**“The Crisis in the East” The Present Truth, 13, 13.**

E. J. Waggoner

“The thing that has been, it is that which shall be,“ and so it is that the same earth hunger and pride of dominion which has kept the world in greater or less turmoil since Nimrod’s first empire are still stirring up the hearts of men. And now the earth has become so small that trouble in the most obscure and out-of-the-way corner threatens to involve the whole mass of mankind. In olden times there was more room for rival peoples; but now jealous powers are elbowing one another nearly every time they move. Gusty currents of hateful strife blow here and there around the circumference of the earth, but plainly the storm centre is the Near East. {PTUK April 1, 1897, p. 193.1}

That has been the pivotal point in the wars of empires ever since the conquests of Alexander “disturbed the world’s balance” and gave to the West the dominion which had been held by the East. So important were to be the events centring in this region that the Lord gave the prophet Daniel (in his eleventh chapter) an outline of them over 2,500 years ago; and it is written for our learning upon whom the ends of the world are come because the crisis in the whole long history of the fight for supremacy is just before us and is involved in this Eastern Question that fills our newspapers from day to day. We will pass hastily over the eleventh chapter of Daniel, merely noting a few of the principal way-marks concerning the present with the times long past. Two hundred years before Alexander’s conquest the angel said:— {PTUK April 1, 1897, p. 193.2}

“Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.” Verse 2. {PTUK April 1, 1897, p. 193.3}

The fourth was Xerxes, who did stir up all against Grecia. Forty-nine nations served in his Grecian campaign. Never before or since has so many men joined in one great army. But he failed, and his great failure sealed the doom of Persia. The empire lingered for a century and a half, and then Alexander, at the head of the Greeks and Macedonians, added all the East to Grecia. {PTUK April 1, 1897, p. 193.4}

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled.” Verses 3, 4. {PTUK April 1, 1897, p. 193.5}

**ALEXANDER’s EMPIRE DIVIDED**

Alexander stood up and ruled with great dominion. His genius seemed to promise the realisation of his great scheme of consolidating the East and the West, but at the height of his power he died, in Babylon. His posterity, and all of the royal house, perished in the intrigues that followed. Antigonus, the commander-in-chief of the army in Asia tried to reunite the satrapies and thus to continue as one the empire that had passed from Babylon to Medo-Persia, and then to Grecia. “But Ptolemy of Egypt [south] Lysimachus of Thrace [north], and Seleucus of Babylon [east], combined with Cassander of Macedon [west], against him,“ says the “Encyclopaedia Bitannica,“ “and he fell (301 B.C.) at the battle of Ipsus, in Phrygia. This decided the final break up of the empire.” It had been “divided to the four winds of heaven” as the angel of the Lord had said. {PTUK April 1, 1897, p. 194.1}

**TERRITORY OF THE KING OF THE NORTH**

The king of the South, Egypt, was strong, but Seleucus, who ruled Syria, was “strong above him” (Verse 5) and defeated Lysimachus in the North, whose kingdom was Thrace on the European side, and Asia Minor on the Asiatic side. Thus Seleucus became the king of the North also. He had removed the seat of his government from the capital he first built on the Tigris, near Babylon, to Antioch, in northern Syria, and the kingdom which he founded continued the dominant power in that region between the Tigris and the ?gean Sea which now constitutes the principal part of Turkey. {PTUK April 1, 1897, p. 194.2}

The verses following refer to the wars which were waged between Egypt, kings of the North and South. “Palestine was as of old,“ says the “Encyclop?dia Britannica” of these times, “the battle-field for the king of the North and the king of the South.” {PTUK April 1, 1897, p. 194.3}

**THE ROMAN POWER INTRODUCED**

Verse 14 introduces the Roman power (robbers or breakers of Daniel’s people, the Jews). Rome began to interfere in the affairs of the Near East. Antiochus the Great, of the dynasty of Seleucus, was defeated by the Romans in Greece and then in Asia Minor, and finally, Pompey’s Eastern campaign reduced Syria and also Palestine. Verse 16 had said of this power, “None shall stand before him and he shall stand in the glorious land, which by his hand shall be consumed.” And so it was utterly consumed by the Romans a little over a century later. {PTUK April 1, 1897, p. 194.4}

But verse 17 seems to bring us down a few years further to C?sar’s Egyptian campaign, where he met that “daughter of women” whose arts were to have so much influence on the policy of Rome. In verse 19 it is said that he was to “stumble and fall,“ and even so the greatest of the Romans fell beneath the daggers of his false friends. {PTUK April 1, 1897, p. 194.5}

**THE DAYS OF IMPERIAL ROME**

Antony and Octavius followed Julius C?sar, but Antony’s relations with Cleopatra estranged him from Rome, and the battle of Actium was fought between the two rivals. It was a naval engagement just at the entrance of the Gulf of Arta, in western Greece, where now Greek and Turkish forces are watching each other across the narrow entrance. After Octavius’ victory he invaded Egypt; and thus the territory of the king of the South became finally a Roman province. The victory of Actium, B.C. 31, gave Octavius the place which Julius C?sar had gained when he was assassinated, that of sole dictator. He took the name of Augustus, and with his rule the historians drop the story of the republic, and begin the story of Imperial Rome. Of him the prophet had said:— {PTUK April 1, 1897, p. 194.6}

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom.” Verse 20. {PTUK April 1, 1897, p. 194.7}

With this agree the words of Luke, “And it came to pass in those days that there went out a decree from C?sar Augustus that all the world should be taxed.” Luke 2:1. His reign was what the world calls a glorious one and is known as the Augustan Age. The truly glorious event of his reign; however, was the birth of Jesus, unnoticed by the great of Rome who were glorying in the work of their own hands and the might of their empire. {PTUK April 1, 1897, p. 194.8}

The angel told Daniel that this ruler was to die “neither in anger, nor in battle’” (verse 20). Augustus died a natural death, an end sufficiently extraordinary in the history of Roman rulers to make it worthy of mention; for an historian says:— {PTUK April 1, 1897, p. 194.9}

Of the sixty-two emperors from C?sar to Constantine, forty-two were murdered, three committed suicide, two abdicated or were forced to abdicate, one was killed in a rebellion, one was drowned, one died in war, one died it is not known how, and no more than eleven died in the way of nature. {PTUK April 1, 1897, p. 194.10}

**THE CRUCIFIXION**

Then there stood up in his estate “a vile person” (verse 21). Tiberius succeeded Augustus. His infamous orgies in the island of Capr? have given him a name in history with the vilest of the vile. The next verse said that in his reign the “Prince of the covenant” should be broken. And so it was that in the reign of Tiberius C?sar (Luke 2:1) Jesus began His public ministry and in the same reign and by the sentence of Pilate the servant of Tiberius, He was broken sealing the covenant with His blood. {PTUK April 1, 1897, p. 194.11}

Thus the prophetic outline has brought us to the crucifixion. {PTUK April 1, 1897, p. 194.12}

**THE TIME OF PAPAL PERSECUTION**

With verse 23 the prophet seems to begin again to sketch the manner of the rise of this Roman power to greatness, and from verses 31-35 to describe the change that came in with the setting up of the Papacy and the terrible persecutions that followed. This time of persecution was “for a time appointed.” The only such time appointed is the time of Daniel 7:25; the 1260 prophetic days or years of papal supremacy, mentioned also in Revelation 12:6, 14, and 13:5. Beginning with the full establishment of the Papacy in 538 this period of 1260 years expired in 1798. In that year the arms of France entered Rome, removed the Pope and abolished the papal college. It was a heavy blow to mark the end of that period which began when the arms of the Roman emperor established the Papacy in Rome; supreme over all the churches. It was a deadly wound but it has been or is being healed, and both Daniel and John represent the Papacy as still fighting the truth even to the end of time. {PTUK April 1, 1897, p. 194.13}

**“THE TIME OF THE END”**

This ending of the “time appointed” is said (in this 35th verse) to mark also the beginning of “the time of the end.” Hence from this point—almost in our own century—the events recorded hasten on toward the end. Verse 40 takes up the story where verse 35 ends—with “the time of the end”—but first the intervening record (verses 36-39) describes the nations of a power, atheistical in character; which was to “divide the land for gain.” It was in the last decade that revolutionary France exactly met these specifications. As the writer of a paper in *Blackwood’s Magazine* once said:— {PTUK April 1, 1897, p. 194.14}

France stands apart in the world’s history as the single state which, by the decree of her legislative assembly, pronounced that there was no God. {PTUK April 1, 1897, p. 195.1}

And to furnish the revolutionary government with funds the lands were “divided for gain,“ the great estates were confiscated and sold in allotments by the State, which was able to raise by this means nearly a thousand million sterling. Other detail’s in these verses of Scripture may easily be identified in the history of this period of the French Revolution. But this passed, and, as we have seen, the arms of France, directed by Napoleon, were free to strike the blow at the Papacy in 1793, the beginning of the time of the end. And now we read:— {PTUK April 1, 1897, p. 195.2}

**THE KING OF THE NORTH AGAIN**

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind.” {PTUK April 1, 1897, p. 195.3}

Now again the kings of the south and the north are before us. Egypt was the territory of the king of the south. The king of the north, in the division of Alexander’s empire and the conquests of the Seleucid?, was the dominant power along the Bosphorus and the Dardanelles, and in Asia Minor and Syria. It is the territory of Turkey. The Turkish Empire has for generations filled the dominions of the original king of the north. {PTUK April 1, 1897, p. 195.4}

“At the time of the end” in that very 1798, Napoleon entered Egypt. The Mameluke rulers vainly “pushed” at the French, and Egypt was quickly subdued. Then Napoleon marched northward into Syria, led by the same ambition which had so often made that region the battling ground of nations. Guizot says:— {PTUK April 1, 1897, p. 195.5}

In his secret thoughts, powerful and chimerical, he nursed the hopes of pushing forward to Constantinople, seizing that city, and making himself master of Europe by attacking it from its eastern side. It was to the conquest of the world that he marched in advancing against Jaffa. {PTUK April 1, 1897, p. 195.6}

But Turkey, the king of the north, came at him, as the text says, “like a whirlwind,“ and, reinforced on land and sea by the English and Russian alliance, drove the French back, and eventually, as stated in verses 41-43, overflowed all the land into Egypt, which again became tributary to Turkey. {PTUK April 1, 1897, p. 195.7}

This alliance with England and Russia “was the beginning of the new politics of the Mohammedans in Europe, *the beginning of the end for them,*” says the “Encyclop?dia Britannica.” From this time the Ottoman Empire, which had been able about sixty years before to fight single-handed against both Austria and Russia and dictate favourable terms of peace, began that breaking up process which all along the statesmen of the world are now watching. All along the question has been, Who shall secure Constantinople?—the prize at which Napoleon aimed in his dream of sovereignty over Europe and Asia. Again and again Turkey has fought to maintain its European dominion. The angel had said:— {PTUK April 1, 1897, p. 195.8}

“Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” Verse 43. {PTUK April 1, 1897, p. 195.9}

It is a good description of the Turkish attack on Russia in 1853, which led to the Crimean War, in which France and England helped the Turk to stand. Again in 1878, English intervention kept Russia out of Constantinople. {PTUK April 1, 1897, p. 195.10}

**THE PRESENT CRISIS IN THE EAST**

Since then the jealousies of the Powers and the desire of each to seize the chief part of the spoil have led one and then another to help Turkey to stand. But “the king of the North’” is threatened in the north and in the east, and in European politics it is an accepted doctrine that every such crisis as Turkey has been passing through of late is hastening the final fall of the Ottoman Power in Europe. Then perforce he must remove his seat of government into Syria. The angel said of this move:— {PTUK April 1, 1897, p. 195.11}

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him.” Verse 45. {PTUK April 1, 1897, p. 195.12}

Again the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And in this the “king of the North” is to come to his end, and none shall help him. {PTUK April 1, 1897, p. 195.13}

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1. {PTUK April 1, 1897, p. 195.14}

It is to warn the world of what is just before us now, that this long prophetic history was given. The events in the Near East are full of a significance which politicians do not appreciate. They fear the trouble that they see hovering over the world, ready to fall when the dissolution of Turkey comes. The Powers know that they are ready to fill the earth with violence in order to advance their interests. But dreaming of empire none of them believe what God says, and they are only rushing headlong to destruction. Christendom rings with the din of war preparations, and many call for the overthrow of the Turk, little thinking that they are hastening the world into that time of trouble which will witness the plagues of the last day and the destruction of the wicked by the consuming glory of Christ’s second coming. {PTUK April 1, 1897, p. 195.15}

This story of the struggle for empire and dominion given by the angel to Daniel over 2500 years ago is full of details, and we have here only sketched the outline, but truly it shows that we are Iiving in serious times. One lesson in it for us is that all through the centuries prophecy has been the one sure thing, and we may know that he who builds upon the Word and lets the Word build him up will be kept safely. Christ’s promise is for us now, and we shall need it in the times that are before us, “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly.” {PTUK April 1, 1897, p. 195.16}

**“Wars and Rumours of Wars” The Present Truth, 13, 13.**

E. J. Waggoner

Under the head, “Wars and Rumors of Wars,“ the *Review of Reviews* says:— {PTUK April 1, 1897, p. 195.17}

In the periodicals for March there is quite a glut of articles discussing the prospects of war and peace. {PTUK April 1, 1897, p. 195.18}

Several of these articles are then summarised. {PTUK April 1, 1897, p. 195.19}

In a reported lecture by Lord Wolseley on “War and Preparations for War” he claimed that war was a good thing for the soldier, a good thing for civilisation, a good thing for humanity, a good thing for morality, and that the army is “the most excellent of all the public training colleges.” {PTUK April 1, 1897, p. 195.20}

Another article is a report of a lecture, and the following discussion, on “A Scheme for the Defence of London.” In the course of the discussion it was said:— {PTUK April 1, 1897, p. 195.21}

You want to teach the children in your Board Schools, your National Schools, and even in your Voluntary Schools, from the age of ten, to shoot with the Morris Tube, so that there shall be no doubt that any man going into the field, with one hundred cartridges, *carries seventy lives in his pouch*. These are the points to which your attention should be directed. {PTUK April 1, 1897, p. 195.22}

A further article considers the whole Government scheme of national defence. {PTUK April 1, 1897, p. 195.23}

Again in another magazine the question is asked, and answered at length, “Is France at England’s Mercy;” while a second writer in the same periodical discusses with faithful minuteness the problem “Could Spain Thrash the United States.” {PTUK April 1, 1897, p. 195.24}

In a late issue the *Daily Mail* says:— {PTUK April 1, 1897, p. 196.1}

Every year seems to make it more probable that the close of the nineteenth century will mark an epoch in the history of the world. The thoughts of the nations have for some time now been turned to the subject of war; and incredible though it may seem, in the event of a general call to arms, nearly 40,000,000 of men could be placed in the field. {PTUK April 1, 1897, p. 196.2}

The available military forces of the world are thus summarised: United States of America, 7,500,000 men; France, 4,350,000; Germany, 3,000,000; Russia, 2,600,000; Italy, 3,030,000; Great Britain, 715,683; Spain, 1,084,000; Switzerland, 483,200; Austro-Hungary, 4,000,000;—twenty-five other nationalities are enumerated with armies of from a million to a few thousand, and the article concludes with this paragraph:— {PTUK April 1, 1897, p. 196.3}

It is a terrible reflection that the will of one man, or a mistake of diplomacy, may bring these armies of the world into collision. After the first shot is fired no one can say when and where the sacrifice will end, and the contemplation that 40,000,000 of men are armed against each other, even in the interests of “peace,“ is not soothing when rumours of war are so rife. It means that all over the globe one man in every forty of the population is ready for the fray. {PTUK April 1, 1897, p. 196.4}

It is scarcely possible that there could be stronger evidences of the rapid fulfilment of prophecy than such indications as these. But while there are a few who understand the significance of these “wars and rumours of wars,“ and the vast preparations which are being made, and watch, and wait, and pray, it is true of the nations at large that they are waiting for the fray, ready to burst forth at the voice of that ruler who shall first cry, “Havoc! and let loose the dogs of war.” {PTUK April 1, 1897, p. 196.5}

**“A Serious Question” The Present Truth, 13, 13.**

E. J. Waggoner

The effect of the license in religious thought and belief, which was the result of the teaching at the “World’s Parliament of Religions,“ has combined with the so-called “Higher Criticism,“ to draw many of the intellectual leaders in popular religion farther and farther from the Bible, and the truth. {PTUK April 1, 1897, p. 196.6}

This has found vent of late in open attacks from the pulpit, in various parts of the world, upon the inspiration of the Bible as a whole, and also in thinly veiled ridicule of certain portions of the Biblical writings, such as the attack, not long since upon the Song of Solomon, by a preacher of repute who had previously excited his congregation to laughter by his humorous treatment of the miracle of Jonah and the whale. Another clergyman, of high repute for ability, and with a large following, has yielded to the contagion and expressed to his congregation his disbelief in the fact that the prophet Balaam was reproved by his ass, in the manner described by the Biblical narrative. {PTUK April 1, 1897, p. 196.7}

These incidents together with numerous others have led the Roman Catholic journals to call attention to “the Bible smashing,“ as they term it, which those who call themselves Protestants are now engaged in. {PTUK April 1, 1897, p. 196.8}

In this they are putting the strongest kind of a weapon into the hands of Roman Catholicism; which in good time will be used most effectually. There is no foundation for true religion except upon the Bible as God’s Word. If its validity is questioned there is no foundation for those who question except the opinions and the teachings of men. The strongest and greatest of all these is Roman Catholicism, that overmastering deception which will eventually rule all who depart in the least from the pure and unadulterated Word of God. This, Roman Catholicism knows, and it bides its time, not making the use yet, which it well might, of the fact that many of the most noted of the Protestant ministry of the present day have reasoned themselves completely round the circle, and are again in fact, though not in profession, in the arms of the Roman Catholic Church. {PTUK April 1, 1897, p. 196.9}

There is a strangely ludicrous inconsistency in the result achieved by these “Bible smashers” who are unable to believe the miracles attested by God’s Word, in that they play directly into the hands of a false religious power which demands of all its followers, and votaries, an unreasoning credulousness which amounts in the end to the attainment of a genius for gullibility. {PTUK April 1, 1897, p. 196.10}

The miracles which God has worked, related in His Word, and corroborated by the wonders which He still works, during every moment of time, before the eyes and in the experience of every man, they cannot believe; but they are getting ready to accept, if they do not already, the Satanic delusions of Spiritualism and the allied deceptions of Roman Catholic saint worship and wonder working. Whom do these men, and those who are influenced by them, really worship, and in whom do they actually believe? That is a serious question for them. {PTUK April 1, 1897, p. 196.11}

As Paul pointed out to the pagan Athenians the God whom they ignorantly worshipped; so there should another Paul arise, in these times, to point out to these learned Bible critics the Satan whom they are ignorantly worshipping. {PTUK April 1, 1897, p. 196.12}

**“The Message of Comfort” The Present Truth, 13, 13.**

E. J. Waggoner

The fortieth chapter of Isaiah is wholly a message of comfort. It begins, “Comfort ye, comfort ye My people, saith your God.” Then follows an assurance of forgiveness, and then the special message is given by the voice of one crying in the wilderness. That message is the power of the Word of God, as contrasted with the weakness of man. {PTUK April 1, 1897, p. 196.13}

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” Isaiah 40:1-8. {PTUK April 1, 1897, p. 196.14}

Then follow illustrations of the power of the word. The facts of creation are referred to, and the power of God is contrasted with the weakness of men. Then comes this beautiful passage. “To whom then will ye liken Me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: He calleth them all by name: by the greatness of His might, and for that He is strong in power, not one is lacking.” Isaiah 40:25, 26, R.V. {PTUK April 1, 1897, p. 196.15}

Here again we are referred to the fact that God is the upholder of the heavens; that it is His power that keeps the heavenly bodies in their places. But for His direct interposition there would be chaos. In the following verses this fact is offered to the people of God for their special encouragement. “Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength.” Isaiah 40:27-29. {PTUK April 1, 1897, p. 196.16}

What a lesson of trust is here! “God hath spoken; twice have I heard this; that power belongeth unto God.” Psalm 62:11. That power is the power that upholds the heavens, and causes the stars and planets to hold their courses. It is this power that He gives to the faint, and to those who have no might, if they will but trust Him. Let a despondent soul but spend a little time in contemplation of the heavens, thinking the while of this passage, and he will be better able than ever before to realise what the apostle means when he says, “Strengthened with *all might, according to His glorious power*, unto all patience, and longsuffering, with joyfulness.” Colossians 1:11. {PTUK April 1, 1897, p. 196.17}

But what is all this intended to show? The power of the word; for it is by the word of His power that all things are upheld. It is the word of the Lord that has created all things. That word is brought to our attention in the first part of the chapter, in contrast with all flesh, as the word that abideth for ever. Read now the fortieth chapter of Isaiah entire, especially verses 6-8, and 26, and then read the Apostle Peter’s comment:— {PTUK April 1, 1897, p. 197.1}

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.” 1 Peter 1:23-25. Here we have the quotation from the fortieth of Isaiah concerning the word of God, which creates and upholds all things. It is the living word, which is the life and strength of all things. Take this all in, and then read the closing words of the apostle: “And *this is the word which by the Gospel is preached unto you*.” {PTUK April 1, 1897, p. 197.2}

The Gospel, then, is simply the creative power of God applied to men. Any Gospel that leaves creation out, or which does not preach the creative power of God, as seen in the things that He has made, and which does not comfort men by that power, calling upon them ever to keep it in mind as their only source of strength, is “another gospel,“ which is simply no gospel at all, since there can be no other. {PTUK April 1, 1897, p. 197.3}

This, then, is the lesson to be learned “in the beginning.” He who has learned it is a new creature in Christ, and is ready to learn that which follows, namely, the lesson of growth. With these wonderful facts in mind, how worse than useless do the fears seem which some express: “I am afraid that if I begin the Christian life I shall not be able to hold out.” Of course, *you* wouldn’t be able to hold out. You are without strength; but help has been laid upon One that is mighty. He is able to make you stand, and to keep you to the end. “Kept by the power of God through faith unto salvation ready to be revealed in the last time.” Therefore, {PTUK April 1, 1897, p. 197.4}

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 24, 25. {PTUK April 1, 1897, p. 197.5}

**“How Solomon Got His Wisdom” The Present Truth, 13, 13.**

E. J. Waggoner

Solomon was the wisest man that the world ever saw. There was none like him before or after. How did he get his wisdom?—God gave it to him. Did he go to bed one night, and wake up next morning a wise man? He himself has told us how he got his wisdom, and how we may get it. Solomon was a king and he has given us the royal way to wisdom. And this is not simply Solomon’s opinion. It is the Spirit of God speaking through Solomon, and what the Spirit of God spoke to Solomon, He speaks to us:— {PTUK April 1, 1897, p. 197.6}

“My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous.” {PTUK April 1, 1897, p. 197.7}

How did Solomon get his understanding? He dug for it. He cried for it day and night. That is the way men seek silver and gold. That is the way the millionaires get their money. They put their minds on that one thing to the exclusion of every other thing day and night; because they would rather have money than anything else. Now, we would rather have wisdom than anything else, because the wisdom of God is salvation, and the salvation of God is everything. Solomon studied, and the Lord gave him light. He studied God’s Word, “for the Lord giveth wisdom, out of His mouth cometh understanding.” We desire wisdom, too. How shall we get it?—“If any man lack wisdom, let him ask of God who giveth to all liberally and upbraideth not, and it shall be given him.” But let him be watchful about one thing. “Let him ask in faith.” How does faith come?—By hearing. Hearing what?—The Word of God. Romans 10:17. Let him ask, then, according to the Word of God. {PTUK April 1, 1897, p. 197.8}

**“Rome’s Tactics in Australia” The Present Truth, 13, 13.**

E. J. Waggoner

A long time ago, when the Pope definitely put his approval upon what he called free and popular government, he urged that Roman Catholics should be watchful and ready to enter politics and influence legislation in every possible way, in order to bring the laws of popular governments into harmony with Catholic principles. It is the new crusade, and the dream of the modern Papacy is to dominate the masses and work through peoples as in the old times, before constitutional government, it worked through kings and princes. {PTUK April 1, 1897, p. 197.9}

The policy is well under way and has made greater progress than most people think. Rome may well be astonished to see Protestants so earnestly building up the shattered edifice of Catholicism by pushing religious controversy into politics. She will meet them and further her own aims. The last Australian mail brings news of development there. Our Society’s Melbourne organ, the *Bible Echo*, says:— {PTUK April 1, 1897, p. 197.10}

Friday, Feb. 5, a deputation said to have included “gentlemen of all shades of religious and political opinion,“ waited on Cardinal Moran to request him to allow himself to be nominated as a candidate to the Federal Convention. In response the Cardinal read a lengthy reply, previously prepared for the occasion, in which he signified his willingness to comply with the “very flattering invitation.” After calling attention to the question of a constitution for the proposed Australian Commonwealth, almost the first thing in this reply the Cardinal says:— {PTUK April 1, 1897, p. 197.11}

“I would wish to see inserted in the preamble to the Constitution some such clause as the following: ‘Religion is the basis of our Australian Commonwealth and of its laws; and in accordance with the spirit of religion, genuine liberty of conscience is the birthright of every Australian citizen, and full and free religious worship, so far as may be consistent with public order and public morality, shall be accorded to all.’”—*Melbourne Age, Feb. 6, 1897.* {PTUK April 1, 1897, p. 197.12}

This proposition is worthy of consideration. To many it may seem a praiseworthy thing. But we cannot so regard it, and for the following reasons:— {PTUK April 1, 1897, p. 197.13}

Whenever religion has been made the basis of civil laws and civil legislation in the past, the result invariably has been to trammel the “full and free exercise of divine worship,“ and interfere with “genuine liberty of conscience.” History tells but one story along this line. {PTUK April 1, 1897, p. 197.14}

Furthermore, according to both the spirit of the religion of Jesus Christ and Christ’s own teaching, civil governments can of right have nothing to do with religion. That is a matter quite apart from their proper jurisdiction. Men are accountable to God alone for their faith and practice in this respect. Said Christ: “Render unto C?sar the things that are C?sar’s and unto God the things that are God’s.” But religion does not belong to C?sar, and C?sar, therefore, has no right to assume jurisdiction over it. Religion pertains to man’s relation and moral accountability to God, not to the Government. The Papacy has ever sought to make religion the basis of civil governments, and the Dark Ages, with their martyrdoms on the rack, at the stake, in the dungeon and before the tribunals of the Inquisition, testify to the awful results of her successes in this direction. {PTUK April 1, 1897, p. 198.1}

If men would but look beneath the surface, they could see in this proposed preamble a proposition for taking a first and long step in the backward direction. It is so worded that many doubtless will not see in it what is really there. On the face of it, it may look like a very innocent, harmless, and even laudable affair. But it contains a “dead fly” which spoils the otherwise good ointment. It declares for “genuine liberty of conscience” and “full and free exercise of worship *so far as may be consistent with public order and public morality*.” But that spoils it all. That puts liberty of conscience and freedom of worship on a variable and treacherous foundation. It makes them the servants of the whims and the caprice of men. It jeopardises their very existence at the outset. “Public order” in Roman Catholic countries may require that every man shall uncover his head while the “host” or the “crucifix” is being carried by in a procession. “Public morality” even in Australia may demand that all shall observe Sunday as the Sabbath, while God says the seventh day shall be thus observed. Public order and public morality are often at low ebb and of very inferior quality. They are not the standard of order and morality for the true follower of Christ. He looks to God and His Word, and not to the public, for directions in determining what are his duties and limits in religious matters, and he is bound to follow what God says, regardless of what the public may do, say, or think. {PTUK April 1, 1897, p. 198.2}

Let none be deceived. The Papacy never has declared, and the Papacy never will declare, for the right of the individual to worship God according to the dictates *of his own conscience*. This would destroy the whole papal system at one stroke. It will never do it. {PTUK April 1, 1897, p. 198.3}

**“Items of Interest” The Present Truth, 13, 13.**

E. J. Waggoner

-Marine insurance companies report that there have been an extraordinary number of wrecks at sea this spring. {PTUK April 1, 1897, p. 206.1}

-The Russian Government is credited with the policy of uniting the Baltic Sea with the Black Sea by a camel. {PTUK April 1, 1897, p. 206.2}

-A motion for reduction in taxation of clerical incomes passed the House of Commons by a considerable majority on March 23. {PTUK April 1, 1897, p. 206.3}

-It is said that in Germany cattle and sheep are fed on treacle for the purpose of fattening them and that during one year no less than 100,000 tons of treacle have been used in this way. {PTUK April 1, 1897, p. 206.4}

-The United States Senate has so amended the treaty of arbitration between this country and that that it is considered that the treaty is wrecked. The opposition to it is attributed to the “Jingo” spirit in the Senate. {PTUK April 1, 1897, p. 206.5}

-The London County Council has decided to take no action as to the restriction of Sunday music in the various halls. Some time ago a petition was presented by the “Lord’s Day Rest Association” asking that this should be done, and s renewal of the petition has resulted in this refusal of the Council to act. {PTUK April 1, 1897, p. 206.6}

-The Board of Trade report of the state of the labour market in February shows that during that month sixty-six fresh disputes arose, involving 23,671 people, eighteen of which were wholly successful from the point of view of the workers. Changes in the rates of wages affected nearly 50,000 people, of whom all except 300 received increases. {PTUK April 1, 1897, p. 206.7}

-Menelik of Abyssinia, who claims to be a descendant of the Queen of Sheba, has arranged for the coinage of a large quantity of money at the French Mint. On one side of the coins will appear the effigy of the Negus, surrounded by a Greek cross, and inscribed “John Menelik II., King of Kings of Ethiopia.” On the reverse side will be engraved the conquering lion of the tribe of Judah, with the words “Ethiopia holds out the hand to no one but God.” {PTUK April 1, 1897, p. 206.8}

-It is said to be still cold in Thessaly and Macedonia, and snow lies upon the mountains. But this month will bring the spring forward, and then it will be seen whether or not the mountaineers of Macedonia will rise against the Turkish rule. In olden times in these regions spring brought these men out to raid and plunder, and newspaper correspondents intimate that the old love of fighting is stirring the blood of the peasantry, who will be disappointed if they do not get a chance at somebody. {PTUK April 1, 1897, p. 206.9}

-War is a Satanic thing anyway, and doubtless it is quite consistent for fighters to make their weapons as cruelly effective as possible. There has been much complaint that the new Lee-Metford bullet did not shatter the flesh and bones sufficiently to at once disable a man. It is said that on the recent Benin expedition the troops filed off the tops of their bullets with the result that a shattering wound was inflicted. It is gruesome to think of men sitting down to devise ways of mutilating their enemies, but it is a necessary part of war. {PTUK April 1, 1897, p. 206.10}

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

E. J. Waggoner

When the Psalmist said, “They that sow in tears shall reap in joy,“ he had in his heart a foretaste of the words of the Master, “Blessed are they that mourn; for they shall be comforted.” {PTUK April 1, 1897, p. 208.1}

