**“About Marking Bibles” The Present Truth, 13, 1.**

E. J. Waggoner

A friend has asked for the best method of marking a Bible for ready reference. Quite lengthy treatises have been written on the subject, but the plan which we have followed for several years is so simple and yet so practical that we should be glad to see it universally adopted. We speak the more freely in its praise, because it is not original with us. {PTUK January 7, 1897, p. 1.1}

The plan is, in brief, this: Have your Bible near at hand, where you can pick it up at any moment. Do not let the intervals between readings be too long, nor the time devoted to each reading be too short. Select the portion of the Bible you please, and read and re-read until it is firmly impressed on your mind. Do not try to learn to repeat it parrot-like, but think upon each expression, and its relation to every other expression, until the thought is clear. Make a practice frequently to try to follow in your mind the course of the thought, turning up the passage in the Bible only when you find that you are at a loss. Do this until the text by long and frequent association, becomes very familiar, and then continue the study of it in connection with other portions of Scripture, which you treat in the same manner, and you will find that no matter how cleanly you are in your habits, the *finger marks* upon the pages of your Bible will be very noticeable and will always make it easy for you to find the desired passages. We know of no other kind of marks in a Bible that are of any value. {PTUK January 7, 1897, p. 1.2}

The practice of marking Bibles with pencil or pen and ink, sometimes in various colours, is quite common, but it is not to be compared with the one described above. Indeed, no other method is compatible with real Bible study. {PTUK January 7, 1897, p. 1.3}

“But,“ says one, “I am obliged to put a mark about the text I want in order to find them.” Yes, but you must turn to the text before you can see the mark about it, which shows that the pencil mark, is really no help at all. But allowing that a mark does help to find a passage, it can readily be seen that a finger mark is by far the most valuable. {PTUK January 7, 1897, p. 1.4}

The finger mark indicates previous study of the text, and familiarity with it, it is the well-beaten path which shows that one often goes to this spot. On the other hand a pencil mark shows neglect of the text; for one does not need a guideboard to direct him to a place where he is daily in the habit of going. It is only in a strange place that one needs help to find a way; you will have no trouble in finding portions of Scripture that you frequently visit. When a boy is obliged to set up a stick in the onion patch, so that when he comes back he can tell where he left off weeding, the stick is evidence that he has not really been working,—it simply shows that he has been there; so the marks in a person’s Bible show indeed that he has been there and read the passage, but they are conclusive evidence that he has not studied it, unless he has since learned to study, and still uses his old Bible. {PTUK January 7, 1897, p. 1.5}

It will be urged in favour of the pencil marks, that they serve to make prominent the more important texts. Well, insofar as this is necessary, the purpose is amply served by the finger marks. But which are the more important texts in the Bible? Which verse of the twenty-third Psalm, for instance, would you select as being *the* important one? Who has not had this experience, that verses that once seemed unimportant and almost meaningless, have afterwards been seen to be overflowing with light and comfort? In any paper or book which is the product of a human mind, we may well mark the important passages, when there are any, for often all that is really valuable is in one or two paragraphs; but it is not so with the Bible. He who will disfigure the Bible with pencil marks to indicate the “valuable texts,“ shows that he does not appreciate the sacred Book. All Scripture is profitable, so that if one will underscore the important texts, he will simply have black marks under every line. But after having thus marked the texts, one knows them no better than before, whereas marking after the method we have recommended insures familiarity with the text, and understanding of it. Try it, and see. {PTUK January 7, 1897, p. 2.1}

**“At the Vatican” The Present Truth, 13, 1.**

E. J. Waggoner

The *Daily News* special correspondent at Rome sends the following despatch which indicates somewhat of the life and intrigue of Vatican circles. The determination of the Papacy to use military force as well as diplomacy to regain its position never weakens:— {PTUK January 7, 1897, p. 2.2}

The *Voce della Verita*, a Vatican organ, reporting the speech of the Pontiff to the papal soldiers and representatives of the regiments now disbanded, says that Leo XIII. spoke with youthful vigour. He explained his longevity and strength thus: A nun, who had always been in perfect health, two months ago went to him saying she had offered herself as a sacrifice to God, in order to prolong the life of the Pontiff. God had signified his approval, as the nun died, and Leo XIII. still flourished. {PTUK January 7, 1897, p. 2.3}

Evidently the Pope is now especially bitter against Italy, as he went on in his speech to emphasise the dissatisfaction which he had already expressed in his address to the Sacred College on Christmas Eve. He said the present condition of the Papacy could not last. He expressed pleasure at the constant devotion to the Holy See of the papal soldiers and ex-soldiers, and all those who propose to come to his defence, especially Canadians, Frenchman, Irishmen, and Belgians. The moment would soon come when he would see himself again surrounded by those faithful and beloved children. {PTUK January 7, 1897, p. 2.4}

The authenticity of the report cannot be questioned, as the Clerical papers receive everything regarding the Pontiff directly from the Vatican. {PTUK January 7, 1897, p. 2.5}

**“Strange Sights for Angels to See” The Present Truth, 13, 1.**

E. J. Waggoner

The angel Gabriel appeared to Daniel, and explained to him the meaning of a vision, over five hundred years before Christ. Just before John the Baptist was born, another angel also appeared to Zacharias, saying, “I am Gabriel, that stand in the presence of God.” The angel had seen kingdoms rise and fall, and men devoting their efforts to this or that fond plan had perished and been forgotten by those who followed them. And all the time God was carrying out His purposes, and seeking to save those who, here and there, were willing to make Him first in their thoughts. But most of the human family had chosen the things which they could hold but for a little time. {PTUK January 7, 1897, p. 2.6}

And now, to this day, the same sight must meet the angels of heaven. Not Gabriel alone, but “all” are sent forth to minister to those who shall be heirs of salvation. Hebrews 1:14. They see the world hastening on to the day of God, for the most part careless of eternal interests. Dreams of empire and colonial expansion, and the struggle for place and power and for necessary food and raiment take up the thoughts of men. How strange must the sight be to the angels, even after these thousands of years, to see the human family chasing after the abiding things of earth and giving little or no thought to eternal realities. Those realities are not vague and undefined to the angels. Yet they see men making choices continually-taking practical, common-sense views of life, men call it-which shows that the darkened minds of men weigh the pleasures of life, or even a little bread and raiment, against all the kingdom of heaven. Yes, what a spectacle this little world must be to the angels, in these closing hours of its history. {PTUK January 7, 1897, p. 2.7}

**“Pagan Survivals” The Present Truth, 13, 1.**

E. J. Waggoner

In an article on “Christmas and Memory,“ in the *Christian World*, are the following well-known facts about Christmas, which seem to be strangely absent from the memories of most professed Christians:— {PTUK January 7, 1897, p. 2.8}

“Our Yule-tide feeling is, I have said, an amalgam. The bottom part of it, perhaps the greatest part, is pagan. When we spread our feast, when we hang up the holly and mistletoe, when we pile on the Yule log, we are following in spirit and in letter not our Christian but our Norse traditions. The Yule fire is an offering to the Scandinavian sun-god; the mistletoe and the old-fashion meal of fermety are a recognition of the northern Ceres, the mother of the fruits of the earth. There is more in all this than the survival of customs, the origin of which we have perhaps forgotten. Those who search deeply within themselves will, we think, find that Christianity comes into Christmas not only late in history but late in the development of the human spirit. And it shares the fate of the late-comer in finding the ground already to a large extent occupied. For it is not only that the old heathen usages revived at Christmas. It is the time when the awakening of the old Norse spirit, the genius for carouse and jollity, and the strength of a strange indefinable sense of affinity with the past, make plain to us the rock out of which we have been hewn, and along the road along which our race has travelled.” {PTUK January 7, 1897, p. 2.9}

Figs do not grow from thistles, and Christianity is not an off-shoot of Paganism; when therefore “the church” adopted heathen customs, it is not difficult to tell exactly what it to that extent becomes. {PTUK January 7, 1897, p. 2.10}

**“The Promises to Israel. Vainglory and Defeat” The Present Truth, 13, 1.**

E. J. Waggoner

“Thou standest by faith; be not high-minded, but fear.” Romans 11:20. {PTUK January 7, 1897, p. 3.1}

“Wherefore let him that thinketh he standeth, take heed lest he fall.” 1 Corinthians 10:12. {PTUK January 7, 1897, p. 3.2}

A man is never in greater danger than when he has just achieved some great success, or gained a great victory. If he is not very much on his guard, his joyous song of thanksgiving will have a chorus of vainglorious self-congratulation. Beginning with recognition of God’s power, and praise and thanksgiving for it, man insensibly puts himself in the place of God, and assumes that his own wisdom and strength brought him the success and the victory. Thus he exposes himself to attack when he is sure to be overcome, since he has separated from the source of power. Only in the Lord Jehovah is there everlasting strength. {PTUK January 7, 1897, p. 3.3}

“And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up, and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. So there went up thither of the people about three thousand men; and they fled before the men of Ai. And the men of Ai smote of them about thirty-six men;.... wherefore the hearts of the people melted, and became as water.” Joshua 7:2-5 {PTUK January 7, 1897, p. 3.4}

**NO ONE BEYOND DANGER**

The story of Jericho and Ai is sufficient answer to those who repeat with as much assurance as though it were Scripture, the saying, “Once in grace always in grace,“ the meaning being that if a person is once really walking in the fear of God he can never fall. There can be no question but that the children of Israel did really and fully trust the Lord when they crossed the Jordan and marched round Jericho. God Himself witnessed that they had the righteousness of faith, and His word declares that they gained a glorious victory through faith. Nevertheless it was but a few days afterward that they suffered a serious defeat. It was the beginning of apostasy. Although God afterwards wrought many wonders for them, and showed Himself always ready to do all that their faith would grasp, the whole people of Israel were never again perfectly united to “fight the good fight of faith.” Only for a little season, after the outpouring of the Spirit on the day of Pentecost, were the multitude of them that believed “of one heart and of one soul.” But that the same union and strength in perfect faith will be witnessed again among God’s people on earth, is as sure as the promise of God. {PTUK January 7, 1897, p. 3.5}

**THE CAUSE OF THE DEFEAT**

There was sin in the camp when Israel went up against Ai, and this was the cause of their defeat. The whole people suffered, not simply because of Achan’s sin, but because all had sinned. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. Whether they were blinded by “the deceitfulness of sin,“ and then became exalted in their minds, or whether their self-exaltation led to their sin, is not material; certain it is that the people had given place to sin, and had become self-confident, which is in itself sin. Because of sin they suffered defeat; so long as sin was given a place in their hearts, they could not go on with the conquest of the land; and this again proves that the promised inheritance, into which God was leading them, was such as could be possessed only by righteous people-those who had the righteousness of faith. {PTUK January 7, 1897, p. 3.6}

The men who went up to view the country made the people believe that but few men were needed to capture Ai, because it was a small city. But they had no ground for such an assumption. True, Ai was not nearly as large as Jericho, but numbers had nothing to do with the taking of that city. “By faith the walls of Jericho fell down;” and if the Israelites had been only half or even one-tenth as numerous as they were, the result would have been the same. It required the same power to take Ai that it did to take Jericho, namely, the power of God, laid hold of by faith. When the men said that but few of the people were needed for the capture of Ai, they assumed that it was their military skill that was to secure the land for them. But that was a grievous error. God had promised to give them the land, and it could not be obtained except as a gift. The mightiest army that the world has ever seen, armed with the most approved weapons of war, could not take it; while a few unarmed men, strong in faith and giving glory to God, could have possessed it with ease. The force that takes the kingdom of heaven is not the force of arms. {PTUK January 7, 1897, p. 3.7}

**DEFEAT NOT IN GOD’s PLAN**

Another thing that we learn from the story of Ai is that God did not intend that His people should ever suffer defeat, or that in the occupation of the land a single man should lose his life. In ordinary warfare the loss of thirty-six men in an assault upon a strongly fortified city would not be counted great, even if the assault were successful; but in taking possession of the land of Canaan it was a terrible reverse. The promise was, “Every place that the sole of your foot shall tread upon, that have I given unto you,“ and “there shall not any man be able to stand before thee,“ (Joshua 1:3, 5), and now they themselves had been obliged to flee, with the loss of men. The influence that the passage of the Jordan and the capture of Jericho would have had to impress and overawe the heathen, was now broken. Trusting to their own strength, the Israelites had lost the power of God’s presence, and had demonstrated their own weakness. {PTUK January 7, 1897, p. 3.8}

**THE MEANS OF DEFENCE**

The fact that it was altogether contrary to God’s plan that any of the Israelites should lose their lives in taking possession of the promised land, is further shown by the fact, which may well be noted here, that it was not His design that they should have to fight for the possession of the promised inheritance. We have already seen that numbers and arms had nothing to do with the taking of Jericho, and that when they depended on their weapons, force that in ordinary warfare would have been amply sufficient was of no avail. Recall also the wonderful deliverance from Egypt, and the overthrow of the entire army of Pharaoh, without the lifting of a single weapon or the use of any human power, and that God led the people by the longest and most difficult route in order that they might not see war (Exodus 13:18), and then read the following promise:— {PTUK January 7, 1897, p. 4.1}

“If thou shalt say in thine heart, these nations are more than I, how can I dispossess them? thou shalt not be afraid of them; but shalt well remember what the Lord thy God did unto Pharoah and to all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out; *so shall the Lord thy God do unto all the people of whom thou art afraid*. Moreover, the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible.” Deuteronomy 7:17-21. {PTUK January 7, 1897, p. 4.2}

Just as the Lord did to Pharoah and to all Egypt, so did he promise to do to all the enemies that should set themselves against the progress of the Israelites to the promised land. But the children of Israel did not strike a single blow to effect their deliverance from Egypt and the overthrow of all its armies. When Moses, forty years before, had attempted to deliver Israel by physical force, he most signally failed, and was obliged to flee in disgrace. It was only when he knew the Gospel as the power of God unto salvation, that he was able to lead the people forth without any fear of the wrath of the king. This is conclusive proof that God did not design that they should fight for the possession of the land; and if they did not fight, of course they could not lose any of their number in battle. Read further as to the manner in which God proposed to give them the land:— {PTUK January 7, 1897, p. 4.3}

“I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land.” Exodus 23:27-30. {PTUK January 7, 1897, p. 4.4}

When Jacob, years before, sojourned in the same land, with his family, the “terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.” Genesis 35:5. “When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong; yea, He reproved kings for their sakes; saying, Touch not Mine anointed, and do my prophets no harm.” Psalm 105:12-15. That same power was to bring them into the land, and speedily give them an eternal inheritance in it, for afterward, the Lord, bewailing their unfaithness, said:— {PTUK January 7, 1897, p. 4.5}

“Oh that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured for ever.” Psalm 81:13-15. {PTUK January 7, 1897, p. 4.6}

**WHY THEY FOUGHT**

“But the children of Israel did fight throughout all their natural existence, and under God’s direction, too,“ it will be urged. That is very true, but it does not at all prove that it was God’s purpose that they should fight. We must not forget that “their minds were blinded” by unbelief, so that they could not perceive the purpose of God for them. They did not grasp the spiritual realities of the kingdom of God, but were content with shadows instead; and the same God who bore with their hardness of heart in the beginning, and strove to teach them by shadows, when they would not have the substance, still remained with them, compassionately considerate of their infirmities. God Himself suffered them, because of the hardness of their hearts, to have a plurality of wives, and even laid down rules regulating polygamy, in order to diminish as far as possible the resulting evils, but that does not prove that He designed it for them. We well know that “from the beginning it was not so.” So when Jesus forbade His followers to fight in any cause whatever, He introduced nothing new, any more than when He taught that a man should have but one wife, and should cleave to her as long as he lived He was simply enunciating first principles-preaching a thorough reformation. {PTUK January 7, 1897, p. 4.7}

