dr. Stewart, of the Lovedale Mission, says:- {PTUK November 12, 1896, p. 736.4}

There can be no doubt that the most important thing for consideration at the present moment in this country is the terrible shadow of the cattle plague that is sweeping down upon us from the north.... The plague has spread in spite of precautions, and mocked at cordons and guards.... Can there be a doubt that in all these things scourge after scourge-locusts and drought, wars, pestilence-God has a controversy with us? {PTUK November 12, 1896, p. 736.5}

One of our Indian missionaries says of the need of work for orphan children in Calcutta:- {PTUK November 12, 1896, p. 736.6}

If we had an orphanage for boys here in Calcutta, it could do a work which I am sure would meet the approval of the Lord. Scores of cases are constantly occurring were little lads are left to the mercies of a cold world. Many of them are taken by Mohammedans and brought up to a life of practical slavery. Others are being gathered by the Catholics. Aside from a small work which one Baptist minister here carries on on his own account, I know of no Protestant effort in behalf of these helpless, hopeless boys in this great city. Seldom do I place my head upon my pillow at night without thinking, What can be done for these helpless, hopeless, destitute little ones. {PTUK November 12, 1896, p. 736.7}

Iceland has again been visited by earthquake, the last shock being more destructive than the preceding. The pent-up forces in this old earth are violently seeking outlet. Men of the world often scoff at the idea that these things are tokens of the breaking up of the earth in the convulsions of the great day of wrath, but Peter said that in the last days scoffers would, ridicule the doctrine of the Lord’s coming and claiming that all things “continue as they were from the beginning of the creation.” {PTUK November 12, 1896, p. 736.8}

**“Bold Avowals” The Present Truth, 12, 46.**

E. J. Waggoner

Bold Avowals .-A continental cardinal is said to have received his appointment by the present Pope as a reward for writing a book in defence of the papal principles of Church and State, in which he maintained that “it is not contrary to the spirit Christianity to burn heretics with fire.” Just recently, also, the leading Catholic order of America has been expressly justifying the Inquisition. Formerly it has been asserted that it was not the papal principles but the rough ways of society that were responsible for the deeds of a few centuries ago. The Protestant world is drawing so near the papal principles in the matter of Church and State relationship that Rome no longer feels ashamed to avow her full responsibility for the system by which ecclesiastics made use of civil power to enforce religion and punish dissent. {PTUK November 12, 1896, p. 736.9}

**“Light and Life” The Present Truth, 12, 46.**

E. J. Waggoner

Light and Life .-How necessary light is to existence is shown by the following statement by one of the crew of the Fram, of their experience during the long night of an Arctic winter:- {PTUK November 12, 1896, p. 736.10}

The last winter in the ice was simply awful. We had our fill of the darkness. We got sleepy and indifferent, and shaky on our legs. We were not ill, but weak and deadbeat, and the doctor was anxious about our brains. When the day came, with the sun, it was a resurrection for us all. We were electrified when we saw him. Nobody knows how fine the sun looks but those who have been six months in the darkness. Then we came to strength again. {PTUK November 12, 1896, p. 736.11}

Everybody recognises the fact that light is necessary to life, and even, as intimated above, to correct thinking in life. But the trouble is, that they do not realise that Christ is literally the light of the world, and that the light which the sun conveys to us is but a portion of the glory of the Lord. From the well-known fact that man cannot live without the light of the sun, the Lord would have all men learn that no one can have to life apart from Christ, “the Sun of righteousness.” He is, in fact, the resurrection and the life. {PTUK November 12, 1896, p. 736.12}

**“Church Orders” The Present Truth, 12, 46.**

E. J. Waggoner

Church Orders .-The day before his death, the late Archbishop of Canterbury was engaged in writing a statement to quiet the minds of those who had been disturbed by the Pope’s letter concerning Anglican orders. The Archbishop said that the subject has been investigated in England as well as in Rome, and with much more knowledge of facts, and adds:- {PTUK November 12, 1896, p. 736.13}

The result of scrutiny with that fuller knowledge was, and is, to establish that our holy orders are identical with those of the whole Catholic Church. They are in origin, continuity matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one point of subjugation to the Pope. {PTUK November 12, 1896, p. 736.14}

That statement will doubtless be comforting for those who desire that kind of comfort; but the Scriptures give us the true order, which is so simple that a child can comprehend it, and as sure as it is simple. Instead of deriding authority from a doubtful succession of bishops, all of them mere men, and some of them more than doubtful characters, the true church derives its orders in every age direct from the Lord Himself. It is God Himself, who has set the various gifts in the church, and it is the Holy Spirit that works them all, “dividing to every man severally as He will.” 1 Corinthians 12:28, 11. {PTUK November 12, 1896, p. 736.15}

**“Applied Evolution” The Present Truth, 12, 46.**

E. J. Waggoner

Applied Evolution .-Evolution, with its doctrines of the survival of the fittest, represents the religion of human nature. The moral of effect of the doctrine has been illustrated wherever a stronger race has come in contact with a weaker. Thus Mr. Selous, the well-known hunter and African explorer, says in his recent book:- {PTUK November 12, 1896, p. 736.16}

Matabeleland is doomed by what seems a law of nature to be ruled by the white man, and the black man must go, or conform to the white man’s laws, or die in resisting them. It seems a hard and cruel fate for the black man, but it is a destiny which the broadest philanthropy cannot avert, whilst the British colonist is but the irresponsible atom employed in carrying out a preordained law-law which has ruled upon this planet ever since, in the far off misty depths of time, organic life was first devolved upon the earth-the inexorable law which Darwin has aptly termed the “survival of the fittest.” {PTUK November 12, 1896, p. 736.17}

The worst of it is that the doctrine encourages the “atom” to believe that he is irresponsible-that the brutal selfishness animating him is a Divine force. The Gospel is founded on self-sacrifice, the stronger helping the weaker. And, when the day of Judgment evens up earth’s history it will be found that the race was, after all, not to the swift, nor the battle to the strong. {PTUK November 12, 1896, p. 736.18}

**“The Light of the World” The Present Truth, 12, 47.**

E. J. Waggoner

“And as Jesus passed by, he saw a man which was blind from his birth.” And Jesus said, “As long as I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.” John 4:1-7. {PTUK November 19, 1896, p. 737.1}

In this simple story we learn how literally true are the words of Jesus, “I am the light of the world.” Here was a poor man who in the midst of light was walking in darkness. Jesus said, “I am the light of the world,” and immediately gave the man sight. It is very evident that the poor man was wholly dependent on Jesus and His word for his sight. Jesus was literally to him the light of day. {PTUK November 19, 1896, p. 737.2}

But that case is only illustrative. What Jesus was to that man, He is to all. He is literally the light of the world. “All things were made by Him” (John 1:3), and “in Him all things consist.” Colossians 1:17. God has sent His glory upon the heavens. Psalm 8:1, R.V. The light of which the sun was made bearer, is nothing less than “the light of the glory of God.” All the light of this world came from the word of God, who said, “Let there be light,” and “there was light.” {PTUK November 19, 1896, p. 737.3}

It was the same word that gave light to the poor blind man. There was no healing virtue in the clay, nor in the water; but the man obeyed the command, “Go and wash,” and in those words of Jesus He found the light. Thus he found that the words, “Thy word is a lamp unto my feet, and a light unto my path,” are indeed strictly and literally true. He who follows Christ cannot walk in darkness, because He has the light of life. John 8:12. {PTUK November 19, 1896, p. 737.4}

The man upon whom this miracle was wrought was only a poor beggar, who until that day had never seen the light, yet as soon as the miracle was performed, he had more true knowledge of the light than all the learned Pharisees and doctors of the law had. Note his clear and decisive answers under cross-questioning. When there was a doubt expressed as to his being the same blind man who begged by the wayside, he settled that question by saying, “I am he.” He was not ashamed to acknowledge his low degree. {PTUK November 19, 1896, p. 737.5}

Neither was he ashamed to acknowledge his dependence upon Jesus for his sight. On being asked how his eyes were open, he said, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received my sight.” It was a simple testimony to the truth, and therein lay its convincing power. The most learned man in the city could not have told it any better. {PTUK November 19, 1896, p. 738.1}

Then there was a dispute as to the character of Jesus. First, he bluntly declared, “He is a prophet.” Note that he did not give it as his opinion or belief, but as a fact that admitted of no dispute. In his simplicity he did not presume to advance theories, but stuck to what he knew, and that was far better than theories. If professed Christians, and Christian teachers, were better acquainted with the practical facts of the Gospel, there would be far less groping among systems and theories. {PTUK November 19, 1896, p. 738.2}

Further than these simple facts, the young man would not allow himself to be enticed. To the Pharisees’ declaration that Christ was a sinner, he replied, “Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.” That was a fact which the Pharisees would gladly forget, but the young man held them to it; and it really settled the whole question. For to give sight to a man born blind, was a creative act, and showed the presence of Divine power. That being admitted, there could be no further question as to the character of Jesus. {PTUK November 19, 1896, p. 738.3}

The result was characteristic. The Pharisees could not gainsay the fact so simply yet graphically told by the young man, but they were bound not to accept the light that had so brightly dawned upon him, and so they said, “Thou wast altogether born in sin, and dost thou teach us?” and they cast him out of the synagogue. When men meet facts which they cannot overthrow and will not accept, they betray their confusion by appealing to their age, or their position, or their learning. {PTUK November 19, 1896, p. 738.4}

