**“Things Given Us” The Present Truth 11, 1.**

E. J. Waggoner

We have whatever has been given to us, unless we refuse to receive it, or throw it away, or lose it. This being the case, let us note some of the things that have been given us, that we may know how well off we are. {PTUK January 3, 1895, p. 1.1}

*The Word of God*.-Jesus said to the Father, “I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.” John 17:8. All that the Father has said to Jesus, His only begotten Son, He has passed on to us, so that we may know that we are sons of God just as surely as we know that He is the Son of God. What a rich gift this is! {PTUK January 3, 1895, p. 1.2}

*Peace*.-Jesus said, “Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you.” John 14:27. The world gives only where an equivalent can be returned; Christ gives to those who have nothing, and does not recall His gifts. If there is any man, therefore, who doesn’t have peace, it is because he doesn’t care for it, or doesn’t believe the Lord’s word. If we believe the word that He has given to us, then we have the same peace that Jesus had. {PTUK January 3, 1895, p. 1.3}

*Faith*.—“Faith cometh by hearing, and hearing by the word of God.” Romans 10:17. With the word of God comes the power to grasp and appreciate it. “For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.” Romans 12:3. The faith that is given is “the faith of Jesus,” so that by it we may live the same just life that Jesus lived, for “the just shall live by faith.” {PTUK January 3, 1895, p. 1.4}

*Grace*.—“But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.” Ephesians 4:7, 8. If we have not received the grace of God in vain, we have salvation, “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.” Ephesians 2:8. And “the grace of God that bringeth salvation hath appeared unto all men.” Titus 2:11. {PTUK January 3, 1895, p. 1.5}

*Glory*.—“For the Lord God is a sun and shield; the Lord will give grace and glory.” Psalm 84:11. He has given grace to every man, and the glory is ours also; for Jesus said to the Father: “The glory which thou gavest Me, I have given them.” John 17:22. {PTUK January 3, 1895, p. 1.6}

*Christ Himself*.—“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. He “gave Himself for us, that He might redeem us from all iniquity.” Titus 2:14. But we have more than a share in Him; we each one have the whole of Him, if we but believe that He “loved me, and gave Himself for me.” Galatians 2:20. {PTUK January 3, 1895, p. 1.7}

*Everything*.-The riches of Christ are unsearchable. Ephesians 3:8. In Him are all things. Therefore “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. “Thanks be unto God for His unspeakable gift.” Having all things, there is no possible chance for complaining or discouragement. {PTUK January 3, 1895, p. 1.8}

*Don’t Forget*.-Let every one therefore continually say to himself: “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” Psalm 103:1-5. {PTUK January 3, 1895, p. 1.9}

**“Combating the Papacy” The Present Truth 11, 1.**

E. J. Waggoner

The Papacy is conducting an active lecturing campaign in England for the purpose of making converts from nominal Protestants to Romanism. A series of lectures are given, beginning with some subject not in controversy between the two bodies, as, that of the inspiration of the Scriptures, and calculated to make an impression favourable to the speaker and to Rome, and ending with such subjects as the rule of faith and the infallibility of the Pope. {PTUK January 3, 1895, p. 1.10}

In this the Papal prelates find an easy and congenial task, and are meeting with no small degree of success; for although some anti-Catholic bodies have started an opposition crusade, to answer the arguments of Rome, and to present counter charges against her, they are shorn of their strength by the fact that they are standing on Rome’s ground, and endeavouring to fight her with her own weapons. There is in their attempt the deadly weakness of inconsistency. This Rome sees, and this she has no difficulty in showing. She knows how to use her own weapons, and to fight on her own ground. Her long experience has given her a training and resources which have made her incontestably superior in this respect to the forces with which she contends. {PTUK January 3, 1895, p. 1.11}

The only power that can meet and vanquish Rome is the word of God: and this weapon Protestants, so-called, have for the most part abandoned. Those who still essay to use it find it a useless weapon in their hands; for by adopting the foundation principle of Rome,—that of the authority of the Bible *and the Church,*-they have placed themselves in the same position, and the “sword of the Spirit” cuts through them as it does through Rome. Rome has simply to remind them of the fact that they have chosen this position, to force an instant relinquishment of the only weapon that she dreads. {PTUK January 3, 1895, p. 2.1}

When Protestants who profess to be guided in belief and practice solely by the word of God, quote that word against the corrupt doctrines and practices of the Roman Church, they are reminded by the latter that there is no warrant in Scripture for the observance of Sunday; and this being the truth, as they are forced to admit, they can defend their own belief in Sunday as the Sabbath and their observance of it, only by recourse to the authority of the Church as the interpreter of that word. {PTUK January 3, 1895, p. 2.2}

But this is precisely the platform of Rome; she contends for nothing more. And when once it is admitted that the word of God is not sufficient in itself, the claims of the Church of Rome to be recognised and followed as its interpreter are as good as the claims of any other denomination. {PTUK January 3, 1895, p. 2.3}

By what means, then, do “Protestants” who have in practice abandoned the word of God, hope to prove superior to Rome in the contest for the recognition and following of men? Can they win by argument, or by sophistry? No; Rome has a master hand for such weapons, and she is using them to demonstrate the inconsistency and weakness of the Protestant position. Every endorsement of her doctrines and methods by Protestants strengthens her hands. It throws the weight of logic upon her side. “Protestants” must now either return to the position of the supreme authority of the word of God, and conform in practice to that, or go on to a complete union with Rome, or be held up by Rome as a glaring example of inconsistency before the world. Rome will force them to choose in the matter, and indications are not wanting as to what the choice will be. The movement Romeward is becoming more and more definite and pronounced, and full union is the only place where it can end. This is what Rome wants, and which she confidently expects. {PTUK January 3, 1895, p. 2.4}

But meanwhile the word of God has not lost its power, and those who hold to it, and it alone, have not been forced by Rome to yield their ground. The fortress of true Protestantism remains the same: the rock is not affected by the removal of those who have left it. Rome will gain the victory over those who have chosen her ground and her weapons: the devil will overcome all those who fight him with fire. But this will not affect the cause or the followers of the Lord Jesus Christ. “The sword of the Spirit, which is the word of God,” is almighty in the hand of him to whom it is the supreme rule of faith. It will cut through all its foes, and all who trust to it will get the victory. {PTUK January 3, 1895, p. 2.5}

**“Papal Infallibility” The Present Truth 11, 1.**

E. J. Waggoner

*Papal Infallibility*.-Aside from the wicked and blasphemous presumption involved in the claim that any creature is infallible, the Roman Catholic doctrine of infallibility is one of the most ridiculous things in the world. It is thought to relieve it of its baldness by saying that the Pope is not infallible except when he speaks *ex cathedra*. He is not infallible in ordinary conversation, and his opinions, and even on matters of polity or doctrine, are not to be received as infallible, unless it is stated that he speaks *ex cathedra*. But he himself is the sole judge as to when he thus speaks, and he can thus speak whenever he chooses. So he himself determines when he will be infallible and when he will not be. When he gets ready to give forth an infallible utterance, he virtually gives warning, saying, “Take care, I am infallible now.” Either this must be done, in order that “the faithful” may know what is imperative and what is not, or else they must be left in suspense until the event determines whether or not he was infallible at any given time. And since when he does not speak *ex cathedra*, he must be infallibly sure of that fact, it follows that the claim amounts to the same thing as his complete infallibility. The Pope’s claim is really this: “I am infallible all the time, but I do not choose to exercise my infallibility on all occasions.” {PTUK January 3, 1895, p. 2.6}

**“Studies in Romans. A Glorious Persuasion. Romans 8:31-39” The Present Truth 11, 1.**

E. J. Waggoner

We come now to the close of the eighth chapter of Romans. It is the Pisgah of the epistle, for from it the eye of faith sees the promised land a certainty. Perhaps at this point a very brief summary of the ground already passed over may be profitable. The following is perhaps about as briefly as it can be put. {PTUK January 3, 1895, p. 2.7}

In the first chapter we have the theme of the epistle put in a few words. It is the Gospel of Christ, the power of God unto salvation. It is to both Jew and Gentile, and has been made known to all through the works of God. The condition of men who have refused to learn of God is then described. {PTUK January 3, 1895, p. 2.8}

The second chapter shows us that at heart all are the same; that all are to be judged by one and the same standard; and that knowledge and high profession do not in themselves recommend any one to God. Obedience to God’s law is the only mark of an Israelite indeed and an heir of God. {PTUK January 3, 1895, p. 2.9}

The third chapter emphasises the preceding points, and especially that there are no obedient ones. “By the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin.” But there is nevertheless hope for all, because the righteousness of the law is put within and upon all who believe in Christ, so that a man is made a doer of the law by faith. One God justifies both Jews and Gentiles alike through faith. Faith is not a substitute for obedience to the law, but insures the doing of it. {PTUK January 3, 1895, p. 2.10}

In the chapter fourth we have Abraham set forth as an illustration of righteousness gained by faith. We learn also that faith in Christ’s death and resurrection is the only way by which to inherit the promise to the fathers, which promise embraced nothing less than the possession of the earth made new. The blessing of Abraham is the blessing that comes by the cross of Christ. And since the promise to Israel was only the repetition of the promise to Abraham, we learn that Israel consists of those in every nation who gain the victory over sin through the cross of Christ. {PTUK January 3, 1895, p. 2.11}

Abounding love and grace, and salvation through the life of Christ, may serve as the barest outline of chapter five. {PTUK January 3, 1895, p. 3.1}

New creatures in Christ may serve to bring to the mind of the faithful reader the main thought of chapter sixth. It sets forth death, burial, resurrection, and life with Christ. {PTUK January 3, 1895, p. 3.2}

In the chapter seventh we learn how close is the union between Christ and believers. They are married to him, so that they are “members of His body, of his flesh, and of His bones.” The struggles by which freedom is secured from the first husband the body of sin, are vividly portrayed. {PTUK January 3, 1895, p. 3.3}

The eighth chapter, the crown of the book, describes the blessings of the free-born son of God. The hope of future immortality is the actual possession, through the Spirit, of the present life and glory of Christ. Those who are in Christ are predestined to eternal glory. And thus we are brought to {PTUK January 3, 1895, p. 3.4}

**THE SHOUT OF TRIUMPH**

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” {PTUK January 3, 1895, p. 3.5}

**EVERYTHING FOR US**

The apostle has asked, “If God be for us, who can be against us?” The answer must be, “No one.” God is greater than all, and none can pluck anything out of his hand. If he who has power to make all things work together for good is for us, then it is certain that everything must be for us. {PTUK January 3, 1895, p. 3.6}

But the question often arises in the minds of people, “Is God really for us?” People often wickedly charge Him with being against them; and even professed Christians sometimes think that God is working against them. When troubles come, they imagine that God is fighting against them. Now that question is forever settled by one fact, and that is, that God is he who gives himself for us, and who justifies. Read the question and answer:— {PTUK January 3, 1895, p. 3.7}

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” {PTUK January 3, 1895, p. 3.8}

Who shall lay anything to the charge of God’s own chosen? Shall God, who justifies them? Impossible. Well, God is the only one in the universe who has the right to lay anything to the charge of any; and since he justifies instead of condemning, we must be free. We are free if we believe it. Whom does He justify?—“The ungodly.” That leaves no doubt but that He justifies us. {PTUK January 3, 1895, p. 3.9}

And what about Christ? Will He condemn us? How can He, when He gave Himself for us? But He gave Himself for us, according to the will of God. Galatians 1:4. “God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John 3:17. He is risen again for our justification, and He is at the right hand of God for us. He interposes Himself between us and the death that we have deserved. Then there is now no condemnation to them that are in Christ Jesus. {PTUK January 3, 1895, p. 3.10}

“But,” says one, “Satan comes to me and makes me feel that I am such a sinner that God is angry with me, and that there is no hope for me.” Well, why do you listen to him? You know his character. “He is a liar and the father of it.” What have you to do with him? Let him accuse all he will; he is not the judge. God is the judge, and he justifies. Satan’s sole object is to deceive men, and allure them into sin, making them believe that it is right. Be sure, then, that he never tells an unforgiven man that he is a sinner. God does that by His Spirit, in order that the guilty man may accept the pardon that he freely offers. {PTUK January 3, 1895, p. 3.11}

The case then stands thus: When God tells a man that he is a sinner, it is in order that the man may receive his pardon. If God says that a man is a sinner, then he is a sinner, and ought to acknowledge it, but “the blood of Jesus Christ His Son cleanseth us from all sin.” And this is true, no matter who tells us that we are sinners. Suppose that Satan tells us that we are sinners; we do not need to parley with him, or to stop a moment to discuss the question; we can let the accusation go, and comfort ourselves with the assurance that the blood of Christ cleanses us from all sin. God doesn’t condemn even when He convicts of sin; and nobody else has any business to condemn. If they do condemn, their condemnation does not amount to anything. Therefore there is no condemnation to those who trust the Lord. Even Satan’s accusations may serve as encouragements to us; for we may be sure that he will never tell a man that he is a sinner, so long as that man is in his power. Since God is for us, everything is for us. {PTUK January 3, 1895, p. 3.12}

**EVERLASTING LOVE**

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jeremiah 3:3. Since this is so, “Who shall separate us from the love of Christ?” His love is everlasting, and knows no change. And His love is for us; therefore nothing can separate us from it. Our own deliberate choice can reject it, but even then His love continues the same; only we have in that case removed ourselves from it. “If we believe not, yet He abideth faithful; He can not deny Himself.” 2 Timothy 2:13. {PTUK January 3, 1895, p. 3.13}

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, separate us from the love of Christ? Impossible, since it was in those very things that his love for us was manifested. Death itself can not separate us from His love, since He so loved us that He gave Himself to die for us. Death is the pledge of His love. Sin, that separates us from God, does not separate us from His love, for “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” “Him who knew no sin be made to be sin on our behalf; that we might become the righteousness of God in Him.” 2 Corinthians 5:21, R.V. {PTUK January 3, 1895, p. 3.14}

“Nay, in all these things we are more than conquerors through Him that loved us.” It must be so, since everything is for us. Since Christ suffered hunger, and distress, and peril, and even death itself, in order that He might deliver us, all those things are for us. It was through death that He gained the victory for us; therefore even in death we gain an overwhelming victory. Those whom Satan persecutes even to death, gain the greatest victory over him. That which seems to be a victory for Satan, is his most crushing defeat. {PTUK January 3, 1895, p. 3.15}

Behold, what a wonderful provision God has made for our salvation! It is easy enough to see that if Satan did not trouble us at all, we should be saved. If our enemy would leave us entirely alone, we should have no trouble. So on that side we are safe. But he will not leave us alone. He goes about as a roaring lion, seeking whom he may devour. Very well, God has so ordered it that even his attempts to destroy us help us along. Death is the sum of all the ills that Satan can bring upon us, and even in that we are more than conquerors through him that loved us. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” {PTUK January 3, 1895, p. 4.1}

**A GOOD PERSUASION**

“For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isaiah 30:15. “For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Hebrews 3:14. Our faith is the victory. God alone is our strength and salvation. Therefore our strength consists in confidence in Him. “Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.” Isaiah 27:5. {PTUK January 3, 1895, p. 4.2}

The apostle Paul had been “in stripes above measure, in prisons more frequent, in deaths oft.” He says: “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” 2 Corinthians 11:24-27. Surely he is one who can speak with the authority of great experience. Hear, then, what He says:— {PTUK January 3, 1895, p. 4.3}

“Neither death, nor life, nor angels, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” {PTUK January 3, 1895, p. 4.4}

**NO FEAR FOR THE FUTURE**

Only to those who wilfully reject the love of God is there “a fearful looking for of judgment.” Christ says to us, “Be not therefore anxious for the morrow.” He does not desire that we should have our minds filled with fear and anxious forebodings. Some people can never be at rest, even under the most delightful circumstances, because they are afraid that something terrible will happen by and by. Now it makes no difference what may come, since neither things present nor things to come can separate us from the love of God in Christ Jesus our Lord. We are assured that things to come, as well as things present, are ours. 1 Corinthians 3:22. Therefore in Christ we may sing:— {PTUK January 3, 1895, p. 4.5}

*“Let good or ill befall,  
It must be good for me,  
Secure of having Thee in all,  
Of having all in Thee.” {PTUK January 3, 1895, p. 4.6}*

**“‘I Would Have Told You’” The Present Truth 11, 1.**

E. J. Waggoner

“In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.” John 14:2. These words of the Saviour, spoken to His disciples just before His betrayal, manifest His unchanging interest in their welfare and that of His church. He would keep nothing from them which it is for their interest to know. He would not leave them to speculate over any point of truth which pertains to their salvation. {PTUK January 3, 1895, p. 4.7}

His assertion that He would not have left the disciples ignorant concerning the nature of His Father’s house is an assurance that He has not left them ignorant concerning the path by which that house is to be reached. As we are told elsewhere in His word, “His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” 2 Peter 1:3. {PTUK January 3, 1895, p. 4.8}

Therefore there is no room for speculation concerning the things which pertain to salvation. None of these things have been withheld from us; they are all revealed in the word of God. We find there a knowledge of God. We find there a knowledge of God’s will, which is His law. We find Jesus saying, “If thou wilt enter into life, keep the commandments,” and citing the law which says, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal,” etc. Matthew 19:17, 18. If that law had been changed, He would have told us. If that commandment which says, “The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work,” had been meant to apply in this age to the first day of the week, He would have told us. But so far from telling us this, He has expressly declared that not one jot or title should in any wise pass from the law, till all be fulfilled. Matthew 5:18. {PTUK January 3, 1895, p. 4.9}

Not speculation, nor reasoning, but the knowledge of Christ, is the source from whence we learn what things pertain to life and godliness. Speculation is not knowledge, nor is spiritual knowledge deduced by the reason of man. It is revealed in the word of the Lord. And he who feels obliged to speculate, and infer, and reason upon the word in order to find out the truth, may thereby know that what he needs is a closer acquaintance with Christ. When we know the Saviour well enough we shall know that He has Himself revealed to us every part of the way from earth to that place whither He has gone. He has told us all things which pertain to a saving knowledge of the truth. {PTUK January 3, 1895, p. 4.10}

**“Politeness” The Present Truth 11, 1.**

E. J. Waggoner

Many people pride themselves on their politeness, who never offer a word of thanks to the Giver of all that they have. True politeness does not ignore a favour because it comes from the Lord. It is a manifestation of the life within,—of the fragrance of the pure and upright principles that control the heart. Righteousness is both beautiful and fragrant. If God could be imposed upon and His favours bought, doubtless men would be much more obsequious to Him than they are. But politeness is not a form; it is not a medium of exchange. It is not a mere polish; it is indicative of the nature within. A polish can be put upon deal and similar woods, but it is a fraud; its only purpose is to deceive the eye. It is altogether different from the polish which comes from the fineness of texture of the wood itself. So the character must be of the right texture before the true polish can appear. And it must be made so by the converting power of God. {PTUK January 3, 1895, p. 4.11}

There is no truth but God’s word. {PTUK January 3, 1895, p. 4.12}

**“The Kingdom of Babylon. Babylon’s Golden Age” The Present Truth 11, 1.**

E. J. Waggoner

“Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” Daniel 2:37, 38. {PTUK January 3, 1895, p. 5.1}

How simple are the words of Divine truth! In the most direct manner, Daniel rehearsed the greatness of the empire over which Nebuchadnezzar reigned, and declared that it was represented by the golden head of the terrible image. The expression, “*Thou* art this head of gold,” does not refer to Nebuchadnezzar as an individual, but as the representative of the most magnificent empire that the world ever saw. It was to Nebuchadnezzar that Babylon owed her wonderful prosperity. Rawlinson says:— {PTUK January 3, 1895, p. 5.2}

“Nebuchadnezzar is the great monarch of the Babylonian Empire, which, lasting only eighty-eight years-from B.C. 625 to B.C. 538-was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy, which, constitutes its especial characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians *would have had no place in history*. At any rate, their actual place is owing *almost entirely to this prince*, who to the military talents of an able general added a grandeur or artistic conception and a skill in construction which places him on a par with the greatest builders of antiquity.”—*Seven Great Monarchies*. {PTUK January 3, 1895, p. 5.3}

It was fitting, therefore, that Nebuchadnezzar should stand for the empire. {PTUK January 3, 1895, p. 5.4}

The extent of the Babylonian Empire is indicated in verse 38: “And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all.” This means universal dominion. A few years later, the prophet Jeremiah bore testimony to the same effect. The kings of Tyre, Edom, Moab, etc., with Zedekiah, king of Israel, were contemplating a revolt from Babylonian rule. To show them the folly of such an attempt, the prophet, by the command of the Lord, sent messengers to them, saying: “Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.” Jeremiah 27:4-7. {PTUK January 3, 1895, p. 5.5}

This language is not figurative nor hyperbolical. It is plain history and is substantiated by the writings of profane historians. The “Encyclopedia Britannica,” art. “Babylonia,” after telling how Nabopolassar, ruler of the province of Babylonia, revolted from Assyrian rule, says:— {PTUK January 3, 1895, p. 5.6}

“The seat of empire was now transferred to the southern kingdom. Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose lone reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldea, Egypt was invaded, and the city of the Euphrates left without a rival.” {PTUK January 3, 1895, p. 5.7}

The city of Babylon was described by Herodotus as follows:— {PTUK January 3, 1895, p. 5.8}

“The city stands on a broad plain, and in an exact square, a hundred and twenty furlongs in length each way, so that the entire circuit is four hundred and eighty furlongs. While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place, by a broad and deep moat, full of water, behind which rises a wall fifty royal cubits in width, and two hundred in height. {PTUK January 3, 1895, p. 5.9}

“And here I may not omit to tell the use to which the mould dug out of the great moat was turned, nor the manner wherein the wall was wrought. As fast as they dug the moat the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat; after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks. On the top, along the edges of the wall, they constructed buildings of a single chamber facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall are a hundred gates, all of brass with brazen lintels and sideposts. {PTUK January 3, 1895, p. 5.10}

“The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia and empties itself into the Erythrean [Arabian] Sea. [The river does not flow directly into the Arabian Sea, but into the Persian Gulf.] The city wall is brought down on both sides to the edge of the stream; thence from the corners of the wall, there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four stories high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water. {PTUK January 3, 1895, p. 5.11}

“The outer wall is the main defence of the city. There is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength. The centre of each division of the town was occupied by a fortress. In the one stood the palace of the kings, surrounded by a wall of great strength and size; in the other was the sacred precinct of Jupiter Belus, a square enclosure two furlongs each way, with gates of solid brass; which was also remaining in my time.” {PTUK January 3, 1895, p. 5.12}

The royal cubit was twenty-one inches. The reader will therefore see that the outer wall of the city was eighty-seven fifty feet high. The city was divided into two parts by the Euphrates, which ran diagonally through it, the banks of which were protected by walls, and the following means of passage from one part of the city to the other was devised:— {PTUK January 3, 1895, p. 6.1}

“In each of these walls were twenty-five gates, corresponding to the number of the streets which gave upon the river; and outside each gate was a sloped landing-place, by which you could descend to the water’s edge, if you had occasion to cross the river. Boats were kept ready at these landing-places to convey passengers from side to side; while for those who disliked this method of conveyance a bridge was provided of a somewhat peculiar construction. A number of stone piers were erected in the bed of the stream, firmly clamped together with fastenings of iron and lead; wooden draw-bridges connected pier with pier during the day, and on these passengers passed over; but at night they were withdrawn, in order that the bridge might not be used during the dark. Diodorus declares that besides this bridge, to which he assigns a length of five stades (about one thousand yards) and a breadth of thirty feet, the two sides of the river were joined together by a tunnel, which was fifteen feet wide and twelve high to the spring of its arched roof.”—*Rawlinson*. {PTUK January 3, 1895, p. 6.2}

The public buildings of the city were on the same magnificent scale. Of one of them we read:— {PTUK January 3, 1895, p. 6.3}

“The most remarkable edifice in Babylon was the temple of Bel, now marked by the *Babil*, on the northeast, as Professor Rawlinson has shown. It was a pyramid of eight square stages, the basement stage being over two hundred feet high, two other statues of gold, a golden table forty feet long and fifteen feet broad, and many other colossal objects of the same precious material.”—*Encyclopedia Britannica*. {PTUK January 3, 1895, p. 6.4}

“The great palace was a building of still larger dimensions than the great temple. According to Diodorus, it was situated within a triple enclosure, the innermost wall being twenty stades, the second forty stades, and the outermost sixty stades (nearly seven miles) in circumference. The outer wall was built entirely of plain baked brick. The middle and inner walls were of the same material, fronted with enameled bricks representing hunting scenes. The figures, according to this author, were larger than the life, and consisted chiefly of a great variety of animal forms.” {PTUK January 3, 1895, p. 6.5}

“But the main glory of the palace was its pleasure-ground-the ‘Hanging Gardens,’ which the Greeks regarded as one of the seven wonders of the world. This extraordinary construction, which owed its erection to the whim of a woman, was a square, each side of which measured four hundred Greek feet. It was supported on several tiers of open arches, built one over the other, like the walls of a classic theatre, and sustaining at each stage, or story, a solid platform, from which the piers of the next tier of arches *rose*. The building towered into the air to the height of at least seventy-five feet, and was covered at the top with a great mass of earth, in which there grew not merely flowers and shrubs, but trees also of the largest size. Water was supplied from the Euphrates through pipes, and was raised (it is said) by a screw working on the principle of Archimedes.”—*Ib*. {PTUK January 3, 1895, p. 6.6}

The city thus briefly outlined, well deserved the title given to it by the prophet,—“The glory of kingdoms, the beauty of the Chaldees’ excellency.” To the mind of man it would seem that the city so substantially built must stand for ever, but God had spoken to the contrary. Without pause, the prophet said: “And after thee shall arise another kingdom inferior to thee.” Daniel 2:39. Jeremiah, when he spoke of the greatness of Nebuchadnezzar’s empire, foretold its fall, and also told under whose reign it should fall. He said:— {PTUK January 3, 1895, p. 6.7}

“And all nations shall serve him, and his son, and his son’s son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.” Jeremiah 27:7. {PTUK January 3, 1895, p. 6.8}

Thus we find that in the days of Nebuchadnezzar’s grandson the kingdom of Babylon should pass away, and other nations and other kings should establish themselves, and serve themselves of this kingdom. And in the direct record of the fall of Babylon, given in Daniel 5., Nebuchadnezzar is repeatedly spoken of as the grandfather of Belshazzar, the king who was reigning in Babylon at the time of its fall. See verses 2, 11, 13 (margin); also “Seven Great Monarchies,” Fourth Monarchy, chap. 8, notes 179, 185, and paragraph 51. The exact fulfilment of prophecy in the fall of Babylon will be noted in the next number. {PTUK January 3, 1895, p. 6.9}

**“A Meek Soul” The Present Truth 11, 1.**

E. J. Waggoner

A zealous soul without meekness is like a ship in a storm,—in danger of wreck. A meek soul without zeal is like a ship in a calm that moves not as fast as it ought. {PTUK January 3, 1895, p. 6.10}

**“Spurgeon on Sunday Laws” The Present Truth 11, 1.**

E. J. Waggoner

“I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, ‘Hands off! Leave us alone.’ Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favour, and our faith has no cause to fear. Christ wants no help from C?sar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from Government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord’s day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman: let true religion triumph by the power of God in men’s hearts, and not by the power of fines and punishments.”—*Extract from one of Spurgeon’s Sermons*. {PTUK January 3, 1895, p. 6.11}