The South African *Sentinel*, organ of our Society in Cape Town, says that their newly-opened Sanatorium is full, and our friends have had to secure the lease of a large private house adjoining the institution. {PTUK April 1, 1897, p. 208.2}

It is estimated that of the 200,000,000 Africans, 50,000,000 are slaves. The great army of slaves is recruited not only by the Arab slave raiders, but in many parts debtors and criminals are sold by the tribes, and parents sell their children to the dealers in human flesh. {PTUK April 1, 1897, p. 208.3}

Bishop Tucker, of Uganda, says that while in 1890 the C.M.S. had only one church in that region, now they had 320, with congregations numbering 25,000. The native teachers are supported entirely by the converts. They have the Scriptures and the “Pilgrim’s Progress” in the native tongue. {PTUK April 1, 1897, p. 208.4}

The War Office is about to test a new Hotchkiss gun which it is expected will prove to be the deadliest of all the automatic machines yet constructed. This gun can be easily transported, weighing only thirty-three pounds. It fires 1,000 shots in two minutes, three seconds, and when once set in motion continues to discharge its hailstorm of lead until the ammunition runs out, or it is stopped by the gunner. {PTUK April 1, 1897, p. 208.5}

If this new implement of destruction should prove as efficient as it promises, there will be no doubt a great desire among the “Christian nations” to possess it, or at least each will deem it necessary to have some implement of war equally as murderous. Is it not surprising that among those people who profess national Christianity there should be the greatest emulation as to which should be able to break the commandment, “Thou shalt not kill,“ in the most wholesale way? {PTUK April 1, 1897, p. 208.6}

The craze for making the people religious by law has made such progress in America that a bill has actually been introduced in the legislature of a Western State providing for the enforcement of the Ten Commandments under penalties. It will no doubt be at once thrown out, but the fact that it is introduced is significant of the tendency of religious life in the United States. {PTUK April 1, 1897, p. 208.7}

How many there are who see in the temporal needs of their families, in the struggle for the “daily bread,“ an apparently insurmountable barrier in the way of obeying God’s commandments. But really, whether obeying or disobeying, all are absolutely dependent upon God’s grace for life and strength and daily food. God’s mercy sends these temporal benefits upon the just and the unjust. But the only promise there is that God will see that we have “these things” is to those who seek “first” the kingdom of God and His righteousness. {PTUK April 1, 1897, p. 208.8}

One of our Society’s missionaries on the Gold Coast tells of God’s grace upon him in a recent illness which had reduced him to the verge of death. He says:— {PTUK April 1, 1897, p. 208.9}

As we could not understand what had caused the sickness, and everything we did was of no use, I called my wife to the bedside, and told her I knew nothing else to do except to pray to God, the source of all strength. She then led in prayer, and I followed, asking the Lord to forgive if we had sinned a sin of ignorance; and if it was to His glory, to hear and heal. I was healed from that hour. Brethren, the Lord is in Africa, and there is a great work to be done here. We know we are not doing it alone; for your prayers are helping us. {PTUK April 1, 1897, p. 208.10}

The patience of the saints and the faith of Jesus are the attributes which are inseparable. Where the one exists the other must also be. They are the handmaids of heaven. Those who possess their souls in patience in this life will find eternal life the possession of their souls hereafter. {PTUK April 1, 1897, p. 208.11}

**“Jesuits in Madagascar” The Present Truth, 13, 13.**

E. J. Waggoner

Jesuits in Madagascar .—Freedom of religious belief and worship in Madagascar has found a champion in the person of a former governor of French Indo-China, who, writing in reference to the course which is being pursued in Madagascar, declares that {PTUK April 1, 1897, p. 208.12}

A colonial policy favouring the introduction of religious animosities, and conducted by a militarism which claims the right to impose a form of worship in the natives can only be a cause of ruin and of shame for the Republic and France. {PTUK April 1, 1897, p. 208.13}

If the facts as regards the management of affairs in this island are such as this sentence presupposes, it would seem that the intolerance which was supposed to have been scotched at home has survived to make itself felt in France’s latest acquired colony. {PTUK April 1, 1897, p. 208.14}

**“Education in War” The Present Truth, 13, 13.**

E. J. Waggoner

Education in War .—The public schools’ volunteers have had their field day at Aldershot. These infants in arms, twenty-two corps strong, armed with rifles and blank cartridges, man?uvred and fought sham battles for a whole day, and returned to their homes filled with the martial spirit which the doings of the day were intended to inspire. “As the twig is bent, the tree is inclined,“ so it is said. If the youth are brought up to war, is it natural to expect peace when they are grown? The day will come when those parents, in their helpless age will look to see these boys return from some field where they will not meet blank cartridges, and they will not return. {PTUK April 1, 1897, p. 208.15}

War is a transgression of God’s laws, and the way of the transgressor, and of those who aid and educate him to transgress, is hard. Those who take the sword shall perish with the sword. {PTUK April 1, 1897, p. 208.16}

**“Power of Custom” The Present Truth, 13, 13.**

E. J. Waggoner

Power of Custom .—Bosnia is peopled by a mixture of races and religions, and in describing some of their characteristics a newspaper says:— {PTUK April 1, 1897, p. 208.17}

But the most curious community, from the religious point of view, is that of a sect of Roman Catholics who in their worship go through the genuflexions, prostrations, and other attitudes practised by the Moslems in the mosques close by. The custom is doubtless a survival of the time when Christians, to save their lives, pretended to be Mohammedans. Yet these Roman Catholics would fight to the death for the preservation of their Moslem ceremonies. {PTUK April 1, 1897, p. 208.18}

**“The Blessed Hope” The Present Truth, 13, 13.**

E. J. Waggoner

The Blessed Hope .—When Jesus was about to leave His disciples He said: “Let not your heart be troubled ... I will come again.” When, therefore, the thought of Christ’s soon coming troubles people something is wrong. Many shut their eyes to the evidences that the end is near, and are startled when the doctrine of the Second Advent is presented. What is needed is such an entire surrender of the heart and such a turning to God in the obedience of faith that the thought of the coming of the Saviour in power and glory will be a precious one. It is to those that “love His appearing” that He will give the crown of life “in that day.” {PTUK April 1, 1897, p. 208.19}

**“‘I Am’” The Present Truth, 13, 14.**

E. J. Waggoner

Jesus was walking on the stormy sea, coming to the aid of His disciples, whom He had seen “toiling in rowing; for the wind was contrary unto them;” “but they, when they saw Him walking on the sea, supposed that it was an apparition, and cried out; for they saw Him, and were troubled. But He straightway spake with them, and saith unto them, Be of good cheer; it is I; be not afraid.” Mark 6:48-50, R.V. {PTUK April 7, 1897, p. 209.1}

These were comforting words to the disciples, and they have comforted many disciples since that night on the sea; but the disciples at that time did not derive all the comfort from them they ought, “for their heart was hardened;” and very few of the disciples since that day have seen in the words as they read them all that the Saviour really said. {PTUK April 7, 1897, p. 209.2}

The words rendered, “It is I,“ meant far more than a simple assurance that it was their Teacher, a real person, who was coming to them, and not an apparition. They included that, which was certainly re-assuring; but if the hearts of the twelve had not been hardened, they would have found not merely relief from their childish fears, but eternal comfort; for the words that Jesus uttered, literally translated, were, “Be of good cheer; *I am*.” {PTUK April 7, 1897, p. 209.3}

Here we see that Jesus identified Himself with the “I AM” who sent Moses to deliver the children of Israel from Egypt. Exodus 3:14. I AM THAT I AM. That expresses infinity of existence,-the One “who is, and was, and who is to come, the Almighty.” Of God alone can it be said that “He is.” That means that He is the Source of all existence, for everything that exists, exists solely in Him. “I Am” is the power that creates and upholds. In Jesus is the name of God, “for in Him were all things created.” {PTUK April 7, 1897, p. 209.4}

The words that Jesus spoke that night on the sea, were used by Him several times, but only once do they appear in our translation, namely, in John 8:58, “Before Abraham was, I am.” But twice more in the same chapter He declares Himself to be the “I am,“ and points us to the cross as proof of the fact. Thus: “When ye have lifted up the Son of man, then shall ye know that *I am*.” Verse 28. From John 12:32, 33, we know that the lifting up of Christ is His crucifixion. There is no salvation except by the cross of Christ; and the cross, as we have seen, is the proof, He is the “I Am,“ the Creator; therefore He said, “If ye believe not that *I am*, ye shall die in your sins.” John 8:24. {PTUK April 7, 1897, p. 209.5}

“I AM” signifies eternal power,-self-existent, independent power. It is the name of Him who is “from everlasting to everlasting,“ and who is the dwelling-place of all mankind,-the One in whom “we live, and move, and have our being.” “In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land.” Psalm 95:4, 5. So when Jesus said to His disciples, “Be of good cheer; I am” He really assured them that in Him was the power that made the sea, and that could therefore rule its raging, and that could save them, not only from momentary danger, but from eternal death. {PTUK April 7, 1897, p. 209.6}

In that name, “I am,“ there is everlasting strength. And it is all our hope. “He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.” Hebrews 11:6, R.V. To us, as well as to the disciples on the sea, He says, “Be of good cheer; I am.” He is always present, with all power in heaven and on earth. Simply believe that He is, and continue believing, and you have eternal salvation. “I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death.” How boundless are those words, “I am.” {PTUK April 7, 1897, p. 210.1}

“He that hath ears to hear, let him hear.” “To-day, if ye will hear His voice, harden not your hearts,“ as did the twelve, and thus lose the infinite comfort and strength that lies in the assurance, “I am.” When in deep trouble or temptation, fix your mind upon the fact that He is. Listen to His voice saying, “I am,“ and let your soul be swallowed up in contemplation of it, and you will be lost to everything else. Trouble will be light as air, and temptation will lose its power. The tempter will flee from you. What cannot one endure, who knows not only that Christ is near, but that His presence creates, upholds, and saves! Let Him be to you the “I am,“ and you will find that in Him you have everything that is. For “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Let this be your confidence, and soon you will see Him as “He is.” {PTUK April 7, 1897, p. 210.2}

**“British Bible Society” The Present Truth, 13, 14.**

E. J. Waggoner

When the British and Foreign Bible Society began operations, in the early part of this century, a Bible could be purchased for less than five shillings, nor a copy of the New Testament for less than eighteen pence. Now the New Testament can be purchased for a penny, and a few pennies will enable one to buy the entire Bible. {PTUK April 7, 1897, p. 210.3}

**“The Epistle to the Galatians. Bondservants and Freemen” The Present Truth, 13, 14.**

E. J. Waggoner

The fifth chapter of Galatians contains a great deal of personal matter which is interesting as showing the apostle Paul’s zeal and tenderness, but which for the purpose of our study may be summarized in a few words. The thirteenth verse lets us know that he was in great bodily affliction when he first preached the Gospel to the Galatians, and the fifteenth verse seems to indicate that his eyes were specially affected. His deep affliction may have had much to do with the vigor with which he preached the Gospel to them, causing them to see Christ crucified; for he tells us: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” 2 Corinthians 12:9, 10. We see that the brethren had conceived a deep love for him, because of the blessedness which they experienced through his preaching, and to this he appeals. He assures them that in their departure from the faith they have not injured him at all; he is not troubled over their disaffection towards him, but over their falling away from Christ. {PTUK April 7, 1897, p. 210.4}

With this introduction we may proceed with the study, beginning with verse 7, the one with which we closed our last week’s lesson, and skipping from verse 11 to verse 21. {PTUK April 7, 1897, p. 210.5}

**THE SCRIPTURE**

“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.... Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 4:7-31; 5:1. {PTUK April 7, 1897, p. 210.6}

Heathen Bondage. -“At that time, not knowing God, ye were in bondage to them which by nature are no gods.” Verse 8, R.V. The Galatians had been heathen, worshiping idols, in bondage to horrible and degrading superstitions. Bear in mind that this bondage is the same as that which is spoken of in the preceding chapter,they were “shut up” under the law. It was the very same bondage in which all unconverted persons are, for in the second and third chapters of Romans we are told that “there is no difference; for all have sinned.” The Jews themselves, who did not know the Lord by personal experience, were in the same bondage,-the bondage of sin. “Every one that committeth sin is the bond-servant of sin.” John 8:34. And “he that committeth sin is of the devil.” 1 John 3:8. “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.” 1 Corinthians 10:20. But ourselves once walked “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2), and we “were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.” Titus 3:3. So we also were “in bondage to them which by nature are no gods.” The meaner the master, the worse the bondage. What language can depict the horror of being in bondage to corruption itself? {PTUK April 7, 1897, p. 210.7}

In Love with Bondage. -“Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?” Is it not strange that men should be in love with chains? Christ has proclaimed “liberty to the captives, and the opening of the prison to them that are bound” (Isaiah 61:1), saying to the prisoners, “Go forth,“ and to them that are in darkness, “Show yourselves” (Isaiah 49:9); yet men who have heard these words, and have come forth, and have seen the light of “the Sun of Righteousness,“ and have tasted the sweets of liberty, actually turn round and go back into their prison, submit to be bound with their old chains, even fondling them, and labor away at the hard treadmill of sin. Who has not had something of that experience? It is no fancy picture. It is a fact that men can come to love the most revolting things, even death itself; for Wisdom says, “All they that hate Me love death.” Proverbs 8:36. In reading the Epistle to the Galatians, we are reading a perfectly human experience. Would that to every reader it might be his own experience to the end of the book. Let us not stop here. {PTUK April 7, 1897, p. 211.1}

Observing Heathen Customs. -“Ye observe days, and months, and times, and years.” This was an evidence of their bondage. “Ah,“ says some one, “they had gone back to the old Jewish Sabbath; that was the bondage against which Paul would warn us.” How strange it is that men have such an insane hatred of the Sabbath, which the Lord Himself gave to the Jews, in common with all other people on the earth, that they will seize upon every word that they think they can turn against it, although in order to do so they must shut their eyes to all the words that are around it. Anybody who reads the Epistle to the Galatians, and thinks as he reads, must know that the Galatians were not Jews. They had been converted from heathenism. Therefore, previous to their conversion they had never had anything to do with any religious custom that was practiced by the Jews. They had nothing whatever in common with the Jews. Consequently, when they *turned again* to the “weak and beggarly elements” to which they were willing again to be in bondage, it is evident that they were not going back to any Jewish practice. They were going back to their old heathen customs. “But were not the men who were perverting them Jews?” Yes, they were. But remember this one thing, when you seek to turn a man away from Christ to some substitute for Christ, you can not tell where he will end. You cannot make him stop just where you want him to. If a converted drunkard loses faith in Christ, he will take up his drinking habits as surely as he lives, even though the Lord may have taken the appetite away from him. So when these “false brethren”—Jewish opposers of “the truth of the Gospel” as it is in Christ-succeeded in seducing the Galatians from Christ, they could not get them to stop with Jewish ceremonies. No; they inevitably drifted back to their old heathen superstitions. {PTUK April 7, 1897, p. 211.2}

Forbidden Practices. -Read the tenth verse again, and then read Deuteronomy 18:10: “There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an *observer of times*, or an enchanter, or a witch.” Now read what the Lord says to the heathen who would shield themselves from just judgment that is about to come upon them: “Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the *monthly prognosticators*, stand up, and save thee from these things that shall come upon thee.” Isaiah 47:13. Here we see that the very things to which the Galatians were returning, were forbidden by the Lord when He brought Israel out of Egypt. Now we might as well say that when God forbade these things He was warning the Israelites against keeping the Sabbath, as to say that Paul was upbraiding the Galatians for keeping it, or that he had any reference to it whatever. God forbade these things at the very time when He gave the commandment concerning Sabbath-keeping. So far back into their old ways had the Galatians gone that Paul was afraid lest all his labour on them had been in vain. {PTUK April 7, 1897, p. 211.3}

Desiring to be Under the Law. -“Tell me, ye that desire to be under the law, do ye not hear the law?” After what we have already had, there will be no one to come with the objection that to be under the law can not be a very deplorable condition, else the Galatians would not have desired to be under it. Ah, “there is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 14:25. How many there are who love ways that everybody except themselves can see are leading them direct to death; yes, there are many who, with their eyes wide open to the consequences of their course, will persist in it, deliberately choosing “the pleasures of sin for a season,“ rather than length of days. To be “under the law” of God is to be condemned by it as a sinner chained and doomed to death, yet many millions besides the Galatians have loved the condition, and still love it. Ah, if they would only hear what it says! “He that hath ears to hear, let him hear.” {PTUK April 7, 1897, p. 211.4}

“What Saith the Law?” -It saith, “Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.” To what place shall the wicked bond-servant be cast out?—“Into outer darkness; there shall be weeping and gnashing of teeth.” “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Therefore, “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” Malachi 4:1, 4. All who are under the law, whether they be *called* Jews or Gentiles, Christians or Mohammedans, are in bondage to Satan,-in the bondage of transgression and sin,-and are to be cast out. “Every one that committeth sin is the bond-servant of sin. And the bond-servant abideth not in the house forever; the son abideth forever.” Thank God, then, for “the adoption of sons.” {PTUK April 7, 1897, p. 212.1}

“Two Sons.” -Those false teachers would persuade the brethren that in turning from whole-hearted faith in Christ and trusting to works which they themselves could do, they would become children of Abraham, and so heirs of the promises. They forgot that Abraham had two sons. I myself have talked with a Jew according to the flesh, who did not know that Abraham had more than one son; and there are many Christians who seem to think that to be descended from Abraham, after the flesh, is all-sufficient to insure one a share in the promised inheritance. “They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Romans 9:8. Now of the two sons of Abraham, one was born after the flesh, and the other was by promise, born of the Spirit. “By faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful who had promised.” Hebrews 11:11, R.V. Hagar was an Egyptian slave. The children of a slave woman are always slaves, even though their father be a freeman; and so Hagar could bring forth children only to bondage. But long before Ishmael was born, the Lord had plainly signified to Abraham, who wished that his servant Eliezer might be his heir, that it was not a bond-servant, even though born in his house, that He had promised him, but a free-born son,-a son born of a freewoman. {PTUK April 7, 1897, p. 212.2}

“These Are the Two Covenants.” -What are the two covenants?—The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, “which gendereth to bondage.” That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget free men. It can do nothing but hold them in bondage. “For by the law is the knowledge of sin.” The same is true of the covenant from Sinai, for it consisted merely of the promise of the people to keep that law, and had therefore no more power to make them free than the law itself had. Nay, rather, it “gendered to bondage,“ since their making it was simply a promise to make themselves righteous by their own works, and man in himself is “without strength.” {PTUK April 7, 1897, p. 212.3}

“Then did not God Himself lead them into bondage?” Not by any means; since He did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time He had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and, therefore, was a covenant from above. See John 8:23. It promised righteousness as a free gift of God through faith, and it included all nations. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of His power to deliver them and us from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God’s power, but also of His desire to lead them from the bondage of sin, that bondage in which the covenant from Sinai holds men, because Hagar, who is the covenant from Sinai, was an Egyptian. So when the people came to Sinai, God simply referred them to what He had already done, and then said, “Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine.” Exodus 19:5. To what covenant did He refer?—Evidently to the one already in existence, His covenant with Abraham. If they would simply keep God’s covenant, that is, God’s promise, they would be a peculiar treasure unto God, for God, as the possessor of all the earth, was able to do with them all that He had promised. The fact that they in their self-sufficiency rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it, and the apostle plainly tells us that covenant from Sinai was nothing but bondage. {PTUK April 7, 1897, p. 212.4}

Note the statement which the apostle makes when speaking of the two women, Hagar and Sarah: “These are the two covenants.” So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, “Cast out the bondwoman and her son.” We see then that the two covenants are not matters of *time*, but of *condition*. Let no one flatter himself that he can not be under the old covenant, because the time for that is passed. The time for that is passed only in the sense that “the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.” 1 Peter 4:3. {PTUK April 7, 1897, p. 212.5}

Difference Between the Two. -The difference is just the difference between a freewoman and a slave. Hagar’s children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage “under the law;” while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found *away from* the law, but *in* the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us; and the blessing is obedience to the law. “Blessed are the undefiled in the way, who walk in the law of the Lord.” Psalm 119:1. This blessedness is freedom. “I will walk at liberty; for I seek Thy precepts.” Psalm 119:45. {PTUK April 7, 1897, p. 212.6}

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law “in the hand of a Mediator.” In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole Epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? or is it to be God working in us both to will and to do of His good pleasure? {PTUK April 7, 1897, p. 212.7}

The Freedom of the Spirit. -Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit, for Isaac was born of the Spirit. See Galatians 4:29. “Where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. “If ye be led by the Spirit, ye are not under the law.” Galatians 5:18. But this does not mean that the Spirit gives one license to break the law; for “the law is spiritual.” Romans 7:14. There is no liberty in sin, and “sin is the transgression of the law.” So the liberty of the covenant from above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit. {PTUK April 7, 1897, p. 213.1}

“Stand Fast, There.” -Stand where?—“In the liberty wherewith Christ hath made us free.” And what freedom is that?—It is the freedom of Christ Himself, whose delight was in the law of the Lord, because it was in His heart. Psalm 40:8. “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Romans 8:2. We stand only by faith. {PTUK April 7, 1897, p. 213.2}

Let it not be imagined that there is any trace of bondage in this freedom. It is liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God’s covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find the highest pleasure in obedience to all the precepts of God’s Word. The soul is as free as a bird soaring above the mountain-tops. It is the glorious liberty of the children of God, who have the full range of “the breadth, and length, and depth, and height” of God’s universe. It is the liberty of those who do not have to be watched, but who can be trusted anywhere, since their every step is but the movement of God’s own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God’s freedom. {PTUK April 7, 1897, p. 213.3}

*“Out of my shameful failure and loss,
Jesus, I come. Jesus, I come.
Into the glorious gain of Thy cross,
Jesus, I come to Thee.
Out of earth’s sorrows, into Thy balm,
Out of life’s storm, and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee. {PTUK April 7, 1897, p. 213.4}*

*“Out of unrest and arrogant pride,
Jesus, I come! Jesus, I come!
Into Thy blessed will to abide,
Jesus, I come to Thee!
Out of myself to dwell in thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee!” {PTUK April 7, 1897, p. 213.5}*

**“Cigarette Smoking Among Women” The Present Truth, 13, 14.**

E. J. Waggoner

The *Tobacco Trade Review* says:— {PTUK April 7, 1897, p. 213.6}

There is no doubt that the number of women who indulge in the cigarette is largely on the increase, and it is no longer true to say that the only ladies who smoke are Bohemians. There could be no better proof of the vogue which the cigarette is enjoying among womenkind than the fact that various branches of trade have started to cater for women smokers. All the smoking implements are constructed in the costliest and prettiest fashion. The cigarettes are made up in satin cases, with puffed sides, which might be used as jewel caskets when empty. Cigarettes, if often used, leave a tell-tale stain on the thumb, so to protect my lady’s pink fingers cigarette-tongs of the prettiest description are manufactured. {PTUK April 7, 1897, p. 213.7}

Heretofore men who did not defile themselves with the filthy weed could sometimes be shielded from its obnoxious fumes by the fact that ladies were present; but when it becomes a regular thing for ladies to smoke, the chance for fresh air in a crowded compartment will be very slim. {PTUK April 7, 1897, p. 213.8}

Since the foregoing was put into type, there has been a flood of matter in one of the morning dailies on the subject of women smokers. On the 9th ult., the following letter from Miss Edith M. Vance, Secretary of the National Secular Society, and a prominent woman suffrage worker, appeared in the *Daily Mail:*— {PTUK April 7, 1897, p. 213.9}

Since the London daily Press are again bringing up the vexed question of women smokers, may I point out a sad fact often overlooked, and its remedy? It is that men make us hypocrites. Quite 30 per cent. of women workers smoke, but they dare not do so openly. It would be “fast,“ or “bad form.” Therefore-I regret to give away my sex’s secret-we indignantly deny that we are smokers, and light our cigarettes in the back-garden or in our bed-rooms! {PTUK April 7, 1897, p. 213.10}

What is wanted is facility to indulge in a harmless and soothing habit when we most need it-at our work, on top of the bus, in the railway carriage. If women would come forward and form a League of Women Smokers, we might approach the railway companies on the question of providing smoking carriages for women, and restaurant keepers on permitting women to smoke after dinner-a right arbitrarily and illegally denied them. {PTUK April 7, 1897, p. 213.11}

Other women have not been ashamed to acknowledge in print, over their own signatures, that they smoke, one saying that she would put the percentage of women smokers at quite fifty. One woman says:— {PTUK April 7, 1897, p. 213.12}

I, for one, look forward to the not far distant day when smoking shall be as general among women as among men. Already it has ceased to be considered “shocking” among the best people, and many of my friends who are married women indulge in it with the free sanction of their husbands. {PTUK April 7, 1897, p. 213.13}

One gentleman, an Oxonian, says: “My wife smokes her after-dinner cigarette in my study to my great delight.” Another woman, who gives her address, and signs her name with the title “B.A.” expresses her pleasure that so many are in favour of smoking publicly, and adds:— {PTUK April 7, 1897, p. 213.14}

Permit me to warn my sisters that cigarette-smoking tends in the long run to bring about a degree of myopia or short-sight, which may make the wearing of spectacles a *sine qua non*. To those who cannot afford a decent cigar, smoke a good briar with pure tobacco. The twist is the cause of much dyspepsia among women smokers. {PTUK April 7, 1897, p. 214.1}

Fortunately for the generations yet unborn, the women who smoke are mostly of a class not disposed to follow the apostolic advice to “marry, bear children, guide the house.” But if the habit of smoking among women becomes as common as it now is among men, anyone with ordinary vision can discern the signs of the times. The world would necessarily come to an end with the present generation, because the next generation, if born, would not have strength to reproduce itself. In this development we have one more indication of the fact that God does nothing arbitrarily. He will not harvest the earth until it is ripe. He knows when the end will come, but whatever be the time that He has fixed, it will not be until the race has reached that stage where by wars and vices it would speedily exterminate itself if left alone. {PTUK April 7, 1897, p. 214.2}

**“Notes on the International Sunday-School Lessons. The Transfiguration. Matthew 17:1-9” The Present Truth, 13, 14.**

E. J. Waggoner

APRIL 17

**THE COMING AND KINGDOM OF CHRIST**

We find the key to the proper understanding of this lesson in the last verse of the preceding chapter. “Verily I say unto you, There be some standing here, which shall not taste of death, till they see *the Son of man coming in His kingdom*.” This experience gave to the disciples, “Peter, James, and John his brother,“ and a right understanding of the record of it will give to us, a view of the Son of man coming in His kingdom. {PTUK April 7, 1897, p. 214.3}

From Luke’s record it appears that Jesus went up into the mountain to pray. “And as He was praying, the fashion of His countenance was altered, and His raiment became white and dazzling.” Luke 4:28, 29, R.V. Then Moses and Elijah “appeared in glory” and talked with Him. In this brief record we are to see “the kingdom of God come with power.” Mark 9:1. We may then properly inquire, What are the essential things for a kingdom? Evidently they are territory, king, and subjects. And how are they brought before us in the narrative? Let us consider. {PTUK April 7, 1897, p. 214.4}

**THE TERRITORY**

Jesus brought the disciples “up into an high mountain.” But what did that signify? Let the scripture answer. In the song of Moses, which will be sung by those who “stand on the sea of glass, having the harps of God” (Revelation 15:2, 3), when “the kingdom of this world is become the kingdom of our Lord, and of His Christ” Revelation 11:15, R.V., we read of God’s purpose concerning His people: “Thou shalt bring them in, and plant them *in the mountain of Thine inheritance*, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, Lord, which Thy hands have established.” Exodus 15:17. {PTUK April 7, 1897, p. 214.5}

That this means the establishment of the kingdom of God is shown by the following verse, which says: “The Lord shall reign for ever and ever.” Again we read: “But in the last days it shall come to pass, that *the mountain of the house of the Lord* shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to *the mountain of the Lord*, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Micah 4:1, 2. {PTUK April 7, 1897, p. 214.6}

With this should also be read the words of the prophet Zechariah: “Behold the day of the Lord cometh ... And His feet shall stand in that day *upon the mount of Olives,* which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west ... And the Lord my God shall come, and all the saints with Thee.... And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem.... And men shall dwell in it, and there shall be no more utter destruction [curse R.V.]; but Jerusalem shall abide.” Zechariah 14:1-11. This is “New Jerusalem,“ the capital of God’s kingdom, which John saw “coming down from God out of heaven,“ and which will come down upon the mount of Olives, and so it will cover the very place where the cross was set up and the mount from which our Saviour ascended. {PTUK April 7, 1897, p. 214.7}

Thus the very fact that they were upon the “high mountain,“ viewed in the light of these scriptures, teaches that through the cross of Jesus the world would be won for the territory of the “King of glory,“ of which New Jerusalem upon the mount of Olives would be the capital. {PTUK April 7, 1897, p. 214.8}

**THE KING**

It was “the Son of man” who was to be seen “coming in His kingdom,“ and although He was, and always will be, “the Son of man,“ yet to express the truth that “He shall come in His own glory, and in His Father’s, and of the holy angels” (Luke 9:26) He “was transfigured [or transformed] before them: and His face did shine as the sun, and His raiment was white as the light.” Here is the king, of whom the Lord has spoken: {PTUK April 7, 1897, p. 214.9}

*“Is it not I who My king have established
On Zion, holy Mountain of Mine?”*

Psalm 2:6. {PTUK April 7, 1897, p. 215.1}

And the time was near at hand when in His triumphal entry, as “He was come at night, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God ... saying, Blessed be the King that cometh in the name of the Lord.” Luke 19:37, 38. {PTUK April 7, 1897, p. 215.2}

**THE SUBJECTS**

When the Son of man shall come in His kingdom there will be but one class of subjects as to character, for “Thy people also shall be all righteous” (Isaiah 60:21); but there will be two classes as to experience, for “*the dead in Christ* shall rise first, then *we which are alive and remain* shall be caught up together with them in the clouds to meet the Lord in the air.” 1 Thessalonians 4:16, 17. That is to say, some will pass through the grave while others will be translated without seeing death. {PTUK April 7, 1897, p. 215.3}

This is taught in the brief statement that “there appeared unto them Moses and Elias talking with Him.” Of Moses we read: “And so Moses the servant of the Lord died there in the land of Moab, according to the word Lord. And He [the Lord] buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.” Deuteronomy 34:5, 6. Now it was not an intangible, shadowy spirit (if there be such a thing) which appeared on the mount of transfiguration, but it was “Moses,“ and Moses in his own body too, raised from the dead by Him whose servant he was. Of the experience in bringing him forth from the domain of the enemy we have a glimpse in Jude 9: “Yet Michael the Archangel [whose voice raises all the dead; 1 Thessalonians 4:16; John 5:28], when contending with the devil, He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Can anyone doubt as to the result of the dispute “about the body of Moses?” Did Christ ever fail in any struggle with the devil? And so Moses was there as the representative of that “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,“ who “shall be raised incorruptible” and “shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” {PTUK April 7, 1897, p. 215.4}