But the great lesson for us to learn is the reality of light which God gives by His Word, and the positive assurance with which those must speak, who have received that light. If all the philosophers of the world should unite to demonstrate that the sun is an opaque body, and that we actually receive no light from it, the most ignorant man in the street could say, “I don’t know anything about your science, but I know I see;” and with that fact he could overturn all their theories. So the simple man whose eyes are open to see “the light of the glorious Gospel of Christ,” can silence every learned objection with the simple declaration, “I was blind; now I see.” Doubtless few will accept the truth through his simple testimony; but he may be sure that those who will not accept it on such evidence, would not accept it under any circumstances. One thing that an unlearned man knows is worth more than ten million things that wise men do not know. {PTUK November 19, 1896, p. 738.5}

**“A Shibboleth” The Present Truth, 12, 47.**

E. J. Waggoner

The theory of the brotherhood of man may be preached freely among all civilised peoples. To the theory all civilised men give assent. But do they know what they are doing? Do they realise to what they are committing themselves? The practical acceptance of this fact as a truth must bring the unbeliever to an acknowledgment of the existence of God, and all which must logically follow. It will subject the Christian to an unfailing test as to whether he be in the truth or not. For, if the infidel and the atheist make the “brotherhood of man” an article of their creed, they cannot deny a common Father, and that is an acknowledgement of God, and their unavoidable filial allegiance. The Christian, by the very terms of his belief, is committed to this from the beginning. His application of the doctrine, or his failure to do so, becomes then a shibboleth by which he and his brothers may test the reality or the hypocrisy of his profession. {PTUK November 19, 1896, p. 738.6}

When this test is applied what does it show? It shows that there is a fatal inconsistency between profession and practice. It proves that the rallying cry “The fatherhood of God and the brotherhood of man” is but words, empty, sounding words,-and in the mouth and minds of those who speak them there is no realisation of the depth of their meaning, or of the personal responsibility of every Christian life to be the personification of their spirit. In the mouths of wealthy, fashionable, mammon-loving church members they are a mockery. In the mouths of idle, ease-loving, careless, selfish, professing Christians they are a mockery. In the mouths of those who uphold caste and the power of artificial social distinction they are a mockery. In the mouths of those who cry, “Down with the unspeakable Turk, slaughter him!” or call, with vote or voice, for war in many lands,-they are a mockery. In the mouths of those who demand of law-making powers to enact religious dogma into law they are a mockery. In the mouths of those who ask for the enforcement of these religious enactments by constable, judge, and jury, they are a mockery. But there is One who is not deceived, and it is well that we “Be not deceived,” for “God is not mocked.” {PTUK November 19, 1896, p. 738.7}

**“Enforced Sunday Observance” The Present Truth, 12, 47.**

E. J. Waggoner

Dr. Spence Watson, in a Westminster Review article, asks of the efforts of those societies which are trying to enforce Sunday observance by civil law, “What are they but the offspring of the same sour, narrow, bitter, persecuting spirit which, when it dared, rushed for the thumbscrew, the rack, and the stake, as free-thought grew stronger, descended to the pillory and the stocks, and now falls back upon threathening letters and writs of the High Court of Justice!” The thing needed, however, is the proclamation of the principles of the Gospel, so that those resorting to force in behalf of religion may see the iniquity of their course. The Sunday Societies, for whom Dr. Watson speaks, do not touch the real principle in their protests. {PTUK November 19, 1896, p. 738.8}

**“Russian Religious Laws” The Present Truth, 12, 47.**

E. J. Waggoner

A Russian correspondent of a Continental journal gives an illustration of the manner in which Russian religious laws are made to bear upon Dissenters and Jews. Speaking of the town of Kainsk, he says: “A church is being built for the Female Gymnasium next door to the synagogue, which has stood here for the last century. The synagogal authorities have been told that they will have to remove their synagogue, as Jewish places of worship are not allowed by law to be situated within 700 feet of a church.” {PTUK November 19, 1896, p. 738.9}

**“The Promises to Israel. The Entering of the Law. (Continued.)” The Present Truth, 12, 47.**

E. J. Waggoner

*(Continued.)*

After what we have already learned of the history of Israel, there is nothing that more concisely and simply states the purpose of God in speaking the law from Sinai than {PTUK November 19, 1896, p. 739.1}

**THE THIRD CHAPTER OF GALATIANS**

which we will briefly study. It is as simple as a child’s story book, yet it is as deep and comprehensive as the love of God. {PTUK November 19, 1896, p. 739.2}

The sixth and seventh verses of the first chapter reveal to us the fact that the Galatian brethren had begun to fall away from the faith, being deceived by false teaching-by a pretended Gospel. Whereupon the Apostle vehemently exclaims: “Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As I said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.” Galatians 1:8, 9. {PTUK November 19, 1896, p. 739.3}

The only portion of the Scriptures that was written when Paul preached, was that which consisted of the books commonly known as the Old Testament. When he preached he opened those Scriptures, and reasoned out of them; and the interested ones among his hearers searched the same Scriptures to see if the things which he preached were so. Acts 17:3, 11. When he was on trial for heresy and sedition, he solemnly declared that in all his ministry he had said “none other things than those which the prophets and Moses did say should come.” Acts 26:22. Now when we read again his anathema against any who should presume to preach a different Gospel from what he had preached, we know that if any man preaches anything different from what is found in the Old Testament, he brings the curse of God upon himself. This is a strong reason why we should faithfully study Moses and the prophets. {PTUK November 19, 1896, p. 739.4}

Knowing therefore that Paul always and everywhere preached nothing “save Jesus Christ, and Him crucified,” we are not surprised that he breaks out, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” Galatians 3:1. From the writings of Moses and the prophets they had been made to see Christ, not as one who was to be crucified, nor merely as one who had been crucified some years in the past, but as one plainly and visibly crucified among them. And it is from those ancient writings alone that he proceeded to revive their languishing faith and zeal. {PTUK November 19, 1896, p. 739.5}

Theirs had been a thorough conversion, for they had received the Spirit, and had suffered persecution for Christ’s sake. So the Apostle asks, “Received ye the Spirit by the works of the law, or by the hearing of faith?” Verse 2. They had heard the words of the law, and had received them in faith, and thus the righteousness of the law had been wrought in them by the Spirit. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. The Apostle was not depreciating the law, but only rebuking their changed relation to it. When they heard it in faith, they received the Spirit, and it was well with them; but when they began to trust in the flesh to perform the righteousness of the law, they ceased to obey the truth. {PTUK November 19, 1896, p. 739.6}

Again the Apostle asks, “He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Galatians 3:5. It is a question admitting but the obvious answer that it was through the hearing of faith, “even as Abraham believed God, and it was accounted to him for righteousness.” Verse 6. They, like Abraham, had been justified-made righteous-by faith, not by works. Before we proceed further, let us have a few definitions. “Sin is the transgression of the law,” (1 John 3:4), and “all unrighteousness is sin.” 1 John 5:17. Therefore it follows that all unrighteousness is transgression of the law, and just as evidently that all righteousness is obedience to the law. So when we read that Abraham believed God, and it was accounted to him for righteousness, we may know that his faith was accounted to him for obedience to the law. {PTUK November 19, 1896, p. 739.7}

This accounting of faith for righteousness was not an empty form to Abraham, nor is it to us. Remember that the accounting is done by God, who cannot lie, yet who calls things that are not as though they were, by the power by which He makes the dead live. Abraham actually possessed righteousness. Faith works. “This is the work of God, that ye believe on Him whom He hath sent.” “With the heart man believeth unto righteousness.” Romans 10:10. {PTUK November 19, 1896, p. 739.8}

This little digression will help us to bear in mind that in the chapter before us there is no disparagement of the law, but the righteousness, which is the fruit of faith, is always obedience to the law of God. {PTUK November 19, 1896, p. 739.9}

Abraham is the father of all them that believe. “Know therefore that they which be of faith, the same are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the Gospel unto Abraham, saying, In thee shall all the nations be blessed.” Galatians 3:7, 8. The Gospel which was preached to Abraham is the same that is for “all people,” and which “shall be preached in all the world, for a witness unto all nations.” To “every creature” it is to be preached, and whoever believes it and is baptized, shall be saved. But in the Gospel “the righteousness of God is revealed from faith to faith.” The Gospel is preached “for the obedience of faith.” Obedience carries a blessing with it, for it is written, “Blessed are they that do His commandments.” “So then they which be of faith are blessed with faithful Abraham.” Verse 9. {PTUK November 19, 1896, p. 739.10}

**THE CURSE OF THE LAW**

“For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Galatians 3:10. {PTUK November 19, 1896, p. 740.1}

A careless reading of this verse, or, perhaps, of the first part only, has led some to believe that the law itself, and obedience to it, is a curse. But a thoughtful reading of the last portion of the verse shows that such an idea is a grave error. “For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” The curse is not for obedience, but for disobedience. Not the man who continues in all things that are written in the law, but the man who does not continually do all things written in the law, is the one who is cursed. Not a part only, but the whole, must be done; not a part of the time only, but continually. The one who does not that is cursed: therefore the man who should do that would be blessed. {PTUK November 19, 1896, p. 740.2}