We are glad to be able to agree with every word of the above. Of course Mr. Spurgeon meant Sunday when he said, “Let the Lord’s day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman;” but with his *words* we can heartily agree, since “Lord’s day” and “Sabbath” are terms that designate the seventh day of the week, and no other. Nevertheless the principle is correct in any case: Let every man act according to his convictions, and not according to force or policy. A religion that cannot stand without aid or “protection” from civil government, is not worth the paper that is wasted in framing the laws for its support. {PTUK January 3, 1895, p. 6.12}

**“Justifying the Catholic Church” The Present Truth 11, 1.**

E. J. Waggoner

*Justifying the Catholic Church*.-The Catholic Church well understands that in the recognition of Christmas, which is so general, she has a strong hold upon professed Protestants. So the paper that represents that branch of the English Church which would feel insulted if it were not called Catholic says:— {PTUK January 3, 1895, p. 6.13}

We are thankful to see the Separatists so busily condemning, one by one, all the grounds of their separation, and justifying their mother the Church. Every Dissenting newspaper publishes a Christmas number, and prints a Christmas day sermon: and almost every meeting-house will be opened on Christmas day. This is a more hopeful sign for the recovery of union than all the compliments of Grindelwald. {PTUK January 3, 1895, p. 6.14}

And, again:— {PTUK January 3, 1895, p. 7.1}

We do not ask Dissenters to justify the Church by their words. They are themselves justifying her by their deeds. {PTUK January 3, 1895, p. 7.2}

We are glad to see these things. We hope that “the Church” papers and speakers will press them more and more, until those who do not wish to be Catholic will see that the only way they can keep from it is to obey the word of God alone, and to forsake everything not commanded by it. {PTUK January 3, 1895, p. 7.3}

**“Rome and the Orthodox” The Present Truth 11, 1.**

E. J. Waggoner

The *Daily Chronicle’s* Rome correspondent telegraphs that when the Cardinals reassemble in conference they will discuss the question of union between Catholicism and the “Orthodox” Church in Russia. At the Pope’s request they will elaborate a scheme for the union of the churches, which will be submitted to the St. Petersburg Synod. The Pope does not expect immediate results, but he wishes to pave the way for ultimate action. The Czar’s action at the time of his marriage indicates that the Pope’s overtures will receive a “respectful hearing” in Russia as well as in England; and thus the time is drawing near, which was foretold by the prophet, when “all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” Revelation 13:3, 4. {PTUK January 3, 1895, p. 7.4}

**“Giving Praise” The Present Truth 11, 1.**

E. J. Waggoner

The Psalmist exclaims, “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” Psalm 107:8, 15, 21, 31. Why, indeed, should not man praise the Lord for these things? Are not His goodness and wonderful works manifest? Yes, they are seen and felt on every side. Is praise a difficult thing to produce? No; it is no more difficult than to speak. And yet few and faint are the words of praise that ascend to Him from a world overflowing with His gifts. The fact only shows the paralysing power of sin. It is sin that stops the voice of praise and blinds the sight to the tokens of the goodness of God. He says, “Whoso offereth praise glorifieth Me;” and it is when men glorify Him that He can let His glory be seen upon them. This is what would follow if men would but praise Him as the Psalmist desired. The glory of the Lord would be seen in the earth to the wonder of all and the salvation of many sinners. {PTUK January 3, 1895, p. 7.5}

Every sin is a testimony against God and in favour of him with whom sin originated. Sin began with a failure to give praise to God. Lucifer wanted some of that praise for himself; and ever since that time he has been endeavouring to secure the praise of men. There is praise enough in the world, but it is not bestowed where it is due. Praise belongs unto God; it is due to Him alone; but men are willing to praise even things inanimate, rather than Him. If men would not manifest such base ingratitude and blind folly, God would do wonderful things for them beyond all that they have seen or imagined. The loss is theirs, not His. What good would it be to do more while His wonderful works that are now done are passed by almost without a word of recognition or praise? {PTUK January 3, 1895, p. 7.6}

**“The Surviving Paganism” The Present Truth 11, 1.**

E. J. Waggoner

The *Daily Chronicle*, in a leader on ecclesiastical festivals and the religious idea bears witness to the paganising of the church after apostolic days. The absurd suggestion that the Christian religion was preserved by alliance with paganism and political power is of course wholly untrue. It was not Christianity that thus allied itself with earthly powers. Real Christianity in those days was kept alive by the preservation of the living word, and by the little bands of believers who were persecuted by the apostate Church which had forsaken God and joined itself to another master. Speaking of the medi?val darkness surrounding this confederacy in evil the *Chronicle* says:— {PTUK January 3, 1895, p. 7.7}

“It must never be forgotten how much of the elements of Paganism had been incorporated into medi?val Christianity. The union of the Church with the Roman Empire was, doubtless, inevitable and necessary. The tares had to grow with the wheat, as the symbolism of the parable has it. When the early fervour of the Church had died away, it is very doubtful whether Christianity would have been preserved as a commanding fact and universal formative influence in Europe had it not been for the political power with which it was so closely united. And yet what a price this was to pay for the spread of a nominal Christianity! Even to-day, more than fifteen centuries after the time of Constantine, Christianity is credited with ideas and customs that are, as all scholars know, absolutely Pagan, and which, under other names, were familiar to the minds of Greeks and Romans for centuries before the Christian religion was born among the hills and by the Lake Galilee.” {PTUK January 3, 1895, p. 7.8}

**“The Way of Escape” The Present Truth 11, 1.**

E. J. Waggoner

*The Way of Escape*.-It is the will of God that men should live without sin, and He has made provision that they may do so. We are inclined to think that at times we cannot help being overcome, but this is a mistake. Paul writes, “There hath no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13. The way is there; the only trouble is that we fail to see it. We look at the temptation, we look at ourselves, and we seem to be hopelessly trapped. Ah, we do not see Christ! He is the way of escape. There is no sin in that Way. We have but to see and fly to it, and we are safe. It is only when we look away from Him that danger comes. {PTUK January 3, 1895, p. 7.9}

**“In the Piedmont Valleys” The Present Truth 11, 1.**

E. J. Waggoner

The life of the Italian peasant in the upper valleys of the Piedmont far from the beaten paths of tourists’ travel, is a very simple one, and arduous. The sustenance must be gathered from the soil in some way, and here, where nature has piled the mountains one upon another, it requires a struggle to gather the necessaries of life. {PTUK January 3, 1895, p. 12.1}

Our farmers who cut their supply of hay for the winter from smooth meadows, or even perhaps sometimes from steep hillsides, which slope at an angle that makes the swinging of the scythe an inconvenient exercise, will be prepared to sympathise with the hay-gatherers who climb from crag to crag to gather a bundle of grass, and then pick their way again down the mountain sides to their homes, bearing the burden upon their backs. {PTUK January 3, 1895, p. 12.2}

But the simple fare, the bracing atmosphere, and the out-of-door labour make hard muscles and sturdy limbs. And the mountains which shut in these valleys and seem at first sight to be rather against the people who find homes amongst them, have often in centuries past been heaven-provided places of refuge for the persecuted, and may be again when Rome again secures the power for which she is seeking. The following paragraphs from “The Great Controversy,” by Mrs. E. G. White, show how the early Piedmontese were saved from destruction when Rome set herself utterly to “wear our the saints of the Most High:”— {PTUK January 3, 1895, p. 12.3}

“For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God... {PTUK January 3, 1895, p. 12.4}

“Behind the lofty bulwarks of the mountains,—in all ages the refuge of the persecuted and oppressed,—the Waldenses found a hiding-place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth maintained the ancient faith. God had provided for his people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains, and girded them with strength; no arm but that of infinite power could move them out of their place. In like manner he had established his law, the foundation of his government in Heaven and upon earth. The arm of man might reach his fellow-men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of his promises to those who do his will. In their fidelity to his law, God’s servants should be as firm as the unchanging hills.... {PTUK January 3, 1895, p. 12.5}

“The mountains that girded their lowly valleys were a constant witness to God’s creative power, and a never-failing assurance of his protecting care. Those pilgrims learned to love the silent symbols of Jehovah’s presence. They indulged no repining because of the hardships of their lot; they were never lonely amid the mountain solitudes. They thanked God that he had provided for them an asylum from the wrath and cruelty of men. They rejoiced in their freedom to worship before him. Often when pursued by their enemies, the strength of the hills proved a sure defense. From many a lofty cliff they chanted the praise of God, and the armies of Rome could not silence their songs of thanksgiving.” {PTUK January 3, 1895, p. 12.6}

**“News of the Week” The Present Truth 11, 1.**

E. J. Waggoner

-The Pope has created three new “apostolic vicariates” in the lake district of Central Africa. {PTUK January 3, 1895, p. 14.1}

-It is estimated that a ton of gold, used in stopping teeth, is annually buried in American cemeteries. {PTUK January 3, 1895, p. 14.2}

-No less than 105 persons lost their lives during the great of Friday and Saturday, December 21, 22. {PTUK January 3, 1895, p. 14.3}

-The Indian National Congress is in session at Madras, 1,150 delegates and 3,000 visitors being present at the opening meeting. {PTUK January 3, 1895, p. 14.4}

-The steamer *Abydos* was lost in the storm of December 22, near the Isle of Man, and her crew of twenty-two men were drowned. {PTUK January 3, 1895, p. 14.5}

-A new yacht has boon built for the Czar, 425 feet in length, with 10,000 horse power, and manned by a crew of over 300 men. {PTUK January 3, 1895, p. 14.6}

-The transatlantic steamship record Eastward has been reduced by a recent voyage of the *Campania* to five days nine and a-half hours. {PTUK January 3, 1895, p. 14.7}

-No fewer than 6,336 persons were injured and 172 killed in the streets of London in the last year. Cycles caused injury to over 600 persons. {PTUK January 3, 1895, p. 14.8}

-The British flag was hoisted in November at Jebu Remo, West Africa, and the country declared to be formally annexed to the British possessions. {PTUK January 3, 1895, p. 14.9}

-The position of the Jews in the southwest of Russia, where they have been treated with great severity by Count Ignatieff, is now, by the removal of that official, said to be greatly improved. {PTUK January 3, 1895, p. 14.10}

-At a recent meeting of Holland Socialists held at the Hague, it was decided to replace the old Dutch Socialist League by a now organisation, the Congress of which should hereafter be held in public. {PTUK January 3, 1895, p. 14.11}

-A Russian physician has been testing how far animals can count. He declares that the crow can count up to ten, and is thereby superior to certain Polynesian tribes of men, who cannot got beyond five or six. {PTUK January 3, 1895, p. 14.12}

-Recently in Madrid thousands of people paid fabulous prices and fought their way into the arena to witness a deadly combat between an African lion and a five-year-old Spanish bull. To the surprise of the spectators, the bull quickly defeated the lion. {PTUK January 3, 1895, p. 14.13}

-The total loss caused by the Chicago railway strike last summer in loss of wages, destruction of property, and cutting off of traffic, has been computed by the federal commissioners at about seven million donate. Besides this, twelve persons lost their lives. {PTUK January 3, 1895, p. 14.14}

-A railway accident, attended with fatal consequences, occurred on Christmas day at Dallas, Texas, by the collision of two passenger trains on the Texas Central Reeds. Sixteen people were killed. The accident was due to the defective working of the air brakes. {PTUK January 3, 1895, p. 14.15}

-In Georgia, U.S.A., a negro suspected of a crime was pursued by whites to a town inhabited by coloured people. Because they refused to give him up, fighting ensued, nearly twenty blacks being killed, and many others injured. Women, it is alleged, were subjected to violence and outrage. {PTUK January 3, 1895, p. 14.16}

-The “purification” of New York City officialdom still goes on, end has now taken hold of the police. As a first result of the trials for bribery and blackmailing, Captain Stephenson, a member of the force, has been sentenced to three years and nine months’ imprisonment, and to pay a fine of 1,000 dollars. {PTUK January 3, 1895, p. 14.17}

-During the progress of a negro fair in Alabama, U.S., December 23, some drunken negroes became noisy, and an attempt was made to eject them, when one of the men fired a shot, and a regular riot ensued, during which knives and pistols were freely used. Four persons were killed and thirteen others mortally wounded, among the latter being several women. {PTUK January 3, 1895, p. 14.18}

-Never before has the Parcel Post carried so many Christmas presents. Even in London alone they numbered hundreds of thousands, and the various carriers were equally deluged, the vans being engaged all day on Sunday delivering pack-ages. A writer estimates that the extra expense incurred by the community at the Christmas season amounts to thirteen millions sterling. {PTUK January 3, 1895, p. 14.19}

-During the storm on Saturday evening, Dec. 22, a railway goods wagon was blown from a siding on to the main line at Chelford, on the London and Northwestern Railway, with the result that a collision took place a moment later with a heavy express train, which was running at a high speed. Several cars were demolished and thirteen of the passengers were killed, while many others were injured. {PTUK January 3, 1895, p. 14.20}

-The treachery of the French artillery Captain Dreyfus has brought on him a terrible punishment. He was found guilty by a court martial of selling to a foreign Power certain documents connected with the national defence, and was sentenced on Saturday to transportation and perpetual imprisonment in a fortress, and to military degradation. It is now proposed in France that treason on the part of any officer or ones in the army shall he punishable by death time of peace as well as in time of war. {PTUK January 3, 1895, p. 14.21}

**“Back Page” The Present Truth 11, 1.**

E. J. Waggoner

The “apostolic delegate” in the United States, Mgr. Satolli, has promulgated an edict of the Pope, placing under the ban of the Church as secret societies the Oddfellows, the Knights of Pythias, and the Sons of Temperance.-*Reuter*. {PTUK January 3, 1895, p. 16.1}

At Warwick, where a clerical majority of the School Board, decided to introduce the “Apostle’s Creed” “with proper explanations,” the parents of 250 children have sent in notices to withdraw their children from religious instruction. An attempt has been made to conciliate them by saying that it is only desired to teach the creed without explanations; but if the parents are true Protestants they will refuse to be caught. {PTUK January 3, 1895, p. 16.2}

Ever since the creation it has been true that the whole earth is full of the glory of the Lord (see Isaiah 6:3), and that the heavens declare it. Psalm 19:1. The trouble is that men are so self-centred that they do not recognise it. The work of the Gospel is to lead men to recognise the glory of God in His works, and to do all things to His glory. When the Gospel shall have been finished, then “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Habakkuk 2:14), and then God will be all in all. {PTUK January 3, 1895, p. 16.3}

The Catholic Church has nearly recovered the place in Germany, which it lost to the Reformation. Count Bernstorff, of Berlin, has written an article for a syndicate of religious weeklies, in which he says that “Protestantism has done much to tone down Catholicism in Germany, and make it something vastly different from the Catholicism of Spain, Italy, and other countries.” It is stated that “in many important questions Catholics and Protestants are at one,” which is true, because in some of them Protestants have gone back to Romanism, and in others they never separated. Whenever Protestants, so-called, and Catholics are alike, it may be set down as a fact that Catholics are the dominating force. It is significant that the principal point of likeness that is noted to the credit of Catholics is in their support of efforts to secure Sunday as a rest day. Protestants in their blindness think that Rome is coming over to them, when she is simply caring for her own. {PTUK January 3, 1895, p. 16.4}

The *Church Times* says: “Christmas day is the only day in every year upon which all sorts of conditions of men, willingly or unwillingly, pay some degree of graceful homage to the Catholic Church.” Fortunately there are some yet who do not bow the knee to Rome, and doubtless there are many others who will refuse even this tribute when they learn that in recognising Christmas Day they are exalting, not Christ, but the Catholic Church. {PTUK January 3, 1895, p. 16.5}

The same paper says further concerning the Pope’s efforts for unity:— {PTUK January 3, 1895, p. 16.6}

All Christians cannot but sympathise with the Pope’s sincere and holy desire for the healing of the wounds of Christendom, and they will receive with all due respect any appeal he may judge fit to put forth. {PTUK January 3, 1895, p. 16.7}

We are Christians, but we beg to be left out of that statement. As followers of Christ we cannot give any hearing whatever to anything any pope may say. The most that the Pope can do to heal the wounds of Christendom is to become a Christian himself, and in order to be a Christian he would need to cease to be Pope. {PTUK January 3, 1895, p. 16.8}

In the memorial which is being circulated as a protest against the consecration, by the Archbishop of Dublin, of a bishop of the Reformed Church in Spain, one of the strong reasons against the recognition of that Church by the Anglican Church is that in its Prayer Book “The Office for the Baptism of Infants” contains no reference to any “mystical washing away of sin,” and it omits the idea expressed by the words, “seeing now that this child is regenerate,” or, “that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.” {PTUK January 3, 1895, p. 16.9}

Old and young come to him with their problems of life. He enters into their feelings, he knows their temptations, and appreciates their weaknesses. While stern in his judgment of sin, he loves the sinner. Many are the hours of vicarious suffering he has spent, with the sins of others weighing him down. {PTUK January 3, 1895, p. 16.10}

Of whom is this spoken? of the Lord Jesus Christ? He is the only one to whom it can rightly apply, but it actually appeared in an American religious paper with reference to a minister who has recently achieved distinction as a director of politics. What a blessing it would be if people would trust the Lord as readily as they will a man. Hero-worship is largely superseding the worship of the Lord in the church that bears His name. {PTUK January 3, 1895, p. 16.11}

“Thou shalt call His name Jesus; for He shall save His people from their sins.” Matthew 1:21. But there would be no chance for Him to save His people from their sins if they got rid of their sins before becoming His. Sinners, therefore, are the Lord’s people. “This Man receiveth sinners.” They belong to Him, because He has bought them. “Christ died for the ungodly.” He receives sinners, and claims them as His own people, in order that He may save them from their sins. The person, therefore, who thinks that he is too sinful for the Lord to accept, is doing His best to deprive Jesus of His rightful office, that of Saviour. {PTUK January 3, 1895, p. 16.12}

A Christian is one who not only professes belief in Christ, but who is an actual follower of Him. Christ says of Himself, “I am meek and lowly in heart.” He is one who does not exercise lordship, but who serves. Least of all is he who sets himself up in Christ’s stead. The Pope of Rome claims to be Christ’s vicar on earth. He claims to have the authority of Christ on earth. That is to put himself in the place of Christ, and thus to be antichrist. But Christ and antichrist have nothing in common. Therefore wherever the Pope is honoured and exalted, there Christ is dishonoured and denied. {PTUK January 3, 1895, p. 16.13}

Christ said, “Lo, I am with you always, even unto the end of the world.” Matthew 28:20. Now since a vicar or vicegerent is one who takes the place of another, and acts in his stead, it is evident that the claim that Christ has a vicar on this earth is a denial that Christ Himself is with His people. The Papacy, therefore, is as opposed to Christ as darkness is to light. There are very many honest, sincere Catholics, who serve God to the best of their knowledge; but Catholicism itself is antichristian. For Catholics we have only love; for Catholicism we are not allowed to have any sympathy. {PTUK January 3, 1895, p. 16.14}

**“Front Page” The Present Truth 11, 2.**

E. J. Waggoner

“And Peter answered Him and said, Lord, if it be Thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.” Matthew 14:28, 29. {PTUK January 10, 1895, p. 17.1}

The greatest use that is made of the incident of which this is a partial record, is to moralise over Peter’s subsequent failure. It is well to learn from it to look steadfastly to Jesus instead of to self and the dangers around us; but there is more than this that may be learned from the narrative. {PTUK January 10, 1895, p. 17.2}

In the first place, however, let us guard against the idea that it was pride or vainglory that prompted Peter’s request that he might come to Jesus on the water. The request was evidently the impulse of Peter’s warm heart. It was quite natural that a feeling of vainglory might come over him when he found himself walking on the waves as on the solid earth; but there was no time for selfish calculation in the instant that Jesus was revealed to His disciples; and selfish calculation was not a part of Peter’s disposition. {PTUK January 10, 1895, p. 17.3}

There was no real need for Peter to go to Jesus on the water. There was no material object to be gained by it. He wanted to be with the Lord, it is true; but the Lord was coming direct to the boat, and Peter could have been with Him in a minute or two at the most, by sitting still in the boat. Yet it was not foolhardiness on the part of Peter, and the Lord did not reprove him for desiring to come. Why not? {PTUK January 10, 1895, p. 17.4}

Did you ever see a man coming home from his work in the evening, and then see a little way down the road a little form rush out of the gate and run to meet him? The child saw its father coming, and could not wait for him, but must run to meet him on the way. Would you try to reason with that child, and tell him that his action was wholly unnecessary? That the father could be with him in a moment if he could only wait? And would you expect the father to reprove the child for his impatience to get with him? The child’s eagerness is most refreshing to the weary father. {PTUK January 10, 1895, p. 17.5}

If you know anything about such a scene as this, and can appreciate it, then you can understand Peter’s request to be allowed to meet Jesus, and why the Lord said, “Come.” Peter’s ardent love, that was impatient of delay, was most grateful to the Master. What if there was no real need of Peter’s coming? Love does not take account of such things. Such love as Peter’s must not be discouraged by the slightest rebuff and the Lord on His part was too desirous of winning the confiding love of His children to say, Nay, when one of them said, “Let me come.” {PTUK January 10, 1895, p. 17.6}

With what fresh delight we can now read the gracious invitation. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” And how forcible are those other words, “Him that cometh to Me, I will in no wise cast out.” So I am glad that the loving Lord said to Peter, Come, and that there was power in that word to bring him, at a time when it was not specially necessary that he should come: for now I know that much more will He gladly receive me when I fly to Him for refuge from the sins that beset me. The invitation has been given. His arms are stretched out for us; as soon as His love awakens a response in our own hearts, and we wish to be with Him, we are there, for His love draws us. Nothing can separate us from the love of God which is in Christ Jesus our Lord. {PTUK January 10, 1895, p. 17.7}

**“The Waves and the Rock” The Present Truth 11, 2.**

E. J. Waggoner

It is impossible to imagine what some of the song-writers would do if they were shut off from likening the Christian life to a voyage upon the ocean, and the Christian to a man in a boat, tossed by the waves, and buffeted by the winds. But if they had a strick regard for Scripture imagery, they would be forced to forgo such illustrations. {PTUK January 10, 1895, p. 17.8}

The Bible does refer to the sea, but not as affecting the Christian. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. It speaks also of the man who does not have faith in God, but who wavers. “He that wavereth is like a wave of the sea driven with the wind and tossed.” James 1:6. But such a man receives nothing from the Lord. {PTUK January 10, 1895, p. 17.9}

When a ship is in the sea it must of necessity be more or less at the mercy of the wind and tide. Perhaps this is the reason why so many who have accepted the idea of the “Gospel-ship” as scriptural, have supposed that instability is a necessary part of Christian experience. They expect to be up and down, according to the state of the tide. {PTUK January 10, 1895, p. 17.10}

But what saith the Scripture? The Christian is not on the restless waves but on the solid rock. The Lord “brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” Psalm 40:2. Walking upon a rock is vastly different from being rocked in the boat. {PTUK January 10, 1895, p. 17.11}

The wind and the waves have no effect upon the rocks. The tide rises and falls, but the rock remains unchanged. The fierce waves beat against it with a thundering sound, but it moves not. It does not even tremble. Therefore he who is upon the solid rock cannot be affected by the ebb and flow of the tide, nor by wind or weather. Jesus said, “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” Matthew 7:24, 25. {PTUK January 10, 1895, p. 18.1}

Jesus Christ is the everlasting Rock. “He is my Rock, and there is no unrighteousness in Him.” Psalm 92:15. His word is the same as Himself. “For ever, O Lord, Thy word is settled in heaven.” Psalm 119:89. “The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever.” Psalm 111:7, 8. “They are spirit and they are life,” even His own eternal life. Reader, where are you? Are you floating upon the sea? or are you established upon the Rock? {PTUK January 10, 1895, p. 18.2}

**“Hard to Bear” The Present Truth 11, 2.**

E. J. Waggoner

There would be less complaining over adversity if we would remember that one of the hardest things for a human being to bear is prosperity. There is, indeed, only one condition under which this is possible, and that is when self is dead; for wherever self is, prosperity and pride are sure to go hand in hand. {PTUK January 10, 1895, p. 18.3}

Even the Apostle Paul could not bear the special marks of God’s favour bestowed upon him in visions and revelations, and was given a thorn in the flesh, the “messenger of Satan” to buffet him, lest he should be exalted thereby. It is natural to seek favours from God without thinking of the thorn in the flesh. {PTUK January 10, 1895, p. 18.4}

John and James desired of Christ that they might sit one on His right hand and the other on His left, in His glory. The Saviour asked them, “Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?” “They said unto Him, We can.” Mark 10:37-39. But there came a time soon afterwards when they would not have answered the question in this confident manner. In the garden of Gethsemane, when He drank of the cup, they with the other disciples, filled with sorrow and amazement, “forsook Him and fled.” {PTUK January 10, 1895, p. 18.5}

**“How to Find Strength” The Present Truth 11, 2.**

E. J. Waggoner

“And when he had spoken unto me, I was strengthened.” So wrote the prophet Daniel in describing a vision given him by the side of one of the rivers of Babylonia. For three weeks Daniel had been mourning, having eaten no “pleasant bread” nor tasted meat or wine. Daniel 10:3. He was mourning and praying on account of the sins of his people and the captivity into which they had been brought. He felt not only for himself but for the multitude of his nation in the land of their captivity, and for the temple of his God, which was lying in ruins in a far-off land. The weight of so much trouble pressed heavily upon him, and in his sorrow he turned for help to the Lord. He talked with the Lord, and the Lord, by His angel, talked with him; and the prophet received strength and light. {PTUK January 10, 1895, p. 18.6}

The course of Daniel and his trouble is the course for us. Human sympathy is comforting and helpful, but the tale of sorrow is rarely lightened by being poured into human ears, and the burden of each is a heavy one of itself; but only tell the trouble to the Lord, tell it in faith, and the burden lightens at once. Talk to God as to a Father, and He will talk to you. The Lord is no respecter of persons. He is as willing to talk with any one of us as He was to talk with Daniel. {PTUK January 10, 1895, p. 18.7}

Although Daniel was “greatly beloved” by the Lord, the words which were spoken to him did not relate only to him, but were spoken in reality to us who live long after his day, when the prophecies he wrote were to be fulfilled. The favours which were seemingly bestowed upon Daniel and upon all the prophets, in the communications given them from God, were in reality bestowed upon us. {PTUK January 10, 1895, p. 18.8}

This is what Peter tells us in his first epistle, when speaking of the prophets and holy men of old, he says, “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” 1 Peter 1:12. The Lord had us in mind when He sent mighty angels from heaven with communications to His chosen prophets and apostles. Can we say, then, that we are not “greatly beloved” as well as they? Has God not given to us as much as He gave to them, and will He not do for us what He did for them? We are assured that having given us His Son He will with Him “freely give us all things,” and that He “giveth to all life and breath and all things.” Acts 17:25; Romans 8:32. {PTUK January 10, 1895, p. 18.9}

In talking to the holy men of old, God was also talking to us; for “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Romans 15:4. God was so anxious to talk with us, for our learning and comfort, He spoke to us long before we were born. And upon our entrance into the world, we find His words waiting for us, to give us the hope and strength and comfort with which they are filled. {PTUK January 10, 1895, p. 18.10}