**EXECUTING THE JUDGMENT WRITTEN**

One thing, however, which should never be lost sight of by people who are disposed to cite God’s commands to the Israelites as sanctioning wars either of defence or conquest, is the fact that God never told them to destroy any whose cup of iniquity was not filled to the full, and who had not irrevocably rejected the way of righteousness. In the end of this world, when the time comes that the saints possess the kingdom, judgment will be given to the saints of the Most High (Daniel 7:22), and the saints will judge not only the world, but also angels. 1 Corinthians 6:2, 5. They will also, as joint-heirs with Christ, have a share in the execution of the judgment, for we read:— {PTUK January 7, 1897, p. 4.8}

“Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints.” Psalm 149:5-9. {PTUK January 7, 1897, p. 4.9}

Since Christ associates His people with Himself in the kingdom, making them all kings and priests, it is no more incongruous for His saints, in connection with Him, and by His direct authority, to execute just judgment upon the incorrigibly wicked, than it is for Him to do it. And so, when we remember that the deliverance from Egypt was the beginning of the end, and that God was then purposing to give His people the very same kingdom which He now promises to us, and to which Christ will call the blessed when He comes, we can well understand that a righteous people might then, as well as in the future, be the agents of God’s justice. But that would not be a war of conquest, even for the possession of the promised land, but the execution of judgment. But it must not be forgotten that God Himself personally gives directions when such judgment is to be executed, and does not leave men to guess at His will in such a case. Moreover, only those who are themselves without sin can execute judgment upon sinners. {PTUK January 7, 1897, p. 4.10}

**WAR NOT A SUCCESS**

Yet one more thing must be remembered in connection with this question of fighting and the possession of the land of Canaan, the promised inheritance, and that is that the children of Israel did not get it after all, with all their fighting. The same promise that was given them, remains for us; “but if Joshua had given them rest, then would He not afterwards have spoken of another day” in which to seek and find it. Hebrews 4:1, 8. The reason why they did not get it, was their unbelief, and that was why they fought. If they had believed the Lord, they would have allowed Him to clear the land of its totally depraved inhabitants, in the way that He proposed. They in the meantime would not have been idle, but would have performed the work of faith which God set them, and which must next claim our attention. {PTUK January 7, 1897, p. 5.1}

**“Fear Not” The Present Truth, 13, 1.**

E. J. Waggoner

When Jesus died upon the cross, the record says: “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with Him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” {PTUK January 7, 1897, p. 5.2}

In the tense of the verb used by the centurion there is a possible suggestion of failure to comprehend that which the words themselves acknowledged. “Truly this *was* the Son of God” seems to imply the inability to realise the attributes of Divinity, and to be more the voicing of a sudden horror at the idea that they had been, as they thought, a party to the destruction of Deity, than an expression of the conviction that this body, now hanging lifeless upon the cross, had been the habitation of Divinity. There is no evidence here of any thought of the rebuilding of this life which they had just seen pass from its body, but only the feeling, inspired by the miraculous manifestations to which they had just been witnesses, that a supernatural life had gone out of existence. The only feeling which they are credited with in this account is fear,—“they feared greatly.” {PTUK January 7, 1897, p. 5.3}

From the description of this scene it would appear that the local events accompanying the passing of life from the body of Christ on the cross, were, in miniature, like those which will occur at His second coming. Then they who crucified Him, and who pierced Him, and all they who have denied Him through all time, will see Him, and will realise that, “Truly this *is* the Son of God.” Then they will know the truth and will indeed fear greatly. But selfish fear is not a means of grace. The great fear which the wicked will feel at the second coming of Christ will not be their salvation. But quite the contrary, their fear will arise from the realisation of the fact that the day of probation has passed and they are not saved. They who are saved may be awe-struck, but they will feel no fright or personal fear. There are to be many evidences, in the heavens and in the earth, and among men, of the fulfilment of prophecy, and the passage of time towards its grand and final catastrophe, but it is the privilege of all who believe the Word of God to look upon these phenomena, and, understanding their significance, reverence God, but have no fear. {PTUK January 7, 1897, p. 5.4}

**“Vegetarianism and War” The Present Truth, 13, 1.**

E. J. Waggoner

A recent number of the *Lancet* contained the following, on “Vegetarianism: Its Effect upon Nations,“ which is most striking and suggestive. Of course it must be understood that by vegetarianism is not meant subsistence on what are technically known as vegetables, but the use of all foods which the earth produces, and the non-use of the flesh of animals. The *Lancet* says:— {PTUK January 7, 1897, p. 5.5}

In a recent communication to the Societe d’Ethnographie in Paris, M. Verrier treated of vegetarianism from the point of view of its moral and intellectual effect upon the nations who, either from choice or necessity, are to be classed as abstainers from animal food. While fully recognising the dangers of a too abundant meat diet, as well as the advantages of a purely vegetable nourishment, the speaker nevertheless felt constrained to come to the conclusion that nature intended men to be carnivorous. The physical constitution of the human race is so ordered that to ensure the development of their higher quality its members are of necessity compelled to become to a certain extent meat-eaters. The attributes that make for dominion and progress are but imperfectly present among the eschewers of animal food, and hence vegetarianism causes the downfall of dynasties and leads to the enslavement of peoples. If, continued M. Verrier, the Hindus, instead of following an absolutely vegetable *regimen*, had made use of meat in a rational manner, perhaps the British might not have found their subjugation such an easy matter. His argument was easily applicable to the Irish, who lived exclusively upon potatoes. As for the Japanese, with whom rice was formerly the staple food, the energetic nature of this people could not be cited in subversion of the rules laid down in his thesis. The reawakening of the conquerers at Port Arthur, and the Yalu River was coincidental with the establishment of a trade in butcher’s meat throughout the archipelago. {PTUK January 7, 1897, p. 5.6}

The thoughtful reader will note that the same argument may be used with even greater force against Christianity. Christianity utterly forbids fighting even in self-defence, and Christians do not and cannot fight. So one might object to Christianity, that it “causes the downfall of dynasties, and leads to the enslavement of peoples.” Men forget that if all men were Christians there could be no possibility of the overthrow or enslavement of one people by another, and in that case the mild vegetarians would certainly be in no danger. {PTUK January 7, 1897, p. 5.7}

But what we wish to call special attention to, is the claim, not simply the admission, that flesh-eating tends to make people fierce and war-like. Of course this would strongly recommend flesh-eating to those who believe that men were designed to be fighting animals, and that their pugnacious tendencies need to be stimulated; but with those who believe that the characteristics of the wolf, the tiger, and the hyena are not to be cultivated, but express, the fact that flesh-eating tends to make men fighters, must be a strong argument against it. {PTUK January 7, 1897, p. 5.8}

Fierceness among men is one of the things that will cause the last days to be perilous. 2 Timothy 3:1-3. Every one, therefore, who has respect for Christ’s words, “Blessed are the meek, for they shall inherit the earth,“ ought scrupulously to avoid that which tends only to strengthen the animal, not to say beastly, part of man, in opposition to the spiritual. {PTUK January 7, 1897, p. 5.9}

**“Items of Interest” The Present Truth, 13, 1.**

E. J. Waggoner

—The metropolis of London, apart from the separate liabilities of the city proper, owes a lump sum of ?36,000,000. {PTUK January 7, 1897, p. 14.1}

—A religious sect in the Bengal Presidency worships Queen Victoria as their chief divinity. She is also an object of worship in one of the temples of Thibet. {PTUK January 7, 1897, p. 14.2}

—The first consignment of tropical fruit from Jamaica, West Indies, has lately been received at the docks in good condition. It is intended to ran a fleet of steamers in that line. {PTUK January 7, 1897, p. 14.3}

—The Post Office department has issued a notification, it is said, to all officials over sixty years of age, that they will be required to retire from the service within twelve months’ time. {PTUK January 7, 1897, p. 14.4}

—London’s Christmas mail has been this year much larger than usual. Wednesday evening, before Christmas Day, a million and a-half of letters were sent out from London. {PTUK January 7, 1897, p. 14.5}

—Reports from the New Hebrides state that natives are being sold like sheep on some trading vessels, fetching from ?6 to ?10 a head. In some cases they are subjected to great cruelties. {PTUK January 7, 1897, p. 14.6}

—It is said that Jewish convicts are now sent to Parkhurst prison, in the Isle of Wight, where a synagogue has been provided for them, and a Rabbi from Portsmouth is in attendance. {PTUK January 7, 1897, p. 14.7}

—In the Abbey of Cwm Hir, supposed to be the resting-place of the last native Prince of Wales, an ivy stem, three inches in diameter, is found to have raised a stone column, and to have pushed it 2? inches away from the wall to which it belongs. {PTUK January 7, 1897, p. 14.8}

—The heaviest mail on record was received from America for Christmas, one liner landing 1,500 sacks, containing about 200,000 letters, exclusive of parcels and newspapers. The Christmas mail from this country to the Cape, including letters, newspapers and book packages, was 848,700. {PTUK January 7, 1897, p. 14.9}

—Statistics seem to establish the proverbial longevity of the members of the “Society of Friends,“ or “Quakers.” The average age at death of these people, dying in Great Britain and Ireland for the last three years, has been,—1894, 61 years, 5 months, 22 days; 1895, 57 years, 11 months, 18 days; 1896, 60 years, 6 months, 19 days. {PTUK January 7, 1897, p. 14.10}

—The new law in Germany against speculative dealing in grain is meeting with much opposition from the members of the Corn and Produce Exchanges of different German cities. In Stettin and Berlin the members of the Exchanges have unanimously resolved to absent themselves henceforward as a mark of protest against the law. {PTUK January 7, 1897, p. 14.11}

—Two orphan children, aged respectively three and five years, have just reached their grand parents in Inverness, after a journey of over 4,000 miles, from their former home in Virginia, U.S.A. The Cunard Company alone, of all the trans-Atlantic companies, were willing to undertake the care of the little travellers on their long voyage. They came to Liverpool, from New York, on the *Lucania*. {PTUK January 7, 1897, p. 14.12}

**“Back Page” The Present Truth, 13, 1.**

E. J. Waggoner

“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. {PTUK January 7, 1897, p. 16.1}

“For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:6-8. {PTUK January 7, 1897, p. 16.2}

The Scriptures tell us that God is of purer eyes than to behold iniquity, and that evil shall not dwell within. He hates sin, because sin is utterly foreign to His nature. In the foregoing text we see how God manifest His hatred of sin; for the measure of God’s hatred of sin is His love for sinners: He gave Himself to save them from it. {PTUK January 7, 1897, p. 16.3}

In this we see the difference between God’s way and man’s way, and note how infinitely higher is His way than man’s. When men wish to show their abhorence of sin, and to emphasise their non-complicity in it, they sacrifice the sinner: but God shows His abhorence of sin, and emphasises His perfect freedom from it, by sacrificing Himself. “Teach me Thy way, O Lord.” {PTUK January 7, 1897, p. 16.4}

It is a dangerous thing to pin faith to man, or to follow even the best of men; for there is no man that is absolutely perfect, and such is the perversity of human nature that we naturally tend to follow the poorest instead of the best. Indeed, this is inevitable, for when we follow men, we use only our own strength, and so we cannot lift ourselves above the faults and errors of those whom we follow. Jesus says, “Follow Me,“ and this we may safely do, for “there is no unrighteousness in Him.” There is in Him no error to lead us astray; He is the highest, and gives us His own life to lift us to His own level. Thus we can indeed follow Him. When we follow men, our sin increases; but when we follow Christ, it is removed; “for we know that He was manifested to take away our sins; and in Him is no sin.” {PTUK January 7, 1897, p. 16.5}

Duelling has largely increased in Germany during recent years. The general public reprobate it, but militarism encourages it. {PTUK January 7, 1897, p. 16.6}

Ability to discuss the Scriptures or even to discriminate between the fine points of doctrine, is no evidence that one is a Christian. In some of the missionary schools in India there are Mohammedans who can write keener essays on the “evidences of Christianity” than the Christian students can, but they never become Christians. The reason for this is that the Gospel does not consist of arguments and “points of doctrine” but is the life of Christ. The just live by faith, and not by dialectical skill. The kingdom of God is nothing else than “righteousness, and peace, and joy in the Holy Ghost.” {PTUK January 7, 1897, p. 16.7}

It is estimated by statisticians that during this century fully thirty millions of civilised men have perished in war. Add to this the many millions of the uncivilised who have perished from the same cause, and we can see how war is demanding more victims in these closing days of history than in former days. Now Austria spends on its army 15 per cent. of its revenue, Germany 19 per cent., France 31 per cent., Russia 35 per cent., and Great Britain just under 20 per cent. Add to this naval expenses and interest on war debts, and we can see what a terrible physical evil war is in the world. But more than all, it is moral corruption and ruin to the world. {PTUK January 7, 1897, p. 16.8}

The religious animosity over the Manitoba school question has broken out afresh in the Dominion of Canada. Montreal despatches say that it is now believed that a political as well as a religious crisis is at hand. {PTUK January 7, 1897, p. 16.9}

Speaking of the vicious influence of war upon the spiritual experiences of soldiers, a religious newspaper, which fails nevertheless to see that Christians must never resort to strife, says: “A German officer said after his experience of the Franco-German conflict that had he led forth a regiment of angels they would have become a regiment of devils in six weeks.” It is because Jesus came not “to destroy men’s lives, but to save them” that no follower of His can do other than He did. There is another who does come to kill and to destroy. It is he who puts his own spirit in the man upon the field of carnage. {PTUK January 7, 1897, p. 16.10}

Amongst Nonconformists there has recently been a movement toward more elaborate ritual, and a tendency to subordinate the authority of the Bible to that of churches and councils and pulpits. This, together with the general tendency in the direction of applying political power to the advancement of religion, as in the educational question, impresses the keen perceptions of Rome with the idea that a favourable time for her to approach them is drawing on. {PTUK January 7, 1897, p. 16.11}

**“Every Victory of War a Defeat” The Present Truth, 13, 1.**

E. J. Waggoner

Every Victory of War a Defeat .—One of the straightest testimonies that we have seen on the essential wickedness and foolishness of war was given by Mr. Moncure D. Conway, who, when many evangelical clergymen were telling their congregations on “Peace Sunday” “when war is justifiable,“ spoke as follows:— {PTUK January 7, 1897, p. 16.12}

Some imagine that they can diffuse civilisation and religion along with armed expeditions. The track of armies is marked with feuds, animosities, and the constitution of only that kind of civilisation which consists of ingenious contrivances for killing, superior craft, and imitation of civilisation’s vices. In all history war never won a single clean victory. Every sword ever drawn has been double-edged-one edge for the vanquished, and the other edge for the conquerors. {PTUK January 7, 1897, p. 16.13}

This is true, not because Mr. Conway said it, but because it is the truth; because it is but the repetition in another form of the words of Christ: “All they that take the sword shall perish with the sword.” {PTUK January 7, 1897, p. 16.14}

**“The Mind” The Present Truth, 13, 1.**

E. J. Waggoner

The Mind.—“The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.” It is the peace of God that must guard the mind. But let no one think that this relieves the personal responsibility. For the apostle continues, by the Spirit, and says in the very next words that we must think on those things that are pure and honest and of good report. Philippians 4:7, 8. Let no one think who allows his mind to dwell upon evil that the assurance of being kept is for him. It is only the peace of God continually guarding the heart that can cast away every approach of the evil that would engage the mind. It is a good thing for newspaper readers to remember this. {PTUK January 7, 1897, p. 16.15}

**“Front Page” The Present Truth, 13, 2.**

E. J. Waggoner

“Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.” Matthew 27:50, 51. {PTUK January 14, 1897, p. 17.1}

This veil was a heavy curtain suspended from the ceiling of the sanctuary, dividing it into two parts, called the holy place and the most holy place. In the inner, or most holy place was the ark of the covenant, with its covering, which was called the mercy seat, above which, from between the cherubim, the glory of God appeared. The ark in this most holy place, screened from all human eyes, except those of the high priest, who could go within the veil only once a year, was a symbol of the throne of God in heaven. See Exodus 25:10-22; 26:31-34. {PTUK January 14, 1897, p. 17.2}

