**“Independence” The Present Truth, 13, 9.**

E. J. Waggoner

The feeling of independence is inherent in human nature. The first declaration of independence against God was made by Lucifer, in the courts of heaven, and next, at his instigation, by man in the garden of Eden, when he set about to make himself equal to God, and thus independent of His authority. The first marked feature to manifest itself in the infant is the disposition to have its own way, and unless this disposition is checked it grows stronger with years until even in early youth he declares his determination to have his own way, regardless of what anybody else may say or think. {PTUK March 4, 1897, p. 129.1}

Who Shall Rule? -This is easily answered in the case of the infant. That the child is of right subject to the parent, is so self-evident as to need no special argument. The child is not independent of its parents. Why not?—Simply because *it is not*. It cannot be. It depends upon them for its existence in this world, and after it sees the light of day it is as dependent as before. It is absolutely impossible for it to maintain an independent existence. Then of course it must be subject to those who provide for it, because, {PTUK March 4, 1897, p. 129.2}

Dependence Means Subjection .—He who provides a thing has a right to say how that thing shall be used. To partake of one’s bounty,—to be absolutely dependent on it,—and at the same time to rail against him, and to use all one’s power against him, is the basest ingratitude. Whoever does that is by common consent regarded as lost to all sense of justice. So long as one is absolutely dependent on another that other must of right, have the controlling voice in the dependent one’s affairs. {PTUK March 4, 1897, p. 129.3}

Who Is Independent? -Who is there that is indebted to “no one for his existence?—Not one; as already seen, every child is of right subject to its parents. But the parents themselves,—whence do they derive their support, their life itself?—God that made the world and all things therein, ... giveth to all life, and breath, and all things; ... for in Him we live, and move, and have our being.” Acts 17:24-28. The parents of every child, yea; every person in the world, is as absolutely dependent on God for existence and its continuation, as the infant is upon its parents. The strongest and wisest man in the world is far more helpless compared with God, than the new-born infant is compared with him. When Peter stepped out upon the water at the word of Jesus he was conscious of the fact that he was dependent upon Jesus for support. But he was just as much dependent on that support when walking on the land. {PTUK March 4, 1897, p. 129.4}

God, the One Ruler .—Those who are nearest to God, beholding His power and glory, and who themselves occupy the highest position of all created beings, do humble reverence to God, saying, “Worthy art Thou, our Lord and our God, to receive the glory, and the honour, and the power, for Thou didst create all things, and because of Thy will they were, and were created.” Revelation 4:11. “Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture.” Psalm 100:3. Therefore; just as the child is of right subject to its parents, because dependent on them for existence, so all men are of right subject to God, absolutely dependent on Him for life, and breath, and all things; and this is the very lesson that God would have both parents and children (and that includes everybody) learn from the relation of parent and child. The child is dependent on its parents, in order that both it and they may see their common dependence upon God; and the child is by the nature of things compelled to be dependent on its parents until it comes to years of discretion, in order that, in the proper order of things, it may learn the lesson of dependence, and pass from the recognition of dependence upon its parents to the recognition of its dependence upon God; nay, more, long before it ceases to be dependent upon its parents, it should learn the lesson that it is subject to them for the reason that all are subject to God. {PTUK March 4, 1897, p. 129.5}

**The Responsibility of the Independent One.** -We speak now of the one who chafes under proper restrain, and who imagines himself to be independent, for God alone is independent. Well, since God alone is independent, from Him alone may we learn the responsibility that one really assumes when he asserts his independence. God is self-existent; His name is I AM; no other being in the universe contributes the slightest particle to His support. Therefore He has a right to do as He will , and none can question Him and say, “What doest Thou?” “Our God is in the heavens; He hath done whatsoever He hath pleased” (Psalm 115:3) and none have ever been able to withstand Him; for the Lord of hosts hath purposed, and who shall disannul it; and His hand is stretched out, and who shall turn it back?” He who would stay the Lord in any of His purposes, must be one who has first given to Him; but there are none such. {PTUK March 4, 1897, p. 130.1}

The one therefore who assumes that he is independent, and who asserts his independence, takes upon himself the responsibility of maintaining his own existence. When the headstrong youth desires his independence of his father’s control, the father sometimes allows him to carry his declaration to its legitimate conclusion, and attempt to provide for his own support. Now it may be that the youth from that time is able to live without his father, although but for his previous dependence he could not now be seemingly independent, but it is impossible for him to be independent of God. He goes out into the world in his boastful pride, declaring himself to be independent even of God. He blasphemes the name of God. He will not be dependent on any being, not he. But wait! He is breathing, yes, even, breathing out defiance to God. Where did you get your breath, my friend? Did you make it?—No, you didn’t have anything to do with it. You found it ready made and used it, and the supply is kept up while you are asleep. Now no matter who made it, it is certain that you did not, and therefore if you are determined to be independent, you must at once cease using it. Of course no other man made it, any more than you did; God alone made it. Now the only way for you to be independent of God is for you to provide your own air, and use no other. Everybody who declares independence against God, puts himself under obligation to make his own air. You cannot do it? No, of course you cannot. If you cease using God’s air you will immediately die. Whose life are you using then? Why, God’s and His only. Certainly then it is nothing more than common fairness that He be allowed to direct His own life. Every man who breathes is by that very act under obligation to devote His life to the Lord, for Him to control. {PTUK March 4, 1897, p. 130.2}

We have said that sometimes an earthly father tells his rebellious son that he may look out for himself if he will not acknowledge parental authority; but this God does not do. “His mercy endureth for ever.” “He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust.” Matthew 5:45. “He is kind unto the unthankful and to the evil.” Luke 6:35. This is the goodness of God that leads men to repentance. If men would only acknowledge the truth that is evident in every breath, the very drawing of their breath would draw them to God. How easy is it to believe God?—Just as easy as it is to breathe. Then “let everything that hath breath praise the Lord,“ and thus prepare the way for God to show them His salvation. {PTUK March 4, 1897, p. 130.3}

**“The Pure Metal” The Present Truth, 13, 9.**

E. J. Waggoner

Oftentimes rock which is rich in the precious metals shows no superficial evidence of the fact to the casual observer. An expert will show you a dull-coloured, uninteresting-looking bit of broken stone, with the remark, that if you possessed but a small hill of that rock, it would make you richer than Cr?sus ever dreamed of being. You turn the piece of stone over and over examining it rather sceptically, though quite carefully, but you can see nothing about it which would be likely to make you wish to own a mountain of such rock. Perhaps you even apply a magnifying glass, and search the whole surface of the stone with the utmost care, yet nowhere does the slightest hint of the presence of anything valuable show itself to the eye. You are confident that it is nothing but a bit of rusty quartz. But the mining expert will put that evidently worthless stone under his blow-pipe, and tell you to watch. Presently, under the compelling effect of the intense heat you will see this apparently worthless rock seemingly sweat with minute drops of pure gold. It was the burning heat that brought out the hidden value. {PTUK March 4, 1897, p. 130.4}

Your friend shows you, in his cabinet of curiosities, a dish of sand. It is clear, clean sand to you nothing more. He tells you that if you owned a large sand bank like that it might be possible to utilise it greatly to the benefit of your purse. You cannot see why,—it is merely clean sand, nothing more. It would be utterly useless as soil, nothing would grow in it. You inspect the sand closely, and pass your fingers through and through it, but uncover nothing valuable. Then he takes from another shelf a magnet and runs it into the sand,—then, as he withdraws the magnet you see that it is covered with particles of iron. Your eyes and your fingers would not have found them. It was the magnet that drew the metal. {PTUK March 4, 1897, p. 130.5}

As with the quartz and the sand, so with men. It may not be possible to distinguish the true metal by any human observation; but when God’s furnaces begin to work, the pure gold may often appear where least expected, and it is the heat of trial and affliction which brings it out. And it is God’s love which acts as the magnet, or the flux, and draws to itself, and amalgamates with itself the true, pure metal, separating it from the dross which disappears in the furnace fires. {PTUK March 4, 1897, p. 130.6}

Of infinite comfort is it to the tried one to know that it is the Lord Himself who sits “as a refiner and purifier.” “When He hath tried me,“ said Job, “I shall come forth as gold.” {PTUK March 4, 1897, p. 130.7}

**“How God will Fight for Us” The Present Truth, 13, 9.**

E. J. Waggoner

When a hungry and ravenous beast has his prey in his clutches and has tasted blood he will fight desperately to retain his booty. Often he will cling to it even to death rather than let go his hold. It is in this persistence and unyielding determination of the blood-intoxicated beast that the Lord sees an illustration of the strength of His own love for sinners which ought to make every half-discouraged one glad. “Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself, for the voice of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hills thereof.” Isaiah 31:4. “God is no respecter of persons,“ and He has set His love upon sinners. Let any sinner deliver himself into the hands of the Lord, and He will fight for him though all the hosts of evil try to terrify. The Lord cannot be terrified, and He is the One who will hold the willing prey, snatched from the enemy. {PTUK March 4, 1897, p. 130.8}

**“The Promises to Israel. Again in Captivity.” The Present Truth, 13, 9.**

E. J. Waggoner

*(Concluded.)*

Boast as they will of their freedom and independence, men in love slavery, and would rather be in bondage than be free. This is demonstrated by facts. {PTUK March 4, 1897, p. 131.1}

**REJECTING LIBERTY**

The God of the universe has made a proclamation of freedom to all mankind; He has even given liberty to all; yet but few will take advantage of it. The experience of ancient Israel is but the experience of the human heart. Twice the Lord made it very plain to Abraham that his seed should be free,—once when He said that his servant Eliezer should not be his heir, and again when He told him that the son of a bondwoman could not be heir. {PTUK March 4, 1897, p. 131.2}

Later He delivered Israel from the bondage of Egypt, that they might enjoy freedom, even the freedom of obedience to the perfect law of liberty, but they murmured, and “in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us.” Acts 7:39, 40. {PTUK March 4, 1897, p. 131.3}

Forty years later God rolled away from them the reproach of Egypt, yet they afterward desired to be like the heathen round them, by having a king, who, as they were assured, would make them slaves. And so it proved; for they not only learned the ways of the heathen, but “overpassed” them. “The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place; but mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people till there was no remedy” (2 Chronicles 36:15, 16) and He fulfilled His threat to carry them away beyond Babylon. Amos 5:25-27; Acts 7:43. {PTUK March 4, 1897, p. 131.4}

**SLAVES OF SIN**

This Babylonian captivity was only the visible expression of the bondage in which the people had already voluntarily placed themselves. They had flattered themselves that they were free, while they were “the servants of corruption; for of whom a man is overcome of the same is he brought in bondage.” 2 Peter 2:19. “Whosoever comitteth sin is the bondservant of sin.” John 8:34. Physical slavery is a small matter compared with soul-bondage, and but for the latter, the former never could have been known. {PTUK March 4, 1897, p. 131.5}

The carrying of Israel to the city of Babylon was strikingly fitting. It was not an accident that they were taken there rather than anywhere else. Babylon—Babel—means confusion, but confusion because of self-exaltation and pride; “for where envying and strife is, them is confusion and every evil work.” James 3:16. The origin of the name Babylon was on this wise:— {PTUK March 4, 1897, p. 131.6}

**THE BUILDERS OF BABEL**

“And the whole earth was of one language, and of one language and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth.” Genesis 11:1-9. {PTUK March 4, 1897, p. 131.7}

**DEFYING GOD**

Those people had the idea that they could build a city so great and a tower so high that they could defy the judgments of God. They really thought themselves greater than God. The same idea possessed Lucifer, of whom we read:— {PTUK March 4, 1897, p. 131.8}

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! or thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of he clouds; I will be like the Most High.” Isaiah 14:12-14. {PTUK March 4, 1897, p. 131.9}

It will be clearly seen that the spirit that was in Lucifer was identical with that which was in the builders of Babel, and the reason or this is that it was Satan himself-Lucifer fallen-who prompted hat work. He is “the prince of this world” (John 14:30), “the spirit hat now worketh in the children of disobedience.” Ephesians 2:2. Now let is go back to the beginning of the chapter from which the preceding paragraph was quoted, and see the relation of fallen Lucifer to Babylon, noting in passing that the thirteenth chapter of Isaiah tells of the destruction to come upon Babylon. {PTUK March 4, 1897, p. 131.10}

**THE PRINCE OF THIS WORLD**

That proud city shall be utterly destroyed,— {PTUK March 4, 1897, p. 132.1}

“For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land; and the strangers shall be joined them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captive whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger persecuted, and none hindereth. The whole earth is at rest, and is quiet, they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at they coming; it stirreth up the dead for thee, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.” Isaiah 14:1-11. {PTUK March 4, 1897, p. 132.2}

Then follows the direct address by the Lord, “How art thou fallen from heaven, O Lucifer, son of the morning,“ etc., as previously quoted, stating that his fall is because of his self-exaltation, continuing thus:— {PTUK March 4, 1897, p. 132.3}

“Yet thou shalt be brought down to hell, to the sides of the pit: They that see thee shall narrowly look upon thee, and consider the saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evil doers shall never be renowned.” Verses 15-20. {PTUK March 4, 1897, p. 132.4}

**THE DIVINE PURPOSE—THE DESTRUCTION OF THE OPPRESSOR**

So much of direct address to this wonderful tyrant. Then follows he continuation of the narrative concerning him:— {PTUK March 4, 1897, p. 132.5}

“Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; that I will break the Assyrians in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders.” Verses 21-25. {PTUK March 4, 1897, p. 132.6}

And now come the striking words, summing up the whole matter:— {PTUK March 4, 1897, p. 132.7}

“THIS IS THE PURPOSE UPON THE WHOLE EARTH; AND THIS IS THE HAND THAT STRETCHED OUT UPON ALL THE NATIONS. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?” Verses 26, 27. {PTUK March 4, 1897, p. 132.8}

**THE PRIDE OF EARTHLY DOMINION**

The reader cannot have failed to notice that the complete and final deliverance of all Israel is coincident with the utter destruction of the king of Babylon; and further that this king of Babylon is on, who rules over all the earth; his destruction gives the whole earth rest. It must also have been noted that this king of Babylon is also addressed as Lucifer, the one who thought to dispute the dominion of the world with God. The fact is, therefore, that whoever was that nominal, visible ruler of Babylon, Satan was its real king. This is evident also from the fact that Babylon was a heathen kingdom and “the things which the Gentiles sacrifice, they sacrifice to devils and not to God.” 1 Corinthians 10:20. He is “the god of this world.” That spirit of self-exaltation is radically opposed to the Spirit of God whose meekness and gentleness constitute His greatness; it is that spirit of antichrist “who opposeth and exalteth himself above al: that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:4 This spirit was pre-eminently characteristic of Babylon, except in the brief space when Nebuchadnezzar came to his senses. In his pride he said, “Is not this great Babylon, that I have built for that house of the kingdom by the might of my power, and for the honour of my majesty?” Daniel 4:30. Belshazzar used the vessels of the house of God, and drank wine out of them, together with his wives and his concubines, “and praised the gods of gold, and of silver, of brass of iron, of wood, and of stone” (Daniel 5:3, 4), thus boasting that the gods which he had made were greater than the God of Israel. Of Babylon it was said, “Thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.” Isaiah 47:10. {PTUK March 4, 1897, p. 132.9}

**WHAT DELIVERANCE FROM BABYLON IS**

It was this same spirit that actuated the Jewish people. When they insisted on having a king, that they might be like the heathen round them, they rejected God, because they thought they could manage things better themselves. “Hath a nation changed their gods which are yet no gods? but My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:11-13. “Have I been a wilderness unto Israel? a land of darkness? wherefore say My people, We are lords; we will come no more unto Thee?” Verse 31. Therefore when the children of Israel were taken to Babylon, that city of pride and boasting, it was hut a striking and visible manifestation of the condition in which they had long been. They were carried to Babylon because they did not keep the Sabbath, as we read in Jeremiah 7:27, and 2 Chronicles 36:20, 21. We have already learned that Sabbath-keeping is resting in God; it means the perfect recognition of Him as supreme and rightful ruler. Therefore we must understand that the complete deliverance from Babylon is the deliverance from the bondage of self, to absolute trust in God, and obedience to Him. {PTUK March 4, 1897, p. 133.1}