When we come to the Scriptures, we come to God, and in them He talks with us, as truly as He ever talked with human flesh; and, unlike the words of man, His words are ever fresh, applying always to the present hour and our present circumstances. God courts an audience with us, and His time and place are always ready. He knows all our weakness and our sorrow, and so has invited us to come to Him, that we may find hope and comfort, and say as did Daniel, “When He had spoken unto me, I was strengthened.” {PTUK January 10, 1895, p. 18.11}

**“Catholic Union with the Eastern Church” The Present Truth 11, 2.**

E. J. Waggoner

Every reader of the PRESENT TRUTH, as well as many who have not read it before this number, will remember something of the Pope’s efforts to secure the union of the Eastern Church with the Roman Catholic Church. In an extended comment on this, the *Church Times* says:— {PTUK January 10, 1895, p. 18.12}

If, as is hinted, he intends to follow up his action by a similar appeal to the Anglican Communion, and if his appeal is based on a similarly general recognition of our unquestionable Catholicity in doctrine and discipline, he may rely on a respectful hearing. {PTUK January 10, 1895, p. 18.13}

The present Pope is an astute politician, and it may be depended on that he knows how to put his case so as to secure that “respectful hearing” from those who are so ready to listen. {PTUK January 10, 1895, p. 18.14}

**“The Fall of Babylon. The Word of God Fulfilled” The Present Truth 11, 2.**

E. J. Waggoner

One hundred and thirteen years before Cyrus was born, Isaiah called him by name, and said, one hundred and seventy-six years before it came to pass, that he should let the people of Israel go from captivity. But Babylon was to fall before Israel could go free; and the prophet also said that Cyrus should take that mighty city. Isaiah 45:1-5. In the fourth year of Zedekiah, B.C. 597, Seraiah was sent as an embassador to Babylon on business to the king; and by him Jeremiah sent a copy of the prophecies contained in the fiftieth and fifty-first chapters of Jeremiah. Seraiah was to take the prophecy with him, and when he reached Babylon, he was to read it all, and when he had finished the reading of it he was to bind a stone to it, and cast it into the midst of Euphrates, and say, “Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.” Jeremiah 51:59-64. {PTUK January 10, 1895, p. 19.1}

In that prophecy Jeremiah said that the power of the Medes should destroy Babylon. Verses 11, 28. Isaiah said that Elam should be joined with Media: “Go up, O Elam; besiege, O Media.” Isaiah 21:2, 9. Yet only a short time before Babylon fell, Elam was one of the provinces of the Babylonian Kingdom. Daniel 8:2, 2. Elam was the Susiania of ancient geography, and Cyrus was of Elamite origin, and the recognised chief of the Susianians, and when he began to spread his conquests, the Susianians (Elamites) only waited for the opportune moment to revolt from Babylon and join the standard of Cyrus. The armies of Media and Persia were united under the command of Cyrus, and left Ecbatana, the capital of Media, in the spring of 539 B.C., on the expedition against Babylon. {PTUK January 10, 1895, p. 19.2}

In that prophecy which Jeremiah had sent to be read in Babylon, it was said to the people of Israel: “My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.” Jeremiah 51:45, 46. Here was given a definite sign by which the people of Israel might know when to escape from Babylon, and from the ruin that was to fall upon her. There were to be two rumours of danger to Babylon, and the rumours were to be a year apart. As stated above, Cyrus started for Babylon in early spring, B.C. 539, but he went only about half way that year. The cause of this delay is stated by Herodotus:— {PTUK January 10, 1895, p. 19.3}

“Cyrus on his way to Babylon came to the banks of the Gyndes, a stream which, rising in the Matienian Mountains, runs through the country of the Dardanians, and empties itself into the river Tigris.... When Cyrus reached the stream, which could only be passed in boats, one of the sacred white horses accompanying his march, full of spirit and high mettle, walked into the water, and tried to cross by himself; but the current seized him, swept him along with it, and drowned him in its depths. Cyrus, enraged at the insolence of the river, threatened so to break its strength that in future even women should cross it easily without wetting their knees. Accordingly he put off for a time his attack on Babylon, and, dividing his army into two parts, he marked out by ropes one hundred and eighty trenches on each side of the Gyndes, leading off from it in all directions, and setting his army to dig, some on one side of the river, some on the other, he accomplished his threat by the aid of so great a number of hands, but not without losing thereby the whole summer season. Having, however, thus wreaked his vengeance on the Gyndes by dispersing it through three hundred and sixty channels, Cyrus, with first approach of the ensuing spring, marched forward against Babylon.”—*Book 1, chap. 189, 190*. {PTUK January 10, 1895, p. 19.4}

Here then were the two rumours which Jeremiah said there should be: First, when Cyrus started from Ecbatana, the rumour reached Babylon, and the Babylonians made ready to meet him in defence of the city. But he stopped and stayed a year, and then started again for Babylon, which would be the cause of the second rumour. This was what the people of Israel were waiting for; then they knew it was the time to get out of Babylon, for then would surely be violence in the land, ruler against ruler. And thus that prophecy was certainly fulfilled beyond all reasonable dispute. {PTUK January 10, 1895, p. 19.5}

In the spring of B.C. 538 Cyrus proceeded to Babylon without hindrance. Nabonidus, the king of Babylon, drew up his forces in the plain outside of the city, prepared to give battle. Cyrus attacked him at once and easily defeated him. Nabonidus himself took refuge in Borsippa, while the greater part of his army escaped within the walls of the city, where Belshazzar was in command. When they all got within the mighty walls of Babylon, with all the brazen gates securely fastened with heavy iron bars, they felt perfectly secure, and laughed defiance at Cyrus and all his forces, and at all his efforts to force his way in. But Cyrus had already made a success of turning the river Gyndes out of its banks, and he determined to do the same thing for the Euphrates. Euphrates ran directly through the city, under the walls, and Cyrus determined to turn the waters out of the channel, and then, under cover of darkness, follow the bed of the river into the city. This also was in fulfilment of prophecy: “A drought is upon her water; and they shall be dried up.” “And I will dry up her sea, and make her springs dry.” Jeremiah 50:38; 51:36. Thus spake the prophet sixty years before, telling what should be, and the following are the words of the historian telling what was:— {PTUK January 10, 1895, p. 19.6}

“Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of reservation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off, and hoped in this way to render the natural course of the river fordable.”—*Seven Great Monarchies (Rawlinson)*. {PTUK January 10, 1895, p. 19.7}

Isaiah was shown in vision that Babylon would fall in a time of feasting. “Prepare the table, watch in the watch-tower, eat, drink,” and that in the midst of it she would be attacked. “Arise, ye princes, and anoint the shield.” Chap. 21:5, 9. And thus says the history:— {PTUK January 10, 1895, p. 20.1}

“When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace.”—*Ib*. {PTUK January 10, 1895, p. 20.2}

Daniel was in Babylon that night, and tells what happened there: “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar whiles he tasted the wine, commanded to bring the golden and silver vessels which his father [grandfather, margin] Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.” {PTUK January 10, 1895, p. 20.3}

Jeremiah said it was “a land of graven images,” and prophesied that they would be “mad upon their idols.” Chap. 50:38. And Daniel says that in that night’s feast which he saw “they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.” Daniel 5:1-4. {PTUK January 10, 1895, p. 20.4}

Isaiah, one hundred and seventy-six years before, said that their night of pleasure should be turned into fear. Chap. 21:3, 4. Daniel tells what did it: “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.” Chap. 5:5. {PTUK January 10, 1895, p. 20.5}

Isaiah in vision pictured him thus in his fear: “My heart panted, fearfulness affrighted me;” “therefore are my loins filled with pain, pangs have taken hold upon me; ... I was bowed down at the hearing of it; I was dismayed at the seeing of it.” Daniel tells what was the reality. “Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” Chap. 5:6. {PTUK January 10, 1895, p. 20.6}

Isaiah showed he would call in the astrologers: “Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee;” “none shall save thee.” Chap. 47:13, 15. {PTUK January 10, 1895, p. 20.7}

Daniel says the king did so: “The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers; ... but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.” Chap. 5:7-9. {PTUK January 10, 1895, p. 20.8}

This was the scene in the king’s banqueting-house, but it was only a sample of what was going on all over the city, for it was a national feast. Says William Hayes Ward, in the *Sunday School Times:*— {PTUK January 10, 1895, p. 20.9}

“We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in a wild revelry. But the women were not in the habit of feasting with men-how is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured, ‘without fighting,’ on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honour of the god Tammuz, the Babylonian Adonis, who married their Venus or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union, with lascivious orgies. On this day of all others, the women took part in the horrible rite; and it was in this feast of king, princes, wives, and concubines, that Babylon was taken and Belshazzar slain. The Bible is fearfully and wonderfully corroborated.”—*Vol. 25, 42*. {PTUK January 10, 1895, p. 20.10}

Jeremiah had said sixty years before: “And I will make drunk her princes, and her wise men, her captains, and rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts.” “In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wait, saith the Lord.” Jeremiah 51:57, 39. {PTUK January 10, 1895, p. 20.11}

The following is the statement of Rawlinson as to what was going on outside of the king’s palace, as well as in it:— {PTUK January 10, 1895, p. 20.12}

“Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley.”—*Seven Great Monarchies*. {PTUK January 10, 1895, p. 20.13}

The end of the night’s carousal will be considered next week. {PTUK January 10, 1895, p. 20.14}

**“Studies in Romans. Who Are Israelites? Romans 9:1-18” The Present Truth 11, 2.**

E. J. Waggoner

The ninth, tenth, and eleventh chapters of Romans are devoted especially to the answer to this question, so that only a portion of it can be dealt with in this article. The matter has, however, been so clearly indicated in the studies of the second, third and fourth chapters, that we may pass over this ground more rapidly than we otherwise should. This does not mean that the chapters themselves should be dismissed with slight study, for there is no part of the Bible that has more to yield to the patient student; but our work of leading the student to it may be the more quickly done, in consequence of what has already been done. {PTUK January 10, 1895, p. 21.1}

At first sight it would seem that the subject of the epistle is entirely changed. A more general view will show us that the apostle here carried out the original subject, showing who are heirs of God’s promise, and how only it is to be obtained. {PTUK January 10, 1895, p. 21.2}

**PAUL’S LOVE FOR HIS BRETHREN**

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, 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. For this is the word of promise, at this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.” Romans 9:1-18. {PTUK January 10, 1895, p. 21.3}

This is a long portion of Scripture for study, but if it is diligently questioned, to see exactly what it says, it will not be found so difficult as it is usually thought. We can put only a few of the many {PTUK January 10, 1895, p. 21.4}

**QUESTIONS ON THE TEXT**

that might and should be asked. {PTUK January 10, 1895, p. 21.5}

What burden does the apostle say that he carried continually? {PTUK January 10, 1895, p. 21.6}

“I have great heaviness and continual sorrow in my heart.” {PTUK January 10, 1895, p. 21.7}

For whom did he have this sorrow? {PTUK January 10, 1895, p. 21.8}

“For my brethren, my kinsmen according to the flesh.” {PTUK January 10, 1895, p. 21.9}

How great was his love and sympathy for them? {PTUK January 10, 1895, p. 21.10}

“I could wish that myself were accursed from Christ for my brethren.” {PTUK January 10, 1895, p. 21.11}

Who were these brethren? {PTUK January 10, 1895, p. 21.12}

“Israelites.” {PTUK January 10, 1895, p. 21.13}

What privileges did they have? {PTUK January 10, 1895, p. 21.14}

“The adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises,” and “the fathers.” {PTUK January 10, 1895, p. 21.15}

What other great honour was theirs? {PTUK January 10, 1895, p. 21.16}

“Of whom as concerning the flesh Christ came.” {PTUK January 10, 1895, p. 21.17}

If their condition was so bad, notwithstanding all the promises, how could the integrity of God’s word be shown? {PTUK January 10, 1895, p. 21.18}

“For they are not all Israel, which are of Israel.” {PTUK January 10, 1895, p. 21.19}

Who only of Abraham’s descendants are the seed? {PTUK January 10, 1895, p. 21.20}

“In Isaac shall thy seed be called.” {PTUK January 10, 1895, p. 21.21}

What is said of the children of the flesh? {PTUK January 10, 1895, p. 21.22}

“These are not the children of God.” {PTUK January 10, 1895, p. 21.23}

Who are the seed? {PTUK January 10, 1895, p. 21.24}

“The children of the promise are counted for the seed.” {PTUK January 10, 1895, p. 21.25}

What shows that the children are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”? {PTUK January 10, 1895, p. 21.26}

“When Rebecca also had conceived, ... the children being not yet born.... it was said unto her, The elder shall serve the young.” {PTUK January 10, 1895, p. 21.27}

How did the verdict in after years agree with this? {PTUK January 10, 1895, p. 21.28}

“Jacob have I loved, but Esau have I hated.” {PTUK January 10, 1895, p. 21.29}

Is there then unrighteousness with God? {PTUK January 10, 1895, p. 21.30}

“God forbid.” Not by any means. He “without respect of persons judgeth according to every man’s works.” 1 Peter 1:17. {PTUK January 10, 1895, p. 21.31}

On what then does every man’s salvation depend? {PTUK January 10, 1895, p. 21.32}

“It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” {PTUK January 10, 1895, p. 21.33}

For what purpose did God say to Pharaoh that He had raised him up? {PTUK January 10, 1895, p. 21.34}

“That I might show My power in thee, and that My name might be declared throughout all the earth.” {PTUK January 10, 1895, p. 21.35}

What is the conclusion? {PTUK January 10, 1895, p. 21.36}

“Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth.” {PTUK January 10, 1895, p. 21.37}

*Both Jews and Greeks*.-Although Paul was “the apostle of the Gentiles,” he did not forget his “kinsmen according to the flesh.” Wherever he went he sought out the Jews first, and preached to them. To the elders of Ephesus he said, “I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:20, 21. Paul’s solicitude for all classes, even for those who were personally strangers to him, shows, more than anything else, his likeness to the Lord Jesus Christ. {PTUK January 10, 1895, p. 21.38}

*Israel’s Advantage*.—“What advantage then hath the Jew?” “Much every way; chiefly, because that unto them were committed the oracles of God.” Romans 3:1, 2. So here we read a wondrous list of things that pertain to Israel: the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. A terrible thing it is indeed to prove unfaithful amid such inestimable privileges! {PTUK January 10, 1895, p. 21.39}

*“Salvation Is of the Jews.”*—Thus said Jesus to the woman of Samaria at the well. John 4:22 “Of whom as concerning the flesh Christ came.” The Bible was written by Jews, and a young Jewess was the mother of our Lord. As man, Christ was a Jew, of the tribe of Judah. When we read that “we are saved by His life,” we know that it is by His life as a Jew. There is no divine gift and blessing for man that was not “to the Jew first,” and for the knowledge of which we are not indebted to the Jews. {PTUK January 10, 1895, p. 21.40}

*Nothing from the Gentiles*.-The Apostle Paul says of the “Gentiles in the flesh,” that they are “aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Ephesians 2:11, 12. The covenants, the promises, even Christ himself, all belong to the Jews, and not to the Gentiles. Therefore whoever is saved must be saved as a Jew. “God at the first did visit the Gentiles *to take out of them a people* for his name.” Acts 15:14. {PTUK January 10, 1895, p. 21.41}

*Accursed from Christ*.-It makes no difference whether we use the word “accursed,” or “anathema,” or “separated.” All mean the same thing, and express the most deplorable condition. To be without Christ is to be without hope and without God in the world. Ephesians 2:12. {PTUK January 10, 1895, p. 22.1}

It was in that condition that Paul would have been willing to be placed for his brethren according to the flesh, if it would have done them any good. What does that show? Simply this, that Israel according to the flesh was, and is, in just that condition accursed from Christ, “having no hope, and without God in the world.” But since all the promises of God are in Christ (2 Corinthians 1:20), those who are separate from Christ have no part in the promises; and therefore we learn anew the fact that Israel after the flesh, as a nation of earth, have not and never had any claim upon God above other nations; that God never made any special promises to Israel after the flesh, more than to any other people. {PTUK January 10, 1895, p. 22.2}

In the wish that Paul expressed, he showed how completely he was given up to the Lord, and how much he shared in his Spirit. Christ gave Himself for men, consenting even to be separated from God, in order that He might reach and save the lost. There is none other name under heaven whereby men can be saved, and consequently Paul’s being accursed would not have saved his brethren, as he very well knew. But he simply showed how desperate was the case of the Jews, and how great was his solicitude. While no human sacrifice can avail, men are privileged to share Christ’s sufferings for others. Paul says of himself, “who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the church.” Colossians 1:24. {PTUK January 10, 1895, p. 22.3}

*Circumcision Made Uncircumcision*.-We have before read the words, “If thou be a breaker of the law, thy circumcision is made uncircumcision.” Romans 2:25. This language was addressed to the Jews, who in the same connection were charged with breaking the law. Romans 2:17-24. In the 31st verse of this present chapter we also are told that Israel did not attain to the law of righteousness. And the reason is that they did not accept Christ, through whom alone the righteousness of the law can be obtained. So again we find that Israel, Paul’s “kinsmen after the flesh,” were not Israelites at all, but Gentiles, separate from Christ, “having no hope, and without God in the world.” {PTUK January 10, 1895, p. 22.4}

*No Failure In the Promise*.-This is a sad state of things. All the promises belong to Israel, and there is nothing from God for any other nation, and yet the very people known as Israel are accursed from Christ. Nevertheless the word of God has not failed, “for they are not all Israel, which are of Israel.” The unbelief of some cannot make the faith of God without effect. Romans 3:3. If every literal descendant of Jacob were lost, that would not weaken in the least God’s promises to Israel, since the true Israelites are only those who believe the promises. {PTUK January 10, 1895, p. 22.5}

*The Seed of Abraham*.—“In Isaac shall thy seed be called.” Isaac was the child of promise; therefore those who believe the promises of God are the seed of Abraham. To the Jews who were self-satisfied because of their descent, John the Baptist said, “Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.” Matthew 3:9. He could do that as easily as he could make man in the beginning from the dust of the earth. {PTUK January 10, 1895, p. 22.6}

*The Flesh and the Promise*.—“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.” This text alone should forever set at rest the speculations about the return of the Jews to old Jerusalem, in order that God’s promises may be fulfilled. Still more should it put an end to the absurd notion that any nation, as England or America, constitutes Israel, and is heir to those promises of God. {PTUK January 10, 1895, p. 22.7}

*God’s Foreknowledge*.-When the children were not yet born, and had done neither good nor evil, it was said of them, “The elder shall serve the younger.” God knows the end from the beginning, and could tell what each one would do. The choice was in accordance with what is said of God, “who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” 2 Timothy 1:9. {PTUK January 10, 1895, p. 22.8}

*“Esau Have I Hated.”*—This was not written until many years after the death of both Jacob and Esau. “Was not Esau Jacob’s brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” Malachi 1:2, 3. Of his descendants it is said that they shall be called, “The people against whom the Lord hath indignation for ever.” Verse 3. And why? “Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever.” Amos 1:11. Jacob, on the other hand, while no better by nature than Esau, believed the promises of God, and was by them made partaker of the divine nature and thus an heir of God and a joint heir of Jesus Christ. {PTUK January 10, 1895, p. 22.9}

*No Unrighteousness with God*.-Mark well verses 14-17 for evidence that there is no arbitrariness in God’s choice. It is all of mercy. “He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” So it is all of “God that sheweth mercy.” The earth is full of the mercy of the Lord (Psalm 119:64), and “His mercy endureth forever.” {PTUK January 10, 1895, p. 22.10}

*God’s Purpose for Pharaoh*.-The case of Pharaoh is cited by the apostle as an illustration of the statement that “it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” “For the Scripture saith unto Pharaoh, Even for this purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth.” {PTUK January 10, 1895, p. 22.11}

It is immaterial whether this refers to the bringing of Pharaoh to the throne, or to the preserving of him up to that time. One thing is certain: it does not teach us, as is commonly supposed, that God brought Pharaoh to the throne for the purpose of wreaking his vengeance upon him. It is astonishing that any professed Christian could ever have dishonoured God by such a charge against him. {PTUK January 10, 1895, p. 22.12}

The purpose of God in raising Pharaoh up, or causing him to stand, was that he might show to him and in him his power, and that his name might be declared throughout all the earth. This purpose was accomplished in the destruction of Pharaoh because of his stubborn resistance. But it would have been accomplished just as well, and much better for Pharaoh if he had listened to the word of God. Pharaoh saw God’s power, but would not believe. If he had believed, he would have been saved, because the power of God is salvation to every one that believeth. {PTUK January 10, 1895, p. 23.1}

Pharaoh had an imperious will. His one great characteristic was steadfastness, pertinacity degenerating into stubbornness. But who can estimate the power for good that Pharaoh would have been if his will had been yielded to the Lord? To yield to the Lord would have meant a great sacrifice, as men count sacrifices, but no greater than that which Moses had made. Moses had given up the same throne, to cast in his lot with God’s people. A wonderful and honourable position was offered to Pharaoh, but he knew not the day of his visitation. It involved humiliation, and he rejected it. As a consequence he lost everything; while Moses, who chose to suffer affliction with the people of God, and to share the reproach of Christ, has a name and a place that will endure throughout eternity. The mercies of God rejected turn into curses. “For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” Hosea 14:9. {PTUK January 10, 1895, p. 23.2}

**“Hardening Pharaoh’s Heart” The Present Truth 11, 2.**

E. J. Waggoner

When the Lord sent Moses to Pharaoh to demand the release of the children of Israel, He said, “I am sure that the king of Egypt will not let you go, no not by a mighty hand,” or, “but by a strong hand;” and again, “I will harden his heart, that he shall not let the people go.” Exodus 3:19; 4:21. {PTUK January 10, 1895, p. 23.3}

This is by many supposed to show that Pharaoh could not help himself, but that he was obliged to exhibit stubbornness, and to refuse to allow Israel to go forth. As a consequence, they doubt the justice and mercy of God. They think that God purposely made Pharaoh just what he was, in order that He might make an exhibition of him. {PTUK January 10, 1895, p. 23.4}

If that were true, it would be an exhibition of God’s denial of Himself. For justice and judgment are the habitation of His throne; mercy and truth go before His face. Psalm 89:14. He is love, 1 John 4:8. “He doth not afflict willingly nor grieve the children of men.” Lamentations 3:33. He is longsuffering, “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. {PTUK January 10, 1895, p. 23.5}

God says that He raised up Pharaoh in order to show in him His power, and that His name might be declared throughout all the earth. Is it not strange that people should from this at once jump to the conclusion that God raised up Pharaoh on purpose to cast him down? Is that the only way that God has of showing His power, and making His name known? Most assuredly not. His power is shown in His salvation; and His wondrous works declare His excellent name. See Psalm 13. To conclude that God wilfully hardens men’s hearts, and makes it impossible for them to do right, in order that He may torment them, argues very little, if any, acquaintance with God. {PTUK January 10, 1895, p. 23.6}

Let us note a few points in the narrative of God’s dealings with Pharaoh, which will indicate how Pharaoh’s heart was harden. When Moses and Aaron first appeared to Pharaoh, certain miracles were performed. These were counterfeited by the magicians, so that the king, who loved a lie better than the truth, refused to believe the Divine message, although evidence was given that the power with Moses was superior to that with the magicians. This was repeated several times. {PTUK January 10, 1895, p. 23.7}

The magicians, however, could not remove the plagues that they brought in imitation of those brought by the Lord, and so, when the plague of frogs became intolerable, Pharaoh appealed to the servants of God, saying, “Intreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” Exodus 8:8. It will be seen that Pharaoh had learned who the Lord is. According to his request, Moses cried unto the Lord: “and the frogs died out of the houses, out of the villages, and out of the field.” “*But when Pharaoh saw that there was a respite, he harden his heart*, and hearkened not unto them; *as the Lord had said*.” Verse 15. {PTUK January 10, 1895, p. 23.8}

Again, swarms of flies plagued the people, and Pharaoh again relented. “And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.” Exodus 8:30-32. {PTUK January 10, 1895, p. 23.9}

Other plagues were sent, all the details of which are not given, and Pharaoh still refused to keep his word. Then the terrible hail came, mingled with fire, so that the crops and flocks were destroyed. “Only in the land of Goshen, where the children of Israel were, was there no hail.” “And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.” Exodus 9:26-28. {PTUK January 10, 1895, p. 23.10}

Here was a confession of sin, and an acknowledgment of the Lord and His righteousness. The result showed that Pharaoh’s sorrow was not a godly sorrow, but only the sorrow of the world, produced by fear; nevertheless God took him at his word. This is an evidence of the kindness of the Lord, and of His unwillingness that any should perish. Although He can read the heart, and knew Pharaoh’s insincerity, and that he would not hold fast to his confession and promise, that made no difference. God acted as though Pharaoh’s repentance was sincere, so that he could have no excuse. {PTUK January 10, 1895, p. 23.11}

“And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.” Exodus 9:33-35. {PTUK January 10, 1895, p. 23.12}

Thus we see that it was the mercy of the Lord that hardened Pharaoh’s heart. When the judgments of God came, he repented; but as soon as favour was shown him, he became stubborn again. Thus he mocked the Lord, and despised His mercy. Where can the Lord be blamed in this affair? If a man will not be moved either by judgments or by favours, what can be done for him? He despises the goodness and forbearance and longsuffering of God, and after his hardness and impenitent heart treasures up unto himself wrath. He brings his own destruction upon himself, and God is clear. {PTUK January 10, 1895, p. 23.13}

The mercy of the Lord endureth for ever. Even in the punishment of the wicked, God does not forget mercy. The sun that melts the wax, hardens the clay. The same glory that transforms those who yield themselves to God, consumes those who are contentious and do not obey the truth. And so the dealing of God with Pharaoh is cited by the apostle, in the ninth of Romans, as an evidence of the mercy and longsuffering of God. {PTUK January 10, 1895, p. 24.1}

**“News of the Week” The Present Truth 11, 2.**

E. J. Waggoner

-A disastrous fire occurred Jan. 2 at a laundry establishment in West London. Eight lives were lost. {PTUK January 10, 1895, p. 30.1}

-The lifeboats round our coasts during the past year were launched 995 times, resulting in the rescue of 625 lives. {PTUK January 10, 1895, p. 30.2}

-It is stated that the buying and soiling of young boys and girls, chiefly the latter, is regularly carried on at Tripoli under Turkish rule. {PTUK January 10, 1895, p. 30.3}

-There is civil war in Peru. The Peruvian Government troops have lug lewd a defeat upon the followers of Pierola, the insurgent leader, at Juni. {PTUK January 10, 1895, p. 30.4}

-A lamp exploded at a Christmas party in Oregon U.S.A., setting fire to the hall. Forty-one persons were burned to death, sixteen others being injured. {PTUK January 10, 1895, p. 30.5}

-Baron Hirsch’s “land of promise,” in the Argentine Republic, for persecuted Jews now extends to 444,750 acres, and hundreds of families have been conveyed thither. Already the baron has expended ?376,369. {PTUK January 10, 1895, p. 30.6}

-Eighty persons suffered from poisoning, some very severely, after drinking soup, which had been distributed amongst the customers at a public-house near Birmingham, as a seasonable gift on New Year’s Day. {PTUK January 10, 1895, p. 30.7}