In the ninth and tenth verses of this chapter we have the same contrast of blessing and cursing that is presented in Deuteronomy 11:26-28: “Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the commandments of the Lord your God.” On the one hand we have in one group, faith, obedience, righteousness, blessing, life; on the other hand we find bound together in one bundle, unbelief, disobedience, sin, the curse, death. The grouping is not in the least affected by the age in which one lives. {PTUK November 19, 1896, p. 740.3}

“But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them.” Galatians 3:11, 12. {PTUK November 19, 1896, p. 740.4}

“The man that doeth them shall live in them;” but no man has done them; “for all have sinned, and come short of the glory of God.” Therefore no man can find life in the law. Thus it is that “the commandment which was ordained unto life,” is “found to be unto death.” Romans 7:10. And so it is that whoever attempts to keep the law by his own works, is under the curse; and to set the law before people who do not receive it in faith, is but the ministration of death to them. The curse of the law is the death which it inflicts upon the transgressors of it. {PTUK November 19, 1896, p. 740.5}

But “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13. Here we have fresh evidence that death is the curse of the law, since death was what Christ suffered on the tree. “The wages of sin is death;” and Christ was made “to be sin for us.” 2 Corinthians 5:21. The Lord hath laid on Him the iniquity of us all,” and “by His stripes we are healed.” Isaiah 53:5, 6. It is not from obedience to the law, that Christ has redeemed us, but from its transgression, and from death, which comes by sin. His sacrifice was in order “that the righteousness of the law might be fulfilled in us.” Romans 8:4. {PTUK November 19, 1896, p. 740.6}

Now this truth, that “Christ hath redeemed us from the curse of the law, being made a curse for us,” was as much a truth in the days of Israel at Sinai as it is to-day. More than seven hundred years before the cross was raised on Calvary, Isaiah, whose own sin had been purged by a live coal from God’s altar, and who knew whereof he spoke, said: Surely He hath borne our griefs, and carried our sorrows;” “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” This is identical with Galatians 3:13. {PTUK November 19, 1896, p. 740.7}

Again, Isaiah wrote, with special reference to the children of Israel in their wanderings in the wilderness: “In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.” Isaiah 63:9. And it is to David, long before the days of Isaiah, that we are indebted for those soul-cheering words: “He hath not dwelt with us after our sins; nor rewarded us according to our iniquities.” “As far as the east is from the west, so far hath he removed our transgressions from us.” Psalm 103:10, 12. That language describes an accomplished fact. Salvation was as complete in those days as it is to-day. {PTUK November 19, 1896, p. 740.8}

Christ is “the Lamb slain from the foundation of the world;” and from the days of Abel until now He has redeemed from the curse of the law all who have believed on Him. Abraham received the blessing of righteousness; and “they which be of faith are blessed with faithful Abraham.” {PTUK November 19, 1896, p. 740.9}

This is made still more evident from the statement that Christ was made a curse for us, “that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:14. To Abraham, and to those who are his children by faith, no matter what their nation or language, belong all the blessings that come by means of Christ’s cross; and all the blessings of the cross of Christ are only those which Abraham had. No wonder that he rejoiced and was glad to see the day of Christ. Christ’s death on the cross brings to us only the blessing of Abraham. Nothing more could be asked or imagined. {PTUK November 19, 1896, p. 740.10}

**THE COVENANT UNALTERED**

“Brethren, I speak after the manner of men; though it be but a man’s covenant, yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Galatians 3:15-17. {PTUK November 19, 1896, p. 740.11}

The first statement is very simple: No man can disannul, take from, or add to, even a man’s covenant, if it be once confirmed. {PTUK November 19, 1896, p. 740.12}

The conclusion is equally simple. God made a covenant with Abraham, and confirmed it with a oath. “Men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His council, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us.” Hebrews 6:16-18. Therefore that covenant, which was confirmed in Christ by God’s oath pledging His own existence to its fulfilment, could never afterwards be changed one iota. Not one jot or tittle could pass from it or be added to it while God lives. {PTUK November 19, 1896, p. 740.13}

Note the statement that “to Abraham and his seed were the promises made.” And the seed is Christ. All the promises to Abraham were confirmed in Christ. “Promises,” remember, and not simply a promise. “For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Corinthians 1:20. {PTUK November 19, 1896, p. 741.1}

**OUR HOPE ALSO**

Note also again that the covenant made with Abraham, and confirmed in Christ by God’s oath, is that which gives us our hope in Christ. It was confirmed by the oath, in order that we might have strong consolation in fleeing for refuge to lay hold on the hope set before us. The sum of the covenant was righteousness by faith in Jesus crucified, as shown by the words of Peter: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Acts 3:25, 26. {PTUK November 19, 1896, p. 741.2}

The cross of Christ, and the blessing of sins forgiven, existed therefore, not only at Sinai, but in the days of Abraham. Salvation was no surer the day that Jesus rose from the tomb than it was the day that Isaac carried the wood for his own sacrifice up Mount Moriah; for God’s promise and oath are two “immutable things.” Though it be but a man’s covenant, “yet if it be confirmed, no man disannulleth, or addeth thereto.” How much more so, then, when it is God’s own covenant, confirmed by an oath pledging his own life! That covenant embraced the salvation of mankind. Therefore it is a fact that, saying nothing of previous time, after God’s promise and oath to Abraham not a single new feature could be introduced into the plan of salvation. Not one duty less or more could be enjoined or required, nor could there by any possibility be any variation in the conditions of salvation. {PTUK November 19, 1896, p. 741.3}

Therefore the entering of the law at Sinai could not contribute any new feature to the covenant made with Abraham and confirmed in Christ, nor could it in any way whatever interfere with the promise. The covenant, that was confirmed beforehand by God in Christ, cannot by any means be disannulled, or its promises made of none effect, by the law spoken four hundred and thirty years afterward. {PTUK November 19, 1896, p. 741.4}

Yet the law was to be kept, and if it was not kept, death was sure. Not one jot or one tittle could by any means be abated from the law. “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Now since the giving of the law at Sinai added nothing to the covenant with Abraham, and yet that law must be perfectly kept, it follows that the law was in the covenant made with Abraham. The righteousness that was confirmed to Abraham by that covenant-the righteousness which Abraham had by faith-was the righteousness of the law that was proclaimed on Sinai. And this is further evident from the fact that Abraham received circumcision as a seal of the righteousness which he had by faith, and circumcision stood simply for the keeping of the law. Romans 2:25-29. {PTUK November 19, 1896, p. 741.5}

The oath of God to Abraham pledged the putting of the righteousness of God, which is fully outlined in the ten commandments, into and upon every believer. The covenant being confirmed in Christ, and the law being in the covenant, it most surely follows that God’s requirements for Christians in these days are not a particle different from what they were in the days of Abraham. The giving of the law introduced no new element. {PTUK November 19, 1896, p. 741.6}

“Wherefore then the law?” A pertinent question, and one that is fairly answered. If the law made no change whatever in the terms of the covenant made with Abraham, what was the use of giving it? The answer is, “It was added1 because of transgression;” (Galatians 3:19); it “entered that the offense might abound.” Romans 5:20. It was not “against the promises of God,” Galatians 3:21, but directly in harmony with them; for the promises of God are all through righteousness, and the law is the standard of righteousness. It was necessary for the offence to be made to abound, “that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Conviction necessarily precedes conversion. The inheritance could be obtained only through righteousness, although it was wholly by promise; for righteousness is the “gift of grace.” But in order that men may appreciate the promises of God, they must be made to feel their need of them. The law, given in such as awful manner, was for the purpose of letting them know how impossible it was for them to get its righteousness by their own strength, and thus to let them know what God was anxious to supply them with.” {PTUK November 19, 1896, p. 741.7}

**CHRIST THE MEDIATOR**

And this is emphasised by the fact that it was ordained “in the hands of a Mediator.” Who was that Mediator?-“Now a Mediator is not a Mediator of one, but God is one.” Galatians 3:20. “For there is one God, and one Mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5. Jesus Christ was therefore the One who gave the law upon Sinai; and He gave it in His capacity of Mediator between God and men. And so, although it was impossible that there could be a law given which could give life, the law which was death to unbelieving sinners was in the hands of a Mediator who gives His own life, which is the law in its living perfection. In Him death is swallowed up, and life takes its place; He bears the curse of the law, and the blessing of it comes to us. This brings us to the fact that at Sinai we find Calvary, for the further consideration of which we must wait till another number. {PTUK November 19, 1896, p. 741.8}

**“How God Rules” The Present Truth, 12, 47.**

E. J. Waggoner

“Whithersoever the Spirit was to go, they went, thither was their spirit to go.” Ezekiel 1:20. This is said of the living creatures that compose God’s throne, and is therefore a description of the perfection of God’s Government. He rules not by arbitrary command, but by His own Spirit of life. The description of God’s throne is at the same time a statement of the way in which all God’s people will obey Him, when they allow His will to be done on earth as it is of heaven. With the Spirit of life in them, they will be actuated by the mind of God Himself. As He thinks, they will act; whithersoever the Spirit moves, thither will they go. What a blessing to be subject to a King who can actually instil His own perfect life into His followers! {PTUK November 19, 1896, p. 743.1}