**THE SEVENTY YEARS FULFILLED**

Just as God had named a definite time when He would deliver His people from Egypt, so He named the exact time of the captivity of Israel in the city of Babylon. “For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken m to you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.” Jeremiah 29:10-14. {PTUK March 4, 1897, p. 133.2}

Exactly as in the first instance, so in the second, everything came to pass according to the Word of God. The captivity began in B.C. 606, and sixty-eight years later, in B.C. 538 the city of Babylon fell into the hands of the Medes and Persians. See Dan v. Of that time we read, “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” Daniel 9:1-3. Here was at least one man seeking God with his whole heart. We do not know if there were others who sought the Lord as Daniel did, there were certainly not many, but God nevertheless fulfilled His part to the letter. Two years after Daniel’s prayer, in the year B.C. 536 just seventy years after the beginning of Israel’s captivity in the city of Babylon, Cyrus, king of Persia, issued a proclamation which is thus recorded:— {PTUK March 4, 1897, p. 133.3}

“Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of alI His people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (He is God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.” Ezra 1:1-4. {PTUK March 4, 1897, p. 133.4}

The number of those who went back to Jerusalem as the result of this proclamation is set down as “forty and two thousand three hundred and threescore, beside their servants and their maids, whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women.” “So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.” Ezra 2:64, 65, 70. {PTUK March 4, 1897, p. 133.5}

**THE LESSON STILL UNLEARNED**

Not all the people went back to Jerusalem, but all might have gone. If all Israel had learned the lesson designed by the captivity, the long-deferred fulfilment of the promise might speedily have taken place; for up to the time of the beginning of the captivity the only definite line of prophecy was the period of seventy years. But just as the people were really in Babylonian captivity, that is, the bondage of pride and self-confidence before the carrying away by Nebuchadnezzar, even so they remained in the same captivity after the close of the seventy years. God foresaw that this would be the case, and so toward the close of that period He gave Daniel a vision, in which another time was fixed. {PTUK March 4, 1897, p. 133.6}

Of this great prophetic period and the events to which it brings us-the final call to come out of Babylon-we shall study next week. {PTUK March 4, 1897, p. 133.7}

**“The Light that Gives Life” The Present Truth, 13, 9.**

E. J. Waggoner

The warmth of the sunny spring days melts the snow of winter, and the solid ice breaks, and the hard clods in the fields are gradually pulverised and spread over the soil, and all the earth made moist, and warm, and fertile, for the reception of the seed, that it may grow and produce a bounteous harvest. So is the action of God’s grace on a frozen and unfruitful heart. There are so many wintry lives; in order that they may become fruitful they must be melted and broken as the ice and snow and frozen earth melts, and breaks, and disintegrates, under the influence of the sun in the springtime. In both instances it is from Him, the Light of the World, that this influence, which brings forth a renewed and resurrected life, proceeds. {PTUK March 4, 1897, p. 133.8}

**“What Papal Arrogance Aims to Do in Spain” The Present Truth, 13, 9.**

E. J. Waggoner

A French journal says that at a meeting of Roman Catholic bishops lately held at Lugo, in Spain, a formal demand was made upon the Spanish government: 1. That the building of Churches or public chapels by dissenters be forbidden; 2. That teachers who show hostility to the Roman Catholic, Apostlic religion be dismissed; 3. That the opening of Protestant schools be forbidden altogether. {PTUK March 4, 1897, p. 135.1}

Such measures as these are sweeping, yet thoroughly in accord with the ideas advanced by the Roman Catholic priesthood everywhere. They obtain outspoken expression in Spain because there the church influence dominates. Yet these same ideas and purposes often masquerade under quite other names among peoples who express much antagonism to Roman Catholicism. But the principle is the same, and as dangerous, by whatever name its supporters call themselves, and whether they be found at home or abroad. {PTUK March 4, 1897, p. 135.2}

**“Arbitrate, Repudiate, or Fight” The Present Truth, 13, 9.**

E. J. Waggoner

The discussion of the probabilities of war goes on in the press of all the world, and everywhere observant men are looking anxiously into the future. The New York *Observer*, a prominent religious journal of the United States, says in its issue of Jan. 14, while speaking of the efforts made by European nations to surpass one another in preparations for war and defence:— {PTUK March 4, 1897, p. 135.3}

“So the struggle goes on, every nation having a lurking fear that it is approaching the end of its resources, yet so oppressed with jealousy and fear that it is unwilling to lighten in any particular the crushing burden of armour it carries. There is not a government that has any confidence in its neighbours, or any feeling of security, though armoured to the toes, and so each continues its preparations as if war were only a question of to-morrow and was certainly one of next year. Every one of them knows that but for jealousies, which are not policies upon the maintenance of which their existence depended, but only vulgar jealousies, they might save annually hundreds of millions of money, and release two millions of men for the arts of peace; but not one of them is willing to trust the other.” {PTUK March 4, 1897, p. 135.4}

These words have a striking support in the following paragraph from the London *Echo*, of Feb. 23:— {PTUK March 4, 1897, p. 135.5}

“No one, we think, can read with equanimity Mr. Arnold Foster’s article in this month’s *Cosmopolis*, on ‘The New French Naval Programme.’ He proves absolutely that France has entered on a serious rivalry with England in naval armaments. She is about to increase her present Budget by ?10,000,000, for the construction of new ships; and it is equally certain, from the recent debate in the Chamber and from other evidence, that these great efforts have England in view. M. Kerjegu, the reporter of the Budget, says explicitly:— {PTUK March 4, 1897, p. 135.6}

No country is better situated than France for the purpose of destroying English commerce and bringing England to her knees. The English coast defence is notoriously weak, and British commerce should be our objective in war. {PTUK March 4, 1897, p. 135.7}

“Mr. Foster then proceeds to quote from a Review article written by a French Minister of Marine, in which he refers to the facility of destroying our merchant navy. It is written in such a spirit that we hesitate to reproduce it, for we have no wish to heighten international animosities. What we desire to do is to call attention to the inevitable result which must follow in England when these facts are known. They will inevitably become the basis of fresh demands for British expenditure; and Mr. Foster says frankly, ‘If a loan of a hundred millions were necessary for the strengthening and consolidation of our defences, it would meet with general approval!’” {PTUK March 4, 1897, p. 135.8}

The *Echo* points out that in the last twelve years our own naval and military expenditure have increased from twenty-eight to forty millions sterling, and that there will come a time when this increasing burden can be carried no longer and the nations must fall under the weight of their own armour. {PTUK March 4, 1897, p. 135.9}

Yet again, however, the *Daily Chronicle*, of February 24, has this:— {PTUK March 4, 1897, p. 135.10}

“Captain Mahan, the American naval officer who has retired in order the better to devote himself to naval history, and whose writings have done so much to rouse the feeling of the British people to the fact that the Navy is the chief factor in the preservation of the Realm and the Empire, had written a most interesting article for the March number of *Harper’s Magazine*. The short point, as the lawyers say, is that the United States is virtually an island. Mexico is not worth reckoning with, and Canada is not aggressive, nor likely to be so. Therefore, says Captain Mahan, the United States need not bother about a big army, but its defence must be in its fleet. He therefore urges the perpetuation of the remarkable interest lately shown by the United States, in common with England, in her Navy. And, we cannot help saying, from our own point of view, what a mighty power for the good of the world would be a great United States Navy combined in the interests of civilisation, with the great Navy of England.” {PTUK March 4, 1897, p. 135.11}

So it becomes daily more and more apparent that soon the nations must either disarm and arbitrate, or become bankrupt, or fight. That they will fight is in accordance with the logic of history, and is supported by prophecy. They will fight even if they have to go to war to maintain peace, which the *Chronicle* bitterly deprecates in the case of the bombarding of the Cretans by the combined Powers, and yet it upholds the principle in its support of the idea of a naval combination between England and the United States. {PTUK March 4, 1897, p. 136.1}

**“About Coca Wine” The Present Truth, 13, 9.**

E. J. Waggoner

Very many of the popular drug preparations, so much advertised, depend upon the large per cent. of alcohol or similar poison in them for their popularity. The indiscriminate swallowing of patent medicines is without doubt ruining the health of many. The *British Medical Journal* prints the following warning about coca wine:— {PTUK March 4, 1897, p. 142.1}

“There is no doubt that the steadily increasing consumption of coca wine is a subject which calls for comment and investigation. Originally coca wine was made from coca leaves, but it is now commonly a solution of the alkaloid in a sweet and usually strong alcoholic wine. Not long ago a physician reported that he had experienced considerable inconvenience from taking a glass of standardised coca wine which he had mistaken for an innocuous beverage. Still more recently we have been furnished with details of the case of a man who, thinking to abjure the use of alcoholic stimulants, drank coca wine so freely that he died of delirium tremens. School mistresses as a rule have a deep-rooted belief in the efficacy of the popular drug, and give it to their pupils on the slightest provocation, in complete ignorance of the fact that they are establishing a liking not only for alcohol but for the far more insidious and pernicious poison cocaine. The mania for taking narcotic stimulants is widespread, and is a distinct source of danger to the national health. It is difficult to say at present what steps should be taken, but it is obvious that at no distant date some restriction will have to be placed on the sale of coca wine and its congeners.” {PTUK March 4, 1897, p. 142.2}

**“Items of Interest” The Present Truth, 13, 9.**

E. J. Waggoner

—There are now published in the United Kingdom 2,896 newspapers. {PTUK March 4, 1897, p. 142.3}

—Greece expected last year 78,200 tons of currants; of these England took 41,608 tons to convert into plum cake and plum pudding. {PTUK March 4, 1897, p. 142.4}

—Plans have been laid to drive a tunnel under the Straits of Messina, uniting Italy with Sicily. The straits are two miles wide at the narrowest, and this project, if carried out, will rank among the greatest engineering achievements in the world. {PTUK March 4, 1897, p. 142.5}

-The Queen’s daily income is said to be ?1,600. The Emperor of Germany gets ?2,000 a day. The King of Italy receives ?1,600 daily. Austria’s Emperor accepts every day ?2,500. The Czar of Russia delights in the sum of ?6,000 every twenty-four hours. {PTUK March 4, 1897, p. 142.6}

—During the latter part of February the highest tides ever known were experienced in and along the Thames. The riverside roads in many places have been deep under water, and residents along the river bank sometimes unable to go to and from their homes. {PTUK March 4, 1897, p. 142.7}

—A medical examination of twenty-four bicycle riders, who had just ridden thirty-two miles in two hours, developing the unexpected fact that they were almost all active in the sense of hearing then became normal. {PTUK March 4, 1897, p. 142.8}

—Brazil is building a new capital city on the high table-land of the interior. The Presidential Palace, as well as other public buildings, is well towards completion. Customers have been readily found for most of the sites for private residences. It is not often that a city can be thus planned, cut out, and made, of whole cloth as it were. {PTUK March 4, 1897, p. 142.9}

—The first normal gauge electric railway in Europe has now been in operation about one year. The line is 2-8 miles long, and connects Meckenbeuren and Tettnang in Wurtemberg. There are twenty-six regular trains daily, and with a train weighing forty-six tons the speed attained is fourteen miles an hour on gradients of one in 500. {PTUK March 4, 1897, p. 142.10}

—The rains in Lincolnshire have been productive of serious consequences. As late as the end of February there were still 12,000 acres of land under water, and the water courses still overflowing. It is believed that much of this land will not be fit for tillage until too late for grain crops, involving those of the whole of this year’s harvest. Many small farmers will be completely ruined. {PTUK March 4, 1897, p. 142.11}

—Champions of the Spanish bull-fighting are proud of the fact that their “sport” is under the patronage of the Church and of the “saints.” It is said that the arena becomes more popular every year. The most famous fighters get from ?100 to ?150 for each fight. During the past bull-fight season, according to official returns, there were 478 bull-fights in Spain. In the arena the victims of the carnage amounted to 1,218 bulls, valued at ?60,000, and 5,730 horses, valued at ?40,000. The higher death-rate among the horses is readily understood, when the state of their aboslute defencelessness is considered. {PTUK March 4, 1897, p. 142.12}

**“Back Page” The Present Truth, 13, 9.**

E. J. Waggoner

If you are on God’s side you will always see the silver linings of the clouds. No cloud can then stead in your light any more than does your own shadow. {PTUK March 4, 1897, p. 144.1}

It is impossible to follow; in a weekly paper the political situation in the near East, where any hour may bring changes of tremendous importance to Europe and to the world. {PTUK March 4, 1897, p. 144.2}

The lesson in the Concert of Europe, which the world ought to learn-but which it will not-is that the enmity amongst the nations is such that only the holding back of the winds of strife by the power of God-by influencing diplomacy or in spite of diplomacy-prevents the most desolating war of all history. All Europe’s bound lines way at any time again be “drawn afresh in blood.” God grant that it may be held off yet longer. {PTUK March 4, 1897, p. 144.3}

All South-Eastern Europe, where the danger of war centres, and where the fire will smoulder even though it be covered over at this time, is a dark region. So far little has been done for it. Greek and Roman Catholics fight each other, but unite to keep out the truth. Our own Society’s work has begun to show signs of progress in Austro-Hungary and in the Balkans. Other agencies are scattering the Word. But altogether the sound of the Gospel reaches few ears. Instead of doing one thing to set the sickle of death in motion in these regions, Christians will be praying the Lord of the heavenly harvest to send more labourers into the needy fields. {PTUK March 4, 1897, p. 144.4}

When there is love in the heart that heart then becomes the soil in which the seeds of self-denial and self-sacrifice are ever germinating, growing, developing fruit, and bearing perennial harvest. {PTUK March 4, 1897, p. 144.5}

It is not likely, is it, that a man will love his neighbour as himself, and hate Christ; but it is certain that a man cannot hate his neighbour, and love Christ. Therefore one may reasonably feel that the nearer a man is to loving his neighbour as himself, the nearer he is to Christ. {PTUK March 4, 1897, p. 144.6}

**“Already Working” The Present Truth, 13, 9.**

E. J. Waggoner

Already Working .—A noteworthy revival of Spiritualism is going on in France. It is being popularised on the stage and in literature, and the study of the occult proceeds with ardour; it is said that multitudes formerly denying the supernatural are now enthusiastic over their discovery of supernatural power through spiritualistic agencies. Some hail this as a victory for religion, and are ready to welcome the agency as one powerful to convince sceptics of the future life. But the Word says that it is only through the Gospel that “life and immortality” are brought to light. These spiritualistic manifestations are evidences only of the fact that Satan is working “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” 2 Thessalonians 2:9, 10. {PTUK March 4, 1897, p. 144.7}

**“Trustworthy Promises” The Present Truth, 13, 9.**

E. J. Waggoner

Trustworthy Promises .—Roman Catholic journals have been printing an advertisement which begins thus:— {PTUK March 4, 1897, p. 144.8}

**ST. FRANCIS XAVIER PROMISED**

That “Whoever would make a Novena in his honour from the 4th to the 12th of March should obtain whatever favour they asked, if it were according to the Divine Will.” {PTUK March 4, 1897, p. 144.9}

We have the promise of God Himself that, “If we ask anything according to His will He heareth us.” 1 John 5:14. But God’s promise is insufficient, apparently, and we are asked to pay special honours to Xavier, and he promises to see that God keeps His promise, at any rate from the 4th to the 12th of March. It is perfectly consistent with the papal system, which is founded on the principle of exalting the human “above all that is called God or that is worshipped.” No doubt Roman Catholics feel much surer now that Xavier has added his guarantee of God’s promises. {PTUK March 4, 1897, p. 144.10}

**“Can He Be Trusted?” The Present Truth, 13, 9.**

E. J. Waggoner

Can He Be Trusted? -It is not to exhibit Catholic superstition that we quote this advertisement indicating more confidence in a man’s promise than in God’s. The lesson is as good for Protestants as for Catholics. The papal system is founded on human nature, and human nature always trusts man more than God. How many people there are trusting more in their own ability to get a living or in the good faith of their employers than in the living God. For instance, many a man who is convinced that he ought to serve God is kept back by the fear of losing his means of support. God makes promises to stand by the man who trusts Him, even to the death—but then God seems a long way off. If now some man of responsibility would promise a good situation it would be very easy to give up the old one and serve the Lord. It is human nature again depending upon a human guarantee of the Lord’s faithfulness in keeping the promises made to those who “seek first the kingdom of God and His righteousness.” Thousands are in just that position over the question of keeping God’s Sabbath. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” Jeremiah 17:7. {PTUK March 4, 1897, p. 144.11}