But some will not come under the power of the grave, for “we shall not all sleep.” Those of the last generation who “fear God and give glory to Him” and so gain “the victory over the beast, and over his image, and over his mark, and over the number of his name,“ will “be changed, in a moment, in the twinkling of an eye, at the last trump.” The Elijah, who passed directly from earth to heaven without seeing death, was there on the mount as the representative of all these. The record of his experience is found in 2 Kings 2:1-11: “And it came to pass, when the Lord would take up Elijah in the heaven by a whirlwind, that Elijah went with Elisha from Gilgal.... And Elijah went up by a whirlwind into heaven.” {PTUK April 7, 1897, p. 215.5}

And so we have the picture complete. It is a view of “the Son of man coming in His kingdom.” The territory will be the “new earth wherein dwelleth righteousness.” The King will be the Son of man who will be acknowledge as “King of kings and Lord of lords.” The subjects will be those who have been redeemed from the earth, some of whom will be brought forth from their graves, as Moses was; others of whom will go directly from earth to heaven without seeing corruption, as Elijah did; but all of whom will appear “in glory,“ as did both Moses and Elijah. Luke 9:31. Colossians 3:4. {PTUK April 7, 1897, p. 215.6}

**TRANSFIGURED BY BEHOLDING**

Having noted the main teaching of the lesson, we may call attention to some of the details. Much is suggested in the fact that it was “as He was praying was praying” that He was transfigured or transformed. The Holy Spirit instructs us: “Be not conformed to this world, but *be ye transformed* by the renewing of your mind.” But it is by beholding that we “are changed into the same image from glory to glory,“ and this is that heart communion with God which is the very essence of true prayer. So it was as our representative and as an example to us that He was transformed while praying. {PTUK April 7, 1897, p. 215.7}

That “His face did shine as the sun” was the result of the removal for the moment of the veil by which His glory was hidden in His humanity. When He shines forth undimmed as “the Sun of righteousness,“ “the sun shall no more be thy light.... but the Lord shall be unto thee an everlasting light, and thy God thy glory.” Isaiah 60:19. {PTUK April 7, 1897, p. 215.8}

**“HEAR YE HIM”**

This is the second occasion upon which the Father testified with an audible voice to the work of the Son among men. “Hear ye Him” is the command now given. He did not come to destroy God’s law, or to make any change in “the eternal purpose,“ or to introduce any new element into the plan for the salvation of man, but He who was the Word “in the beginning” and who had always been the expression of the thought of God in all God’s relation to everything outside of Himself, had now come in the flesh to live the Word among men and for men. It is the Son, of whom it is written, “Though He were a Son, yet learned He obedience by the things which He suffered” (Hebrews 5:8), who prayed in the face of the cross, “Nevertheless not as I will, but as Thou wilt,“ whose example we are to follow. And it is only in this way that we shall obey the injunction, “Hear ye Him.” “Whosoever heareth these sayings of Mine and doeth them” is the “wise man” who builds “upon the rock.” {PTUK April 7, 1897, p. 215.9}

**“Something About Laughing” The Present Truth, 13, 14.**

E. J. Waggoner

All laughter is not condemned, for there is a kind that is the direct result of the salvation of God. “When the Lord turned again the captivity of Zion, ... then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen. The Lord hath done great things for them.” Psalm 126:1, 2. God said to Abraham, “In Isaac shall thy seed be called,“ and Isaac means laughter, or laughing; so that they who are born of the Spirit may laugh. Yea, they must rejoice. {PTUK April 7, 1897, p. 215.10}

Unfortunately, such laughter is very rare. There is another kind of laughter, which is likened to “the crackling of thorns under a pot.” This is so common, so almost universal, that we were almost tempted to head this article, “Don’t Laugh.” That, however, would be too sweeping, for “there is a time to laugh,“ and to laugh heartily, but that time is not all the time or on every occasion. {PTUK April 7, 1897, p. 215.11}

We have often been pained at religious meetings to see the readiness with which the congregation would burst out into a hoarse laugh. It is true that some speakers deliberately seek to make their hearers laugh; in order to keep up their interest in what would otherwise be a dull discourse; but too often the fault is wholly on the part of the congregation, who seem to be looking for a chance to laugh. {PTUK April 7, 1897, p. 215.12}

There lies before me a report of a recent gathering on an important occasion, when several ministers addressed the assembly. One of them, in speaking about “Consecrated Intellect,“ said that there was nothing he dreaded so much as the witty and ingenious preacher who bristled with nice little stories, made his audience laugh once or twice in every sermon, and sent them away with the delightful feeling that they had been to an entertainment instead of listening to the solemn voice of God. {PTUK April 7, 1897, p. 216.1}

That was well said, yet within two minutes he was interrupted by a “loud laughter.” On the single page of the report, we find in addition to “applause,“ and “loud applause,“ no less than sixteen instances of “laughter” and “loud laughter.” Of course one who was not present cannot tell how the remarks sounded, but very few of the statements that are punctuated with “(laughter)” seemed very funny in print. {PTUK April 7, 1897, p. 216.2}

We call attention to this, not specially for the sake of the comparatively few public speakers, but for the benefit of the thousands who listen-and laugh. Any earnest speaker would rather be encouraged by bright, eager, earnest attention, and a half unconscious smile that indicates the reception of a new idea, than by laughter. Or, if the preacher desires to create laughter, he may be corrected by the people. “The witty and ingenious preacher” who bristles with nice little stories to make the congregation laugh, would soon find his occupation gone if his out-of-place witticisms were received in silence. {PTUK April 7, 1897, p. 216.3}

Too much laughter indicates absence of thought, and the increasing readiness to laugh on the slightest provocation, or on no provocation at all, shows that people are using their thinking power less and less, and are anxious to be simply tickled. This they cannot afford; so we write in hope that some may be led to think more, and to laugh only when, with all the faculties that God has given them in full activity, they cannot help laughing. {PTUK April 7, 1897, p. 216.4}

**“Romanism as It Is” The Present Truth, 13, 14.**

E. J. Waggoner

The following from an American Missionary in Mexico, Rev. Francis F. Borton, to the *Christian Endeavour World*, shows that where Roman Catholicism is free to develop unhindered, it differs not a bit from the Romanism of Tetzel, which aroused the righteous indignation of Luther:— {PTUK April 7, 1897, p. 216.5}

Yesterday in a Roman Catholic Church in Mexico, I read the following notice:—“Raffle for souls. At the last raffle for souls the following numbers obtained a prize, and the lucky holders may be assured that their loved ones are for ever released from the flames of Purgatory: Ticket 841. The soul of the lawyer, James Vasquey, is released from Purgatory, and ushered in the heavenly joys. Ticket 41. The soul of Madame Calderon is made happy for ever. Tickets 762. The soul of the aged widow, Francesca de Parras, is for ever released from the flames of Purgatory. {PTUK April 7, 1897, p. 216.6}

“Another raffle for souls will be held at the same blessed Church of the Redeemer on January 1, at which four bleeding and tortured souls will be released from Purgatory, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father-in-charge. Will you, for the poor sum of one dollar, leave your dear ones to burn in Purgatory for ages?” {PTUK April 7, 1897, p. 216.7}

**“Back Page” The Present Truth, 13, 14.**

E. J. Waggoner

An earthquake in California on the 30th ult. damaged the Navy Yard to the amount of ?100,000. {PTUK April 7, 1897, p. 224.1}

There were 978 deaths from plague in Bombay last week. The death rate in the city was nearly 121 per 1,000. {PTUK April 7, 1897, p. 224.2}

Both of the men who recently made an attempt on the life of King George of Greece, have been condemned to death. {PTUK April 7, 1897, p. 224.3}

It is said that the members of the Red Cross Society are in possession of figures showing that 125,000 Cubans have died of starvation. {PTUK April 7, 1897, p. 224.4}

The Russians are proceeding to fortify Port Arthur, heavy fortress guns having already arrived. At last reports, thirty thousand troops were under arms at Vladivostock, waiting to embark. {PTUK April 7, 1897, p. 224.5}

The national revenue of the past year amounts to ?116,016,314, an increase of ?3,817,767 over the preceding year, and more than was ever before collected in one year. {PTUK April 7, 1897, p. 224.6}

The Court of Cassation has allowed M. Zola’s appeal, and has quashed the convictions. But the military god has demonstrated its complete supremacy in France, and that is all that was desired by the trial of Zola. {PTUK April 7, 1897, p. 224.7}

The *Catholic Times* says:— {PTUK April 7, 1897, p. 224.8}

The Pope must be sovereign and supreme. He can be the subject of no man. Independence is the breath of his nostrils. {PTUK April 7, 1897, p. 224.9}

This shows that popery is but the manifestation of human nature. Independence, both of God and man, is that of which every unconverted man boasts, or at least strives to attain. But all such striving for independence and supremacy will prove fruitless in the end, for the Master has said: “Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto but to minister.” {PTUK April 7, 1897, p. 224.10}

The minor clergy of the Church of England are now quite freely criticising the bishops for their short-comings and their lordly dispositions, and one man writes:— {PTUK April 7, 1897, p. 224.11}

We have a population of 3,000 and a stately church dating from the thirteenth century; but no bishop has preached here since the days of the Reformation. Our bishop is so busy in the House of Lords that he hasn’t time to preach in the House of God. {PTUK April 7, 1897, p. 224.12}

How often we read with reference to something pertaining to the Bible and religion, “Dr. — thinks that this is,” etc., and what the Doctor *thinks* is then by many considered as final, until he “thinks” again, or until somebody else “thinks” something else. {PTUK April 7, 1897, p. 224.13}

“Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts.” Not by any means; our own thoughts are no better than other peoples, and often not so good. I would have you follow, not what you or somebody *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it not on anybody’s authority, but for its own sake. Then you are sure of where you stand. {PTUK April 7, 1897, p. 224.14}

“Ah, but what conceit for man to assume that he *knows* the truth in a case where more learned men confess their ignorance.” Yes, indeed it is, if you *assume* and that you know the truth. Don’t assume anything, and when you are not sure that you know, don’t be ashamed to say that you don’t know. But what is there strange in a person’s knowing what the Lord tells him, and in being sure that he knows it? In such a case it is sin not to know. Jesus says: “If ye continue in My Word, ... ye shall know the truth.” The Word of God is sure, and whoever believes it may be sure. {PTUK April 7, 1897, p. 224.15}

Ladies are sometimes assured by milliners that “ospreys,“ and “aigrettes,“ and feathers of various kinds are manufactured, and are not the plumage of birds. Such assertions ease the consciences of really tenderhearted women, who would be troubled at the thought that their decoration was the result of “slaughter of the innocents.” But Sir William Flower, Director of the Natural History Department of the British Museum, has stated in a letter to the *Times* that the assertion that the feathers are manufactured, and not real, is “a monstrous fiction.” {PTUK April 7, 1897, p. 224.16}

It would seem that war is inevitable at the present time in more than one part of the world, yet all this excitement may be but the better to prepare the nations for the great conflict that is sooner or later coming. Satan, the destroyer, whose sole delight is in death, and who is the greatest military leader, is urging the nations on to destruction; but he cannot take a step beyond what is permitted from above. But for the restraining power of God, the clash of universal war would ere this have been heard. But earth’s iniquity is not yet full, and there are many souls yet to be turned to the Lord; and not till these things have been accomplished will the destruction that is “determined upon the whole earth” be allowed to take place. {PTUK April 7, 1897, p. 224.17}

**“Artificial Natural History” The Present Truth, 13, 14.**

E. J. Waggoner

Artificial Natural History .—An exchange says:— {PTUK April 7, 1897, p. 224.18}

The science of zoology, both for the extent in difficulty of terminology, makes the greatest demand on the memory. As illustration, there are over 5,000 known species of lizards, each with its distinguishing name. Here are four as samples: Crytoblepharus psecilopleurus, Tracheloptychus petersip, Cordylosaurus Trivittatus. {PTUK April 7, 1897, p. 224.19}

This is called “Natural Science,“ when as a matter of fact it is not natural of all, but wholly artificial; neither is it science, for the knowledge of it is not the knowledge of truth. Let no one get disheartened at these long names. The animals are not born with them, neither do they carry them about. A person may know all that any man can know of an animal, without ever having heard of these yard-long names; and one may have them all at his tongue’s end without knowing the real truth about a single animal. It is true that it is possible for a person have his mind crammed with artificial classification of jaw-breaking names, and at the same time to know the things themselves; but the chances are all against it. Remember that there is a vast difference between knowing the truth concerning a thing, that is, knowing the thing itself, and knowing the name that somebody has devised for that thing. {PTUK April 7, 1897, p. 224.20}

**“Front Page” The Present Truth, 13, 15.**

E. J. Waggoner

“Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.” Matthew 7:26, 27. {PTUK April 14, 1897, p. 225.1}

The Apostle James gives us another likeness of the one who hears the Word and does it not: “If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” James 1:23, 24. {PTUK April 14, 1897, p. 225.2}

This lets us into the secret of why one is a hearer and not a doer. This man beholdeth himself, and *goeth his way and straightway forgetteth*. Now read further, and see how to do it. “But whoso looketh into the perfect law of liberty, and *continueth therein*.... that man shall be blessed *in his deed.*” Whoever steadfastly continues to look and to hear, will be a doer; for the Lord says, “Hear, and your soul shall live;” and live means activity. There’s life in looking into the law of liberty. {PTUK April 14, 1897, p. 225.3}

The Word of God is living and active; for it is nothing other than the life of God, as manifested in Christ. He is the Rock, the sure foundation, “in whom all the building fitly framed together, groweth unto an holy temple in the Lord.” It is the Word itself that builds us up. Acts 20:32. So then, if we but meditate in that Word day and night, we shall not be mere idle hearers, but shall do and prosper. Psalm 1:1-3. {PTUK April 14, 1897, p. 225.4}

God’s Word works. Jesus said: “The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. In all the miracles of Jesus, as well as in the creation, we see how the Word works. Therefore “let the Word of Christ dwell in you richly in all wisdom,“ and the works of the Word will surely manifest themselves. {PTUK April 14, 1897, p. 225.5}

We are “created in Christ Jesus unto good works, which God hath before prepared,“ that we should walk in them. {PTUK April 14, 1897, p. 225.6}

**“The Epistle to the Galatians. Christ-Given Freedom” The Present Truth, 13, 15.**

E. J. Waggoner

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1. Although we included this verse in our study last week, it contains quite enough for our entire study this week, and even more. In order that we may see how Christ makes free, we will consider

**A PRACTICAL EXAMPLE**

in His earthly ministry. {PTUK April 14, 1897, p. 226.1}

“And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God.” Luke 13:10-13. {PTUK April 14, 1897, p. 226.2}

Then when the hypocritical ruler of the synagogue complained because Jesus did this miracle on the Sabbath, He referred to how each one would loose his ox or ass from the stall, and lead him to water, and then said:— {PTUK April 14, 1897, p. 226.3}

“And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” {PTUK April 14, 1897, p. 226.4}

**A PARALLEL**

Note these two points about this woman: She was bound by Satan; and she had a spirit of infirmity, or lack of strength. {PTUK April 14, 1897, p. 226.5}

Now note how accurately this describes our condition before we meet Christ. {PTUK April 14, 1897, p. 226.6}

1. We are bound by Satan, “taken captive by him at his will.” “Every one that committeth sin is the bond-servant of sin” (John 8:34), and “he that committeth sin is of the devil” (1 John 3:8). “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Proverbs 5:22. Sin is the cord with which Satan binds us. {PTUK April 14, 1897, p. 226.7}

2. We have a spirit of infirmity, and can in nowise lift ourselves up, or free ourselves from the chains that bind us. It was when we were “without strength” that Christ died for us. Romans 5:6. Now these two words, “without strength,“ are translated from the very same word that is rendered “infirmity” in the account of the woman whom Jesus healed. She was “without strength.” To be without strength means to have no strength at all. That is our condition. {PTUK April 14, 1897, p. 226.8}

**WHAT JESUS DOES FOR US**

What now does Jesus do for us? He takes the weakness, and gives us in return His strength. “We have not an High Priest which can not be touched with the feeling of our infirmities.” Hebrews 4:15. “Himself took our infirmities, and bare our sicknesses.” Matthew 8:17. He becomes all that we are, in order that we may become all that He is. He was “born under the law, to redeem them that were under the law.” He hath delivered us from the curse, being made a curse for us, that the blessing might come to us. Although He knew no sin, He was made to be sin for us, “that we might be made the righteousness of God in Him.” 2 Corinthians 5:21. {PTUK April 14, 1897, p. 226.9}

**WHY HE DOES IT**

Why did Jesus make that woman free from her infirmity?—In order that she might walk at liberty. Certainly it was not in order that she might continue of her own free will to do that which before she was obliged to do. And why does He make us free from sin?—In order that we may live free from sin. {PTUK April 14, 1897, p. 226.10}

What is sin?—“Sin is the transgression of the law.” 1 John 3:4. To be a bond-servant of sin, therefore, and in nowise able to lift ourselves up, on account of infirmity, is to be unable to keep from transgressing the law. That is, it is to be unable to keep it. Why does Christ make us free? Only in order that we may walk in the law blameless. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. He certainly does not deliver us in order that we may go on transgressing the law. {PTUK April 14, 1897, p. 226.11}

**FREE FROM THE LAW**

“But,“ some one will object, “it says somewhere that we are delivered from the law.” Yes, it does; and that is just what we are talking about. It is what we have been studying in the third and fourth chapters of Galatians. Christ was made under the law. Before faith came, we were under the law, shut up in prison. The law was our jailer; for “the strength of sin is the law.” 1 Corinthians 15:56. “The law worketh wrath; for where no law is, there is no transgression.” Romans 4:15. The law is our accuser before God. It charges us with having transgressed its holy precepts, and shut us up in prison, criminals condemned to death. How only can we get free from its condemnation?—Only by being able to show that we have the righteousness which it demands. This we get in the life of Christ. He covers us with the robe of righteousness. He puts righteousness not only on us, but in us, so that the law can find no fault in us, because in Christ there is no fault. Then the law lets us go free from prison. Now we are on good terms with the law. That which before was our accuser, is now our friend; it witnesses to our righteousness in Christ. {PTUK April 14, 1897, p. 226.12}

But we shall have more of this at another time; what we wish now to consider a little further is how wondrously and how really Christ makes us free from the spirit of infirmity that keeps us from walking uprightly, according to the law of God. We can’t tell how He does it; He alone knows how it is done, because He alone has the power; but we may know the reality of it. {PTUK April 14, 1897, p. 226.13}

We have already read that it is Satan that binds us with the cords of sin. Now read further: “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Hebrews 2:14, 15. {PTUK April 14, 1897, p. 227.1}

**THE MEANS USED**

By what means is it done?—By His word and touch. He said, “Woman, thou art loosed from thine infirmity,“ and laid His hand on her; and immediately she was straight. Faith in His Word makes the glorious freedom a reality to us. We must know also that He touches us. It is true, whether we know it or not; for He is touched with the feeling of our infirmity. Mark, He is now, even while He is High Priest in heaven, touched with the feeling of our weakness. He feels what we feel. Therefore He must be in the closest touch with us. {PTUK April 14, 1897, p. 227.2}

**THE FREEDOM ALREADY OURS**

Pay special attention to the words of Jesus to the woman, uttered while she was yet bound down, and unable to lift herself up: “Thou art loosed from thine infirmity.” “Thou *art loosed*,“ present tense. That is just what He says to us. To every captive He has proclaimed deliverance. “The Lord upholdeth all that fall, and raiseth up all those that be bowed down.” Psalm 145:14. There is not a single soul that is bowed down with the weight of sin which Satan hath bound on him, whom Christ does not lift up. Let the message be sounded far and wide. Let every soul hear it, that Christ has given deliverance to every captive. Thousands will rejoice at the news. {PTUK April 14, 1897, p. 227.3}

**FAITH GRASPS FACTS**

Does anybody doubt it? Let me prove it to you. You will agree that we are made free by faith. When faith comes, we are no longer in prison. That is what we have learned in the third chapter of Galatians. But we can not believe a thing that is not so. Faith lays hold of acts, things actually accomplished, and nothing else. Faith does not make facts, it only believes them. We do not make a thing so by believing it; we believe it, or at least ought to, because it is so. If it were not so before we are called upon to believe it, there would be nothing for us to believe. Therefore the fact that we get freedom in Christ by faith, and that anybody can have the same freedom by faith, proves that the freedom is already given to all. They have only to grasp it, and walk at liberty. Our part is to say with the psalmist, “O Lord, truly I am Thy servant; ... Thou hast loosed my bonds.” Psalm 116:16. Don’t go to arguing with the Lord, and saying that you can not walk straight. He says that you are loosed, and that is enough. Hold fast to His words in the face of the devil, and you will find that they will never fail you. The Word which says, “Thou art free,“ is the Word that keeps you free. Don’t let it go from your mind. {PTUK April 14, 1897, p. 227.4}

**THE WAY, THE LIFE**

Jesus says, “I am the way, the truth, and the life.” John 14:6. There is no other way, except the way that leads to death, and that we do not care to have anything to do with. Now read the words of the Lord by the psalmist: “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways.” Psalm 119:1-3. What, then, is the way of the Lord? It is the law of God, for the law is His life. Broken, it is death to us; kept, as it can be only in Christ, it is life and peace. It is “the perfect law of liberty.” In Christ, it is “the law of the spirit of life.” Romans 8:2. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Sin, transgression of the law, is bondage; righteousness, which we find in Christ, who is the perfection of the law, is life, liberty, and peace. {PTUK April 14, 1897, p. 227.5}

**“The Enthronement of Christ” The Present Truth, 13, 15.**

E. J. Waggoner

A minister speaking at a large gathering of ministers and Christian workers, recently said that the work of the Free Churches was “nothing else than to enthrone the Lord Christ.” {PTUK April 14, 1897, p. 227.6}

This is a very common statement. The idea that they have to place Christ on His throne seems to have quite taken possession of the large number of Christian workers, and it is this idea that is leading them to seek a controlling influence in politics. But no graver mistake could be made. God says: “Yet have I set My King upon My holy hill of Zion.” Psalm 2:6. And this He does, not by the help of man, but in spite of the opposition of kings and rulers. Yes, Christ shall yet be King over all the earth. “Of the increase of His Government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice form henceforth even for ever.” But mark this fact: “The zeal of the Lord of hosts will perform this.” Isaiah 9:7. God asks no help of man to make Christ King. He will be King whether they wish it or not. All He asks of any man or of all men, is to acknowledge Him as ruler, and to submit to Him. {PTUK April 14, 1897, p. 227.7}

**“‘Where Is the Wise?’” The Present Truth, 13, 15.**

E. J. Waggoner

Just as the “higher critics” are putting their theories of the Bible and the time when it was written, not simply in black and white, but in red, green, blue, purple, etc., comes Professor Sayce with the account of the discovery of a tablet containing the story of the flood, dating form the days of Abraham, and bearing traces of being a copy of a much earlier document. The interesting feature is its complete overturning of the fanciful speculations of the “higher critics” as to Genesis. They claim, it will be remembered, not only that Moses did not write it, but that it is a composite book, a combination of the narratives of two writers whom they designate as “Elohist” and “Yahvist,“ by a third person, the editor. Further, they claim that at least one of these two writers was not earlier than the seventh century B.C. Yet here we have a document from more than two thousand years B.C., and what is most striking is the fact that {PTUK April 14, 1897, p. 227.8}

“The discovery shows the minute care and accuracy with which the literature of the extreme past was handed down. Edition after edition had been publishing the Story of the Deluge, and yet the facts of the Abrahamic age and that of the seventh century B.C. agree even to the spelling of the words.” {PTUK April 14, 1897, p. 227.9}

Thus it is that God “turneth wise men backward, and maketh their knowledge foolish,“ and “confirmeth the word of His servant.” “The Lord knoweth the thoughts of man, that they are vanity,“ and sometimes He lets the fact appear. One paper says, in view of this early record, that “it is clear that many of the hasty conclusions of scholars will have to be revised.” It is to be hoped that some of them at least will not revise their opinions, but throw them away, and learn that the Bible is not for men to speculate over, but to believe. “Every word of God is pure; He is a shield unto them that put their trust in Him.” {PTUK April 14, 1897, p. 227.10}

**“Notes on the International Sunday-School Lessons. A Lesson in Forgiveness. Matthew 18:21-35” The Present Truth, 13, 15.**

E. J. Waggoner

**APRIL 21**

In this lesson the two things which are to be especially emphasised are first, the Lord’s willingness to forgive us; and second, how we can avail ourselves of that willingness. When Jesus said to Peter, “I say not unto thee, Until seven times: but, Until seventy times seven,“ He was not setting up a standard for man which was in any way different from that which the Lord Himself follows in dealing with us. In fact His instruction to Peter grew out of His own spirit of compassion, for He was “full of grace,“ and in this respect He was simply revealing the character of God, who is “merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” {PTUK April 14, 1897, p. 228.1}

**FORGIVENESS EASY**

It is not hard for God to forgive those who wrong Him. There is no struggle in the Divine mind between the desire to punish and an inclination to forgive. “God is love,“ and “the earth is full of the mercy of the Lord.” “The work of destruction is a ‘strange work’ to Him who is infinite in love.” “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. {PTUK April 14, 1897, p. 228.2}

**THE GROUND OF PARDON**

The fulness and the freeness of this spirit of forgiveness are clearly revealed in this case of “a certain king which would take account of his servants.” The great debt was acknowledged as due, but when the servant simply asked for some consideration, “Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.” When putting it in His own words, He said, “I forgave thee that debt, because thou desiredst me.” There was no ground for this action except in the spirit of compassion felt by the lord of that servant. There was no dispute about the fact of the debt and it was a very large one, “ten thousand talents.” But “the lord of that servant was moved with compassion.” This is to reveal to us the character of the Lord whose “throne is in the heavens, and His kingdom ruleth over all.” It is the same view that is given to us in the dealings of the Lord with the children of Israel. “For their heart was not right with Him, and neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath.” Psalm 78:37, 38. {PTUK April 14, 1897, p. 228.3}

These things are written for our encouragement, “that we through patience and comfort of the Scriptures might have hope. “The Lord is the same to-day as of old. “I am the Lord, I change not.” “But there is forgiveness with Thee, that Thou mayest be feared.... Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.” Psalm 130:4-7. Let no one forget that the Lord is willing, and more than willing to forgive. If we were only as willing to confess our sins as He is to forgive them, the whole debt would be cancelled without delay. {PTUK April 14, 1897, p. 228.4}

**WHAT SIN IS**

Sin is in its very nature treason against the government of God. “Sin is the transgression of the law,“ and it is such a transgression against the fundamental law of God’s kingdom that it involves the very dethronement of God Himself, and the putting of self in the place of God. No other ruler, except “the King eternal, immortal, invisible, the only wise God,“ could offer a free pardon to all who had rebelled against Him (and that means all the inhabitants of this world), without endangering the stability of His government; but in the plan of salvation for sinners through the gift of His only begotten Son, “mercy and truth are met together; righteousness and peace have kissed each other.” Thus God is “just and the Justifier of him which believeth in Jesus.” Thus the forgiveness which is so freely offered is not the reckless act of an irresponsible monarch who endangers the very existence of its own kingdom by the extreme exercise of the pardoning power. Such a revelation of love as is given in the cross of Jesus has won the hearts of the universe, unrepentant man only excepted, in an eternal allegiance to “the King of glory.” “And I, if I be lifted up, will draw all unto Me.” “Bless the Lord, O my soul, ... Who forgiveth all thine iniquities.” {PTUK April 14, 1897, p. 228.5}

**HOW TO RECEIVE THE PARDON**

But we must also note the further teaching of this lesson with reference to the way in which this forgiveness can be received by us. The forgiven debtor went out and straightway became an unforgiving creditor. Then his lord said unto him, “Thou wicked servant, shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?” R.V. As the result of this unforgiving spirit the servant lost the benefit of the compassion which had been extended toward him, for “his lord was wroth, and delivered him to the tormentors, till he should pay all that was due him.” And then comes the application of the lesson: “So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” The same terrible fact is thus stated in another place: “He shall have judgment without mercy, that hath showed no mercy.” James 2:13. {PTUK April 14, 1897, p. 228.6}

But this does not grow out of any arbitrary refusal on the part of God to show mercy, as a punishment on a specially wicked class, but it is because in showing the unforgiving spirit we cut ourselves off from forgiveness. “Jesus teaches that we can receive forgiveness from God, only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren. To cherish an unmerciful spirit toward others, is to close the heart against the mercy of God toward ourselves. As if this above all others was the sin that His followers needed to be warned against, the one for which they were in the greatest danger of shutting from their hearts the light and love and peace of heaven, Jesus after completing the Lord’s prayer added, ‘If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.’ He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God.” {PTUK April 14, 1897, p. 228.7}

**FORGIVENESS MEANS CLEANSING**

But even this is full of encouragement, when we stop to consider it, for it shows that “God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. “This comes to us through the gift of Jesus” whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:25. But the love of God is His own life, the power of His own presence, and this cannot be accepted simply for ourselves. From its very nature it must flow out to others, for it is an overflowing love, and it is only by serving as a channel for it that we can receive it at all. {PTUK April 14, 1897, p. 229.1}

God does not want reservoirs to hold His love, but channels through which it may freely flow to others. But “no one can give place in his own heart and life for the stream of God’s blessing to flow to others, without receiving in himself a rich reward. The hillsides and plains that furnish a channel for the mountain streams to reach the sea, suffer no loss thereby. That which they give is repaid a hundredfold. For stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness.” Such is the law of the kingdom: “Forgive, and ye shall be forgiven: give and it shall be given unto you.” Luke 6:37, 38. {PTUK April 14, 1897, p. 229.2}

**“Perilous Times. The War Spirit” The Present Truth, 13, 15.**

E. J. Waggoner

No one, whether a reader of the newspapers or not, can have failed to note the war spirit that is prevailing, and has prevailed for many months. Never in the history of the world has there been so general preparation for war; and the case is the more striking from the fact that there is no avowed purpose of war. Indeed, it is undoubtedly the fact that, with very few exceptions at least, the men who occupy the positions of authority in the various nations of the world, and upon whom the responsibilities of government rest, are desirous for peace rather than for war. {PTUK April 14, 1897, p. 229.3}

In referring to a question put to the leader of the House the other day, with reference to the affairs in the Far East, the Chronicle says that “Mr. Balfour’s reply reflected the anxious fear for peace that prevails throughout Europe, and the desire of every Government to preserve the peace by any means.” Yet the war preparations go steadily on, each nation vying with all the others in the attempt to have the most complete armament; and the wonder is how long the crash which all feel must come can be averted. It is well worth our while to give this matter careful consideration. {PTUK April 14, 1897, p. 229.4}

**WHY MEN FIGHT**

In the first place, what is the real cause of war, and of the desire to fight? The answer is concisely given in the Bible: “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.” James 4:1, 2. {PTUK April 14, 1897, p. 229.5}