**“Have They Counted the Cost?” The Present Truth, 12, 47.**

E. J. Waggoner

One item in Lord Salisbury’s speech on Lord Mayor’s Day deserves the serious consideration of those who, while professing themselves advocates of peace, are clamouring for England’s intervention (single-handed if other powers are not willing to join her) to settle the Turkish-Armenian question. Said he:- {PTUK November 19, 1896, p. 743.2}

If you desire by force and against the will of the existing (Turkish) Government, to amend the government and to protect the industry and security of the inhabitants of the Turkish provinces, you can only do it by military occupation. Military occupation is a very large undertaking. It requires a great military force. No fleet in the world can do it. No fleet in the world can go upon the mountains of Taurus in order to protect the Armenians. Mr. Courtney has poured intense contempt upon those who have paraded the incapacity of Great Britain to succour the Armenians in the present case. Well, what Great Britain might do if she is exhausted all her forces, I will not pretend to say; but if you wish to execute an operation which is a military occupation, and which requires the command of a very large army, you must begin by establishing conscription in this country, and until you do that it is absurd to talk of any exhibition of incapacity. If you have not got a horse to ride on, it is not an exhibition of incapacity that you do not ride it. If you have not got a great army, it is not an exhibition of incapacity that you do not use it for these gigantic operations. {PTUK November 19, 1896, p. 743.3}

It is easier to conjure up the evil spirit than to lay it again. Conscription once established, would mean that England would always be a military camp,-simply a fighting machine. But machines are made only for use; and when all the nations of the world become mere fighting machines, we have simply the plant for universal war. Are those who thoughtlessly clamour for Turkey’s annihilation ready for this? {PTUK November 19, 1896, p. 743.4}

**“Items of Interest” The Present Truth, 12, 47.**

E. J. Waggoner

-There are 260,000 Scotchmen in London,-as many as in Edinburgh. {PTUK November 19, 1896, p. 750.1}

-A despatch states that the Transvaal demands a million pounds as damages for the Jameson raid. {PTUK November 19, 1896, p. 750.2}

-There are 600,000 children in the London Board schools, and 230,000 in the Voluntary schools. {PTUK November 19, 1896, p. 750.3}

-Excitement continues to disturb Crete, and in Macedonia there are frequent conflicts between Greek and Turkish bands. {PTUK November 19, 1896, p. 750.4}

-The Salvation Army has Invaded Japan. The same tactics are followed as in India, the customs of the people together with the native dress are adopted. {PTUK November 19, 1896, p. 750.5}

-The New Zealand legislature has before it a bill fining any sea captain who shall bring into New Zealand a person afflicted with consumption, or who shall develop the disease within three months after landing. {PTUK November 19, 1896, p. 750.6}

-A school has been established in toe Chinese quarters of New York City especially for the benefit of the children of the Chinese. It is proving very successful, and it is hoped will become a means of influencing the parents of the children. {PTUK November 19, 1896, p. 750.7}

-Marguerite Boyenval, of the little French village of Origny-Sainte-Benoite, has slept continuously for thirteen years. She fell into this condition at nineteen years of age, and no efforts of medical experts have been sufficient to awaken her. {PTUK November 19, 1896, p. 750.8}

-The largest shipyards in the world are those of Harland and Wolff, of Belfast, Ireland. The works employ at present over 9,000 skilled work-men and apprentices. Since its organisation the firm has turned out over 1,010,000 tons of ocean-going craft. {PTUK November 19, 1896, p. 750.9}

-Some time ago the Pope and his organs were glorying in their triumph over Italy, as it was thought Menelik, of Abyssinia, had granted the Pope’s petition to release his Italian prisoners. But the Emperor has refused to give up his prisoners before Italy makes peace. {PTUK November 19, 1896, p. 750.10}

-A party of Japanese engineers and metallurgists, commissioned to make a tour of inspection of the great steel works of Europe and America, has just set out on its journey. The visit is in connection with a scheme to construct among the coal-fields of Japan a plant for steel manufacture, with a capacity of 100,000 tons, at a cost of ?400,000. {PTUK November 19, 1896, p. 750.11}

-Locusts are a great scourge on the island of Cyprus, and it is said that during the last three years the Government has bought and destroyed eight and a-half tons of the insects. The pries paid for them was ?16,400, and it is estimated that the number of locusts thus exterminated was 1,390,000,000. So the locust hunters got a farthing for eighty-five locusts. Notwithstanding the efforts made it is said the insects multiply as fast as they are destroyed. {PTUK November 19, 1896, p. 750.12}

**“Back Page” The Present Truth, 12, 47.**

E. J. Waggoner

It is not enough to know the right way. Divine power is needed continually in order to walk in it. “Hold up my goings in Thy paths,” prayed the Psalmist, “that my footsteps slip not.” {PTUK November 19, 1896, p. 752.1}

A professor in Peking University says that the Emperor of China is reading the New Testament. It promises to him no more than to the humblest of his subjects, but it is to be hoped that when the Scripture is read at the palace, it may have the effect of causing others to examine it. {PTUK November 19, 1896, p. 752.2}

Addressing the new German recruits last week the Emperor identified military service with the service of Christ. Militarism is coming to be as much a religion as in the early pagan times, when Christians were sent to the lions for refusing to burn incense to the genius of Roman government. {PTUK November 19, 1896, p. 752.3}

Political writers have made the money question a part of the religious liberty question and use and abuse Scripture freely in support of the view they hold. Bankers and money holders are denounced in no measured terms, and it is made a part of true Christianity to drive them from the land, or at least from any position of power or influence. The only way in which we can avoid fighting against God, according to these writers, is to shout and vote for free silver; while on the other hand the other party are sure that the man who is not heart and soul committed to the gold standard is an anarchist or an abettor of anarchy, guilty of breaking the commandments, and therefore all laws, if not quite, without God in the world, and having no hope. The worst is that on both sides of the question are found members of the same church, calling one another “brother” and yet indulging in these amenities toward one another. This, however, is inevitable when professed Christians engage in politics. {PTUK November 19, 1896, p. 752.4}

The question is not confined to the United States; it is everywhere the same, only it has been brought to special prominence in America during the recent campaign. We have no opinion to express one way or the other on the question of political finance, but we wish to call attention to the fact that many are making a religion out of that which the Bible warns against. That there will be oppression in the last days, is clearly pointed out, but it is nowhere intimated that the oppressed should turn on their oppressors. On the contrary, the Lord says to those who have become rich by unlawful means, “Ye have condemned and killed the just, and he doth not resist you;” and then the poor are exhorted to be patient until the coming of the Lord. James 5:6, 7. {PTUK November 19, 1896, p. 752.5}

This making a religious question out of the money and labour question, comes by a natural and easy grade from the idea that religious liberty is more or less a political question, to be advanced by political arguments, and that Christians must “stand for their rights.” Wherever the question of human rights is raised, and men, whether professed Christians or not, start a crusade against oppressors, and elevate the demand for their rights to the level of the Gospel, there must inevitably be envy and strife; and “where envy and strife is, there is confusion and every evil work.” When Christians recognise and act in accordance with the fact that they have nothing to do with seeking to maintain their rights, but have only to acknowledge God’s right to their service, leaving Him to defend their cause, then will they be free from all responsibility for the using of the name of Christianity in the service of political strife and personal ambition. {PTUK November 19, 1896, p. 752.6}

**“War and Prize-fighting” The Present Truth, 12, 47.**

E. J. Waggoner

War and Prize-fighting .-One of the most popular British authors in a recent book defends prize-fighting:- {PTUK November 19, 1896, p. 752.7}

It is a less evil that two men should, of their own free will, fight until they can’t fight no more, than that the standard of hardihood and endurance should run the slightest risk of being lowered in a nation which depends largely upon the individual qualities of her citizens for her defence. Do away with war, if the cursed thing can by any wit of man be avoided, but until you can see your way to that, have a care to meddling with those primitive qualities to which at any moment you may have to appeal for your own protection. {PTUK November 19, 1896, p. 752.8}

That is a clear and candid acknowledgement of the fact that most people overlook or forget, namely, that the spirit which prompts nations to go to war is exactly the same spirit that prompts Bill and Jack to pummel each other on the street or in the public-house, whenever they fancy that their rights have been invaded or their “honour” insulted. Yet men who would scorn to be engaged in a street brawl, or even to be seen at the more dignified prize-fight, count it one of the highest honours possible, to be known as having fought in battle, especially if they were in the army that won. {PTUK November 19, 1896, p. 752.9}

Greater Numbers, Greater Wickedness .-This shows the magic influence of numbers. Where one boy is afraid to go alone, on account of a real or imaginary danger, He will go boldly if he but has a dozen companions, each as helpless as himself. So the man who would be ashamed to be seen mauling a single individual, is proud of the fact that he with a few thousand other men engaged in a similar row. Both are disgraceful and wicked, yet if there be any difference the advantage is on the side of the two men in the street fracas. In this case the men are fighting because they feel they have been personally injured, and their blows are directed to the particular objects of their hatred; while in that which is called war thousands of men who have not been injured or insulted, and have no personal grievance whatever, fight and kill others whom they have never seen. Numbers, instead of diminishing the crime and the disgrace, only make it the more senseless and wicked. {PTUK November 19, 1896, p. 752.10}