**“Great Words” The Present Truth, 13, 9.**

E. J. Waggoner

Great Words .—The Pope closes his decree prohibiting Catholics from reading certain books by warning all who disobey him that they will surely “incur the displeasure of Almighty God and the Blessed Apostles Peter and Paul.” Inasmuch as it is God’s own Word that the Pope forbids men to read without his permission, he speaks without authority, for the Lord says, “Blessed is he that readeth.” The apostles are dead, but in words that still live by inspiration of God Peter, in both of his epistles, especially exhorts the people to be “mindful of” and to desire the “sincere milk of the Word.” And Paul, warning of the very apostasy which developed into the Papacy, commended the brethren “to God and to the Word of His grace.” {PTUK March 4, 1897, p. 144.12}

Rome, One and Indivisible. -Rome never tires of boasting of its unity, the Roman church standing to the same thing in every country and clime. For the sake of pointing the lesson we grant that there is uniformity. But if Rome does stand for the same principles everywhere, how, we ask English Romanists, are we to understand the fact that in Spain, where Rome is powerful, the Church is calling for the suppression of Protestant schools and even of Protestant public worship? One can see the same thing in every country where Rome rules supreme, and is not afraid to avow its sentiments. The Roman boast of unity means nothing less than that those who are now in this country demanding a share from the public purse for religious schools would, if they possessed sufficient power, take the very position here that their brethren arrogate to themselves in Spain and elsewhere. {PTUK March 4, 1897, p. 144.13}

**“God’s Handiwork” The Present Truth, 13, 10.**

E. J. Waggoner

The winter has past and the brightening, warming sun gives promise in its enlivening beams of the vernal joys of bud, and bloom, and fresh green leaves, and singing birds, which are near. {PTUK March 11, 1897, p. 145.1}

Yet, while the springtime and the summer are beautiful, and show forth to us daily in bewildering multitudes the marvels of God’s handiwork, the winter-time is no less wonderful in its beauty, and at the same time no less beautiful in its wonders. {PTUK March 11, 1897, p. 145.2}

Consider for a moment just one of the accompaniments of the wintry winter, the snow. In the still, small voice of the softly-falling snow, the expression of Divine creative power, and supremacy of authority, may be realised even more than in the startling insistence of the thunders of the summer showers. Job’s friend, Elihu, felt this when he said, extolling the greatness and power of God (Job 37:5, 6), “Great things doeth He which we cannot comprehend. For He saith to the snow, Be thou on the earth” etc. “By the breath of God frost is given: and the breadth of the waters is straitened.” {PTUK March 11, 1897, p. 145.3}

But man’s understanding of the wonders of snow and ice is so small, and his view so narrow, that God said in reply (Job 38:22, 23), “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?” {PTUK March 11, 1897, p. 145.4}

So this beautiful, gentle snow, and no less marvellous thing, ice and hail, commend themselves to our attention even more than by their beauty, and the natural marvel of their production. There are treasures of these frozen forms stored up for use as part of the terrors of the time of trouble, in the last days,—which no man has seen, and of which there is no thought among men. {PTUK March 11, 1897, p. 145.5}

But what is the snow? This anomalous thing which, falling, makes the day dark with its solid whiteness, and the darkness of the night brilliant with its brightness, though it hides all familiar things from our sight? How softly and gently it robes the earth in its pure mantle, warmly and lovingly protecting from cold and death the life which mother earth carries in her bosom, yet relentless in its chilling cold to him who braves its trackless wastes. {PTUK March 11, 1897, p. 145.6}

Beautiful, yet terrible; soft and light and tender and beneficent, yet hard and stern and fierce and deadly; protecting and preserving the life of the coming summer, yet remorselessly chilling away the warm life that is exposed to it. The cold breath of the snow hardens the earth and the water till the whole surface of the earth is as unimpressionable as the primeval rock; yet this is, that, purified of its grossness and poisons, both earth and water may return again to the use of man more fit than before. {PTUK March 11, 1897, p. 145.7}

How delicately soft a thing a snowflake is, as it lightly treads its airy stairway down to earth,—the most pure and angel-like product of the mystery of the skies. Whence did it arise? how came it there? how came it here?—questions as unanswerable to-day, outside of the Word of God, as in the days of Elihu and Job. With all man’s scientific research, in which he has followed, step by step, the processes of God’s creative and upholding power, as far as they are open to his eyes, he, in reality, after it all, only knows that God said, “Let it be so!” and it was so, and still is so. When God said, “Let there be a firmament,“ and divided the waters beneath from the clouds above, then first became possible the wonder of the falling snow. But when the airy home and pathway of the snowflake was made, only the same potency of Omnipotence could make the snowflake itself. {PTUK March 11, 1897, p. 145.8}

Did you ever examine closely a new-fallen snow flake, so fragile and weak, and both the marvel and beauty of its symmetrical crystallic forms,—and do you know that to put, and hold, in those shapes, so much of this frail substance as you will gather in your hands to make a snow-ball, requires a force as great as the power which Etna puts forth, when it heaves lava and gigantic rocks to the skies? Only the potency of Omnipotence could do it. And all man’s achievements are possible only through the use of the potencies of the Almighty which He has prepared for man and granted him the privilege of utilising, that he may learn the power and goodness of the Creator. {PTUK March 11, 1897, p. 145.9}

In the beauty and wonder of the snow, except he be blind, spiritually blind, every man, and every child, may see an expression of the power of the Creator, and know God. {PTUK March 11, 1897, p. 146.1}

But now the winter is past, the snow is gone, and the wonder of the growing things, the beauty of the blooming flowers, and the joy of the singing birds is with us. Truly, “day unto day uttereth speech, and night unto night showeth knowledge” of God,—and, of all these wonders which He has made, “there is no speech nor language where their voice is not heard.” {PTUK March 11, 1897, p. 146.2}

**“Jesuits in Madagascar” The Present Truth, 13, 10.**

E. J. Waggoner

The Jesuits are still the pioneers of Romanism, and wherever political situations favour old-time methods of “conversion” they are as ready as ever to take advantage of their opportunities. Owing to their influence the Protestant missionaries in Madagascar have had a hard time since the French occupation. The London Missionary Society has prepared a statement, of which the following paragraph is a summary:— {PTUK March 11, 1897, p. 146.3}

“The French Government professed, and still professes, to concede full religious liberty; but, especially in outlying districts; a system of terrorism prevails. The Jesuit missionaries are the moving force, and in many cases they are backed by the Government officials, who depend upon them as interpreters. A favourite course is to claim a Protestant chapel as communal-to get a majority of the people in their favour, and then to oust the Protestants and open it as a Catholic place of worship. At least a score of chapels have thus been taken possession of by the Catholics. The fact is that these chapels were not built by the communes as such, but by the united gifts of the inhabitants. The Jesuits gain their majority by denouncing the Protestants as friends of the English, and as enemies of France. The terrified people believe that they will be shot, and to save their lives go over in hundreds to the Catholics.” {PTUK March 11, 1897, p. 146.4}

**“Present Blessings” The Present Truth, 13, 10.**

E. J. Waggoner

Jesus met Martha and Mary, after the death of Lazarus, each of them in reproachful sorrow, “Lord, if hadst been here, my brother had not died.” Martha, however, did not allow regret for the past to shut out all comfort for the present, as she added, “But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee.” It was a confession of faith for a present blessing, though even then she was hardly prepared to believe that Jesus would immediately raise Lazarus to life, and found it easier to believe for the future-that in the resurrection of the last day her brother should rise again. The Lord had comfort for them just then and gave them their brother risen from the dead. But the lesson of Martha’s confession is for all time. It is natural enough to regret the past; to feel that if only this or that had not occurred, or if only the Lord had interposed and ordered differently, we could now have faith and courage. But whatever the past, there is blessing from the Lord for every one just now. He has present comfort for those who sorrow under bereavement, and present forgiveness and good cheer for those who sorrow over past failures and misfortunes. God lives to bless and comfort and work in the eternal present. {PTUK March 11, 1897, p. 146.5}

**“The Popularity of War” The Present Truth, 13, 10.**

E. J. Waggoner

At the farewell banquet to the American Ambassador last week, Lord Salisbury, speaking of the influences which make for war between peoples, said:— {PTUK March 11, 1897, p. 147.1}

Of this I feel certain, that it is not in the traditions of Governments or the tendencies of official persons that the danger, if any such there be, to good relations exists. If you will keep the unofficial people in order I will promise you the official people will never make war. {PTUK March 11, 1897, p. 147.2}

It would be too much to accept this as absolutely true, as statesmen are but of the same flesh and blood as the unofficial people, but no one can fail to see that kings and rulers do not make war nowadays against the will of their peoples as much as in past days. Rather is it popular passion forcing the hands of statesmen. What the passion for war is every Christian knows who knows his Bible. “From whence come wars and fightings among you? come they not hence, even of your lusts?” That is what the Word says, and everybody knows it is true, however much people may glorify war. It is the working out of the natural brute in man. {PTUK March 11, 1897, p. 147.3}

**“The Promises to Israel. The Time of the Promise at Hand” The Present Truth, 13, 10.**

E. J. Waggoner

In closing our study of the Babylonian captivity last week we saw that if Israel had learned the lesson of trust in God and had not continued still in the bondage of pride and self-confidence, the seventy years of Babylonian captivity would have brought them to a point where the long-deferred promise of an everlasting inheritance might speedily have been fulfilled; for, as already stated, up to the time of the beginning of the captivity in Babylon the only definite time of prophecy was the period of seventy years. But God foresaw before this time ended that the lesson had not been learned; and so, toward the close of that period He gave the prophet Daniel a vision in which another and longer time was fixed. The prophecy is briefly this:— {PTUK March 11, 1897, p. 147.4}

**THE VISION OF DANIEL 8**

Daniel saw in vision a ram with the peculiarity that one horn was higher than the other, and the higher came up last. He “saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.” Daniel 8:3, 4. {PTUK March 11, 1897, p. 147.5}

Next he saw a goat coming furiously from the west, having one notable horn between his eyes. “And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host,“ etc. Daniel 8:5-11. {PTUK March 11, 1897, p. 147.6}

After giving some further details concerning this wonderful little horn, the prophet thus concludes the account of the vision:— {PTUK March 11, 1897, p. 147.7}

“Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Verses 13, 14. {PTUK March 11, 1897, p. 147.8}

**THE ANGEL’s INTERPRETATION**

It is not the design to enter into the details of the prophecy, but simply to give the barest outline, so that we may be able to trace the history of the promise. An angel was commissioned to explain the vision to Daniel, which he proceeded to do as follows:— {PTUK March 11, 1897, p. 148.1}

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning is true.” Daniel 8:20-26. {PTUK March 11, 1897, p. 148.2}

Two universal kingdoms that were to follow Babylon are named, and the other one is so clearly indicated, that we can readily name it. The power that acquired the lordship of the world as the result of the third revolution spoken of by Ezekiel was Rome, here plainly indicated by its work of standing up against the Prince of princes. After the death of Alexander, king of Greece, his kingdom was divided into four parts, and it was by the conquest of Macedonia, one of these four divisions, in B.C. 68, that Rome acquired such strength that it could dictate to the world. Hence it is said to come forth from one of them. {PTUK March 11, 1897, p. 148.3}

**A LONG PROPHETIC PERIOD**

But there was a period of time connected with this vision, which the angel did not explain with the rest of the vision. It was the twenty-three hundred days, or, literally, twenty-three hundred evenings and mornings. That these are not literal days may be known from this: This is a prophecy of symbols, in which short-lived animals are used to represent kingdoms that existed during hundreds of years; it is perfectly in keeping with the method of symbolic prophecy to use days in connection with the symbols, but it is evident that they must represent a longer period, in the interpretation, since two thousand three hundred days-a little more than six years-would scarcely be the beginning of the first kingdom. So we are warranted in concluding that each day stands for a year, as in Ezekiel 4:6, where the Lord uses days in symbolising years. {PTUK March 11, 1897, p. 148.4}

Later on the same angel came back, as the result of Daniel’s prayer, to make known the remainder of the vision, namely, about the days. See Daniel 9:20-23. Beginning where he left off, as though not a moment had intervened, the angel said, “Seventy weeks are determined upon thy people,“ etc. Verse 24. {PTUK March 11, 1897, p. 148.5}

Seventy weeks, four hundred and ninety years, were determined or cut off from the two thousand three hundred years, upon the Jewish people. They were to begin from the going forth of the commandment to restore and to build Jerusalem. This commandment full and complete we find in Ezra 7:11-26, and it was given in the seventh year of Artaxerxes, king of Persia, which was B.C. 457. Beginning in the year 457 B.C., four hundred and ninety years would end in the year 34 A.D. {PTUK March 11, 1897, p. 148.6}

But the last one of these prophetic weeks was divided. Sixty-nine of them-483 years-reaching to the year 27 A.D., marked the time of the revelation of the Messiah, or the Anointed One, the time when Jesus was anointed with the Holy Ghost at His baptism. {PTUK March 11, 1897, p. 148.7}

In the middle of the last week of years, namely three and one-half years after the baptism of Jesus, Messiah was “cut off, but not for Himself.” During the entire week, or seven years, the covenant was confirmed. {PTUK March 11, 1897, p. 148.8}

The whole period of two thousand three hundred years, which can readily be calculated, reaches to the year 1844 A.D., which is in the past. Thus the longest prophetic period given in the Bible has expired, so that now indeed “the time of the promise” must be very near. When the Lord will come to restore all things, no one can tell, for “of that day and hour knoweth no man.” {PTUK March 11, 1897, p. 148.9}

**THE KINGDOM OF GOD TAKEN FROM THE JEWISH PEOPLE**

But let us note further for a moment that period of four hundred and ninety years devoted to the Jewish people. Was it a time in which God would be partial, in that he would not regard the salvation of any other people? Impossible; for God is no respecter of persons. It was simply an evidence of the long-suffering of God, in that He would wait yet so many years on the people of Israel, to give them an opportunity to accept their high calling as priests of God, to make the promise known to the world. But they would not. On the contrary, they themselves so far forgot it that when the Messiah came they rejected Him. {PTUK March 11, 1897, p. 148.10}

So from being the ones around whom the kingdom of Israel, the fifth and last universal kingdom, should centre, they ceased to have any distinctive place in the promise. Individuals of the race may be saved by believing the Gospel, just the same as other persons; but that is all. The desolate temple, with the rent veil revealing the fact that the glory of God no more dwelt in its most holy place, was a symbol of that people’s standing in connection with the covenant. As individuals they may be grafted into the good olive tree, the same as any Gentiles, thus becoming Israel; but their position as leaders, as the religious teachers of the world, is for ever gone, because they did not appreciate it. They knew not the time of their visitation. {PTUK March 11, 1897, p. 148.11}

**THE FINAL CALL FROM BABYLON**

And now what remains?—Only this, that God’s people hear and obey the call to come out of Babylon, lest by remaining they receive of her plagues. For although the city on the Euphrates was destroyed many hundred years ago, even several hundred years before Christ, yet nearly one hundred years after Christ the prophet John was by the Spirit moved to repeat the very threats uttered by Isaiah against Babylon, and in almost the identical words:— {PTUK March 11, 1897, p. 149.1}

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine.” Revelation 18:7, 8. Compare Isaiah 47:7-10. {PTUK March 11, 1897, p. 149.2}

Babylon was a heathen city, exalting itself above God. As shown in Belshazzar’s feast (Dan. v.), it represented a religion that defied God. The same spirit exists to-day, not simply in a certain society, but wherever men choose their own way in religion, rather than submit to every word that proceedeth out of the mouth of God. God in His longsuffering and tender mercy is but waiting until His people, coming out of Babylon, and humbling themselves to walk with Him, shall preach this Gospel of the kingdom, with all the power of the kingdom, even the power of the world to come, “in all the world for a witness unto all nations, and then shall the end come.” {PTUK March 11, 1897, p. 149.3}

That “end” will be the destruction of Babylon, just as spoken through Jeremiah; but as Babylon of old was a universal kingdom, and its real king, as shown in Isa. xiv., was Satan, the god of this world, so the destruction of Babylon is nothing less than the judgment of God on the whole earth, when He delivers His people. For now read the words which “Jeremiah prophesied against all the nations,“ when he prophesied about the end of the Babylonian captivity:— {PTUK March 11, 1897, p. 149.4}