Trade and commerce-the desire to have-are at the bottom of all wars, and with very few, if any exceptions, of all the wars that have ever been waged. Selfishness, greed, the desire to grasp all that one can, and no matter what cost to anybody else, is what leads to fighting, whether on the part of individuals or of nations. {PTUK April 14, 1897, p. 229.6}

It will be noticed that in the scripture quoted, the statement, “ye have not, because ye ask not,“ refers to asking from God, who alone can give real and lasting possessions. If men recognise God as sole ruler and possessor of all things, and the one from whom all things are to be received, and to whose will all are to be subject, there would be no fighting, and everybody would have all things; for “all things” are promised to the overcomer, and the overcomer is the one who trusts and obeys the Lord. {PTUK April 14, 1897, p. 229.7}

Men flattered themselves that they will gain by fighting, and point to the victories that have been gained in the past, and the conquests that have been made. Well, take Alexander as an instance of one who gained as much by conquest as anyone, and say how much he really gained. How much has he of all that he thought he gained by fighting? He replied, “Nothing.” Then what did he gain? What is the good in getting a thing that you cannot keep? What profit is there in labouring and fighting for that which you must give up as soon as you have seized it? No one really has anything that does not come from God; and all that comes from God comes as a gift, and cannot be had by fighting. In contrast with the testimony of the Apostle James, is the assurance that “the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Psalm 37:11. {PTUK April 14, 1897, p. 229.8}

**PROPERTY AGAINST HUMAN LIVES**

It is a sad but incontrovertible fact, that human lives count for but little when somebody’s possessions are at stake. “Your money or your life,“ is the cry not only of the professional highway robber, but of mankind in general, when engaged in the struggle for gain. Out of abundance of evidence, we will quote only two or three items to show that this is not a rash statement. {PTUK April 14, 1897, p. 229.9}

The Daily Mail, in an editorial on the probability of war between the United States and Spain, said:— {PTUK April 14, 1897, p. 230.1}

Of one thing we may be sure, and that is, that America will not lightly be made to fight. Although happily sure of victory, the war would be a costly affair to her, and for our sake, as well as for hers, it is to be hoped that Spain may find a way out that will save the fall in prices and loss of trade that war would bring. {PTUK April 14, 1897, p. 230.2}

This is stated in the most matter of course manner, with never a reference to the loss of human life. That is not once thought of. In all that has been written about the prospect of war, no deprecation of it as the cause of the loss of thousands of lives, and the wrecking of families, has come under our notice. The money question predominates everything. {PTUK April 14, 1897, p. 230.3}

The Daily Chronicle’s Washington correspondent says:— {PTUK April 14, 1897, p. 230.4}

The editor of a prominent newspaper, who has just been traveling through the Western and Middle States, assures me that the farmers as a mass for obvious reasons strongly favour war. {PTUK April 14, 1897, p. 230.5}

What are these obvious reasons? Nobody asks, because everybody knows that a war would raise the price of produce. But it would not mean a rise in prices all around. Where one nation or class would gain pecuinarily, another nation or class would lose; and that is why there is a hesitation to fight. {PTUK April 14, 1897, p. 230.6}

**MINISTERS OF THE GOSPEL AND WAR**

The worst feature of all is that this prevailing sentiment, that there is nothing else to do but to fight when there is property at stake, is acquiesced in and fostered by ministers of the Gospel of peace. The following appeared several weeks ago, when the encroachment of the French upon some territory in Africa, that is claimed by England as her own trading ground, was the burning question. As you read it, remember that it appeared in a religious paper edited by a very prominent minister of one of the leading denominations, who is also a vice-president of the Peace Society! Here is his utterance:— {PTUK April 14, 1897, p. 230.7}

We very much fear that The Spectator is right in its dread that France is so profoundly ignorant of the real state of opinion in this country that she imagines that by an obstinate refusal to observe international law she will be able to frighten us into allowing her to occupy a considerable area of our own territory in West Africa. She has not a particle of claim to the district of Bonssa, which by every accepted principle of international law is ours, and the attempt to force us to surrender that part of the empire by simply taking physical possession of it will, if she persists, end in war. On this point England is absolutely unanimous. {PTUK April 14, 1897, p. 230.8}

If judicial arbitration had taken the place of war, we should all greatly rejoice, but so long as armies and fleets exist, France can no more be tolerated there than in Kent. England has treated France of late years with the utmost consideration, making every kind of possible concession and sacrifice to her. At this moment she is in danger of carrying her unfriendly and inequitable policy just one step too far. Can no one bring her to her sober senses before she commits herself to an irrevocable attitude of mind which may result in her disappearing from the list of Great Powers altogether. All Englishmen have the greatest desire to live on friendly terms with France, but we cannot submit to be insulted and robbed. {PTUK April 14, 1897, p. 230.9}

In this connection we might quote the recent utterance of the editor of religious paper in America, which bears the word “Christian” as a principal feature of its title. We give it entire, that the reader may see the sentiment:— {PTUK April 14, 1897, p. 230.10}

Once there was a stern pedagogue who soundly thrashed a pupil for an alleged offence, and then discovered, shortly afterward, that the victim of his wrath was innocent of the misdemeanour. Calling the boy to him, he said, “My lad, I have discovered that you were not guilty of the wrong for which I whipped you. You have done so many other things, however, for which you should have been thrashed, that we will just call it square.” We feel that way about Spain. Possibly she is innocent of the destruction of the Maine, but she has been guilty of so many other offences, that a thrashing would not be amiss. Certain it is that the people of the United States are anxious to see Spain whipped off this hemisphere. The common expression is, “I am only afraid there won’t be a fight.” Not only Johnny, but other youths are getting their guns, and are preparing to spill Spanish gore. “War’s hell,“ as General Sherman once tersely remarked, but other things are even more so, and we confess that we believe that the best thing that can happen in the interests of humanity and right and ultimate peace, is war. {PTUK April 14, 1897, p. 230.11}

The next Sunday after the blowing up of the Maine, when few thought that war would be delayed so long as it has been, the ministers as a general thing prayed the Lord that the American flag might be victorious in the contest. {PTUK April 14, 1897, p. 230.12}

On the other side it is just the same. A newspaper correspondent writing from Madrid says:— {PTUK April 14, 1897, p. 230.13}

The clergy, too, are a powerful patriotic lever. The pastoral of Cardinal Cascajares, Archbishop of Valladolid, has been followed by one from the Archbishop of Granada, in which he exhorts the people “to group around the banner of the faith, which is always that of the Spanish motherland, and forgetting all discord to form one single body for the common defence.” {PTUK April 14, 1897, p. 230.14}

The dispatches from Madrid last Sunday contained this item:— {PTUK April 14, 1897, p. 230.15}

In all the churches of Madrid this morning the priests read from the pulpit a letter from the bishop of the diocese ordering prayers for the success of the Spanish arms, as he considered that war was imminent. {PTUK April 14, 1897, p. 230.16}

We are not at all concerned with any question between any two countries on earth. What we are concerned with is the prevailing sentiment for war, and the growing opinion that war is right and necessary. Therefore we must quote a statement from a letter written from Uganda, Africa, by a missionary of the Church Missionary Society. After having stated that “we most of us sleep with loaded firearms and cartridges ready, since it is not right to neglect obvious precautions,“ he adds:— {PTUK April 14, 1897, p. 230.17}

Bishop Haniou wrote that people at home might say unkind things about missionaries fighting, but he knew how in this crisis it was absolutely necessary for every European to stand shoulder to shoulder.... When Pilkington and I went off, followed by Lloyd, Wilson, and Fletcher, the Archdeacon wrote to Bishop Tucker, saying the reasons which made it necessary for missionaries to fight were too long to go into, but he might rest assured that it was no isolated opinion, but the unanimous consent of the whole body of missionaries here. {PTUK April 14, 1897, p. 230.18}

So much the worse, then, for the whole body of missionaries there. Dr. Livingstone was in Africa for years, and never found it necessary to take the life of a single native. Dr. Paton was in the midst of fierce savages in the New Hebrides, who were daily threatening his life, brandishing knives and levelling muskets at him, or endeavouring to burn him out, yet he never found it necessary to take up a weapon in self-defence. Why do these missionaries find it necessary to do so? Simply because they cannot forget that they are Englishmen, and have associated the evangelisation of the country with the progress of the commercial interests of the country from which they went out. {PTUK April 14, 1897, p. 230.19}

**WHOLESALE LAWLESSNESS**

Enough has been cited, not only from the Bible but from current writings, to show that the “desire to have”—greed of gain-is at the bottom of all the war spirit on earth. Now let us analyse it. In order to see what the thing is, we must take a single individual. Suppose now that a man, exasperated by the fact that his neighbour was getting more custom than he was; or, to make the case still more in point, suppose that his neighbour had actually used unfair means to keep customers away from his shop, and to attract them to his own; suppose, we say, that the aggrieved party should seize a knife and slaughter his rival’s entire family. Would not the whole community be shocked? Would not the paper set forth the awfulness of the crime in the most burning language at their command? And with the criminal’s plea that he gave his rival fair warning, and only seized his weapon when expostulation failed, he considered as any warrant whatever for his act? Well, then, how was the case bettered by being done on a larger scale? Does a wicked deed become righteous by being multiplied by a hundred thousand or a million? Let each one answer this honestly before God. {PTUK April 14, 1897, p. 230.20}

It is a horrible fact, but none the less a fact, that ministers of the Gospel are actually upholding that which is nothing but wholesale murder, and what is more, murder for the soul’s sake of acquiring or holding fast a little paltry gain! When professed ministers of the Gospel of peace, and those who in addition are leaders of the “Peace Society,“ encourage war, what prospect is there for peace? So far as men have to do with the matter, the only reason why war does not take place, is that it is not considered profitable pecuniarily; and the worst is that nearly everybody seems to take the sentiments as the natural thing. It is in the spirit that the danger lies. It is this which is prompting all these war preparations. {PTUK April 14, 1897, p. 231.1}

But God still has something to say in the affairs of this world. He has a people, not merely among those who profess to be Christian, but among those who make no profession. There are many who are yet susceptible to the influence of the Holy Spirit. These must be gathered out from the world, and made free from all the defilement of the world. When this has been done, then will the mass that is left be free to rush to their own destruction. Until then they cannot engage in wholesale war, however much they burn for it. {PTUK April 14, 1897, p. 231.2}

**THE CAUSE OF PERIL**

“In the last days perilous time shall come. For men shall be lovers of their own selves, covetous, boasters, proud,... trucebreakers,... fierce.” 2 Timothy 3:1-3. {PTUK April 14, 1897, p. 231.3}

We have already seen how that selfishness is the root of war; and it is not necessary to recount how fully armed and equipped the nations are, waiting, they know not why, to respond to the popular cry for war. Now we are not raising any cry of alarm over the readiness of war. We are quite ready to believe that there will be no serious fighting for a little time to come, at least. But the fact that this war spirit possesses the people so generally is a cause for alarm. It shows the presence of a fierceness which is only fed by the preparations that are made. The possession of a thing leads to the desire to use it. A boy cannot long see and handle a revolver or a gun without having a desire to fire it off. He wants to hit something with it. So the possession of the means wherewith to fight is itself an incentive to war. {PTUK April 14, 1897, p. 231.4}

With the whole world in the state of preparation that it now is, and possessed with the spirit that now possesses it, a very small spark will be sufficient to set the whole world ablaze, and it will truly be “set on fire of hell.” Then, as in the days before the flood, while the earth be “filled with violence.” War itself is violence; it sets every law of God at defiance, and involves the violation of every commandment. When nations set trade and property above human life, individuals will inevitably do the same. In fact, when the whole earth becomes a vast military camp, and war is in progress, there will be nothing else but violence in the land. {PTUK April 14, 1897, p. 231.5}

**THE PLACE OF SAFETY**

Safety from what? from the danger of being killed in the general onslaught? Yes, from that, and from a far greater danger, that of being possessed with the spirit of war. For the possession of that spirit is fatal to one, even though one never engages in conflict. It is utterly opposed to the spirit of the kingdom of peace, and will cost one his eternal salvation. It is of little use to decry war, and at the same time to cherish bitter feelings toward even a single individual. To allow one’s spirit to be stirred up to anger over a sense of wrong, even though the wrong be real, is the very spirit that leads nations to war. It can be avoided only by letting self completely die, and allowing Christ, the Prince of Peace, to dwell personally in us. {PTUK April 14, 1897, p. 231.6}

Christians must remember that their citizenship is in heaven, not on this earth. This must be something more than a form of words. They must be so completely in love with their heavenly inheritance that not a shade of a ruffled feeling, or of siding with one party or nation, as against any other, will have a moment’s place with them. Their only feeling should be one of grief that lives are sacrificed, no matter of what nation, and of desire to help every man of every nation in every way possible. Their interests and feelings will be for humanity, and not for nations or parties. {PTUK April 14, 1897, p. 231.7}

The command, “Thou shalt love thy neighbour as thyself,“ is unlimited. No one has any right to the name Christian who is not guided by it; and those who are guided by it will have just as much zeal for the welfare, both temporal and eternal, of the men who live on the opposite side of the national boundary, as for those who live on their side. {PTUK April 14, 1897, p. 231.8}

The place of safety, then, not only from personal danger, but also from the temptation or the desire to do evil to others, is to dwell in the secret place of the Most High, and abide under the shadow of the Almighty. {PTUK April 14, 1897, p. 231.9}

“Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high.... Thine eyes shall see the King in His beauty.” Isaiah 34:14, 17. {PTUK April 14, 1897, p. 231.10}

**“Something for Oyster Eaters” The Present Truth, 13, 15.**

E. J. Waggoner

On the 30th ult. “a large and influential deputation waited upon Mr. Chaplin at the Local Government Board Office, in order to impress upon him the need for legislation in order to put a stop to the poisoning of the public by oysters and other shell fish cultivated in close proximity to, or actually under, discharges of sewage.” {PTUK April 14, 1897, p. 232.1}

The movement originated in Brighton, and the deputation was headed by the leading citizens of that town. That which has specially stirred them up to action is the fact that the reputation of Brighton as a health resort is suffering, and is likely to be entirely destroyed, because of the increase of disease there that is due to the eating of contaminated oysters. {PTUK April 14, 1897, p. 232.2}

That it is no light matter, is shown by the statement of Dr. Newsholme, the local medical officer, who has instituted special inquiries as to the origin of numerous cases of typhoid fever, “with results that he found a popular consumption of sewage-contaminated oysters to be largely responsible for them.” {PTUK April 14, 1897, p. 232.3}

“Sir John Blaker, Mayor of Brighton, said his corporation had received the active support of twenty-seven large towns in this matter, and the London County Council had passed a resolution approving their action. At Brighton it was felt that the number of deaths was much larger than it should be, and the medical officer found that one death of every three from that disease was due to the contaminated oysters. That was an astounding statement, but it was absolutely true. It was not suggested that the position was peculiar to Brighton, but that town had taken the lead in this movement, on account of the local discovery.” {PTUK April 14, 1897, p. 232.4}

“Dr. Newsholme said besides the known cases of typhoid at Brighton from oyster eating, it was believed that many visitors went home to die from the same cause. This was a matter which concerned the poor as well as the rich, because if the former were not very large consumers of oysters, they certainly were of mussels, cockles, and periwinkles in enormous quantities, and these humble kinds of shell fish were as capable of spreading disease and death as contaminated oysters. In London the consumption of all sorts of molluses was very large. He might add that he had received letters from Sir William Broadbent and other eminent medical men quite confirming his own views.... Moreover, the danger was all the greater because oysters swarming with typhoid germs might appear quite sound to the naked eye.” {PTUK April 14, 1897, p. 232.5}

“Dr. Hope, a medical officer of Liverpool, said that it was incontrovertible that much of the shell fish sold there was impregnated with sewage.” {PTUK April 14, 1897, p. 232.6}

“Dr. Niven (Manchester) said that one-tenth of the cases of typhoid in that city were traceable to such food.” {PTUK April 14, 1897, p. 232.7}

“Dr. Collingridge, the medical officer for the Port of London, confirmed what had been said as to the danger to the poor classes from the consumption of contaminated cockles, mussels, periwinkles,“ and spoke of the vast number that were consumed in London, and frequently in a raw state. {PTUK April 14, 1897, p. 232.8}

The Chronicle, from whose report the foregoing items are taken, says editorially that the oyster “actually thrives at the mouths of sewers, provided the sewage is somewhat diluted with salt or brackish water. It is certain that hundreds of thousands, which are as deadly as a cup of sewage, are consumed unsuspiciously all over the country.” {PTUK April 14, 1897, p. 232.9}

We have quoted thus at length, because the matter is a serious one, and one that concerns the lives of hundreds of thousands of people in England. The names and positions of the men who made the statements are sufficient guarantee that the danger is real. If the case were not very serious, it is certain that these men would not talk so much about their own towns, and ask for legislation. {PTUK April 14, 1897, p. 232.10}

What we wish especially to call attention to in this connection is the promptness with which men will call upon the Government to do what they could do for themselves infinitely better than the Government could. In fact, the matter can be remedied in no other way than by individual action. Goldsmith well said, {PTUK April 14, 1897, p. 232.11}

*“How small of all that human hearts endure,
That part which laws or kings can cause or cure;
Still to ourselves and every place consigned,
Our own felicity we make or find.” {PTUK April 14, 1897, p. 232.12}*

And he could with equal truth, if not with equal beauty of expression, have said bodies and souls as well as hearts. {PTUK April 14, 1897, p. 232.13}

As call for legislation to prevent the danger from eating oysters and other shell fish, is a striking example, men will deliberately violate the law of God, and then ask the Government to save them from the consequences. For any person who would refrain from eating oysters, mussels, etc., could go to Brighton or any other place with no danger whatever from typhoid fever, even though all the shell fish were deliberately fed on sewage. {PTUK April 14, 1897, p. 232.14}

“But think what a loss it would be if people were deprived of such a rich food supply as shell fish!” some one will say. Such a loss would be a great gain. No one would suffer from lack of food, for the Almighty has richly provided food that is wholesome, and from which there is no possible danger of contamination. “He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.” Psalm 104:14. In the beginning God appointed to man his food, stating expressly that it was “every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed.” Genesis 1:29. And notwithstanding the curse has diminished the productiveness of the ground, and has caused many poisonous plants to grow, the earth yet brings forth far more than enough of the most delicious and wholesome food to supply the utmost wants of every creature on it. {PTUK April 14, 1897, p. 232.15}

Afterward, for the same reason that He allowed polygamy, namely, the hardness of men’s hearts, God allowed men to use flesh as food; but out of regard for their welfare He set certain safeguards, to diminish the evil as much as possible. Of water creatures, He said, “All that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.” Leviticus 11:11. If people would heed this plain precept, they would not be in the slightest danger, even though all the shell fish in the world were full of typhoid germs. {PTUK April 14, 1897, p. 233.1}

The real trouble is one that cannot possibly be reached by legislation, even supposing that the Government succeeded in securing the removal all oyster beds from the immediate presence of open sewers. Why not?—For the reason that is unconsciously suggested by the Chronicle, in the statement that the oyster “actually thrives at the mouths of sewers.” And why so?—For the very same reason that a buzzard would thrive on the offal from a slaughterhouse; because it is a scavenger. {PTUK April 14, 1897, p. 233.2}

If the oyster were removed from access to sewage, it would live on what refuse matter it could find elsewhere. Even allowing all that is claimed by the advocates of a flesh diet, the oyster is no more fit to be eaten than is the buzzard or the hyena. {PTUK April 14, 1897, p. 233.3}

We might remark on the advantage which the buzzard and the hyena have over the oyster as an article of food, in that if the former were eaten, only certain parts of the animal would be devoured, whereas the oyster is swallowed entire; but we leave that phase of the subject for the reader’s own meditation. Enough has been said to show that if those learned physicians and influential men would turn their attention and strength to teaching the people to obey the laws of God, they would accomplish far more for their welfare than all the legislatures in Christendom can do. {PTUK April 14, 1897, p. 233.4}

God’s laws are not arbitrary, but they are for the good of mankind. There is reason in them. He gave man only the products of the ground as his diet, because that was and is altogether the best for him; and when man persisted in eating that which was not designed for him, then God mercifully indicated what could be eaten with the greatest impunity, and what was absolutely harmful. If men would be warned by His commandments, they would find that “in keeping of them there is great reward.” Psalm 19:11. {PTUK April 14, 1897, p. 233.5}

Hear the words of Wisdom: “My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life and to those that find them, and health to all their flesh.” Proverbs 4:20-22. {PTUK April 14, 1897, p. 233.6}

**“Back Page” The Present Truth, 13, 15.**

E. J. Waggoner

The University of Calcutta is said to be the largest educational corporation in the world, not less than 10,000 students being examined annually. {PTUK April 14, 1897, p. 240.1}

A fine example of heroic devotion to duty was set by the crew of the Aldeburgh lifeboat off Harwich in saving lives during the recent storm. They were in active service for over one hundred hours. {PTUK April 14, 1897, p. 240.2}

The statement is made that “thirty years ago about five-sixths of the convict prison population did not return to prison again. At the present time about a third of the convict prison population go back to habits of crime.” {PTUK April 14, 1897, p. 240.3}

The following item in a despatch from the Soudan shows the overwhelming advantage of “civilisation:”— {PTUK April 14, 1897, p. 240.4}

Two squadrons of our cavalry charged a body of the enemy’s horsemen and got home, inflicting considerable loss. We had six men killed in this charge. Capt. Persse was wounded in left forearm by a bullet. No bones were broken. Our other casualties were ten men wounded. Dervish losses are estimated at about 200, principally due to Maxim fire. {PTUK April 14, 1897, p. 240.5}

“There is grand news from the Soudan.” That is the way the editorial begins. What is the grand news?—This, that on Good Friday a battle was fought in which 2,000 Dervishes were killed. Incidently, also, the British army had some “casualties,“ which means that about three hundred men lost their lives. Ah, yes, it was grand! {PTUK April 14, 1897, p. 240.6}

The actual loss of life in battle, great as it may be, is really only a small part of the horrors of war; yet some idea of what war means may be gather from the statistics of the Franco-Prussian War, which lasted only two months. France lost 136,000 men, of whom 80,000 were killed in battle, 36,000 died of sickness, accident, etc., and 20,000 died in prison. It is estimated that there were 138,000 Frenchmen wounded, who recovered, and about 340,000 recovered from sickness or accidents on the march, making nearly 478,000 men directly suffering from the war. To this must be added the thousands left at home without support, and the grief and pain that cannot be calculated. {PTUK April 14, 1897, p. 240.7}

Thou shalt not steal. In Shakespeare’s age ‘twas called “conveyance” by the sage. But nowadays, when Germans squeeze the China orange, ‘tis “a lease;” and when the China pigeon’s plucked by Russians, it is “usufruct;” while France, a Thais, showers her roses on Alexander, our new Moses, and England, like a gaping frog, accepts the modern decalogue.—Daily Chronicle. {PTUK April 14, 1897, p. 240.8}

In a lecture on “Protestantism,“ delivered last week in his church in Hampstead, Dr. R. F. Horton said that the other day, a friend of his, “a curate in the Established Church, spoke from his pulpit in praise of Martin Luther. For this he was actually reproved by his vicar and the churchwardens, and reported to the bishop, as a result of which he was refused priest’s orders.” And yet there are those who would have us believe that Rome is losing ground. {PTUK April 14, 1897, p. 240.9}

From the report of a sermon preached last week by Canon Scott-Holland, we take the following extract, which fits in very aptly with the article in the other part of this paper, on “the War Spirit:”— {PTUK April 14, 1897, p. 240.10}

The outlook in Europe never presented so wholly and un-Christian spectacle since the days of Constantine. Even in medi?val days, peace, and not war, was regarded as the normal condition of men. Now nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron rule; huge camps and seas, crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in the Pagan scramble? {PTUK April 14, 1897, p. 240.11}

The most valuable and most important thing in this world is man,-the individual. “Society,“ Government, have no worth whatever except that of the individuals composing them. Once in a while this is recognised, as, for instance, by Canon Barnet, who says: “The curse of modern philanthropy is the ambition to deal with the masses and not with individuals.” We hear much about “carrying the Gospel to the masses,“ and the best way to reach the masses. The Lord does not save men in masses, but individually, and he who can successfully carry the Gospel to a single person, and then to another, has solved the whole problem of evangelising the world. {PTUK April 14, 1897, p. 240.12}

The spectacle of the great Western nations competing with each other in naval and military armaments is sad indeed; yet these peoples, armed to the teeth, profess to be Christian nations! {PTUK April 14, 1897, p. 240.13}

What a burlesque it is of the good news the angels of the olden time proclaimed. Where does the Christianity these empires acknowledge really take effect? It does not seem to restrain the war spirit in any appreciable degree. Millions of treasure are expended in the production of war materials and firearms, intended for the deliberate destruction of human life. Surely it can never be in harmony with the Gospel which Christ lived and died to expound. Is there not an urgent need that the “Gospel of peace” should find voice sometimes in the teaching of those who profess to be followers of Him who once said, “Blessed are the peace-makers”?—The Christian. {PTUK April 14, 1897, p. 240.14}

Russia has the most rapidly increasing population of any country in the world. The growth during the last 100 years has been a fraction less than 1,000,000 annually. {PTUK April 14, 1897, p. 240.15}

**“The Anglican Confessional” The Present Truth, 13, 15.**

E. J. Waggoner

The Anglican Confessional .—The Church Times thus indicates the growth of one Catholic custom in the Church of England:— {PTUK April 14, 1897, p. 240.16}

Amidst many disappointments which have come to us in the course of the great Catholic Revival, which has so transformed the practice of the established Church during the last sixty years, there is at least one solid ground for satisfaction. And that is in the firm footing which confession has won for itself, not merely as theoretically a portion of our Catholic heritage, but as an integral part of the ordinary life of a Churchman. It is difficult to believe that anything, unless it be faithlessness on the part of those who are set to guard it, can ever again relegate this unspeakable privilege to the position which it held in the days of Puritan deadness and practical unbelief. {PTUK April 14, 1897, p. 240.17}

It is not merely the fact that the Catholic confessional is being so firmly established, but also the satisfaction which one of the leading Church organs expresses over that fact, that is significant as showing the spread of Romanism. And simply because it isn’t labelled “Papal Rome,“ people think that the Pope’s religion is making no progress in England. It was while men slept, that the enemy sowed tares. {PTUK April 14, 1897, p. 240.18}

**“‘Put Not Your Trust in Princes’” The Present Truth, 13, 15.**

E. J. Waggoner

Some time since the Daily Mail, in publishing a special article on All Saints, Margaret-street, with a description of the highly Roman service at “the High Celebration on Sunday morning,“ remarked that “the Prince and Princess of Wales are frequent worshippers at All Saints.” {PTUK April 15, 1897, p. 227.1}

Commenting upon this the English Churchman says: “That which is seen and taught every Sunday in this church is decidedly opposed to that ‘Protestant religion’ which the Prince of Wales may some day be called upon to swear to support.” {PTUK April 15, 1897, p. 227.2}

Why should a ruler be called upon to swear to support any pecuniary form of religion, and what is the value of such an oath? It is perfectly evident it can have no spiritual value. There is certainly no salvation to himself in any such oath, or in any action which he may take under it. Neither is his oath the means of spiritual regeneration to others. The highest effect which it can possibly have is purely material. He swears to preserve to a certain organised religious body its loaves and fishes. Thenceforth, therefore, this organisation looks to the ruler, who has sworn to support it, for its loaves and fishes, instead of to Him who will provide for those who trust Him. Then it follows that the organisation which calls itself the Church is putting its trust in princes rather than in its God. {PTUK April 15, 1897, p. 227.3}

**“The State Against the Gospel” The Present Truth, 13, 15.**

E. J. Waggoner

Twenty years ago, writing in the Contemporary Review, Mr. A. Taylor Innes said:— {PTUK April 15, 1897, p. 227.4}

There is probably nothing which so excites the loathing of mankind as when the State persecutes for a faith which it is already beginning to lose. And yet, obviously, that is precisely the time when it happens.... There are laws which are invalid because they strike against the basis of all law.... Christianity was incompatible with the Roman public law, and that not merely because its contents were different from those of the old religion of Rome, but because its claim to universal individual acceptance and public confession conflicted with the unlimited and unbalanced sovereignty of the Roman State. And on these very points that law came into conflict with the Author of Christianity. {PTUK April 15, 1897, p. 227.5}

All will acknowledge that these statements as regards the relations between Christ, and His Gospel, and the Roman government are true. {PTUK April 15, 1897, p. 227.6}

But how many will acknowledge that, with a difference, the relations between Christ, and His Gospel, and the dominating governmental powers of the world to-day are practically the same as in the days of the Roman supremacy? Yet it is true that they are, and the difference is in the favour of the old Roman. Then Christianity was not professed as a national religion. Now it is, and under the cloak of a professed Christianity governments coerce their subjects into those things which are contrary to the teachings and precepts of the Author of Christianity. {PTUK April 15, 1897, p. 227.7}

Note as examples of this, in Roman Catholic countries, the laws enforcing respect for images, holy days, the host, etc., and in all so-called Christian lands the Sunday laws, and the military laws. On all these points human law has come “into conflict with the Author of Christianity.” And if He were again to-day personally upon earth, the courts of law, or the courts martial, would condemn Him upon any of these counts with less reluctance even than did the Roman governor, and though the prison cell, or the rifle bullet, would be substituted for the cross, the result would be the same. {PTUK April 15, 1897, p. 227.8}

Is it not the first requisite of all legislation that it should be within the jurisdiction of the legislators and the courts which are to enforce it? And should not the basis of all law be the best good of mankind? If these basic principles were held in view in all legislation, would human laws ever come into conflict with the Author of Christianity? Certainly they would not. But is it not true that all laws which traverse these principles are, in reality, “invalid because they strike against the basis of all law”? Again nothing can be more obvious than that when a State which professes Christianity begins to persecute, it has already lost the Christianity which it professed. {PTUK April 15, 1897, p. 227.9}

It is impossible that laws upon religious subjects should exist without their enforcement becoming persecution. All nations have enacted religious laws. All civilised nations are dominated to-day by the military idea. What becomes then of the Christianity which the nations profess? {PTUK April 15, 1897, p. 227.10}

They who condemn the just are equally an abomination in the sight of the Lord with them who justify the wicked. How will those who enforce the laws and control the affairs of the nations of the world escape this condemnation? {PTUK April 15, 1897, p. 227.11}

**“Islam and the Russian Church” The Present Truth, 13, 15.**

E. J. Waggoner

Russia has a large Mohammedan population now in the Caucasian provinces, which has been a great perplexity to the “Holy Synod,“ engaged in the work of persuading or dragooning dissenters into the State Church. The Mohammedan regards the Greek Churchman, with his images and pictures, as a rank idolater. And according to a German journal Islam makes converts from the Russian Church in this region. {PTUK April 15, 1897, p. 227.12}