For this tabernacle, with all that pertained to it, was but a shadow, a very faint shadow, of realities in heaven. It was called by Stephen “the tabernacle of witness,“ because both it and the tables of the law within it were witnesses against the unbelief of the Israelites. Solomon, who built the house to the Lord, said in his prayer at the dedication, “But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built.” 2 Chronicles 5:18. {PTUK January 14, 1897, p. 17.3}

In like manner Stephen said in his testimony before the Jewish council: “Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord, or what is the place of My rest?” Acts 7:48-50. {PTUK January 14, 1897, p. 17.4}

We see that those who lived in the time of the temple, who were in touch with the Lord, knew very well that it was not the real dwelling-place of God. All the people of Israel were accustomed to sing, “The Lord is in His holy temple; the Lord’s throne is in heaven.” Psalm 11:4. Those who heard Stephen’s discourse, being perfectly familiar with the service connected with the temple, could plainly see that if they allowed him to continue, his next words must be something like this:— {PTUK January 14, 1897, p. 17.5}

“Now of the things which we have spoken, this is the sum; We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1, 2. {PTUK January 14, 1897, p. 17.6}

That is why they were so incensed against Stephen, for they had positively rejected Christ, and did not want to hear of Him. {PTUK January 14, 1897, p. 17.7}

Yet some of these priests must have seen the veil of the temple mysteriously rent asunder when Christ died, and they knew that it was not done by human hands, and they could hardly have failed to recall the words of Jesus, “Behold, your house is left unto you desolate.” Never the absolute dwelling-place of God, it was not then even a symbol of it. {PTUK January 14, 1897, p. 17.8}

If the professed people of God in olden time had been faithful to their high calling, there would never have been any earthly tabernacle, with its exclusive priesthood; for God’s promise was, “Ye shall be unto Me a kingdom of priests.” Exodus 19:6. Even so all God’s people to-day are “a royal priesthood,“ “an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:5, 9. No other sacrifices have ever been acceptable to God. {PTUK January 14, 1897, p. 17.9}

Every believer is a priest, and therefore every one has a right to come into the presence of God. The rending of the temple veil at the death of Christ, was to emphasise the fact that by the blood of Jesus we have boldness or liberty to enter into the holiest place by the new and living way through the veil, which He hath consecrated for us, that is, His flesh. Hebrews 10:19, 20. We are not kept standing in the outer court, but having been “made nigh by the blood of Christ,“ are urged to “draw near with a true heart in full assurance of faith.” {PTUK January 14, 1897, p. 17.10}

Seeing therefore that Christ, our Brother, is High Priest, and we are partakers of Him, let us come with boldness to the throne of grace, that we may obtain mercy, and find grace to help in our priestly work of showing forth the excellencies of Him who hath called us out of darkness into His marvellous light. {PTUK January 14, 1897, p. 18.1}

**“He Saw the Inconsistency” The Present Truth, 13, 2.**

E. J. Waggoner

Writing of the proofs of “genuine conversions” from heathenism in a variety of cases a Japanese missionary tells the following story. Let it be noticed that appreciation of the Gospel of Christ itself caused this man to see that the enslavement of the tobacco habit was not compatible with freedom in Christ. And he saw the point more clearly than the missionary who relates the story, as will be seen:— {PTUK January 14, 1897, p. 18.2}

On visiting a certain town recently, on a tour in the country, I was much impressed by the interest taken in Christianity by a man who not only came to meetings himself, but brought several of his friends with him. I was told that he was very constant in his attendance, and that he supported the work very earnestly. Seeing his interest to be so genuine, I had some conversation with him, and found him to be very conversant with the truths of Christianity, and to express hearty belief in them. {PTUK January 14, 1897, p. 18.3}

Naturally enough I sought to know what hindered him from uniting with the church by baptism. He said that it was his intention to do so later, but he could not do so now. The reason, he said, was that he was a tobacco merchant, and that if he united with the church he must give this up. He did not believe that a man should be a church member and sell tobacco. {PTUK January 14, 1897, p. 18.4}

He could not go out of the business at once without great loss, but as soon as he could he should give up the business, and then he wished to join the church. Calling to mind the many members of Christian churches at home who sell tobacco, and yet do not think that it interferes with their being church members, I told him that his purpose was commendable, but if such was his purpose in fact that he could be received into the church now on confession of his faith by baptism, if there was nothing else that stood in his way. {PTUK January 14, 1897, p. 18.5}

He was much impressed, and asked for time to think of it. Later he returned and said that Christianity was just being established in his town, and he did not want to set a bad example that it would be for a Christian to sell tobacco, and that as he had begun an arrangement by which he hoped to dispose of his business, he thought it better for him to wait till his hands were clean of the business, before he united with the church. Until that time, however, he would help all he could in the work of the church. I have no doubt that in a few months he will be numbered among the believers in that town. “Rice Christians” we do have on the mission field, but it is greatly to be doubted if they are more numerous than the advantage Christians to be found at home. {PTUK January 14, 1897, p. 18.6}

**“Profession and Practice” The Present Truth, 13, 2.**

E. J. Waggoner

Profession is one thing, and quite essential,—but it is not practice. Practice should accompany profession, even as light the sun. But in daily experience of life the two are so often found asunder that even those who think before they speak are apt to say, without apparent hastiness, that profession and practice are two different things. Their only difference should be that one is the accompaniment and resultant of the other,—where the one is there the other should always be, and there should never be any conflict between them. {PTUK January 14, 1897, p. 18.7}

That the world is acknowledged to have come to that pass that few are expected really to practice what they preach, is, actually, when one thinks of it, almost equal to a virtual verdict of insanity against the whole human race. It certainly is an unsound and unhealthy state of mind and morals which makes it possible for such an anomalous condition to exist. {PTUK January 14, 1897, p. 18.8}

The creature which continues to eat when it is already surfeited, or fasts when food is placed before it, mistaking the sensation of surfeit for hunger, and of hunger for surfeit, has no more reversed the natural order of things than has the man who acknowledges and professes truth and righteousness, and practices falsehood and unrighteousness. {PTUK January 14, 1897, p. 18.9}

The trouble with such men is that in a greater or lesser degree the devil has entered into them. When the devils entered into the Gergesenian swine they rushed madly down the peaceful seaside slope, on which they had previously been reasonably and comfortably feeding, and were drowned. The act was totally inexplicable except by the madness of the sudden possession which had overtaken them. {PTUK January 14, 1897, p. 18.10}

The course of those who hear the Gospel and will not listen to it, who understand and believe the truth and will not live in it, who know there is a God and will not obey Him; who profess and preach righteousness, but live and practise folly and all manner of evil; the course of these is only explicable by the fact that they have admitted Satan into their hearts and lives, and he is leading them to destruction no less sure than that which befell the swine, and one in which their suffering and shame will be proportionately greater in the same degree that they are higher in the scale of being and endowed with intelligence and responsibility. {PTUK January 14, 1897, p. 18.11}

**“The Outlook at the End of the Century” The Present Truth, 13, 2.**

E. J. Waggoner

One of the writers in *The Church Family Newspaper*, in his summary of events in the past year, and the present outlook states the case thus:— {PTUK January 14, 1897, p. 18.12}

“And what about the world at large. Has civilisation made any great strides. Are we nearer the millennium? I troth not.... What the European Powers are really in earnest about is getting their armies and fleets ready to destroy each other. We read on all sides of preparations for “defence,“ and of millions of money being lavished upon new rifles, and new powder, new bullets, new ships, new guns, new death-dealing machines. Here, indeed, we have the keenest rivalry, and plenty of it. Is it not enough to make us rather shame-faced, and to ask our consciences some pertinent questions about our boasted civilisation at the end of this vaunted nineteenth century?” {PTUK January 14, 1897, p. 18.13}

Mr. Henry Norman, who is a keen student of European and Eastern questions, concludes a statement of the situation thus:— {PTUK January 14, 1897, p. 18.14}

Such, then, is the situation in Europe to-day: three drawn swords, sharpened to a rasor edge pointing one-way, and two drawn swords face them, with England nervously fingering the sword in its scabbard, looking on and wondering whether, if she does not draw her own weapon to range herself on one side or the other, all the swords will not be shortly at her throat. {PTUK January 14, 1897, p. 18.15}

May the winds of strife be held yet little longer. {PTUK January 14, 1897, p. 18.16}

**“The Promises to Israel. Israel a Missionary People” The Present Truth, 13, 2.**

E. J. Waggoner

When God sent Moses to lead Israel from Egypt, His message to Pharoah was, “Israel is My son, even My firstborn; and I say unto thee, Let My son go, that he may serve Me” (Exodus 4:22, 23); and He brought them forth, and gave them the lands of the heathen, “that they might observe His statutes and keep His laws.” Psalm 105:44, 45. The great advantage of the Jews over other people was that “unto them were committed the oracles of God.” Romans 3:1, 2. To be sure they did not receive those “lively oracles” in all their living power, and thus make their advantage infinitely greater; but that was not the fault of God, and we are not now considering what Israel actually had and were, but what they might have possessed, and what they ought to have been. {PTUK January 14, 1897, p. 19.1}

Two things have always been true namely, that “no man liveth unto himself,“ and that “God is no respecter of persons;” and these two truths combined form a third, which is, that whenever God bestows any gift or advantage upon any person, it is in order that he may use it for the benefit of others. God does not bestow blessings upon one person or people, that He does not wish all to have. When He promised a blessing to Abraham, it was in order that he might be a blessing-that in him all the people of the earth might be blessed. It was in the line of the promise to Abraham that God delivered Israel. Therefore, in giving them the advantage of possessing His law, it was that they might make known to other people that inestimable advantage, so that the other people also might share it. {PTUK January 14, 1897, p. 19.2}

God’s purpose was that His name should be made known in all the earth. Exodus 9:15. His desire that all people should know Him was as great as that the children of Israel should know Him. To know the only true God, is life eternal (John 17:3); therefore in revealing Himself to Israel, God was showing them the way of Eternal life, or the Gospel, in order that they might proclaim the same Gospel to others. The reason why God made Himself known to Israel in so marked a manner, was that they were, so to speak, nearer at hand than other people. The memory of God’s dealing with Abraham, Isaac, Jacob, and Joseph, and of their faith, was preserved among the Jews, thus making them more accessible. God chose them, not because He loved them more than He did others, but because He loved all men, and would make Himself known to them by means of the agents that were nearest at hand. The idea that God ever was exclusive, and that He ever confined His mercies and truth to one special people, is most dishonouring to His character. Never did He leave the heathen without witness of Himself, and wherever He could find a man or people that would consent to be used, them He straightway enlisted in His service, to make a more full revelation of Himself. {PTUK January 14, 1897, p. 19.3}

**EFFECT OF THE PROCLAMATION OF THE GOSPEL IN EGYPT**

The Gospel is the power of God to salvation, and since God’s mighty power was exhibited in the salvation of Israel from Egypt, it is evident that the Gospel was at that time proclaimed as it has never been since. The effect of that proclamation is shown by the words of a heathen woman, the harlot Rahab. When the two spies came to her house in Jericho, she concealed them, and said to them:— {PTUK January 14, 1897, p. 19.4}

“I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the waters of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God; He is God in Heaven above, and in earth beneath.” Joshua 2:9-11. And then she begged for and received the promise of deliverance. {PTUK January 14, 1897, p. 19.5}

“By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace.” Hebrews 11:31. That which happened to her might have been the lot of every other resident of Jericho, provided they had exercised the same faith that she did. They had heard the same things that she had, and knew as a matter of fact, as well as she did, that “Jehovah your God, He is God in heaven above, and in earth beneath.” But knowledge is not faith. The devils know that there is one God, but they have no faith. Faith is trust-submission. Rahab was willing to submit to the requirements of God, and to live as one of His people, while her fellow-countrymen were not. In her case we see the evidence that God saves people, not because they are good, but because they are willing to be made good. Jesus is sent to bless us, in turning us away from our iniquities. That poor heathen woman of disreputable life, who could utter a lie with a composed countenance, and with no consciousness of guilt, had a most meagre idea of the difference between right and wrong; yet God acknowledged her as one of His people, because she did not turn away from light, but walked in it as it came to her. She believed to the saving of her soul. Her faith lifted her out of her sinful surroundings, and set her in the way of knowledge; and no stronger evidence can be found that Christ is not ashamed to acknowledge even the heathen as His brethren, than the fact that He is not ashamed to have one of them, a harlot, to boot, recorded in the roll of His ancestry after the flesh. {PTUK January 14, 1897, p. 19.6}

**GOD’s SOLICITUDE FOR ALL MEN**

But the special point in this reference to Rahab is that God had not shut Himself up to the Jewish people. Wherever there was an idolatrous inhabitant of Canaan, who was willing to acknowledge God, that moment he was enrolled among God’s people. This lesson is not merely theoretical, the point being that the promise to Abraham included all the world, and not merely the offspring of Jacob, but it is practically consoling and uplifting. It shows us how longsuffering the Lord is, “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. It shows us how quickly God seizes upon the slightest inclination to seek Him, and uses it as a means of drawing the erring soul still nearer. He gently breathes upon the tiniest spark, if possibly it may be enlarged to a flame. His ear is continually turned to earth, alert to catch the faintest whisper, so that the feeblest cry, yea, the first impulse to call, from the lowest depths, is instantly heard and responded to. {PTUK January 14, 1897, p. 20.1}

**PRIESTS OF GOD**

That God’s design for Israel was that they should proclaim the Gospel to all the world, is seen in the fact that if they abode in His covenant they were to be a kingdom of priests. All were to be priests of God. Now the work of a priest is thus set forth in Malachi 2:5-7, where God says of Levi:— {PTUK January 14, 1897, p. 20.2}

“My covenant was with him of life and peace; and I gave them to him for the fear wherewith He feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.” {PTUK January 14, 1897, p. 20.3}

To turn men away from iniquity, is the work of Christ through His resurrection; therefore the work of the true Priest is simply to preach the Gospel;—to proclaim the living Saviour, in whom is the living law that is perfect, converting the soul. But since all the children of Israel were to be priests, and therefore all familiar with the law, it is evident that they were to be priests in behalf of others, and not merely to be settled teachers among themselves. If they had accepted God’s proposition, and been content to abide in His covenant instead of insisting on one of their own, there would have been no need of any priesthood to make the law of truth and peace known to them; they would all have known the truth, and consequently all have been free; but the office of a priest is to teach the law, and therefore it is positive that God’s purpose in bringing Israel out of Egypt was to send them all over the world preaching the Gospel. {PTUK January 14, 1897, p. 20.4}

What an easy and speedy task this would have been for them, backed by the power of God! The fame of what God had done in Egypt had preceded them, and as they went forth with the same power, they could preach the Gospel in its fullness to people already prepared to accept or reject. Leaving their wives and little ones safe in the land of Canaan, and going out two by two, as Jesus afterward sent forth His disciples, it would have taken them but a short time to carry the Gospel to the remotest parts of the earth. Suppose enemies attempted to oppose their progress? One could chase a thousand, and two put ten thousand to flight. That is, the power of the presence of God with any two of them would render them in the eyes of their enemies equal to ten thousand men, and none would dare attack them. So they could go about their appointed work of preaching the Gospel, without fear of molestation. The terror which their presence would inspire in opposers, shows the power which the message they proclaimed would have on hearts open to receive truth. {PTUK January 14, 1897, p. 20.5}

As they should go forth thus clothed with the full power of God, the ground would not need to be gone over the second time. All who heard would at once take their position either for or against the truth; and this decision would be final, since when one rejects the Gospel proclaimed in its fulness, that is with the mighty power of God, there is nothing more that can be done for him, for there is no greater power than that of God. So a very few years, or possibly months, after the crossing of the Jordan, would have sufficed for the preaching of the Gospel of the kingdom in all the world as a witness to all nations. {PTUK January 14, 1897, p. 20.6}