**GOD’s CONTROVERSY WITH THE NATIONS**

“For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. {PTUK March 11, 1897, p. 149.5}

“Then took I the cup at the Lord’s hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Askelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. {PTUK March 11, 1897, p. 149.6}

“Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. {PTUK March 11, 1897, p. 149.7}

“Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” Jeremiah 25:15-33. {PTUK March 11, 1897, p. 149.8}

This is the fearful doom to which all the nations of the earth are rushing. For that great battle they are all arming. Many of them are dreaming of federation and of universal dominion; but God has said of universal dominion on this earth, “It shall be no more, till He come whose right it is, and I will give it Him.” Ezekiel 21:27. The last general revolution will be at the coming of “the Seed to whom the promise was made” (Galatians 3:19), who will then take the kingdom to Himself. Yet a little while are these terrible judgments delayed, that all may have opportunity to exchange the weapons of the flesh for the sword of the Spirit, the Word of God, which is “mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK March 11, 1897, p. 149.9}

This captivity is freedom. By God’s Word we come from the Babylonian bondage of pride and self-confidence to the freedom of God’s gentleness. Who will heed the call to come out, and exchange the bondage of human tradition and speculation for the freedom which God’s eternal Word of truth gives? {PTUK March 11, 1897, p. 149.10}

**“Where Do You Live?” The Present Truth, 13, 10.**

E. J. Waggoner

Where Do You Live? -Every day, and every hour, as we grow from childhood to maturity and old age, we are building, and furnishing, mansions and palaces of thought for our souls to dwell in, not creations of fancy, or “Castles in Spain,“ but veritable abodes for the soul. And every one, however humble, however poor, may, if he will, live in “The House Beautiful.” But these homes of the soul are as varied as the grave, the prison, the castle, the palace, and the home; and there are those which are a foretaste of the mansion which He has gone to prepare. {PTUK March 11, 1897, p. 149.11}

**“Items of Interest” The Present Truth, 13, 10.**

E. J. Waggoner

—The Dutch people consume more tobacco per head than the people of any other country. {PTUK March 11, 1897, p. 158.1}

—One of the largest ships of war ever built on the Thames was completed for Japan last week. {PTUK March 11, 1897, p. 158.2}

—There are four hundred and eighty poisons to the square mile in England, and seventeen to the square mile in the United States. {PTUK March 11, 1897, p. 158.3}

—The damage to life and property wrought by the high wind last week was said to be almost unparalleled at this time of the year in England. {PTUK March 11, 1897, p. 158.4}

—On every shilling turned out the Mint makes a profit of nearly threepence. On every ton of penny-pieces taken out from the Mint there is a profit of ?362. {PTUK March 11, 1897, p. 158.5}

—The Benin and the Niger expeditions have been completed and the British authority established over immense territory. Both campaigns were fighting ones, and much blood was shed. {PTUK March 11, 1897, p. 158.6}

—Over three million of people are now being relieved by the Government relief works in India The Mansion House Fund, which is used in supplementary relief, is now nearing the half-million pounds. {PTUK March 11, 1897, p. 158.7}

—The situation in Europe is so critical that little thought is given to political upheavals elsewhere. But last week the Spanish forces defeated the insurgents in the Philippines, slaying, it is said, 2,000 of them. {PTUK March 11, 1897, p. 158.8}

—“Captain Boycott—who has given both a noun and a verb to the language—says that to-day, so far from being the most hated man in Mayo, he is one of the most popular. It is he who was originally ‘boycotted’ sixteen years ago.” {PTUK March 11, 1897, p. 158.9}

—Crete has been under Turkish rule since 1669. There have been periodic revolts ever since. It is a very rough and mountainous island, and in some of the rocky wilds it is said there have always been some who have never been conquered or subjected. {PTUK March 11, 1897, p. 158.10}

—The Pope has purchased a large estate adjoining the Vatican gardens, being assured that Italy will treat it as the Vatican, granting rights of extra-territoriality, that is, as territory beyond the jurisdiction of the ordinary processes of government. Thus the Pope is actually sovereign of a considerable area, which pleases his vanity immensely, although he wants all Rome to be his. {PTUK March 11, 1897, p. 158.11}

—The Chinese Empire has been surrounded by officials whose aim has been to keep him from becoming contaminated by too much knowledge of the world outside of the Middle Kingdom. For long it was unpatriotic to allow that there was any world not ruled by the Court of Peking. But the young man is asserting himself and evidently means to learn. He called for a French teacher, and one Li was provided. But the Emperor soon found that Li knew no more of French than him-self, and ordered him under arrest, to be detained until he acquired the language which he was reputed to be able to teach. The Emperor will doubtless learn French. {PTUK March 11, 1897, p. 158.12}

**“Back Page” The Present Truth, 13, 10.**

E. J. Waggoner

The very men who most have cried, “Peace and safety,“ are invariably foremost in giving vent to the sentiments which make for war when crises come. {PTUK March 11, 1897, p. 160.1}

Any observer can see that there is no real peace in the nations. The only sentiments which draw them together in combinations are mutual selfishness and mutual hatred. There is no peace where selfishness is, and selfishness exists wherever Christ is not enthroned in men’s hearts. {PTUK March 11, 1897, p. 160.2}

The newspapers frequently speak of the Armageddon which they see drawing near. They use the phrase as a convient one to denote the general upheaval which all expect. But if they really believed what the Bible says about Armageddon their leading articles would read very differently. That great gathering to battle is plainly preparing, and what then? Then the voice cries, “It is done;” and the earth shakes and “the cities of the nations” fall, and the end comes. Revelation 16:14-31. {PTUK March 11, 1897, p. 160.3}

The Drink Bill of the United Kingdom for 1896 has just been published. The expenditure for the twelve months was ?146,972,230. This is six and a half millions over the preceding year. What a fearful record this is when misery and want and famine abound in so many parts. And the drink is the direct cause of a great proportion of the misery at home. {PTUK March 11, 1897, p. 160.4}

Solomon expressed with great simplicity and clearness the facts in reference to the courses of the great air currents which generations of scientific observation and research have at last noted, and mapped, and reduced to a certainty, when he said: “The wind goeth toward the south, and turneth about unto the north; it whistleth about continually, and the wind returneth again to his circuits.” Solomon was taught by God; that is the reason why he was in advance of his age as a scientific man. If other men had been willing to receive knowledge from the same source the world need never have been ignorant either of material or spiritual things. {PTUK March 11, 1897, p. 160.5}

**“What Christ Says” The Present Truth, 13, 10.**

E. J. Waggoner

What Christ Says .—The head of the Greek Church in Greece appealed “in the name of Christ” to the ecclesiastical heads of the English and Russian churches to pronounce in favour of the Cretans; who are declared to be fighting for their liberty and the Christian religion. But Christ’s explicit word to all Christians is, “All they that take the sword shall perish with the sword.” But of course those who counsel war, fighting for liberty, insurrection, or whatever name may be given to it, do not believe Christ’s words, nor will they admit that Christ’s life is the example for Christians. {PTUK March 11, 1897, p. 160.6}

**“‘As He Walked’” The Present Truth, 13, 10.**

E. J. Waggoner

“As He Walked.” -Christ had ample provocation from men if there had been any root of evil in Him to respond to the evil without. He to whom all power in heaven and in earth was committed suffered every ignominy, and never contended for His own. Suppose; when the people took Him to the brow of the hill to cast Him over, that He had begun to fight them, or when they took up stones to cast at Him that He had retaliated in kind! No one who knows the life of Christ could imagine such a thing. We say that wouId have been utterly unlike Christ. He trusted God, and Divine power preserved His life until His hour was come, and then He died praying for His enemies, not cursing them. That was Jesus Christ. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. This for ever shuts every Christian away from war and from the spirit of this world which leads to fighting. {PTUK March 11, 1897, p. 160.7}

**“The Unwisdom of War” The Present Truth, 13, 10.**

E. J. Waggoner

The Unwisdom of War .—The man whom God granted to be the wisest of men said, “Wisdom is better than weapons of war.” Is it that there are so few wise men among the nations that they put so great trust in navies, armaments, and battalions? If in proportion to their lack of wisdom men put trust in these things, how lamentably little wisdom there must be in the world at the present time. There never was a time in which men put greater confidence in “heavy battalions” than at the present. So, when at last these forces are put in motion, those who have trusted in them most will meet with bitterest reverses. It is not given to those who are, from the human point of view, the swift and strong, to win in the final contests. {PTUK March 11, 1897, p. 160.8}

**“Bondmen and Freemen” The Present Truth, 13, 10.**

E. J. Waggoner

Bondmen and Freemen .—Men talk as though the gaining of political liberty were the one great and noble aim of a people—always excepting any people whom the majority represented by those who thus talk may desire to deprive of full political liberty. Even religious teachers talk as though fighting for political independence were a Christian thing to do. But they do this because they imperfectly understand the liberty which Christ proclaimed. It was liberty for the soul from sin, for the bondman as well as for the freeman; and so sweet was the draught of liberty from the everlasting fountain of God’s free life that it made bondmen patient to bear injustice and servitude. When the great event comes toward which these very struggles for political changes are fast forcing the world, it will matter little to the men who have filled the earth with violence whether they happen to be free of not. “The kings of the earth, and the great men, and the rich men, and every bondman and every freeman” will vainly call for the rocks to fall upon them to hide them from the face of the Lord. Revelation 6:15. Yes, there is a liberty infinitely more important than civil liberty which men must hasten to learn if they would not be in the company described. {PTUK March 11, 1897, p. 160.9}

**“Is the Bible Heretical?” The Present Truth, 13, 10.**

E. J. Waggoner

Is the Bible Heretical? -“Books of apostates, heretics, schismatics, and all other writers which defend heresy or schism, or in any way tend to overthrow the basis of religion are absolutely forbidden.” Thus the Popes decrees. But the same decree forbids the Bible in the tongue of the people without the explanations of the Church. Granting the creed of Rome to be the standard of orthodoxy, the Bible is truly the most heretical book extant. {PTUK March 11, 1897, p. 160.10}

**“Two Paths” The Present Truth, 13, 10.**

E. J. Waggoner

Two Paths .—It was of that just and righteous man who had received into his heart and life the Light of the world, that Solomon thought when he said: “But the path of the just is as the shining light, that shineth more and more unto the perfect day,“ and placed in contrast the pathway of him in whom there is no light: “The way of the wicked is as darkness: they know not at what they stumble.” Therefore he urges: “Enter not into the path of the wicked, and go not in the path of evil men. Avoid it, pass not by it, turn from it and pass away.” {PTUK March 11, 1897, p. 160.11}

 **“A Lesson in Ruling” The Present Truth, 13, 11.**

E. J. Waggoner

“Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler of Israel.” Micah 5:2. {PTUK March 18, 1897, p. 161.1}

Compare this with Matthew 2:6, where it is quoted, and note the margin which is closer to the original: “Thou Bethlehem, in the land of Judah, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall feed My people Israel.” {PTUK March 18, 1897, p. 161.2}

This is the Holy Spirit’s definition of the work of a true ruler or governor. We find it not in the nations of earth, nor in the apostate church, where the princes of the people “exercise dominion over them, and they that are great exercise authority over them,“ but we do find it amongst the real followers of Christ, where greatness is according to the amount of service. {PTUK March 18, 1897, p. 161.3}

The Danish version, following the original Matt. ii. more closely than the English, has it: “out of thee shall go a Prince who shall be My people Israel’s Shepherd.” This agrees with the marginal reading of our common version, for the duty of a shepherd is to feed the flock. But mark this, that the Ruler of Israel is the Shepherd of Israel; His work as Ruler of the people is to feed them. {PTUK March 18, 1897, p. 161.4}

See how beautifully this thought of a Shepherd-King is expressed in Isaiah 40:10, 11: “Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” {PTUK March 18, 1897, p. 161.5}

This is the only kind of ruling that the Lord sanctions in His church. In Hebrews 13:17 we read the exhortation, “Obey them that have the rule over you,“ but here again we may learn from the margin that these rulers are guides-those who direct the people in the right way, as a shepherd. Christ is “the Prince of princes” the Ruler over all, He leads His people, however, and does not drive them. He leads them where they will find food and safety. {PTUK March 18, 1897, p. 161.6}

This thought is emphasised by the fact that Christ as Ruler comes out of Bethlehem. Bethlehem, literally, is the “House of Bread.” Out of the house of bread comes the Ruler, whose work is to feed the people. How significant! More than this, He Himself is the Bread of Life. In the house of God there is always an abundance of “the hidden manna,“ enough and to spare. Here is a lesson for all who are in positions of authority in the church. Their work is to take the Bread of Life from the House of Bread, to feed upon it themselves, and then feed the people with it. When they do this their authority will be recognised by the people, even if questioned by the scribes and Pharisees. {PTUK March 18, 1897, p. 162.1}

**“The Nightmare of Europe” The Present Truth, 13, 11.**

E. J. Waggoner

Mr. Henry Norman, the *Chroncle’s* Commissioner in Greece, and a well-known authority on Eastern affairs, says that Macedonia is “the nightmare of Europe.” The nightmare consists rather in the events which Macedonia may have power to precipitate, and is the horrid reality of jealous Powers and excitable races armed to the teeth ready to shed blood in torrents. Mr. Norman says:— {PTUK March 18, 1897, p. 162.2}

“When I went through the Balkans a year ago one question was put to me above all other’s. Prince Nicolas in Montenegro, Prince Ferdinand and Dr. Stoiloff in Bulgaria, M. Stourdza in Roumania, M. Ristitch and M. Novakovitch in Servia, M. de Kallay in Bosnia, all asked the same thing: ‘Have you heard anything about Macedonia?’ In that strange and almost unknown land Greeks and Bulgarians and Serbs and Roumanians and Turks wait for the signal. Almost anybody may give it, and instantly five armies will march, and omnipotence itself could not hold back the mighty forces of Europe as soon as the stampede for the spoil has begun. {PTUK March 18, 1897, p. 162.3}

“Austria wants Salonica, Montenegro wants Albania, Servia wants ‘Old Servia,’ Roumania wants what she can get, Bulgaria wants the sea, Greece wants Epirus and much more. Russia wants to control it all. For more than a year the Secret Committee has been working in Athens. Nobody knows who is at the head of it. It has almost unlimited funds, subscribed in Athens, in Constantinople, in Paris, in Smyrna, in Egypt, in Vienna, in London, in Liverpool. It has volunteers as many as it asks for, and Martini rifles and cartridges for them all. For a year its agents have gone backwards and forwards across Macedonia. Everything is ready. Let the word be given in Athens, let a force sally out of the passes of Thessaly, and Macedonia will explode from one end to the other. Armageddon-‘when the trees bud’? We all pray not.” {PTUK March 18, 1897, p. 162.4}

It is precisely because Omnipotence can bold back the mighty forces of evil that the universal crash does not come. Europe may be involved in general war, gusts of fury may bIow here and there, but the “four winds”—the world-wide tempests that will end in the Armageddon of the last day—are held back that God’s work of saving men may go forward. He says so in Revelation 7:1-3. Politicians take little or no account of this side of the question, but it is nevertheless the fact that but one thing holds back the “time of trouble such as never was since there was a nation,“ and that is the urgency of God’s message urging men to come out of the world and prepare to meet Him. “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. The most blessed work anyone can have to do with in these times is to preach that Gospel by word and works. {PTUK March 18, 1897, p. 162.5}

**“Words of Good Cheer from the Throne” The Present Truth, 13, 11.**

E. J. Waggoner

In a review of the life of Sir George Grey, the Colonial Administrator, it is remarked how often, when his plans and efforts were not appreciated by the shifting ministries at home, he was cheered and encouraged by messages of appreciation and sympathy from Queen Victoria. {PTUK March 18, 1897, p. 162.6}

The reviewer recounts many other like cases, and it is a matter of common knowledge that the Queen has always been watchful and tactful to speak the cheering word. Many builders of the empire have been cheered by the knowledge that, though far away, and but small figures in the great empire, yet there was a personality representing it who was not blind to their sacrifices nor forgetful of their endeavours. {PTUK March 18, 1897, p. 162.7}