“The coercive means,“ says the Danziger Zeitung, by which the conversion of the Catholics is brought about is ineffective with the Mohammedans. On the other hand, the propaganda of Islamism is steadily advancing in the Eastern provinces. Education has done much to bring this about, especially among the Tartars. Since they have learned to read, they are influenced by printed and written tracts. A secret organisation serves the interests of Mohammedanism in Russia, and the clergy keep up a lively intercourse with such centres of Mohammedan learning as China, Bucharia, and Cairo. The Mecca pilgrims also exercise much influence, both over their co-religionists and such members of the Orthodox Church asreveal discontent with their faith. The Mecca pilgrims have brought to Russia the doctrine of a future Messiah, a Mahdi who will be stronger than even the Czar.” {PTUK April 15, 1897, p. 227.13}

**“Peace Amidst Trouble” The Present Truth, 13, 15.**

E. J. Waggoner

Jesus says, “Peace I leave with you, My peace I give unto you.” To whom?—To everybody; and He has given it to us. {PTUK April 15, 1897, p. 228.1}

There are some people that do not believe He has given it, and they do not take it, and there are some people who do not want it; but the fact remains that God has given His peace. {PTUK April 15, 1897, p. 228.2}

But what about that peace-“My peace,“-the peace of God, which passeth all understanding? Read further: “Not as the world giveth; give I unto you. Let not your heart be troubled, neither let it be afraid.” {PTUK April 15, 1897, p. 228.3}

Do not worry. What was the characteristic of Christ’s peace? Some think that peace is a sort of happy-go-lucky feeling of complacence, an easy, lazy feeling, because one has nothing to disturb the even tenor of life; everything is prosperous with him, and he has peace,-nothing to do, nothing to worry him. {PTUK April 15, 1897, p. 228.4}

That is what men think of peace, but that is not the way of Christ. From the cradle to the grave, the devil was seeking every possible opportunity to take His life. {PTUK April 15, 1897, p. 228.5}

The scribes and Pharisees were continually nagging Him, criticising every word He uttered. He had lies told about Him. They said, He has a devil; He is mad; He is a fanatic; He deceives the people; He is leading them astray. {PTUK April 15, 1897, p. 228.6}

And those things He had to endure. Not only His enemies, but even His brethren did not believe on Him. {PTUK April 15, 1897, p. 228.7}

And so wherever He went He found trouble always;-something to oppose Him, something to come upon Him. He was always in turmoil, He was always in trouble; but He was never troubled. He said, “I will put My trust in Him,“ and the Father never failed Him. {PTUK April 15, 1897, p. 228.8}

“In the world ye shall have tribulation,“ but do not be troubled. “Be of good cheer; I have overcome the world.” Christ’s gift is of such a nature that a man can have trouble, and not be troubled; he can have affliction and sorrow, and not be sorrowful; he can have heaviness, and yet rejoice; he can have warfare, and be at peace. That is the peace that Christ gives. It cannot be manufactured; but whoever receives Jesus Christ into the life-receives the peace of God, “the oil of joy for mourning, the garment of praise for the spirit of heaviness.” {PTUK April 15, 1897, p. 228.9}

No one was allowed to make any oil like the oil with which the priests were anointed. What do we learn from that? It was not merely an arbitrary prohibition. This is the lesson: Do not try to manufacture an artificial joy. It was to show that it could not be done that this prohibition was made. Just receive the free grace of God. {PTUK April 15, 1897, p. 228.10}

**“‘Therefore Be Ye also Ready’” The Present Truth, 13, 15.**

E. J. Waggoner

Why are men so deceived in reference to the facts of religious truth? The Word of the Lord, on all vital points, is very clear. It is a very important thing, indeed it is vital, to look for, wait for, and love the coming of the Lord,-and so to understand and know when and how He is to come, so far as He has told us. {PTUK April 15, 1897, p. 228.11}

In the twenty-fourth chapter of Matthew He enumerated the signs which should precede His second coming, and said, “When ye shall see all these things, know that it is near, even at the doors.” To be at the very door is surely being near. But He speaks even more definitely than that,-He tells them who listened, and us, that not all the generation which sees these signs shall have passed out of existence before He will come again: “Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” {PTUK April 15, 1897, p. 228.12}

Yet He warns us that it is not possible for any man to fix the exact date: “But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.” “Watch, therefore; for ye know not what hour your Lord doth come.” “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” {PTUK April 15, 1897, p. 228.13}

Nothing can possibly be more clear than that He will come within one generation from the fulfilment of the signs which He has named, and that no one knows, other than God Himself, what date within that generation will be the day of His coming. {PTUK April 15, 1897, p. 228.14}

But He warned us all to beware of deception: “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chamber; believe it not.” {PTUK April 15, 1897, p. 228.15}

And then He told them, very plainly indeed, just what His coming would be like: “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” {PTUK April 15, 1897, p. 228.16}

And this was supplemented by the words of the angels to those who stood and gazed after Him as He disappeared from their sight in the heavens. “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. {PTUK April 15, 1897, p. 228.17}

What more explicit than this is needed to protect men from delusions? The generation in which He will come is pointed out to those who will take the trouble to inform themselves. The manner of His coming is so definitely described that none need mistake any counterfeit for the real advent. Is it not strange, then, that so many are ignorant or deceived? Not so surprising as it might appear. When an ocean-going ship is lost, and an investigation is had, it is always asked, Had the captain made his observations, and consulted his chart? If the answer is, “No; he had done neither of these; he had not even studied his course,“ then all would say it is not surprising that he lost his ship. It would have been remarkable had he not been wrecked. {PTUK April 15, 1897, p. 228.18}

But men undertake this life, ignorant of their course and the dangers which beset it, and not only that but either uncertain or unaware of their destination; yes, even scouting the idea of there being any possible approximate knowledge of when they will reach port. {PTUK April 15, 1897, p. 228.19}

It is not strange, then, that men are deluded and deceived. That which is strange is that they do not inform themselves, and when delusions arise-believe them not. {PTUK April 15, 1897, p. 228.20}

**“The Evil Servant” The Present Truth, 13, 15.**

E. J. Waggoner

The Evil Servant. -He is the one who says in his heart, “My Lord delayeth His coming.” He has not sufficient courage to say it openly, it may be, but the language of his heart is expressed in his conduct: Upon him the Lord will come in a day when he looketh not for Him.” Matthew 24:48-50. {PTUK April 15, 1897, p. 228.21}

**“Hold Fast That Which Is Good” The Present Truth, 13, 15.**

E. J. Waggoner

It is characteristic of a wise man to enjoy the good things of this world wisely. It is the part of wisdom to know what things are good, and then to make such use of them that they may give their greatest value. {PTUK April 15, 1897, p. 231.1}

There are many good things in this world. God made the world, and everything in it. When He had finished His work He considered it, and it was all good. Everything, then, which is as it came direct from the hand of God, is good. If the devil has interfered with it since, we may know that to just that extent it has become worthless if not harmful or deadly. {PTUK April 15, 1897, p. 231.2}

All things which God made were full of life,-there was no death in them. Through the devil came death into the world. Fermentation is a process of decay and death. Therefore those who eat and drink foods and liquids before decay and fermentation has begun while yet full of that wholesome life which God gave them, still untainted by the growing seeds of death which the enemy has sown, are partaking of the good things which the beneficent Creator gave them for their enjoyment. While those who eat and drink the products of decay and fermentation, are eating the devil’s food and drinking the devil’s broth. {PTUK April 15, 1897, p. 231.3}

If there is any truth in the accepted adage-“He who drinks beer thinks beer;” and according to what men eat and drink so they think; then, as we know positively that, “as a man thinketh so is he,“ therefore, he who eats and drinks decay and death becomes himself a walking death, a galvanised corpse. {PTUK April 15, 1897, p. 231.4}

We see such often, even in public places, and we sometimes say of them that they are the “image of death.” {PTUK April 15, 1897, p. 231.5}

They have continually taken into their bodies more and more of death and less and less of life, until now they begin to resemble the death upon which they have fed. They have at last so incorporated these deadly elements with their own frames that they cannot by any means, short of the miraculous, recreating word of God, be delivered from the body of this physical death, to which the little life that remains in them is hopelessly chained. {PTUK April 15, 1897, p. 231.6}

These things are true of the material body and of this life; they are just as true, on the other hand, of the spiritual life. The food which we consume makes our bodies what they are, and our lives are governed accordingly. The spiritual food with which we feed our hearts and minds determines the character of our spiritual growth, and whether it is to life or death. {PTUK April 15, 1897, p. 231.7}

Truly it is the part of a wise man to hold fast, and use, only that which is good. {PTUK April 15, 1897, p. 231.8}

**“Items of Interest” The Present Truth, 13, 15.**

E. J. Waggoner

Statistics show that out of 15,083 cases treated in Liverpool dispensaries nearly 8,000 were those of persons injured while in a drunken state. {PTUK April 15, 1897, p. 238.1}

Statistics show an enormous increase in the consumption of tobacco in France. In the year 1896 the French Government received 12,000,000 francs more from the use of tobacco by its citizens than during the preceding year. {PTUK April 15, 1897, p. 238.2}

-The amount raised for India by all the funds in this country and Canada Is about ?800,000. {PTUK April 15, 1897, p. 238.3}

-The Penrhyn quarry strike has lasted over seven mouths and has caused a loss of over ?200,000 in wages. {PTUK April 15, 1897, p. 238.4}

-Practically half of the sea-going tonnage of the world is owned in the United Kingdom, and over half sails under the British flag. {PTUK April 15, 1897, p. 238.5}

-The Portuguese have a serious native riving on their hands la the Delagoa Bay country. About 25,000 natives are rebelling. The locality of the rising is near the Transvaal border. {PTUK April 15, 1897, p. 238.6}

-The French Minister of Marine has offered a bill authorising an expenditure of eighty millions of francs for new vessels. The intent is to place France on an equal naval footing with other powers. {PTUK April 15, 1897, p. 238.7}

-An English mining expert is negotiating with the Chinese Government for gold mining in China. It is thought that rich deposits can be found. China will soon have an “Outlanders” question if gold is discovered. {PTUK April 15, 1897, p. 238.8}

-During the financial years 1897-98 the number of British war vessels either building or completing will be fourteen battleships, seventeen cruisers, fifty-two torpedo boat destroyers, and fourteen other crafts of various kinds. {PTUK April 15, 1897, p. 238.9}

-There has just died in the Basque Provinces a man aged one hundred and forty-eight pare six months and nine days. His widow has attained her one hundred and thirty-filth birthday, one daughter is aged one hundred and two, whilst two eons are respectively eighty-six and ninety-seven. {PTUK April 15, 1897, p. 238.10}

-During a review in honour of the new governor of Beyrout last week a “Christian” filled a police officer baton the eyes of the assembled force, and afterwards two “Christians” were assassinated by Mussulmans in revenge. It is this temper of the people in Syria that loads to trouble continually and threatens to cause widespread disturbance. {PTUK April 15, 1897, p. 238.11}

-On both sides of the Greco-Turkish frontier the troops have long been shouting for war, the Greeks especially seeming anxious for it. There is no doubt that the training which soldiers receive makes them fighting machines by working upon the naturally brutal love of fighing, and the thousands of men facing one another say they will be bitterly disappointed if not allowed to cut one another’s throats. {PTUK April 15, 1897, p. 238.12}

-Last week the Sultan of Zanzibar proclaimed the abolition of slavery in his territory. Compensation is to be given masters of slaves. The proclamation was quietly received, due it is said to compensation being more than expected by the proprietors, and also because the recent bombarding of the former Sultan’s palace had subdued the natives. As in America and elsewhere, so in Zanzibar it may be expected that the curse of slavery will still rest upon the Workers, but at any rate it will give them a chance to escape from masters whom they are unwilling to serve. But the forced labour system in Rhodesia and other petite of Africa is little better, if not worse in some cases, than legalised slavery. {PTUK April 15, 1897, p. 238.13}

**“Back Page” The Present Truth, 13, 15.**

E. J. Waggoner

The total native population of Africa can be estimated, but some idea of its immensity may be formed from the estimate that there are 50,000,000 under British rule alone. {PTUK April 15, 1897, p. 240.1}

The cables bring the message that New South Wales is suffering from so severe a drought that the Government have proclaimed the sixteen of this month to be observed as a day of humiliation and of prayer for rain. {PTUK April 15, 1897, p. 240.2}

The “Golden Rose” is the Pope’s annual gift to the person whom he most delights to honour. It is reported that he intends presenting it to the Queen this year, but it seems altogether improbable that she could consent to receive it. The Church Association, however, has sent a protest against it to the Prime Minister. {PTUK April 15, 1897, p. 240.3}

An authority on law says: “It is a settled principle of what is called “International Law’ that sovereign nations will disregard treaty stipulations whenever in their judgment their own interests require that they should do so. The only remedy the other parties to the treaty have, is to thrash the violator into a different opinion.” All the nations are founded on the principle of force and selfishness, and therefore there can be no real peace in this world. {PTUK April 15, 1897, p. 240.4}

Each year sees more attention paid to Lent, and “Holy Week” and the Catholic festivals generally amongst non-Romanists. God has made holy but one day, “the Sabbath of the Lord,“ “the seventh day,“ but just to the degree in which the religious world tramples upon that it exalts the times which God never commanded. It says to God, “You made a day holy and blessed and sanctified it, and gave it to man, but we don’t care for it; we will make holy days and times ourselves.” It is the very spirit that exalts itself “above all that is called God or that is worshipped.” It is an insult thrown in God’s face continually. {PTUK April 15, 1897, p. 240.5}

To the family of Spiritualism belong the different theosophical cults. The natural superstition of the heart that does not know God leaves it a prey to the deceptions of Satan, who is clearly reviving the accompaniments of the ancient pagan worships. For instance, a modern follower of the magical arts told an interviewer a little time ago:— {PTUK April 15, 1897, p. 240.6}

It is a common mistake that only servant girls and ignorant people want their fortunes told. Among my clients are some of the best-educated and most cultivated people in London. A well-known politician comes always during a political crisis or situation. {PTUK April 15, 1897, p. 240.7}

“Are the educated as much impressed as are the ignorant?” {PTUK April 15, 1897, p. 240.8}

Education and training are only skin-deep. Prick the surface and the natural man appears. If I were only enough of a humbug I could make my fortune out of love-philtres and charms, for which I am constantly asked. {PTUK April 15, 1897, p. 240.9}

The world lies in darkness and only those who walk in the light of Christ’s life are safe against the multiform deceptions that increase on every side. {PTUK April 15, 1897, p. 240.10}

The sixpenny book on “Sunday: the Origin of its Observance” deals fully with the question to which we devote considerable space this week. It quotes very largely from Protestant historians. All should read it, as the question is most important. It is the question, Shall we follow Jesus Christ or the Papacy? {PTUK April 15, 1897, p. 240.11}

**“One Day’s Fruits” The Present Truth, 13, 15.**

E. J. Waggoner

One Day’s Fruits .—Some organisation, desiring to secure statistics of one day’s fruits of the drink traffic, procured a copy of every newspaper in England for a certain day. From the police reports it was estimated that every day there are from 8,000 to 10,000 cases brought before magistrates in which drink is a contributory cause of the offending. The offences range from murder to the common “drunk and incapable.” {PTUK April 15, 1897, p. 240.12}

**“Jesuits in Germany” The Present Truth, 13, 15.**

E. J. Waggoner

Jesuits in Germany .—The attempt to keep the Jesuits out of Germany by legislation has been a failure all along, but it has hindered their organised workings in some ways, and so their friends are ceaseless in their efforts to repeal the law. Recently, for the fifth time, the Reichstag has voted for repeal, but so far the higher authorities have not yielded. Now the Federal Council wishes to pass naval budgets which the Reichstag has thrown out. With the support of the Catholic party the Government could pass their bill. Now it is said that support may be purchased by surrender on the Anti-Jesuit laws. Catholic influence grows apace in Germany, and doubtless those who have tried to fight Romanism by Rome’s weapon, the civil law, will soon find the weapon turned against themselves. {PTUK April 15, 1897, p. 240.13}

**“Deplorable Ignorance” The Present Truth, 13, 15.**

E. J. Waggoner

Deplorable Ignorance .—Speakers at the recent meeting of the society calling itself the “Workingmen’s Lord’s Day Rest Association,“ bewailed the ignorance regarding the question of Sunday observance, and, as Lord Kinnaird said, they felt that “our Lord’s commands with regard to the observance of Sunday” should be impressed upon the people. Considering the fact that our Lord’s commands relate altogether to another day, the seventh instead of the first, it is evident that the ignorance on this question, so much deplored, is not confined to the masses of the people. {PTUK April 15, 1897, p. 240.14}

**“The Bond of Confederacy” The Present Truth, 13, 15.**

E. J. Waggoner

The Bond of Confederacy .—The Association pronounced for stricter Sunday laws (to supply the lack of Divine authority) and a London County Councillor urged that candidates for election to the Council should be pledged to support Sunday statutes. Mr. R. W. Perks, M.P., the Chairman of the meeting, said that in pursuit of these aims—the promotion and enforcement of Sunday observance,— {PTUK April 15, 1897, p. 240.15}

Churchmen might join with Salvationist, Methodist with Baptist, the Welsh Dissenter with the strictest Anglican Ecclesiastic, and Presbyterian with Plymouth Brother. {PTUK April 15, 1897, p. 240.16}

He omitted the Roman Catholic, but it may be taken for granted that Rome will rally to the help of these who are blindly working to force the world into observing this mark of Rome’s authority. {PTUK April 15, 1897, p. 240.17}

**“A Thousand Years Ago” The Present Truth, 13, 15.**

E. J. Waggoner

A Thousand Years Ago .—Mr. G. F. Chambers, F.R.A.S., one of the speakers, cited old Acts of Parliament, and declared that in striving to uphold the Sunday they were simply maintaining the common law “during the last thousand years.” Of course; and everybody knows that a thousand years ago out-and-out Roman Catholics made the laws of England. There were then no great churches in England professedly Protestant to unite with Rome in moulding legislation to uphold Roman tradition and strike at the Sabbath of the Lord. It is a mark of sad apostasy when Protestant churches are now rallied together in a confederacy to maintain the wicked laws enacted in the days of Rome’s supremacy in England. A thousand years ago England and Europe were in the Dark Ages, and it is back to the Dark Ages that the champions of Sunday laws would lead the world. {PTUK April 15, 1897, p. 240.18}

**“The Counsel of God” The Present Truth, 13, 16.**

E. J. Waggoner

What a wonderful assurance is this: “Thou shalt guide me with Thy counsel, and afterward receive me into glory.” It shows us that the counsel of God will, if followed, lead one to glory. God’s purpose for men is that they shall be glorified. {PTUK April 21, 1897, p. 241.1}

One may say, “I thought that God’s purpose was that He Himself should be glorified.” Yes; but when we are told to give glory to God, it is only that we shall give Him the glory or honour that is due Him. We cannot add anything to His glory; for all glory is His. Matthew 6:13. He is “the God of glory;” “the King of glory.” All glory comes from Him, and He desires us to give Him glory, or render Him homage, only that we ourselves may be glorified. God gave Himself to us in Christ, in order that He might bring “many sons unto glory.” Hebrews 2:10. {PTUK April 21, 1897, p. 241.2}

And how will He do this?—By His counsel. That which distinguishes the Lord above all others, is His skill as Counsellor. The name of the Lord is “Wonderful, Counsellor, the Mighty God” (Isaiah 9:6), and therefore He is “wonderful in counsel.” Isaiah 28:29. The council of the heathen will come to nothing, but “the counsel of the Lord shall stand for ever; the thoughts of His heart to all generations.” Psalm 33:11. {PTUK April 21, 1897, p. 241.3}

The Lord says: “My counsel shall stand, and I will do all My pleasure.” Isaiah 46:10. Whatever He hath promised, He is able also to perform, for even as He is “great in counsel,“ He is “mighty in work.” Jeremiah 32:19. He “worketh all things after the counsel of His own will” (Ephesians 1:11). How comforting, then, for us to be assured that His counsel is to bring us to glory. His thoughts toward us are “thoughts of peace, and not of evil,“ to give us hope in our latter end. Jeremiah 29:11, R.V. {PTUK April 21, 1897, p. 241.4}

There is no chance for doubt in this matter, for God is made has it as sure as the sun in the heavens. “When God made promise to Abraham,“ which promise is what we depend on when we flee for refuge to Christ, “because He could swear by no greater, He sware by Himself.” Being “willing more abundantly to show unto the heirs of promise the immutability of His counsel,“ He “confirmed it by an oath; that by two immutable things, in which was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope that before us.” Hebrews 6:13-18. {PTUK April 21, 1897, p. 241.5}

God “hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:12. The same power and wisdom that created all things, still upholds them; therefore the existence of the earth and the heavens is positive proof to us of the steadfastness of the counsel of God. We can see it with our own eyes. {PTUK April 21, 1897, p. 242.1}

Lord says to us: “I will instruct thee in the way which thou shalt go; I will counsel thee with Mine eye upon thee.” Psalm 32:8, R.V. He takes the responsibility upon Himself; He leads us in the way that we should go. He will ensure are going in the right way, and having success here and hereafter, provided we will but submit to His counsel. Is it not well? Can we not trust Him, since He has placed such testimony to His faithfulness before us in plain sight? {PTUK April 21, 1897, p. 242.2}

In contrast to the counsel of the Lord, is the counsel of the ungodly. What about that? It comes to nothing, for the ungodly are themselves “like the chaff, which the wind driveth away.” The counsel which proceeds from such ones, no matter how plausible it seems, is nothing but deception. But God is “from everlasting to everlasting,“ and His counsel is as enduring as Himself; therefore all who abide in His counsel will live for ever, and live in prosperity. {PTUK April 21, 1897, p. 242.3}

Where shall we find this counsel?—In His Word, for that is but the expression of His thought toward us. He says: “Have I not written unto thee excellent things in counsels and knowledge; to make thee know the certainty of the words of truth, that thou mayest carry back words of truth to them that send thee?” Proverbs 22:20, 21, R.V. Let us therefore say in sincerity: “Thy testimonies also are my delight, and the men of my counsel.” Psalm 119:24, margin. {PTUK April 21, 1897, p. 242.4}

**“The Epistle to the Galatians. ‘Faith Which Works by Love’” The Present Truth, 13, 16.**

E. J. Waggoner

Since the last two lessons have included quite a general review of what has been passed over, we will proceed at once with {PTUK April 21, 1897, p. 242.5}

**THE LESSON FOR THE WEEK**

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” Galatians 5:1-13. {PTUK April 21, 1897, p. 242.6}

There is nothing in this portion of Scripture that is difficult for one who has followed the study of the Epistle closely from the beginning. Therefore the whole of this study will really be little more than a review. Let us consider some of the supposedly difficult expressions. {PTUK April 21, 1897, p. 242.7}

**CIRCUMCISION OPPOSED TO CHRIST**

When the Apostle says that Christ is no profit to those who are circumcised, it is easy to understand that he is not referring to the mere fact that one had been circumcised, for he himself had undergone that rite. Moreover, he preached Christ to the Jews as well as to the Gentiles. We must recall the circumstances which called out this Epistle. There were those who were persuading the new converts that belief in Christ was not sufficient for salvation, but that they could not be saved if they were not also circumcised. This, it will be seen, was in reality a rejection of Christ; for if Christ be not accepted as a complete Redeemer, He is not accepted at all. That is to say, if Christ be not accepted for what He is, He is rejected. He cannot be other than what He is. Christ is not divided; and He does not share with any other person or thing the honor of being Saviour. Therefore it is easy to see that if any one were circumcised with a view to receiving salvation thereby, that would show absence of faith in Christ as the only and the all-sufficient Saviour of mankind. {PTUK April 21, 1897, p. 242.8}

From the statement that Christ is of no profit to those who are circumcised, we see that it means a rejection of Him; for Christ is always the same, and is always a perfect Saviour. The only ones in the world to whom He is nothing are those who do not accept Him. So, then, what the apostle really says is this: If you are circumcised for salvation, you reject Christ and His salvation. {PTUK April 21, 1897, p. 242.9}

**WHAT CIRCUMCISION MEANS**

This has been stated in the language of the Scripture so many times that we will do no more here than merely to refer to the passages. Read again Romans 2:25-29; 4:11, where it appears very plainly that circumcision means the righteousness of the law. As God gave it to Abraham, it was a sign that he already had righteousness through faith in Christ; but as it became perverted by the Jews, it came to signify in their minds the fact that they themselves were doers of the law. And finally it came to be considered as a substitute for the doing of the law, or as conferring the righteousness of the law. God gave it as a sign of faith in Christ; they perverted it into a substitute for faith. So when a Jew boasted in his circumcision, he was boasting of his own righteousness. This is shown by Galatians 5:4: “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” This is no disparagement of the law, but of man’s ability to keep the law. It is the glory of the law that it is so holy, and its requirements are so great, that no man is able to attain to the perfection of it. Only in Christ is the righteousness of the law ours; and true circumcision is to worship God in Spirit, to rejoice in Christ Jesus, and to put no confidence in the flesh. Philippians 3:3. {PTUK April 21, 1897, p. 242.10}

**A DEBTOR TO THE LAW**

“I testify again to every man that is circumcised, that he is a debtor to do the whole law.” {PTUK April 21, 1897, p. 243.1}

“There!” exclaims some one, “that shows that the law is a thing to be avoided; for Paul says that those who are circumcised have got to do the whole law; and he warns them not to be circumcised. {PTUK April 21, 1897, p. 243.2}

Not quite so hasty, my friend. Stick a little more closely to the text. Read it again, and you will see that the bad thing is not the law, nor the doing of the law, but that the thing to be avoided is being a debtor to the law. Is there not a vast difference? It is a good thing to have food to eat and clothes to wear, but it is a sorrowful thing to be in debt for these necessary things. Sadder yet is it to be in debt for them, and yet to lack them. {PTUK April 21, 1897, p. 243.3}

“The law is holy, and the commandment holy, and just, and good.” Romans 7:12. {PTUK April 21, 1897, p. 243.4}

What does one understand by “a debtor?”—One who owes something. Then one who is in debt to the law, owes the law righteousness and holiness. But what one owes, is what he ought to pay. Therefore this Scripture teaches us that one ought to do the law. No one ought to be in debt to it; but the only way we can avoid being in debt to it is to do it. {PTUK April 21, 1897, p. 243.5}

If one is debtor to do the whole law, that shows that while he ought to do it all, he has not done any portion of it. So then we are forcibly taught by this scripture that whoever seeks righteousness by his own efforts, and not by Christ, has no righteousness at all. But the fact that by rejection of Christ one is a debtor to do the whole law, shows that by acceptance of Christ one yields to the law all that it demands, and satisfies it in very particular. {PTUK April 21, 1897, p. 243.6}

**“THE RAGS OF RIGHTEOUSNESS”**

“For we through the Spirit wait for the hope of righteousness by faith.” {PTUK April 21, 1897, p. 243.7}

Don’t pass this verse by without reading it more than once, or you will think that it says something that it does not say. And as you read it, think of what you have already learned about the promise of the Spirit. {PTUK April 21, 1897, p. 243.8}

Don’t imagine that this verse teaches that, having the Spirit, we must wait for righteousness. Not by any means; the Spirit brings righteousness. When He is come, He will convince the world of sin and of righteousness. John 16:8. Whoever, therefore, receives the Spirit, has the conviction of sin, and has also the righteousness which the Spirit shows him that he lacks, and which the Spirit alone can bring. {PTUK April 21, 1897, p. 243.9}

What is the righteousness which the Spirit brings?—It is the righteousness of the law; this we know, “for we know that the law is spiritual.” Romans 7:14. {PTUK April 21, 1897, p. 243.10}

What then about the “hope of righteousness,“ for which we wait through the Spirit? Notice that it does not say that we through the Spirit hope for righteousness, but that we wait for the hope of righteousness by faith, that is, the hope which the possession of righteousness brings. Let us briefly go over this matter in detail. It will not take long, for we have already studied it, and all that we have to do is to refresh our minds. {PTUK April 21, 1897, p. 243.11}

1. The Spirit of God is “the Holy Spirit of promise.” Not the Spirit promised, but the Spirit the possession of whom insures to us the promise of God. {PTUK April 21, 1897, p. 243.12}

2. That which God has promised to us, as children of Abraham, is an inheritance. The Holy Spirit is the earnest or pledge of this inheritance, until the purchased possession is redeemed and bestowed upon us. Ephesians 1:13, 14. {PTUK April 21, 1897, p. 243.13}

3. This inheritance that is promised is the new heavens and the new earth, “wherein dwelleth righteousness.” 2 Peter 3:13. {PTUK April 21, 1897, p. 243.14}

4. The Spirit brings righteousness; for the Spirit is Christ’s representative, the means by which Christ Himself, who is our righteousness, comes to dwell in our hearts. John 14:16-18. {PTUK April 21, 1897, p. 243.15}

5. Therefore the hope which the Spirit brings is the hope which the possession of righteousness brings, namely, the hope of an inheritance in the kingdom of God, the earth made new. {PTUK April 21, 1897, p. 243.16}

6. The righteousness which the Spirit brings to us is the righteousness of the law of God, which by the Spirit is written in our hearts, instead of on tables of stone. Romans 2:29; 2 Corinthians 3:3. {PTUK April 21, 1897, p. 243.17}

7. The sum of the whole matter, therefore, is this, that if we will wholly distrust ourselves, and will acknowledge that in us there dwelleth no good thing, and that consequently no good thing can come from us; and so instead of thinking ourselves so powerful that we can do the law, will allow the Holy Spirit to fill us, that thus we may be filled with the righteousness of the law, we shall have living hope dwelling in us. The hope of the Spirit-the hope of righteousness by faith-has no element of uncertainty in it; it is positive assurance. {PTUK April 21, 1897, p. 243.18}

**WORKING FAITH**

“For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” {PTUK April 21, 1897, p. 243.19}

The word here rendered “availeth” is the same word that is rendered “able” in Luke 13:24; Acts 15:10; 6:10. In Philippians 4:13 it is rendered “can do.” The statement, therefore, amounts to this: Circumcision is not able to do anything, neither is uncircumcision; but faith alone, which works by love, can do anything. This faith which works by love is found only in Christ Jesus. {PTUK April 21, 1897, p. 243.20}

But what is it that there is talk about doing?—Nothing else than the law of God. No man can do it, whatever his state or condition. One may boast of his circumcision, and another may boast of his uncircumcision, but both are alike vain. By the law of faith boasting is excluded (Romans 3:27); for since the faith of Christ alone can keep the righteousness of the law, there is no chance for us to tell what we have done. {PTUK April 21, 1897, p. 243.21}

“All to Christ I owe.” {PTUK April 21, 1897, p. 243.22}

**LIBERTY TO SERVE, NOT TO SIN**

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh; but by love serve one another.” {PTUK April 21, 1897, p. 243.23}