-The financial crisis in Newfoundland is said to have involved the inhabitants in almost complete financial ruin, and it is feared that hundreds will perish from want during the cold winter. {PTUK January 10, 1895, p. 30.8}

-A daily mail to America is now proposed via Southampton, in connection with the American and German lines of steamships which touch at that port, and possibly a French line. As a consequence Liverpool lines are being put upon their mettle. {PTUK January 10, 1895, p. 30.9}

-A steamer arriving at New Orleans, according to a Central News telegram, reports a series of terrible floods in Colombia. The settlement of Gavia, it is stated, has been washed out by fierce torrents, fifty of the inhabitants being drowned. {PTUK January 10, 1895, p. 30.10}

-Lin Pun Yi, at the imperative request of the Chinese Emperor, has been put in command of the Chinese forces, in place of Li Hung Chang. Cold weather has now blockaded the coast with ice, interrupting communications between land and sea. Anarchy reigns at Moukden. {PTUK January 10, 1895, p. 30.11}

-An amnesty has been granted to rank and file soldiers and sailors who were declared deserters in the last naval revolt in Brazil. It is expected that this act of the Government will entirely pacify the State of Rio Grand do Sul, and restore general peace in the country. {PTUK January 10, 1895, p. 30.12}

-It is reported that as a result of the Czar’s clemency, 20,000 sentences in Russia have been either commuted or lightened. The Czar has addressed a highly complimentary letter to Count Shouvaleff, the new Governor-General of Warsaw, in which his Majesty speaks of the preservation of universal peace as being dear to his heart as it was to the heart of his fatter. {PTUK January 10, 1895, p. 30.13}

-A despatch from Apia, dated Dec. 27, states that serious disturbances have taken place outside the Apia district, and the collection of taxes for the past year has not yet been attempted. A native has been sentenced to death, and several others have been imprisoned, for killing three blacks. They were preparing to eat the bodies when they none arrested. {PTUK January 10, 1895, p. 30.14}

-It is stated that in all probability, trouble will shortly occur between France and the West Indian Republic of San Domingo. On several occasions French citizens have received very rough treatment at the hands of the native Government and it has always been difficult to obtain satisfactory reparation. Satisfaction is now to be enforced by the presence of French ships of war. {PTUK January 10, 1895, p. 30.15}

-The immunity of Jews from consumption is ascribed to the great care exercised by them in rejecting the flesh of all animals infected with tubercular disease. All the internal organs of the animal are most carefully examined, and the lungs are submitted to most minute scrutiny. If any tubercle is detected in the lung the whole carcase is rejected. {PTUK January 10, 1895, p. 30.16}

**“Back Page” The Present Truth 11, 2.**

E. J. Waggoner

A few years ago France gave, on an average, three million francs for Peter’s Pence. The amount has been diminishing, and last year it was less than a million. {PTUK January 10, 1895, p. 32.1}

It is stated that General Lord Wolseley has had an interview with Miss (“Major”) Lewis, of the Salvation Army, and has approved of the plan which she has adopted for the “Salvation of the Army and Navy.” {PTUK January 10, 1895, p. 32.2}

A disturbance which nearly terminated in a riot occurred recently at Brannan, Bohemia, where a great crowd of peasants had collected at a spot in a neighbouring wood to view an apparition of the Virgin Mary. They were with difficulty dispersed by the gendarmes. {PTUK January 10, 1895, p. 32.3}

The pardons granted by the Russian authorities, reported to be 22,000, are apparently in the cases of persons convicted of really criminal offences, and it is said many of those released have already found their way back to prison for new misdemeanours. The thousands of really honest Christians who are imprisoned and banished for doing right, are not sharing in a general amnesty. It is an illustration of the spirit which animated the old cry, “Release unto was Barabbas!” {PTUK January 10, 1895, p. 32.4}

There is a Churchman by the name of Daniel, who has written a book about the Prayer Book. The Bishop of Wakefield has been trying to get his people to study the Prayer Book, and among other helps he recommended “Daniel on the Book of Common Prayer.” Not long afterwards he received a letter from a layman, who said that he had read all through the Book of Daniel, and could find no allusions to the Prayer Book. The Bishop tells the story as a good joke at the expense of the layman, but to us it seems as if the joke were on the church. The man went to the Bible for light, just as he should have done, and found that his church is making use of a book as an authority which has no warrant whatever in the Sacred Word; for if he had read the entire Bible, he would have found no more reference to the Prayer Book than he did in the Book of Daniel. {PTUK January 10, 1895, p. 32.5}

Speaking last week on the vast armaments of Europe, Sir Edward Clarke aptly said that to attempt to justify these on the plea that they tend to prevent statesmen from engaging in war, was senseless. They might as well put kegs of gunpowder about the house in order to make the servants careful with the matches. {PTUK January 10, 1895, p. 32.6}

The *Chronicle* began its summary of the year 1894 with these words:— {PTUK January 10, 1895, p. 32.7}

It can scarcely be said that the year which has just closed has left behind it many pleasant memories or lingering regrets, though it has unquestionably provided much material for the historian. It has been a year of violence, and bloodshed, of depression and anxiety, of much political commotion and of scarcely less economic dislocation. {PTUK January 10, 1895, p. 32.8}

It is a true outline, and by the word of God we know that the unrest and perplexity will continue until the coming of the Lord. The Lord, in giving the signs of the end predicted “upon the earth distress of nations, with perplexity.” {PTUK January 10, 1895, p. 32.9}

It is characteristic of the untrained mind that it must have an opinion. It knows nothing of suspense; and any opinion is better than none. It never suspects that it has not the slightest right to the great bulk of its opinions. Consequently there is a popular demand for opinions, and the demand creates a supply. Hence that barren mockery and pretense of knowledge which forms so large a part of public opinion and journalistic production.-*B. P. Brown, LL.D., in Christian Advocate*. {PTUK January 10, 1895, p. 32.10}

This is a truth that is worth considering; and in nothing is it more true than with respect to the Bible and matters of religion. On no other subject do people think themselves so well entitled to express opinions without any previous thought or study. Consequently very much that people put forth as their thought as to the meaning of a portion of Scripture, is but an occasion of their lack of thought. {PTUK January 10, 1895, p. 32.11}

The evil that results from such loose expressions of opinion is incalculable. It is much more than the leading of other people to trust in fancies and speculation; it is a positive barrier to learning. For he who can satisfy himself, and possibly others, with an opinion offered off-hand, without any thought, is not trouble himself to spend hours and days in patient thought. Conceit is the deadly foe of solid progress. Modesty is one of the things most necessary to true learning. He who refuses to express an opinion when he has not gained a right to it by particular thought and study, and who when he does not know a thing compels himself to acknowledge it, is the one who will give diligence to be ready to answer from positive knowledge. {PTUK January 10, 1895, p. 32.12}

Among the mission reports in a recent number of the New York *Independent*, there is one from China, of which the following are the first two and the last paragraphs:— {PTUK January 10, 1895, p. 32.13}

Not long since, after passing out of the east gate of Peking, a mob gathered about myself and wife, began revilling, then throwing mud, gravel, stones and bricks, and at last one man kicked us. Then I knocked him down. They continued thus to amuse themselves at our expense for about a half hour before we could get to a place of safety, from which we returned home. {PTUK January 10, 1895, p. 32.14}

The matter was at once reported to the American Minister. Mr. Denby took it to the Foreign Office, who caught the rascal who had caused the mob, and he now wears a wooden collar about four feet square, inscribed with the incident related above. {PTUK January 10, 1895, p. 32.15}

We believe we are safe in remaining here. We all expect to be very careful and trust the Lord. {PTUK January 10, 1895, p. 32.16}

In the absence of a practical acquaintance with the precepts of Christ, a proper sense of humour might sometimes save people from glaring inconsistencies. {PTUK January 10, 1895, p. 32.17}

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong. {PTUK January 10, 1895, p. 32.18}

**“Joy in Believing” The Present Truth 11, 2.**

E. J. Waggoner

*Joy in Believing*.-Of the Philippian Jailer it is said that he rejoiced “believing in God.” Acts 16:34. The Norwegian version has it that he rejoiced “because he believed in God.” That is reason enough for rejoicing. He who really believes in the Lord must rejoice. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” “And not only so, but we joy in God through our Lord Jesus Christ.” Romans 5:1, 2, 11. “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. He who does not rejoice does not believe. {PTUK January 10, 1895, p. 32.19}

**“Christianity for the Individual” The Present Truth 11, 3.**

E. J. Waggoner

Since the religion of Jesus Christ has to do with the heart, the inner life and thought, of men, and not merely with outward acts, it is evident that it must deal with individuals, and not with masses. The following texts of Scripture plainly show this. {PTUK January 17, 1895, p. 33.1}

“Ho *every one* that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat.” Isaiah 55:1. {PTUK January 17, 1895, p. 33.2}

“We see Jesus... crowned with glory and honour; that He by the grace of God should taste death *for every man*.” Hebrews 2:9. {PTUK January 17, 1895, p. 33.3}

“For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and *to every man* his work.” Mark 13:34. {PTUK January 17, 1895, p. 33.4}

Consequently the Lord says: “Behold, I come quickly; and My reward is with Me, to give *every man* according as his work shall be.” Revelation 22:12. {PTUK January 17, 1895, p. 33.5}

In order that we may properly carry on the work assigned, *“Unto every one of us* is given grace according to the measure of the gift of Christ.” Ephesians 4:7. The Spirit distributes gifts for the work, “dividing *to every man severally* as He will.” 1 Corinthians 12:11. {PTUK January 17, 1895, p. 33.6}

For the manner in which men perform the work left them by the Lord, every man is responsible to God alone. “Who art thou that judgest another man’s servant? to his own Master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand.” Romans 14:4. {PTUK January 17, 1895, p. 33.7}

The same principle applies also in matters of faith. “Let *every man* be fully persuaded in his own mind.” “Hast thou faith? have it to thyself before God.” Romans 14:5, 22. Jesus said, “If any man hear My words, and believe not, I judge him not.” John 12:47. “*Every one of us shall give account of himself* to God.” Romans 14:12. {PTUK January 17, 1895, p. 33.8}

Since no man can answer for another in the Judgment day, but each one must give account of himself, it is evident that no one can believe for another, or prescribe another’s belief. Each man stands accountable to God for himself, independently of priest or minister. {PTUK January 17, 1895, p. 33.9}

It is further evident, also, that no man can be justified before God for believing something just because some other person does, even though that thing be true. “With the heart man believeth unto righteousness.” Romans 10:10. Faith is the appropriation of the living presence and power of Christ, in His word. Accepting a theory merely, and that, too, on the authority of some other person, is no more like real faith, than taking food at another person’s hands and putting it in a safe place in the cupboard is like eating. {PTUK January 17, 1895, p. 33.10}

Some one will ask, “How about *hearing the church*, if each one is to decide his own faith and practice for himself? Is each individual to set himself and his ideas in opposition to the church?” By no means. And this brings up a principle that is too often lost sight of. A few words may suffice to set it forth. {PTUK January 17, 1895, p. 33.11}

First, let it be understood that “the church” is not a law-making body. “There is one lawgiver,” and that is God. The church is composed of members who, although they have different offices and different work, are in their relation to God absolutely equal. The greatest minister, even though he was called Pope, has no more authority to lay down rules for faith and practice, than the poorest and most ignorant child, and a thousand men assembled in council, have no more authority in matters of faith than each man has individually. Truth rests on God’s word, and not in numbers or influence. {PTUK January 17, 1895, p. 33.12}

That which is committed to the church is the word of God. This, and this alone, is to be spoken. This we are to hear. The fact that a number of men are agreed on a certain point, is no evidence that the thing is true. In a matter of faith, one hundred men are as likely to be wrong as one man is; and they are all sure to be wrong if they say anything aside from the word of God. Therefore if “the church” does not speak the word of God, it is no more to be listened to than is any individual. {PTUK January 17, 1895, p. 33.13}

The “right of private interpretation” is not involved in this question. It is not a matter of interpretation, but of loyalty to the plain word of God. For one man to accept an interpretation of Scripture simply because another man says that it is correct, is to accept that other man as pope; but for each man to set his own judgment and authority against everybody else, and to interpret Scripture according to his own judgment, is to make himself a pope, and that is no better. What then shall we do?—Accept the Holy Spirit, the divinely-appointed guide. The gift of the Holy Spirit is to every man, to guide him individually into all the truth, which is the pure word of God. {PTUK January 17, 1895, p. 33.14}

The Spirit will not lead a man to set himself in opposition to his brethren. He will take the word of God just as it reads, and humbly rest upon it. If all in the church do the same, there will be perfect unanimity because the word says the same thing to every man. But if his brethren do not the same, he will not fight them, nor create a rebellion. The child of God will never resist authority. He will hold to the truth, and if the “authority,” whether it be the Church or the State, condemns him, he will submit to the condemnation and punishment, yet not compromising the truth. In this way he will be a true follower of the Master, “who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously;” yet who never swerved in His steadfast witness to the truth. {PTUK January 17, 1895, p. 34.1}

**“The Papacy Against Peter” The Present Truth 11, 3.**

E. J. Waggoner

That the Papacy, which professes to be built upon “blessed Peter,” is really against Peter, is abundantly clear from making a comparison of Peter’s testimony with that of the Papacy, as made recently to PRESENT TRUTH on the point of the Church’s foundation. No less contradictory to Peter’s words is the Papacy’s testimony concerning the Shepherd of the “flock of God.” The Papacy affirms that “the supreme charge of the sheep and lambs-that is, the whole flock of Christ, is entrusted to his-Peter’s care (John 21:15-17). ‘Thus,’ writes Mr. Allies, ‘Peter had *simply* what the other apostles had *collectively*. He had promised and engaged to him, first and alone, the supreme government, a portion of which was afterwards promised to them with him.... He had the supervision of all entrusted to him alone, for even they were committed to his charge in the words, “Feed My sheep.” And so he alone was the doorkeeper, he alone was the shepherd of the fold.’” The quotation is from the *Catholic Times* of Dec. 7, 1894. {PTUK January 17, 1895, p. 34.2}

In the fifth chapter of Peter’s first epistle we find his testimony on the subject, which is the testimony of God, who put the words in Peter’s mouth. He says: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” Verses 1-4. {PTUK January 17, 1895, p. 34.3}

Those whom Peter addressed were “elders;” he was “also an elder.” He stood on a level with them. They were charged to “feed the flock of God,” “taking the oversight thereof.” This was all that Peter was commissioned to do; they as well as he were shepherds of the flock. And the “chief shepherd” is plainly declared to be Jesus Christ, He who “shall appear,” and at whose appearing crowns of glory will be given to the faithful. The testimony of Paul is if possible still more explicit. See Hebrews 13:20; 2 Timothy 4:8. {PTUK January 17, 1895, p. 34.4}

In contradicting Peter, the Papacy contradicts Christ; for Peter spoke only as the mouthpiece of the Spirit of Christ that was in him. All the holy men of old “spoke as they were moved by the Holy Ghost.” 1 Peter 1:11; 2 Peter 1:21. And as if it were not enough to deny Christ by making Peter the foundation of the church and the one Shepherd of the flock, this catholic quotation affirms that “he alone was the doorkeeper.” The wickedness of such a claim appears when we consider the words of Christ Himself,—“I am the door of the sheep.” John 10:7, 9. He is the door; and this door must be *tended* by Peter lest good and bad go in and out at their pleasure! The whole doctrine of popery makes Christ as impotent and inanimate as a door of wood. But He is a living door,—one that needs no keeper; and all who enter in and find pasture must enter alone by Him. Verse 9. {PTUK January 17, 1895, p. 34.5}

But Christ is more than the door. We enter in by Him, but we do not get beyond Him. Wherever we go in that pasture, we abide still in Him. It is evident therefore that the sheep of His fold find their food in Him. And this is plain from His own words. “Except ye eat the flesh of the Son and drink His blood, ye have no life in you.” “He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him.” John 6:53, 56. But the literal flesh and blood “profiteth nothing.” The Spirit and life are in the words which He speaks. Verse 63. The sheep, therefore, if they are to be nourished, must be fed on the words of Christ; and this fact destroys completely all idea of any inherent authority in Peter or any other, either in his day or in ours, with regard to the church of God. The sheep tasted Christ, not Peter; they heard Christ’s voice, not Peter’s. If any man speaks with his own voice, the sheep take alarm at once, and “flee from him, for they know not the voice of strangers.” John 10:3-5. {PTUK January 17, 1895, p. 34.6}

And thus at every point the papal doctrine of authority in the Bishop of Rome to act and speak as the doorkeeper and shepherd of the flock of God, by virtue of succession to the “chair” of Peter, breaks down under the testimony of Peter himself, speaking the words given him by Jesus Christ; and Christ Himself is seen to be the one “great Shepherd of the sheep,” in whom is all authority and power, and who alone can supply the needs of His flock. {PTUK January 17, 1895, p. 34.7}

**“Need of Patience” The Present Truth 11, 3.**

E. J. Waggoner

Patience is a much rarer virtue among men than is generally supposed. Very few, comparatively, know what real patience is; and no one can know it save by the revelation of God. It is a Christian grace, and belongs not to human nature. The Apostle Peter expressed the common idea of patience when he asked the Saviour if he should forgive his brother who trespassed against him until he had repeated the offence seven times. The Lord replied, “I say not unto you, till seven times, but until seventy times seven.” {PTUK January 17, 1895, p. 34.8}

The same apostle afterward wrote, “and beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience.” Patience is not the starting point of the Christian experience. It cannot be summoned in at a moment by an effort of the will whenever the situation may demand it. It must be developed. “Tribulation worketh patience.” Romans 5:3. We need patience much more than we need pleasure and ease. Better is it that we should experience tribulation than that we should lack this grace. Without it we should fail in the time of waiting for the salvation that is brought by the appearing of Jesus Christ. {PTUK January 17, 1895, p. 34.9}

People who have not patience easily deceive themselves into thinking that they are, or can be, very patient. But there is only one kind of patience, and that is “the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” Revelation 14:12. Those who have this patience are those who keep the commandments and have the faith of Jesus Christ. In the epistle to the Hebrews we read, “Ye have need of patience, that after ye have done the will of God, Ye might receive the promise.” Hebrews 10:36. Having done the will of God, we may yet need patience to wait the fulfilment of His word. If we have not done His will we are not in a position to receive the reward of patience, and if we have, it is not conclusive evidence that this heavenly grace is sufficiently developed within us. {PTUK January 17, 1895, p. 34.10}

“The patience of the saints,” like all Christian graces, is an attribute of God. It is the patience with which He bears with sinners, and offers them mercy and pardon. It is the patience which Christ manifested when He was mocked and crucified by His enemies. It is patience which “beareth all things, believeth all things, hopeth all things, endureth all things.” It does not become exhausted when a few draughts have been made upon it. The person who “loses all patience” is the person who has no patience of the true sort. And without patience of the true sort, we cannot enter the kingdom of God. {PTUK January 17, 1895, p. 35.1}

Therefore when tribulations come, we should welcome them, knowing that “tribulation worketh patience, and patience experience, and experience hope.” When patience has had “her perfect work,” we are made “perfect and entire, wanting nothing.” It is thus that Christ was made “perfect through sufferings.” The suffering must not only be experienced, but it must be endured. Only “he that shall endure unto the end, the same shall be saved.” {PTUK January 17, 1895, p. 35.2}

**“Double-Minded” The Present Truth 11, 3.**

E. J. Waggoner

*Double-Minded*.-The double-minded person is the person who has not the mind of Christ. That mind, and that alone, remains the same “yesterday, and to-day, and for ever.” “A double-minded man is unstable in all his ways.” James 1:8. This is evidence that in all his ways he has not the mind of Christ, for that mind is stable. It is the natural or carnal mind that is unstable. The apostle writes, “Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.” James 4:8. It is an impure heart that causes double-mindedness. The heart must be purified, and this can only be done by faith. The person who has faith, is stable. Faith links the soul with God, and as nothing can shake the Lord, so nothing can shake the man of faith. He and he only can be steadfast, unmovable, always abounding in the work of the Lord. 1 Corinthians 15:58. {PTUK January 17, 1895, p. 35.3}

**“Studies in Romans. ‘Accepted in the Beloved.’ Romans 9:19-33” The Present Truth 11, 3.**

E. J. Waggoner

In our last study, embracing the first part of the ninth chapter of Romans, we learned something further in regard to God’s purpose and election. We learned that the Jews by nature were never any more the people of God than any other people, and that apart from Christ they were as much accursed as were the veriest heathen that ever lived. {PTUK January 17, 1895, p. 35.4}

We learned also that although God did make choice of certain ones, specially named, who afterwards attained great eminence as children of God, the choice was not arbitrary. Jacob was chosen before he was born, but no more than all other men are. God has blessed us with all spiritual blessings in Christ, “according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” Ephesians 1:3-7. {PTUK January 17, 1895, p. 35.5}

“So then it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy.” As proof of this, the apostle cited the case of Pharaoh, who was chosen in Christ just as much as Jacob was, and just as much as we are. He was chosen to the praise of the glory of the grace of God, that he might show forth the excellencies of the Lord; but he obstinately refused to submit. But God will be praised even by the wrath of men, if they are not willing to praise Him voluntarily, and so God’s name and power were made known through Pharaoh’s stubbornness. It would have been better if the proud king had yielded himself to the design of God, instead of having that design worked out in spite of him. But the lesson that we are to learn is that every man in every nation under heaven has been chosen in Christ, and that none have been chosen in any other way, and that this choice is that they should be adopted as sons. In this choice the Jews have no advantage over others, but are on an equality with them, as is further shown by the remainder of the chapter. {PTUK January 17, 1895, p. 35.6}

“Thou wilt then say unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, I will call them My people, which were not My people, and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are My people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on Him shall not be ashamed.” Romans 9:19-33. {PTUK January 17, 1895, p. 35.7}

We will omit the usual questions on the text, leaving the reader to press that matter as closely as possible, and will proceed at once to note a few of the lessons set forth in the text. {PTUK January 17, 1895, p. 35.8}

*Replying Against God*.-This is a very common thing, and its commonness has caused most people to lose sight of its wickedness. The man who begins indignantly to ask, “Why does God do so and so?” or to say, “I can’t see the justice in such a course,” as though he were especially and personally affronted, makes it impossible for himself to understand even that which a mortal may comprehend of God. It is very foolish and wicked to blame Him because we are not equal to Him in wisdom. The only way to come to the knowledge of the little that may be understood of God is to settle it once for all that He is just and merciful, and that everything He does is for the good of His creatures. Reverence, and not clamorous questioning, becomes a creature in the presence of the infinite God. “Be still, and know that I am God.” Psalm 46:10. {PTUK January 17, 1895, p. 35.9}

*The Potter and His Vessels*.-The one who thinks himself competent to criticise the Lord thinks that he has a sure case against him in verses 21-24 of this chapter. “Surely,” says he, “this text teaches us that God has made some men to be saved, and others to be destroyed.” Most certainly we find nothing of the kind! There is a vast difference between what the text actually says, and what men imagine that it says. The potter has power over the clay, and so the Creator has power over his creatures, of natural and unquestionable right. Consider the figure: the potter has power over the clay to make one vessel to honour and another to dishonour. Very true; but who in the world ever heard of a potter who busied himself making vessels for the sole purpose of destroying them? He makes vessels of different kinds for various purposes, but they are all intended for use, and not for destruction. So God never made anyone for the purpose of destroying him. {PTUK January 17, 1895, p. 36.1}

*God’s Longsuffering*.-The fact that God does not plan the destruction of any one is shown in that He hesitates long before allowing any to suffer the destruction which their own evil deeds have justly earned. He “endured with much longsuffering the vessels of wrath fitted to destruction.” They fitted themselves for destruction after their hardness, by treasuring up unto themselves wrath against the day of wrath. Romans 2:5. Note that God endured with much long-suffering these “vessels of wrath.” Now we are to “account that the long-suffering of our Lord is salvation.” 2 Peter 3:15. He “is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” Verse 9. The fact, therefore, that God endured with much longsuffering the vessels of wrath, even after they were fitted to destruction, shows that He longed for their salvation, and would give them every possible chance for it. {PTUK January 17, 1895, p. 36.2}

*“Whom He Hath Called.”—*God’s longsuffering is also for the purpose of making known the riches of His glory “on the vessels of mercy, which He had afore prepared unto glory.” And who are these? “Even us, whom He hath called.” And who are they who are called? Are they of some particular nation? “Not of the Jews only, but also of the Gentiles.” The entire chapter is a vindication of God’s choice of men even before their birth, as illustrated in the case of Jacob; and this verse shows that the choosing of Jacob did not mean that God had special privileges for the Jewish nation, but that He bestows His favours impartially on Jews and Gentiles alike, if they will accept them. {PTUK January 17, 1895, p. 36.3}

*God’s People*.-This is still further shown by verses 25, 26: “As He saith also in Osee (Hosea 1:9, 10), I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God.” God visited the Gentiles, to take out of them a people for His name. The apostle Peter described this visit in these words: “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith.” And further, “We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” Acts 15:7-11. And so “there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.” Romans 10:12. {PTUK January 17, 1895, p. 36.4}

*The Remnant*.—“Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Therefore “at this present time also there is a remnant according to the election of grace.” Romans 11:5. No matter how many there may be who can trace their genealogy to Jacob according to the flesh, it is only they who are willing subjects of the grace of God who will be saved. There is positively no chance for boasting save in the cross of our Lord Jesus Christ. {PTUK January 17, 1895, p. 36.5}

*The Gentiles Ahead*.-The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. The Jews professed to keep the law, but did not; the Gentiles were not associated with the law, yet they met its requirements. Now, if the reader will recall Romans 2:25-29, he will see that real circumcision consists (and always did consist) in keeping the law. Therefore since the Gentiles by their faith kept the law, and the Jews through their lack of faith did not keep it, it appears that they had changed places; the Gentiles were really “Jews,” and the Jews by nature were the same as the heathen. {PTUK January 17, 1895, p. 36.6}

*Missing the Mark*.-The Jews followed after the law of righteousness, but did not attain to it. Why not? “Because they sought it not by faith, but as it were by the works of the law.” How forcibly this sets forth that of which the entire epistle is a demonstration, namely, that faith does not clear one from its transgression, but that by faith alone can the law be kept! The Jews are not blamed for following after the law of righteousness, but for not following after it in the right way. It is not by works, but by faith, that the works which the law requires can be attained. That is to say, that bad works can not produce good works; good can not come of evil. There is no discount upon good works. They are the most necessary things in the world. They are the result of the keeping of the law by faith. But there can not by any possibility be good works without faith; for “whatsoever is not of faith is sin.” Romans 14:23. {PTUK January 17, 1895, p. 36.7}

*The Stumbling-Stone*.-Do not fail to connect the last part of this chapter with the first part. Remember that the beginning presents Israel according to the flesh as accursed from Christ. To them pertained, among other things, the giving of the law, but they came miserably short of it. Why?—“For they stumbled at that stumbling-stone.” What stumbling-stone?—Why, Christ. They were in the very same condition that so many people are to-day, they would not believe that the promises of God to Israel were wholly and solely in Christ. They thought, as many professed Christians now do, that God honoured them for their own sake, without any regard to Christ. Christ is the stumbling-stone over which all stumble who regard the promises to Israel as made to a certain earthly nation, to the exclusion of all others. {PTUK January 17, 1895, p. 36.8}