If such recognition is cheering to the man of the world engaged in building up a kingdom that must soon perish, how much more should the Christian worker find good cheer in the thought that from the very Throne of the Heavens Jesus sends the message of sympathy and courage. Though but an atom in the universe God’s care is over him, and He speaks not once or twice but constantly by His Word, in which every promise is assured to every believer. Not the fall of a sparrow escapes His watchful eye, and even the faintest call He hears and answers from His throne. {PTUK March 18, 1897, p. 162.8}

**“The Beginning and End of Knowledge” The Present Truth, 13, 11.**

E. J. Waggoner

It is the beginning of knowledge to fear the Lord. Is that a statement of fact, or not? Solomon said it was a fact, only he reversed the terms of the expression and so made it more rhetorically impressive by the form in which he stated it,—“To fear the Lord is the beginning of wisdom.” {PTUK March 18, 1897, p. 162.9}

Solomon was, without question, a wise man. There have been found those who could prate most amusingly and eloquently about the “mistakes of Moses,“ and so, had it but occurred to them, they might have had a still wider field for their riotous wit in the “foolishness of Solomon.” But where Moses made mistakes, and where Solomon was foolish, was where they forgot for the time the very rudiments of knowledge, and failed to base their thought and act upon the foundation of reverent remembrance of God; then they made mistakes, and then they were foolish. {PTUK March 18, 1897, p. 162.10}

There can be no more conclusive evidence that the beginning of knowledge is really the fear of the Lord than these same mistakes of the great Israelitish leader, and the follies of the wise man. They both paid the penalty of their mistakes and their follies. Except for the errors into which he fell, Moses might not only have led his people into the promised land, but then, having fulfilled his mission, have been, like Elijah, translated, while his vigour was yet unimpaired and his vision undimmed. {PTUK March 18, 1897, p. 162.11}

Solomon, after his plunge into folly, was filled with the sad reflections that he to whom had been granted the greatest blessings of this world, and the noblest possibilities, had profited nothing by them, but had so used them that they were only a weariness of the flesh and vanity of vanities-all vanity. {PTUK March 18, 1897, p. 162.12}

Yet the embers of the Divine fire, stiff burning within him, impelled him to urge upon others that “the fear of the Lord is the beginning of wisdom,“ and that the young should remember their Creator in the days of their youth; for the conclusion of the whole matter was that it was the entire duty of man to “fear God, and keep His commandments.” And although he had so misused the wondrous gifts of God himself that now he hated life, and hated all the labour that he had taken under the sun, yet he knew, and taught, that “God giveth to a man, that is good in His sight, wisdom, and knowledge, and joy,”—and knew that had he been good in the sight of the Lord the joy that he had lacked would have continued his. {PTUK March 18, 1897, p. 162.13}

There can be no more striking testimony than the life and death of Solomon, of the utter futility of mere knowledge and worldly power in comparison with that wisdom which, having its beginning in the fear of the Lord, builds through life on the same rock, and so cannot, in old age, be overthrown. {PTUK March 18, 1897, p. 163.1}

**“‘The Passion for War’” The Present Truth, 13, 11.**

E. J. Waggoner

The *Spectator* is not a religious journal, neither is it an advocate for peace principles; but, applying itself to an analysis of the passion for war which takes possession of peoples, it very plainly, and from a merely worldly point of view, shows the really ignoble and contemptible nature of the war spirit. {PTUK March 18, 1897, p. 163.2}

“Why” it asks, “do nations suddenly feel, as they undoubtedly do, the stirring of an appetite for war? Philanthropists argue always that peace of itself always produces a desire for peace, that if a nation can abstain from war for a generation it will lose the desire for war, just as a man who has “sworn off” for a long time, loses the desire for drink; but that experience by no means warrants their conclusions. On the contrary, history seems to suggest that war cools the desire for war, and that peace generates it again.... It is after a long peace, when a generation has grown up which knows nothing of actual battle, that a nation begins to grow restless, to recall the pleasures instead of the pains of battle, to feel the desire of glory, and to display a readiness to quarrel which covers a secret desire for war. {PTUK March 18, 1897, p. 163.3}

“A generation without experience is, in many respects, like a young man, who, even if he has work to do, begins after a few years to resent the monotony of life; to be impatient of humdrum even if profitable; to feel in his veins, without conscious volition, the desire for a larger arena, for deeper excitement, for adventure, even if it should bring both danger and pain. In a man the craving is often satisfied by love; but a nation cannot love; the one excitement which soars its blood to the adequate degree, which carries it out of itself, and out of its wearisome sameness of existence, is battle-a struggle with equals which involves both danger and the chance of gain. {PTUK March 18, 1897, p. 163.4}

“‘War, with its happy chances,’ said Napoleon III. It has often been said by historians that the French in 1848 were positively sick of the tameness in which their lives had been passed for thirty-two years, and especially of the last sixteen, during which the nation had flourished, commercially and intellectually, as it never flourished before, but had never enjoyed either a great adventure or an enlivening thrill of alarm. You can see the same signs of restlestness in all the nations now, [this was written several months ago] extending even to Great Britain, where the thirst is in part kept down by the incessant drawing off of the wilder spirits of each generation to search for success and careers in the wilder life of India and the great Colonies, and showing itself most visible in America, where in the absence of enemies the desire for peace ought to be perpetual. {PTUK March 18, 1897, p. 163.5}

“There is a certain fear of war everywhere, due to a perception of the vast scale on which it must be fought, and the terrible reduction in the chance of escape which the new weapons will ensure, but nevertheless there is hardly a nation which is without the feeling that if war came life would be brighter, more vivid, more like the dreams which fill the brains of youth. The sudden passion which fills music-halls and makes all newspapers pugnacious, is not altogether either vapour or a mere product of vanity, but has its roots in a spirit which, bad or good-and we are not judging it just now-has its origins in some permanent constituent of human nature. Philosophers say that this constituent is the actual love of fighting, the survival of the animal in man; but we do not feel quite sure, for we notice that it is as strong or stronger in those who do not intend to fight, that writers in prose and poetry grow especially bloodthirsty, and that women, though they will suffer most and enjoy least from battle, are often readier than men to declare that battle ought to be risked. We incline rather to believe, though it is a disheartening thought, that the impelling force, often unconscious, is rather a thirst for the deepest of all excitements, that of the arena. No more dangerous thirst can be conceived, but that it can be developed as it were of itself in periods of profound peace we feel as certain as we do that neither the philosophers nor the theologians have yet discovered any remedy for it, or any prophylactic. {PTUK March 18, 1897, p. 163.6}

There is but one remedy and that is the Gospel. The Gospel takes all the fight out of the heart by freeing men from the power of the god of this world who is the author of war. But this is a remedy which the world in general refuses to accept, and so the war clouds hang heavily over the nations continually. {PTUK March 18, 1897, p. 163.7}

**“Evangelising in Turkey” The Present Truth, 13, 11.**

E. J. Waggoner

The brother in charge of our Society’s work in Turkey reports his first tour in the provinces since the rising in Constantinople. He says:— {PTUK March 18, 1897, p. 163.8}

“The last revolutionary movement of the Armenians against the Turkish Government so changed the internal condition of the country that it has become impossible for an Armenian to travel as he pleases. The important ports were taken under close watching. A special court was arranged to investigate all Armenians who wanted to leave the country. As I am an Armenian, I had first to appeal to this court. I am glad that God gave me favour before the council. When they learned that I was a Sabbath-keeper, they took this question under consideration, and I was permitted to visit Cilicia.” {PTUK March 18, 1897, p. 163.9}

Meetings were held in Adana and Tarsus, and in both places a number were baptized. “Protestants stood afar from us” he says, “but (Catholic) Armenians, especially young people, were stirred to study. Some Protestants consulted together to put me into the hands of the Government, but God brought their plans to naught.” It is the old story over again: those who have a little light and do not appreciate it nor live up to it, fight bitterly against the light which shows their transgressions and invites to a higher life, while those poor souls who feel their poverty rejoice when the Word comes to them. {PTUK March 18, 1897, p. 163.10}

**“For Pious Purposes” The Present Truth, 13, 11.**

E. J. Waggoner

For Pious Purposes .—Whenever one wants to do a wicked thing he can do it with far more enthusiasm if he can persuade himself that it is for a pious or philanthropic purpose. No wars are so cruel and bloody as those in which men mingle religious feeling with political aims. It nerves them to acts of which they would be incapable did they not consider themselves the instruments of Divine vengeance. They think God is animated by the same hatred that fills their own hearts. Thus they make God like unto themselves, which is the way of all heathenism. In the name also of civilisation, and even “Christian civilisation,“ adventurers can perpetrate upon weak races crimes which even the most heartless would shrink from if they merely considered the atrocity itself. It is the devil’s way of making men think they do God’s service when they are swayed by the very spirit of Satan. {PTUK March 18, 1897, p. 163.11}

**“Items of Interest” The Present Truth, 13, 11.**

E. J. Waggoner

—The King of Siam is expected to visit England this year. {PTUK March 18, 1897, p. 174.1}

—It is proposed in the United States to employ convicts in making Turkish rugs. {PTUK March 18, 1897, p. 174.2}

—The Spanish Minister of Foreign Affairs is an Irishman, Charles O’Donnell by name. {PTUK March 18, 1897, p. 174.3}

—The boy King of Spain speaks English fluently, and he is described as being a bright, mischievous, wilful child. {PTUK March 18, 1897, p. 174.4}

—A steamer has been put upon the Jordan, and makes the journey from Jericho to Tiberias, on the Sea of Galilee, in five hours. {PTUK March 18, 1897, p. 174.5}

—The Greek and Turkish citizens throughout the world, subject to military duty, are being summoned by their respective governments to return home. {PTUK March 18, 1897, p. 174.6}

—The expenditure proposed for ship building during the coming year, by the German naval estimates, is nearly seven times that of the normal average expenditure. {PTUK March 18, 1897, p. 174.7}

—A new source of tree gutta percha, capable of adding largely to the world’s supply, is reported to have lately been found in a creeping plant in the French Soudan. {PTUK March 18, 1897, p. 174.8}

—Great preparations are being made for the celebration of the Queen’s Jubilee Day, June 22. The procession, representing Britain and the Colonies, is to be a mile long, and it is expected that 26,000 troops will be paraded along the route. {PTUK March 18, 1897, p. 174.9}

—A Japanese scientist believes that he has evidence that the cause of the tidal wave which devastated the coast of Japan last June, was a volcanic outburst at the bottom of the ocean, about two hundred leagues at sea. {PTUK March 18, 1897, p. 174.10}

-What is said to be the most expensive book to the world is now being published by the Government of the United States, at a total cost of nearly ?600,000. The book is an official history of the American Civil War, and consists of 112 volumes. {PTUK March 18, 1897, p. 174.11}

—The British and Foreign Bible Society has just celebrated the ninety-third anniversary of its organisation. Nearly 4,000,000 Bibles, Testaments, and extracts, have been distributed the past year. The entire output of the Society to the present date has been 147,366,669 copies of the Bible. {PTUK March 18, 1897, p. 174.12}

—Twice in one week the X rays were used in Leeds Infirmary for the extraction of coins swallowed by children. In one instance a half-penny was accidentally swallowed five months ago. Under the rays the coin was at once loosed, the requisite operation being speedily and successfully performed. {PTUK March 18, 1897, p. 174.13}

—A “Sunday Steamer Association” proposes to run a steamer on the Clyde the coming summer. The Dunoon Commissioners have expressed themselves unwilling to open the pier on Sundays. Legal authorities are of the opinion that a pier cannot be closed against a steamer on any day. So a battle at law seems imminent. {PTUK March 18, 1897, p. 174.14}

**“Back Page” The Present Truth, 13, 11.**

E. J. Waggoner

“If you love Me, keep My commandments,“ love and obedience are inseparable. Those who refuse to keep His commandments do so because they do not love Him. In that heart wherein the commandments of God are written, love and faith will both abide. {PTUK March 18, 1897, p. 176.1}

The fashion is to glorify the culture and philosophy of the ancient Greeks. But it is not realised by those who do this that the Apostle Paul, in the first chapter of Romans, describes by inspiration the true character of that heathen culture which put God out of the knowledge of men and was unspeakably vile. {PTUK March 18, 1897, p. 176.2}

“The Medical Side of the Drink Question” (Ideal Publishing Union, Memorial Hall, Farringdon-street), is an excellent compilation from the writings of the late Sir Benjamin Ward Richardson. It is a large pamphlet (78 pp.) at the very low price of 1d. May it do much good, for the increasing consumption of drink is due very much to ignorance of the poisonous nature of alcohol. {PTUK March 18, 1897, p. 176.3}

How foolish that rich man is who thinks he can save his wealth by depositing it in the bank and safety vault of the devil, instead of laying it up where moth and rust can never corrupt, and where there are no thieves to break through and steal. {PTUK March 18, 1897, p. 176.4}

**“Not Protestant” The Present Truth, 13, 11.**

E. J. Waggoner

Not Protestant .—The Anglican Archbishops have replied to the Papal Bull on Anglican Orders, and their reply is ample proof that if the highest officials of the English Church speak for the majority, the majority of the Church of England totally repudiates Protestantism. They address the Pope as their “venerable brother,“ and the argument throughout is that the Church of England has a sacrificing priesthood whose “orders” are every whit as sound as the Roman Catholic. {PTUK March 18, 1897, p. 176.5}

**“Sowing the Wind” The Present Truth, 13, 11.**

E. J. Waggoner

Sowing the Wind .—When preachers justify resort to war to gain political independence, and a great hall filled with rebellious people, rings with cheers for those who—let us say—fight for their rights against oppression, it is impossible not to think of an equally noisy meeting, held in the same great hall a little time ago, when an audience distinctly irreligious in its sympathies cheered men who counselled the overthrow of the present colonial system in England. At the recent meeting speakers evoked repeated “groans” by violently denouncing a foreign ruler, the German Emperor. At the other meeting there were groans for the British Government and hisses for the aged Queen. Of course it will be said that the meeting in behalf of the Greek cause was more representative, and that the other meeting represented only a few malcontents. But the point is that when religious people justify resort to bloodshed to overthrow Governments and to secure rights they are losing their influence for peace and encouraging elements of discontent which are increasing year by year. They are sowing the wind and will yet reap the whirlwind. {PTUK March 18, 1897, p. 176.6}

**“Suffering In Rhodesia” The Present Truth, 13, 11.**

E. J. Waggoner

Suffering In Rhodesia .—Following the native war and the rinderpest, the newly opened country of Matabeleland is suffering famine. We have frequently printed reports from our Society’s mission there, showing the great needs of the natives. The situation, according to the last report, was increasing in gravity. One of the missionaries writes:— {PTUK March 18, 1897, p. 176.7}

When I last wrote, I could chronicle the fact that many who were mere skeletons had been seen, and that deaths were reported from adjoining neighbourhoods. Now we can say they are no longer at a distance, but have become a reality at our door. The dead from hunger is all round us, and human skeletons are walking about on every side, begging for a morsel to eat; but even this has often to be denied them. The road to Buluwayo has been for a few weeks dotted here and there with the bodies of those who have gone as far as they could in search of food: but strength failing, they perished by the way. {PTUK March 18, 1897, p. 176.8}

**“The Cry of the Children” The Present Truth, 13, 11.**

E. J. Waggoner

The Cry of the Children .—The report further tells of a boy who was caught trying to steal a fowl, who led his captor to a place where a little three-year-old was buried in a hole by a layer of brushwood and soil. The little one was taken out and makes progress toward recovery. {PTUK March 18, 1897, p. 176.9}

Yesterday a native told my wife that many are disposing of their children by thrusting them into holes, and covering them with whatever is at hand; then placing their fingers in ears to drown their cries, they run from the place as fast as they can go. Oh, that we could take all these helpless ones, and feed them, and teach them of Jesus and a life beyond! We have taken thirty of these needy ones to feed and clothe and teach, and have appealed to the Government in behalf of the many we are unable to help. We hope attention will be given to this appeal. Dear brethren, do we fully appreciate the plenty the Lord has granted us? I am sure I have not in the past, and now our daily desire is that we might have some of that plenty that we have so lightly appreciated in the past, that we might be of service to this distressed people. {PTUK March 18, 1897, p. 176.10}