The two preceding chapters tell about bondage, imprisonment. Before faith comes, we are shut up under sin, debtors to the law. The faith of Christ sets us free, but as we are set at liberty, the admonition is given us, “Go, and sin no more.” We have been set at liberty from sin, not at liberty to sin. How many make a mistake here! Many sincere people imagine that in Christ we are at liberty to ignore the law, and to set it at defiance, forgetting that the transgression of the law is sin. 1 John 3:4. To serve the flesh is to commit sin, “because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. So when the apostle exhorts us not to use our liberty for an occasion of the flesh, he simply warns us not to misuse the liberty which Christ gives us, and to bring ourselves into bondage again by transgressing the law. Instead of this, we should by love serve one another; for, as we shall learn in our next lesson, “all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.” {PTUK April 21, 1897, p. 243.24}

The substance of the whole exhortation is, Stand fast in the liberty wherewith Christ hath made us free. Not dead in sin, but dead to sin and alive unto righteousness. {PTUK April 21, 1897, p. 244.1}

**“Notes on the International Sunday-School Lessons. The Triumphal Entry. Matthew 21:6-16” The Present Truth, 13, 16.**

E. J. Waggoner

**MAY 1**

Every incident in the life of Jesus while here upon earth is of far-reaching significance. Even in the apparently common-place experiences of His daily life there is a depth of meaning, each one having its place in revealing the great scheme of redemption for fallen man. Much more then may we expect that such an event as His entry into Jerusalem, described in the lesson for this week, will be full of meaning. {PTUK April 21, 1897, p. 244.2}

**FULFILLING THE SCRIPTURE**

The public ministry of our Lord was now drawing to its close, and with His disciples He was on the way to Jerusalem to the last Passover. The prophecies concerning the Messiah, marking out the course of His life with great definiteness, had found their fulfilment in Him. He was the Word made flesh, and naturally we read “that it might be fulfilled” and “as it was written” as the key notes to all His experiences. So it is in this case. Jesus had so carefully studied “in all the scriptures the things concerning Himself,“ and had found His own mission and work so plainly set forth in them, that His every act was guided by them. So He sent His disciples for the ass and the colt, and “all this was done that it might be fulfiled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” Verses 4, 5. {PTUK April 21, 1897, p. 244.3}

**A ROYAL PROCESSION**

So it was as “King” that He entered Jerusalem. His disciples and those who had witnessed His works had long desired that He should take the throne, and on one occasion Jesus “perceived that they would come and take Him by force, to make Him a king,“ but He had hitherto firmly restrained any such tendency. Now however the hopes of the disciples were raised to the highest pitch, for He had allowed them to put their own garments under Him (see 2 Kings 9:11-13), “and a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.” Moreover they see that Jesus does not attempt to quiet the multitude as they shout with one accord, “Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.” Surely, thought they, the time of deliverance has come, and He is about to set up the throne. And this was true, but not as they were anticipating. It was an infinitely greater deliverance than from the Roman yoke that He was about to make sure for them, even “from the power of darkness;” and while the Scripture was now to be fulfilled, “and the Lord shall give unto Him the throne of His father David,“ yet that throne was in the New Jerusalem above, and not in old Jerusalem below. And they did not understand that the way to the throne was by the cross of Calvary. {PTUK April 21, 1897, p. 244.4}

And so the procession moved on. And “much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him,“ and they also joined in the cry, “Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.” John 12:12, 13. “And when He was come into Jerusalem, all the city was moved, saying, Who is this?” So great was the stir that when the priest blew the trumpets to call the people to the temple at the time of the evening sacrifice, there was not one to answer to their call to worship, and they, stirred to envy, said, “Perceive ye how ye prevail nothing? behold, the world is gone after Him.” John 12:19. {PTUK April 21, 1897, p. 244.5}

**THE TROPHIES OF VICTORY**

But let us take a closer look at the procession which attends Jesus in His triumphal march into the city. Who are these who are thus raising their voices in honour of “the Son of David”? And what is the significance of their presence in His train? The record speaks of “a very great multitude,“ and of “the multitudes that went before, and that followed,“ but who are they? The closing part of the twentieth chapter will indicate the answer to this question. There were “two blind men sitting by the way,“ and they cried, “Lord, that our eyes may be opened.” And when their request was granted, “they followed Him.” And so it was that His followers were largely those whom He had relieved from disease, or affliction of some kind. And among the rest was Lazarus, whom He had raised from the dead, for some had come “not for Jesus’ sake only, but that they might see Lazarus also, whom He had raised from the dead.” John 12:9. {PTUK April 21, 1897, p. 244.6}

In the days of Rome, when some leader had been especially successful in conquest, it was customary for the Senate to grant him a triumph, and in the triumphal procession there would often be led some captives brought from the conquered province as evidences of the victory gained. Now it was the mission of Jesus to this world “to proclaim liberty to the captives, and the opening of the prison to them that are bound,“ and to wrest this world from the hands of the enemy by His death on the cross. And as evidence of His Messiahship, Jesus told His inquiring disciples, “Go and show John again those things which you do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.” Matthew 11:4, 5. {PTUK April 21, 1897, p. 244.7}

Thus Jesus, in proof of the success of His mission, was attended in His triumphal entry by those whom He had released from the power of His and their enemy. There was Lazarus, who had been rescued “from the power of the grave,“ leading on the way; there were those who had been dumb, now using their tongues to shout His praise; there were those who had been deaf, who now hear their own voices calling the chorus of shouts; there were those who had been blind, looking with gratitude upon their benefactor; there were those who had been lame, now conspicuous among those “that went before.” This is a triumphal procession indeed, and the evidences of victory are abundant. No such triumphs as this had ever been accorded to any Roman consul, since no such victory could be gained by force of arms. Infinite love had gained the victory and it was Love’s triumph. {PTUK April 21, 1897, p. 245.1}

But after all, this triumphal entry into old Jerusalem is but typical of that triumphal entry into the New Jerusalem which was then so near. It was when He ascended up on high, after His resurrection, that he “led a multitude of captives” (Ephesians 4:8, margin) who had been raised from the dead at His crucifixion and resurrection (Matthew 27:52, 53), and then as He neared the gates of the heavenly city, the cry was raised, “Who is this King of glory?” And the answer was given, “The Lord strong and mighty, the Lord mighty in battle.” This was the same Jesus who rode into Jerusalem “meek, and sitting upon an ass.” His meekness was a genuine meekness of true greatness. {PTUK April 21, 1897, p. 245.2}

**CLEANSING THE TEMPLE**

At the beginning of His ministry Jesus had cleansed the temple (John 2:13-16) and had said, “Make not My Father’s house an house of merchandise,“ but the same practices had continued, and had grown worse in the face of His divinely attested rebuke, and so He now declares, “It is written, My house shall be called a house of prayer; but ye make or [are making] it a den of robbers.” R.V. The profits in the sales in the temple precincts were very large, and the priests permitted the traffic to go on because they were given a share of the profits. If Jesus should visit the modern church bazaar, what would He say? Would He approve of such a method of bringing money into the Lord’s (?) treasury? Is there any need for one to appear now who shall say, “Make not My Father’s house an house of merchandise?” The principles which Jesus taught are for all time. {PTUK April 21, 1897, p. 245.3}

**THE ARGUMENT OF PRAISE**

In speaking of His relation to the Father Jesus could say, “I do always those things that please Him,“ but this did not make His course acceptable even to those who claimed to be the religious leaders of His time, for “when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased.” Evidently that which “displeased” them was that more attention was being directed to Jesus than to themselves. In His reply to their objection Jesus uses those words which they have heard before, “Have ye never read?” and then He quotes the scripture which was being fulfilled in the happy shouts of the children: “Out of the mouth of babes and sucklings hast Thou established strength [perfected praise], because of thine adversaries, that Thou mightest still the enemy and the avenger.” Psalm 8:2, R.V. And so on that day the children glorified God with their shouts of hosanna, while those who have enjoyed much light and many privileges grew only the more determined in their purpose to destroy Him who came to bring them life. “If therefore the light that is in thee be darkness, how great is that darkness.” Matthew 6:23. {PTUK April 21, 1897, p. 245.4}

**A MORE MAGNIFICENT TRIUMPH**

The final triumph is near, “for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord.” Are we prepared to join the “great multitude” who shall raise their voices in that grand chorus, “Hallelujah: for the Lord God omnipotent reigneth”? {PTUK April 21, 1897, p. 246.1}

**“‘Not Guilty.’—‘Discharged’” The Present Truth, 13, 16.**

E. J. Waggoner

In the March number of Tongues of Fire, the organ of the “Pentecostal League,“ there appeared a question which interested us very much, since it was concerning the Sabbath, and we know that more than one member of the League is seriously considering whether perfect holiness can be found outside of the law which “is holy, and just, and good.” The question was this:— {PTUK April 21, 1897, p. 246.2}

“Ought Christians to keep holy the first day or the seventh day of the week? Can we be holy if we break the fourth commandment?” {PTUK April 21, 1897, p. 246.3}

The answer that was given to this question was in part as follows:— {PTUK April 21, 1897, p. 246.4}

“The seventh day Sabbath is apart of the Mosaic law. The Christian has become dead to this law (Romans 7:4), and is discharge from the law. Romans 7:6, R.V. {PTUK April 21, 1897, p. 246.5}

This is all right in its self, but unfortunately the editor means it as a proof that the Sabbath of the fourth commandment ought not to be kept. Since there are readers of Tongues of Fire who are also readers of PRESENT TRUTH, we take the liberty to call their attention to the real meaning of the Scriptural answer which the leader of the League has given. This we do, not in the way of criticism, but in the same spirit in which we would come to the help of a man on the road, if we heard him ask the way, and the one of whom he made inquiry had unwittingly misdirected him. {PTUK April 21, 1897, p. 246.6}

It is true that the seventh day Sabbath is a part of the Mosaic law. {PTUK April 21, 1897, p. 246.7}

It is also true that in a prophecy which warns us against the fire of the last day, in which the proud, and all that do wickedly shall be stubble, and shall be consumed, we are commanded by the Lord, “Remember ye the law of Moses My servant;” and as we are nearing “the great and dreadful day of the Lord,“ (Mal. iv.) this warning and commandment are specially directed to us. {PTUK April 21, 1897, p. 246.8}

It is further true, according to the scriptures quoted, that Christians are dead to the law, and discharge from it. {PTUK April 21, 1897, p. 246.9}

But it is not at all true that because they are discharged from it, they are therefore at liberty to violate it, and treat it with contempt. Notice how obvious this truth is. {PTUK April 21, 1897, p. 246.10}

**AN ILLUSTRATIVE CASE**

The editor of Tongues of Fire is an eminent lawyer, and therefore we will address him personally, and ask his counsel. We will suppose that I have been charged with a violation of one of the laws of the land, and I retain him as my advocate. He conducts my case skilfully, and shows to the perfect satisfaction of the court that I am innocent. The jury have returned a verdict of “Not Guilty,“ and the judge has declared that I am “discharged.” Now as my learned counsellor, “Does the judge’s declaration that I am discharged mean that I am at liberty to violate the law at pleasure? Can I now go out and ignore the law with impunity? I was charged with breaking the law forbidding theft; now that I am discharged, can I freely and with impunity take anything I choose, no matter to whom it belongs?” {PTUK April 21, 1897, p. 246.11}

The reader will see that this is an important matter. Well, we will suppose that my counsel is consistent, and that he deals with the law of the land just as he does with the law of God, and tells me that I do not any longer need to regard the law that forbids stealing. We will suppose that I believe him, and as I am in need of some better clothing than I have at present, I take the first pair of trousers that I see displayed in a shop. What will be the result? Anybody can tell me that it will be disastrous to me, and that this time when I am brought into court, I will not be discharged. Yes, and if I can succeed in proving that my learned counsel has by his advice led me into this crime, the result will doubtless be somewhat unpleasant for him as well. He may be condemned to share my punishment, and will most likely be disqualified from practising, or rather, perverting, the law any more. {PTUK April 21, 1897, p. 246.12}

**THE APPLICATION**

I have been charged with violation of the law of God, or, as it is sometimes called, since Moses had so much to do with recording it and teaching it, “the law of Moses.” What is more, I have been convicted, and declared guilty. Sentence of death has been pronounced upon all violators of God’s law, and therefore it falls upon me. “I consent unto the law that is good,“ and meekly submit to death. But since I meekly submit to the law, I received my sentence in Christ, “who loved me, and gave Himself for me.” I die with Him, and am “baptized into His death.” Romans 6:3. But it is not possible that the grave should hold the Lord Jesus, and therefore I rise with Him, “to walk in newness of life.” {PTUK April 21, 1897, p. 246.13}

**DECLARED INNOCENT, AND DISCHARGED**

Now then “I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:19, 20. I am dead to the law, although alive: for the law, having executed the death penalty upon me, has released its grasp upon me. In the case above supposed, I was discharged from the law, because I was innocent; in this real case I am discharged from the law because I have received the penalty. But I am alive, although I have died, because I died in Christ, “who ever liveth,“ and in Him I am as innocent as though I had never violated the law. Thanks be unto God “who justifieth the ungodly.” {PTUK April 21, 1897, p. 246.14}

**“WHAT SHALL WE SAY, THEN?”**

What now? Shall I ignore the law, because I am discharged from it? Nay verily, for transgression of the law is sin; and “How shall we, that are dead to sin, live any longer therein?” Romans 6:1, 2. That is to say, How shall we, who are discharged from the law, transgress the law? Why did I die to the law?—Solely in order that I might keep it perfectly. To use the exact language of the apostle, which has already been referred to, “But now we have been discharged from the law, having died to that wherein we were holden; so that we may serve in newness of the Spirit, and not in oldness of the letter.” Romans 7:6, R.V. {PTUK April 21, 1897, p. 246.15}

This, and this alone, is “holiness, without which no man shall see God.” How can we expect to perfect holiness in the fear of God, if we trample on the law, which “is holy, and just, and good”? If we would be holy, we must mind spiritual things, and “the law is spiritual.” What a glorious thing that holiness is possible, because Christ, in whose heart is the law of God, has given Himself for us, to dwell in us, and to be our life. {PTUK April 21, 1897, p. 246.16}

**THE WORK OF GOD’s SERVANT**

In this connection it will be of interest to read what the Father has said of the Son, His servant, who is our model of what a servant should be, and who will serve in us if we will allow Him to serve in His own way. We quote Isaiah 42:1-4, in the vivid language of the latest translation:— {PTUK April 21, 1897, p. 247.1}

*“Behold, My servant whom I uphold;
My Chosen, in whom My soul delights;
I have put My Spirit upon Him,
He will set forth the law to the nations. {PTUK April 21, 1897, p. 247.2}*

*“He will not cry aloud, nor roar as a lion,
Nor cause His voice to be heard in the street.
A cracked reed He will not break,
And a dimly burning wick He will not
quench. {PTUK April 21, 1897, p. 247.3}*

*“Faithfully will He set forth the law;
He will not burn dimly nor be crushed in
Spirit,
Till He have set the law in the earth,
And for His instruction the far countries
wait.” {PTUK April 21, 1897, p. 247.4}*

**THE POWER THAT SANCTIFIES**

One more thing should be said with reference to the question as to whether we should keep the first day or the seventh day holy. The question is easily answered: Keep the day holy, which is already holy. In the beginning God blessed the seventh day, and hallowed it, or made it holy. In the fourth commandment He says, “Remember the Sabbath day to keep it holy.” The seventh day of the week is the only day of which there is any record that it has been made holy. Therefore it is the only day that can possibly be kept holy. {PTUK April 21, 1897, p. 247.5}

God alone is holy, and He alone can create. Therefore He alone can make a thing holy. We have no power whatever to make anything, not even ourselves, holy. All we can do is through the Spirit to keep holy that which God has made holy, and thereby be made holy ourselves. {PTUK April 21, 1897, p. 247.6}

He who has the power to make the day holy, has likewise the power to make us holy. If we had the power to make a day holy, we should also have the power to make ourselves holy. Now it is a fact that the first day of the week has never been made holy by the Lord. All the holiness it has is that which man has presumed himself able to put upon it. But the assumption of ability to make one thing holy, makes the assumption of ability to make everything holy. Therefore it follows as a self-evident truth, that the setting apart of the first day of the week,-commonly known as Sunday,-as a sabbath, instead of the seventh day, which God Himself set apart as the Sabbath, and which He made holy, is the mark of self-righteousness. The Sunday is the sign of the rejection of Christ as the sanctifier, and the setting up of self as the sanctifier of self. If one could keep a day holy, which God has never made holy, then he could keep himself holy without any help from the Lord, and even in spite of the Lord. It is this self-assertion, of which Sunday is the sign. {PTUK April 21, 1897, p. 247.7}

Let it be understood that the utterance of the self-evident truth is not designed as a charge against any person or persons. We know that there is a system of religion-the Papacy-which is the deliberate and systematic rejection of Christ, and the setting up of man in His stead; but we by no means believe that the mass, even of those who honour the Pope, have wilfully or even consciously rejected Christ. They have simply followed what has been taught them from infancy, without thinking of the possibility of its being error. Of course this sincerity of purpose must likewise be attributed, even in larger measure, to those who do not admit the claims of Papacy. So our words are not condemnation, but warning. If all were wilfully rejecting the truth, then there would be no use in saying anything. But there are many of those who have not heard the Lord’s call, who will yet gladly accept Him; and there are many of those who have accepted Him, who have not realised that the Word which was in the beginning with God, and which was God, cannot possibly be opposed to or out of harmony with any word that God has spoken. To them we appeal, not to cast away the experience that they had, but to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” We thank the Lord that there are thousands now keeping Sunday, who are among those whom God hath from the beginning chosen unto salvation “through sanctification of the Spirit and belief of the truth” (2 Thessalonians 2:13), not of a part merely, but of every true word that has proceeded out of the mouth of God. {PTUK April 21, 1897, p. 247.8}

**“Rejoicing Because Believing” The Present Truth, 13, 16.**

E. J. Waggoner

Of the gaoler at Philippi, who was witness to God’s wonderful care for His servants, and who asked and found a way of life, and was baptized after Paul and Silas had preached Jesus to him and his house, it is said:— {PTUK April 21, 1897, p. 247.9}

“And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house.” Acts 16:34. {PTUK April 21, 1897, p. 247.10}

Instead of the present participle in the case of the word rendered “believing,“ the Greek has the perfect, so that the Revised Version has it more exactly thus:— {PTUK April 21, 1897, p. 247.11}

“And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.” {PTUK April 21, 1897, p. 247.12}

The participle, whether present or perfect, is often used to indicate cause, as in the sentence, “Having been present, I can speak with authority.” That is, I can speak with positiveness, because I was there. Or this, “Having suffered the same thing, I could not help sympathising with him.” Or this again, “Being a child, he was naturally fond of play.” In each of these cases everybody understands that the participle indicates the cause of that which is afterward stated. {PTUK April 21, 1897, p. 247.13}

Now read again what is said of the gaoler: He rejoiced greatly, having believed in God. It is easy to see that the reason why he rejoiced was because he had believed or was believing in God. Several translations which I have give this rendering plainly. {PTUK April 21, 1897, p. 247.14}

Well, that was only natural, because joy is the consequence of believing on the Lord. Jesus indicated the same thing when He said, “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” John 15:11. Fulness of joy comes with belief of the words of Christ. So Paul wrote, “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Romans 15:13. {PTUK April 21, 1897, p. 247.15}

The peace of God passes all understanding, because it is not such as the world gives, as well as because of its infinite fulness. It does not depend on circumstances. Men of the world feel joyful when they have prosperity, and everything goes well with them; but when adversity comes, then they are cast down. But the joy and peace which come with real belief of the words of the Lord, is as unchanged by the coming of adversity and affliction, as the torrent of Niagara is by the coming of winter. {PTUK April 21, 1897, p. 247.16}

Affliction or trials in manifold forms will come, and we may at first be overwhelmed by the shock, and may fall into despondency for the moment, but as soon as the words of the Lord are given place in our hearts, the cloud disperses like the mist before the bright shining of the sun: yet the affliction or trial may remain. This is not imagination, but fact. It is not imagination that gives one relief when a soothing poultice is applied to a boil, but it is the grateful warmth. It is the healing power of the living words of Christ, that gives joy in the midst of sorrow and pain. The religion of Jesus is not a mere formula to be assented to. It is not a mere passport to ensure one a safe entrance into another world; but it is an all-powerful, living force, that in the present time lifts the believer out of this world into the joy and power of the world to come. Its reality cannot be described, for “eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. Human language cannot describe it and there is nothing in human experience with which it can be compared. Nevertheless God hath revealed it unto us by His Spirit. Receive ye therefore the Holy Spirit,-“the oil of gladness,“ which is given to all who believe,-and you will begin to experience the joy of the Lord. {PTUK April 21, 1897, p. 248.1}

**“For the Children. Beautiful Garments” The Present Truth, 13, 16.**

E. J. Waggoner

Have you read what we told you last week, about little children being plants in the Lord’s garden? If so, you will remember that it is the light which makes the plants grow strong and bear fruit. Now let us see something else that the light will do for us. {PTUK April 21, 1897, p. 253.1}

Do you know what it is that gives the flowers all their different colours, and makes them so beautiful? Jesus tells us to “consider the lilies,“ and says: “I say unto you, that Solomon in all his glory was not arrayed like one of these.” Then He says that it is God who so clothes the grass of the field. Each little flower of the field has a garment, not made by its own toiling and spinning, but given to it by its Creator who clothes it with beauty. {PTUK April 21, 1897, p. 253.2}

Although the flowers look so different one from another, and wear so many beautiful shades and tints of colour, yet their garments are all made from exactly the same material. And now you can tell what this is? {PTUK April 21, 1897, p. 253.3}

It is the light, the beautiful sunlight, with which each little flower is clothed. The light which looks white to us is made up of all the colours of the rainbow. The flowers, like the rainbow, reflect these different colours, and shows how beautiful the light really is. {PTUK April 21, 1897, p. 253.4}

Some things swallow up a part of the colour, and reflect, or give back, the rest, and it is what they give back that gives them their colour. Those things which swallow up all the light, and do not give back any, are black, like coal. But that which gives back all, and swallows up none, is pure white, like the snow. {PTUK April 21, 1897, p. 253.5}

This is how the flowers get their colours. Some swallow up all but the red colours, and give that back, like the red rose; some, like the forget-me-not, give back only the blue; and others, like the pure white lily, reflect all the light which shines upon them. {PTUK April 21, 1897, p. 253.6}

Of course the flowers can reflect these colours only when the light is shining. At night, when the sun goes down and the light is withdrawn, their beautiful garments are put off for a time, until the light returns and clothes them again. {PTUK April 21, 1897, p. 253.7}

Jesus says, “I am the Light.” The sun is not the light, but only a light-bearer. It reflects to this world the glory which shines upon it from the face of Jesus Christ, who is the true “Light of the world.” And so the flowers that show the beautiful colours that are in the light, are really revealing to us the beauty of the Lord, and are clothed with His glory. {PTUK April 21, 1897, p. 253.8}

You will now see that the Book of nature, about which you will perhaps remember that we talked a little while ago, is a great mirror, into which we may look, and “behold, as in a glass, the glory of the Lord.” All the beautiful things with which He has filled the earth, are the reflection of God Himself. Many cannot see Him in His works, because sin has put a veil on their hearts and blinded their eyes. But Jesus says, “Blessed are the pure in heart, for they shall see God.” {PTUK April 21, 1897, p. 253.9}

Dear children, ask Jesus to cleanse your hearts from all sin, and to open your eyes to see Him in all the things that He has made. Then as you look into His Word and works, the light of His countenance will shine out upon you, and as you reflect or give out this light to others, you too will be clothed with the glory of the Lord, “the beauty of holiness.” {PTUK April 21, 1897, p. 253.10}

**“Back Page” The Present Truth, 13, 16.**

E. J. Waggoner

The bells of a Protestant church have just been heard in Jerusalem, to the surprise of the residents. For several centuries the use of bells by Christians in Palestine or elsewhere within the Ottoman Empire, was forbidden by the Sultan. It has now been conceded to his friend the Kaiser for use in connection with the new German church. {PTUK April 21, 1897, p. 256.1}

In reply to the inquiry of a correspondent, Dr. R. F. Horton, in a letter printed in the Church Times, says that the report of his lecture on “Protestantism,“ as given in the Daily Chronicle, from which we quoted a paragraph last week, “is certainly inaccurate.” He does not say whether the inaccuracy extends to the particular statement which we quoted. {PTUK April 21, 1897, p. 256.2}

During the past week several important steps have been taken in the Hispano-American situation, and everyone points toward war. The United States Congress has passed a resolution favouring armed intervention in Cuba, and by the time these lines are read, war may have actually begun. There is a widespread apprehension that war between Spain and America may involve other nations. A prominent French statesman is reported as saying: “This will only be the opening of the ball of famous European wars so long expected.” M. Guido Baccelli, the eminent Italian scientist and statesman, in an interview “spoke of war as inevitable, and said it would have far-reaching results and establish important precedents.” It is a good time to remember the gracious promise: “The Lord will bless His people with peace.” {PTUK April 21, 1897, p. 256.3}

Mr. John Kensit, the publisher, of Patternoster Row, has been tried for wilfully disturbing the congregation of St. Cuthbert’s Church, Philbeach Gardens, Kensington, on Good Friday, during the service of the veneration of the Cross. The principal witness, one of the regular worshippers, was asked whether this particular service was found in the Common Prayer Book. His reply was: “No, no doubt it is part of the ritual of the Roman Catholic Church.” Mr. Kensit was found guilty of a fine of ?3 imposed. In default of payment he was sentenced to be imprisoned for seven days. The defendant elected to go to gaol. {PTUK April 21, 1897, p. 256.4}

There was a very significant passage in Mr. Balfour’s recent speech in the House of Commons, announcing the policy of the Government in relation to China. He said, “The History of the world presented no such spectacle as that which China presented at this moment, an empire with a people possessing many of the qualities which went to make great nations, which was yet wholly unable to repel almost the feeblest form of attack.” {PTUK April 21, 1897, p. 256.5}

That tells the secret of the partition of China, and shows the standard of honour among the so-called Christian nations of earth. China cannot resist attack, therefore she is good spoil. “Why do you beat that poor fellow?” “Why shouldn’t I? He can’t defend itself.” That seems to be the policy of the nations. By the way, it is some little time since we heard anyone say that nations no more wage wars of conquest. That saying will doubtless be off duty for a while, until there is no specially desirable bit of country open to capture. {PTUK April 21, 1897, p. 256.6}

The foundation of true peace is found in righteousness. “There is no peace, saith the Lord, unto the wicked.” And so He who is “The Lord our Righteousness” is also “our peace.” {PTUK April 21, 1897, p. 256.7}

Amid all the strife and violence which will prevail during these last days, the believer in Jesus is to live in peace. This is because “the peace of God” rules in his heart. It is the privilege of the Christian to be surrounded by trouble and yet not be troubled. “Though I walk in the midst of trouble, Thou wilt revive me.” “Let not your heart be troubled.” {PTUK April 21, 1897, p. 256.8}

The Gospel is the “Gospel of peace” because it is “the power of God unto salvation to everyone that believeth.” To be saved from sin is to be brought into the enjoyment of peace. It is primarily “peace with God through our Lord Jesus Christ,“ but as a result of this comes at peace with all men: for “when a man’s ways please the Lord, He maketh even his enemies to be at peace with him.” This is the peace which the world cannot give, neither can it take away. It is a gift from “the God of peace.” {PTUK April 21, 1897, p. 256.9}

The time prophesied of by our Lord is upon us. The daily record shows it. “Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear; and for looking after those things which are coming upon the earth.” And yet the promise is, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because He trusteth in Thee.” {PTUK April 21, 1897, p. 256.10}

*“Peace! Perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.” {PTUK April 21, 1897, p. 256.11}*

“Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” “Wherefore, beloved.... be diligent that ye may be found of Him in peace.” {PTUK April 21, 1897, p. 256.12}

**“Straining Out—What?” The Present Truth, 13, 16.**

E. J. Waggoner

Religion “after the commandments and doctrines of men,“ often leads its devotees into awkward, not to say inconsistent situations. An amusing instance is furnished by the case of the will of the late Mr. Lenox, of New York, concerning his library. This library is to be added to the Astor Library, but by the terms of the will, it must not be used on Sundays, while the Astor Library is open to public every day. How the committee dealt with the matter, is thus told by the New York Sun:— {PTUK April 21, 1897, p. 256.13}

To the committee in charge of the consolidated library this fact has been not a little disconcerting. The Lenox collection was too valuable either to leave out altogether or to shut from view on a certain day of the week. Some one at length suggested that the difficulty could be solved by applying the rule only to those books which had belonged personally to Mr. Lenox. This it was decided to do, and a sub-committee was appointed to look into the matter. But when this sub-committee made its investigations it found that, of all the collection, those volumes possessed individually by Mr. Lenox consisted of a number of Bibles. These were accordingly set aside as coming under the law of the bequest, and on coming Sundays when the public throngs the new library, the only books that will be hidden from its view will be a number of Bibles. {PTUK April 21, 1897, p. 256.14}

So the users of the library will show their reverence for Sunday by refraining from reading the Bible on that day! Why not? Sunday and the Bible have nothing in common. This will be an object lesson. {PTUK April 21, 1897, p. 256.15}

**“Possible by Faith” The Present Truth, 13, 16.**

E. J. Waggoner

The great sea-eagle of the tropics, and sub-tropics, has so strong and swift a flight, that, it is said, it can follow the sun from continent to continent, and, high in the purity of the upper air, cross the oceans from land to land by the light of day, if it so choose. {PTUK April 22, 1897, p. 242.1}

No one who has watched this bird from the vessel’s deck, in tropical seas, can but have marvelled at the wondrous ease with which, sweeping in vast and widening circles, it is supported, apparently without effort, on seemingly motionless pinions. Its home is the air, it lives and abides in the air. So, as this bird lives in the air, surrounded by it, supported by it, itself buoyant with it, the very bone and marrow, and every quill of its wide-stretched wings, filled with it, so must we live and abide in Christ, and He in us. {PTUK April 22, 1897, p. 242.2}

Then, as this wonderful bird soars with ease the ethereal heights, and views unmoved the turmoil of the seas, and the storm and war-swept continents, beneath him, so may we, in peace, from the spiritual heights to which Christ will up-bear us, look upon the terrors of this sin-cursed world, unmoved by any aIarms, and untouched by any taint. And so the Apostle said, “As ye have received Christ Jesus the Lord, walk ye in Him.” Colossians 2:6. {PTUK April 22, 1897, p. 242.3}

Then, as this marvellous bird, from its vantage ground in the upper air, marks the coming storm and rises above the clouds into the eternal quiet of the calm deeps of the heavens, so we, surrounded by the atmosphere of Divine love and care, may dwell in eternal peace. The only requisite is that we keep His commandments and so abide in the atmosphere of His love. “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” John 15:10. {PTUK April 22, 1897, p. 242.4}