**EVIDENCES OF GOD’s IMPARTIALITY**

But Israel did not fulfill its high calling. Unbelief and self-trust deprived them of the prestige with which they entered the promised land. They did not let their light shine, and so in time they themselves lost it. They were content to colonise in Canaan, instead of possessing the whole earth. They assumed that the light which God had given them was due to the fact that He loved them better than He did others, and so they became haughty, and despised others. Nevertheless God ceased not to indicate to them that they were to be the light of the world. The history of the Jews, instead of showing that God was shut up to them, shows that He was continually trying to use them to make His name known to others. Witness the account of Naaman the Syrian, who was sent to the king of Israel to be healed of his leprosy. See the case of the widow of Sarepta, to whom Elijah was sent. The Queen of Sheba came from far to hear the wisdom of Solomon. Jonah was sent, much against his will, to warn the Ninevites, who repented at his preaching. Read the prophecies of Isaiah, Jeremiah, and Ezekiel, and see how often the various nations are directly appealed to. All of these things show that God was not then, any more than now, the God of the Jews only, but of the Gentiles also. At last, when Israel had utterly refused to fulfill the mission to which God had called them, He sent them into captivity, that thus the heathen might receive some of the knowledge of God, which they would not impart voluntarily. There a few faithful souls were the means of bringing the truth clearly before the heathen king Nebuchadnezzar, who in time humbly acknowledged God, and published his confession of faith throughout the whole earth. King Cyrus, also, and other Persian kings, in royal proclamations made known the name of the one true God in all the world. {PTUK January 14, 1897, p. 20.7}

**GATHERING INTO ONE FOLD**

Thus we see that there was nothing God so much desired as the salvation of the heathen round about the Jews, and not only of those near at hand, but those who were most distant, for the promises were not only to the Jews and their children, but to all that were “far off.” See Acts 2:39; Isaiah 57:19. That God made no difference between Jews and Gentiles is seen in the fact that Abraham, the head of the Jewish race, was himself a Gentile, and received the assurance of acceptance with God while he was yet uncircumcised, “that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Romans 4:11, 12. God was always as ready to accept people from among the heathen as He was when He called Abraham out from among them. When Christ came, He declared that He was sent only to the lost sheep of the house of Israel, and even while He said that, He showed who were the lost sheep of the house of Israel, by sending healing to a believing heathen woman. Matt. xv. {PTUK January 14, 1897, p. 20.8}

What Christ did for that Canaanitish woman, He was equally ready and anxious to do for every believing inhabitant of Canaan and of the whole world, in the days of Joshua. All who did not stubbornly cling to their idols, were to be gathered into the fold of Israel, till there should be but one fold, under the One Shepherd. There was salvation for all who would accept it, but they must become Israelites indeed. {PTUK January 14, 1897, p. 21.1}

**ISRAEL TO BE SEPARATE**

It was for this reason that the Israelites were forbidden to make any league with the inhabitants of the land. A league implies likeness, equality, the union of two similar powers. But Israel, when true to its calling, had nothing in common with the inhabitants of the land. They were to be a separate people, separate solely because of the sanctifying presence of the Lord. When God said to Moses, “My presence shall go with thee, and I will give thee rest,“ Moses replied, “If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people that are upon the face of the earth.” Exodus 33:14-16. To make a league with the nations round them, was to be joined to them, and that meant separation from the presence of God. The presence of God was the one thing that would make and keep the people of Israel separate from the nations, and His presence could have no other effect than that very thing. The presence of God will do the same thing in these days, for He changes not. Therefore if one should say that it is not necessary for the people of God to be separate from the nations, he would really be saying that it is not necessary for them to have God’s presence. {PTUK January 14, 1897, p. 21.2}

The same principle was involved when the people wanted a king. Read the account in 1 Samuel 8. The people said to Samuel, “Give us a king to judge us like all the nations.” The thing displeased Samuel, and doubtless hurt his feelings, but the people insisted, saying, “Give us a king to judge us.” Then the Lord said to Samuel, “Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee.” Then Samuel, at the command of the Lord, set before the people some of the evils that would result if they had a king; but they refused to be persuaded, saying, “Nay, but we will have a king over us, that we may be like all the nations.” {PTUK January 14, 1897, p. 21.3}

In the Bible the “nations” are the heathen. The Hebrew word which is often rendered “nations” is the identical word from which the word “heathen” always comes. Perhaps Psalm 96:5 makes the case as clear as may be to the English reader. “For all the gods of the nations are idols; but the Lord made the heavens.” Here it is very evident that the “nations” are heathen. In Psalm 2:1 where we read, “Why do the *heathen* rage, and the people imagine a vain thing?” The Revision has it. “Why do the nations rage, and the people imagine a vain thing?” Such an idea as a “Christian nation” is as much a contradiction of terms as a “Christian heathen,“ or a “Christian sinner.” A “nation” in God’s use of the term, when speaking of earthly nations, is a collection of heathen. So what the Jews really said was this: “We will have a king over us, that we also may be like all the heathen.” That was what they wanted, because all other people acknowledged other gods than Jehovah, and all the people on earth, with the exception of Israel, had kings over them. The Danish Bible renders 1 Samuel 8:20 plainly, “We will also be like all the heathen.” {PTUK January 14, 1897, p. 21.4}

God’s plan for Israel was that it should not be a *nation*. We are apt to look at what was, as though it was what ought to have been, forgetting that from first to last the people refused, to a greater or less extent, to walk in the counsel of God. We see the Jewish people with judges, and officers, and all the paraphernalia of civil government; but we must remember that God’s covenant provided something far different, which, on account of unbelief, they never fully realised. {PTUK January 14, 1897, p. 21.5}

**ISRAEL THE CHURCH OF CHRIST**

The word “church” is in very common use, yet perhaps comparatively few of those who use it realise that it is from a Greek word which means “called out,“ and that it applies to Israel more than to any other people. They constituted God’s church; they had been called out of Egypt. In the Old Testament they are referred to as “the congregation,“ that is, those who were assembled or had flocked together; for they formed the Lord’s flock, of which He was Shepherd. God is known as the “Shepherd of Israel.” Psalm 80:1; see also 23:1. So the church in later times is called God’s flock. Acts 20:28. Stephen, in his talk before the Sanhedrim, spoke of Israel as “the church in the wilderness.” {PTUK January 14, 1897, p. 21.6}

There is but one church, for the church is Christ’s body (Ephesians 1:19-23), and there is but one body. Ephesians 4:4. That one church is composed of those who hear and follow the voice of Christ, for Christ says: “My sheep hear My voice,“ “and they follow Me.” John 10:27. That church in the wilderness is therefore identical with the true church of Christ in every age. This is most clearly shown by Hebrews 3:2-6. As you read the passage; remember that “the house of God” is “the church of the living God.” 1 Timothy 3:15. Now the text says that Christ was faithful in the house of God, even as Moses was. Moses was faithful in the house of God as a servant, and Christ as a Son over the same house, “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Jesus was called out of Egypt, as it is written, “Out of Egypt have I called my Son.” Matthew 2:15. He was the Head and Leader of the host that came out with Moses. 1 Corinthians 10:1-10. Christ and Moses therefore, are in the same fellowship and communion, and whoever is a partaker of Christ, must acknowledge Moses as a brother in the Lord. {PTUK January 14, 1897, p. 21.7}

These facts are most important, since as we learn God’s plan for Israel, we learn the true model for the church of God in all ages, even unto the end. We may not indiscriminately quote what Israel did, as authority for what we should do, since they often rebelled against God, and their history is more often a record of apostasy than of faith; but we may and should study God’s promises and reproofs to them, for what He had for them He has also for us. {PTUK January 14, 1897, p. 21.8}

**THE CHURCH THE KINGDOM**

The people of Israel constituted a kingdom from the beginning, centuries before Saul was set over them; for the church of God is His kingdom, and His subjects are all His children. The “household of God” is “the commonwealth of Israel.” Ephesians 2:19. Christ, with the Father, sits upon “the throne of grace,“ and the true church acknowledges Him, and Him only, as Lord. The Apostle John, in writing to the church, subscribes himself, “your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.” Revelation 1:2. Christ declared Himself to be a King, even the King of the Jews (Matthew 27:11), and received homage as “the King of Israel.” John 1:49. But even while claiming to be king, Jesus declared, “My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from thence.” John 18:36. As Christ’s kingdom is not of this world, so His church, His body, the people whom He has chosen and called out of the world, are to form no part of the world, although in it. It is to make no sort of alliance with the world, for any purpose whatever. Its sole use in the world is to be the light of the world, the salt by which as much of the world as possible is to be preserved. It is to be no more a part of the world than the light is of the darkness in which it shines. “What communion hath light with darkness?” 2 Corinthians 6:14. There are two distinct classes on earth-the church and the world; but when the church forms an alliance with the world, whether formally, or by adopting the world’s methods or principles, then there is really only one class-the world. By the grace of God, however, there have always been a faithful few, even in the time of greatest apostasy. {PTUK January 14, 1897, p. 22.1}

**NOT A THEOCRACY**

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was. Least of all was Israel a theocracy when the people demanded an earthly king, “that we also may be like all the heathen,“ for in so doing they rejected God as their King. It is passing strange the people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by His power. {PTUK January 14, 1897, p. 22.2}

The word “theocracy” is a combination of two Greek words, and means literally, “the rule of God.” A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent. A true theocracy existed when Adam was first formed and placed in Eden, when “God saw everything that He had made, and, behold, it was very good.” Genesis 1:31. God formed Adam of the dust of the ground, and set him over the works of His hands. He was made ruler “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26. He therefore had all power given to him. But at his best state, when crowned with glory and honour, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him. God was absolute Ruler, but it pleased Him, so far as this earth was concerned, to reveal His power through man. During Adam’s loyalty to God there was therefore a perfect theocracy on this earth. {PTUK January 14, 1897, p. 22.3}

Such a theocracy has never existed since, for man’s fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God’s law, and in whom dwelt all the fulness of the Godhead bodily. When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven. Christ is now gathering out a people in whom His character will be reproduced, in whose hearts He will dwell by faith, so that each one of them, like Himself, may “be filled with all the fulness of God.” Ephesians 3:17-19. These gathered ones constitute the church of Christ, which, as a whole, is “the fulness of Him that filleth all in all.” Ephesians 1:22, 23. So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, “Thine is the kingdom,“ the multitude of them that believe-the church-when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth. When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no Divine power, whereas God’s true followers, few in number, scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy. {PTUK January 14, 1897, p. 22.4}

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of His people Israel, “The people shall dwell alone, and shall not be reckoned among the nations.” Numbers 23:9. The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. But this they can do only as they acknowledge God to be supreme. The church is the kingdom in which God rules alone, and its only law is God’s law of love. It is God’s voice alone that it hears and follows, and it is God’s voice alone that speaks through it. {PTUK January 14, 1897, p. 22.5}

**NO EARTHLY MODEL**

Nothing among earthly kingdoms or associations of whatever kind can serve as a model for the true theocracy, God’s church and kingdom; nor can the acts of human organisations be taken as precedents. It is unique in every particular, depending on none of the things upon which human governments depend for the maintenance of unity, and yet so marvelous an exhibition of order and harmony and power, that it astonishes all. {PTUK January 14, 1897, p. 22.6}

But although the true people of God are to dwell alone, not reckoned among the nations, and consequently having no part in the direction or management of civil governments, they are by no means indifferent to the welfare of mankind. Like their Divine Head, their mission is to do good. As Adam was the son of God (Luke 3:38), the whole human facility, although fallen, are His children,—prodigal sons,—and therefore God’s true children will regard all men as their brethren, for whose welfare and salvation they are to labour. Their work is to reveal God to the world as a kind and loving Father, and this they can do only by allowing His love to shine forth in their lives. {PTUK January 14, 1897, p. 22.7}

Christ’s kingdom on earth has as its sole work to show by practical likeness to Christ, its allegiance to Him as rightful Lord of all, and by thus showing forth His excellencies, to induce as many as possible to accept Him as King, so that they may be prepared to receive Him when He comes on the throne of His glory. Matthew 25:31. Christ, the King, came into the world for no other purpose than to bear witness to the truth (John 18:37), and so His loyal subjects have no other object in life; and the power by which they witness is that of the Holy Ghost abiding in them, and dwelling in them (Acts 1:8), and not by their mingling in political or social strife. For a little while after Christ’s ascension to heaven, the church was content with this power, and wonderful progress was made in the work of preaching the Gospel of the kingdom; but soon the church began to adopt worldly methods, and its members to interest themselves in the affairs of State, instead of Christ’s kingdom, and the power was lost. But let it be remembered that in those days of the church’s loyalty, the very same power was present that was given to Israel for the same purpose hundreds of years before; and remember further that the people through whom the power of God was thus manifested were in both instances the very same, “for salvation is of the Jews.” John 4:22. {PTUK January 14, 1897, p. 22.8}

“As for God, His way is perfect,“ and we know that “whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him.” Ecclesiastes 3:14. Therefore although Israel in the days of the judges and the prophets proved unfaithful to their trust, and the same church from the days of the apostles has been to a large extent unmindful of its privileges and duty, the time must come when the church-the Israel of God-shall come out from the world and be separate, and so, free from all earthly entanglements, and depending alone upon Christ, will shine forth as the morning, “fair as the moon, clear as the sun, and terrible as an army with banners.” {PTUK January 14, 1897, p. 23.1}

**“Items of Interest” The Present Truth, 13, 2.**

E. J. Waggoner

—There is now in Paris a legible papyrus roll that is 4,000 years old. {PTUK January 14, 1897, p. 30.1}

—Three hundred and twenty-five thousand persons have left Bombay through fear of the plague. {PTUK January 14, 1897, p. 30.2}

—One hundred and five people lost their lives in London fires last year,—an increase of fourteen over 1895. {PTUK January 14, 1897, p. 30.3}

—It is expected that the Russian railway to the Pacific will measure 4,750 miles in length, and will cost $35,000,000. {PTUK January 14, 1897, p. 30.4}

—Italy has followed the example of Germany in filling the civil service positions in the gift of the Government from the military. {PTUK January 14, 1897, p. 30.5}

—According to General Booth the revenue of the Salvation Army is considerably more than one million pounds sterling yearly. {PTUK January 14, 1897, p. 30.6}

—A Wesleyan missionary writes from Jobalpur, India, that, in his district, during the past year, 90,000 persons have died from starvation. {PTUK January 14, 1897, p. 30.7}

—Our Queen now rules 367,000,000 people, a greater number than has ever before acknowledged the sovereignty of either king, queen, or emperor. {PTUK January 14, 1897, p. 30.8}

—A trans-Pacific telegraph cable is to be laid from Vancouver, British Columbia, to Australia. It will be an all-British cable, and go is more than a thousand miles out of its way to accomplish this. {PTUK January 14, 1897, p. 30.9}

—Ship-building in Great Britain increased enormously in 1896, over previous years, the total output being 751 vessels with a tonnage of 1,323,709-an increase of 208,000 tons over 1895; of these vessels fifty-five were war ships. {PTUK January 14, 1897, p. 30.10}

—The United States Government has invited the Post Office authorities of Great Britain and the colonies to send delegates to Washington for the Universal Postal Congress to be held there next May. The London office sends four delegates. {PTUK January 14, 1897, p. 30.11}

—The number of persons in the United Kingdom of Great Britain and Ireland who use Gaelic as their native language is much larger than is commonly supposed. It includes 660,000 in Ireland, 350,000 in Wales, and 280,000 in Scotland. {PTUK January 14, 1897, p. 30.12}

—The commercial supremacy of New South Wales in toe Southern Hemisphere is nowhere illustrated more convincingly than in the official statistics connected with Australasian snipping. Of the 17,691 vessels entered and cleared at Australasian ports during 1894, 6,583, or considerably more than one third, were entered and cleared at New South Wales ports. {PTUK January 14, 1897, p. 30.13}

—A writer, recently returned from Siberia, says that many of the Russian colonists who want into the Siberian districts where grants of land were made are returning. On the platforms of stations he saw them waiting for trains, “frightened incarnations of misery, huddling together against the rain that came down in torrents, and crossing themselves at every lightning flash and thunderpeal.” {PTUK January 14, 1897, p. 30.14}