**“Come Quickly” The Present Truth, 13, 11.**

E. J. Waggoner

Come Quickly .—When one contemplates the increase or suffering in the earth due to disease and crime and injustice, and sees the drink evil extending at home and abroad, and the passion for war continually preparing to add to the volume of misery by the wholesale butchery of the battle-field, one can only consecrate his all to the work of saving souls from the ruin and find refuge in the promise, “Surely I come quickly,“ and respond, “Even so, come, Lord Jesus.” There is much to be done before this Gospel of the kingdom can be said to have been preached as a witness to all nations. But the Lord is in haste to end the reign of ruin, and “He will finish the work, and cut it short in righteousness: because a short work will the Lord make in the earth.” The “wars and rumours of wars” and the “famines and pestilences” which constitute so sorrowful a spectacle are themselves signs which Jesus said would portend His second coming. {PTUK March 18, 1897, p. 176.11}

**“Adding Fuel to the Flames” The Present Truth, 13, 11.**

E. J. Waggoner

Adding Fuel to the Flames .—In its column, “Books and Authors,“ the *Echo* remarks that, “the growing popularity of books on navies and armies, of biographies of admirals and generals, is one of the most striking features of the book market.” And among them all that which is “full of fighting from first to last, is the most successful and the most popular.” As flying straws show the direction of the wind, so the output of current literature shows the bent of the popular mind. Preparation for war, on land and sea, is now the engrossing pursuit of all the nations of the world. It is natural that the literature of war should find a ready market. The fact that this is so makes it all the more needful that the literature of peace,—the Bible, should be distributed even more freely, and God’s message of peace—the Gospel—be more faithfully preached than ever before. {PTUK March 18, 1897, p. 176.12}

**“The Eastern Question” The Present Truth, 13, 11.**

E. J. Waggoner

The Eastern Question .—The first edition of our pamphlet on this question having been exhausted, a second edition (of 10,000 copies) is now being printed. It is a study of the Eastern Question in the light of the “sure word of prophecy,“ which shows how much its solution means to all the world. Price 1d. {PTUK March 18, 1897, p. 176.13}

**“Armies and Fighting” The Present Truth, 13, 12.**

E. J. Waggoner

Several youths were one day actively demonstrating their right to be called men, by each vigorously sucking one end of a roll of tobacco, and seeing who could bring his nose most nearly into the likeness of a chimney-pot. One of them didn’t seem quite contented with his “comforter,“ and said, “There’s something about this cigar that doesn’t taste good.” “I know what it is,“ exclaimed a small boy, “it’s terbaccer.” That was it, exactly. We were reminded of this story by the remarks made by one of the Members of Parliament, concerning the difficulty of getting recruits for the army. He said that there was “evidently something, if not very wrong, at least very unsatisfactory in a system which failed to attract the best portion of the working classes.” Yes, there is something very wrong about it, and one knows what it is: It’s the army itself, and war. People could get along with almost any “system” in the world, if there were no armies and no fighting. {PTUK March 24, 1897, p. 183.1}

**“Notes on the International Sunday-School Lessons. The Woman of Canaan. Matthew 15:21-31” The Present Truth, 13, 12.**

E. J. Waggoner

A full understanding of the lesson intended to be taught in the experience recorded in this scripture, can be had only by remembering that the Jews regarded the Canaanites with the utmost contempt, even refusing to speak with them, and that even the disciples of Jesus had not wholly cast aside this wicked prejudice. They had not yet comprehended the fact that “the Father sent the Son to be the Saviour *of the world*.” {PTUK March 24, 1897, p. 183.2}

The woman knew that Jesus was a Jew and recognised Him as one, in addressing Him as a “son of David,“ and she well knew how the Jews regarded her nation, but she had heard of the compassion shown by Jesus to those who were in trouble, and resting her hope upon His character rather than upon His nationality, she presented her case to Him, saying, “Have mercy upon me, O Lord, thou son of David; for my daughter is grievously vexed with a devil.” She well knew that she had nothing in herself upon which to base a claim for help, for was she not “a woman of Canaan”? From the standpoint of the Jews, here was a double reason for answering her “not a word;” for on another occasion even the disciples “marvelled that He was speaking *with a woman*” (John 4:27, R.V.), and she was not simply “a woman,“ but she was “a woman *of Canaan*.” But her plea for help was not put upon the ground of her worthiness but of her need. It was the same old cry of the soul, “Have mercy upon me, O Lord, *for I am in trouble*.” “Have mercy upon me, O Lord, *according to Thy lovingkindness.*” {PTUK March 24, 1897, p. 183.3}

Seeing that Jesus made no immediate response to her request, the disciples gave expression to their feelings of prejudice and said, “Send her away.” This openly declared attitude of the disciples toward the woman and her request gave force to the very lesson which Jesus intended to teach them by His own answer to her cry for help. How would they be ready to go “into *all the world* and preach the Gospel *to every creature,*” if they were not taught, by an almost extreme example as well as by precept, that “there is no difference”? And yet the reply of Jesus to them would seem, as interpreted by them, to strengthen their position. “I am not sent but to the lost sheep of the house of Israel.” Yes, so they thought; and why therefore should He not send away this “woman of Canaan”? They were yet to learn that “they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” Romans 9:8. The Scriptures were full of this teaching: “In that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek.” Isaiah 11:10. “Behold My Servant, whom I uphold: Mine elect, in whom the My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles.” Isaiah 41:1. “God *be merciful unto us*, and bless us; and cause His face to shine upon us; that *Thy way may be known upon earth*, Thy saving health *among all nations.*” Psalm 67:1, 2. But then, as now, the plainest scriptures, when read in the light of a prejudice, are not permitted to convey the truth to the heart. It is often necessary to ask, as did Jesus, “What is written in the law? *how readest thou*?” Luke 10:26. “Whoever sought the Saviour, ready to believe on Him when He should be manifested to them, were of the lost sheep whom He had come to gather in His fold.” {PTUK March 24, 1897, p. 183.4}

In response to the woman’s second petition, “Lord, help me,“ Jesus made His first direct reply to her urgent entreaty: “It is not meet to take the children’s bread [loaf], and cast it to dogs.” The woman’s answer gained her request: “Yes, Lord, you speak truly and I accept your statement of the case; but I do not ask for the loaf: I only ask for the crumbs, and you say that they do belong to the dogs. I am utterly unworthy, but the thing which I ask is such a little thing to you, and yet it is a question of life to me.” It is enough. The feelings of the disciples have been expressed, so that the contrast between their attitude and His may sharply appear, and the faith of the woman has stood the test put upon it. “Then Jesus answered and said under her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” Thus did Jesus show that this poor woman, and every other needy one desiring help, was one of the “lost sheep of the house of Israel.” {PTUK March 24, 1897, p. 183.5}

In the closing part of the lesson we have the results of sin and the saving power of the Gospel set before us in marked contrast. God gave man legs with which to walk, eyes with which to see, a tongue with which to speak, and a perfect physical frame in which to reveal a well-balanced mind. But sin has changed all this and “great multitudes” then, as now, were “lame, blind, dumb, maimed.” Thus was sin made visible, for any defect in the works of God is due to sin. “As for God, His way is perfect,“ “and God saw everything that He had made, and, behold, it was very good.” Tares have been sown, and “the enemy that sowed them is the devil,“ “for this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. And this He does, not simply by removing the outward appearances or results of sin, by healing diseases, but by getting to the very root of the trouble and taking away the cause, the sin itself. {PTUK March 24, 1897, p. 183.6}

This was the Gospel which He encouraged people to believe by showing to them His power over disease. This was the Gospel which He preached when He healed the withered hand, “and it was restored whole, like as the other.” It is the Gospel of a complete restoration for every one who will believe it. “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases.” Psalm 103:2, 3. Jesus “healed all that were sick, that it might be fulfilled which was spoken by Esias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:16, 17. They brought those who were needy of help “and cast them down at Jesus’ feet; and He healed them.” They were lacking in life-power, but being brought into touch with Him with whom “is the fountain of life,“ such a change took place “that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing.” (R.V.) {PTUK March 24, 1897, p. 183.7}

The same opportunity is offered unto us to-day. The fountain “for sin and uncleanness” is still open and the invitation is still extended:— {PTUK March 24, 1897, p. 183.8}

*“Come to the fountain so rich and sweet;
Cast thy poor soul at the Saviour’s feet;
Plunge in to-day and be made complete;
Glory to His name.” {PTUK March 24, 1897, p. 183.9}*

The manner of Christ’s working is an example for all His followers. Although wonderful works were wrought, so that the people were led to exclaimed, “We never saw it on this fashion,“ yet Jesus never drew attention to Himself or led the people to give Him the glory. “They glorified the God of Israel.” Thus was His practice in harmony with the teaching which He had already given when He said: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. So when Jesus had finished His work He was able to say: “I have glorified thee on the earth.” John 17:4. If this principle had been followed by the teachers in the church in later times, all the evils of the great apostasy would have been avoided. It was because men arose in the church “speaking perverse things, to draw away disciples after *them,*” that there was developed “the man of sin, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 1 Thessalonians 2:4. This is the papacy. But the principle is the same, whatever the name of the church, and there are daughters of Babylon. When man and his words are put in the place of God and His Word, God is dishonoured, and the salvation of souls is imperiled. “Fear God and give glory to Him.” Revelation 14:7. That is the Gospel message for this time. {PTUK March 24, 1897, p. 183.10}

**“The Sabbath a Universal Good” The Present Truth, 13, 12.**

E. J. Waggoner

The following is an extract from a Prize Sermon by Rev. W. H. Lockley, a Methodist New Connexion, Huddersfield, published as Tract No. XIX. by the Sabbath Observance Society, Edinburgh. The fact that the writer was an observer of the first day of the week, does not detract from the force of the statements as upholding the Sabbath of the Lord, the seventh day of the week; for everybody knows that the Sabbath that was “co-existent with Paradise and the estate of our first parents,“ was the seventh day of the week, and not Sunday. The writer must himself attend to the matter of the inconsistency of upholding one day in keeping another; but the fact cannot be gainsaid that everything that follows concerning the Sabbath is directly opposed to the Sunday. We heartily recommend it as a clear statement of facts concerning the Sabbath. {PTUK March 24, 1897, p. 185.1}

It has been common with some to nationalise and localise the Sabbath by pleading, that it is no broader in application than a mere Jewish institution. Now, how can that be merely Jewish which was co-existent with Paradise and the estate of our first parents? How can that be merely Jewish which was instituted long before the call of Abraham, and “the oldest of memorials and the earliest of types,“ *coeval with creation and the crown of it*, for, “on the seventh day God finished the work which He had made ... and God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made.” And, on any other supposition than that the Sabbath is an original institution; and, therefore, appointed for the observance of man generically or in the aggregate, it is impossible to account for the mention of weeks, and the division of time in the periods of seven days. {PTUK March 24, 1897, p. 185.2}

Our Lord gave full expression to this universal note when He said, “The Sabbath was made *for man*, and not man for the Sabbath”—FOR MAN, not for the Jew only, the nation only, but for man generically, for *universal man*. In these words, the Sabbath stands out in sharp contrast with all institutions of a local or temporary kind. The ceremonial law was not given to man generically, but only to the Jews in particular, and for a particular purpose, and when that purpose had been accomplished the law vanished—the shadow gave place to the substance. But the Sabbath was *given to man as man*, without distinction without limit, for man in every age and in every clime; and must continue in force so long as the race endures.... {PTUK March 24, 1897, p. 185.3}

Even from the very nature of the Sabbath law, it is in force still, and absolutely binding upon all who have in any considerable measure the good of humanity at heart. But when we recollect that it is enshrined in the heart of the moral law, and re-enforced by the Saviour who proclaimed Himself “the Lord of the Sabbath,“ no man can afford to make light of it, or be indifferent to it. {PTUK March 24, 1897, p. 185.4}

**“Back Page” The Present Truth, 13, 12.**

E. J. Waggoner

It is not the will of men, but their *won’t*, that stands in the way of their salvation. God can use a strong will; the difficulty is that men will not come to Him, that they might have life. {PTUK March 24, 1897, p. 192.1}

The Archbishop of Breslau, Cardinal Kopp, has gone to Rome, charged with a confidential mission to the Pope from the German Emperor. {PTUK March 24, 1897, p. 192.2}

The Cardinal has come to discuss the question of Catholic missions in China, and to arrange for concessions, which the Centre in the German Parliament claims as compensation for its support of the navy proposals. It is believed that these concessions include the return of Jesuits to Germany. {PTUK March 24, 1897, p. 192.3}

France, not to be behindhand in securing a share of China, which now seems doomed to be divided up among the “Powers,“ has made emphatic demands for privileges in Southern China. These demands are regarded as seriously complicating the situation, since they appear to be directly incompatible with British interests. {PTUK March 24, 1897, p. 192.4}

In the Landtag of Lower Austria a few days ago one of the members moved a resolution withdrawing the franchise from all Jews, baptized Jews, and Christians who marry Jewesses. He stated that the anti-Semites desire to make social and commercial intercourse with Jews a criminal offence, and eventually to exterminate the whole Jewish population. {PTUK March 24, 1897, p. 192.5}

At the recent meeting of the National Free Church Federation, M. Paul Guignard, President of the Evangelisation Committee of the Free Evangelical Church of France, related the following incident, as showing the ignorance that prevails about the Bible where Catholicism is a popular religion:— {PTUK March 24, 1897, p. 192.6}

Inquiry was recently made in a bookseller’s shop in a town of 50,000 people for a copy of the New Testament. The bookseller, utterly ignorant of the sacred writings, said the book was not yet out, but he would write to Paris to order an early copy. {PTUK March 24, 1897, p. 192.7}

This is by no means an isolated case. Last summer a young man tried to purchase a Bible in one of the principal cities of Germany,—think of it, the Germany of Luther,—and although he visited many shops, he could not find a copy. Of course it was a Catholic city. But then, not to have a Bible is really no worse than to have one and not read it; and to be ignorant of the sacred Book is not materially worse than to know about it, but to be totally ignorant of its contents. {PTUK March 24, 1897, p. 192.8}

The uncertainty of life was never more markedly manifested than last week, when the Liverpool barque *British Princess* collided off Lowestoft with an unknown steamer, with the result that the latter immediately went down with all on board. The captain of the barque says:— {PTUK March 24, 1897, p. 192.9}

The steamer which had run into us went out of sight like a breath of air. She simply dropped out of our vision within the briefest space of time. I heard just one voice, a sort of murmur, and that was all. {PTUK March 24, 1897, p. 192.10}

Some people have thought that we were very harsh and uncharitable because we have repeatedly said that there is not a Christian country in the world, and that there never has been one. Now they can turn their reproaches against the Bishop of London. He says:— {PTUK March 24, 1897, p. 192.11}

There is no Christian country in the world. Because a certain number of persons are Christians, it does not follow that the country deserves the title. {PTUK March 24, 1897, p. 192.12}

And then he particularises, saying, “England is not a Christian country.” When we give utterance to these truths, it is not for the purpose of casting any reproach upon this or any other country, but to save people from false ideas of Christianity. {PTUK March 24, 1897, p. 192.13}

In answer to a question concerning the flood, the following appears in a well-known religious journal:— {PTUK March 24, 1897, p. 192.14}

The more common modern opinion regards the Flood of Noah as partial and local, although the universality seems to be distinctly implied in the Biblical description. {PTUK March 24, 1897, p. 192.15}

But why believe that there ever was any flood at all, or that Noah ever lived, or that there ever was an ark built? The only authority for the occurrence of the flood, or the existence of such a man as Noah, or the building of the ark, is the Bible, which also says that the flood was over all the earth. If one rejects what the Bible says as to the extent of the flood, why accept what it says as to there having been any such thing? And if one rejects what the Bible says about this, why accept what it says about anything? There is a great deal of unconscious infidelity among those who profess to believe the Bible. To amend the Bible narrative, or to reject portions of it, is just as real infidelity as to reject whole Book. {PTUK March 24, 1897, p. 192.16}

When it comes to the matter of the observance of the Sabbath, a good many people seem suddenly to find difficulty in counting the days of the week, so as to determine which day is “the Sabbath day according to the commandment.” We can now refer all such to the *Christian*, which in its issue of March 17 says:— {PTUK March 24, 1897, p. 192.17}

No one will dispute that the first day of the week is Sunday in the civil calendar. {PTUK March 24, 1897, p. 192.18}