Above the dark and troubled clouds the bird wings its lofty and untroubled flight ever in the unveiled view of the eye of day,-thus it is given to those who abide in Him, and He in them, to walk always in the Light of the world. “I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. {PTUK April 22, 1897, p. 242.5}

This is no theory or fanciful fiction, it is fact. It is the daily experience of the Christian life, just as the aerial abode of the bird, with all its majestic grandeur and wonder, and beauty, is part of its daily experience. It is true that science cannot demonstrate it, but faith does daily. Had mankind never seen the problem of flight practically demonstrated by the bird in the air, the scientists would smile at the idea as a notion no less wild than that of perpetual motion. But the bird, untroubled by doubt, obedient to the Word which created it, commits itself, in faith, to the air, and rises to the sky on swift and easy wing. The obedience and trust of the bird is the same as the faith and confidence of the little child, and Christ has said that without that we cannot enter the kingdom above; but with that childlike, loving obedience and faith all, things are possible. {PTUK April 22, 1897, p. 242.6}

**“Current Literature” The Present Truth, 13, 16.**

E. J. Waggoner

Current Literature .—Drawing his conclusion from the current literature of France, Germany, Italy, and Scandinavia, a popular writer thinks that if the character of their literature indicates the opinion of the educated on the subject of religion, then, “one would say that religion, in the old sense, had almost died out of Europe.” If this is true it is because the Bible, overwhelmed in a mass of commentaries and criticisms, has became ancient literature, and is no longer current. But the Bible, whether it be current among the so-called educated or not, is in fact ever modern and up to date, deaIing with current events, and those who give to it and its prophecies the most intelligent, faithful, and prayerful study will be the ones who will not be taken by surprise in any of the world crises which the nations must soon meet. {PTUK April 22, 1897, p. 242.7}

**“Protestants and Politics” The Present Truth, 13, 16.**

E. J. Waggoner

When the Protestant missionaries are persecuted by Jesuit influences in Madagascar they appeal to the British Government which announces that it is making representations to the French Government. No surer way could be taken to defeat the cause of Protestantism than to identify it with political interests. It is because of this action on the part of missionaries that the cause of foreign mission is not the moral force it was a few years ago. {PTUK April 22, 1897, p. 242.8}

**“A Lesson that Man Needs to Learn. What Is Man?” The Present Truth, 13, 16.**

E. J. Waggoner

“When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him.” {PTUK April 22, 1897, p. 243.1}

Thus spoke the Psalmist, and thus must every one feel who has any just sense of the works of God. It is common for men to have a high opinion of themselves and of their merits; so much so that they forget their dependence upon God. {PTUK April 22, 1897, p. 243.2}

**FOOLISH VANITY**

The drift of men’s minds is aptly described by the historian Gibbon when he says of the ancient philosophers, that in the sublime inquiry concerning human nature their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers; when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours; and when they reflected upon the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration could be limited to a spot of earth, and to a few years of duration. {PTUK April 22, 1897, p. 243.3}

Even so are they described by the Apostle Paul, “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto birds, and four-footed beasts, and creeping things.” Such was their pride and self-conceit that “they did not like to retain God in their knowledge.” Romans 1:21-28. {PTUK April 22, 1897, p. 243.4}

Far different is that disposition of one who is truly wise. King David also carried on some investigations in human nature, but from a different point of view. His desire was to know what God would say of him. “My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is that I may know how frail I am. Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity.” Psalm 39:3-5. {PTUK April 22, 1897, p. 243.5}

Again, considering the pit which the heathen had made for themselves, and into which they had sunk; and how they were boasting against God; he prayed, “Put them in fear, O Lord: that the nations may know themselves to be but men.” Psalm 9:20. Just think of it! “But men!” The nations would make their boast in the fact that they were men, and would consider themselves competent to dispense with God altogether; but God’s Word says that they are only men. Man is nothing in himself, and can be; nothing only as God gives him opportunity and power. {PTUK April 22, 1897, p. 243.6}

**MAN’s ORIGIN**

Let us read what the Scripture says of the origin of man. “And God said, Let us make man in our image, after our Iikeness: and let them have dominion over the fish of the sea, and over the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.” Genesis 1:26, 27. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [living creature].” Genesis 2:7. {PTUK April 22, 1897, p. 243.7}

Like the beasts, he was taken from the ground. He is but “dust and ashes.” He cannot boast at all, not even over the beasts that are placed under him; for it is simply by the power of God, who made of the same clay a vessel unto honour and one unto dishonour, that he is any different from them. The earth is the source whence all animate all animate creatures spring. “All are of the dust, to dust again.” Ecclesiastes 3:20. After death and decomposition the dust of the prince cannot be distinguished from the dust of the pauper, nor even from that of his dog. If at last he does not share the fate of beasts, and go into oblivion, it is only because he has had humility enough to accept the wisdom that comes from God; for “man that is in honour, and understandeth not, is like the beasts that perish.” Psalm 49:20. “Oh, why should the spirit of mortal be proud?” {PTUK April 22, 1897, p. 243.8}

**THE BREATH OF LIFE**

Man is made from the dust, that he may remember that he is nothing in himself; but also in the image of God, that he may know the infinite possibilities before him-association with God Himself; of himself, having no more might than the dust upon which he walks, but capable of the greatest things through the power and goodness of God. And, strange as it may seem, his capabilities are the greaest when he is most sensible of his weakness. “When I am weak, then am I strong.” 2 Corinthians 12:10. {PTUK April 22, 1897, p. 243.9}

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Not even here can men claim superiority. The beasts of the field breathe the same air that he does, the same “breath of the spirit of life.” Genesis 7:22, margin. Every living creature is “a living soul.” Revelation 16:3. It is also to them, the same as to him, the gift of God. Indeed, the very fact that his breath is in his nostrils is a proof of his frailty. “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” Isaiah 2:22. It is the breath of life which God has given him, but how feeble a hold he has of it. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” James 4:14. {PTUK April 22, 1897, p. 243.10}

How can this be, since the life was given him from God? It is not that life from God is a slight thing, but because man has so slight a tenure of it. In the hand of God is the breath of every living thing, and at His pleasure He can take it to Himself. “If He set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust.” Job 34:14, 16. “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” Ecclesiastes 12:7. Not yet have we found anything in which man can boast. {PTUK April 22, 1897, p. 243.11}

How natural it is for men in extremity to turn for help to some other man, or to human power. And yet no man on earth has the power to make any change in his own physical condition. He cannot change the colour of his hair, nor add an inch to his stature. “They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him.” Psalm 49:6, 7. Therefore the exhortation comes, “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3, 4. {PTUK April 22, 1897, p. 244.1}

**“WHO ONLY HATH IMMORTALITY”
1 TIMOTHY 6:16**

There is no life but from God. “For with Thee is the fountain of life.” Psalm 26:9. But life is righteousness; “for to be carnally minded is death; but to be spiritually minded is life and peace.” Romans 8:6. Sin is death, and is from Satan, and the Son of God was manifested, that He might destroy the works of the devil. Sin is at last to be utterly blotted from the universe, and of necessity those whose lives are still sin must be blotted out with it. If they cling to their sinful lives they must be destroyed with sin. Christ is the righteousness of God; for God alone is good, and in Christ is all the fulness of God. Therefore only those who have Christ can have any hope of life hereafter. In fact, they have no real life now. “This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:11, 12. Nay, more than this: “He that believeth not the Son shall not see life.” John 1:36. {PTUK April 22, 1897, p. 244.2}

It is true that there will be a resurrection of the dead, both of the just and unjust, but only the righteous will be raised to life; they that have done evil come forth from their graves to the resurrection of damnation. John 5:28, 29. Their lot will be to “be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” 2 Thessalonians 1:9. Since they have not the righteousness which alone is life, there is nothing by which their existence can be continued. {PTUK April 22, 1897, p. 244.3}

**A LESSON OF ENCOURAGEMENT**

All this is to teach men that there is hope only in God; that He is supreme, and that power belongs alone to Him. Not only a single man, but “all nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” Isaiah 40:17. But while this should make man humble, it should in no wise discourage him. Indeed, it is for our encouragement, that God made the universe from nothing, and so He can take the man who trusts Him, and make of him what He will. To the end “that no flesh should glory in His presence. But of Him are ye in Christ Jesus; who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Corinthians 1:29-31. Surely man should not be ashamed to acknowledge his lowly origin, since through Christ he may do all things. {PTUK April 22, 1897, p. 244.4}

One more lesson of encouragement may be learned from the frailty of man, which shows that only in humility is true exaltation found. Since all things come from God, man can be at his highest state only when he gladly acknowledges that he is nothing, and yields to the loving power of God. The fortieth chapter of Isaiah contains the message which is to prepare a people for the coming of the Lord in glory. It is a message of comfort, because it tells of the power of God. Here is the message:— {PTUK April 22, 1897, p. 244.5}

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” Isaiah 40:1-8. {PTUK April 22, 1897, p. 244.6}

That which is to prepare men for the glorious appearing of our Lord and Saviour Jesus Christ when He comes to reward every man according as his work shall be, is the full acceptance of the message that man is nothing, and that God is everything. His alone is the power, and His word works effectually for every one that believeth. The works that will stand that test of the judgment are the works that are wrought in God. {PTUK April 22, 1897, p. 244.7}

“All flesh is grass;” but the power of God is most wonderfully, shown in the grass. It was the word of God that said, “Let the earth bring forth grass,“ and it is the word which liveth and abideth for ever, and which is by the Gospel preached unto us. The power of that word causes the tiny blade of grass to push its way to the surface and the light, in spite of the heavy clods that would hold it down. Infinite power is exhibited in the frail thing. Even so does the word of power work in those who heartily believe it. He who acknowledges himself to be nothing-frail and helpless-as the grass will be strengthened to do mighty deeds, and will be lifted above the clods of earth, into the sunlight of the presence of God. {PTUK April 22, 1897, p. 244.8}

**“Christ’s Letters to Young Men” The Present Truth, 13, 16.**

E. J. Waggoner

The instruction of Paul to Timothy is the highest model of the advice and counsel of an able, noble-hearted, Christian man to a youth who is very dear to him. Timothy had been known to Paul from his childhood. It is evident that his mother and his grandmother had been personal friends of Paul’s, for he knew, and testifies, of the good spirit that dwelt first in them, and which he looks to see renewed in this young man, the child of many prayers. He thanks God that Timothy possesses this same “unfeigned faith.” Because of this he desires continually to put him in remembrance that he should stir up to activity and use the gift of God which is in him. {PTUK April 22, 1897, p. 244.9}

The testimony of the Lord, given him to present to men, is a great thing and nothing to be ashamed of, for it is not a spirit of fear which God has given to His servants, but, the spirit of power coupled with a sound mind. {PTUK April 22, 1897, p. 244.10}

Calm judgment and sober sound-mindedness, intellectual vigour and a strong manliness, these were qualities which Paul appreciated and desired that this young man whom he loved, and for whom he prayed night and day, might possess. That thus being filled with these gifts, and with faith, he might not only be able to hold fast the sound words of teaching which he had heard, but be able to give them to others who should be able to teach others also. {PTUK April 22, 1897, p. 244.11}

It is very evident that this Timothy was a young man of promise. He had gifts; Paul urges him more than once to make the most of them, neglecting none. The Apostle hoped and believed that upon this youthful disciple was to fall his mantle. So, out of his love and his hope, and his enthusiasm for the ministry of his Master, which he was about to lay down, and which he looked to Timothy to take up and carry on in the same spirit which had characterised himself, these two letters to Timothy were written. {PTUK April 22, 1897, p. 245.1}

These are the grandest, noblest, most loving letters that ever were written. It could not well be otherwise considering to whom they were written, and from whom, and their purpose, and by whose inspiration. {PTUK April 22, 1897, p. 245.2}

How favoured was this young man Timothy to have received two letters from God, through his most noble servant and Apostle Paul! But these letters were not written alone to Timothy. They are personally addressed to every young man who professes the truth of God. {PTUK April 22, 1897, p. 245.3}

Let every man study them, thinking how they must have appealed to Timothy when he first read them, and as he continued to study them and draw instruction and inspiration from them for his life work, and so realise now the force and value to-day of every word of information, counsel, exhortation. Though written by Paul to Timothy, they are in reality Christ’s letters to young men. {PTUK April 22, 1897, p. 245.4}

**“Islam’s Wealth” The Present Truth, 13, 16.**

E. J. Waggoner

Islam’s Wealth .—“The glorious mosque of St. Sophia in Constantinople is,“ says a newspaper; “the richest in the world-richer than St. Peter’s. The richest clergy in the world are the Turkish Mohammedans. More accurately speaking, they would be the richest that ever existed if only their lands, forests, house and other property were cared for and brought up to the market value which it would reach in ordinary circumstances in Western Europe. It is estimated that a full third of the land of the Turkish Empire is the property of the Church, or, let us say, of the mosques, because in Turkey there is no Church and no clergy, in the European sense of the words. In fact there is a remarkable resemblance between the territorial riches and decay of the Mohammedan Church and those of the monasteries in England just before the dissolution.” {PTUK April 22, 1897, p. 245.5}

**“Mingling Darkness with Light. The Easter Festival” The Present Truth, 13, 16.**

E. J. Waggoner

The Roman Church has always charged Protestants with inconsistency in choosing to follow some of the traditions of the Catholic Church whilst rejecting others. Thus, in asserting that Rome’s authority alone has established the Sunday in preference to the Sabbath, the “Catholic Christian Instructed,“ an authorised Catholic Catechism, says:— {PTUK April 22, 1897, p. 245.6}

Therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority; show that they act by humour, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church. {PTUK April 22, 1897, p. 245.7}

But the Romanists have reason for their expressions of hopefulness in the attitude of a large portion of the Protestant world at the present time. Every year there is more attention paid to these other festivals, and the Easter festival, specially, has become a high day amongst Protestants. Pagan influence in the church at a very early period is shown by this festival, since it was in the second century that the celebrated controversy concerning it occurred. {PTUK April 22, 1897, p. 245.8}

Of the name itself and the origin of the festival a London daily paper—the Echo—very truly observed the other day:— {PTUK April 22, 1897, p. 245.9}

The name Easter is derived from the heathen goddess Eostre, to whom our forefathers, and those of other Northern nations, sacrificed in the month of April. This season of the year has always been signalised by a festival among all the peoples of the earth, in all ages. The Persians, Egyptians, Chaldeans were all sun worshippers, and in April celebrated the entrance of the sun into that division of the Zodiac known as Aries, and sacred to the Eastern goddess Astarte. {PTUK April 22, 1897, p. 245.10}

It is not the continuation of the Jewish Passover, and has no manner of connection with that feast. In Acts 12:4, the translators of our common version have given us the word Easter instead of Passover, but it is correctly rendered in the Revised Version. The word Easter is not found in the Bible. The controversy concerning this festival was on this wise:— {PTUK April 22, 1897, p. 245.11}

In the East we find the churches in the second century keeping a festival which corresponded in point of time to the Jewish Passover. It is supposed that this was in memory of the death of Christ, although there was never any instruction given to the church to celebrate the death of Christ in any such way. The festival was doubtless simply a concession to the prejudices of the Jews, who were more numerous in Asia, just as where the pagans were more numerous; the church adopted pagan festivals, in order to conciliate the heathen, and to make them more willing to profess Christianity. But unity of practice was greatly desired in all the churches, and Rome’s arrogance had already gone to such a length that one assumed the right to fix the standard of unity. She was the chief city and capital of the world, and why should she not set the fashion in matters of religion as well as in other things? {PTUK April 22, 1897, p. 245.12}

Now the Roman church was mostly composed of pagans, and heathen influences surrounded it. Consequently it had no care to conciliate the Jews. But found it expedient to lean towards paganism; and the pagans had a festival which they celebrated in honour of the return of spring, about the time of the vernal equinox. This was adopted by the church of Rome and the churches which it influenced. The Bishop of Rome commanded the Eastern churches to celebrate their spring festival at the same time that he did. They refused. But Jewish influence could not prevail against the great body of pagans, and at the Council of Nice, A.D. 325, the Roman custom was made universal. Easter was henceforth celebrated by all the churches. The time was fixed, as now, to the first Sunday after the full moon which followed the twenty-first of March. {PTUK April 22, 1897, p. 245.13}

Dr. Schaff is very free to note the adoption of heathen festivals by the church because he does not think that the practice is to be condemned. He says (“Church History”):— {PTUK April 22, 1897, p. 245.14}

The English Easter, Anglo-Saxon Oster. German Ostern, is at all events connected with East and sunrise, and is akin to eos oriens, aurora. The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Chrirst, and the transfer of the celebration of Ostara, the old German divinity of the rising health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths. {PTUK April 22, 1897, p. 245.15}

The word Easter, from Eostre or Ostara, is by some traced to Ishtar, or Astarte, the Assyrian counterpart of Baal, the sungod, corresponding to the Latin Venus. Sacred eggs were connected with her worship. But whether Easter may or may not be traced to Astarte, with her licentious worship, it is certain that it is nothing but a relic of sun-worship. {PTUK April 22, 1897, p. 246.1}

All we care for in the above is the admission that Easter is only a relic of nature-worship. We do not accept the suggestion of the identity of Christianity and pagan nature-worship; but we note with sorrow that the pagan-worship of the creature rather than the Creator very early corrupted the Christian church. The reader will not fail to note that it was sun-worship, and that alone, that fixed the time of the Easter festival, and that in this concession to heathenism there was a long step taken toward the exaltation of “the venerable day of the sun,“-the weekly sun-festival, Sunday. {PTUK April 22, 1897, p. 246.2}

**HOW TO CELEBRATE CHRIST’s RESURRECTION**

“But,“ some one may ask, “do you not think that the resurrection of Christ is of sufficient importance to be celebrated? ought we not by some means to commemorate so wonderful and glorious an event?” Most certainly; and just because the resurrection of Christ is so overwhelmingly important, it is of the utmost consequence that it be properly celebrated. To profess to celebrate that grand occurrence, without once giving a thought to whether or not the celebration has any connection with the event, shows that the resurrection itself has never made any real impression on the mind and heart. If the Lord had anywhere or at any time indicated that we should keep one day in the year in memory of His resurrection, that would of course settle the matter; but the fact that He has not given even the remotest hint of such a thing is in itself sufficient reason for not keeping “Easter Sunday.” {PTUK April 22, 1897, p. 246.3}

Just as truly as light has no communion with darkness, and Christ no concord with Belial, nor the temple of God any agreement with idols (2 Corinthians 6:11-16), so surely has “the light of the glorious Gospel of Christ” (2 Corinthians 4:4), not the remotest connection with the darkness of heathen. True Christianity is not indebted to paganism for anything. Christ did not place His Gospel as a patch upon pagan systems of religion, but introduced sunlight where before was darkness. Christianity does not piece out paganism, but supplants it, just as the Christian life is not the filling out of the old life of sin, but the substitution of an entirely new life. {PTUK April 22, 1897, p. 246.4}

This new life, without which there is no true Christianity, is the real celebration of the resurrection of Christ. For the resurrection of Christ is not a mere historical fact of a day, but an eternal, living reality. Those who truly believe in Jesus “are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:4, 5. {PTUK April 22, 1897, p. 246.5}

In like manner also we read of those who are made “complete in Him,“ that they are “buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead;” and then follows the exhortation: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 2:12; 3:1-3. {PTUK April 22, 1897, p. 246.6}

It must be evident to everybody, that nobody can really celebrate the resurrection of Christ if he does not know what the resurrection is, and what it means; and it is equally true that no one can know what the resurrection is, nor what it means, unless he himself is risen with Christ, and has thus experienced the power of the resurrection. Such and only such ones can celebrate the resurrection of Christ, by the Lord’s own appointed symbol,-baptism,-and by yielding themselves to Christ, that He may live in them His resurrection life. Thus the true and only celebration of Christ’s resurrection is not a thing of one day in the year, but a lifetime, beginning with one’s acceptance of Christ, and continuing throughout eternity. {PTUK April 22, 1897, p. 246.7}

The promise of the Lord is, “Unto you that fear My name shall the Sun of righteousness arise with healing in His wings.” Malachi 4:2. Those who have this blessed experience can say, with the joy of positive knowledge, “Christ is risen;” and this glad announcement will no more be limited to one day in the year than will their breathing, for Christ is their life, and the life itself celebrates, as it demonstrates, the resurrection. {PTUK April 22, 1897, p. 246.8}

**“Rome, England, and the World” The Present Truth, 13, 16.**

E. J. Waggoner

In the Catholic Times, of April 9, the Rev. William Barry, D.D. tells the reason why the authorities of the Roman Catholic Church gave permission not only to the laity, but also to the younger clergy, to attend the English Universities. He says:— {PTUK April 22, 1897, p. 246.9}

It was felt that if we aimed at a wide diffusion of our principles and doctrines among the cultivated classes, we could not anymore stand aloof from them; we must take our place in English society, gain some experience of the men whom we desired to infuence, and no longer stay within the intrenchments that, most serviceable or necessary in their day, had still kept us at a distance from the social life of our fellow-countrymen. {PTUK April 22, 1897, p. 246.10}

A little further on in the same article comes the following frank and bold statement of Rome’s aims and hopes with regard to England:— {PTUK April 22, 1897, p. 246.11}

“There are at least one hundred millions of people who speak the English tongue; some three hundred millions more fall under their influence; almost a third of the earth’s surface lies within the English sphere; and, as we are proud of reminding one another, ‘Britannia rules the waves.’ In a letter which is now lying before me, signed by one of the most eminent dignitaries in Christendom, I find the conviction set down that ‘the English speaking nations will dominate the world, and that if the Church is to exercise her proper sway in gaining the ear and the heart of the English and American people, her supremacy will be secured.’ Impressive words, which carry with them a high privilege and a momentous duty! {PTUK April 22, 1897, p. 246.12}

“Instead of the imperial Romans, whom Christianity made its own fifteen hundred years ago, have come the world-subduing Britons. Their genius, literature, laws, and methods are peculiar to themselves, but have not a Iittle in common with the medi?val spirit, while they furnish an amazing contrast to the despotic, centralising, pseudo-classical, and altogether illiberal administration of modern States abroad. Rome, as it appeared to me, might well stretch out a hand to England across the deadly NapoIeonic régime that, by the confession of men like M. Taine, is strangling the life out of France and Italy. {PTUK April 22, 1897, p. 246.13}

“The very fact that Leo XIII. had recognised through his Legate in America the free Constitution of the United States with eulogy and admiration, was to me a proof of the kinship between the old English and the Catholic way of dealing with men. Could there be anything more desirable than to encourage a genuine understanding between these two powers, one the supreme spiritual power, the other as truly progressive as conservative, and both alike opposed to anarchic revolution no less than to bureaucratic despotism? England was beginning to recover the elements of the Catholic Religion; she had turned her feet into a pathway at the end of which was the Apostles’ shrine. Could not Rome hasten forth to meet her?” {PTUK April 22, 1897, p. 246.14}

The fact that Rome’s agents speak out so plainly is very significant, showing that she is now sure of her ground. {PTUK April 22, 1897, p. 247.1}

**“The Curse of Civilisation in West Africa” The Present Truth, 13, 16.**

E. J. Waggoner

At a recent meeting of the Aborigines Protection Society a statesman gave some statistics of the growth of the spirit trade in West Africa and commented severely on the results of it on the native population. American traders with rum and German with their beer are the worst offenders, though the local traders and exploiters are equally responsible with those who supply the demand. It is for no good to African natives that Europe is “grabbing” up the Continent, but merely to get out of it all that they possibly can; but in their greedy haste to get rich some traders and companies are always willing to trade upon the lives and morals of the weak tribes who are in parts being slowly but surely killed off by the loathsome vices of the white man. A recent writer on West Central Africa, whose testimony is that of a missionary who has worked to save men from the scourge, he said:— {PTUK April 22, 1897, p. 247.2}

“It is impossible to exaggerate the evil results of the drink traffic on the West Coast, especially in the region of the Niger, the wretched tribes there having reached a depth of degradation that is truly appalling. Towns like Bonny and Brass are almost given over to drinking, gin and rum being sold at every few yards in the open streets. We speak with horror of the slave trade, in which our fathers played so prominent a part, but in this notorious gin trade we have something well worthy of being classed with it. It is idle to talk of civilising the negro, and introducing the blessings of European commerce, while we continue to pour into West Africa incredible quantities of gin, rum, gunpowder, and guns. It is weII nigh impossible to propagate Gospel truths among a people who are generally found in a state of semi-intoxication; and so long as the detested drink traffic exists, the Church of Christ cannot hope for the success she aims at. Commerce, too, suffers from it to a marvellous extent, for it has been found that the natives who care for gin care little for anything else, and have little to give for that which is profitable to us and themselves. Strong drink is simply swallowing up legitimate commerce.” {PTUK April 22, 1897, p. 247.3}

**“Items of Interest” The Present Truth, 13, 16.**

E. J. Waggoner

-To test the efficiency of the fortress of Gibraltar an unexpected alarm signal was fired. Within hell an hour 4,000 gunners and infantry were at their poets. {PTUK April 22, 1897, p. 254.1}

-The decrease of several hundred thousand in the number of persons on famine relief works In India would seem to indicate that the distress is not quite so great as a few months ago. {PTUK April 22, 1897, p. 254.2}

-Spain is suffering severely from the drain of men and resources to Cuba and the Philippines. In manufacturing districts mills are closed or working half time, and distress prevails. {PTUK April 22, 1897, p. 254.3}

-In Mongolia and Siberia tea is often used as currency. It is ground and pressed into hard cubes, and these are steeped for a beverage and used as money when some form of exchange is needed and metal currency runs abort. {PTUK April 22, 1897, p. 254.4}

-It is said that a large proportion of the quarry-men of Bethesda, who are striking against Lord Penrhyn, have now found employment in other places. The strike has continued about eight months, and there are no signs of the opening of the Peurhyn quarries. {PTUK April 22, 1897, p. 254.5}

-At the trial of the new Hotchkiss gun last week it deported itself very favourably. It requires only to have its trigger pressed back and, as a reporter says, “a continuous expectoration of nickel-plated bullets leaves the muzzle to the number of 600 a minute.” {PTUK April 22, 1897, p. 254.6}

-The use of horse-flesh for human food is increasing in Belgium. In Antwerp alone nearly 4,000 horses were killed last year for food. Why dogs and oats should not follow the hog and the horse would be difficult to say. All are unclean according to the Scriptures. {PTUK April 22, 1897, p. 254.7}

-A shipping journal says that a German steamer arrived a Lorenzo Marques last week with 1,650 cases of war material for the Transvaal, including a battery of heavy guns for Pretoria. There is anything but peaceful talk on both sides in the South African trouble. {PTUK April 22, 1897, p. 254.8}

-Italy’s dream of conquering Abyssinia, as other nations have conquered African provinces just because they were strong enough to kill those who held them, cost her ?20,000,000 and 8,000 men. And before this expedition Italy was so impoverished that the only hope of thousands was in immigration to the Americas. {PTUK April 22, 1897, p. 254.9}

-An “advertisement pillar” has been unearthed in the excavations at Pompeii. It is covered with bills one over another relating to theatrical performances, programmes of the arena, and forthcoming Senatorial elections. The “season” was doubtless promising to the pleasure-seekers when the lava and ashes of Vesuvius buried the city and its awful wickedness out of sight. {PTUK April 22, 1897, p. 254.10}

-A recent lecturer on the British Empire compared it to a world-wide Venice with the sea for streets. The population of the empire is 350,000,000, comprising many races and more religions. The toted area is 11,000,000 square miles, the colonies and dependencies being twenty-seven times larger than the Mother Country. The empire under the Colonial Office comprised forty-two distinct and independent Governments. {PTUK April 22, 1897, p. 254.11}

**“Back Page” The Present Truth, 13, 16.**

E. J. Waggoner

Spiritualism, it is stated, “is advancing by leaps and bounds in Paris.” {PTUK April 22, 1897, p. 256.1}

An authority on Indian statistics calculates that from 30,000,000 to 40,000,000 people in India scarcely ever lose the sensation of hunger. {PTUK April 22, 1897, p. 256.2}

“Every New Year,“ says a Roman journal, speaking of the friendly relations between England and the Vatican, “Leo XIII. writes a letter to the Queen with his own hand, to which he as regularly receives an autographic reply.” {PTUK April 22, 1897, p. 256.3}

Since the discussion on Anglican “orders” a number of Anglican clergymen have gone over to Rome in profession as they had already been Romanist at heart. From the Catholic Witness it appears that others have secretly joined, but are still working in the English Church. The journal says:— {PTUK April 22, 1897, p. 256.4}

Over and above those clergymen whose names have been announced in the Press from time to time, several who have entered the Church have begged their names should, at all events for the present, not be made public. {PTUK April 22, 1897, p. 256.5}

So they are filling Anglican pulpits as before. Doubtless many who listen to their teaching would be horrified if they knew the teacher was actually a Romanist, but the formal going over to Rome really matters nothing. They preached papal doctrine before, now they do the same; and so long as it is not called Roman their thoughtless hearers are content. {PTUK April 22, 1897, p. 256.6}

The partition of Africa, which is now almost as prolific a source of friction between great powers as Europe itself, by no means exhausts the territories waiting to be seized. Baron von Luttwitz, a German military and naval authority, tells why Germany needs a great navy:— {PTUK April 22, 1897, p. 256.7}

In the last century we were too late to partake of the general partition. But a second partition is forthcoming. We need only consider the fall of the Ottoman Empire, the isolation of China-that new India of the Far East-the unstable condition of many South American States, to see what rich opportunities await us. In order not to miss them this time we require a fleet. {PTUK April 22, 1897, p. 256.8}

This spirit of Imperialism, which is now the dominant feature of international politics, can only result in filling the earth with violence. {PTUK April 22, 1897, p. 256.9}

Every week that passes makes it more apparent that when once Churchmen, Roman Catholics, and Nonconformists have decided that the State must teach religion there is no rest in the struggle to see whose religion shall receive most patronage. There are said to be 8,000 parishes in England where the only free schools are Church of England schools, assisted or supported by grants. Now a champion of Nonconformity suggests in the Fortnightly Review that Nonconformists combine to establish schools in these parishes and apply for grants. The Christian World says that there is a strong feeling that such a plan should be set going. {PTUK April 22, 1897, p. 256.10}

The Greek irregulars prefaced their raid into Macedonia to kill Turks by what the correspondents called “a solemn religious service,“ and called on their kinsmen to rise and lift the standard of revolt against their enemies “in the name of Christ.” It was in quite another spirit that Paul the apostle of Christ went into Macedonia to lift up the banner of Christ. This difference is just the difference between the Christianity of Christ and the “Christianity” of warlike Christendom, which is but heathenism. {PTUK April 22, 1897, p. 256.11}

The Catholic Times characterises as pure inventions the stories of the burning of the Bibles in South America, told by a correspondent of a Protestant journal. But only recently one of our own colporteurs had his books burned by enraged Catholics in Brazil. These people are not to be denounced; they know no better. But the spirit that is in the whole system of the Papacy is responsible for developing just such a spirit as obtains in parts of South America where Rome rules the hearts of the people. {PTUK April 22, 1897, p. 256.12}