**“The Gospel of Selfishness” The Present Truth, 12, 47.**

E. J. Waggoner

The apostle Paul warned Timothy with regard to men who indulged in questions and strifes of words, whereof come envy and strife, “supposing that gain is godliness.” 1 Timothy 6:4, 5. Never before, perhaps, was this warning needed as now. The late election in the United States, which turned wholly upon the question of money, has exhibited such a mingling of politics and religion, or rather, has made politics into religion in a way never before known. A despatch before the election said:- {PTUK November 19, 1896, p. 752.11}

In New York all the religious teachers of all the denominations have just united in an appeal on behalf of the Republican candidate; in Chicago, observers all bear witness to the fact that the enthusiasm for the Democrat [candidate] takes the form of a wave of religious enthusiasm. {PTUK November 19, 1896, p. 752.12}

**“Fasting and Prayer” The Present Truth, 12, 48.**

E. J. Waggoner

When Jesus was on earth He taught His disciples how to pray, and the Bible abounds with instruction on this point, both by direct precept and by illustration; yet of the number of those who profess to pray, comparatively few have rightly understood what real prayer to God is. What wonder, then, that the matter of fasting, which is associated with prayer, has been very generally misunderstood? The Bible, however, gives us as clear instruction, even if less in quantity, on this point as upon the other. {PTUK November 26, 1896, p. 753.1}

In the prophecy of Joel we find fasting explicitly commanded, and that with special reference to the last days-the time just before the coming of “the great and dreadful day of the Lord.” “Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.” Joel 1:14. Again: “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, and gather the people, sanctify the congregation, assemble the elders, gather the children,...Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people, yea, the Lord will answer.” Joel 2:15-18. {PTUK November 26, 1896, p. 753.2}

Christ has also indicated that His people should fast often in the days between His ascension and His return to this earth. When the disciples of John asked Him, “Why do we and the Pharisees fast oft, but Thy disciples fast not?” He replied, “Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast in those days.” Matthew 9:14, 15. {PTUK November 26, 1896, p. 753.3}

From the instances recorded in the Old Testament, we find that fasting was resorted to in times of great perplexity and distress, in extreme need, when special help and blessings from the Lord were desired. When Esther was about to go in before King Ahasuerus, to seek deliverance for her people from the destruction decreed against them, she said to Mordecai, “Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also with my maidens will fast likewise, and so will I go in unto the king, which is not according to the law.” Esther 4:16. We all know the successful results. {PTUK November 26, 1896, p. 753.4}

Fasting was resorted to by Ezra, when he was on his way to Jerusalem to restore the city and the worship of God. He had a difficult and dangerous journey before him. “Thus I proclaimed a fast, at the river Ahava, that we might afflict ourselves before God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon them for good that seek him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this; and He was entreated of us.” Ezra 8:21-23. {PTUK November 26, 1896, p. 753.5}

**WHAT FASTING IS**

Fasting, in itself, whether as a religious act or otherwise, is entire abstinence from food and drink. The case of Daniel (Daniel 10:2, 3) is sometimes referred to as indicating that eating to a certain extent is compatible with fasting; but the careful reader will note that Daniel does not say that he was fasting, but that he was “mourning three full weeks,” in which time he “ate no pleasant bread.” A person may mourn without fasting, and this Daniel did. Whenever instances of fasting are recorded in the Bible, we find that neither food nor drink was taken during the time of the fast. It is as impossible for a person to be fasting while eating and drinking, as it is to be awake and asleep at the same time, or to be at once running and sitting still. Our common word “breakfast,” indicates this. The longest period of abstinence from food is in the night, when we are asleep. When the morning comes, we break our fast by partaking of food, and we do this even though our breakfast be very light. At the ninth hour of the day Cornelius said “Four days ago I was fasting until this hour.” Acts 10:30. If we should substitute, “Four days ago I ate very little until three o’clock in the afternoon,” it would make the whole affair ridiculous. So it is senseless when pope or bishops prescribe how much may be eaten during a so-called fast. Each individual must decide for himself whether or not he will fast, and also at what time and how long; but no one can possibly have the choice of eating or not eating during a fast, for as soon as anything is eaten fast ceases. {PTUK November 26, 1896, p. 754.1}

**THE OBJECT OF FASTING**

What is the use of fasting? What is it for? From its connection with prayer, and from the Scriptures that we have read, it is evident that it is for the purpose of gaining special help and strength from the Lord, for the performance of some necessary work or the overcoming of some peculiarly strong temptation. This is indicated in the Lord’s description of an acceptable fast, where He says, “Is not this the fast that I have chosen? to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” Isaiah 58:7. {PTUK November 26, 1896, p. 754.2}

But while fasting means special earnestness and importunity in prayer, it must not be considered as a penance, nor as buying the favour of God by the mortification of the body. God does not delight in human suffering, and we could not buy His favour even with the sacrifice of our lives. He bestows His grace freely, because He is love and mercy; and as an evidence of His favour He has given Himself for us. Christian prayer is not like heathen prayer. The heathen think that they shall be heard for their much speaking (Matthew 6:7), and in their importunity they lacerate themselves and afflict their bodies. See 1 Kings 18:28. God’s servants do not do so, for they know that God is their Father, tender and loving, that He knows what we have need of before we ask Him, and that He has already richly provided every necessary thing for us. Read Matthew 6:8; Romans 8:32; Ephesians 1:3; 2 Peter 1:2, 3. True prayer is therefore simply the claiming of the promises of God with thanksgiving (Philippians 4:6); by faith demonstrating the reality of those promises. Since fasting means special emphasis in prayer, it of course means special confidence in God’s word, and an exceptionally strong grasp of and dependence upon His promises. Fasting with prayer indicates such complete dependence on God’s word, that we for a season depend on it instead of on the ordinary means of sustaining life. {PTUK November 26, 1896, p. 754.3}

**LIVING BY GOD’S WORD**

That God’s word is indeed food, is clearly set forth in the Scriptures. Jesus said that we should eat His flesh, “for My flesh is meat indeed.” John 6:55. Afterwards He showed that we take His flesh through the word that He speaks. Verse 63. Therefore since His flesh is meat indeed, His words are likewise real food. {PTUK November 26, 1896, p. 754.4}

Jeremiah said, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.” Jeremiah 15:16. Moses told the children of Israel that God suffered them to hunger, and then fed them with manna, “that He might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:3. These words have special significance in connection with fasting, because Christ quoted them when the devil tempted Him to break His fast by turning stones into bread. Matthew 4:3, 4. {PTUK November 26, 1896, p. 754.5}

This is not a mere figure of speech, but a reality. It is a literal fact that men live by God’s word, whether they realise it or not. By the word of the Lord everything came into existence (Psalm 33:6), and by the same word are they still upheld. Hebrews 11:3. There is no question but that we live by the food we eat. But all the life there is in the food we eat, is the life that is in the growing plants, and that life comes from the word which said, “Let the earth bring forth grass, the herb yielding seed after his kind,” etc. Genesis 1:11. Although God has ordained that ordinarily we shall obtain life from His word through the grains and fruits which that word causes the earth to bring forth, it is certainly as possible to live directly from the word as from the grain, which gets its life-giving power only from the Lord. When Daniel was absolutely destitute of physical strength, he received full strength at once from the words spoken by the angel of God. Daniel 10:17, 18. {PTUK November 26, 1896, p. 754.6}

Many suppose that fasting is simply for the purpose of making the mind clearer. It does indeed for a time have that affect on one whose mind is beclouded by over-eating, but not on one who habitually eats only according to his needs. Our brain power, as well as our muscular force, is derived from the food that we eat. If under ordinary conditions we go without food for an unusually long time, we become weak in body, and our thinking power is correspondingly weakened. A brain worker requires more nourishment than one who exercises only his muscles. The natural effect of fasting is to diminish one’s thinking power, as well as to weaken the body. {PTUK November 26, 1896, p. 754.7}

**FASTING NOT PENANCE**

Are we then to understand that fasting is after all only a sort of penance, a modification of the body?-Not by any means. Instead of its being a burden, it is the means of undoing the heavy burdens (Isaiah 58:6); instead of being a sorrowful affair, it is a matter of choice and gladness, for Jesus said that when we fast we should not be of a sad countenance, but should anoint the head, an act indicating rejoicing. Matthew 6:17. So in immediate connection with the exhortation to fast, we read also, “Be glad then, ye children of Zion; and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the former rain and the latter rain.” Joel 2:23. God’s people are to rejoice in Him all the time (Philippians 4:4; 1 Thessalonians 5:16), and especially in view of Christ’s near coming (Luke 21:28); and yet they are to fast at times. Do we fast because we are in trouble?-We are commanded to rejoice and be of good cheer in tribulation. John 16:33. Do we fast because we desire deliverance from temptation?-The exhortation is, “My brethren, count it all joy when ye fall into divers temptations.” James 1:2. There is no time when a man has so good a cause for rejoicing as when he is mourning for his sins; because mourning for sins implies acknowledgement of them; and “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. “Blessed are they that mourn; for they shall be comforted.” {PTUK November 26, 1896, p. 754.8}