Very good. We hope for the truth’s sake, and for their own sakes, that no one ever will. And now let each one remember that there are but seven days in the week, and that the seventh day is necessarily the day immediately preceding Sunday, and then let him read these words in the law, of which Jesus said not one jot or tittle should ever pass away. “Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy works; but *the seventh day is the Sabbath of the Lord* thy God; in it thou shalt not do any work.” {PTUK March 24, 1897, p. 192.19}

The *Daily Chronicle* of March 12, has the following item concerning foreign bathing:— {PTUK March 24, 1897, p. 192.20}

How far the benefit—if any—derive from treatment at foreign spas is due to the regimen enforced and how far to the waters has always been a matter of controversy. Judging, however, from a discussion at the British Balneological and Climatological Society the waters have very little to do with it. Dr. Heron cleared that it was a matter of indifference whether the bath water were supplied at a German spa or by the Middlesex Waterworks Company. Dr. Kingscote confessed that natural carbonic acid gas was invigorating, but he declared that he had obtained nearly the same results by the use of compressed air. Finally Dr. Louis Blanc, from Aix-les-Bains, admitted that he did not claim any special action for the baths at that resort. What good was obtained was the result of the method practised. {PTUK March 24, 1897, p. 192.21}

It may be set down as a fact that the best thing in the world for drinking, bathing, or cooking purposes is pure water; and the purer it is the better it is. The good that people receive at mineral springs is not due to the mineral in the water, no matter what the mineral may be, but to the fact that they bathe oftener, and more according to knowledge, drink more water and live more regularly than at home. {PTUK March 24, 1897, p. 192.22}

**“A Pernicious Fallacy” The Present Truth, 13, 12.**

E. J. Waggoner

VOX POPULI, VOX DEI.—“The voice of the people is the voice of God,”—is a very popular saying. This might be expected from the very nature of the case; for anything which tends to give the people a good opinion of themselves is sure to be popular. {PTUK March 25, 1897, p. 177.1}

At the same time, no saying was ever invented that was farther from the truth. It is one of the most dangerous of Satan’s lies. Its effect is to lead people to ignore the plain commandments of God, which are revealed in His Word, and to put themselves in the place of God. {PTUK March 25, 1897, p. 177.2}

It is taken for granted that what “the people” say and do must be right, even though there may be a command of God to the contrary. And thus this mischievous saying leads “the people” to exalt themselves above God, by making them think that by their united action they can change the decrees of God. {PTUK March 25, 1897, p. 177.3}

Men ought to be able to learn something from history; if they do not, history is written in vain. The lessons which we learn from the history of the past are equivalent to lessons concerning the future, for, “The thing that hath been,“ said Solomon, “it is that which shall be; and that which is done is that which shall be done.” This is true because human nature is the same among all people, and in all ages. Let us recall a few of the things that have been. {PTUK March 25, 1897, p. 177.4}

Within a thousand years after the creation, God saw that “the people” had corrupted their way on the earth, and so nearly universal was the downward tendency, that only one man was found who followed the expressed commandment of the Lord. Yet, although the people were so nearly unanimous in their choice of evil, it did not cease to be evil, neither did they change the mind of God. Every man who followed the way that was “right in his own eyes” was destroyed by the flood. {PTUK March 25, 1897, p. 177.5}

It was “the people” who, shortly after the flood, thought to make a name for themselves by building a city and a tower whose top should reach to heaven; but God frustrated their plan to exalt themselves above Him, and their city was destroyed and they were scattered. {PTUK March 25, 1897, p. 177.6}

Coming down to later times, we find that when God would have a people for Himself, who should honour Him and keep the knowledge of His will alive in the earth, He found only one man, Abraham, whom He could select as the father of His people. And when that people had become great and were being conducted to the land which God had given to them, they were told, “The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people.” Deuteronomy 7:7. The majority of “the people” ignored God, and did as they pleased. Surely, if it were true that “the voice of the people is the voice of God,“ God would not have rejected the bulk of mankind for a comparatively insignificant race. {PTUK March 25, 1897, p. 177.7}

Leaving out the great world who had rejected God, and had in consequence been rejected by Him, we find that “the people” whom God chose as His own peculiar people were, as a people, more often in opposition to God than in harmony with Him. It was “the people” who said to Aaron, “Make us gods, which shall go before us;” and when the golden calf was made, “the people” worshipped it. It was “the people” who said, “Let us make a captain, and let us return into Egypt;” and it was “the people” who time and again murmured against the Lord’s chosen prophet, and were often on the point of stoning him to death. {PTUK March 25, 1897, p. 177.8}

In the days when Christ was on earth, it was His own people to whom He came, who rejected Him. When He was accused before the Roman governor, it was “the people” of Israel-God’s own chosen people-who cried, “Crucify Him!” {PTUK March 25, 1897, p. 178.1}

Still later, when the disciples of Christ were many thousands in number in Jerusalem, they were still a poor, despised sect, and so few in number in comparison with “the people” who constituted the Church, that they were compelled to flee for their lives. Then Herod the king stretched forth his hand to vex certain of the church. And he killed James with the sword; and when he saw that “the people” were pleased, he proceeded to take Peter also. This same Herod it was who a short time afterwards made an oration to a vast concourse who had assembled to do him honour, “And ‘the people’ gave a shout, saying, It is the voice of a god, and not of a man.” In this case “the voice of the people” was immediately shown to be not the voice of God for God rebuked their impiety, and caused the vile creature, whom they called a god, to die a loathsome death. {PTUK March 25, 1897, p. 178.2}

Still later we find that “the people” whom God had taken out from among the Gentiles, became so great that they were deemed worthy of State recognition. In the great empire of Rome, which filled the world, the “Christians” were so numerous that the crafty and worldly-wise Constantine saw that it would be greatly to his advantage to favour them rather than his pagan subjects. So “the church” was “recognised” by the civil power. Thus the sect, which in the days of Paul was “everywhere spoken against,“ now sat in the high places of the earth, and all nations were flowing unto it. See Isaiah 2:2, 3. {PTUK March 25, 1897, p. 178.3}

Surely now the voice of the people must have been the voice of God, because Rome, which was then only a synonym for “the world,“ was a “Christian nation.” This had not been brought about by a mere legal enactment without the concurrence of “the people,“ but Christianity was exalted to the throne of the world because the majority so willed it. {PTUK March 25, 1897, p. 178.4}

Constantine was too wise a ruler to make laws that would not receive the commendation of the majority of his subjects. The voice of the people was to him the voice of God, and when Christianity became the religion of the empire, it was simply the recognition of the prevailing sentiment. {PTUK March 25, 1897, p. 178.5}

But was the voice of the people in that case really the voice of God? Far from it. This expression of the will of “the people”—the church—was only the last step but one in that great apostasy of which Paul had written (2 Thessalonians 2:1-8), and which culminated in the establishment of the Papacy, that “man of sin,“ “the son of perdition,“ who opposed and exalted himself above all that is called God or that is worshipped; so that he as God sat in the temple of God, showing himself to be God. This was the practical working of the adage, “The voice of the people is the voice of God.” The falsity of that claim is shown by the fact that “the people” who have impiously exalted themselves above God by claiming that their voice is His, are to be consumed with the spirit of the Lord’s mouth, and destroyed with the brightness of His coming. {PTUK March 25, 1897, p. 178.6}

God’s word to every man is, “Thou shalt not follow a multitude to do evil.” The multitude walk in the broad way, but to follow Jesus Christ one must turn the feet into the narrow way that leads to life. We need not ask, How many walk in this way? but, Is this the way in which He walked? It is natural for the natural heart to trust in numbers, and men fancy that before they can do right they must get others to agree to do right also. The spirit of confederation is abroad in the world. The Powers bind themselves together in alliances, labour unions are opposed by capitalistic associations, and in the religious world organisations are multiplying to effect this or that purpose by the use of legislative power. Amidst all this the Lord desires men to understand that every man must decide for himself in things pertaining to faith and morals, and that man who knows the way is responsible to God alone to walk in His ways and not in the way of the multitude. “For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.” Isaiah 8:11-13. {PTUK March 25, 1897, p. 178.7}

**“His Greatest Discovery” The Present Truth, 13, 12.**

E. J. Waggoner

Sir James Simpson, the great Scottish physician, whose life has only recently been published, was the discoverer of the an?sthetic properties of chloroform, and an original investigator who developed many new ideas and methods. One can now hardly realise what the operating room was in the old days, before the discovery of the uses of chloroform and ether in surgery. One day a worldly friend asked Dr. Simpson what he considered his greatest discovery. The answer at once, and with earnestness that showed that he was not speaking merely a pretty sentiment, was, “That I have a personal Saviour.” He was scientific enough to know that all the wide realm of human knowledge could not be compared in importance to the simple but wider and Divine knowledge of a way of salvation from sin. {PTUK March 25, 1897, p. 178.8}

**“A Masquerading Paganism” The Present Truth, 13, 12.**

E. J. Waggoner

The book reviewer of the *Echo*, in noticing a small work in which the personal characteristics of different classes in certain portions of the East, to which the attention of the world, is now drawn, are quite minutely described, says:— {PTUK March 25, 1897, p. 178.9}

Western Europeans are too ready to jump to the conclusion that an Eastern community, just because it is labeled Christian, must be better than its neighbours. The Abyssinians are Christians, but they are as cruel, and as treacherous, and as disagreeable in their habits, and as arrant slave-owners as any African heathens. The political talk about Christianity is mostly cant. {PTUK March 25, 1897, p. 178.10}

All this is unfortunately too true. When the titles “Christian” and “Turk” become the rallying cries for mass meetings and political factions there is no true religious significance in it, other than the conflict of two paganisms. Intelligent men should understand this, which most sadly they do not. Which is more reprehensible, to falsify all the principles of true Christianity and while acting directly contrary to all its teachings, profess its name, or, to be consistent, and deny it in both act and profession? Political and State Christianity, both East and West, is nothing more nor less than a highly civilised paganism hypocritically, or ignorantly, masquerading for its own profit under an assumed guise and a false name. {PTUK March 25, 1897, p. 178.11}

**“The Review and the Forecast” The Present Truth, 13, 12.**

E. J. Waggoner

*Les Signes des Temps*, our Society’s organ in Switzerland, quotes from another French Swiss paper, with comments as follows:— {PTUK March 25, 1897, p. 181.1}

“In its review of the political events of the past year the *Journal Religieux*, of French Switzerland, expresses itself in these terms:— {PTUK March 25, 1897, p. 181.2}

We are compelled to say that there is scarcely a country on the globe which is to-day in a normal condition and which one can speak of as being fortunately situated. Some have been recently, or are now, visited by natural calamities: pestilence, famine, earthquake; others are the theatre of civil discord, serious labour difficulties, political complications; yet others are embarrassed by financial difficulties or colonial wars. {PTUK March 25, 1897, p. 181.3}

“However dark this picture may be one must necessarily acknowledge that it is faithful. But although it may say nothing to the man of the world, or the indifferent Christian, it has a language most eloquent for that one who has learned in the school of the prophetic word what those evidences are which are the precursors of the return of our Lord. Each of those signs mentioned say to him: Watch, pray; and fix your regards on high, for your Saviour is near, He is at the door.” {PTUK March 25, 1897, p. 181.4}

It is interesting to note from year to year, how, in their annual reviews of the previous twelve months, the public prints almost universally bear witness, unconsciously, to the fulfilment of prophecy in the events of these days, crowded with calamity, tumult and anxiety and showing at the same time that they are not only impressed with the gravity of that which has happened, but that they are looking forward with anxiety to those things which they cannot avoid feeling are about to come upon the world. {PTUK March 25, 1897, p. 181.5}

Now is the accepted time in which to learn in the school of prophecy, for no man knows how soon the books will be closed. Now is the time to listen, learn, watch, pray, work, and wait. {PTUK March 25, 1897, p. 181.6}

**“‘I Have Redeemed Thee’” The Present Truth, 13, 12.**

E. J. Waggoner

Redeemed! A slave set free. It requires no great stretch of imagination to see how a slave, scourged, and bound, would feel with his fetters removed, and his freedom given to him. He would not receive the news of freedom stoically, and with a long face-not if he believed the message. His heart would be so full that he would leap for joy. The Lord wants us to rejoice, not because we think we ought to rejoice, but because we have so vivid a sense of His redemption that we know it to be a fact. We have been captives of a cruel master, and now we are redeemed. We know it because the Lord says so. He has bought us, and given us His own life. {PTUK March 25, 1897, p. 181.7}

**“The School Question in Canada” The Present Truth, 13, 12.**

E. J. Waggoner

The following in reference to the contest over the school question in Canada is from an editorial paragraph in the *Daily Chronicle:*— {PTUK March 25, 1897, p. 181.8}

Mr. Laurier is waging a stern fight in Canada for unsectarian education and liberty of conscience in religious matters. The whole power of the local Hierarchy is against him, and the Conservative party watch the struggle with an eagerness to assist in crushing political independence of ecclesiastical control which does little credit to their principles. How stern the fight is may be judged, from the latest news from Quebec. The Roman Catholic bishop of the diocese in which the by-election of Bonaventure is pending has, we are told, “offered the Liberal candidate to sign a declaration that he will not support the Laurier-Greenway schools settlement.” He has, of course, refused. Only the other day an influential French-Canadian journal had to suspend publication because, having supported the compromise, it was denounced to the faithful from the Roman Catholic pulpits of the province. So active, indeed, has clerical influence become that the Government is now thinking of taking the serious step of refusing to issue a writ for the election in Champlain county on the ground that there is no hope of a fair and untrammelled election. {PTUK March 25, 1897, p. 181.9}

The incident of the forced suspension of the journal will carry the matter into the courts for adjudication. The proprietor of the boycotted paper has brought action for damages against the responsible authority in the church, who directed the attack to be made upon him. {PTUK March 25, 1897, p. 181.10}

It must be said that the long standing religious feuds between Catholic and Protestant factions in Canada show few signs of nearing any satisfactory, serviceable settlement. {PTUK March 25, 1897, p. 181.11}

It has always been the settled policy of the Roman Catholic Church to let pass no opportunity of inculcating its principles into the minds of the young. It will never change this policy. Consequently there will never come a time when the schools of any country will be safe from the encroachments of Catholic doctrine, influence, and control. {PTUK March 25, 1897, p. 181.12}

**“Items of Interest” The Present Truth, 13, 12.**

E. J. Waggoner

—Another steamer was wrecked off Ushant last week, with the supposed loss of 100 lives. The boat was a Dutch liner. {PTUK March 25, 1897, p. 190.1}

—Dr. Jameson, it is said, is to return to Africa in charge of an expedition to put up a telegraph line across the continent, by way of Lake Tanganyika, putting Cape Town into direct communication with Cairo. {PTUK March 25, 1897, p. 190.2}

—The disease called “Beri Berl,“ which has heretofore been considered a product of tropical filth, seems to have domesticated itself in Dublin. In the Richmond-Lunatic Asylum, of that city, there have been 113 cases of this disease the past year. {PTUK March 25, 1897, p. 190.3}

-It is reported that the “Black Death” has made its appearance in Bombay. This is the plague which decimated the world in the 14th century, and in which one-third to one-half of the population of England perished. It is an aggravated and virulent form of the bubonic plague which has been prevailing in India, with certain characteristic variations. {PTUK March 25, 1897, p. 190.4}

—The wars which Spain is carrying on in Cuba and the Philippine Islands are draining the country of men and money, and the result is wide-spread destitution and misery at home. Factories are being closed, and the people without money and without work are in a fit condition to be excited, act the government by revolutionary agent are working among them. {PTUK March 25, 1897, p. 190.5}

—A lecturer before the London Chamber of Commerce last week advocated the storing of large quantities of grain by the Government for use in case of war. He said the country grows less than one-quarter of the supply necessary. As to meat, he said that in London alone there were sixteen foreign meat stores, capable of holding 1,089,000 carcases, while in other ports there were ten stores whose combined room could store 629,000 carcases, giving a total storage capacity of 1,718,000 carcases, or nearly four months’ supply at the present rate of consumption. {PTUK March 25, 1897, p. 190.6}

—A chemist has recently examined the covers of a Bible used in a court of law, which had been kissed by many on taking the oath. While he found no germs of typhoid or tuberculosis, he found several varieties, some of which, he said, under favourable conditions, might produce harmful results. The kissing of the Bible is a disgusting practice from the sanitary point of view, and aenselest and profane from the religious point of view when forced upon people who have no faith to look. {PTUK March 25, 1897, p. 190.7}