**“‘The Way of Peace They Have Not Known’” The Present Truth, 13, 16.**

E. J. Waggoner

“The Way of Peace They Have Not Known.” -The Arbitration Treaty between Great Britain and the United States, which was to be the beginning of universal peace, does not prosper as such a thing should among peaceably inclined people. In the hands of the United States Senate, the treaty that was to submit all difficulties between the two nations to arbitration, has been toned down so that it reads:— {PTUK April 22, 1897, p. 256.13}

Any difference which, in the judgment of either party, materially affects its honour or its domestic or foreign policy, shall not be referred to arbitration under this treaty except by special agreement, nor shall any question as to the continuance in force of any treaty which has previously been made. It is further explicitly specified and agreed that all agreements entered into by the contracting parties under this treaty shall be signed by the President of the United States and receive the approval of the Senate by a two-third vote before it becomes binding upon Great Britain or the United States. {PTUK April 22, 1897, p. 256.14}

To this the New York Independent ironically, yet very pertinently, suggests the following amendment,— {PTUK April 22, 1897, p. 256.15}

Provided that in the remote contingency that any case under this treaty is decided against the United States by an arbitral tribunal, such decision shall be null and void. {PTUK April 22, 1897, p. 256.16}

If this treaty were indeed amended, and adopted in accordance with this suggestion, it would have as much force in preserving the peace as it could possibly have in any other form; for no treaty was ever any stronger than the parchment on which it was written. The nation never has existed, and never will exist on this earth, that paid the slightest regard to a treaty of peace when it stood in the way of its self-interest. In this respect nations are as good as the wild beasts by which they are represented in prophecy, they never fight unless they are hungry or are provoked. {PTUK April 22, 1897, p. 256.17}

**“Evangelisation of the World” The Present Truth, 13, 16.**

E. J. Waggoner

Evangelisation of the World .—The Executive and Secretaries of the Students’ Volunteer Missionary Union send an appeal to the churches of Britain to recognise God’s call to the evangelisation of the world. In urging the possibility of accomplishing so great a work in this generation they truly add:— {PTUK April 22, 1897, p. 256.18}

But before the testimony of the Cross can be everywhere accompanied with the Holy Spirit’s power, God must be given complete sovereignty over the lives of His children, that so the promise may be fulfilled: “The nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eye.” {PTUK April 22, 1897, p. 256.19}

It is the Lord’s word, and He has power to fulfil it. But God also tells us what is the sign of His sanctifying power. “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” At the very beginning of the work which so much needs to be done lies the duty of surrendering the life to God and taking hold of His Sabbath. {PTUK April 22, 1897, p. 256.20}

**“‘Himself He Cannot Save’” The Present Truth, 13, 17.**

E. J. Waggoner

When Jesus hung upon the cross, the priests and scribes and elders said in mocking contempt, “He saved others; Himself He cannot save.” Matthew 27:42. And in these words there was a truth far beyond what the Jews had any thought of,-a truth that even the followers of Jesus do not appreciate. Whoever grasps the full meaning of the statement, “He saved others; Himself He cannot save,“ and who allows it to apply to himself, has salvation, for it contains the whole of the Gospel. {PTUK April 29, 1897, p. 257.1}

“He saved others.” The Jews acknowledged this, yet they crucified Him. He whose only offence was that “He went about doing good,“ was hanged as a malefactor, and He lifted no hand in self-defence, nor uttered a word of reproach against His persecutors. “He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.” Isaiah 53:7. He saved others, and even while hanging on the cross, “a reproach of men, and despised of the people,“ He showed His power to save, in the case of the penitent thief; but Himself He could not save. {PTUK April 29, 1897, p. 257.2}

And this was the secret of His power to save others. It was not simply that He would not save Himself,-not alone that He unselfishly forgot Himself,-but He could not save Himself. To have saved Himself would have been the destruction of all others; for if He had planned to save Himself, He would have stayed in heaven, and never exposed Himself to reproach and cruelty. But such a thing was impossible; He could not thus save Himself, for such a saving of self would have been selfishness, and there was no selfishness in Him. He absolutely could not remain in heaven and leave man to perish. But He could not save men, while keeping Himself in safety apart from them and their troubles. So “He gave Himself for us.” Titus 2:14. {PTUK April 29, 1897, p. 257.3}

Thus we see that the Gospel has the origin and perfection in giving. “God so loved the world, that He gave His only begotten Son.” John 3:16. “The Son of man came not to be ministered unto, but to minister,“-not to be served, but to serve,-and to give His life a ransom for many.” Matthew 20:28. “For ye know that the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” 2 Corinthians 8:9. He had everything, and we had nothing; so He gave up everything, and He kept nothing, in order that we might have everything. {PTUK April 29, 1897, p. 257.4}

Most clearly is this set forth in Philippians 2:7, but in the rendering of the Revised Version, where we are told that when Jesus had everything, He did not count it a thing to be desired to hold it, “but emptied Himself.” The Greek word from which this is translated has the sense of “to drain out.” In a sense He annihilated Himself, threw Himself away, in order that He might save those who were lost, and in danger of annihilation. He took no thought for Himself; He did not defend Himself against attacks that were made upon Him; utterly regardless, reckless of self, He was lost in solicitude for others. {PTUK April 29, 1897, p. 257.5}

This neglect of self was not a momentary enthusiasm, as when one under a strong impulse saves another from the impending death at the expense of his own life. On the contrary, it was a deliberate, settled purpose. Calmly and deliberately, looking over the whole situation, and counting the cost, He laid down His life, that is, He placed it from Him, gave it up to the service of others, and when that was done, the moment of death was but an incident in a long career of the same giving. His life was just as truly laid down for the sheep before He came to earth, and while He walked and talked and suffered in Judea and Galilee, as when with His expiring breath He cried, “Father, into Thy hands I commend My Spirit.” {PTUK April 29, 1897, p. 257.6}

In all this history of self-sacrifice there is a lesson for us. We are not simply to admire the example of devotion, but to follow it. In it alone is there salvation. Jesus seemingly threw Himself away, yes, that is what He actually did, for He “poured out His soul unto death” (Isaiah 53:12), “emptied Himself,“ drained the last drop; “wherefore God also hath highly exalted Him, and given Him a name that is above every name.” Philippians 2:9. His humiliation was His exaltation; His casting away of self was His salvation. And that was the only possible way of salvation; for, as before stated, to have sought to have saved Himself would have been to deny Himself, that is, to prove false to His nature. Since God is love, unselfishness, the only way that He can preserve His own existence is to give Himself away. {PTUK April 29, 1897, p. 257.7}

“Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.” 1 John 3:16. The brethren for whom we are to give ourselves are the sons of Adam, for all who are children of Adam must be brethren. Of course those who give themselves for their brethren in Adam, will without question give themselves for their brethren in Christ, who Himself counts even those who do not know the name of God as His brethren, saying, “I will declare Thy name unto My brethren.” Hebrews 2:12. “We ought to lay down our lives for the brethren.” Let no one say or think, “My life is so commonplace and uneventful that I have no occasion to lay down my life for anybody; no great opportunities come to me.” It is not in dying on some great occasion, that laying down one’s life consists; the laying down of life consists in not counting it our own, reckoning ourselves as dead, deliberately putting our life from us, and forgetting all about it in thoughts of others. “Let this mind be in you, which was also in Christ Jesus.” {PTUK April 29, 1897, p. 258.1}

The lesson, in short, is that nobody can be saved by trying to be saved. Salvation is too great a thing to be accomplished by human efforts. Strange as it may seem, we can be saved only as we cease all efforts to save ourselves, and lose all thought of self in efforts to save others. Only so do we enter into full sympathy with Christ, and become labourers together with God. But that casting away of self is our salvation, for while we are concerning ourselves for others, Christ, who is also concerning Himself for others, is as a matter of course caring for us. “God turned the captivity of Job when he prayed for his friends.” Job 42:10. {PTUK April 29, 1897, p. 258.2}

Freedom from anxiety is thus assured to us. How easy to cast all our care upon Him, when we know He cares for us. And when we know that He cares for us, what need have we to care for ourselves? Thus we experience the truth that the Lord’s yoke is easy, and His burden light. {PTUK April 29, 1897, p. 258.3}

One thing more. Paul said, “I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise.” Romans 1:14. That which was true of Paul, is equally true of us. Why was he debtor?—The answer is plain, when we once stop to think; it is simply this, that Paul had received the whole of that which was given for the world. Christ gave His life for the world. He “tasted death for every man.” But Christ is not divided; every soul gets the whole of Him. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. His life is light; and a light that shines for me, shines equally bright for all. He is the “Sun of righteousness;” but the sun shines for all; each one gets all the benefit of the sun, and no one could get any more, even if he were the only person on earth. So each person gets the whole of the life of Christ, which is given to the world. Now it is very evident that if I get the whole of something that is given to all the world, that I am debtor to the world; and the same is true of every soul. The only difference between the most of us and the Apostle Paul is that he realised that to him was the fulness of Christ given, and he accepted and appropriated the gift, while we are too often content with but a little of the Divine life. We selfishly think to take just enough for our own use, and put a part away from us, not realising that we must have the whole; and so we fail to realise that we are debtors. May God grant that we all may have the eyes of our understanding enlightened by the Holy Spirit, so that we may know the riches of the glory of His inheritance in the saints, and may not reject that portion of the life of Christ which to the natural man seems disagreeable, but may allow His perfectly unselfish life to abide in us, so that we, not alone with our lips, but by the glad offering of ourselves for others, may truly render thanks unto God for His unspeakable gift. {PTUK April 29, 1897, p. 258.4}

**“Job’s Examination” The Present Truth, 13, 17.**

E. J. Waggoner

In the thirty-eighth and thirty-ninth chapters of the Book of Job the Creator Himself recounts the wonders of created nature, which He has made, and demands of Job a definite answer as to his knowledge of them. {PTUK April 29, 1897, p. 258.5}

It is a long and searching examination-a half a hundred questions at least-and Job fails utterly, he cannot answer one. {PTUK April 29, 1897, p. 258.6}

But Job understood his failure, and said, “What shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yes, twice; but I will proceed no further.” {PTUK April 29, 1897, p. 258.7}

But, again, from out the whirlwind, the Lord speaks to Job, and questions him further, until at length, overcome with the grandeur of the view of Almighty power and omnipotent wisdom presented to him, Job breaks forth:— {PTUK April 29, 1897, p. 258.8}

“I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of Thee, and declare Thou unto me. I have heard of Thee by the hearing of the ear; but now Mine eye seeth Thee. Wherefore I abhor myself, and repentant in dust and ashes.” {PTUK April 29, 1897, p. 258.9}

Job acknowledges that his previous knowledge of God had been by hearsay, but now he saw and knew Him and the wonder of His works. In his previous ignorance, knowing God only by hearsay,-by criticism and commentary, as it were,-he had uttered many things that he understood not, and had attempted things too wonderful for him, which he knew not. {PTUK April 29, 1897, p. 258.10}

Now, however, he had determined to accept the word of hearsay no longer, but to go to God direct for knowledge and wisdom: “Hear I beseech Thee, and I will speak: I will demand of Thee, and declare Thou unto me.” Then the Lord heard Job, accepted him fully, and blessed him. {PTUK April 29, 1897, p. 258.11}

**“A God of Love” The Present Truth, 13, 17.**

E. J. Waggoner

The difference between the ideas of God expressed in the Bible and those of many theologians is very wide indeed. It is very strange indeed that anyone who had ever read the Bible-and believed it in the least-could have a conception of God as distant and far withdrawn from His creatures, when He tells us explicitly that He is “not far from every one of us,“ that He is always within hearing distance, yes, even always within reach. {PTUK April 29, 1897, p. 258.12}

How many there have been,-and indeed how many there are, who think of God as a stern and unrelenting Judge, as much a god of bloodshed and war as Mars, or the idol Juggernaut! Very different was the conception of King David when he wrote the one hundred and thirty-sixth Psalm, beginning, “O give thanks unto the Lord; for He is good: for His mercy endureth for ever.” Throughout the whole twenty-six verses that is the refrain of each-“for His mercy endureth for ever.” {PTUK April 29, 1897, p. 258.13}

**“Mingling Darkness with Light. The Bishop’s Miter” The Present Truth, 13, 17.**

E. J. Waggoner

**FIRST SINCE THE REFORMATION**

The new Bishop of London has worn his mitre in St. Paul’s and thus established a record as the first to wear such a head-piece in St. Paul’s since the Reformation. Now, apparently, nothing is lacking in the great cathedral, as its services have long been so “high” that only the fact that they are not in Latin indicated to the casual observer that he was not in a Roman Catholic place of worship. A writer in the Edinburg Review some time ago gave some examples to show how “paganism revenged its defeat by adulterating the Christian creed,“ when the “falling away” from the purity of the faith came. He said of the miter:— {PTUK April 29, 1897, p. 259.1}

The miter which Clement of Alexandria mentions as a pagan dress took its name apparently from Mithra. The initiate refused the wreath offered to him in those curious mysteries, and exclaimed, “My crown is Mithra.” It is the head-dress of the Persian priests, and of the Mithra-worshippers of Commagene on statues of the early Roman period. This is by no means the only instance in which pagan vestments came to be used by Christian priests. The robes of the flamens were adopted by cardinals; the alb is an Egyptian sacred dress; the dalmatic, a short-sleeved shirt, was worn by Commodus and Elagabalus, the emperor who was priest of the sun god symbolised by the black stone brought from Emesa, in Syria, to Rome. {PTUK April 29, 1897, p. 259.2}

Except that the paganism which these things symbolise is a living leavening curse in religious life, the milinery worn by the clergy would be of little interest to anyone. But as it is, they are the marks and trappings of apostasy which is leading the religious world away from God and back into the corruptions of old pagan times. And, strange to say, there are multitudes of professed Protestants who object to these extreme points of ritual who nevertheless defend clerical dress of a special style in order to distinguish between “clergy” and “laity,“ a distinction which is absolutely unscriptural and at the root of all this extreme sacerdotalism and ritualism. {PTUK April 29, 1897, p. 259.3}

The Bishop of London has also made another record, as the first in his office to adopt the Eastward Position in St. Paul’s since the Reformation. The Eastward Position has long been adopted in the cathedral, but now the choir and chapter have a bishop to join them. This is another contribution from the sun-worshiping East. In the eighth of Ezekiel the Lord plainly tells what he thinks of it. Is there not need for the message, “Come out of her, My people”? {PTUK April 29, 1897, p. 259.4}

**“And the Reformation Is Not Ended Yet” The Present Truth, 13, 17.**

E. J. Waggoner

The late Mr. C. H. Spurgeon once graphically described the process by which the early church was paganised. He said:— {PTUK April 29, 1897, p. 259.5}

“The greatest curse, perhaps, that ever visited the world came upon it in this way. Certain vain-glorious preachers desired to convert the world at a stroke, and to make converts without the work of the Spirit. This saw the people worshipping their gods, and they thought that if they could call these by the names of saints and martyrs the people would not mind the change, and so they would be converted. The idea was to Christianise heathenism. {PTUK April 29, 1897, p. 259.6}

“They virtually said to idolaters, ‘Now, good people, you may keep on with your worship, and yet you can be Christians at the same time. This image of the Queen of Heaven at your door need not be moved. Light the lamp still; only call the image “our Lady” and “the Blessed Virgin.” Here is another image; don’t pull it down, but change its name from Jupiter to Peter.’ Thus with a mere change of names they perpetuated idolatry; they set up their altars in the groves, and upon every high hill, and the people were converted without knowing it-converted to a baser heathenism than their own. The wanted priests, and lo! there they were, robed like those who served at the altars of Jove. The people saw the same altars and sniffed at the same incense, kept the same holy days and observed the same carnivals as aforetime, and called everything by Christian names. {PTUK April 29, 1897, p. 259.7}

“Hence came what is now called the Roman Catholic religion, which is simply fearing God and certain other gods. Every village has its own peculiar saint, and often its own particular black or white image of the Virgin, with miracles and wonders to sanctify the shrine. This evil wrought so universally that Christianity seemed in danger of extinction from the prevalence of idolatry, and it would have utterly expired had it not been of God, and had He not therefore once more put forth His hand and raised up reformers, who cried out: ‘There is but one God, and one Mediator between God and man.’ Brave voices called the church back to her allegiance and to the purity of her faith. As for any of you who are trying to link good and evil, truth and falsehood together, beware of the monstrous birth which will, of such an alliance: it will bring on a curse from the Most High.” {PTUK April 29, 1897, p. 259.8}

**“Benighted Christendom” The Present Truth, 13, 17.**

E. J. Waggoner

In the current Century Magazine there is a description (by the editor) of the scenes of Easter time in Jerusalem, when the rivalries of the various sects wax bitterest. There is so great a confounding of the religion of Greek, Latin, and Armenian Catholics with Christianity in the minds of most people that it is needful to point out that it is not Christianity at all. The confusion arises from the fact that popular notions of Christianity leave out the religion of Christ almost altogether and substitute man-made religion for Divine life. {PTUK April 29, 1897, p. 259.9}

Describing the state of mind of the partisans of “Christianity” in Jerusalem the writer says that “doubt, suspicion, and murder in religion’s name, are in the air now as they were of old.” {PTUK April 29, 1897, p. 259.10}

Any of the sacred places themselves may be scenes of violence at any moment. Not long ago the Dalmatian Cavass in charge of some Russian tourists who were visiting in the Grotto at Bethlehem resented the interference of the sacristan monk who was clearing the way before the Latin procession, drew his revolver, and shot him dead on the spot; after that, firing four shots wildly at the procession, he wounded a priest in the arm and rib. {PTUK April 29, 1897, p. 259.11}

It is like the story of many an unprovoked murder, but the point is that had this man been treated as a murderer by the Muslim authorities, doubtless Russia, who is a protector of the Greek religion in the Ottoman Empire, would have come to the rescue. It is this kind of religion that the great churches of Christendom have exhibited to Mohammedans; and now Christendom rings with denunciations of the Turk, and multitudes of pulpits demand his extinction in the name of Christianity. The only conclusion possible is that the pulpits so doing know no more of the Gospel than their “fellow religionist” of the East. {PTUK April 29, 1897, p. 259.12}

**THE “HOLY FIRE”**

“Now,“ says the writer, “the time of miracle approaches.” For hours the crowd in the church has been fighting and yelling. “As a preliminary to the sacred manifestation there is a new, wild outburst of cries and screams.” Jerusalem worshippers beat with their fists the men from Jaffa to get their places. “The noise is frightful.” “Men standing on the shoulders of the crowd screech words of religious greeting,— {PTUK April 29, 1897, p. 260.1}

This is the tomb of Christ, darting a finger at the tomb itself with every repetition. “Then when the patriarch within the tomb strikes a fire-which the ignorant believe comes down from heaven-and passes it out, the crowds armed with candles catch it and run.” On and on sounds the clangour and the shouting; men, women and children are mad.” A kindly patriarch said the intelligent Greeks understood that the fire is produced by the patriarch, but that anyone who should tell the frenzied rabble so “would be torn to pieces.” {PTUK April 29, 1897, p. 260.2}

At the height of the frenzy, as the flame leaped through the rotunda and lighted the encircling chapels, making more rich and glittering the altars, the gorgeous vestments, the whole ecclesiastical paraphernalia, the arms and uniforms of the troops, and the many-coloured costumes of the mad and motley crowd, the thought flashed upon me: Was ever anything in all Christendom so beautiful and so blasphemous? {PTUK April 29, 1897, p. 260.3}

And when such blasphemy is made religion, and when religion itself instead of inspiring kindness and love is the inspirer of every hateful feeling and the cloak of violence and lawlessness, what must the end be? And now the same spirit is spreading in the West and multitudes whose profession of advanced Christianity should lead them to a desire to carry the Gospel to these benighted peoples, and show to Mohammedans as well what the Christ-life actually is, are blindly encouraging war against Mohammedans in the sacred name of Jesus, and are persuaded that they have embarked in a righteous cause. {PTUK April 29, 1897, p. 260.4}

**“Easter Celebrations” The Present Truth, 13, 17.**

E. J. Waggoner

A daily paper had a column-“Playing at War; Scenes at the Easter Man?uvers.” In rain and cold, hailstorms and wintry winds, the “invaders” and “defenders” scurried from hill to hill, or crouched wet and shivering behind stone walls and hedges in the man?uvers of mimic war. All this celebration of Easter time was going on at home, in the Macedonian mountains gruesome war was, in reality, being enacted. Of this a correspondent telegraphs his paper:— {PTUK April 29, 1897, p. 260.5}

This afternoon I paid a flying visit to the field hospital in the rear. The sight was very distressing, as the wounded tossed on their beds, screaming with agony or babbling in their delirium. Others with feverish hands were tearing the coverlets of their beds into pieces, and in some instances as I pass along the poor fellows would invite me to look at their wounds. {PTUK April 29, 1897, p. 260.6}

These are the practical realities, while the sensuous scenes of beauty and melody which fill the churches are the theory. Why is it that the theory and practice differ so widely? It is because religion has been made a theory and not a practical life. The very Easter day and time, as indeed the name itself shows, is pagan and not Christian. If, then, the theory is pagan, it is natural that the practice should be pagan also, and so it is. There is not the contradiction that there seems to be. But the contradiction is between allied pagan sensuous theory and sensual practical violence on the one hand, and the religion of the Prince of Peace on the other. {PTUK April 29, 1897, p. 260.7}

**“Pitcairn Island” The Present Truth, 13, 17.**

E. J. Waggoner

We give a picture of this rocky island, famed as the retreat of the mutineers of the ship “Bounty.” Their descendants on this island down number somewhat less than two hundred souls. A Sabbath-keeping brother visited them eleven years ago, and since then the islanders have been actively in sympathy with our work. It was their earnest call for teachers and a school that led to the building of the missionary ship “Pitcairn” which is employed in our work among the islands of the Pacific Ocean. {PTUK April 29, 1897, p. 260.8}

**“Items of Interest” The Present Truth, 13, 17.**

E. J. Waggoner

-Bread riots are reported from Spain. {PTUK April 29, 1897, p. 270.1}

-There are three habitual criminals in London to every two policemen. {PTUK April 29, 1897, p. 270.2}

-The annual taxes of the world aggregate the enormous sum of ?1,087,500,000. {PTUK April 29, 1897, p. 270.3}

-In Italy there are more theatres in proportion to the population than in any other country. {PTUK April 29, 1897, p. 270.4}

-Sixty-one British vessels were totally wrecked during the month of March, with a Ioss of 172 lives. {PTUK April 29, 1897, p. 270.5}

-The war preparations in South Africa on the part of both the Transvaal and the Colonial authorities give rise to much anxiety. {PTUK April 29, 1897, p. 270.6}

-More than 45 per cent. of English people could not write their names when the Queen ascended the throne. The proportion of illiterates has now been reduced to 6 per cent. {PTUK April 29, 1897, p. 270.7}

-French papers express the hope that in case Germany and Great Britain fall out over the Transvaal question France may gain advantages. The “Concert of the Powers” is not a peace concert. {PTUK April 29, 1897, p. 270.8}

-The spirit of gambling dominates all classes in Russia. Recent official statistics show that more than 2,000,000 roubles (about ?330,000) are each year spent on playing cards in Russia in Europe. {PTUK April 29, 1897, p. 270.9}

-Bishop Tucker says that the decree abolishing slavery in Zanzibar will not release the great mass of female slaves, who are retained as the wives of their owners, who are permitted to hold as many as they please in bondage. {PTUK April 29, 1897, p. 270.10}

-The credit of having the smallest circulation of any newspaper is the world belongs to the Imperial Gazette of Berlin, of which two copies are printed daily. This exclusive publication is intended for the perusal of the Emperor alone. {PTUK April 29, 1897, p. 270.11}

-The Forth Bridge is constantly being repainted; in fact, no sooner have the painters reached one end than they have to commence again at the other. It takes fifty tons of paint to give it one coat, and the area dealt with is something like 120 acres. {PTUK April 29, 1897, p. 270.12}

-According to the Army and Navy Gazette, experiments in the utilisation of kites for observation purposes, in time of war, are being so persistently and successfully carried on that there can he no doubt that eventually they will be found more practical than balloons. Before long, says the Gazette, “Kites will take their place as part of the equipment of war.” {PTUK April 29, 1897, p. 270.13}

-The National Union of Teachers met in Swansea last week, over a thousand delegates being present. It was stated that 5,826,000 children are on the rolls of the Board and Voluntary schools, of whom a million are daily absent. Of the whole, four millions end their school education at the age of eleven, just at the time when, as the President said, they are at an age to begin to appreciate educational advantages. {PTUK April 29, 1897, p. 270.14}

**“Back Page” The Present Truth, 13, 17.**

E. J. Waggoner

The official visit of the Archbishop of York to Russia has been the occasion of much talk of closer relations between the Church of England and the Russian church. {PTUK April 29, 1897, p. 272.1}

Agents of the London Missionary Society in Madagascar report that members of the chapels have been forcibly taken possession of by the Jesuits, who feel secure in the favour of the Government. {PTUK April 29, 1897, p. 272.2}

The Te Torsa, a Rarotongan newspaper just received, contains an account of the closing of the winter term of the Arorangi public school which some of our missionaries have been conducting. The school and its work are highly spoken of. The same paper shows that Romanism is making rapid progress in the South Pacific islands. {PTUK April 29, 1897, p. 272.3}

A correspondent with the Turkish troops says:— {PTUK April 29, 1897, p. 272.4}

The longer the soldiers fight the keener their lust of battle seems to become. {PTUK April 29, 1897, p. 272.5}

One with the Greeks describes the same spirit, which he says amounts really to a mania. It is the fury of devil-possessed men. They delight in killing because controlled by Satan, who “was a murderer from the beginning.” {PTUK April 29, 1897, p. 272.6}

**“The Quality of Mercy” The Present Truth, 13, 17.**

E. J. Waggoner

The Quality of Mercy .—The Daily Chronicle has made an appeal to its readers, “in the name of humanity, to contribute to a fund on behalf of the Greeks wounded in the war.” It also adds “a most earnest appeal to Christian ministers throughout the country on behalf of the sufferers.” It is a worthy object, and it is not supposeable that anybody can be found so hard-hearted as to refuse aid and sympathy to poor, wounded men. But when we are told that this fund is “one of pure mercy,“ we cannot help wondering if the prompters have forgotten that {PTUK April 29, 1897, p. 272.7}

*The quality of mercy is not strained;
It droppeth like the gentle rain from heaven
Upon the place beneath. {PTUK April 29, 1897, p. 272.8}*

or the instruction of Him from whom Shakespeare learned that sentiment, namely, {PTUK April 29, 1897, p. 272.9}

“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.” {PTUK April 29, 1897, p. 272.10}

The God of mercy lets the sun shine in Turkey as brightly as in Greece, and with His rain waters the vineyards of the Turks as well as those of the Greeks. Let it even be granted that the Turks are very bad and the Greeks are very good, yet “pure mercy” will as quickly and as tenderly bind up the wounds of the one as of the other. We have no opinion to express as to the relative merits of the two parties to the war, only of war itself, that it is wicked, and no matter by whom conducted nor by whom it is encouraged; but we are sure that when “pure mercy,“ and not political partisanship, starts a fund for the relief wounded and suffering men, it will be applied impartially wherever such men are found, without questioning whether they are Greeks or Turks. Certainly the Christian ministers who respond to the appeal will take this view of the matter. {PTUK April 29, 1897, p. 272.11}

**“Lawless Violence” The Present Truth, 13, 17.**

E. J. Waggoner

Lawless Violence .—On Thursday, April 22, an attempt was made to assassinate King Humbert of Italy, in precisely the same manner as that by which President Carnot, of France, lost his life. The attempt happily failed, and the would-be assassin was taken into custody. It is stated that “he is without accomplices, and made the attempt merely as a hostile demonstration against the head of the State, because of the bad condition of the country.” It may be that only the one person is directly concerned in this crime, yet the fact is that the man has thousands of backers, and that not only among lawless men who boldly advocate such methods of improving the condition of things. When law-abiding citizens, forgetting {PTUK April 29, 1897, p. 272.12}

*How small, of all that human hearts endure,
That part which laws and kings can cause or cure, {PTUK April 29, 1897, p. 272.13}*

proclaim that the business depression, the poverty, and the misery that abounds at any time are due to this or that political party, and that the retirement of this man and the promotion of that man would clear away the troubles, they are unconsciously stimulating those who know no law but force and violence, to just such rash measures to better the condition of things. Only in the Gospel of Jesus Christ is there any prospect of real help to the poor and oppressed, and that gives sure promise not only of improvement, but of the absolute and eternal extinction of all oppression, poverty, and suffering. Get acquainted with it, and proclaim it. {PTUK April 29, 1897, p. 272.14}

**“A Strong Delusion” The Present Truth, 13, 17.**

E. J. Waggoner

A Strong Delusion .—Spiritualists are preparing to celebrate the Jubilee of Modern Spiritualism next year. One of their journals declares that since its rise in 1846 it has exercised “widespread and revolutionary influence upon the thoughts of the age,“ and has been “the leader of the past half-century, effectually leavening the whole lump.” As an evidence of this it points not only to the millions of avowed Spiritualists, but to the recognition of the principles of Spiritualism in the religious world at large. “Its phenomena are familiar,“ it is said, “in every royal household in Europe.” It is Satan working “with all power and signs and lying wonders.” {PTUK April 29, 1897, p. 272.15}

**“To the Pit” The Present Truth, 13, 17.**

E. J. Waggoner

To the Pit .—A striking story told by Josiah W. Leeds of how one young man was broken of theatre-going. Having made an appointment to meet one of his friends at a theatre entrance, he was so struck by the usher’s repetition of the words, “This way to the pit! This way to the pit!” that he hastily left the place, and never afterward visited a theatre. The Judgment will reveal the fact that many thousands have found their way to the bottomless pit through the theatre entrance. {PTUK April 29, 1897, p. 272.16}

**“What the World Praises” The Present Truth, 13, 17.**

E. J. Waggoner

What the World Praises .—One of the war correspondents says,— {PTUK April 29, 1897, p. 272.17}

When among Greeks one might really image it would be a disappointment and almost a disgrace, for those who fight not to get killed. {PTUK April 29, 1897, p. 272.18}

This disregard of life is what makes “good soldiers,“ that is those who will fight desperately, and not be dismayed when the odds are against them. It is the true “war spirit,“ and is shown not only by those who fight, but by the wives and mothers who are dependent on them, and whose support is cut off by their death. We do not remember having ever seen any expression of horror at such recklessness; yet those who think it nothing strange and who even admire it, are shocked whenever a man merely gives us a situation that he cannot hold and at the same time serve the Lord fully. He is accounted foolish, even mad, say, almost inhuman in his disregard for the welfare of his family, although he has the sure promise of life; while the man who lightly leaves his family to go to certain death, is praised. What a strange distortion of vision the devil has afflicted people with. {PTUK April 29, 1897, p. 272.19}