“But how can we rejoice when both the mental and physical powers are almost exhausted by fasting?” That question arises from a misconception of what an acceptable fast is. An acceptable fast is not the mortification of the body, for God does not delight in that; but it is coming into the closest possible connection with God’s Word. It is true that the natural result of a protracted abstinence from food is exhaustion of the powers of the body and mind; but a fast to the Lord is not like a forced fast, where one is all the time longing for food. On the contrary, an acceptable fast is one in which we take the living Word in the place of ordinary food, and are so supported by it as not for the time to be conscious of the absence of ordinary food. Note particularly the fact that when Jesus had fasted forty days and forty nights, “He afterward hungered.” Luke 4:2. Naturally, He would have hungered during that time of fasting, in conflict with the devil; but His mind was instead occupied with God’s Word, which for the time was food both to body and soul. {PTUK November 26, 1896, p. 755.1}

He who, while fasting, has a continual longing for food, and who by force of will resists the desire to eat, because he has determined to abstain for a certain length of time, is fasting to little or no purpose. His fast does not indicate undivided faith in God’s Word. Instead of thinking only of God and His all-powerful Word, he is thinking largely of himself. Of such a wavering, but doubting one, the apostle says: “Let not that man think that he shall receive anything of the Lord.” James 1:7. {PTUK November 26, 1896, p. 755.2}

Whoever fasts should have some definite object in view. This is self-evident, for fasting is inseparably connected with prayer, and prayer that has no definite object is only empty words. The faster must desire special grace for overcoming, or to help in some special time of need. Then when his confidence in God’s living Word is so vivid and strong that he takes it as the reality that it is, and lives for a season upon it instead of upon his ordinary food, he knows that he has his heart’s desire. God, who by His Word supports the physical wants, will much more supply the more essential spiritual needs. By our fasting we indicate that the Word of God is indeed our life, and that of course means that we fully yield ourselves to it. We show our dependence on God’s Word, and our confidence in it for all things that pertain to eternal life and godliness, by taking it for a season absolutely for the support of our physical necessities, letting it take the place of ordinary food, and deriving equal or greater strength from the Word than from ordinary food. Thus the mind is indeed more clear through fasting. {PTUK November 26, 1896, p. 755.3}

The effect does not end with the season of fasting, but from that time we realise and acknowledge more fully than ever before that even while eating our daily food we are living only by God’s Word, which works effectually in all who believe. This recognition of our dependence on God,-the knowledge that He not only gives us our food, but is able to sustain us by His Word when food is lacking,-tends directly to that dealing of our bread to the hungry, which characterises a true fast. Isaiah 58:7. As we receive the gift, we minister the same to others, “as good stewards of the manifold grace of God.” 1 Peter 4:10. {PTUK November 26, 1896, p. 755.4}

May our perception of God’s Word, and our confidence in it be so great that we may fast in spirit and in truth, and thus experience the fulness of the promise, “Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward.... And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shall be like a watered garden, and like a spring of water, whose waters fail not.” Isaiah 58:8-11. {PTUK November 26, 1896, p. 755.5}

**“The Curse of Militarism” The Present Truth, 12, 48.**

E. J. Waggoner

The Prime Minister’s recent hint of the possible necessity for military conscription in this country, is not the first one that has been dropped in the speeches of those in authority. The curse of the Continent is waiting only for some serious reverse to fasten itself upon British soil. In the meantime it behoves Christians to study the relation of the believer in Christ to civil governments and the strifes that must of necessity pertain to their administration. {PTUK November 26, 1896, p. 755.6}

A newspaper correspondent called attention the other day to the military displays connected with nearly every demonstration, such as those at the Lord Mayor’s procession, which many who talk for peace accept approvingly as a matter of course, without appreciating the fact that these things leaven the public with the spirit of fight. The correspondent rightly said that it is this unconscious advocacy of militarism on the part of even those connected with the churches that is doing much to encourage the war feeling. It manifests itself in literature everywhere, from school-books to religious newspapers. {PTUK November 26, 1896, p. 755.7}

At the recent Manchester Conference of the Peace Society, Dr. Maclaren’s message was that the principles of the Society should be upheld even in view of the feeling regarding events in Turkey, and he truly said that to appeal to the sword was “setting Satan to cast out Satan.” Of course it is; and yet the strongest note in the conference was that “they might have worse things than war.” It shows how little can be expected from Peace societies when angry feelings run high. At the International Congress of Peace Societies at Buda-Pesth the resolution disapproving of duelling was hotly contested by three of the delegates. It only shows that it is useless to look to human organisations to lift up any effectual barriers against militarism. The work of the Gospel is to make peace between men and God, and wherever a heart surrenders to God the spirit of militarism and nationalism must go. {PTUK November 26, 1896, p. 755.8}

**“A Straw in the Wind” The Present Truth, 12, 48.**

E. J. Waggoner

The trustees of the churches known as the Countess of Huntingdon’s Connexion have applied to the High Court for permission to change the articles of faith, “particularly in the way of modifying the strong language they contained respecting the Pope of Rome.” It is a straw showing which way the wind is blowing. {PTUK November 26, 1896, p. 755.9}

**“The Promises to Israel. Sinai and Calvary” The Present Truth, 12, 48.**

E. J. Waggoner

“Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and Judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse,” or, literally, “with utter destruction.” Malachi 4:5, 6. {PTUK November 26, 1896, p. 756.1}

Notice how intimately the tender, converting work of the Spirit of God is connected with the law that was spoken from Horeb. For Sinai is Horeb, as we learn from Deuteronomy 4:10-14, where we read the words of Moses, the servant of God:- {PTUK November 26, 1896, p. 756.2}

“Thou stoodest before the Lord thy God in Horeb, when the Lord said unto me. Gather Me the people together, and I will make them hear My words.... and ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire.... and He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.” {PTUK November 26, 1896, p. 756.3}

When the Lord tells us to remember the law which He commanded in Horeb, or Sinai, it is that we may know the power with which He will turn the hearts of the fathers to the children, that they may be prepared for the terrible day of His coming. “The law of the Lord is perfect, converting the soul.” Psalm 19:7. {PTUK November 26, 1896, p. 756.4}

**THE RIVEN ROCK**

When God spoke the law from Sinai, that living stream of water which gushed forth from the smitten rock in Horeb, was still flowing. If it had ceased to flow, the Israelites would have been in as bad a condition as before, for it was their only water supply, their only hope of life. It was from Horeb, whence the water came that restored their life, that God spoke the law. The law came from the same rock whence the water was already flowing, “and that Rock was Christ.” 1 Corinthians 10:4. {PTUK November 26, 1896, p. 756.5}

Sinai is rightly regarded as a synonym for the law; but it is no more so than Christ is; nay, not so much, for in Him it is life. Jesus said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. The law was therefore Christ’s life, for out of the heart are the issues of life. Proverbs 4:23. {PTUK November 26, 1896, p. 756.6}

“He was bruised for our iniquities;” and “with His stripes we are healed.” When He was smitten and wounded on Calvary, the life-blood flowed from His heart, and that stream still flows for us. But in His heart is the law; and so as we drink by faith from the life-giving stream, we drink in the righteousness of the law of God. The law comes to us as a stream of grace, a river of life. Both “grace and truth come by Jesus Christ.” John 1:17. When we believe in Him, the law is not to us merely “the voice of words,” but a fountain of life. {PTUK November 26, 1896, p. 756.7}

Now all this was at Sinai. Christ, the giver of the law, was the Rock smitten in Horeb, which is Sinai. That stream was the life of those who drank, and none of those who received it in thoughtful gratitude could fail to know that it came direct from their Lord-the Lord of all the earth. They might have been assured of His tender love for them, and of the fact that He was their life, and hence their righteousness. So although they could not approach the mountain without dying-an evidence that the law is death to men out of Christ-they could drink of the stream that flowed from it, and thus in the life of Christ drink in the righteousness of the law. {PTUK November 26, 1896, p. 756.8}

The words spoken from Sinai, coming from the same Rock whence came the water which was the life of the people, showed the nature of the righteousness that Christ would impart to them. While it was “a fiery law,” it was at the same time a gently-flowing stream of life. Because the prophet Isaiah knew that Christ was the Rock smitten at Sinai, and that even then He was the One Mediator, “the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time,” he could say, “He was wounded for our transgressions,” “and with His stripes we are healed.” {PTUK November 26, 1896, p. 756.9}

For the ancient Israelites there was emphasised the lesson that the law comes as life to men only through the cross of Christ. For us there is the same lesson, together with the other side of it, namely, that the righteousness which comes to us through the life given to us on the cross, is precisely that which is required by the ten commandments, and none other. Let us read them:- {PTUK November 26, 1896, p. 756.10}

**WHAT GOD SPAKE**

1. “I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage; Thou shalt have no other gods before Me. {PTUK November 26, 1896, p. 756.11}

2. “Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation1 of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments. {PTUK November 26, 1896, p. 756.12}

3. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. {PTUK November 26, 1896, p. 757.1}

4. “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. {PTUK November 26, 1896, p. 757.2}

5. “Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. {PTUK November 26, 1896, p. 757.3}

6. “Thou shalt not kill. {PTUK November 26, 1896, p. 757.4}

7. “Thou shalt not commit adultery. {PTUK November 26, 1896, p. 757.5}

8. “Thou shalt not steal. {PTUK November 26, 1896, p. 757.6}

9. “Thou shalt not bear false witness against thy neighbour. {PTUK November 26, 1896, p. 757.7}