**“Back Page” The Present Truth, 13, 2.**

E. J. Waggoner

A new Roman Catholic monastery was opened near Oxford last week. {PTUK January 14, 1897, p. 32.1}

Famine grows apace in India, and the increasing plague follows after. Public attention is now being called to the serious prospect. A vast responsibility rests upon those who hoard the world’s wealth, while millions of fellow-beings lack for food. {PTUK January 14, 1897, p. 32.2}

Reports in Catholic journals of the Pope’s recent speeches against Italy show that the newspaper despatches correctly represented him as expressing the hope that he might soon be able to call military forces about him to fight against the Italian Government. {PTUK January 14, 1897, p. 32.3}

The exodus of the people from Bombay, all linked to the outbreak of the plague, is said to have reduced that great city’s population by nearly one-half. Sanitarians are anxiously watching lest the coming summer witness the coming of the plague to Europe. {PTUK January 14, 1897, p. 32.4}

It is said that corn merchants in India are in many cases holding back supplies from the starving people in order to increase the price. They may yet feel the force of the first portion of the proverb: “He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.” {PTUK January 14, 1897, p. 32.5}

The Marshall Islands of the South Pacific are under German administration, and a law declares that the missionaries can be landed without permission of the authorities, who are determined that none other than missionaries of the one recognised society now theirs shall be allowed to work. Our missionary ship *Pitcairn* called at the group in October to see what the situation is there. {PTUK January 14, 1897, p. 32.6}

It has been an usually deadly year for white people on the West African Gold Coast. Of the company of four of our Society’s mission to that part, one died last week in Liverpool, whither he had recently returned, stricken with serious disease. He died praising the Lord, and could not regret having obeyed the commission, “Go ye into all the world,“ even to the fever-stricken West Coast regions. {PTUK January 14, 1897, p. 32.7}

The one who abides by truth need never be alarmed lest the tongue of error or slander win a triumph over it. “The lip of truth shall be established for ever: but a lying tongue is but for a moment.” {PTUK January 14, 1897, p. 32.8}

When Dr. Martin went to Hong Kong in 1850 he found less than 200 professed Christian converts. Now, he says, there are over 50,000 and hundreds of native pastors. {PTUK January 14, 1897, p. 32.9}

Cardinal Gibbons says in a Catholic journal that a century ago Romanists in America were but a few thousands, under the care of less than fifty priests. To-day the priests number over eight thousand and they claim to have ten million adherents, while churches, schools, and other institutions are increasing everywhere. {PTUK January 14, 1897, p. 32.10}

The rapid growth of Ritualism, which is now noted week by week as a matter of course in England, is also, it is said, seen in both the Established and Free Churches in Scotland. {PTUK January 14, 1897, p. 32.11}

**“In the New Hebrides” The Present Truth, 13, 2.**

E. J. Waggoner

**In the New Hebrides.—**Those who have read that most wonderful story of modern missions, the life of John G. Paton in the New Hebrides, and know of the transformations wrought by the Gospel in those islands touched by it, will appreciate the difference between the true missionary and the mere civilised heathen, when it is reported that some of the islands are being almost depopulated by traders, who forcibly or by deception get the natives on board ship, and sell them at several pounds per head to work on plantations in various parts. A Sydney newspaper says “the natives are absolutely sold like sheep,“ although it is not called slave traffic, but labour traffic. {PTUK January 14, 1897, p. 32.12}

**“Blind and Deaf” The Present Truth, 13, 2.**

E. J. Waggoner

**Blind and Deaf.—**When Jesus was upon earth He repeatedly told the Pharisees that they were both deaf and blind. They did not hear His teachings. They did not see His works. His words, however, were spoken in their ears, and His miracles performed in their sight. The same thing is just as true to-day. God’s miracles are daily in the sight of men. God’s Word is open to the world. The Gospel is preached from sea to sea. Those who are spiritually blind and deaf to-day are self-condemned, as were the Pharisees of old. {PTUK January 14, 1897, p. 32.13}

**“The Wages of the Poor” The Present Truth, 13, 2.**

E. J. Waggoner

**The Wages of the Poor.—**The very poor often suffer because they do not promptly receive what is due them, sometimes feeling deeply the need of amounts so small that the one owing thinks delay a matter of no consequence. A pitiful case recently occurred in New York, and the *Sentinel* (one of our Society’s organs in that city) records the incident and points to a moral which employers may well consider:— {PTUK January 14, 1897, p. 32.14}

In the late big storm in the city a man perished because he had no shelter, although he had worked the day before. When his employer saw him dead, he exclaimed, “Why, that’s Louis Bressler. He went to work for us yesterday. We would have paid him to-day if he had not died.” The Lord has said, “The wages of him that is hired shall not abide with thee all night until the morning.” What untold blessings would come to the poor if only those who had it in their power would do as the Bible says. {PTUK January 14, 1897, p. 32.15}

**“When Union is Strength” The Present Truth, 13, 2.**

E. J. Waggoner

**When Union is Strength.—“**There is no end to the possibilities when Christians unite,“ says a clergyman in a recent newspaper article. If they unite as men their power is no greater than that of any equal body of men who do not profess Christianity. It is union with God which gives man power. Then how extensive is the human co-operation needed, when one man, if he but have faith like a grain of mustard seed, can move mountains? {PTUK January 14, 1897, p. 32.16}

**“The Sin of Witchcraft” The Present Truth, 13, 2.**

E. J. Waggoner

**The Sin of Witchcraft.—**There is constantly a steady, and we can safely say, a rapid growth of Spiritualism in England. Many of the Christian workers engaged in connection with our Society, up and down the country, report finding it firmly established in most of the towns, and in some centres has the most vigorous propaganda of any of the societies. What the people need to know is what the Bible says of it; but very few know the positive testimony of the Scriptures on the question. Every reader who has not seen it should get “The Sin of Witchcraft” (by our agents, 2nd.), and after reading and studying it by the Word may be able to warn those in danger of falling into this fearful delusion. Our publishers have also an illustrated Bible reading on Spiritualism for distribution at 6d. per packet of 100. {PTUK January 14, 1897, p. 32.17}

**“God’s Preachers” The Present Truth, 13, 3.**

E. J. Waggoner

When we think of it, we realise that our knowledge of even the simplest everyday things about us is very superficial. What do we really know of the origin and action of those vital forces by which the plant, which we see and delight in daily, is so symmetrically formed in stalk, and leaf, and bud, and bloom, and then so exquisitely tinted and perfumed? We cannot formulate the law of the life of this little flower. We cannot gather together the forces by which it originates and develops and set them in motion. {PTUK January 21, 1897, p. 34.1}

Science notes all the phenomena of growth and catalogues the forms of its development, but, when it enquires for the sources of all this, human science is utterly at fault and helpless. He who ignores God’s creative fiat is ignorant of the foundation of science. {PTUK January 21, 1897, p. 34.2}

But they who realise that the omnipotent Word is the origin of all, and that it is the “word,“ the “water,“ the “bread,“ and the “light” of life, which continues to support all life and existence, organic and inorganic,—they have begun their course at the school of the prophets, to be eternally taught of the Lord. {PTUK January 21, 1897, p. 34.3}

England’s great poet has spoken of this with a beauty of simplicity worthy of quotation:— {PTUK January 21, 1897, p. 34.4}

*“Flower in the crannied wall,
I pluck you out of the crannies,
Hold you then, root and all, in my hand.
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.” {PTUK January 21, 1897, p. 34.5}*

The little flower, the wide earth out of which it grows, the sun, the moon, and the far stars, which shine upon it by day and by night, are all God’s creatures, proving to us His Fatherhood, His daily care, and His infinite love. {PTUK January 21, 1897, p. 34.6}

**“The Criticism of Unbelief” The Present Truth, 13, 3.**

E. J. Waggoner

The Word of God warns us that the thought of God are not the thoughts of men, and that His ways are past finding out. Despite this, however, and notwithstanding the Divine injunction to the contrary, men continue systematically to discount the teachings of Holy Writ. A large proportion of the most popular and influential religious teachers to-day believe in the Bible, and teach it, only as interpreted by human reason, not resting in faith on God’s own words, and allowing them to explain themselves, or be their own interpretation, one of the other. {PTUK January 21, 1897, p. 34.7}

To allow the Bible to explain and interpret itself would be the natural method,—it would be the attitude which well-disposed critics would assume toward the work of an author in whom they had confidence. {PTUK January 21, 1897, p. 34.8}

If the reliability of a writer were doubted, then the testimony of the internal evidence would not be considered sufficient. It would be thought necessary to subject them to searching tests as to whether everything therein stated could be corroborated, and the domain of literature would be carefully searched to find whether other men had ever previously written or spoken the same things. But this active investigation, in which the statements and assertions of the writer himself should be quite disregarded, would imply a doubt of his truthfulness. It would be as much as to say that judgment upon his credibility was held in abeyance, awaiting the result of the investigation. Then it might be expected that if contradictory statements were discovered, even if unsupported, they would be held as throwing a cloud of uncertainty over the accuracy of his narrative. Then, if in the nature of things it should be impossible to prove the false to be false, or to harmonise seeming contradictions, it must necessarily remain uncertain as to where the truth really was. {PTUK January 21, 1897, p. 34.9}

This is the method which is followed in popular Biblical criticism,—the method of unbelief. Then, as it is certain that the thoughts of God are not the thoughts of men, is it not just as sure that when it is attempted to corroborate the deeds of Divinity, it will be found impossible to bring forward what the human mind, from that point of view, will recognise as conclusive? Were it possible, however, the very corroboration and proof, which is sought, would be instantly destructive of the element of Divinity in the deed. {PTUK January 21, 1897, p. 34.10}

So these critics by the course which they pursue find unbelief a necessity, whatever their eventual conclusion. Therefore the Bible is, in their eyes, no longer an inspired Book. For them Genesis is no longer the story of genesis; the warning of the flood serves no purpose as a reminder of the destruction which is to come; Sinai’s thunders fail to call their attention to the authority and immutability of God’s law; and Revelation fails to reveal. {PTUK January 21, 1897, p. 34.11}

This is the result of attempting to prove the infinite by the finite, of attempting to measure the mind of God and His ways by the mind of man and human methods. It is the criticism of unbelief, and not prayerful Biblical study inspired by faith in God. He who devotes himself to the study of the Word of God by faith will never have doubts of its inspiration; God Himself will open his mental vision to see the things of God. {PTUK January 21, 1897, p. 34.12}

**“What is Needed” The Present Truth, 13, 3.**

E. J. Waggoner

**What is Needed.—**The New York *Independent* says:— {PTUK January 21, 1897, p. 34.13}

Six men lynched in Kentucky in six days, is the record of last week. We have no doubt that the usual reckoning of one hundred lynched in this country in a year is much below the truth. If law cannot correct the evil, then a new Christianity needs to undertake the task. {PTUK January 21, 1897, p. 34.14}

What is needed is not “a new Christianity,“ but the old Christianity, even “that which was from the beginning,“ the Word of Life. Not that Christianity can stop wicked men from doing wickedly, but when the Word is given free course, and not covered up and crowded out by human inventions in religion, it can and will transform many wicked men into good men. Christians who advocate “a new Christianity” are largely responsible for much of the evil that exists. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16. {PTUK January 21, 1897, p. 34.15}

**“The Promises to Israel. The Promised Rest” The Present Truth, 13, 3.**

E. J. Waggoner

“My presence shall go with thee, and I will give thee rest.” Exodus 33:14. {PTUK January 21, 1897, p. 36.1}

It was with these words that God encouraged Moses to lead the people of Israel forward after they had so grievously sinned in making and worshipping the golden calf. {PTUK January 21, 1897, p. 36.2}

**THE REST OF CHRIST**

In our study of the rest that God promised His people, it will be well to remember that the promise here recorded is identical with that in Matthew 11:28. Rest was promised, and could be found, only in God’s presence, which was to go with His people. So Christ, who is “God with us” (Matthew 1:23), and who is with us “all the days, even to the end of the world” (Matthew 28:20), says, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” The rest that was offered to the children of Israel in the desert, is the very same rest that Christ offers to all mankind, rest in God, in the everlasting arms-for the only begotten Son “is in the bosom of the Father.” John 1:19. “As one whom his mother comforteth, so will I comfort you.” Isaiah 66:13. {PTUK January 21, 1897, p. 36.3}

But God always was and is everywhere present; why then do not all people have rest?—For the simple reason that as a general thing men do not recognise His presence, nor even His existence. Instead of taking God into account in all the affairs of life, most people live as though He did not exist. “Without faith it is impossible to please Him; for He that cometh to God must believe that He is.” Hebrews 11:6. This shows that the general inability to please God, and so to find rest, arises from practical unbelief that He exists. {PTUK January 21, 1897, p. 36.4}

How can we know that God exists?—Ever since the creation of the world, the invisible things of God, namely, His eternal power and Divinity, have been clearly revealed in the things that He has made (See Romans 1:20), so that those who do not know Him are without excuse. It is as Creator that God reveals Himself, for the fact that He creates marks Him as the self-existent God, and distinguishes Him from all false gods. “The Lord is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens.” Psalm 96:4, 5. “The Lord is the true God, He is the living God, and an everlasting King.... The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom.” Jeremiah 10:10-12. “My help cometh from the Lord, which made heaven and earth.” Psalm 121:2. “Our help is in the name of the Lord, who made heaven and earth.” Psalm 124:8. Now since rest is found only in God’s presence, and His presence is truly known and appreciated only through His works, it is evident that the promised rest must be very closely connected with creation. {PTUK January 21, 1897, p. 36.5}

**THE REST AND INHERITANCE INSEPARABLE**

This we find is the case, for the rest and the inheritance were always associated together in the promise. When the children of Israel were being instructed in the wilderness, they were told: “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there.” Deuteronomy 12:8-16. So also Moses said to the tribes that had their lot on the east side of Jordan: “The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are sons of power. But your wives, and your little ones, and your cattle ... shall abide in your cities which I have given you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan.” Deuteronomy 3:18-20. The rest and the inheritance are really one. Our inheritance is rest, in the place of the weariness that sin brings. In Christ, who is “God with us,“ we find rest, “in whom also we have obtained an inheritance, being predestinated according to the purpose of Him that worketh all things after the counsel of His own will.” The Holy Spirit is the first-fruits of this inheritance, until the purchased possession is redeemed. “The Lord is the portion of mine inheritance.” Psalm 16:5. He is both our rest and our inheritance; having Him, we have all. {PTUK January 21, 1897, p. 36.6}

We have already seen the children of Israel in the land of promise; the land, and therefore the rest, was theirs, for we read this statement of what was true in the days of Joshua:— {PTUK January 21, 1897, p. 36.7}

“And the Lord gave unto Israel all the land which He sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” Joshua 21:43-48. {PTUK January 21, 1897, p. 36.8}

**JOSHUA REHEARSES GOD’s FAITHFULNESS**

But if we should stop here, we should fall into grave error. Passing by one chapter, we come to the record of what Joshua told “all Israel” and their elders, their judges, etc., “a long time after that the Lord had given rest unto Israel from all their enemies round about.” Joshua 23:1, 2. After reminding them of what the Lord had done for them, he said:— {PTUK January 21, 1897, p. 37.1}

“Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them; but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand; for the Lord your God, He it is that fighteth for you, as He hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in anywise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you; know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing had failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until He have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which He hath given you.” Joshua 23:4-15. {PTUK January 21, 1897, p. 37.2}

**THE REST ASSURED ONLY TO FAITH**

In this portion of Scripture we have further evidence that the inheritance is the promised rest. We are plainly told that God had given Israel rest, and that this talk occurred a long time after that; yet in that very talk they were told the conditions upon which they might surely have the rest, and upon which the enemies that were still in the land would be driven out. It all depended on Israel’s faithfulness to God. If they should go back from serving the Lord, and go after other gods, then they were to know for a certainty that God would no more drive out the remaining nations from before them, but those nations should continually harass them, and the Lord would utterly destroy them from off the face of the land which He had given them. {PTUK January 21, 1897, p. 37.3}