*A Sure Foundation*.-Strange to say, that very stumbling-stone is a stepping-stone, and a sure foundation. That over which some fall, is the means of lifting up and building up others. “The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” Hosea 14:9. Christ is a rock of offence to those who disbelieve, but a sure foundation to those who have faith. He is “the Holy One of Israel,” “the King of Israel,” “the Shepherd of Israel,” and at the same time the fold, and the door into the fold. Without Him there could be no such thing as a nation of Israel. Those who think to claim an inheritance in Israel because of their birth and without respect to Christ, will be ashamed at the last because whosoever comes not in at the door, the same will be proved to be “a thief and a robber.” But “whosoever believeth on Him shall not be put to shame,” because his faith will show him to be Abraham’s seed, and thus an heir of God according to the promise. {PTUK January 17, 1895, p. 37.1}

**“‘By the Way’” The Present Truth 11, 3.**

E. J. Waggoner

“Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” So said the two disciples after they had travelled to Emmaus in company with the unknown Saviour. That interview “by the way” had been to them a blessed and joyful experience. But is not the same Saviour able and willing to commune with us by the way? Was not that incident recorded for our instruction and our comfort? Yes; if we but will, we may converse with Him “by the way.” {PTUK January 17, 1895, p. 37.2}

No pressure of daily duties can be so great as to shut us away from Him, or banish from our minds His words. The journey to Emmaus will be made all the more quickly and easily for His companionship. The two disciples were not worried and perplexed after they met Jesus, and He began to open to them the Scriptures. They were not fatigued when they reached Emmaus, for they “rose up the same hour and returned to Jerusalem,” a journey of threescore furlongs. Little do we know what we rob ourselves of when we exclude ourselves from the company of Jesus “by the way.” {PTUK January 17, 1895, p. 37.3}

When a man measures the Bible by himself, the book is sure to be wrong; but when he measures himself by the Bible, he is sure to be wrong. {PTUK January 17, 1895, p. 37.4}

**“The Fall of Babylon. Babylon’s Overthrow” The Present Truth 11, 3.**

E. J. Waggoner

Last week we sketched the scenes that were being enacted in the palace of Belshazzar and in all Babylon on the night of revelry which marked the end of the Babylonian Empire. {PTUK January 17, 1895, p. 37.5}

As all this was being so wildly carried on in the city, outside of it the Medes and Persians were waiting for the waters to run low enough to allow them to wade in the bed of the river, even as Jeremiah had said long before, “Set up the watchmen, prepare the liers in wait.” Chap. 51:12, margin. And thus says the history:— {PTUK January 17, 1895, p. 37.6}

“Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstances and sound an alarm through the town. Should such an alarm be given, all their labours would be lost. If, when they entered the river bed, they found the river walls manned and the river gates fast-locked, they would be indeed ‘caught in a trap.’ Enfiladed on both sides by the enemy whom they could neither see nor reach, they would be overwhelmed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them-only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approaching danger.-*Rawlinson*. {PTUK January 17, 1895, p. 37.7}

That the Babylonians should be taken, entirely unconscious of their danger, was just what Isaiah had said in his day: “Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shall not know.” Isaiah 47:11. And Jeremiah had said, “I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord.” Chap. 50:24. And that the river gates would not be fast-locked Isaiah had promised one hundred and seventy-four years before: “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and *the gates shall not be shut*.” Chap. 45:1. {PTUK January 17, 1895, p. 37.8}

Jeremiah had also said, “The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars: and they shall lift up a shout against thee.” Chap. 51:14. And the history says:— {PTUK January 17, 1895, p. 37.9}

“At last shadowy forms began to emerge from the obscurity of the deep river bed, and on the landing-place opposite the river gates scattered chapters of men grew into solid columns as the undefended gateways were seized-a war-shout was raised-the alarm was taken and spread-and the swift runners started off to ‘show the king of Babylon that his city was taken at one end.’ In the darkness and confusion of the night a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralysed with fear at the awful handwriting upon the wall, which too late had warned him of his peril, could do nothing to check the progress of the assailants, which carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him at the scene of his impious revelry. Other bands carried fire and sword through the town.”—*Rawlinson*. {PTUK January 17, 1895, p. 37.10}

Jeremiah had said that fire and sword should be carried through the town: “A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote; a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women.” “Thus saith the Lord of hosts: The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.” Jeremiah 50:35-37; 51:58. {PTUK January 17, 1895, p. 38.1}

Thus fell Babylon, and all the graven images of her gods were broken unto the ground. {PTUK January 17, 1895, p. 38.2}

But this was not all. The prophets spoke of the utter ruin of Babylon as well as of her fall. Isaiah wrote thus: “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.” Isaiah 13:19-22. {PTUK January 17, 1895, p. 38.3}

The city continued to be a place of considerable importance throughout the Persian dominion, although it was injured a good deal by some sieges brought on by the revolt of its inhabitants, and it also suffered damage from the effect of the waters of the river that were turned aside by Cyrus, and never fully turned back. Alexander the Great made Babylon an important point in his expedition. There he held the “states-general of the world,” and decided to re-establish it in its old importance, and make it the grand capital of his empire. He set ten thousand men at work to repair the Euphrates, and planned other restorations, but his death put a stop to it all. Soon afterward Seleucus built Seleucia, forty-five miles up the river, which in a comparatively short time became a city of six hundred thousand inhabitants, governed by a senate of three hundred nobles. On the building of Seleucia, Babylon was wholly deserted, and the great temples, the pleasant palaces, and the grand houses were all left desolate, only to be filled with doleful creatures, and to echo with the dismal cries of owls. {PTUK January 17, 1895, p. 38.4}

The prophet said not only that wild beasts of the deserts should lie there, but that wild beasts of *the islands* should cry in the desolate houses; yet Babylon was an inland city, more than a hundred miles from the nearest point of the Persian Gulf, and many hundreds from the nearest islands. But the Macedonian kings of the East made Babylon a hunting-park, and kept the wild animals in the desolate houses, letting them out for a chase as occasion required. And for this purpose wild beasts from the far-off islands were brought away inland there and put into desolate houses and pleasant palaces that had witnessed the pomp and the glory of the greatest kings of the earth. The prophecy was literally fulfilled. {PTUK January 17, 1895, p. 38.5}

Again, Isaiah said: “I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.” Chap. 14:23. Mr. Layard, who visited it about 1845, says:— {PTUK January 17, 1895, p. 38.6}

“Besides the great mound, other shapeless heaps of rubbish cover for many an acre the face of the land. The lofty banks of ancient canals fret the country like natural ridges of hills. Some have been long choked with sand; others still carry the waters of the river to distant villages and palm groves. On all sides, fragments of glass, marble, pottery, and inscribed brick, are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from the scanty thickets, and the foul jackal skulks through the furrows.”—*Nineveh, p. 484*. {PTUK January 17, 1895, p. 38.7}

The prophecy says, “Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.” The natives regard the whole place as actually haunted, and will not pitch their tents there, nor will the shepherds make their fold their. And so is accomplished in perfect faithfulness the word of the Lord concerning Babylon, and “it shall never be inhabited, neither shall it be dwelt in from generation to generation.” And Babylon *has* “become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant.” Jeremiah 51:37. {PTUK January 17, 1895, p. 38.8}

And “this is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” Isaiah 14:26, 27. {PTUK January 17, 1895, p. 38.9}

**“A Financial Forecast” The Present Truth 11, 3.**

E. J. Waggoner

There never was a time when there was greater struggle for wealth than the present; as the Apostle James predicted by inspiration, men are engaged in heaping “treasure together for the last days.” And, as outlined in the same chapter, it is accomplished by the impoverishment of the people; so that we have enormous wealth and grinding poverty existing side by side. {PTUK January 17, 1895, p. 38.10}

But the anxieties and the uncertainties of riches, as well as the perplexities of the conditions of modern life as regards temporal affairs, were never more strikingly manifest than now. The *Investor’s Review*, a well-known journal, this month makes a forecast of the year’s prospects, replying to the query, “Is trade going to revive?” and the *Chronicle* says of it, “We envy the man, whether millionaire or miner, labourer or stockbroker, or even our old friend the ‘small investor,’ who can read his negative answer without a shudder.” Following is the *Chronicle’s* summary of the situation:— {PTUK January 17, 1895, p. 38.11}

Mr. Wilson first paints his picture of the present state of nations and their industries. Wheat is lower than ever before, and so is cotton. Wool has not risen in price as it was expected to do when placed upon the American free lists. Prices at home, with hardly an exception, are lower than they were a year ago, and it is only lavish Government orders for new war-ships that keep up the iron industry. Central and South America, with the single exception of Chile, are no outlets for our spare capital, because-not to put too fine a point upon it-they are inhabited chiefly by swindlers. “The United States are filled up with railways far beyond the capacity of the trade of the country to make profitable; Canada is sodden with debts, and with the enterprises which, if not already bankrupt, appear on their way to become so.” Italy, Spain, and even France and Germany, are in a bad way financially. “The wealthier countries do not want our assistance; the poorer and sicklier cannot be made to look tempting enough to draw money from us.” The position of the Australian colonies “excites the deepest indignation, or the most profound pity. Slowly, but relentlessly, they are being forced downward into the position of helpless defaulters.” In India “the British State is like a weary Atlas crushed to the earth with debt as with a world all too heavy for his shoulders.” {PTUK January 17, 1895, p. 38.12}

**“News of the Week” The Present Truth 11, 3.**

E. J. Waggoner

-M. Brisson has been elected President of the French Chamber of Deputies by 282 votes out of 310. {PTUK January 17, 1895, p. 46.1}

-The December weather in northern Florida was colder than it has been since 1635. Orange and other crops have been damaged to or enormous extent. {PTUK January 17, 1895, p. 46.2}

-The Portuguese have ceased to obstruct the progress of the African transcontinental telegraph, and the line is expected to reach the Zambesi this month. {PTUK January 17, 1895, p. 46.3}

-Hostilities still continue between the natives and Portuguese in the Portuguese possessions of Africa. The Portuguese troops are being desimated by African fever. {PTUK January 17, 1895, p. 46.4}

-The independence of Korea was solemnly proclaimed at Seoul, Jan. 7. A Chinese ambassador is now at the Japanese capital for the purpose of treating for peace. {PTUK January 17, 1895, p. 46.5}

-The Victorian Government has resigned, owing to the defeat caused by the action of the Labour Members, who bitterly oppose the reduction of their salaries to ?200 per annum. {PTUK January 17, 1895, p. 46.6}

-An Austrian Arctic expedition, with the main abject of exploring the Arctic region from an artistic point of view, and to obtain pictures of Arctic scenery, will be undertaken in 1896. {PTUK January 17, 1895, p. 46.7}

-The Liverpool town crier has retired, after sixty years’ service, and the office is practically extinct, the newspapers having superseded the bellman. In his time the Liverpool crier had restored 130,000 stray children, all the lost little ones being taken to his house. {PTUK January 17, 1895, p. 46.8}

-The Delavan House at Albany, New York State, one of the most celebrated hotels in America, and the residence of many members of the New York State Legislature during its Sessions, was destroyed by fire Dec. 30. Five male and four female servants perished in the fire. {PTUK January 17, 1895, p. 46.9}

-A telegram received at New York from Rio de Janeiro states that on Sunday night, Jan. 6, the ferry boat *Tieciera*, while crossing over to Nictheroy took fire from an explosion. The vessel was completely destroyed, and 150 passengers perished, among the victims being several Government officials. {PTUK January 17, 1895, p. 46.10}

-Mr. Harry de Windt, a well-known Siberian explorer, will, according to Reuter’s New York correspondent, shortly visit the United States on a three months’ lecturing tour, during which he will speak at New York, Chicago, and San Francisco, his object being to refute the statement of Mr. George Kerman in regard to the conditions of prison life in Russia. {PTUK January 17, 1895, p. 46.11}

-The electric telegraph has made marvellous strides in the little more than half a century of its existence. From the latest statistics it appears that it is the most universally adopted in the United Kingdom. During the year 1892 no fewer than 69,908,600 massages were dispatched in the United Kingdom, compared with 62,887,298 in the United States. {PTUK January 17, 1895, p. 46.12}

-It is now proposed in the United States to fatten hogs on wheat, as a means of profitably disposing of that now very cheap cereal. By this means, it is said that a bushel of wheat, worth as such only 37? cents, becomes, as pork, worth 55 or 60 cents. This is a sad comment on modern civilisation. The railways, it is said, will be heavy losers should this be done. {PTUK January 17, 1895, p. 46.13}

-A terrible disaster is reported from the village of Oriu, France, in the mountainous district of Aix les Thermes. A huge avalanche fell from one of the surrounding mountains, completely destroying four houses and twelve borne. Fifteen dead bodies have been recovered from the debris, and eight persons have sustained injuries, while a large number of cattle remain buried in the ruins. {PTUK January 17, 1895, p. 46.14}

-The distress in Newfoundland caused by the financial panic has led to riots by parties of starving men, who forced open some shops to obtain food. The disturbances have been quelled by the police. The ranks of the unemployed are, however, daily swelling, and much uneasiness is felt. Lady O’Brien, the wife of the Governor, is organising soup kitchens for the temporary relief of the destitute, and has made a public appeal for subscriptions. {PTUK January 17, 1895, p. 46.15}

**“Back Page” The Present Truth 11, 3.**

E. J. Waggoner

A few days ago the Pope granted a private audience of thirty-five minutes to Prince Lobanoff, the Russian envoy bearing the official notification of the Czar’s accession. This shows that the Pope is regarded as an important factor in European politics. {PTUK January 17, 1895, p. 48.1}

The Roman Catholic bishops have formulated a Bill which is designed to provide for the support from the rates of denominational schools, when such schools are called for in any district by the parents of thirty children. The religious education controversy has only begun. {PTUK January 17, 1895, p. 48.2}

The Central News says that the editor of the *Toronto World* has been summoned for publishing an edition on Sunday, describing a great fire which broke out at Toronto. The revival of religious legislation, particularly in the matter of Sunday laws, is world-wide. {PTUK January 17, 1895, p. 48.3}

Speaking of the Laud commemoration, before it took place, the *English Churchman* said:— {PTUK January 17, 1895, p. 48.4}

We confess at once that we have no sympathy whatever with this movement. The circular issued by the Committee appeals for the support of Churchmen, on the special ground that a “great debt of gratitude and reverence is due to the man, to whom, more than any other individual, the Church of England owes her present shape.” Well, all that we can say is that the “present shape” of the Church of England is, in many respects, so bad, that we cannot feel any gratitude to the man to whose labours we owe its unhappy condition. {PTUK January 17, 1895, p. 48.5}

It certainly is in a position to know whereof its speaks. {PTUK January 17, 1895, p. 48.6}

The religion of the great Powers is very aptly stated by the organ of the German Ministry of War. It says that the longer peace is maintained “the more Germany’s military leaders must endeavour to increase and encourage the fighting spirit alike among officers and rank and file.” It speaks also of the new regulations which have been written “in a sound bellicose spirit.” Some attribute the authorship of the article to the Emperor. It certainly has his approval; and in the same spirit he has declared his purpose to maintain by the power of the sword the religion of the State, and hence in Germany, as in Russia, the Christian who follows the religion of Jesus Christ and refuses to be filled with the “fighting spirit,” will doubtless feel the wrath of that spirit of Satan. {PTUK January 17, 1895, p. 48.7}

The *Church Times* says: “It is time that the Church of England was set free from the necessity of accepting a bench of bishops, of which the composition depends on the idiosyncrasies, good or bad, of successive premiers.” Well, if the Church of England will step down from its place as the “State Church,” it will be freed from that necessity; but it is no more than is to be expected, that the State should appoint the officers of State institutions. {PTUK January 17, 1895, p. 48.8}

In its review of a life of Laud the *British Weekly* speaks as follows of the idea so prevalent in his days, that the faith requires the support of human power:— {PTUK January 17, 1895, p. 48.9}

Fancy a man supporting with his own hands the yielding foundations of his faith. Few errors have done more harm than the doctrine that “things which can be shaken” and need human support are fundamental truths. {PTUK January 17, 1895, p. 48.10}

Therefore it is that we see an ominous sign of the times in the revival of this error, as shown in the demand for Sunday laws and other such legislation. {PTUK January 17, 1895, p. 48.11}

The breach between the Eastern Church and Rome continues to decrease. Some schismatical priests manifest a desire to return to Catholicism, and “the Pope hopes that the elevation of two of the Eastern Patriarchs to the Cardinalate will increase the number of conversions.” It is very likely. By a discreet use of the ecclesiastical prizes and preferments in medi?val times the Church of Rome was often able to “convert” men in multitudes. {PTUK January 17, 1895, p. 48.12}

The *Christian* very truly points out the reason why some men are willing to allow others to decide their duty and relation to God:— {PTUK January 17, 1895, p. 48.13}

“The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so.” A man may know the truth of the Gospel, but if he does not wish to live it he will willingly be deceived into supposing that he can cast his responsibilities upon a “priest,” until the word he knows in his head has ceased to touch his scared conscience and his hard heart. {PTUK January 17, 1895, p. 48.14}

And it makes no difference whether the man upon whom the responsibility is laid is called a Catholic priest or an Evangelical-it is as easy to make a pope of one as of the other. But “every one of us shall give account of himself before God.” What God says to every man is for every man to decide for himself alone, and in the day when the secrets of men are judged according to His word, what some other man has said or done can in no way affect our guilt if we have not yielded to what the Lord has said to us. {PTUK January 17, 1895, p. 48.15}

In this new year’s message to the Salvation Army General Booth said:— {PTUK January 17, 1895, p. 48.16}

Ultimately we are bound to win the confidence of every Government in the world, and of those occupying every grade of authority. Those responsible for the order and well-being of society must speedily come to see that we are their natural allies, and will welcome us to their side. Already much has been done in this direction, but we are only at the beginning of things. {PTUK January 17, 1895, p. 48.17}

It is a very fascinating prospect, and as dangerous as fascinating. “The friendship of the world is enmity with God.” James 4:4. “Woe unto you, when all men shall speak well of you! for so did their fathers unto the false prophets.” Luke 6:26. {PTUK January 17, 1895, p. 48.18}

**“Going to Law” The Present Truth 11, 3.**

E. J. Waggoner

The Saviour, in the “sermon on the mount,” instructed His followers, to avoid going to law, even though they had to give double the amount asked in order to settle a matter out of court. He said, “If any man would go to law with thee, and take away thy coat, let him have thy cloak also.” Matthew 5:40, R.V. The practical wisdom of this is often illustrated. The *Daily Chronicle* has been giving some attention too excessive law costs, and in a recent number two cases were related by the victims. One case was that of a man who sued for payment for a literary work which he had done. His case was so clear that the counsel for the defence made no attempt to deny it. He was awarded ?50 for his work. Of this sum he received nothing, his costs swallowing it all up; and further, his solicitor told him that they could legally charge him ?40 more! {PTUK January 17, 1895, p. 48.19}

The other case was still worse. The man sued to recover ?20 which he had loaned. There was really no defence, and the man tells the result as follows:— {PTUK January 17, 1895, p. 48.20}

My Solicitor (who had previously been unable to get payment of two debts, one of ?9 6s. and another of ?20 from the same man) sent me his bill of costs, amounting to ?92 5s., with an intimation that unless I paid promptly the amount would be substantially increased and a writ issued against me. {PTUK January 17, 1895, p. 48.21}

This man would have been much the gainer even if he had given his debtor another ?20, and avoided the law. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” {PTUK January 17, 1895, p. 48.22}

**“The Catholic Outlook” The Present Truth 11, 4.**

E. J. Waggoner

In all the world the Church of Rome is seeking control of political affairs. It very largely measures its growth and strength from year to year according as it succeeds in this; and it is succeeding, being aided by the movement among professedly Protestant circles in the same direction. {PTUK January 24, 1895, p. 49.1}

The *Catholic Times and Catholic Opinion*, of Jan. 4, has an article on “The Old Year and the New,” in which the status of Roman Catholicism in the different countries is considered. The simple facts are stated, and are well worth considering. We present the main features by countries, in the order that they are noted in the *Catholic Times*. First in order is {PTUK January 24, 1895, p. 49.2}

**FRANCE**

“The relations of France—‘the eldest daughter of the Church’—with the Holy See have on the whole been exceedingly satisfactory, and signs have not been wanting to prove that the authorities have recognised that the old policy of ‘anti-clericalism’ was detrimental to the best interests of the country. If the ‘new spirit,’ the necessity of which was publicly acknowledged, has not been made apparent by many overt acts, there has at least been no manifest evidence of official hostility towards the clergy or the head of the Church. So far as the general condition of the Church in France is concerned, there is good reason to believe that it has been very sensibly improved by the new policy which the Catholics adopted at the direction of Leo XIII., and that as time advances and the organisation of the Catholics becomes more complete, its position will be more secure and powerful.” {PTUK January 24, 1895, p. 49.3}

**SPAIN**

“In Spain there has been an attempt by Lord Plunket, the Protestant Archbishop of Dublin, to introduce Protestantism by the consecration of a certain Senor Cabrera as Bishop, but the procedure has been universally regarded as a harmless display of Quixotism, and it is certain that never was Spain truer to its Catholic traditions and more loyal to the Holy See than at the present time.” {PTUK January 24, 1895, p. 49.4}

**GERMANY**

“The Catholics of Germany have, as usual, shown during the past year that in the defence and propagation of Catholic principles they are essentially practical. Their National Congress at Cologne was undoubtedly one of the most successful gatherings of the kind ever held, and in the social programme they adopted they set an admirable example of what may be done by Catholics for the amelioration of the lot of the toiling masses.” {PTUK January 24, 1895, p. 49.5}

**ITALY**

“In, Italy as well as in France, there has been a change of attitude towards the Church. The growth of Anarchy and the diabolical deeds perpetrated by men who were members of this conspiracy against law, order, and human life, brought home to King Humbert and his Ministers the fact that nothing could be more disastrous to a State than the weakening of the religious sentiment, and, therefore, that to treat the Church with hostility is equivalent to acting the part of an enemy of the country. Accordingly Signor Crispi delivered at Naples an address which sounded somewhat like a renunciation of the policy of persecution and a promise to evince a more conciliatory disposition. Some Liberal journals went so far as to found upon this speech the hope of a complete restoration of harmony between Church and State, and a settlement of what is known as the Roman question.... As to the vast majority of the Italian people there is no doubt that they are firm and unswerving in their attachment to the Church.” {PTUK January 24, 1895, p. 49.6}

**BELGIUM**

“In Belgium the Catholics signalised themselves at the General Elections by a triumph which caused astonishment throughout Europe, and carried dismay into the camp of spurious Continental Liberalism that then received a blow from which it will probably not soon recover. The lesson was much needed, and it has also served to inspire Catholics in other countries with courage in pursuing a combative policy.” {PTUK January 24, 1895, p. 49.7}

In all the above-mentioned countries it is quite a matter of course that Catholics should occupy the leading place; the chief interests, therefore, in this outlook must centre in the two leading Protestant nations. The *Times* proceeds with the {PTUK January 24, 1895, p. 49.8}

**UNITED STATES**

“If from the Continent of Europe we turn towards the Republic of the United States, the prospect is even more cheering. There we see the Catholic Church, abounding in life and energy, taking a noble part in moulding the destinies of a nation which appears fated to be the great Power of the future, and under the guidance of progressive prelates and by the cleverness and soundness of its principles asserting its right to be considered a true pioneer in the advancement to higher aims. We see its ministers establishing points of contact with those outside the Church, opening up a new era of brotherly love, and unfolding fresh aspects of social duty, thus gaining for the Church a degree of authority and a measure of respect which raise it far above all other religious denominations and assure it in the future a position the importance of which it would now be difficult to gauge.” {PTUK January 24, 1895, p. 49.9}

**GREAT BRITAIN**

“In our own islands the religious horizon during the past year has on the whole been most gratifying. It has become manifestly evident that no serious alarm need be felt at the threatened inroads of atheism and agnosticism. It is now generally admitted that the campaign against religious belief conducted by the late Mr. Charles Bradlaugh was an unmistakable failure, and that since his death the number who profess his views has become almost infinitesimal. Agnosticism, pure and simple, too, has been on the wane, and though it still claims some men of ability, who are intoxicated by the sense of their own self-sufficiency, it is certain that their influence is continually diminishing. On the other hand the leaning of Protestants, especially members of the Anglican Church, towards Catholicism is becoming more and more marked. The number of conversions has also been great. Thanks to the light and leading of the Cardinal-Archbishops and other well-equipped thinkers and guides.” {PTUK January 24, 1895, p. 50.1}

The conclusion which the *Catholic Times* arrives at from all the above is this:— {PTUK January 24, 1895, p. 50.2}

“Wherever, then, we examine the signs of the times, we find them plainly indicating that the effects of the so-called Reformation are gradually dying out and that the people are beginning to recognise the evils of religious divisions.” {PTUK January 24, 1895, p. 50.3}

It is certainly high time that those who believe that there was any reason for the Reformation should be asking themselves the question if there is not yet a good deal of reformation to be accomplished. The Bible teaches us that the Papacy is to resume its ancient power before the end comes, and that “all that dwell upon the earth,” with the exception of those whose names are in the Lamb’s book of life, shall worship the beast; but that does not mean that we should acquiesce in such worship. Rather does it incite us to warn all men of the impending evil, so that none need fall into the snare unawares. {PTUK January 24, 1895, p. 50.4}

**“Watching for Christ” The Present Truth 11, 4.**

E. J. Waggoner

The Apostle Peter tells us that the “day of the Lord” will come as a thief in the night, “in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.” 2 Peter 3:10. {PTUK January 24, 1895, p. 50.5}

The Saviour’s discourse to His disciples upon the Mount of Olives, gives in answer to their query, “What shall be the sign of Thy coming, and of the end of the world?” (Matthew 24:3) contains very explicit language upon this point. It gives us a most impressive admonition. “But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.” Verses 43, 44. In Luke’s record we find Him saying, “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.” Luke 21:34, 35. {PTUK January 24, 1895, p. 50.6}

Yet no man knows, or can know, the exact time of Christ’s coming, or of the advent of the day of the Lord. The Saviour said, “of that day and hour knoweth no man, no, not the angels of heaven but My Father only.” Matthew 24:36. Our duty is not to attempt to locate the day, or the month, or the year, which will usher in the day of God or witness the return of Christ in power and glory; but it is to “watch” and be “ready,” taking heed to the condition of our hearts. The person who attempts to fix upon the exact date of his Lord’s return is not obeying the Lord’s command to “watch.” To watch for a thing is to look for it, without seeing it or knowing just when it is to appear. There is enough for the Christian to be doing in view of the proximity of so great an event, without speculating in regard to times which God has not revealed. {PTUK January 24, 1895, p. 50.7}

We are told what will be the attitude of those who are watching and waiting, in harmony with the instruction and admonitions of Christ. Their hearts will not be overcharged with surfeiting, and drunkenness, and cares of this life. Luke 21:34. They will “walk honestly, as in the day” (Romans 13:11-14); they will be “sober,” having on “the breastplate of faith and love,” and rejoicing in “the hope of salvation.” 1 Thessalonians 5:8. They will manifest “all holy conversation and godliness.” 2 Peter 3:11. They will be “exhorting one another,” and so much the more as they “see the day approaching.” Hebrews 10:25. By this manner of life they will be watching and ready for their Lord, though knowing not the hour of His return. {PTUK January 24, 1895, p. 50.8}