10. “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s.” {PTUK November 26, 1896, p. 757.8}

This is the law that was uttered amid the terrors of Sinai, by the lips of Him whose life it was and is, and from whom had come the stream which was at that moment flowing-His own life given for the people. The Cross, with its healing, life-giving stream was at Sinai, and hence the Cross cannot possibly make any change in the law. The life proceeding from Christ at Sinai as at Calvary, shows that the righteousness which is revealed in the Gospel is none other than that of the ten commandments. Not one jot nor one tittle could pass away. The awfulness of Sinai was at Calvary, in the thick darkness, the earthquake, and the great voice of the Son of God. The smitten rock and the flowing stream at Sinai represented Calvary; Calvary was there; so that it is an actual fact that from Calvary the ten commandments are proclaimed in the identical words that were heard from Sinai. Calvary, not less than Sinai, reveals the terrible and unchanging holiness of the law of God, so terrible and so unchangeable that it spared not even the Son of God when “He was reckoned among the transgressors.” But however great the terror inspired by the law, the hope by grace is even greater; for “where sin abounded, grace did much more abound.” Back of all stands the oath of God’s covenant of grace, assuring the perfect righteousness and life of the law in Christ; so that although the law spoke death, it only showed what great things God had promised to do for those who believe. It teaches us to have no confidence in the flesh, but to worship God in the Spirit, and to rejoice in Christ Jesus. Thus God was proving His people, that they might know that “man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:3. {PTUK November 26, 1896, p. 757.9}

So the law is not against the promises of God, even though it cannot give life. On the contrary, it backs up those promises in thunder tones; for with God’s oath ever steadfast, the greatest requirement of the law is to the ear of faith but a promise of its fulfillment. And so, taught by the Lord Jesus, we may “know that His commandment is life everlasting.” {PTUK November 26, 1896, p. 757.10}

**“Suicide in Japan” The Present Truth, 12, 48.**

E. J. Waggoner

A native Japanese statistician has prepared an essay on suicide in Japan in which statistics are presented showing that the prevalence of suicide in that country is in direct relation to the stress of pecuniary conditions. During the last ten years the proportion of suicides yearly has been in exact ratio with the variations in the price of rice, the staple food of the country. The yearly and half-yearly periods for the settlement of the amounts are the months in which the tide of suicide regularly renders its flood. {PTUK November 26, 1896, p. 757.11}

It seems to be the view of the Japanese, as of the ancient Roman, that his life is his own, and that he has a perfect right to do what he likes with his own. From a pagan point of view this is reasonable, and when one considers the prevalence of an educated paganism throughout the civilised world where the trials of life are greater, and its disappointments much keener than in uncivilised lands, one simply wonders that there are not more suicides than there are. {PTUK November 26, 1896, p. 757.12}

There must, indeed, inevitably come a time to every man, whose life is in and for himself, instead of being hid in Christ, in which he feels the utter futility, worthlessness, of his existence. It is only true religion, pure and undefiled, which enables a man to patiently, persistently, and courageously struggle on, steadily climbing the stepping stones of his dead self to the higher things. {PTUK November 26, 1896, p. 757.13}

**“The Churches Teaching War” The Present Truth, 12, 48.**

E. J. Waggoner

**THE BOYS’ BRIGADE**

The church and the Sunday-school, in some parts, have actually become the nursery of the Army. This is true at the present time throughout so-called Christian nations. This movement for the organisation of Sunday-school pupils into military companies, officered, drilled, uniformed, and equipped, originated in this country. It has now been adopted everywhere. Many of these companies are furnished with genuine fire arms and swords. In a published description of one of these organisations of Sunday-school soldiers, it is said, “No small degree of charm for the boys is added by the fact that the very guns they handle were once used in real fighting.” This article continues to say further:- {PTUK November 26, 1896, p. 757.14}

“The company is put through all the evolutions in accordance with regular military tactics; is taught to march and counter-march, to execute many different formations, and to do the whole of the manual of arms and the bayonet exercise. This last is a particularly pretty drill, calculated to give the soldier a free use of his weapon and an easy, strong wrist. In a recent entertainment and exhibition given by the corps, this part of their work elicited a great deal of applause. In addition to the infantry exercises an artillery drill has been established, and a ‘dummy’ or wooden cannon having been built in exact reproduction of a genuine field-piece, a squad of picked boys from the company have been taught to handle it. They go through the field drill, as the loading and firing, going into action in every direction, changing the wheels and dismounting the piece by taking the cannon from off its carriage and the wheels from the axle, so that it is entirely dismembered, and setting it up again, all with precision, and each cannonier doing his part of the work exactly as regular soldiers are taught to do it. Ambulance and signal corps have also been organised, and during the mock action the former carries off the wounded while the latter signals for assistance.” {PTUK November 26, 1896, p. 757.15}

An exhibition drill of this company is, in part, described thus:- {PTUK November 26, 1896, p. 758.1}

“One little boy, the smallest of the lot, and not over four feet two inches tall, went through all the elaborate movements of infantry drill, bayonet exercise and artillery drill without an error, and was the avowed favourite of the ladies. Round after round of applause were showered upon the corps on this occasion, and greatly appreciated by the little soldiers. At this drill a sham battle was given, the artillery firing on an imaginary enemy until it was supposed to bring up its cavalry to capture the gun. Then the artillery men signalled to the infantry to come to their support. The cannoniers dismounted their piece, and all laid down until the supposed enemy was driven off by the infantry to fire, then mounted their piece again to give them a few farewell shots. During this action the instructor called out the numbers of the boys at intervals, and as each was designated he fell over as though shot, and was carried off by the ambulance corps, while the remaining boys manned the cannon. This feature proved especially interesting to the spectators.” {PTUK November 26, 1896, p. 758.2}

The realism of the last two sentences is particularly suggestive,-as is also the previously stated fact that an added zest was given to the use of their arms by the knowledge that those same weapons had already actually been used in bloody conflict. {PTUK November 26, 1896, p. 758.3}

Does this breathe a religious spirit? Is this religious instruction? But it is given by religious organisations. Then are they teaching the religion of Christ, or His adversary? We mention these things to show the need of preaching the Gospel of Christ. When even the religion that should restrain war is perverted into the direct encouragement of it, is it not time for Christians to decide what Gospel principles are? {PTUK November 26, 1896, p. 758.4}

**“Working Food” The Present Truth, 12, 48.**

E. J. Waggoner

The increase in the price of bread, owing to the demand for wheat in famine-stricken India, is felt in many homes where the pence have to be carefully expended. In many families white bread is the staple food; but if the money is spent on good wheatmeal or brown bread, it will assuredly bring more working strength, as the finest white flour has separated from it the most nutritious portion of the wheat. {PTUK November 26, 1896, p. 766.1}

But while wheat has gone up, prices of other grains are not affected, and a look into the window of any cornchandler shows a liberal list of grain preparations which can be used to supplement the bread supply, and with advantage too. Oatmeal, rice, sago, and so on through the list, are readily prepared and have good strength-producing qualities. Dr. Andrew Wilson, in a recent newspaper article, called attention to the investigations of the late Dr. Frankland in the matter of the comparative values of different foods. Of the comparison between bread and oatmeal he says:- {PTUK November 26, 1896, p. 766.2}

Suppose that the work of raising his own body (one hundred and forty pounds weight) ten thousand feet high had to be accomplished by a man who elected to do the work on bread alone (water, an essential food, is left out of consideration here), then Dr. Frankland found that nearly two and a-half pounds of bread would be needed, and at three halfpence per pound the total cost would be threepence halfpenny. {PTUK November 26, 1896, p. 766.3}

Let us now see what bread is composed of. In one hundred parts of bread we find about forty parts of water, eight parts of nitrogenous matter or gluten, one and a-half parts of fat, fifty parts of starch, and one and a-half parts of minerals. {PTUK November 26, 1896, p. 766.4}

The great bulk of the bread we eat then is starch. The fat is not present in any quantity, therefore we add fat to it in the shape of butter, and make it a more valuable food; and the flesh-forming matter is present to the extent of about eight per cent. Bread is therefore a fair food enough, in respect to its giving a large amount of starch, which is certainly a force or lower-producing food. {PTUK November 26, 1896, p. 766.5}

The next food in the list is oatmeal. Dr. Frankland gives us over a pound of oatmeal, which, at twopence farthing a pound, costs us threepence halfpenny in all. The oatmeal is the same price as the bread, [this was written before prime rose] but note that infinitely less of it is needed to do the same work as that accomplished in nearly two and a-half pounds of bread. {PTUK November 26, 1896, p. 766.6}

Oatmeal, when analysed, is found to be a better food than bread: for one hundred parts of it are composed-of water about fifteen parts only; flesh-forming matter, thirteen parts; fat, six parts; starches, sixty-five parts; and minerals, three parts. {PTUK November 26, 1896, p. 766.7}

Here we get additional fat, and we also find more starch, while the flesh-forming matter is present in Iarger proportion than in the bread. {PTUK November 26, 1896, p. 766.8}

Oatmeal we all know to be a most excellent food. Dr. Johnson said it was a diet only fit for Scotchmen, and that it was fed to horses in England; but somebody wisely retorted, “Where will you find better men than in Scotland, or better horses than in England?” {PTUK November 26, 1896, p. 766.9}