Now how could the children of Israel be said to have rest from all their enemies, and to have the land in possession, when those enemies were still in the land, and there was a possibility that the enemies might drive them out, instead of being driven out? The Scriptures themselves afford the answer. For instance, when all the kings of the Amorites threatened the Gibeonites, who were in league with the Israelites, the Lord said to Joshua, “Fear them not; for I have delivered them into thy hand.” Joshua 10:8. What did Joshua then do?—He went and took them. He did not doubtingly say, “I don’t see any evidence that the Lord has delivered them into my hands, for I haven’t them;” neither did he foolishly say. “Since the Lord has given them into my hand I can disband my forces and take my ease.” In either case he would have been overcome, even after God had given him the victory. By his activity, Joshua showed that he really believed what the Lord said. Faith works, and continues to work. {PTUK January 21, 1897, p. 37.4}

In like manner the people were told that God had given them the victory, while at the same time they stood outside the high walls and barred gates of Jericho. It was true that God had given them the victory, and yet it all depended on them. If they had refused to shout, they would never have seen the victory. {PTUK January 21, 1897, p. 37.5}

In Christ we have the rest and the inheritance; but in order to be made partakers of Christ we must “hold fast the beginning of our confidence steadfast unto the end.” Hebrews 3:14. Jesus says, “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. Yet in the very same talk He said, “Peace I leave with you, My peace I give unto you.” John 16:27. What! peace in the midst of tribulation? Yes; for take notice that He says, “Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” To have tribulation, and yet not be troubled; to be in the midst of danger, and yet have no fear; to be in the heat of battle, and yet enjoy perfect peace,—truly this is giving in a far different way from what the world gives. {PTUK January 21, 1897, p. 37.6}

**THE WARFARE ALREADY ACCOMPLISHED**

Listen to the message which the prophet Isaiah was commissioned to give to Israel when they were passing through the most trying experiences, a message that is for us even more than for the men who lived when it was spoken: “Comfort ye, comfort ye My people, saith your God. Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.” Isaiah 40:1, 2. Glorious assurance! The warfare is accomplished, the battle ended, the victory won! Shall we conclude therefore that we may safely go to sleep? By no means; we must be awake, and make use of the victory which the Lord has won for us. The conflict is against principalities and powers (Ephesians 6:12), but Jesus has “spoiled principalities and powers,“ and made a triumphant show of them (Colossians 2:15), and has been raised to sit in heavenly places, “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Ephesians 1:20, 21), and God has also raised us up with Him, to sit with Him in the same heavenly places (Ephesians 2:1-6), equally high above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. We may, therefore, and certainly ought to say, from the heart, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” {PTUK January 21, 1897, p. 37.7}

**LESSONS FROM THE PSALMS**

David understood and rejoiced in this victory when he was hunted like a partridge on the mountains. Yet one time he was hiding in a cave in the wilderness of Ziph, and the Ziphites came to Saul and treacherously revealed his hiding-place, and said, “Now, therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king’s hand.” 1 Samuel 23:15-20. Yet David, knowing all this, took his harp and composed a psalm of praise, saying, “I will freely sacrifice unto Thee; I will praise Thy name, O Lord, for it is good. For He hath delivered me out of all trouble.” Psalm 54:6, 7. Read the entire Psalm, including the introduction. So he could sing, “Though an host should encamp against me, my heart shall not fear.” Psalm 27:3. The third Psalm, with its expressions of confident trust in God, and its note of victory, was composed while he was exiled from his throne, fleeing before Absalom. We need so to learn the twenty-third Psalm, that it will not be mere empty words when we say, “Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.” {PTUK January 21, 1897, p. 38.1}

**THE STRONG MAN OVERCOME**

The victory that *hath overcome* the world is our faith. Oh, that we could realise and ever bear in mind the fact that the victory is already won, that Christ, the Mighty One, has come upon the strong man, our adversary and oppressor, and has overcome him, and taken from him all his armour wherein he trusted, so that we have to fight only with a conquered and disarmed foe. The reason why we are overcome is that we do not believe and know this fact. If we know it, and remember it, we shall never fall; for who would be so foolish as to allow himself to be taken captive by an enemy without armour and without strength? {PTUK January 21, 1897, p. 38.2}

How many of the blessings that God has given us are lost simply because our faith does not grasp them. How many blessings has He given us?—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.” “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. And yet, notwithstanding the fact that all things are ours (1 Corinthians 3:21), we often act as though we had nothing. A man, a professor of religion and a leader in the church, once said when these texts were repeated to him for his encouragement, “If God has given me all these things, why don’t I have them?” There are doubtless many who will read their own experience in this question. The answer was easy; it was because he did not believe that God had given them to him. He couldn’t feel that he had them, and therefore he didn’t believe that he had them; whereas it is faith that must grasp them, and a man cannot hope to be able to feel a thing that he does not touch. The victory is not doubt, not sight, not feeling, but faith. {PTUK January 21, 1897, p. 38.3}

The subject of the Promised Rest will be concluded next week. {PTUK January 21, 1897, p. 38.4}

**“The Powers and the Papacy” The Present Truth, 13, 3.**

E. J. Waggoner

Preparations for the election of the next pope, in the event of the death of the present occupant of the Papal chair, have been under consideration for a long time. The Papacy is too mighty a machine to be materially affected by the death of its head. But so great is the political power of Rome that all the European nations are directly concerned in the matter of selecting Leo’s successor, professedly Protestant Germany no less than Austria and France. {PTUK January 21, 1897, p. 38.5}

The Powers are interested in the Papacy for what they can get out of it to advance political ends, and the Papacy purposely makes itself necessary to the Powers in order to play them against one another for the exaltation of the Church to power over men’s souls and persons. The specially Catholic Powers have always claimed the right to object to the nomination if desirable, or even to veto the choice of the Cardinals. But according to the *Standard’s* correspondent, the Papal Nuncios at Vienna, Paris, Madrid, and Lisbon have just been instructed to inform the Governments to which they are accredited that “it must be understood that any idea of exercising the veto at the next Papal election, which has been alluded to by some of the Powers, must be totally abandoned henceforth.” The prophecy truly described the Papacy as a world-power, diverse from the others, but still only an earthly and corrupt power, intriguing with the kings of the earth, the chief agency of Satan and in corrupting man’s ways in the last days. {PTUK January 21, 1897, p. 38.6}

**“White and Black Heathenism” The Present Truth, 13, 3.**

E. J. Waggoner

“There is no difference,“ says the Book, between sinful men. All alike are what Satan makes of them, unless saved by grace. The barbarity of the black savage is Satan’s way of working through a black skin, and the same power is able to work the same wickedness in the white when restraints are removed. Men of all races and colours are brothers when saved, and they are brothers in sin. The *Christian* notices this in a comment on a recent book about Africa:— {PTUK January 21, 1897, p. 38.7}

How little civilisation, apart from religion, tends to bring right thoughts into men’s hearts towards others of alien race and colour is sadly shown by Mr. Selous (the African explorer) in his new book on South Africa. That enterprising traveller writes regarding the native races of South Africa, some of whom are now in revolt in Bechuanaland:— {PTUK January 21, 1897, p. 38.8}

The Kaffirs whom we sought to destroy with as little compunction as though they were a pack of wild dogs, are not men and brothers, but monsters in human shape, that ought to be shot down mercilessly like wild dogs and hyenas. {PTUK January 21, 1897, p. 38.9}

If this is the attitude of the average South African settler, is it any wonder that there are occasional reprisals in the shape of massacre and murder, and that periodical revolt breaks out against the contemptuous tyranny of the white man? {PTUK January 21, 1897, p. 38.10}

**“Items of Interest” The Present Truth, 13, 3.**

E. J. Waggoner

—In the far East, where elephants are used as beasts of burden, an elephant load is estimated at two tons. {PTUK January 21, 1897, p. 46.1}

—France has kept 200,000 tons of coal stored at Toulon since 1893 to be ready in case war should break out. {PTUK January 21, 1897, p. 46.2}

—It is said that a party of explorers in Venezuela have discovered a waterfall which is not less than 1,500 feet in height. {PTUK January 21, 1897, p. 46.3}

—There have been a greater number of marriages solemnised in England the past year than in any previous equal time for twenty years. {PTUK January 21, 1897, p. 46.4}

—The ancient copper mines of Sinai, which were worked by the Egyptians thousands of years ago, have lately been re-explored. {PTUK January 21, 1897, p. 46.5}

—Our population is increasing at the rate of about 300,000 per annum, so that we are growing about three Birminghams every four years. {PTUK January 21, 1897, p. 46.6}

—The sanitary authorities in Bombay find that ants and rate spread the plague from house to house, making it almost impossible to quarantine against it. {PTUK January 21, 1897, p. 46.7}

—England is not only building ships for Japan, but furnishing great quantities of material for railroads as well. One English firm holds an order for seventy-two locomotives. {PTUK January 21, 1897, p. 46.8}

—The treaty of arbitration between this country and the United States, which is now being discussed, is generally welcomed on both sides of the Atlantic, as a step in the right direction, though on both sides it is explicitly stated that each country would fight if the dispute involved honour, etc. {PTUK January 21, 1897, p. 46.9}

—Lord Penrhyn, having had a dispute with the quarrymen in his Welsh slate quarries, has shut down his works entirely, and there is considerable feeling in labour circles that the State should forcibly intervene and forbid an employer shutting workmen away from their means of livelihood. It opens the burning question of private contract, which never will be settled as long as selfishness rules men’s hearts. {PTUK January 21, 1897, p. 46.10}

—The King of Benin, in the Niger district of West Africa, who is a blood-thirsty ruler of a savage tribe, has massacred a party of Englishmen who were going to see him on a political mission. Preparations are being hastened forward for an expedition to punish him. Marine forces will be quite largely employed, it is said, and native African troops will be relied upon for military help. So by next month another “little war” will be under way. {PTUK January 21, 1897, p. 46.11}

—The population of the famine-stricken districts of India is about 85,000,000. It is said that the area and population already face to face with distress are greater than that in any previous Indian famine. Missionaries and others in the distressed districts report frightful destitution. Much criticism is made of the policy of the Government of India, by which the fund which has been accumulating from a certain tax, and known as a famine fund, has been used in boundary wars, and now is exhausted. Contributions are flowing into the Mansion House Fund, which it is hoped will reach a large figure. {PTUK January 21, 1897, p. 46.12}

**“Back Page” The Present Truth, 13, 3.**

E. J. Waggoner

Beginning with the New Year, our society in Finland has been printing a fortnightly journal called the *Aikain Vartija*, devoted to the same work which PRESENT TRUTH endeavours to perform in the line of encouraging Bible study and Bible practice. {PTUK January 21, 1897, p. 48.1}

Terrible scenes are reported from Bombay, as the plague spreads. The Mohammedan burying grounds and the Hindoo burning-grounds are crowded with funeral parties disposing of the dead. In the native town “the nights are rendered hideous by the clashing of symbols and by the chanting of the melancholy funeral dirge of the Hindoos, ‘Ramsri ram, ram bolo bhai ram’ uttered in a faint half-hearted manner.” {PTUK January 21, 1897, p. 48.2}

All of heathenism is modelled more or less after the primitive sun-worship of early apostasy. Except with the Persian fire-worshippers, however, the sun was usually worshipped through symbols of man or beast, and not directly. Now the report comes that today’s explorers in the Pamir regions of Central Asia have found an absolutely uncivilised tribe who are fire-worshippers. They are of diminutive size, and, stranger still, their domestic animals are also dwarfed. {PTUK January 21, 1897, p. 48.3}

The Psalmist declared that “all the foundations of the earth are out of course.” This he seems to assert as the reason why the fatherless, the poor and needy, are in the hand of the wicked,—and he calls for their defence and deliverance. The poverty and plague-stricken millions of the world cry out to-day that they are in the hands of those who take from them everything and return nothing. If there has been oppression, it is reaping its reward in the commercial losses which must come through famine and pestilence for which no defence is provided. The day hastens when the Lord will rise and judge the world, and then the foundations of the earth will be set in their proper courses, and famine, and sorrow, and sickness will be no more. {PTUK January 21, 1897, p. 48.4}

The multiplication of disasters and distresses in the world brings trouble to millions, but as we look at the future we know from the Word that these are only the beginnings of sorrows. “A time of trouble such as never was since there was a nation” is in waiting just ahead-how far no man knows. Shall the Christian, therefore, be downcast? No; when these things begin to come to pass he is to look up and lift up his head knowing that redemption draweth nigh. And he is to point others to the hope which God sets before every soul to be a support and comfort in times that try men’s souls. {PTUK January 21, 1897, p. 48.5}

It is a noticeable fact that those who live and labour among the poor, as those who carry on practical charities, University settlements, etc., usually come to sympathise with the poor from other than simply charitable reasons, and indeed, eventually to side with them on social and economic questions. This is a good testimony that the condition is not primarily and entirely their own fault, and that they suffer from wrongs which their fellow-men can, and should right. {PTUK January 21, 1897, p. 48.6}

**“The Turk Keeps the Peace” The Present Truth, 13, 3.**

E. J. Waggoner

**The Turk Keeps the Peace.**—The constant presence of Turkish guards about the so-called “holy places” is necessary to prevent the various factions of “Christians” from fighting and possibly killing one another. At Christmas time the rivalry is especially pronounced. A newspaper says:— {PTUK January 21, 1897, p. 48.7}

A conflict took place at Jerusalem between members of the Greek Orthodox Church and the Roman Catholics on Christmas Eve (Old Style). The Roman Catholics oppose the entry of the Greeks into the church through a certain door, and the Turkish authorities were obliged to intervene to restore order. {PTUK January 21, 1897, p. 48.8}

Yet so devoid is religious formalism of any sense of humour as well as of spirituality that these quarrels which Turkish troops have to compose are taken seriously in Latin and Greek communions in Europe, and their rivalry is constantly in danger of embroiling great nations in strife, as it did in the case of the troubles which led up to the Crimean War. {PTUK January 21, 1897, p. 48.9}

**“Great Names” The Present Truth, 13, 3.**

E. J. Waggoner

**Great Names.**—A leading religious publishing house has just brought out a book on “Higher Criticism and the Teaching of the Young,“ which the *Chronicle* reviewer hails with the remark:— {PTUK January 21, 1897, p. 48.10}

Nothing perhaps is more remarkable in the recent history of the religious thought than the surrender of the orthodox position with regard to the inspiration of the Bible. The defenders of this venerable theological stronghold have been compelled to capitulate to the higher critics. {PTUK January 21, 1897, p. 48.11}

Of course the book discounts inspiration, and yet it is written by men, mostly Doctors of Divinity, who bear names of great repute in the religious world. They represent, too, what is called the Evangelical side of Biblical criticism, and would feel aggrieved to be accounted enemies of Christianity. But the fact remains that they have nothing but their own authority to substitute for the authority of the Word which they consciously or unwittingly undermine. In the days of Jesus the Doctors of the Law obscured the Word and undermined its authority in the same way. But He who bore a name above “every name that is named, not only in this world, but also in that which is to come,“ declared to the critics that “the scripture cannot be broken.” The modern critics are fond of appealing to the great names which sustain their attitude of unbelief; but the great Name is set to the seal of Holy Scripture. {PTUK January 21, 1897, p. 48.12}

**“Shutting God Away” The Present Truth, 13, 3.**

E. J. Waggoner

**Shutting God Away.**—In his criticism of the miracles of the Old Testament, one of these writers says:— {PTUK January 21, 1897, p. 48.13}

There are, we must admit, some stories in the Bible which we cannot take literally, such as that of the axe head swimming at the word of Elisha, or the three children in the fiery furnace. But a tactful teacher will know how to get over the difficulty. {PTUK January 21, 1897, p. 48.14}