“Ye, brethren,” says Paul, “are not in darkness, that that day should overtake you as a thief.” 1 Thessalonians 5:4. Though ignorant of the day and the hour, they are ready for it whenever it may arrive, just as the man who watches is ready for the thief. It is the sleeper who was taken unawares, and suffers a loss. The Christian never sleeps, his spiritual life is ever wakeful and active, for it is the life of God. {PTUK January 24, 1895, p. 50.9}

Many are asleep who know it not. There are multitudes of dreamers in the church as well as in the world. They hear not the voice of the faithful watchmen, crying, “Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.” Romans 13:11, 12. Or if they hear the voice, it is with consciousness so dim that they heed it not. The watchman’s cry mingles pleasantly with the voices of their dreams. The return of their Lord is not with them a theme of final, burning interest. {PTUK January 24, 1895, p. 50.10}

“The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come.” Silently, as with the muted step of the thief, the dread day is stealing on with time’s swift tread, to come suddenly at an hour when men think not, and take the sleepers unawares. Then there will be an awakening such as never was. Then His appearing will be the theme and the burden of all tongues, and fearful voices will take up the prophet’s words, “The great day of His wrath is come, and who shall be able to stand?” Revelation 6:17. Then there will be weeping and mourning throughout all the earth, and a prayer-meeting such as never was, when the voices of kings and peasants, of rulers and bondmen, shall blend in invocation to the mountains and the rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” And then also the voices of those who watched for His appearing will be heard in tones of joy, saying, “Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him; we will be glad and rejoice in His salvation.” Isaiah 25:9. {PTUK January 24, 1895, p. 50.11}

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” {PTUK January 24, 1895, p. 50.12}

**“Medo-Persia and Greece. World-wide Empires” The Present Truth 11, 4.**

E. J. Waggoner

“Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings.... He revealeth the deep and secret things.” Daniel 2:20-22. {PTUK January 24, 1895, p. 51.1}

“And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” Daniel 2:39. {PTUK January 24, 1895, p. 51.2}

These were the words which followed the brief statement of the extent and the fall of Nebuchadnezzar’s kingdom. We have already learned that this “inferior” kingdom which was to succeed Babylon in the dominion of the world was the kingdom of the Medes and Persians (Daniel 5:28), and that Cyrus the Persian did actually conquer Babylon, placing upon the throne his uncle, Darius the Median. Daniel 5:30, 31. The conquest of Babylon by Cyrus was effected in B.C. 538, and two years afterward, when Cyrus himself took the throne, he said: {PTUK January 24, 1895, p. 51.3}

“Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and hath charged me to build Him an house at Jerusalem, which is in Judah.” Ezra 1:2. {PTUK January 24, 1895, p. 51.4}

This shows that all of the dominion over which Nebuchadnezzar had ruled, passed into the hands of Cyrus, king of Persia, and that the Persian Empire was universal. It was not inferior to Babylon in extent, but only in wealth and magnificence. Under this monarchy the prophets which foretold the restoration of the Jews to their own land were fulfilled. Most of the Persian kings, although noted for their cruelty, treated the Jews with great favour. An account of the dealings of the Persian kings with the Jews, is found in the books of Esther, Nehemiah, and Ezra. The prophets Haggai and Zachariah uttered their prophecies after the return from the captivity, but before the complete restoration. Not a single prophecy foretelling the return of the Jews after the flesh to Palestine and of old Jerusalem, has any application this side of the decree issued by Artaxerxes, king of Persia, recorded in Ezra 7. Those who are looking to the future for a time when all the Jews on earth will flock to Jerusalem and the land of Palestine, will look in vain. {PTUK January 24, 1895, p. 51.5}

The prophet dwelt only for a moment upon the empire of Persia. He mentioned its rise, only to foretell its fall. “And another third kingdom of brass, which shall bear rule over all the earth.” History tells us very clearly what universal empire followed that of Medo-Persia, but we will not forestall the prophecy; the Bible shall be its own interpreter. {PTUK January 24, 1895, p. 51.6}

In the eighth chapter of Daniel, verses 3-8, is a record of part of a vision which Daniel saw. Let the reader examine the passage carefully at his leisure; we shall here give only a summary of what the prophet saw. He saw a ram standing by a river. The ram was so very powerful and fierce that no beast could stand before him, “but he did according to his will, and became great.” While the prophet was still looking, he saw a rough goat with a notable horn between his eyes, come from the west, running with incredible swiftness, so that its feet seemed not to touch the ground. This goat came with fury to the ram, and smote him, and cast him down to the ground, and stamped upon him; and there was no power that could save the ram from the wrath of the goat. {PTUK January 24, 1895, p. 51.7}

In verses 20 , 21 this is explained as follows: “The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.” Then since the goat overpowered the ram, the prophecy teaches that Greece succeeded Medo-Persia as mistress of the world. {PTUK January 24, 1895, p. 51.8}

This is attested by all history. There is no other fact of history so well known as that Alexander the Great conquered the world. “But,” says one, “Alexander was king of Macedon, and it was Greece, according to the prophecy, that overthrew Medo-Persia.” Very true; but it was as king of Greece, and not as king of Macedon, that Alexander started out on his career of conquest. If he had not had united Greece at his back, even he would not have become master of the world. Grote says:— {PTUK January 24, 1895, p. 51.9}

“After displaying his force in various portions of Peloponnesus, Alexander returned to Corinth, where he convened deputies from the Grecian cities generally.... Alexander asked from the assembled deputies the same appointment which the victorious Philip had required and obtained two years before-hegemony or headship of the Greeks collectively for the purpose of prosecuting war against Persia. To the request of the prince at the head of an irresistible army, one answer only was admissible. He was nominated imperator with full powers, by land and sea. Overawed by the presence and sentiment of Macedonian force, all acquiesced in this vote except the Lacedaemonians. {PTUK January 24, 1895, p. 51.10}

“The convention sanctioned by Alexander was probably the same as that settled by and with his father Philip. Its grand and significant feature was, that it recognised Hellas [Greece] as a confederacy under the Macedonian prince as imperator, or executive head and arm. It crowned him with a legal sanction as keeper of the peace with Greece, and conqueror abroad in the name of Greece.”— *History of Greece, chap. 91.* {PTUK January 24, 1895, p. 51.11}

Philip, Alexander’s father, had succeeded in securing the headship of the Greeks. But his death followed two years after, so that he made no use of it. Alexander, therefore, is properly styled in the Scriptures the first king of Greece. {PTUK January 24, 1895, p. 51.12}

We have no space to devote to an account of Alexander’s victories at the Granicus, and at Issus, by which he gained Egypt and all of Asia west of the Euphrates, and brought Darius, the last king of Persia to sue for peace. Alexander did not wish for a peace that would leave a rival to him: and the last battle, which resulted in the complete overthrow of the Persian kingdom, was fought near Arbela. Of the results of this battle, Grote says:— {PTUK January 24, 1895, p. 51.13}

“The prodigious army of Darius was all either killed, taken, or dispersed at the battle of Arbela. No attempt to form a subsequent army ever succeeded; we read of nothing stronger than divisions or detachments. The miscellaneous contingence of this once mighty empire, such at least among them as survived, dispersed to their respective homes and could never be again mustered in mass. The defeat of Arbela was in fact the death-blow of the Persian Empire. It converted Alexander into the great king, and Darius into nothing better than a fugitive pretender.” {PTUK January 24, 1895, p. 52.1}

The Grecian Empire, therefore, with Alexander as its first king, was the power that succeeded Medo-Persia. The battle of Arbela, which made Grecia supreme, was fought in the year 331 B.C. The Medo-Persian Empire had therefore enjoyed universal sway for two hundred and seven years, from 538 to 331 B.C. {PTUK January 24, 1895, p. 52.2}

“Which shall bear rule over all the earth.” These were the words by which Daniel described the Grecian Empire, which corresponded to the brazen portion of the image. Does history bear out the prediction of the prophet? and did the empire of Greece actually bear rule over “all the earth”? A few quotations will suffice to answer this question. {PTUK January 24, 1895, p. 52.3}

Rollin says of Alexander’s eager desire to reach Babylon, a few years after the battle of Arbela:— {PTUK January 24, 1895, p. 52.4}

“He knew that there were arrived in that city, ambassadors from all parts of the world, who waited for his coming; the earth echoing so with the terror of his name, that the several nations came, with inexpressible ardour, to pay homage to Alexander, as to him who was to be their sovereign.... So that he set forward with all possible diligence toward that great city, there to hold the states-general, as it were, of the world.”—*History of Alexander, sec. 18.* {PTUK January 24, 1895, p. 52.5}

Grote says:— {PTUK January 24, 1895, p. 52.6}

“So widely had the terror of his name and achievements been spread, that several of these envoys came from the most distant regions. There were some from the various tribes of Lybia [west to Egypt]-from Carthage [west of Lybia]-from Sicily and Sardinia-from the Illyrians and Thracians-from the Lucanians, Bruttians, and Tuscans, in Italy-nay even (some affirm) from the Romans, as yet a people of moderate power. But there were names yet more surprising-Ethiopians from the extreme South, beyond Egypt-Scythians from the North, beyond the Danube,—Iberians and Gauls, from the far West, beyond the Mediterranean Sea.... The proofs which Alexander received, even from distant tribes with names and costumes unknown to him, of fear for his enmity and anxiety for his favour, or such as had never been shown to any historical person, and such as entirely to explain his superhuman arrogance.”—*Chap. 94, paragraph 79.* {PTUK January 24, 1895, p. 52.7}

What further proof is needed, to show that the dream and interpretation thereof, which accurately predicted these wondrous changes in the empire of the world scores and hundreds of years before they took place, were given by the “God in Heaven, that revealeth secrets,” and who will do nothing without revealing His secret to His servants the prophets? {PTUK January 24, 1895, p. 52.8}

**“Seeing the Life” The Present Truth 11, 4.**

E. J. Waggoner

To the converted man, “old things are passed away; behold all things are become new; and all things are of God.” 2 Corinthians 5:17, 18. The man of faith is able to see God in all things; for God is in all things, and faith does not teach men fables, but simply enables them to see and know the truth. {PTUK January 24, 1895, p. 52.9}

And what a source of strength and comfort is this ability which faith gives! All nature then has a voice which testifies of the power of the life of God: and this power is given unto us. The life of God develops in the planted seed, and the shoot, though tender, finds its way through clod and rocky barrier to the light. The sap flows through the trunk of the tree, and it swells and expands with a force which cannot be stayed. The moisture rises from the earth, the clouds form, the rain descends, vegetation grows, the cloud turns water into snow and ice, the sun ripens the fruit and the grain, and in a hundred ways we see nature all around us carrying on her work with a power which no man can check. Having once learned some of nature’s laws, we know that whatever they demand, must be. There is no power that can prevent it. And why?—Simply because there is no power that can prevent the Lord from doing His work. {PTUK January 24, 1895, p. 52.10}

Seen with the eye of faith, all this is encouragement for us; for God, if we but let Him, works in us, and with the same irresistible power. His life is in the growing plant, and His life is also in us; and just as it worked to force the tender sprout through the hard clod up to the surface and the light, so it works in our hearts to do that which it is sent forth to do. And that it will do it is as certain as any law of nature; for the laws of nature are but the laws of God. {PTUK January 24, 1895, p. 52.11}

When we receive God’s word “not as the word of men, but as it is in truth, the word of God,” it “effectually worketh” in us, and will overcome *every obstacle* to the accomplishment of its purpose. That is the way God’s word works, and in nature we find visible demonstration of the fact. And thus nature speaks to us with a voice of cheer and courage when our ears are but tuned to catch the harmony of God’s law. {PTUK January 24, 1895, p. 52.12}

God’s word is Spirit and life. John 6:63. It is life to the plant, for by it the plant was created and caused to bud and bring forth fruit and seed after its kind. Genesis 1:11. And it is life in us, shaping us irresistibly toward the far higher destiny for which we were created. {PTUK January 24, 1895, p. 52.13}

We should never become discouraged. *Let* the word into your heart by receiving it in faith, and it will work and will surely accomplish its purpose. It will surely cleanse you and create you new in Christ. The Lord has spoken it. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:10, 11. {PTUK January 24, 1895, p. 53.1}

The man that “walketh not in the counsel of the ungodly,” and whose “delight is in the law of the Lord,” “shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not whither, and whatsoever he doeth shall prosper.” Psalm 1:1-3. Whether in the visible things of nature or in the human heart, the word of God will work through every obstacle. The life will be manifested and the righteousness cannot fail. {PTUK January 24, 1895, p. 53.2}

**“Archbishop Laud and the Church of England” The Present Truth 11, 4.**

E. J. Waggoner

On the tenth day of January, 1645, Archbishop Laud was beheaded as a traitor on Tower Hill. The 250th anniversary of that event was celebrated by the singing of the *Te Deum* on the site of his scaffold, by some of the Anglican clergy, and many “relics” of Laud are now on exhibition in a neighbouring church to those who wish to pay a shilling to view them. {PTUK January 24, 1895, p. 53.3}

For some time the Catholic portion of the Church of England has been zealously lauding Laud and his work. It is quite generally agreed that “a great debt of gratitude and reverence is due to the man, to whom, more than any other individual, the Church of England owes her present shape.” We have no desire to condemn the man, or to say anything against him; but when he is honoured as having done more than any other man to establish the “present shape” of the Church of England, an impartial statement of his work will serve to show the present position of that Church. This will be found in few words in the following short extracts from Green’s History of the English People. The extracts are taken from sections 1003 to 1008. {PTUK January 24, 1895, p. 53.4}

His resolve was to raise the Church of England to what he conceived to be its real position as a branch, though a reformed branch, of the great Catholic Church throughout the world; protesting alike against the innovations of Rome and the innovations of Calvin.... In Laud’s view, episcopal succession was of the essence of a church; and by their rejection of bishops the Lutheran and Calvinistic churches of Germany and Switzerland had ceased to be churches at all. The freedom of worship, therefore, which had been allowed to the Huguenot refugees from France, or the Walloons from Flanders, was suddenly withdrawn; and the requirement of conformity with the Anglican ritual drove them in crowds from the southern ports to seek refuge in Holland.... {PTUK January 24, 1895, p. 53.5}

As Laud drew further from the Protestants of the continent, he drew, consciously or unconsciously, nearer to Rome. His theory owned Rome as a true branch of the church, though severed from that of England by errors and innovations against which the primate vigorously protested. But with the removal of these obstacles reunion would naturally follow; and his dream was that of bridging over the gulf which ever since the Reformation had parted the two churches... Union with the great body of Catholicism, indeed, he regarded as a work which only time could bring about, but for which he could prepare the Church of England by raising it to a higher standard of Catholic feeling and Catholic practice. The great obstacle in his way was the Puritanism of nine-tenths of the English people, and on Puritanism he made war without mercy.... On the death of Abbot, Laud was raised to the Archbishopric of Canterbury, and no sooner had his elevation placed him at the head of the English Church than he turned the high commission into a standing attack on the Puritan ministers. Rectors and vicars were scolded, suspended, deprived, for “gospel preaching.” {PTUK January 24, 1895, p. 53.6}

The suppression of Puritanism in the ranks of the clergy was only a preliminary to the real work on which the Archbishop’s mind was set, the preparation for Catholic reunion by the elevation of the clergy to the Catholic standard in doctrine and ritual. Laud publicly avowed his preference for an unmarried to a married priesthood. Some of the bishops, and a large part of the new clergy who occupied the post from which the Puritan ministers had been driven, advocated doctrines and customs which the reformers had denounced as sheer papistry-the practice, for instance, of auricular confession, a real presence in the sacrament, or prayers for the dead.... Meanwhile Laud was indefatigable in his efforts to raise the civil and political status of the clergy to the point which it had reached ere the fatal blow of the Reformation fell on the priesthood. {PTUK January 24, 1895, p. 53.7}

As Laud aimed at a more Catholic standard of doctrine, in the clergy, so he aimed at a nearer approach to the pomp of Catholicism in public worship.... Bowing to the altar was introduced into all Cathedral churches. {PTUK January 24, 1895, p. 53.8}

In their last remonstrance to the king, the commons had denounced Laud as the chief assailant of the Protestant character of the Church of England; and every year of his primacy showed him bent upon justifying the accusation. His policy was no longer the purely conservative policy of Parker or Whitgift; it was aggressive and revolutionary. {PTUK January 24, 1895, p. 53.9}

The above are the simple facts, very mildly stated. No further comment need be made upon them than this. From a consideration of this work, and the fact that Laud is extolled as the one to whom the Church of England owes its “present shape,” it follows that the Church of England is essentially Catholic. In saying this, we are bringing no railing accusation, but stating a simple fact; Churchmen themselves make the same claim. The main reason for the present statement is to point out the fact that if there was ever in the world any necessity for the Reformation, that necessity exists to-day nearly as much as it ever did. In his sermon on Laud, the Bishop of Peterborough said, “He endeavoured to do the Lord’s work with the world’s weapons.” Such work in establishing a church must of course result in a worldly church. {PTUK January 24, 1895, p. 53.10}

As for Laud’s execution, no apology can or should be made for it. He was not a traitor in any ordinary sense of the word. He suffered at the hands of the executioner simply because the professed Protestants who succeeded him in power were, like him, endeavouring to do the Lord’s work with the world’s weapons, which means that they were doing their own work, and calling it the Lord’s. In his case was fulfilled the statement, “They that take the sword shall perish with the sword.” Unfortunately history, both sacred and profane, seems to have been written in vain for most people, and so professed Christians of nearly all classes are still found attempting to do the Lord’s work by the world’s methods. {PTUK January 24, 1895, p. 53.11}

**“Seventh-day Adventists” The Present Truth 11, 4.**

E. J. Waggoner

The New York *Independent*, the leading religious journal in the United States, which keeps itself accurately informed concerning the working of all religious bodies, has, in its first number this year, a summary of the last year’s progress of the denominations, from which we take the following statement concerning the Seventh-day Adventists:— {PTUK January 24, 1895, p. 54.1}

There are two distinct classes of Adventists, viz., those who observe the first day, and those who observe the seventh day of the week. Among the first class are those who occasionally set time for the second coming of Christ; the second class have never engaged in “time setting,” but earnestly oppose such interpretations of the prophecies. The observance of the seventh day of the week as the Sabbath is a marked peculiarity of Seventh-day Adventists, which distinguishes them from all other denominations, except the Seventh-day Baptists. {PTUK January 24, 1895, p. 54.2}

Seventh-day Adventists hold positions on the so-called change of the Sabbath which lead them to regard Sunday as a rival of the Sabbath of the Lord. The repeated arrests and imprisonments of their members for Sunday labour the past year, in different parts of the United States and Europe, help to demonstrate that Sabbath observance with them is not a matter of convenience, or a choice of days, but a question of loyalty to God. It is often said that these people are not compelled to labour on the seventh day, but to refrain from work on the first day. They reply: “It is with us as with the early Christians; they were not prohibited from worshipping Jehovah; they were simply required to honour the gods of Rome.” {PTUK January 24, 1895, p. 54.3}

As to the question of *growth:* In this connection I am prepared to make definite statements only with reference to the Seventh-day Adventists, whom I have the honour to represent. From reports in my possession I am enabled to give the following rates of increase for the past year: ordained ministers, 13 per cent.; licensed ministers, 11 per cent.; churches, 7 per cent.; members, 15 per cent.; and missionary funds, 4 per cent. {PTUK January 24, 1895, p. 54.4}

In many respects the past year has been the most prosperous in our history. This is especially true of our educational, publishing and medical work. Missions have been established in Mexico, Honduras, British Guiana, Argentine, Brazil and Jamaica. Missionaries have been sent to the Gold Coast and to Matabeleland, in Africa, with a view to establishing missionary stations there early the coming year. Preparations are also being made for opening missions, at the earliest possible date, in China and Japan. A large amount of funds has been raised for this purpose. {PTUK January 24, 1895, p. 54.5}

Our missionary ship, *Pitcairn*, sailed from San Francisco last July, on its third voyage, with a load of missionaries and supplies, to be distributed among the islands of the Pacific Ocean. {PTUK January 24, 1895, p. 54.6}

One of the most encouraging indications for the future of our work is the growing missionary zeal manifesting itself among our young people. There are at present in our colleges and sanatoriums about three hundred young men and women who have consecrated themselves “for life or death to arduous, humble service in the dark regions of this lost world.” {PTUK January 24, 1895, p. 54.7}

The prospects for our work were never better than for the coming year. {PTUK January 24, 1895, p. 54.8}

**“The Life” The Present Truth 11, 4.**

E. J. Waggoner

The only true life is the Christian life. This is so because it is the life of Christ, who is God, and God’s life is that which animates all living things. Man can pervert that life by living to himself, but that is not true living. It is struggling against the life, which is God’s, and seeking death, which in the end will be obtained. {PTUK January 24, 1895, p. 54.9}

The proper relation of man to this life is presented in the language of the Apostle Paul: “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. This is the true standpoint from which life with its various duties and problems is to be viewed: and from this standpoint the view is wonderfully simplified as compared with that obtained from the standpoint of self; because all the imaginary duties, dangers, and difficulties have vanished. {PTUK January 24, 1895, p. 54.10}

Life, as the Creator ordained it, is a simple thing, as simple as accepting a gift. It is only when a man attempts to live by his own power and wisdom that it becomes complex. When men forget about the Creator, and put their trust in themselves, they find life to be beset by many and strange difficulties. At every turn problems are thrust upon them, which their human ability is neither able to foresee nor to successfully meet. At best, their world is but a world of chance. God does not withdraw His providence from the lives of men when they will not recognise Him, but they frustrate and hide that providence by attempting to provide all things for themselves. The abilities which men possess were not designed to cope with the task of maintaining a pleasurable and successful existence. As much power and wisdom is required for that as for bringing existence out of nothing; which power and wisdom pertains to God alone. And the more men attempt to perform this miracle themselves, the more perplexing and unsatisfactory does their life become, and the more sadly marred by disaster and defeat. {PTUK January 24, 1895, p. 54.11}

Men are to-day, and always have been, greatly exercised over the maintenance of their “rights.” For they have conceived, either rightly or wrongly, to be such, they have sacrificed their fortunes and their lives; they have in the defence of them endured great suffering themselves and brought distress upon others. But how simple this problem which has so perplexed mankind becomes when viewed from the standpoint of the Christian. And that which so simplifies this, as it does the other problems of life, is the fact that from this standpoint, wherever we look, we behold the Lord Jesus Christ,—His power, His interests, His work. It is the standpoint of the man who is crucified with Him; and as the crucified man has no life of its own, so he has no rights of his own. There are only the rights of the Saviour with whom he is identified, and who lives in him. And those rights God Himself maintains. The Christian is His witness, but God is the One who works, and whose power vindicates the right and accomplishes grand results. The Christian thinks not of any rights of his own, but rejoices in the maintenance and exercise of God’s right to the love and homage of the beings whom He has created. {PTUK January 24, 1895, p. 54.12}

People are often much troubled to guard their “dignity” and save their feelings from the injuries to which they are liable from the malice or heedlessness of those about them. But what can be said of the “dignity” and pride of the person who is crucified? How much suffering and inconvenience do dead men experience from hurt feelings? If we are crucified with Christ, and live by His life in us, we shall have no feelings but His feelings. We shall act toward those who persecute and speak evil of us, as He did toward those who persecuted Him; we shall feel toward them as He felt. And He did not feel differently toward men because they maltreated Him; He did not change because men hated Him and worked against Him. His nature cannot be affected by sin; He has never changed, but is “the same yesterday, and to-day, and for ever.” There is no more ill-will or purpose of revenge in the mind of God to-day than before sin entered the universe. We may deny Him, but still “He abideth faithful; He cannot deny Himself.” His love for man has continued unchanged since the days of Adam. “His tender mercies are over all His works.” And so will there be love and tender mercy in our hearts toward all His works when we are identified with Christ, instead of the feelings of wounded pride which it costs us so much to bear. {PTUK January 24, 1895, p. 54.13}

Jesus Christ is “meek and lowly in heart.” He tells us this in His gracious invitation to come to Him and find rest. He “humbled Himself, and became obedient unto death.” On the night of His betrayal He washed His disciples’ feet. But this was not an exhibition of newly-acquired humility. His form was the form of man; but His character was the character of God. He had not changed in character by taking on Himself the seed of Abraham. Nor did He speak and act as a man; but, as He declared, His Father, who dwelt in Him, did the works. In every word and act, God was manifesting Himself through His Son; as well when He washed His disciples’ feet as when He raised the dead or rode in triumph into Jerusalem. {PTUK January 24, 1895, p. 55.1}

And so, from the Christian standpoint-from the standpoint of the recognition of the truth-we see that life has no difficulty and no problem but that of giving free course to the life of God that is in us. When we come to the cross, we find that we have been carrying too many burdens,—that we have been bearing a heavy and needless load; and we drop it and experience that relief which comes from laying a burden down. We cease trying to pervert the stream of God’s life into channels of our own choosing. And then we drop so many self-imposed responsibilities that we find we have time enough to attend to those things that pertain to our relation to God. We have time to do some work in His cause. Our time is equal to our opportunities. This is life in its normal state, as it was ordained for man by the Creator. It is the life that Christ has placed within every man’s grasp,—the life, indeed, that all men have, if they will but recognise their life as God’s, and yield the control of it to Him. {PTUK January 24, 1895, p. 55.2}

**“Christianising Paganism” The Present Truth 11, 4.**

E. J. Waggoner

The following statement expresses the general idea concerning the adoption of heathen customs by professed Christians:— {PTUK January 24, 1895, p. 55.3}

It is possible, as is sometimes asserted, that the Christian teachers at first remonstrated against the festivities which their converts brought into their new faith, but finding their attachment to them irresistible, Christianised them. {PTUK January 24, 1895, p. 55.4}

Now there is no question but that heathen men may become Christians, but that is a far different thing from heathen practices becoming Christian institutions. The idea that if the Christian Church adopts any heathen custom, that custom thereby becomes Christian, is a subtle fallacy that has deceived thousands, and which needs to be sharply exposed. {PTUK January 24, 1895, p. 55.5}

Let us take a clear case as an illustration. The violation of the seventh commandment is a very common thing among the heathen. They are very much addicted to it. Suppose now that the Christian teachers had at first remonstrated against the adultery of the heathen, but finding their attachment to it irresistible, had adopted it into the church; would adultery thereby have become Christianised? Would not, on the contrary, the Christian church have become heathenised and demoralised? {PTUK January 24, 1895, p. 55.6}

In such a case as that, the answer is clear; but the same principle applies to every heathen custom. Sin cannot become righteousness because a hitherto good man begins to practise it. On the contrary, when a good man sins, he becomes a sinner. So a heathen custom cannot become a Christian act simply by being adopted by Christians. No; on the contrary, Christians, by adopting heathen customs, become to that extent heathen. This is really admitted by a writer in the *Church Times*, who says:— {PTUK January 24, 1895, p. 55.7}

Many superstitious observances attributed by prejudiced minds to medi?val times are really survivals of paganism, re-clothed and often re-named, but none the less heathen in origin, and sometimes betokening even the continuance of heathen ideas. {PTUK January 24, 1895, p. 55.8}

There are indeed “many” of these heathen customs still lingering, even in that portion of the church which is called Protestant, among which may be noted the observance of Sunday, Easter, and Christmas. It is a starting fact, but a fact nevertheless, and one which demands earnest attention, that a great deal of what is commonly supposed to be Christianity is nothing else but refined heathenism. If “the church” had not attempted to Christianise heathen customs, it would not now be necessary to work for the Christianising of the church. {PTUK January 24, 1895, p. 55.9}