The Highlander, on oatmeal, develops a hardy and robust frame; while we know that, for growing bodies, oatmeal is a typical food, and that, in part, because it contains a large proportion of bone-forming minerals. {PTUK November 26, 1896, p. 766.10}

**“Items of Interest” The Present Truth, 12, 48.**

E. J. Waggoner

-There were in this country 876 strikes and lock-outs in 1895, aff ecting 268,755 labourers. {PTUK November 26, 1896, p. 766.11}

-A long list of disasters from floods has been reported from Austria. One whole village was swept away. {PTUK November 26, 1896, p. 766.12}

-Three crematories are in operation in England-one in Manchester, another in Woking, and the third in Liverpool. {PTUK November 26, 1896, p. 766.13}

-The iron and steel trade of Great Britain has very largely increased this year, much of the increase being due to the demand abroad. {PTUK November 26, 1896, p. 766.14}

-The price of wheat in Russia has risen, owing to the Indian demand. Trouble in India brings prosperity to favoured agricultural districts. {PTUK November 26, 1896, p. 766.15}

-It is said that the rinderpest is advancing in South Africa, and one well-known man predict; that not one per cent. of the cattle will be saved. The situation is calamitous in the extreme, and much suffering must follow. {PTUK November 26, 1896, p. 766.16}

-To help the natives in famine-stricken provinces the Indian Government have ordered from London 200 tons of the quickest growing vegetable seeds, from which it is hoped they may secure something to support life while waiting for the next season’s crops to ripen. {PTUK November 26, 1896, p. 766.17}

-Companies are formed for the purpose of exploiting the new motor-cars, and it is proposed to have electric omnibuses on the streets of London very soon. Many business men think that the new mode of travelling will speedily work a revolution in the omnibus and carriage trades. {PTUK November 26, 1896, p. 766.18}

-Spain has been raising a loan to prosecute the wars in Cuba and the Philippines, and the people at home have enthusiastically subscribed far more than was called for, ladies selling jewellery and even poor people taking one bond. The nation is determined to hold to its rebellious colonists. {PTUK November 26, 1896, p. 766.19}

-Niagara Falls has been “harnessed,” and a little stream diverted from it now drives factories and other machinery in Buffalo, twenty-six miles away, by means of electricity. The Times correspondent says that it is probable that power will be transmitted to distant towns, and smokeless factories will multiply. {PTUK November 26, 1896, p. 766.20}

-Counterfeit half-crowns are in circulation. They are excellent specimens, full weight and of the best quality silver. Each coin yields a profit to the makers of a shilling. The only difference between the base and proper half-crown is that the counterfeit one is a fraction larger and slightly thinner than the other. {PTUK November 26, 1896, p. 766.21}

-Japan is aspiring to a position as a maritime power, and has already established three lines of steamships. One to London, another to Australia, another to the United States, represent a determination to cater to the commercial and travelling world, and it is said that the London line will do a large business in passenger traffic between England and India. The American line is to bring cotton direct to Japan for the mills which are well established. The country seams bound to justify its boast of being the England of the Pacific Ocean, and it has a tremendous market at its doors in the line of manufactured goods. {PTUK November 26, 1896, p. 766.22}

**“Back Page” The Present Truth, 12, 48.**

E. J. Waggoner

An Australian correspondent informs us that the workmen have begun work on the school building which our friends in Australasia are building near Sydney, which they hope to have ready for use by the middle of March. {PTUK November 26, 1896, p. 768.1}

The first thing on the programme of the next Parliament appears to be some “settlement” of the education question. Both sides demand State-taught religion, but the questions of what religion and how it shall be paid for will continue to embitter educational discussions until the end. {PTUK November 26, 1896, p. 768.2}

“English Protestants will never consent to be rated in support of Sacerdotalism, either Anglican are Roman.” So says the English Churchman, opposing the decision of the Church House meeting, advocating rate aid for voluntary schools. But will not the Sacerdotalists reply that they object to be rated in support of schools which teach “Protestantism”? {PTUK November 26, 1896, p. 768.3}

With the approval of the Pope certain Catholics are proposing to organise a vast international pilgrimage made to Rome at the opening of the twentieth century. The idea is “that in the presence of a concourse of people from all parts of the world, met together in the noblest temple of Christianity, the twentieth century be solemnly consecrated to the Lord.” {PTUK November 26, 1896, p. 768.4}

The Russian Church has never prohibited the reading of the Bible, and so, while those who dissent from the State church are persecuted, Russia is still in possession of the Word. It is said that one-seventh of the total output of the British and Foreign Bible Society goes to Russian territory. Where the seed is allowed to be sown it will spring up, and no human power can repress it. {PTUK November 26, 1896, p. 768.5}

The discussion in the French Chamber over the insolence of English missionaries in Algiers has led to the suggestion that in Africa, at least, only French missions should work French territory, and English missionaries labour in British spheres of influence. The proposal will doubtless not be considered, but the suggestion should be enough to show missionaries the folly of appealing to their home governments for support in difficulties. Much that was gained in the early days by pioneer missionaries has been lost by their successors, who have allowed themselves to be drawn into relations with their home governments to the prejudice of their work as ambassadors of Heaven. {PTUK November 26, 1896, p. 768.6}

The work of our Society in Finland is extending, and we learn from reports that our friends there expect to begin the publication of a paper in Helsingfore next year. Finland enjoys greater freedom from press censorship than other parts of the Russian dominions. {PTUK November 26, 1896, p. 768.7}

**“The Jews in Russia” The Present Truth, 12, 48.**

E. J. Waggoner

The Jews in Russia .-“It is reported from St. Petersburg,” says the Christian, “that several prelates of the Orthodox Church are urging the Government to prohibit Jews, both in towns and villages, from carrying on trade on Christian holidays. Their efforts are believed to have every prospect of success.” But this is nothing more than the Christian approves of when it advocates the enforcement of Sunday laws in England. When Protestants, say in Spain, are punished for neglecting to honour some of the many Catholic festivals, it is perfectly apparent that it is religious persecution. But anyone who studies the question knows that Sunday has no more authority than any other Catholic festival, which is none at all for Protestants. To force people to pay regard to Sunday in England, or to punish those who cannot be coerced, is as wicked as to try to force any Catholic dogma upon men, or as will be this Russian crusade against the Jew, if it succeeds. {PTUK November 26, 1896, p. 768.8}

**“Sincerity” The Present Truth, 12, 48.**

E. J. Waggoner

Sincerity .-The other day a travelling journalist assured the readers of a London daily that the Chinese were sincere in their religious life, and should be let alone. It is a familiar saying, and very often it is taken for granted that the man who is sincere is also right. But the Bible couples “sincerity” with “truth” in the service of God. A man may sincerely enough take the wrong road in travelling, but it can never lead him to his destination; nor would it be reasonable for anyone to plead his sincerity as a reason for not pointing out to him the right way. {PTUK November 26, 1896, p. 768.9}

**“‘God with Us’” The Present Truth, 12, 48.**

E. J. Waggoner

“God with Us.” -When the Chaldeans protested to the king Nebuchadnezzar that he required too much of them, in demanding that they should declare his dream, they said that only the gods could tell such a thing “whose dwelling is not with flesh.” But Daniel knew the true God, whose dwelling is with flesh, and he obtained the desired answer for the king. It is not enough to assent to the fact that Divinity is in the heavens. What we must know is that God is near at hand to help, and that “wisdom and might are His,” as Daniel said. His name is Immanuel-God with us. If any lack wisdom-and who does not?-He will supply it, and as for strength, He will strengthen “according to His mighty power.” {PTUK November 26, 1896, p. 768.10}

**“Taste and See” The Present Truth, 12, 48.**

E. J. Waggoner

Taste and See .-One of my friends offers me some food which he says is very good and nourishing, and asks me to adopt it as an article of diet. But I am sceptical, and do not believe that it is good, and so I say, “Prove to me that it is good, and I will take it.” “That I cannot do,” he replies; “I know it is good, and can assure you of the fact; but you must prove it for yourself; taste it, and you will know it too.” Well, that is certainly reasonable; for I can’t expect to know that a thing is good, unless I taste for myself. Even so, when my friend does not believe me when I tell him that the Lord is good, and asks me to prove it to him. I cannot; I know that He is good, for I have tried Him; I can assure others of His goodness, but I cannot prove it to them. I can only say, “O taste, and see that the Lord is good.” Why will not people be as reasonable in regard to spiritual food as with the mere physical? Taste, and you have the proof. {PTUK November 26, 1896, p. 768.11}

**“Ecclesiastical Dress” The Present Truth, 12, 48.**

E. J. Waggoner

Ecclesiastical Dress .-The protests of Anglican Protestant journals against the vestments of the Sacerdotalist party would have more weight if it were a protest on principle against that distinctive dress which is thought to mark the difference between clergy and laity. The distinction has no existence, save as a priestly assumption has manufactured it. The Scriptures declare the whole church to be God’s “clergy,” and the authorised standards of the Church of England, in making a priestly costume compulsory on all ministers in Anglican pulpits, lays the foundation for the entire system of vestments by which Ritualism adorns its ministry. Nor is this purely papal arrangement confined to the Establishment. {PTUK November 26, 1896, p. 768.12}