The higher critic, it is to be supposed, thinks it childish to accept such stories as these; and any other critic could as readily set aside all miracles, even as some do. The thought is, that these stories bring God down to this world as directly doing something for His children who need help. This is opposed to the modern revolutionary notion of the Deity, as sitting apart in the heavens while, by the inexorable loss of matter, the world swings along in its course. Really it is not a modern notion, but only the old doctrine of Paganism, in modern dress. The pagans talked of God as enthusiastically as might be; but only in the Word and in the Word made flesh is God seen as one with His creatures, touched by their needs, and able and ready to help in the greatest distress as well as in the comparatively trivial troubles. Unbelief would shut this God away from men; but the simplest soul that knows God’s power to save and to help knows more than all these learned critics ever dreamt of. Such knowledge is open to babes, but is too deep for the “wise and prudent.” {PTUK January 21, 1897, p. 48.15}

**“Front Page” The Present Truth, 13, 4.**

E. J. Waggoner

“They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” Revelation 12:11. {PTUK January 28, 1897, p. 49.1}

Popular sentiment in sympathy with the Reformation very generally throws a glamour of romance over the story of the martyrs. It seems such a grand and glorious thing to stand before kings and councils, and boldly maintain the truth even at the cost of life. {PTUK January 28, 1897, p. 49.2}

But those who thus overcame Satan were not playing a part to any gallery. It was the plain matter-of-fact question of, What saith the Lord? and what authority shall be acknowledged, the Word of God or the word of men? The men of those days who placed their lives on the side of God’s sole and supreme authority are dead, but the principles which they embraced still live, as vital as ever, and are pressing all men to decide what present-day faithfulness is. {PTUK January 28, 1897, p. 49.3}

When the Council of Constance cited John Huss before them to give a reason of the hope that was in him, there was nothing dramatic about the situation to him. He did not answer with any thought as to the verdict of posterity. He was plain John Huss, who had to tell why he believed God, and why he preached the Word, setting aside church authority and custom. The council thought that they had important business to consider, and as a mere incident, in order to rid themselves and the church of inconvenient interruption, they determined to deliver Huss and Jerome to death. But of all the work that this great council did, the condemnation of these men is that which has marked its place in church history. It was not mercy because Huss and his fellows exposed the disgraceful lives of many of the clergy that the church was against them. The very Pope who had persuaded the emperor to violate his word pledging personal safety to Huss and had thrown him into prison was himself imprisoned by the council for having committed nearly all the crimes in the calendar. But Huss had placed the authority of the Word above the authority of the officials who claimed to be able to declare the voice of the church. On that principle, which is as living an issue now as then, John Huss took his stand, and God maintained his cause triumphant to the death. One writer sketches the closing scenes of his life as follows1 :— {PTUK January 28, 1897, p. 49.4}

Enfeebled by illness and imprisonment-for the damp, foul air of his dungeon had brought on a fever which nearly ended his life-Huss was at last brought before the council. Loaded with chains he stood in the presence of the emperor, whose honour and good faith had been pledged to protect him. During his long trial he firmly maintained the truth, and in the presence of the assembled dignitaries of Church and State, he uttered a solemn and faithful protest against the corruptions of the hierarchy. When required to choose whether he would recant his doctrines or suffer death, he accepted the martyr’s fate. {PTUK January 28, 1897, p. 50.1}

The grace of God sustained him. During the weeks of suffering that passed before his final sentence, Heaven’s peace filled his soul. “I write this letter,“ he said to a friend, “in prison, and with my fettered hand, expecting my sentence of death tomorrow.... When, with the assistance of Jesus Christ, we shall meet again in the delicious peace of the future life, you will learn how merciful God has shown himself toward me-how effectually he has supported me in the midst of my temptations and trials.” {PTUK January 28, 1897, p. 50.2}

In the gloom of his dungeon he foresaw the triumph of the true-faith. Returning in his dreams to the chapel at Prague where he had preached the Gospel, he saw the Pope and his bishops defacing the pictures of Christ which he had painted on its walls. He was deeply troubled at the sight; but the next day his grief was changed to joy, as he beheld many artists, who replaced the figures in greater numbers and brighter colours. Their work ended, the painters exclaimed to the crowd gathered eagerly about them, “Now let the Popes and bishops come! They shall never efface them more!” Said the reformer, as he related his dream, “I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it will be imprinted anew on the hearts of men by much better preachers than myself.” {PTUK January 28, 1897, p. 50.3}

For the last time, Huss was brought before the council. It was a vast and brilliant assembly,—the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day. {PTUK January 28, 1897, p. 50.4}

Being called upon for his final decision, Huss declared his refusal to abjure, and sentence having been pronounced, the ceremony of degradation began. The vestments were removed one by one, each bishop announcing a curse as he performed as part of the ceremony. Finally a crown or mitre, on which were painted frightful figures of demons, and bearing the inscription, “The Arch-Heretic,“ was placed upon his head. “Most joyfully,“ he said, “will I wear this crown of shame for Thy sake, O Lord Jesus, who for me didst wear a crown of thorns.” {PTUK January 28, 1897, p. 50.5}

When he was thus arrayed, the prelates devoted his soul to Satan. Huss, looking heavenward, exclaimed, “I do commend my spirit into thy hands, O Lord Jesus, for Thou hast redeemed me.” {PTUK January 28, 1897, p. 50.6}

He was now delivered up to the secular authorities, and led away to the place of execution. An immense procession followed, hundreds of men at arms, and priests and bishops in their costly robes, and the inhabitants of Constance. When he had been fastened to the stake, and all was ready for the fire to be lighted, the martyr was once more exhorted to save himself by renouncing his errors. “What errors,“ said Huss, “shall I renounce? I know myself guilty of none. I call God to witness that all that I have written or preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached.” {PTUK January 28, 1897, p. 50.7}

When the flames kindled about him, he began to sing, “Jesus, thou Son of David, have mercy on me,“ and so continued till his voice was silenced for ever. {PTUK January 28, 1897, p. 50.8}

When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up and cast into the Rhine, and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths which he preached. Little did they dream that the ashes that day borne away to the sea were to be as seeds scattered in all the countries of the earth; that in lands yet unknown it would yield abundant fruit in witnesses for the truth. The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truth for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy. {PTUK January 28, 1897, p. 50.9}

**“The Promises to Israel. The Promised Rest” The Present Truth, 13, 4.**

E. J. Waggoner

*(Concluded.)*

The Israelites were in possession of the land; not one word of God had failed; He had with Himself given them all things; but they did not appreciate the wondrous gift, and so received the grace of God in vain. {PTUK January 28, 1897, p. 51.1}

They were at least nominally faithful to God during the life of Joshua, but after his death “the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed.” God told them that because of their disobedience He would not drive the nations out from before them, but that their enemies should remain and be as thorns in their sides. Judges 2:1-15. {PTUK January 28, 1897, p. 51.2}

Thus we see that although God gave them rest, they did not enter into it. It was therefore as true of them as of those who fell in the wilderness, that “they could not enter in because of unbelief.” {PTUK January 28, 1897, p. 51.3}

**WHAT ABOUT OUR POSITION?**

“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” Hebrews 4:1, 2. We are in the world in precisely the same situation that ancient Israel was, with the same promises, the same prospects, the same enemies, the same dangers. {PTUK January 28, 1897, p. 51.4}

There are no foes upon whom we may use ordinary weapons of warfare, although the followers of the Lord are assured that they shall suffer persecution (2 Timothy 3:12), and that they shall be hated by the world, with a hatred that will not stop short of death (John 15:18, 19; 16:1-3); nevertheless “the weapons of our warfare are not carnal.” In this, however, our case is in no wise different from that of Israel of old. {PTUK January 28, 1897, p. 51.5}

Their victory was to be had only by faith, and, as we have already seen, if they had been truly faithful, there would have been no more need of their using the sword to drive out the Canaanites than there was to use it for the overthrow of Pharaoh and his hosts. Indeed, the reason why they did not gain full possession of the land was because of that unbelief which made the sword necessary; for it is absolutely impossible that the heavenly country which God promised Abraham can ever be gained by men with swords or guns in their hands. There was no more need for Israel to fight in the days of old than there is for us; for “when a man’s ways please the Lord, He maketh even his enemies to be at peace with him” (Proverbs 16:7), and we are absolutely forbidden to fight. {PTUK January 28, 1897, p. 51.6}

When Christ commands His followers not to fight, and warns them that if they do they shall perish, He is not introducing a new order of things, but simply leading His people back to first principles. Ancient Israel affords an illustration of the fact that they who use the sword shall perish with the sword; and, although the Lord bore long with them, and made many concessions to their weakness, and has borne still longer with us, He wishes us to avoid their errors. All the things concerning them “are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. {PTUK January 28, 1897, p. 51.7}

**THE PROMISE OF CANAAN**

But we must go a little further, and see that our situation is precisely that of ancient Israel, and that the same rest and inheritance which God gave them, and which they foolishly allowed to slip from their hands, is ours, provided we “hold fast the confidence and the rejoicing of the hope firm unto the end.” Fortunately the evidence is very simple and plain, and we have already considered the most of it at some length. Let us refresh our minds with the following facts. {PTUK January 28, 1897, p. 51.8}

Canaan is a land which God gave to Abraham and to his seed “for an everlasting possession.” Genesis 17:7, 8. It was to be an everlasting possession for both Abraham and his seed. But Abraham himself had not so much as a foot-breadth of the land in his actual possession (Acts 7:5), and none of his seed had it either, for even the righteous ones among them (and only the righteous are Abraham’s seed) “all died in faith, not having received the promise.” Hebrews 9:13, 39. {PTUK January 28, 1897, p. 51.9}

Therefore, as previously shown, the possession of the land involved the resurrection of the dead at the coming of Christ to restore all things. By the resurrection of Christ, God has begotten us unto a lively hope, “to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-6. {PTUK January 28, 1897, p. 51.10}

**A WORLD-WIDE KINGDOM**

But the possession of the land of Canaan meant nothing less than the possession of the whole world, as we learn by comparing Genesis 17:7, 8, 11, and Romans 4:1-13. Thus: circumcision was the seal of the covenant to give Abraham and his seed the land of Canaan for an everlasting possession. But circumcision was at the same time a sign or seal of righteousness by faith; and “the promise that he should be the *heir of the world*, was not to Abraham or his seed, through the law, but through the righteousness of faith.” That is to say, that which sealed to Abraham his right to the possession of the land of Canaan, was the seal of his right to the whole world. {PTUK January 28, 1897, p. 52.1}

In giving to him and his seed the land of Canaan, God gave to them the whole world. Not of course “this present evil world,“ for “the world passeth away;” and Christ gave Himself for us that He might deliver us from it and its destruction; but “we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. It was not the temporal possession of a few thousand square miles of land tainted by the curse, that God promised to Abraham and to his seed, but the eternal possession of the entire earth freed from every vestige of the curse. Even though it were true that the little territory of Canaan constituted the whole of the promised inheritance, still it would be true that the Israelites never had it; for the promise which God confirmed was to give Abraham and his seed the land of Canaan for *an everlasting possession*, that is, Abraham must have it for an everlasting possession, and his seed must also have it for an everlasting possession. But they all died, and in time even the country itself passed into the hands of other people. No temporal dwelling in Palestine could possibly fulfill the promise. The promise still remains to be fulfilled to Abraham and to all the seed. {PTUK January 28, 1897, p. 52.2}

**THE NEW EARTH**

The rest is the inheritance; the inheritance is the land of Canaan; but the possession of the land of Canaan means the possession of the whole earth, not in its present state, but restored as in the days of Eden. Therefore the rest which God gives is inseparable from the new earth: it is rest which the new earth state alone can give, rest found only in God; and when all things are restored, then God in Christ will absolutely and without hindrance fill all things, so that everywhere will there be complete rest. Since rest is found only in God, it is most evident that the children of Israel did not enjoy the rest and the inheritance, even while in Palestine, for although “He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, yet they tempted and provoked the Most High God, and kept not His testimonies; but turned back, and dealt unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their graven images,“ so that “God greatly abhorred Israel.” Psalm 78:55-59. {PTUK January 28, 1897, p. 52.3}

Remember that it was an heavenly country that Abraham looked for. Nevertheless, the promise of God to give him and his seed (including us, if we are Christ’s, Galatians 3:16, 29) the land of Canaan for an everlasting possession, will be fulfilled to the very letter. {PTUK January 28, 1897, p. 52.4}

When the Lord comes for His people to take them to Himself, to the place which He has prepared for them (see John 14:3), the righteous dead will be raised incorruptible, and the righteous living ones will likewise be changed to immortality, and both together will be caught up “in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17; 1 Corinthians 15:51-54. The place to which they will be taken is the free Jerusalem above, “which is the mother of us all” (Galatians 4:26); for that is where Christ now is, and where He is preparing a place for us. A few texts may be quoted to show this fact more clearly. That the heavenly Jerusalem is the place where Christ is now “in the presence of God for us,“ is evident from Hebrews 12:22-24, where we are told that those who believe are now come to Mount Zion, unto “the city of the living God, the heavenly Jerusalem,“ “to God the Judge of all,“ and to Jesus the Mediator of the new covenant.” Christ “is set on the right hand of the throne of the Majesty in the heavens,“ (Hebrews 8:1), and from this throne, it will be well to remember, proceeds “the river of water of life.” Revelation 22:1. {PTUK January 28, 1897, p. 52.5}

**THE CITY FOR WHICH ABRAHAM LOOKED**

This city, the New Jerusalem, the city which God has prepared for those of whom He is not ashamed, because they seek an heavenly country (Hebrews 11:16), is the capital of His dominions. It is the “city which hath foundations, whose builder and maker is God” (verse 10), for which Abraham looked. In the twenty-first first chapter of Revelation we find a description of those foundations, where we also find that the city will not always remain in heaven, but will descend to this earth with the saints who have reigned in it with Christ for a thousand years after the resurrection. Rev. xx. Of the descent of the city we read:— {PTUK January 28, 1897, p. 52.6}

“And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write; for these things are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.” {PTUK January 28, 1897, p. 52.7}

From Isaiah 49:17-21 we learn that the believing, righteous ones, the children of the New Jerusalem, constitute the adornment which the city has when it comes down prepared as a bride adorned for her husband. So we see that the saints of God go at once to the New Jerusalem, when Christ comes for them, and then return with it to this earth, when the time has come for the cleansing of the earth from all things that offend, and them that do iniquity, and for the renewing of all things as at first. {PTUK January 28, 1897, p. 53.1}

**THE PLACE WHERE THE CITY WILL COME DOWN**

But to what spot on this earth will the city descend? Speaking of the time of the destruction of the wicked, the prophet Zechariah says:— {PTUK January 28, 1897, p. 53.2}

“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of My mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the holy ones with thee. And it shall come to pass in that day that the light shall not be with brightness and with gloom; but it shall be one day which is known unto the Lord; not day, and not night; but it shall come to pass that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name One.” Zechariah 14:3-9. {PTUK January 28, 1897, p. 53.3}

Thus we see that when God brings back the captivity of His people, He brings them to the very spot of earth that He promised to Abraham for an everlasting possession-the land of Canaan. But the possession of that land is the possession of the whole earth, not for a few years, but for eternity. “There shall be no more death.” It was this glorious inheritance that the children of Israel had in their grasp when they crossed the Jordan, and which they faithlessly allowed to slip. If they had been faithful, a very short time would have sufficed to make the name and the saving power of God known in every part of the earth, and then the end would have come. But they failed, and so the time was lengthened, until our day; but the same hope has been the one thing ever before the people of God. So we may look forward to the possession of the land of Canaan with as much earnestness as did Abraham, Isaac, Jacob, Joseph, and Moses, yea, and David also, and all the prophets, and with the same confident hope. {PTUK January 28, 1897, p. 53.4}

**THE RESTORATION OF THE ISRAEL OF GOD**

With these few outlines well fixed in mind, the reading of the prophecies both of the Old and the New Testament will be a delight, for we shall be spared much confusion, and many seeming contradictions will be seen to be plain. When we read of the restoration of Jerusalem, so that it will be the joy and praise of the whole earth, we shall know that the New Jerusalem comes down from heaven, to take the place of the old. If a city on this earth is burnt entirely to the ground, and men build a new city on the same site, the city is said to be rebuilt, and it is called by the same name. So with Jerusalem, only the city is rebuilt in heaven, so that there is no interval between the destruction of the old and the appearance of the new. It is as though the new city sprang at once from the ruins of the old, only infinitely more glorious. {PTUK January 28, 1897, p. 53.5}