**“News of the Week” The Present Truth 11, 4.**

E. J. Waggoner

-Fewer miles of railroad were built in 1894 in the United States than in any year since the Civil War. {PTUK January 24, 1895, p. 62.1}

-Baron Banffy, the new Hungarian Premier, has submitted to the Emperor a list of names for a reconstructed Cabinet, which was accepted. {PTUK January 24, 1895, p. 62.2}

-The Prague police pretend to have discovered an Anarchist plot. Ten arrests have been made, among those arrested being Wilhelm Kurbor, leader of the Labour party at Prague. {PTUK January 24, 1895, p. 62.3}

-Nearly 8,000 men, employed as drivers and conductors of the street oars or trains belonging to the various trolly lines in Brooklyn, went on strike Jan. 14. They demand an increase of pay. {PTUK January 24, 1895, p. 62.4}

-About 3,000 unemployed workingmen met at Montreal, and a deputation waited upon the Mayor. One of the Labour leaders threatened to make use of guns and dynamite, stating that there were 500 Anarchists in Montreal prepared to carry out this threat. {PTUK January 24, 1895, p. 62.5}

-It is stated from Rome that most of the differences existing in the American Catholic Hierarchy are now on the point of being settled by the determined intervention of the Pope himself. Monsignor Satolli, the “Apostolic” delegate, will remain at his post. {PTUK January 24, 1895, p. 62.6}

-The “ice-air cure” is being resorted to in Spanish America. The application of ice-air currents to the spine is said to cure catarrhs. Loss of appetite and dyspepsia is are said to be cured by descending into a refrigerating tank, the atmosphere of which is several degrees below zero. {PTUK January 24, 1895, p. 62.7}

-A polyglot petition against opium and alcohol, which has been signed by four millions of women of fifty nationalities, in forty different languages, will be presented next month to the United States Government, and in due course will be presented to every Government in the civilised world. {PTUK January 24, 1895, p. 62.8}

-A meeting was held Jan. 12 at the Jewish Working Men’s Club, Great Alie-street, under the auspices of the Jewish Sabbath Observance Society, for the purpose of securing a weekly Jewish holiday from Friday, 2 P.M., until Sunday morning, for Jewish workmen employed in the different trades. {PTUK January 24, 1895, p. 62.9}

-Senor Maura, the Spanish Minister of Justice, stated in the Chamber of Deputies that Archbishop Plunkett had not violated the laws of the land by “consecrating” Seiler Cabrera as Bishop of the Reformed Church in Spain. The Government considered that the set had no political importance. {PTUK January 24, 1895, p. 62.10}

-A terrible disaster took place at Butte, Montana, U.S., Jan. 15. A fire occurred in a railway depot, where wore stored large quantities of gunpowder, which exploded, killing one hundred persons and wounding an equal number more. The whole town was shaken, and the destruction of property was enormous. {PTUK January 24, 1895, p. 62.11}

-A pit at Audley, Staffordshire, became flooded by a sudden inrush of water from disused workings, Jan. 14. Some of the miners made their escape, and though pumping operations were carried on, ninety-two others known to be in the pit could not be reached, and it is all but certain that the whole have perished. {PTUK January 24, 1895, p. 62.12}

-The Italians have recently achieved two important victories over the Abyssinians. The native troops in the Italian service lost 120 killed and 190 wounded during the two days’ fighting, while several Italian officers were killed or wounded. The report states that the defeat of the Abyssinians is final and complete. {PTUK January 24, 1895, p. 62.13}

-Out of the South of France railway scandal there has suddenly developed a grave crisis for the French republic. M. Dupuy’s Cabinet was defeated on the question of the State guarantee of interest to railways, and immediately following, to the surprise and dismay of all, President M. Casimir Perier announced his intention of resigning the functions of his office, owing to the attacks made upon him as President, and the failure of his compatriots to give him adequate support. His resignation was formally announced on the 15th inst. Felix Faure has been chosen as his successor. {PTUK January 24, 1895, p. 62.14}

**“Back Page” The Present Truth 11, 4.**

E. J. Waggoner

Even the head of the Mohammedan religion, the Sultan, is appealing to the Pope to intercede in his behalf in the Armenian question. {PTUK January 24, 1895, p. 64.1}

Last week the German Reichstag passed the second reading of the motion repealing the Anti-Jesuit law. The law has failed, as all attempts to oppose Rome by weapons of which she is herself mistress must ever fail. The word of God alone is the thing which she cannot handle. {PTUK January 24, 1895, p. 64.2}

The announcement is made of the completion of a concordance to Swedenborg’s theological works; what a mighty maze these works must be may be inferred from the statement that the concordance has nearly 4,000 pages closely printed. The appearance of this concordance is significant as showing that there are actually people who read Swedenborg’s fancies. {PTUK January 24, 1895, p. 64.3}

In his speech before the National Liberal Federation, Lord Rosebery discussed the question of Church and State, and among other things said:— {PTUK January 24, 1895, p. 64.4}

We are also told that disestablishment unchristianises the State. Well, all I can say is this, that if it be true the State must be in a very bad way. If a State is in reality Christian it certainly does not need the outward symbol of an establishment to prove it; and if a State is not Christian, an establishment is merely a hypocrisy and a sham. {PTUK January 24, 1895, p. 64.5}

A prominent Irish Methodist having decided to contest Mr. Armagh in the Nationalist interests at the next general election, the *Methodist Times* says:— {PTUK January 24, 1895, p. 64.6}

Mr.—will, if returned, be a great addition to the Methodist vote in the House of Commons. {PTUK January 24, 1895, p. 64.7}

Yet the same paper is strongly in favour of the disestablishment of the Church of England. It makes no difference what church exerts a controlling influence in politics, whether it be a Roman Catholic or Methodist. The church in the days of the apostles was the church of Christ, but as soon as it gained political power it became the synagogue of Satan. When the church, or any branch of it as a church, mingles in politics, it becomes a part of the Papacy. {PTUK January 24, 1895, p. 64.8}

It is significant of much when a deputation of the unemployed, such as waited on the Mayor of Montreal, Canada, last week, openly threaten him in his official residence that if something be not done for their relief dynamite will be used. The familiarity with the use of high explosives in modern times bodes ill for the future with its inevitable conflict between nations and different classes within the nations. {PTUK January 24, 1895, p. 64.9}

A marble bust of Cardinal Vaughan has been presented to the Manchester Corporation in memory of the Cardinal’s twenty-years’ episcopate in Salford, and was recently unveiled in the Manchester Town Hall, where it occupies a prominent place. The Lord Mayor in his address said that the ceremony is without precedent in the annals of the City Council. It is no wonder that Catholics feel hopeful over the outlook. {PTUK January 24, 1895, p. 64.10}

To a religious inquirer a Shinto priest consistently replied, “Obey the edicts of the emperor and follow your impulses.” Every false religion thus places human authority and the flesh before God. How widely this leaven of paganism has permeated the religious world may be seen by the readiness with which men, even with the Bible in their hands, follow the customs of the world and their own impulses rather than the word of God. {PTUK January 24, 1895, p. 64.11}

In the United States even Roman Catholic organs-doubtless for effect-have protested against the animosity with which the professedly Protestant churches have sought to enforce the keeping of Sunday. However religious leaders may act under the inspiration of the spirit of intolerance, some officials of the jails have shown a more humane spirit. The *American Sentinel*, a New York journal devoted to religious liberty, says:— {PTUK January 24, 1895, p. 64.12}

Imprisoned Seventh-day Adventists, like Joseph in Egypt, have been blessed with some manly, kind-hearted jailers. When the prison board at Paris, Tenn., voted to work four Seventh-day Adventist victims of Sunday laws in the chain-gang on the Sabbath, the sheriff refused to carry out the order, and threatened to resign if the execution of the order was insisted upon. He had such confidence in his seventh-day prisoners, that he left the key of the jail in their charge, and they locked themselves in at night. Robert R. Whaley and W. G. Curiett, the recent victims of the Sunday law of Maryland, were treated, if possible, better. Mr. Bryan, the sheriff, never locked them behind the bars either day or night. They were given a room and bed in his private apartments, and ate at his table; and, besides, were allowed to go to the post-office after their mail. {PTUK January 24, 1895, p. 64.13}

There is one thing that love requires, and that is love in return. God is love, and therefore He longs for love, even the love of His creature. What a wonderful thing it is, and how it strengthens the bonds between us and God, to know that we are essential to His happiness. He desires our company, for Christ, expressing the will of the Father, said, “I will that they also, whom Thou hast given Me, be with Me where I am.” He has gone to prepare a place for His loved ones, and His love for them will bring Him to earth again, to “receive you unto Myself; that where I am there ye may be also.” John 14:3. {PTUK January 24, 1895, p. 64.14}

When a man tells me that I am in error, and points me to a portion of Scripture which says so, he does me a favour. But if the scripture which he quotes does not say so, and he must interpret it in order to make out his case, then he imposes on me. He is giving me his own opinion, and trying to clothe it with the authority of the Bible. He is guilty of fraud, in that he uses the reverence with which men have for the Bible to give currency to his own ideas. God says that He has magnified His word above all His name; now since He will not hold him guiltless who takes His name in vain, how must He regard those who thus take liberties with His sacred word? {PTUK January 24, 1895, p. 64.15}

The first two numbers of *Tidens Tecken,*-Signs of the Times,—a bright, new Swedish paper issued from Stockholm, are before us. Its name indicates its character. Its mission is the same as that of THE PRESENT TRUTH. The new paper takes the place of one which was for some years published in Christiania. May it be the means of so “holding forth the word of life” that many in the north country shall be brought to “keep the commandments of God, and the faith of Jesus.” *Sanhedens Tidende*, published at Christiania, is doing the same work for Norway and Denmark. {PTUK January 24, 1895, p. 64.16}

“Resist the devil, and he will flee from you;” but do not chase him when he flees. {PTUK January 24, 1895, p. 64.17}

**“Front Page” The Present Truth 11, 5.**

E. J. Waggoner

When we are reproved for a fault, it does not mend matters in the least to say that our reprover has the same fault. Our neighbour’s disease can never cure ours. {PTUK January 31, 1895, p. 65.1}

The sun blows no trumpet and rings no bells, to call the attention of people to itself. It simply shines. The man who has virtues does not need to boast of them. {PTUK January 31, 1895, p. 65.2}

There is nothing ever lost by being given to God, whether it be money, time, or talents. That which is placed in God’s hands is but yielded to its rightful owner, and placed where it will be put to the best possible use. Only that is lost which is withheld from Him; for all that is not of Him must finally pass away. {PTUK January 31, 1895, p. 65.3}

**“Principles and Perfection” The Present Truth 11, 5.**

E. J. Waggoner

*Principles and Perfection*.—“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” Hebrews 6:17. Leaving the principles does not mean repudiating them, but applying them in the higher branches. One who would be content to spend all his life in adding, subtracting, multiplying, and dividing simple numbers of one figure, would never become a mathematician. He must advance from those first principles if he would attain perfection. Yet he cannot attain distinction as a scholar if he ignores those first principles; and no matter how great a mathematician he becomes, his success will depend wholly on the use of those rudiments. So in the Christian life. While we are to leave the principles of the doctrine of Christ, it is only that in the application of them we may “grow in grace and in the knowledge of our Lord and Savour Jesus Christ,” till we come to “the measure of the stature of the fulness of Christ.” {PTUK January 31, 1895, p. 65.4}

**“Commands and Promises” The Present Truth 11, 5.**

E. J. Waggoner

*Commands and Promises*.-God does not give any commandment that He does not give grace to perform. Nay, more, His word is “living and active,” and “His commandment is life eternal,” and therefore works effectually in those who believe. Therefore every commandment of God is in reality a promise: if the commandment is given, it carries with it the promise of great grace and strength for its performance. So we find truth in the words, {PTUK January 31, 1895, p. 65.5}

*“How gentle God’s command!  
How kind His precepts are!” {PTUK January 31, 1895, p. 65.6}*

**“The Unpardonable Sin” The Present Truth 11, 5.**

E. J. Waggoner

*The Unpardonable Sin*.-This may be defined in few words. It is simply the sin of unbelief. Faith that appropriates the life and power of God is the only means of salvation. There is no sin that cannot be forgiven the one who believes, for “with the heart man believeth unto righteousness;” but he who refuses to believe, shuts himself off from the fountain of life and righteousness. In short, the unpardonable sin is the sin that rejects pardon. {PTUK January 31, 1895, p. 65.7}

**“Rest Not Idleness” The Present Truth 11, 5.**

E. J. Waggoner

*Rest Not Idleness*.-Some people have the idea that the Lord’s rest is idleness, and that resting in the Lord is the same as laziness. It is a great mistake. Jesus came to give rest, yet He said, “My Father worketh hitherto, and I work.” John 5:17. In His most perfect rest, the Lord is intensely active. So the man who is most completely resting in the Lord, will be most active in His service. The man who is not resting in the Lord, makes a great deal of stir, but accomplishes nothing; while the man who rests in the Lord does very much, but without bustle or boasting. {PTUK January 31, 1895, p. 65.8}

**“Laying a New Foundation” The Present Truth 11, 5.**

E. J. Waggoner

*Laying a New Foundation*.-The Apostle Paul exhorts us to go on to perfection, “not laying again the foundation of repentance.” Why should we wish to? One sure foundation has been laid, and “other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Corinthians 3:11. To attempt to lay a new foundation is to build upon the sand; and to attempt to lay the old foundation over again is only to seek to overturn it. The foundation just as it is cannot be improved. {PTUK January 31, 1895, p. 65.9}

**“Worth Telling” The Present Truth 11, 5.**

E. J. Waggoner

The patient Job had something worth telling to his companions. He was leading a very monotonous life at the time,—sitting in sackcloth and ashes day after day, crushed and helpless beneath his burden of affliction. But this does not affect the wonderful knowledge that had come to him, or his appreciation of the great truth. So worthy of telling did he think it that he exclaimed, “Oh, that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!” Job 19:23, 24. {PTUK January 31, 1895, p. 65.10}

And what words were they that he wished so recorded? “I know that my Redeemer liveth!” The glory of that mighty truth eliminated all the darkness of his surroundings. The two disciples with whom Jesus journeyed to Emmaus, when He had made Himself known to them, rose up and returned in haste to their companions at Jerusalem; and the word they brought was the same which Job had uttered,—“I know that my Redeemer liveth!” And what a wonderful message they deemed it! Yet it is no less wonderful to-day to the person who grasps and knows it. {PTUK January 31, 1895, p. 65.11}

The resurrection of Christ was for ages a fact of prophecy, and for other ages it has been a fact of history; but how few have never known it in truth. It cannot be known but as a revelation from God. And when it is known,—when the individual can say, “I *know* that my Redeemer liveth,” he sees it to be the transcendent truth, the one fact of all others most worth telling, and most needful to be learned by a sinful world. {PTUK January 31, 1895, p. 66.1}

**“Studies in Romans. The Glorious Gospel. Romans 10:1-21” The Present Truth 11, 5.**

E. J. Waggoner

Let it be remembered that the ninth chapter of Romans sets forth the condition of Israel according to the flesh-they who are called Israel. They are “accursed from Christ.” They “followed after the law of righteousness,” but did not attain to righteousness, because they sought it not by faith, but by works. The Gentiles, therefore, gained the precedence over them, because they sought righteousness in the right way, namely, by faith. Thus were fulfilled the words of Christ to the self-righteous Jews: “The publicans and the harlots go into the kingdom of God before you;” and again, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Matthew 21:31, 43. {PTUK January 31, 1895, p. 66.2}

But the Lord did not cast off His people because they stumbled at the stone which He had placed for a foundation. He endured with much longsuffering even the vessels of wrath fitted to destruction. So the apostle continues:— {PTUK January 31, 1895, p. 66.3}

Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. {PTUK January 31, 1895, p. 66.4}

2 For I bear them record that they have a zeal of God, but not according to knowledge. {PTUK January 31, 1895, p. 66.5}

3 For they, being ignorant of God’s righteousness, have not submitted themselves unto the righteousness of God. {PTUK January 31, 1895, p. 66.6}

4 For Christ is the end of the law for righteousness to every one that believeth. {PTUK January 31, 1895, p. 66.7}

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. {PTUK January 31, 1895, p. 66.8}

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above:) {PTUK January 31, 1895, p. 66.9}

7 Or, Who shall descend into the deep (that is, to bring up Christ again from the dead.) {PTUK January 31, 1895, p. 66.10}

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; {PTUK January 31, 1895, p. 66.11}

9 That if thou shalt confess with they mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. {PTUK January 31, 1895, p. 66.12}

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. {PTUK January 31, 1895, p. 66.13}

11 For the Scripture saith, Whosoever believeth on Him shall not be ashamed. {PTUK January 31, 1895, p. 66.14}

12 For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. {PTUK January 31, 1895, p. 66.15}

13 For whosoever shall call upon the name of the Lord shall be saved. {PTUK January 31, 1895, p. 66.16}

14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? {PTUK January 31, 1895, p. 66.17}

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! {PTUK January 31, 1895, p. 66.18}

16 But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? {PTUK January 31, 1895, p. 66.19}

17 So then faith cometh by hearing, and hearing by the word of God. {PTUK January 31, 1895, p. 66.20}

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. {PTUK January 31, 1895, p. 66.21}

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. {PTUK January 31, 1895, p. 66.22}

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. {PTUK January 31, 1895, p. 66.23}

21 But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people. {PTUK January 31, 1895, p. 66.24}

This is quite a long portion of scripture, yet it is all so closely connected that it seems necessary to consider the whole at one study. Of course our study must be only in outline, just to prepare the way for further study; and we can afford room for only a few of the usual {PTUK January 31, 1895, p. 66.25}

**QUESTIONS ON THE TEXT**

What was Paul’s earnest desire for Israel? {PTUK January 31, 1895, p. 66.26}

“That they might be saved.” {PTUK January 31, 1895, p. 66.27}

What good thing did he testify that they had? {PTUK January 31, 1895, p. 66.28}

“They have a zeal of God,” or *for* God. {PTUK January 31, 1895, p. 66.29}

But in what essential thing was it lacking? {PTUK January 31, 1895, p. 66.30}

It was “not according to knowledge.” {PTUK January 31, 1895, p. 66.31}

Of what were they ignorant? {PTUK January 31, 1895, p. 66.32}

“Ignorant of God’s righteousness.” {PTUK January 31, 1895, p. 66.33}

What did this ignorance lead them to do? {PTUK January 31, 1895, p. 66.34}

To seek “to establish their own righteousness.” {PTUK January 31, 1895, p. 66.35}

What was the result? {PTUK January 31, 1895, p. 66.36}

“They did not subject themselves to the righteousness of God.” R.V. {PTUK January 31, 1895, p. 66.37}

Where only can the end of the law be found? {PTUK January 31, 1895, p. 66.38}

“Christ is the end of the law for righteousness to every one that believeth.” {PTUK January 31, 1895, p. 66.39}

What is the description of the righteousness which is of faith? {PTUK January 31, 1895, p. 66.40}

“The word is very nigh thee, even in thy mouth and in thy heart.” {PTUK January 31, 1895, p. 66.41}

On what terms will anyone be saved? {PTUK January 31, 1895, p. 66.42}

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead.” {PTUK January 31, 1895, p. 66.43}

How then does righteousness come? {PTUK January 31, 1895, p. 66.44}

“With the heart man believeth unto righteousness.” {PTUK January 31, 1895, p. 66.45}

Who will be saved? {PTUK January 31, 1895, p. 66.46}

“Whosoever shall call upon the name of the Lord.” {PTUK January 31, 1895, p. 66.47}

What is necessary in order that men call on the Lord? {PTUK January 31, 1895, p. 66.48}

That they should believe. {PTUK January 31, 1895, p. 66.49}

And what is necessary in order that they may believe? {PTUK January 31, 1895, p. 66.50}

That they should hear. {PTUK January 31, 1895, p. 66.51}

And how only can they hear? {PTUK January 31, 1895, p. 66.52}

When some are sent to preach. {PTUK January 31, 1895, p. 66.53}

Has this condition been met? {PTUK January 31, 1895, p. 66.54}

“It is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.” {PTUK January 31, 1895, p. 66.55}

Have men obeyed this Gospel message? {PTUK January 31, 1895, p. 66.56}

“Isaiah says, “Lord, who hath believed our report?” {PTUK January 31, 1895, p. 66.57}

How do faith and hearing come? {PTUK January 31, 1895, p. 66.58}

“Faith cometh by hearing, and hearing by the word of God.” {PTUK January 31, 1895, p. 66.59}

Although they have not all believed, have they not all heard? {PTUK January 31, 1895, p. 66.60}

“Yes verily.” {PTUK January 31, 1895, p. 66.61}

What evidence is there of this? {PTUK January 31, 1895, p. 66.62}

“Their sound went into all the earth, and their words unto the ends of the world.” {PTUK January 31, 1895, p. 66.63}

What was the result of this preaching? {PTUK January 31, 1895, p. 66.64}

“I was found of them that sought Me not; I was made manifest unto them that asked not after Me.” {PTUK January 31, 1895, p. 66.65}

Did God therefore leave Israel to their own destruction? {PTUK January 31, 1895, p. 66.66}

“To Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.” {PTUK January 31, 1895, p. 66.67}

*Zeal without Knowledge*.—“It is good to be zealously affected always in a good thing.” Zeal is very necessary to the accomplishment of anything; but zeal without knowledge is like a wild horse without bit or bridle. There is plenty of activity, but it is of no use. Or it is like the man who displays great zeal and earnestness in reaching a certain place, but who is travelling in the wrong direction. No matter how zealous a man may be, he will never reach a place that is north of him by travelling southward. Ignorance nullifies zeal. “My people are destroyed for lack of knowledge.” Hosea 4:6. {PTUK January 31, 1895, p. 66.68}

*Israel’s Ignorance*.-They were “ignorant of God’s righteousness.” It is a kind of ignorance that did not cease with the generation then living, and which is not confined to any certain people. But that which made it so much worse in this instance was that this ignorance of God’s righteousness was coupled with the highest profession of serving Him. {PTUK January 31, 1895, p. 67.1}

*God’s Righteousness*.-The righteousness of God is something besides a name. It is something far different from a form of words, or even the mere statement of a law. It is nothing less than the life and character of God. As there cannot be sweetness apart from something that is sweet, so there is no such thing as abstract righteousness. Righteousness must necessarily be connected with some living being. But God alone is righteous. See Mark 10:18. Therefore wherever righteousness is, there God must be active. Righteousness is the essential characteristic of God. {PTUK January 31, 1895, p. 67.2}

*Form and Fact*.-The Jews had “the form of knowledge and of the truth in the law;” but they had not the truth itself. The law of God, as written on the tables of stone, or in a book, is as perfect as it could possibly be. But there was just the same difference between that and the real law that there is between a photograph of a man and the man himself. It was but a shadow. There was no life in the written characters, and they could not do anything. They were simply the statement of that which exists only in the life of God. {PTUK January 31, 1895, p. 67.3}

*Empty Righteousness*.-The Jews very well knew that the words on the stone or in the book could not do anything; and since they were ignorant of the righteousness of which those words were but the description, they went about to establish a righteousness of their own. This they would never have done if they had not been ignorant of God’s righteousness. Of that the psalmist says, “Thy righteousness is like the great mountains.” Psalm 26:6. They were trying to produce from themselves the essential attribute of God. Such an effort, no matter how great the zeal, could end only in miserable failure. Saul of Tarsus was “more exceedingly zealous of the traditions” of the fathers than any others of his class, yet when he came to a right understanding, those things that were gain to him he was obliged to count but loss. That is, the more he did to establish his own righteousness, the worse off he became. {PTUK January 31, 1895, p. 67.4}

*Submitting to Righteousness*.-If the Jews had not been ignorant of God’s righteousness, they would not have attempted to establish a righteousness of their own. They tried to make God’s righteousness submit to them, whereas they should have submitted to it. God’s righteousness is active. It is his own life. Just as the air will rush into any place where there is an opening, so the righteous life of God will fill every heart that is open to receive it. When men try to handle the law of God, they invariably pervert it, and fit it to their own ideas; the only way to have its perfection appear is to submit to it, allowing it to rule. Then it will work itself out in the life. “It is God which worketh in you both to will and to do of his good-pleasure.” Philippians 2:13. {PTUK January 31, 1895, p. 67.5}

*The End of the Law*.—“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” 1 Timothy 1:5. Charity is love, and “love is the fulfilling of the law.” Romans 13:10. Therefore the end of the law is its perfect fulfilment. That is self-evident. It makes no difference in what sense the word “end” is taken. Suppose it be used in the common sense of “object.” It is very plain that the things which it requires shall be done. Or use the word “end” in the ordinary sense of the farthest extent, and we have the same thing. You arrive at the end of a law only when you reach the utmost limit of its requirement. {PTUK January 31, 1895, p. 67.6}

*Christ the End of the Law*.-We have seen that the end or object of the law is the righteousness which it requires. So it is said that Christ is the end of the law “for righteousness.” The law of God is the righteousness of God. See Isaiah 51:6, 7. But this righteousness is the real life of God himself, and the words of the law are only the shadow of it. That life is found only in Christ, for He alone declares the righteousness of God. Romans 3:24, 25. His life is the law of God, since God was in Him. That which the Jews had only in form, is found in fact only in Christ. In Him the end of the law is found. Does any one say that “the end of the law” means its abolition? Very well; when they find the abolition of Christ, they will have found the abolition of the law, and not before. Only a study of the life of Christ will reveal the righteousness which the law of God requires. {PTUK January 31, 1895, p. 67.7}

*To Whom?*-To whom is Christ the end of the law for righteousness? “To every one that believeth.” Christ dwells in the heart by faith. Ephesians 3:17. The perfect righteousness of the law is found only in him. It is in Him in absolute perfection. Therefore since Christ dwells in the heart of the believer, in Him only is the end of the law attained. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. “With the heart man believeth unto righteousness.” {PTUK January 31, 1895, p. 67.8}

*Doing to Live and Living to Do*.-The righteousness which is of the law, that is, men’s own righteousness (see Philippians 3:9), is on the principle of doing something in order to live. The mere statement of the case is sufficient to show its impossibility; for life must necessarily precede action. A dead body does not do something in order that it may live, but it must be given life in order that it may do something. Peter did not tell the dead Dorcas to do some more charitable work, to sew some more garments, in order that she might live, but in the name of Jesus he restored her to life, in order that she might pursue her good works. The man that doeth those things shall live in them, but he must first live before he can do them. Therefore the righteousness which is of the law is but an empty dream. Christ gives life, even the eternal and righteous life of God, which works righteousness in the soul that it has quickened. {PTUK January 31, 1895, p. 67.9}

*Christ the Word*.-Verses 6-8 of this chapter are a direct quotation from Deuteronomy 30:11-14. Moses had been rehearsing the law to the people, and exhorting them to obedience, and told them that the commandment was not “far off,” so that they needed to send some one to bring it to them, “but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Paul, writing by inspiration of the Spirit, quotes the words of Moses, and shows that they refer to Christ. Christ is the Word, the commandment, which is not “far off,” which needs not to be brought down from heaven, nor to be raised from the dead. Let the reader compare these two portions of Scripture very carefully, and he will clearly see that the real commandment of the Lord is nothing less than Christ. {PTUK January 31, 1895, p. 67.10}