So also when we read of the return of Israel to Jerusalem, we know that it is not the return of a few thousand mortals to a mass of ruins, but the coming of the innumerable, immortal host of the redeemed to the ever new city where their citizenship has long been recorded. Mortal men will not rebuild the city with brick and stone and mortar, but God Himself will rebuild it with gold and pearls and all manner of precious stones. “When the Lord shall build up Zion, He shall appear in His glory.” Psalm 102:16. He says to Jerusalem, “O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.” Isaiah 54:11-13. These are the stones in which her children take pleasure. Psalm 102:14. {PTUK January 28, 1897, p. 53.6}

Here will be rest, perfect eternal peace. The promise is, “in righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.” “In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.” God Himself will be with His people for evermore, “and they shall see His face,“ and therefore they will have rest, for He said, “My presence,“ literally, *My face*, “shall go with thee, and I will give thee rest.” {PTUK January 28, 1897, p. 53.7}

Why will men nullify all these glorious promises, by reading them as though they taught merely the temporal possession of a ruined city on this old sin-cursed earth? It is because they limit the Gospel, not realising that all the promises of God are in Christ, to be enjoyed by none except those who are in Christ, and in whom He dwells by faith. Would that God’s professed people might speedily receive “the Spirit of wisdom and revelation” in the knowledge of God, that the eyes of their understanding might be enlightened, that they might “know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,“ and that it is to be gained only by “the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:17-20. {PTUK January 28, 1897, p. 53.8}

Now that we have taken this hasty glance ahead, and have seen the consummation of God’s promise to give His people rest in the land of Canaan, we may return and fill in a few of the details, which will be more easily understood by reason of this outline, and which in turn will bring out in still bolder relief the view we have already had. {PTUK January 28, 1897, p. 53.9}

The paper in this series which appears next week will consider—under the title “Another Day”—the rest that now remaineth for the people of God. Heb. iv. {PTUK January 28, 1897, p. 53.10}

**“Sudden Death” The Present Truth, 13, 4.**

E. J. Waggoner

It is said that the petition in the Book of Common Prayer, “From sudden death, good Lord, deliver us,“ is not in these days a heart-felt prayer in the mouths of the thoughtful and intelligent, but that it is now felt that death comes in its most acceptable form when it instantly and almost unexpectedly removes its victim from amidst the customary surroundings and pursuits of daily life. {PTUK January 28, 1897, p. 54.1}

The prevalence, in these days, of sudden death while yet seemingly in the vigour of life, may perhaps account, partially, for this. Men have become accustomed to seeing noted persons, of great activity and renowned achievements, depart this life without even time to say farewell. So, as in more warlike days death on the battle-field was the only way by which a career could be nobly ended; now, a man must, to fittingly close a life of such strenuous effort as the spirit of the age demands, drop down and die in the harness. The battle-fields have changed, the spirit is the same. It is unnatural for man to die suddenly, without the progressive signs of the approach of age. Such death must always be the result of some contest against nature, carried so far that at last the life powers suddenly succumb without warning. Certainly this result should not be desired, because the means by which it is attained are not desirable. {PTUK January 28, 1897, p. 55.1}

A sudden end of life while in seeming strength is an evidence of unwise waste of physical resources somewhere. Both brain and body have been overdriven, overstimulated, by methods more or less mistaken, and for purposes more or less noble, or often too sadly ignoble. No! the desire to be delivered from sudden death, and to pass away at a ripe and peaceful old age, was the most calm, and sane, and reasonable wish. The lives and deaths of many of England’s truly greatest men remind us that this is true. {PTUK January 28, 1897, p. 55.2}

**“Positive Preaching” The Present Truth, 13, 4.**

E. J. Waggoner

In Dr. John Watson’s new book, “The Cure of Souls,“ containing his Yale lectures on preaching, delivered during his recent visit to the United States, these sentences are found: “What is wanted above everything to-day is positive preaching, by men who believe with all their mind and heart in Jesus Christ.... The pulpit is not the place for discussing systems of scepticism, or proving the instinctive truths of religion, or adjusting the speculated difficulties of Christianity, or apologising for Christ.” {PTUK January 28, 1897, p. 55.3}

Truer words than these could scarce be written. Their application in preaching would seem to be simple. Why then are there not more such men filling such pulpits. It is because the positive preaching of Jesus Christ, as He has revealed Himself to the world in the Word of God, without admitting the influence of systems of scepticism, ignoring speculative difficulties, but accepting the difficult things which the Bible itself takes out of the realm of speculation, presenting the plain truths of religion without apology for them, or their Author, or the Book from which they are drawn,—it is because such preaching as this, Christ and His Gospel pure and undefiled, so contravenes accepted theology and the popular learning of the schools and customs of Christendom, that few popular pulpits or comfortably furnished pews would endure it. {PTUK January 28, 1897, p. 55.4}

**“The Schools” The Present Truth, 13, 4.**

E. J. Waggoner

The Anglican Bishop of Chester recently wrote—not to the Archbishop of Canterbury, but—to Cardinal Vaughan, head of the Roman Church in England, to ask his advice as to the course which should be pursued if the Government fails to satisfy the demands of the party working for direct State support of denominational schools. The Cardinal advised doing their best to win the present Government to their cause, but said that if this failed— {PTUK January 28, 1897, p. 55.5}

Other political combinations must be sought, and it will become our highest prudence and truest fidelity to the country and to God to make a political break up. {PTUK January 28, 1897, p. 55.6}

The education controversy is just beginning, and the real point in it all is to see which of the great religious bodies can best manipulate political parties to further their own ends. It was by such work in the latter days of the Roman Empire that the Church of Rome secured the ascendancy. Those on the other side, who have inconsistently demanded State-taught religion in one class of schools, while opposing State aid to distinctively religious schools, will yet see that to make religion a matter of politics is to play into the hands of Rome and Sacerdotalism. {PTUK January 28, 1897, p. 55.7}

**“Indirect Conscription” The Present Truth, 13, 4.**

E. J. Waggoner

It is plain to be seen that the desire is growing in military and other circles to see some beginning made in the direction of conscription in this country, where the passionate love of individual liberty has kept out the accursed militarism of the Continent. This political aspect of the question does not concern us, but the moral evil of training the youth for war is the wrong against which the Gospel of Christ lifts the standard. The latest suggestion of an indirect scheme of conscription is made by Lieutenant-General Sir Henry Havelock Allen, in the *Fortnightly Review*. He proposes:— {PTUK January 28, 1897, p. 55.8}

“First, the general recognition, by law or by resolution of both Houses of Parliament, that ‘It is the bounden duty of every Englishman receiving State-aided primary, secondary, or technical education, at the expense of the general taxpayer, to learn the use of arms between his ninth and twenty-first year, so as to be able to defend his country in times of emergency.’ Second, a declaration by a resolution of both Houses of Parliament that any able-bodied boy who does not bind himself, through his parents or guardians, at the age of nine years, to become a qualified volunteer at the age of twenty-one, should not, after the former age, receive any educational aid, either from the State or from the grants made by the county councils. Now is the time to secure a recognition of this national and patriotic duty from the English nation.” {PTUK January 28, 1897, p. 55.9}

**“Items of Interest” The Present Truth, 13, 4.**

E. J. Waggoner

—One thousand acres of land have been damaged by the bog slide at Kerry, Ireland. {PTUK January 28, 1897, p. 62.1}

—England has seventy war-ships now in process of construction, with a total displacement tonnage of 236,045. {PTUK January 28, 1897, p. 62.2}

—It has been proposed to cleanse the plague-stricken city of Bombay with fire,—to burn the infected portions. {PTUK January 28, 1897, p. 62.3}

—Mr. Thomas Garton, who first brought to England the news of the discovery of gold in Australia has just died at Wandsworth. {PTUK January 28, 1897, p. 62.4}

—Outbreaks among the natives were reported last week from several parts of South Africa. The spirit of unrest and revolt is spreading. {PTUK January 28, 1897, p. 62.5}

—The Leads courts are said to have abolished the rule by which witnesses kiss the Bible on taking the oath. The Scotch method of swearing with uplifted hand has been substituted. {PTUK January 28, 1897, p. 62.6}

—The Health Department of New York City has stationed a special commissioner at Suez, with instructions to cable information regarding vessels from all ports infected with the plague, and bound for New York. {PTUK January 28, 1897, p. 62.7}

—The returns from the Baltic canal show that during the past year there passed through it 7,551 steamships, and 9,303 sailing vessels. The receipts amounted to about ?45,000, which Ieaves a large deficit to be met by the Imperial Treasury. {PTUK January 28, 1897, p. 62.8}

—Correspondence from Rome states that a new papal order has been issued requiring all members of the Catholic clergy to be indoors at a stated hour in the evening, marked by the ringing of bells. All priests who disobey this order are to be suspended. {PTUK January 28, 1897, p. 62.9}

—Some years ago stoats, weasels, and ferrets were introduced into New Zealand with a view to exterminating the rabbits. Instead of doing this, however, they have themselves increased so greatly as to become almost as serious a past as the rabbits. {PTUK January 28, 1897, p. 62.10}

—A Frenchman, H. Bazin, has in process of construction a seagoing steamship which is to move on wheels, or rather, hollow, circular floats. He believes that with this form of vessel the trip from Havre to New York can be made in one hundred hours. {PTUK January 28, 1897, p. 62.11}

—The medical officer of health for Kensington has made a report which shows that the average death rate of a few streets in North Kensington is 50.0 per 1,000 as against 16.5 for the whole of London. In this district the death rate of children under one year, is more than four times greater than the general average in other portions of the city. {PTUK January 28, 1897, p. 62.12}

—Labour riots in Hungary last week led to the shooting of ten of the strikers by the police. The people bitterly resent the killing, and bad blood increases. There seems to be less patience and tact on both sides of the labour war on the Continent than in England. The conditions are harder, doubtless, and the people have less to hope for from constitutional agitation where the administration is military. {PTUK January 28, 1897, p. 62.13}

**“Back Page” The Present Truth, 13, 4.**

E. J. Waggoner

The next year’s naval budget of Germany provides for the expenditure of about six and a half million pounds, an increase of over two millions above the past year’s estimates. {PTUK January 28, 1897, p. 64.1}

The annual pilgrimages to Mecca are a source of great danger to the health of the world every year, and in view of the plague at Bombay the Government of India have forbidden all pilgrim traffic from Bombay and Kurrachi to Mecca. {PTUK January 28, 1897, p. 64.2}

The debate in Parliament last week on the proposed Roman Catholic University for Ireland, showed that there is every prospect that something will be done, though when it comes to details much controversy will doubtless arise. Religious laws and religious establishments are the order of the day now in all countries, and thus it must continue to the ruin of the peace of States. {PTUK January 28, 1897, p. 64.3}

The committee of the Mansion House Famine Fund made their first remittance to India last week of ?100,000. A Calcutta despatch says that about two million people are now employed in the relief works undertaken by the Government. The scenes attending the famine are terrible enough, and the suffering increases. A Reuter’s agent who has been visiting the camps where those on the relief works are quartered says:— {PTUK January 28, 1897, p. 64.4}

Altogether, from what I have witnessed, I am convinced that a more effective or humane system of State aid for helpless population than that now in force here has never been seen in the history of the world. {PTUK January 28, 1897, p. 64.5}

Sir Isaac Pitman, who died last week at the age of eighty-four, after a life of great industry, was an example of the benefits of plain living and hard working. He attributed his capacity to work on untiringly, even at an advanced age to “clean food, fresh air, and plenty of work.” He began his work of publishing his system of shorthand in 1840, the same year that the penny post was established, and for over forty-seven years was at his work from six in the morning till nine or ten at night. He was an abstainer, and for fifty years a vegetarian. {PTUK January 28, 1897, p. 64.6}

The locust has been so great a pest from ancient times that he has become the symbol of destruction. His later days are becoming worse than his first if the report that comes from the Transvaal is correct. There strenuous efforts have been made to save the crops from the swarms of locusts which have frequently appeared, but “to the consternation of the farmers,“ it is said, “the new hordes of locusts bring with them scores of black insects, which sting horribly whenever their patrons are interfered with.” {PTUK January 28, 1897, p. 64.7}

**“The Record Reign” The Present Truth, 13, 4.**

E. J. Waggoner

**The Record Reign.**—The speeches on the Address in reply to the Queen’s Speech at the opening of Parliament last week touched upon Her Majesty’s long and unique reign of sixty years. In speaking of the influence and character of the Throne in the long period during which a woman has presided over the affairs of the empire the Prime Minister said:— {PTUK January 28, 1897, p. 64.8}

Those who had the opportunity of watching that character more nearly can testify to the effects and benignant influence which it has always worked on the conduct of constitutional policy, and can bear witness to the extent to which the peculiar characteristics displayed by the Queen have enabled constitutional government to obtain a success which it has never attained in any other part of the world. {PTUK January 28, 1897, p. 64.9}

**“Constitutionalism” The Present Truth, 13, 4.**

E. J. Waggoner

**Constitutionalism.**—Not only in this country—where, probably, the political independence and correct representation of the individual in administrative affairs has been carried to the highest degree of development—but all the world over, the past century, and more particularly the Victorian era, has been the era of constitutional government. Men have made and unmade constitutions, and have tinkered them, and alternately trusted them and cursed them-and all the time sin and misery and social evils have increased, until now the problems which statesmen have to face in nearly every country are generally recognised by them as the most serious in their history. All history abundantly testifies to the incapacity of men to govern their fellows, whatever form of government may be adopted. The whole question turns upon sinful man’s absolute incapacity to govern himself. God has overruled and restrained and made His power known in order that He might save some out of the world, but the fact remains that Satan is the “god of this world,“ and man’s only hope is in the world to come. {PTUK January 28, 1897, p. 64.10}

**“The World to Come” The Present Truth, 13, 4.**

E. J. Waggoner

**The World to Come.**—We pray, “Thy kingdom come,“ and the prayer will be answered. As an earnest of the coming kingdom God sends forth peace and joy and righteousness of the kingdom to rule even now in the hearts of His subjects. The constitution of His government, the foundation of His throne, is the law of righteousness, and a sceptre of righteousness is the sceptre of His kingdom. The same Gospel power that proclaims the coming kingdom writes the law of that kingdom upon every heart that believes. This is the constitution that can do what human constitutions cannot do—it makes men free with a freedom which no power can take away. Ever since this world joined the rebellion of Satan against God’s rule, the Lord has been calling men back to loyalty. “The earth is given into the hand of the wicked,“ said the prophet, but nevertheless “the earth is the Lord’s,“ and the day hastens when the rightful owner will take possession of His purchased possession. Now He is entreating every sinner to cease building his hopes on this present evil world and to yield his heart to the rule of the everlasting kingdom. {PTUK January 28, 1897, p. 64.11}

**“Peace” The Present Truth, 13, 4.**

E. J. Waggoner

**Peace.**—Of course Great Britain and the United States ought not to go to war. No more ought this country and Germany, or Germany and France. But in some circles there has been much nonsense talked about the treaty of arbitration between this country and the United States. The City Temple pulpit, for instance, said, “I look upon this treaty as the Second Advent.” When this view is taken of an agreement between two nations, that they will not fight one another unless the quarrel involves a point of honour, the peace of Christendom, as it is called, must be in a parlous state. If the religious world would preach the Word about war, and show how absolutely wicked strife is, and that no Christian can take the sword, something might be done to hold back strife. As it is, the attitude of the pulpits served to justify resort to arms to defend the honour and possessions, and while crying, “Peace, and safety,“ as the prophecy says, popular religion is only lulling men to sleep in the face of the sudden destruction that will overcome the world when the last great struggle comes. 1 Thessalonians 5:3. {PTUK January 28, 1897, p. 64.12}