*Law and Life*.-This truth was not necessarily hidden till the New Testament was written. The thoughtful Jew in the days of Moses could clearly understand that only in the life of God could the righteousness of the law be found. Moses said: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto him; for He is thy life, and the length of thy days.” Deuteronomy 30:19, 20. In setting the law before the people, Moses set before them the life of God, and that is to be found only in Christ. “I know that his commandment is life everlasting.” John 12:50. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. {PTUK January 31, 1895, p. 68.1}

*The Word Very Near*.-Remembering that the word is Christ, we read, “The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.” Is Christ so near as that? Indeed He is; for He Himself says, “Behold, I stand at the door, and knock.” Revelation 3:20. It is not alone to the good that He is near, but He is “not far from every one of us.” Acts 17:27. So near is He that “in Him we live, and move, and have our being.” We cannot reach out our hand without finding Him. Christ is in the heart even of wicked men, waiting for them to recognise the fact that already exists, and will in all their ways acknowledge Him; then He will dwell in their hearts “by faith.” He will then direct them in all their ways. In nothing is the love of Christ more fully shown than in His dwelling with sinful men, and enduring all their hatefulness, in order that by His patience He may win them from their evil ways. {PTUK January 31, 1895, p. 68.2}

*Belief in the Resurrection*.—“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” He “was delivered for our offences, and was raised again for our justification.” Romans 4:25. And “He died for all.” He tasted death for every man. Therefore He was raised for the justification of every man. To believe in the heart that God hath raised Him from the dead, is to believe that He justifies me. The one who does not believe that Jesus does cleanse him from sin, does not really believe that God has raised him from the dead; for we can not believe in the resurrection of Jesus, without believing that for which He was raised. The resurrection of Jesus is much less generally believed than is commonly supposed. {PTUK January 31, 1895, p. 68.3}

*Not Ashamed*.-The root of the word “believe” indicates a foundation, something upon which one can build. To believe on Jesus is to build upon Him. He is the tried stone, the sure foundation, the Rock. Isaiah 28:16. Whosoever builds upon Him will not be obliged to flee in confusion when the rain descends, and the floods come, and the winds blow and beat upon his house; for He is the Rock of Ages. {PTUK January 31, 1895, p. 68.4}

*No Difference*.-The keynote of the Gospel call is “whosoever.” “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. “Whosoever will, let him take the water of life freely.” Revelation 22:17. “Whosoever shall call upon the name of the Lord shall be saved.” No distinction is made; “for there is no difference between the Jew and the Greek.” Read again the second and third chapters of Romans, and the fourth also. Indeed, the whole book of Romans gives a death-blow to that wicked idea that God is partial, and that he favours some people more than others. The idea that God has special blessings for one nation of earth that He has not for others, no matter whether that one nation be called Jews, Israelites, Anglo-Saxons, Englishmen, or anything else, is a direct denial of the Gospel of the grace of God. {PTUK January 31, 1895, p. 68.5}

*The Gospel to All*.-The 13th, 14th, and 15th verses show the steps necessary for salvation. First, men must call upon the Lord. But in order to call upon Him, they must believe in Him. But they can not hear without someone being sent. But preachers have been sent, yet all have not believed and obeyed, although they have all heard. What have they all heard?—They have all heard the word of God. In proof of this, the apostle says that faith comes by hearing the word of God, and adds: “Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” All in the world have heard, and there is no excuse for unbelief on the part of any. Read again Romans 1:16-20. {PTUK January 31, 1895, p. 68.6}

*Glorious Preachers*.-The Gospel of Christ is “the glorious Gospel.” It shines its way into the heart. See 2 Corinthians 4:4. So it is fitting that those who preach it should be arrayed in glory. The sun, moon, and stars are the beautiful “preachers” whose words have gone to the ends of the world. They preach the glorious Gospel of Christ. They are a continual example of the right way to preach the Gospel they shine forth the glory of God. So the apostle says to us who have heard and believed the word, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of the darkness into His marvellous light.” 1 Peter 2:9. The Gospel is the revelation of God to men. “God is light,” therefore the proclaiming of the Gospel consists in showing forth His light. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. {PTUK January 31, 1895, p. 68.7}

**“Love and Pity” The Present Truth 11, 5.**

E. J. Waggoner

*Love and Pity*.—“In His love and in His pity He redeemed them.” Isaiah 63:9. It is not pity alone that moves the heart of God towards man, but it is love also. There may be a pity without love; but there can never be love without pity for the object if in distress. It is easy to understand how a good God could pity creatures who were in great need; but that He should love with intense desire poor, sinful men,—this is love that passeth understanding. {PTUK January 31, 1895, p. 68.8}

**“Rome. The Fourth Kingdom” The Present Truth 11, 5.**

E. J. Waggoner

*“In that elder day, to be a Roman,  
Was greater than a king.” {PTUK January 31, 1895, p. 69.1}*

“And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.” Daniel 2:40. {PTUK January 31, 1895, p. 69.2}

We have learned the names of the first three empires symbolised by the gold, the silver, and the brass of the image in Nebuchadnezzar’s dream. The head of gold represent Babylon, whose universal dominion lasted from 606 to 538 B.C. The breast and arms of silver represented the Medo-Persian Empire, which from 538 to 311 B.C. ruled the territory that had formed the Babylonian Empire. And the belly and thighs of brass symbolised the kingdom of Greece, which, in the year 331 B.C., began to “bear rule over all the earth.” Each one of these kingdoms was universal; therefore the fourth kingdom, which was represented by iron, must also be universal. We must expect to see it as much more powerful than either of the preceding as iron is stronger than gold, silver, or brass. This is indicated by the words of the prophet, “And as iron that breaketh all these, shall it break in pieces and bruise.” {PTUK January 31, 1895, p. 69.3}

The name of this fourth kingdom is not given, but we have the data by which it is easily ascertained. The four universal kingdoms, with the kingdoms into which the fourth was to be divided, cover the history of the world until the end of time, when the God of Heaven shall set up a kingdom which “shall break in pieces and consume all these kingdoms, and it shall stand for ever.” Now since there are but four universal monarchies from the days of Nebuchadnezzar till the end of time, and we have the names of three of them, it is evident that if anywhere in history we find any mention of a universal kingdom other than one of those already found, it will be the one sought,—the one represented by the iron legs of the image. Here, as in the case of each of the other kingdoms, the Bible furnishes us with what we want. It says:— {PTUK January 31, 1895, p. 69.4}

“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. {PTUK January 31, 1895, p. 69.5}

One needs only to hear the words “C?sar” and “Augustus,” to have Rome brought to his mind,— {PTUK January 31, 1895, p. 69.6}

*“Rome, That sat on her seven hills, and from her throne  
Of beauty ruled the world.” {PTUK January 31, 1895, p. 69.7}*

Rome, then, is the fourth universal monarchy,—the one represented by the legs of iron. {PTUK January 31, 1895, p. 69.8}

After the death of Alexander, his empire was divided into four parts, namely, Macedon, Thrace, Syria, and Egypt. The history of these divisions of the Grecian Empire, for the next two hundred years, is one of continual warfare for the supremacy. All this time Rome was developing, and enlarging her borders. The year 171 B.C. found Rome engaged in war with Perseus, king of the Macedonian division of the Grecian Empire. The war continued three years, and its result is thus described by Prof. Arthur Gilman:— {PTUK January 31, 1895, p. 69.9}

“In 168 the Romans met the army of Perseus at Pydna, in Macedonia, north of Mount Olympus, on the 22nd June, and utterly defeated it. Perseus was afterward taken prisoner and died at Alba. From the battle of Pydna the great historian Polybius, who was a native of Megalopolis, dates the complete establishment of the universal empire of Rome, since after that no civilised State ever confronted her on an equal footing, and all the struggles in which she engaged were rebellions or wars with ‘barbarians’ outside of the influence of Greek or Roman civilisation, and since all the world recognised the Senate as the tribunal of last resort in differences between nations.”—*Story of Rome*. {PTUK January 31, 1895, p. 69.10}

In “Prideaux’s Connexion” (part 2, book 3) we find testimony to the same effect. In the record of the year 168 B.C., Prideaux tells of the embassy which the Roman Senate sent to command Antiochus to desist from his contemplated war upon Egypt. Popillius, the chief of the embassy, met Antiochus near Alexandria, and delivered to him the decree of Rome. “Antiochus having read the decree, told Popillius he would consult with his friends about it, and speedily give him the answer they would advise; but Popillius insisting on an immediate answer, drew a circle around him [Antiochus] in the sand with the staff which he had in his hand, and required him to give his answer before he stirred out of that circle; at which strange and peremptory way of proceeding Antiochus being startled, after a little hesitation, yielded to it, and told the ambassador that he would obey the command of the Senate.” {PTUK January 31, 1895, p. 69.11}

Picture the scene-Antiochus fully armed, at the head of a vast army, surrounded by his generals, yet obeying the decree that was brought him by an unarmed citizen of Rome! {PTUK January 31, 1895, p. 69.12}

These quotation serve to corroborate the conclusion already arrived at, that Rome was the fourth universal empire. A very few quotations, out of the many at hand, will suffice to show the extent and power of Rome. Gibbon says:— {PTUK January 31, 1895, p. 69.13}

“The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. The slave of imperial despotism, whether he was condemned to drag his gilded chain in Rome and the Senate, or to wear out a life of exile on the barren rock of Seriphus, or the frozen banks of the Danube, expected his fate in silent despair. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse without being discovered, seized, and restored to his irritated master. Beyond the frontiers, his anxious view could discover nothing, except the ocean, inhospitable desert, hostile tribes of barbarians, of fierce manners and an unknown language, or dependent kings, who would gladly purchase the emperor’s protection by the sacrifice of an obnoxious fugitive. ‘Wherever you are,’ said Cicero to the exiled Marcellus, ‘remember that you are equally within the power of their conqueror.’” {PTUK January 31, 1895, p. 69.14}

Again, the historian Gibbon, in recording the universal conquest of Rome, makes an unmistakable reference to Daniel 2:40, in the following words: {PTUK January 31, 1895, p. 69.15}

“The ambitious design of conquest, which might have been defeated by the seasonable conspiracy of mankind, was attempted and achieved; and the perpetual violation of justice was maintained by the political virtues of prudence and courage. The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.” {PTUK January 31, 1895, p. 69.16}

**“‘Ice Age Doubts’” The Present Truth 11, 5.**

E. J. Waggoner

Under this appropriate heading the *Chronicle* mentions a lecture recently delivered in London by A. W. Clayden, M.A., on the subject of the conflicting theories which have been put forth to account for the great “glacial epoch” of geological literature. It was stated that “the glacial period and its problems have perplexed the scientific mind greatly during the past thirty or forty years, and we appear to be no nearer a satisfactory answer at the end of the controversy than at the beginning.” {PTUK January 31, 1895, p. 70.1}

The Astronomical theory accounts for the supposed epoch upon the hypothesis of “recurrent glacial periods shifting about alternatively from one pole to another every 10,500 years.” But this we are told has been practically disproved by the investigations of geologists. This theory fixes the “ice age” at 80,000 years in the past: but on the other hand equally scientific evidence gathered from the gradual recession of Niagara Falls “puts it at not more than 10,000.” {PTUK January 31, 1895, p. 70.2}

The astronomical theory assumes a great and general fall in temperature at that remote period, a rising from some peculiar “position of the earth in regard to the sun;” but again science comes and contradicts this by asserting that even had such a coldness arisen in the relations of the sun with his supposed offspring, this would not suffice to account for the glaciers; for in some of the coldest regions of the earth, as in parts of Siberia, glaciers never form. Not only cold, but a marked elevation of the earth is necessary; and hence the meteorological theory is propounded, which assumes an elevation of a great part of the earth’s surface 3,000 or 4,000 feet above its present level, into the perpetual snow region of the atmosphere. But geology deals this theory a knockout blow by declaring that it finds no evidence of such an elevation of the affected regions. It does find, however, “some evidence that Central America had once been submerged;” and it is deemed “quite possible upon this hypothesis to make out that there would have been such a disturbance of aerial and ocean currents” therefrom as would account for a glacial epoch over North America and Northwest Europe. In the face of all this, we are told, the actual existence of such an epoch is “the only well-established fact.” {PTUK January 31, 1895, p. 70.3}

But there is no evidence to support the “well-established fact.” The scattered boulders, corroded surfaces of earth, and pulverised *débris* of rock are found, but the existence of such things proves nothing as to the unknown agency. A man, let us suppose, is suspected of murder; no one saw him do the deed, but it is evident that he had the ability to do it. The body has been found, with the marks of violence upon it; and different theories are put forth as to how the suspected person might have done the deed. All the theories that can be thought of contradict one another, and not one is sufficient to account for the supposed crime; whereupon the judge solemnly declares that in view of all that has been produced upon the case, the one well-established fact is that the accused person committed the murder! What would be thought of such proceedings in a court of law? {PTUK January 31, 1895, p. 70.4}

The word of God declares that some thousands of years ago, in the days of Noah, there was a flood over all the earth. “In the six hundredth year of Noah’s life, in the second month, the seventeeth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” Genesis 7:11. To-day, however, men see no evidences of a flood, when the fountains of the great deep were broken up, and the waters burst forth with indescribable violence from the bowels of the earth, to combine their destructive power with the fury of the storm above. They see only evidences of a “glacial epoch,” by which the record of God’s word is contradicted. Peter tells us that “the world that then was, being overflowed with water, perished.” {PTUK January 31, 1895, p. 70.5}

Who can imagine a storm in which a world would perish? What imagination can picture such terrific violence of the elements? Who can compute the energy and results of the forces that were then at work? Could the human mind grasp in its nature and details a catastrophe so stupendous, it would be perceived to be fully adequate to account for all the phenomena from which men deduce so many theories contradictory to the Mosaic record. People who are so incredulous to accept the reasonable statements of God’s word, are always credulous enough to accept the most absurd and unreasonable theories that originate in the mind of man. {PTUK January 31, 1895, p. 70.6}

**“Intellectual vs. Spiritual” The Present Truth 11, 5.**

E. J. Waggoner

The idea prevails that many who desire to see the children and youth better educated in Bible knowledge that the result which the Board school and the church have failed to accomplish, can be obtained by placing the Bible in the public schools. A religious journal comments upon a recent examination of a class of thirty-four young men in an American college, regarding their knowledge of Scripture, by means of a number of selections from Tennyson’s poem, each containing some scriptural allusion. It was found that the large majority knew of Hezekiah’s prayer, Jonah’s gourd, the sheet let down before Peter, Pharaoh’s darkness, the mark of Cain, etc. And this the journal points to as a result of the “expelled Bible,” and affirms that it “throws a most lurid light on the problem of the Bible and the public school.” {PTUK January 31, 1895, p. 71.1}

But such a statement of the case is wholly short-sighted and misleading. The real question is not whether the youth could, by the means proposed get some knowledge of Bible history, characters, and literature. Undoubtedly they would; but this is not the real thing that is wanted. It is not the lack of mere intellectual knowledge in this direction that occasions the popular concern. The real want is for that knowledge which will affect the characters and lives of the youth, and lead them, as they grow up, in the pathway of righteousness. And the short-sightedness which is so commonly displayed in the matter, is in seeing no difference between that knowledge which has power to change the heart, and that which merely adds to the intellectual resources of the mind. {PTUK January 31, 1895, p. 71.2}

Many infidels have a fair knowledge of what the Bible narrates as ancient history, and many more are familiar with it from a literary point of view, whose lives are an every-day denial of Christian truth. If all the thirty-four young men had shown themselves familiar with the few salient points of Bible history upon which they were examined, that would have furnished no proof on the question of whether their characters were moral or immoral. It would not have demonstrated any knowledge on their part of the power of godliness. It would not have revealed whether the Bible was to them what “it is in truth, the word of God” (1 Thessalonians 2:13), or whether they received it as they would the word of man. {PTUK January 31, 1895, p. 72.1}

The Bible is the word of God, and spiritual. It may be viewed merely as a history, or as a book of ancient classical literature. But it is infinitely more than this. It is a Divine revelation of spiritual truth. And that truth must be spiritually discerned. 1 Corinthians 2:14. Spiritual discernment and intellectual discernment are different things. The latter can be promoted by the aid of the public schools; but the former can come only through Divine enlightenment. And therefore the schools are just as powerless as any other human agency to supply the lack that is felt in the moral education of the youth. {PTUK January 31, 1895, p. 72.2}

It is of but little profit to take the Bible as a text book of ancient character, life, and literature. What the Bible reveals to men is *God*. And always, this revelation must come through the enlightenment of the Spirit, who is the Guide into all spiritual truth. John 16:13; 1 Corinthians 2:10, 11. Only that agency which is itself Divine can be the channel of that truth which is able to exert an elevating, sanctifying power upon the life, whether of old or young. {PTUK January 31, 1895, p. 72.3}

**“What Shall We Do with Our Daughters?” The Present Truth 11, 5.**

E. J. Waggoner

A question that seems to be perplexing many people at the present day, both in this country and elsewhere is, “What shall we do with our daughters?” Christianity has an answer for this: Give them to the Lord. He wants them and has a right to them; and if they are given early enough, no insurmountable difficulties will stand in the way. People are often at a loss to know what to do with themselves until they give themselves to God; and very often at the end of life they realise with vain regret that they have done the wrong thing; but God never makes any mistakes. {PTUK January 31, 1895, p. 72.4}

**“News of the Week” The Present Truth 11, 5.**

E. J. Waggoner

-Parliament reassembles on Feb. 5. {PTUK January 31, 1895, p. 78.1}

-Thirty-three fatal accidents occurred in the Alps last year. {PTUK January 31, 1895, p. 78.2}

-It is reported that gold in paying quantities has been discovered in the Isle of Man. {PTUK January 31, 1895, p. 78.3}

-The President of the Argentine Republic has signed owing to the Amnesty Law passed by engross. {PTUK January 31, 1895, p. 78.4}

-The Czar has appointed a Commission to raise the existing regulations governing the foreign rose censorship, {PTUK January 31, 1895, p. 78.5}

-A lady of high social standing in Antwerp as been charged with poisoning three of her relatives in order to obtain their life insurance. {PTUK January 31, 1895, p. 78.6}

-News was received Jan 24 of the foundering of the steamship “Chicora” in a gale on Lake Michigan, causing a loss of twenty-nine lives. {PTUK January 31, 1895, p. 78.7}

-The Kaiser, who has been in turn soldier, poet, and journalist, has now turned artist, and as presented some of his drawings to the Reichstag. {PTUK January 31, 1895, p. 78.8}

-King Menelek, who claims to be a direct ascendant of the Queen of Sheba, is preparing an army, which he will lead against the Italians the have invaded Abyssinia. {PTUK January 31, 1895, p. 78.9}

-The Greek Government has resigned, ostensibly on the ground of the interference of the crown Prince, who was received at an anti-Ministerial public mooting with great enthusiasm. {PTUK January 31, 1895, p. 78.10}

-Nothing has been done at the Diglake pit, forth Staffordshire, for the imprisoned miners, all attempts at rescue having proved fruitless. Subscriptions are coming in rapidly for the fund organised for the relief of the distressed relatives of the entombed miners. {PTUK January 31, 1895, p. 78.11}

-Severe storms and gales were reported Jan. 13 from many parts of the country, and great damage has been done to property. Calais Harbour was blocked with wreckage from a barque which collided with the pier and was sunk. The Channel service was suspended. {PTUK January 31, 1895, p. 78.12}

-Cardinal Vaughan has just had an interview with the Pope, which was “of a very cordial character.” He did not, however, agree with the latter in regard to the question of Anglican conversions to Rome, and the Pope will, therefore, not submit his project of union to the coming conference of Cardinals. {PTUK January 31, 1895, p. 78.13}

-Time seems to lay his finger but lightly on some of the peculiar mourning customs of certain classes in Ireland. It is reported that recently an aged woman, a rag-gatherer, died in Galway, and at the “wake” the apartment was crowded with men and women and turned into a concert room. The men danced jigs to the music of a tin whistle, and some of them actually danced with the corpse itself, which had been removed from the bed and placed upright against the wall. {PTUK January 31, 1895, p. 78.14}

-The question of a Pacific Ocean cable from Canada to Australia, touching at the Hawaiian Islands, is causing much discussion as to the designs of Great Britain toward the Islands, and the proper attitude to be assumed by the United States. President Cleveland has stated that the United States regard Hawaii as a foreign country. But in this view he stands opposed to the American Senate, and doubtless to the great majority of the American people. The recent revolutionary movement at Honolulu has helped to force the present Crisis upon the fledgling republic. {PTUK January 31, 1895, p. 78.15}

-Notwithstanding the difficulties of the season, the Japanese are prosecuting their war against China with vigour, and advancing toward Peking. Their fleet successfully bombarded Teng-chowfoo, and about 2,000 troops were landed there. At the same time the third Japanese army corps, numbering about 25,000, effected a landing at Yungtcheng, on the other side of Welheiwei, which It is believed will be attacked by the combined land forces and from the sea. As a matter of precaution, sailors have been landed from the British, American, German, and French war-ships at Chefoo, and are patrolling the streets in the European quarter. {PTUK January 31, 1895, p. 78.16}

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E. J. Waggoner

It is estimated that nearly a million and a half of working-men are constantly out of employment in the United Kingdom. {PTUK January 31, 1895, p. 80.1}

“It is a startling fact,” says the *Echo*, “that vagrancy is increasing by leaps and bounds in the provinces.” In Somersetshire it has increased in two years from 29,000 to 40,000, but the chief constable declares that the increase is mainly composed of men willing to work and unable to find employment. {PTUK January 31, 1895, p. 80.2}

The difference between the priest of “the Church” and the one High Priest is very simple, but it is as great as the difference between heaven and earth. Jesus Christ is priest for the purpose of bringing men to God, and uniting them with Him; the priests of earth serve the purpose of keeping men away from God, uniting them to themselves. {PTUK January 31, 1895, p. 80.3}

At the annual dinner of the publicans at Wakefield, Archbishop Dunne, vicar of Wakefield, is reported to have said:— {PTUK January 31, 1895, p. 80.4}

There was a good deal of common ground between the clergy and the licensed victuallers. Neither the Church nor the “trade” was perfect. They both had their difficulties, and the complaint of one was the complaint of the other-they were too much tied by the leg. What they asked in the Church and the “trade” was freedom of action and the power to reform themselves. He bid the good men in the ‘trade” be proud of their position, and not be much upset by a little criticism. {PTUK January 31, 1895, p. 80.5}

Comment on such a speech would be superfluous. {PTUK January 31, 1895, p. 80.6}

The following words from a standard Roman Catholic work, “Plain Talk for Protestants,” plainly state the Catholic view of the Sunday question:— {PTUK January 31, 1895, p. 80.7}

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church. {PTUK January 31, 1895, p. 80.8}

Of course it is. The Lord says the seventh day is the Sabbath. In the days when the great apostasy was developing the ecclesiastical leaders took over the Sunday festival from the sun-worshipping pagans among whom they lived. The Church commands one day, the Lord another, and the Lord says, “To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” Romans 6:16. {PTUK January 31, 1895, p. 80.9}

It is very easy for one to curse the Papacy, and yet unconsciously be a very child of it. The Papacy is simply the exaltation of self above God. When we choose our own way in preference to God’s way, as declared in His word, we are exalting self above God, and the wicked self is just as ready to exalt itself in the heart of the Churchman or Nonconformist as of the Catholic. {PTUK January 31, 1895, p. 80.10}

One of the Protestant weeklies recently expressed delight at the appointment of a certain minister to be magistrate, and said:— {PTUK January 31, 1895, p. 80.11}

Clergymen of the Established Church sit on the Bench in large numbers. Why not Nonconformist clergymen too? {PTUK January 31, 1895, p. 80.12}

Yes, “Why not?” That is to say, why not have Nonconformity established as well? Why not obliterate the distinction between the church and world, by having the church do the world’s work? The apostasy in the early centuries should be a sufficient answer to the question, “Why not?” {PTUK January 31, 1895, p. 80.13}

The papers report that Mr. Vanderbilt, the American millionaire, has just opened a new residence which cost him one million pounds. The opening entertainment cost ?5,000. The garden spot adjoining the house cost ?70,000, a house that cost ?25,000 being torn down to make room for the flower-beds and shrubbery. {PTUK January 31, 1895, p. 80.14}

While wealth is being piled up in this fashion, and the treasures of gold heaped together are cankering and rusting, there come mutterings from desperate and poverty-stricken men who are impatiently bidding their time to possess themselves of some of the hoarded treasure. An evening paper says:— {PTUK January 31, 1895, p. 80.15}

American millionaires, representing the organised wealth of the country, have been alarmed by the frequent outbreaks and mutterings on the part of the unemployed or Socialists, or both, and are quietly making ready for an evil day, should it arise, by having certain regiments well armed and trained. These regiments are composed entirely of rich men’s sons and their friends on whom they can rely, and who are in sympathy with the wealthy members of the community. There armouries are very complete, having been organised regardless of cost. {PTUK January 31, 1895, p. 80.16}

The struggle will come in every land. The word of God has pointed out the contest along these lines in the last days, and not only warns the rich of the miseries that shall come upon them because of their covetousness and oppression, but also warns the God-fearing poor of the danger of being infected with the same spirit of covetousness, which leads the desperate and lawless to resort to violence. The man who fears God is to suffer patiently “until the coming of the Lord;” “for the coming of the Lord draweth nigh.” {PTUK January 31, 1895, p. 80.17}

The month of January was fairly full of extraordinary happenings. Unprecedented storms and floods have wrought havoc in England and off the coast; the mining disaster at Staffordshire caused the loss of nearly a hundred lives; a strike in Brooklyn, U.S.A., has been accompanied by the usual amount of lawlessness; in France the collapse of the Government raised grave fears of revolution; and lastly comes the news from Persia that the city of Kuchan was totally destroyed by an earthquake on the 17th, more than a thousand lives being lost. {PTUK January 31, 1895, p. 80.18}

A correspondent draws our attention to a dangerously ingenious but in our opinion illegal, device. It is a “penny-in-the-slot” apparatus which can be fitted onto a beer barrel. The beer is drawn out in small glasses by putting a penny into the slot. At first sight this might not seem likely to increase the consumption of beer, or to be more harmful than any other way of dispensing it. But when the promoters of this latest invention informed us that “the idea is, that many customers who now send out for their beer in jugs, rather than get into debt, would prefer buying a barrel on the system of paying for the beer as it is used,” begin to see that this ingenious device is liable to a vast abuse. A Local Veto Bill would not be of much use if every house had its beer-barrel on tap, subject to the insertion of a penny in the slot. We should like to know what the licensing authorities will have to say to this. When the public-houses are closed, who is to see that persons other than those belonging to the house which contains the penny-in-the-slot barrel do not come in and help themselves on Sundays and week-days alike?—*Methodist Times*. {PTUK January 31, 1895, p. 80.19}

Ah, there’s the rub! The thing would not be considered so objectionable if it were not that somebody might perchance drink beer on Sundays just the same as on other days. We are reminded of a man whose piety consisted in never swearing-on Sundays. He would swear like a trooper on other days, but to swear on Sundays seemed to him to be a great sin. {PTUK January 31, 1895, p. 80.20}