-The average price of a seat to view the service outside St. Paul’s Cathedral on Jubilee Day, says a newspaper, will be ?5. There is a great demand for windows by speculators, who wish to sub-let them at a large profit. A millionaire offered ?1,000 for a window at Ludgate-circus, which was refused. On Ludgate ?3 has been offered for each seat at windows. Not only are tradesmen insuring the Queen’s life to save them from loss in the event of her death before Commemoration Day, but intending sightseers who have bought seats are insuring against disappointment in the event of the route to St. Paul’s being changed. {PTUK March 25, 1897, p. 190.8}

**“Back Page” The Present Truth, 13, 12.**

E. J. Waggoner

Official figures show that the number of people who left Bombay because of the plague, up to the end of February, was over 400,000. Such an exodus to escape a pestilence has not been seen in modern times. {PTUK March 25, 1897, p. 192.1}

A Roman correspondent of a newspaper writes that the reply of the Anglican Archbishops to the Pope’s Bull is taken in Rome as a sign of the times indicating that “that day of rabid antagonism and of reckless misrepresentation with regard to Rome is obviously passing away.” {PTUK March 25, 1897, p. 192.2}

With what wondering pity must the angels look upon the armaments of the nations and the defences of their fortified cities, who know so well that, “Except the Lord build the house they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.” {PTUK March 25, 1897, p. 192.3}

The recent elections in Austria show that the Antisemite party increases in strength. It is founded on hatred of the Jew, who represents the money power. “At this moment,“ says the *British Review*, “the trade of Vienna is practically a monopoly in the hand of the Jews; the native traders are retiring, beaten and ruined from the contest.” Thus religious prejudice combines with commercial rivalry to stir up the passions of the people in Austria, and also in Germany, where the same movement is a new disturbing factor in politics. {PTUK March 25, 1897, p. 192.4}

In war there is no side for Christians to choose. They can only preach peace to both sides. So that in viewing the quarrels that arise between nations it is impossible for Christians to take sides. Strife is wicked, and the part of Christians is to declare the wickedness of it by showing what Christianity is. The earth was filled with violence in the days of Noah, but as a “preacher of righteousness” it was not his duty to take sides in the strife of wicked men, but to warn all that the world was soon to be destroyed because of its wickedness. The work of Christians today is the same. {PTUK March 25, 1897, p. 192.5}

Upon what evil times has that word Christian fallen. As the world uses it, it means absolutely nothing in common with Christ. Thus in assuring a correspondent that neither of the factions in Crete desired autonomy or self-government, the Archbishop of Retimo said:— {PTUK March 25, 1897, p. 192.6}

“I assure you that autonomy will bring about the entire extermination of the Turkish Cretans by the Christians.” The same I was told, says the correspondent, by six Cretan chiefs whom I interviewed. {PTUK March 25, 1897, p. 192.7}

And this passes, for genuine Christianity, and the whole of professed Christendom, save those who separate from the world-spirit, is represented by the Cretan ecclesiastic and chiefs. Is it any wonder that “Christian” Powers watch one another in distrust? {PTUK March 25, 1897, p. 192.8}

One of the magazines prints from a statesman’s diary some notes on the Czar Nicholas, who visited the Queen in 1844. To an attendant who had served him he said:— {PTUK March 25, 1897, p. 192.9}

“I suppose you think I am a happy man because I am what people call a great man, but I will show you wherein my happiness consists.” So saying, the Emperor opened a travelling desk, and showed so the page miniature portraits of the Empress and the Princesses. “There,“ said he, “there are the sources of all my happiness-my wife and children.” {PTUK March 25, 1897, p. 192.10}

Speaking of the recent successful campaigns in West Africa, the *Review of Reviews*, which very generally confounds civilisation with Christianity, says, “The Maxim gun, that sceptre of modern civilisation, displayed its usual potency.” The words suggest the Scripture, “A sceptre of righteousness of His kingdom.” {PTUK March 25, 1897, p. 192.11}

When you see simplicity taking possession of a worldly man, and expressing itself in his heart and mind and life, you may know that the power of the Gospel is working within him. Christ’s words, “Except ye become as little children ye shall not enter into the kingdom of heaven,“ are not intended to state a theory, but to describe the life which is necessary to an inheritance of eternity. This human existence is the childhood of the heirs of the kingdom. So it is that the childlikeness of God’s children within finds natural expression in simplicity without. {PTUK March 25, 1897, p. 192.12}

Instead of a slackening in the race of armaments there is a constant increase in the pace. As other Powers add to their naval forces Britain increases so as to hold first place against any probable hostile combination. “Ten years ago,“ says a newspaper, “there were 63,000 men and boys in the Navy. Thirty thousand have been added since then, and this strength is to be raised to 150,000 with the least possible delay.” {PTUK March 25, 1897, p. 192.13}

**“Taking the Kingdom” The Present Truth, 13, 12.**

E. J. Waggoner

Taking the Kingdom .—The South American republics are famous for revolutions, but Brazil is dealing with one now which seems a novelty. The insurgents whom the newspapers report as fanatics, conceived the idea that they are the saints, and as “the saints shall take the kingdom” they proceeded by fire and sword to appropriate what they could. The leader is doubtless some insane fanatic, but it is entirely probable that his following is made up of those who are just covetous enough to wish to be of that kind of saints. But calculated as this movement is to appeal to no very high or intelligent grade of civilisation, it is not in Brazilian wilds alone that religious people have been possessed by the notion that it is the business of the saints to run this world and *compel* men to do right—that is, what those assuming the role of saints consider right. But the kingdom that the saints will take, is “not of this world,“ hence Christ’s servants do not fight. The prayer, “Thy kingdom come,“ is not answered by political methods. {PTUK March 25, 1897, p. 192.14}

**“‘The Empires of the Bible’” The Present Truth, 13, 12.**

E. J. Waggoner

“The Empires of the Bible.” -This book, which our publishers are now able to supply, is a very useful one to the student of Bible history. It follows the story of Scripture from the dispersion of the sons of Noah to the days of Babylon, filling in the Bible narrative from the records of profane history. This is exactly what many have desired, something showing, in chronological order and without confusing detail, just the points of contact between the inspired and the human record. The early chapters on the peopling of the earth, showing the migrations of the tribes and the origins of existing nations, are especially interesting. The author (whose name, A. T. Jones, is familiar to our regular readers) merely pieces together, from the best authorities, the records of the past; but in doing this, and weaving it into the Bible record, he has produced a most helpful book. 410 pages. Price 6s. {PTUK March 25, 1897, p. 192.15}

**“‘Out of the Depths’” The Present Truth, 13, 12.**

E. J. Waggoner

“Out of the depths have I cried unto Thee, O Lord.” {PTUK March 31, 1897, p. 193.1}

Surely it is from the depths that one needs to cry unto the Lord, if from any place. The time to call for help is when one is in the greatest need; yet that is just the time that many feel that it is of no use to call. “I have sinned too greatly, and that too in the face of light, for the Lord to pay any attention to me,“ is too often the discouraged wail of the sinner. That is a great mistake. “A friend loveth at all times, and a brother is born for adversity.” Proverbs 17:17. How much more must this be true of the Father of all. {PTUK March 31, 1897, p. 193.2}

A striking instance in point is the case of Jonah. He was going directly contrary to the commandment of the Lord, running away from Him, trying to get entirely out of His sight, when the Lord arrested him and threw him into the sea, where he was swallowed by a fish. Now indeed he was in the depths. “Then Jonah cried unto the Lord his God out of the fish’s belly, and said:— {PTUK March 31, 1897, p. 193.3}

“I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me.... The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever.” Jonah 2:2-6. {PTUK March 31, 1897, p. 193.4}

It would scarcely be possible for one to be in a worse situation than this. It was most literally from the depths that Jonah cried unto the Lord, and he was heard. And he was in the depths entirely through his own fault, too. Now to see that Jonah was not an exceptional case, but that God just as readily hears all who are in the depths because of their folly, let us read the following words to His praise:— {PTUK March 31, 1897, p. 193.5}

“He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High; therefore He brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder.” Psalm 107:9-14. {PTUK March 31, 1897, p. 194.1}

That is just like the Lord, for “the Lord is good to all; and His tender mercies are over all His works.” “The Lord upholdeth all that fall, and raiseth up all that be bowed down.” Psalm 145:9, 14. {PTUK March 31, 1897, p. 194.2}

But we haven’t yet done with Jonah in the depths. Here comes one who always sees the difficulties of the situation, and asks, “How could a man live and preserve his consciousness, and be able to pray in the belly of a fish? If that thing really happened, it must have been an exceptional case, and the Lord must have wrought a miracle to keep him alive.” {PTUK March 31, 1897, p. 194.3}

Most certainly the Lord wrought a miracle in this case, which was just as real as yours is, and it was not an exceptional one by any means. It was written for our sakes, in order that we might have comfort and hope in similar circumstances. It shows us that God does not forsake us even in the depths, and when we are there as the direct result of sinning against Him. He even works a miracle to keep us alive in the depths, that we may call on Him. What a blessing that story is to the one who believes it. {PTUK March 31, 1897, p. 194.4}

It shows us that no man can get away from the presence of the Lord. Thank God for that. We have all tried it, haven’t you? And are you not glad that you did not succeed? Perhaps you think that you have succeeded all too well, and are now sorrowing over it, imagining that you are lost. Don’t believe in it for a moment. Listen to one who knows: “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Psalm 139:7-10. {PTUK March 31, 1897, p. 194.5}

No; we cannot get away from the presence of the Lord, even by plunging into the depths. “Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” Jeremiah 23:24. Christ has ascended into the heavens, “not to appear in the presence of God for us;” but “now that He ascended, what is it but that He also descended first into the Lord parts of the earth?” Ephesians 4:9. You get down into the very lowest place, and there you find Christ Jesus the Lord, waiting to lift you up and save you, {PTUK March 31, 1897, p. 194.6}

“For Him no depths can drown.” {PTUK March 31, 1897, p. 194.7}

“For the Lord will not cast off ever.” Lamentations 3:31. “But He cast Jonah into the sea, into the depths.” Indeed, He did, but it was in order that Jonah might find Him; for bear in mind that God was there first. It was He that delivered up His only begotten Son, casting Him into the depths, yet not casting Him. He sent Him there, in order that he might be recovered. Then we can with good confidence cry unto Him out of the depths. “In His hand are the deep places of the earth; the strength of the hills is His also.” Psalm 95:4. Every atom of matter even in the lowest parts of the earth is charged with force, which is nothing else than the power of the living Christ, “who through the eternal Spirit offered Himself without spot to God” for our offences. Go then even into the lowest depths, in your mad attempt to flee from the presence of the Lord, and there you will find the cross of Him who is “mighty to save.” {PTUK March 31, 1897, p. 194.8}

And He is not there as a detective, on the hunt for evil, and magnifying the smallest thing into the greatest, in order that He may make out a case. “If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.” “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Corinthians 5:19. Therefore “let Israel hope in the Lord; for with the Lord there is mercy, and with Him there is plenteous redemption.” Remember it is *hope*, not presumption. We must not presume on His mercy, to allow us to continue in sin with impunity; but we must hope in it, that it will deliver us from all our iniquities. “Call upon Me in the day of trouble, and I will deliver thee.” {PTUK March 31, 1897, p. 194.9}

“But I don’t know how to pray; I can’t express myself.” Of course not. The Lord knows that. It is He who has told us that “we know not what we should pray for as we ought.” Our wants are too great for us to be able to express them, and His gifts too great for us to be able to comprehend them. {PTUK March 31, 1897, p. 194.10}

“What then shall we do?” {PTUK March 31, 1897, p. 194.11}

Well, what ought one to do in a case where he does not know anything? {PTUK March 31, 1897, p. 194.12}

“Evidently the best thing for him to do is to keep still, and listen to some one who does know.” {PTUK March 31, 1897, p. 194.13}

Exactly that. Therefore the best thing for men to do in the matter of praying is to keep still. {PTUK March 31, 1897, p. 194.14}

“What! do you mean to say that a man should never open his mouth in prayer, and that his voice should never be heard?” {PTUK March 31, 1897, p. 194.15}

Not by any means. The Lord says, “Take with you words, and turn to the Lord.” Hosea 14:2. By all means use words, nevertheless keep still.” The Lord is in His holy temple; let all the earth keep silence before Him.” Habakkuk 2:20. He says, “Be still, and know that I am God.” {PTUK March 31, 1897, p. 194.16}

“Be still.” What for? To know that the Lord is God. But if we come to the knowledge that He is God, what will we know about Him?—Just this, that He fills heaven and earth; that there is no place where His spirit is not. The trouble with us is that we do not keep still long enough to find this out. When we do, then we shall continue to keep still before Him, realising that since He is everything, we are nothing. “God is in heaven, and thou upon earth; therefore let thy words be few.” {PTUK March 31, 1897, p. 194.17}

Yes; let your words be few; the fewer the better. Use His words. He says, “Open thy mouth wide, and I will fill it.” Keep silence before Him, until you realise that He is “above all, and through all, and in all.” Let Him fill you with a sense of His greatness, and thereby with a sense of your own needs. Then allow the Spirit to help your infirmity, making intercession for you. When He thus fills you, your utterance will be but the breathing of the Spirit in you. Why should not your prayers, and everybody’s prayers, be inspired of the Holy Spirit, just as much as were the prayers of David? Indeed they ought to be, for we are told, “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. “Let the Word of Christ dwell in you richly in all wisdom.” Then you will always have all confidence in calling upon Him, because “He cannot deny Himself.” {PTUK March 31, 1897, p. 194.18}

**“It Stands Sure” The Present Truth, 13, 12.**

E. J. Waggoner

Many of our readers have doubtless seen advertisements of the “Polychrome Bible,“ which is the name of the newest translation of the Bible. It is so called because it is printed in several different colours (the word “polychrome” meaning “many colours”), to indicate the opinions or fancies of the so-called “higher critics” as to the different persons who had a hand in putting the Bible together. Having examined with care two of the three parts that have been issued, namely Isaiah and the Psalms, we would like to say a few words for the benefit of those who are troubled over the fact of there being so many different translations of the Bible, as well as of those who may feel downcast because the excessively high price of this latest translation makes it practically a prohibited work to the great majority of Bible readers. Some idea of what the Old Testament alone will cost may be gathered from the fact that it is to be complete in twenty volumes, and that the two volumes, Isaiah and Psalms, are 10s. 6d. Each volume is copiously furnished with notes, and nearly as much space being devoted to them as to the text. {PTUK March 31, 1897, p. 195.1}

As for the translation itself, it is in the main most excellent. No regard has been paid to any previous translation, the work having been done solely from the Hebrew text by some of the best sholars in the world. It is rendered in excellent modern English, and reads very smoothly. It is really a delight to read the book of Psalms in this translation, even if for nothing more than the rhythmical language. One cannot say as much for the Book of Isaiah, for while the translation is equally good, the translator has so pulled the book to pieces, and rearranged the parts, that one does not know where to turn to find any wished-for passage. Whole chapters have been transposed, while single verses have been gathered out by handfuls and strewn through the text, just as driftwood is left scattered through the fields after a flood. To one who is familiar with the book as it has stood from the beginning, and who reads for comfort, and not for criticism, the effect is most bewildering and annoying. To try to find the different fragments, and to read them in their consecutive order as in the old, familiar versions, is a work to make as dizzy, and is a well-nigh hopeless task. It is like trying to collect the scattered ruins of a house after a cyclone. An index, however, enables one to find any portion desired. But when one can light upon any considerable portion in the old, familiar position, it is delightful reading. We shall later give a few specimens. One thing we must not fail to give the translators credit for, and that is that whenever they have made any “conjectural emendations,“ they have indicated the facts so plainly that no one need be misled into thinking that they belong to the sacred writings. {PTUK March 31, 1897, p. 195.2}

It has been aptly said that in this “Polychrome Bible” the “higher criticism” appears in its true colours. One cannot read the “Notes” without seeing that the “higher criticism” does not fear God nor regard man. To these critics the Bible is simply literature, nothing more. It may be that they do not find personal help in its pages; but one will search the notes in vain to find any indication that they regard it as other than a collection of ancient-Jewish political documents and narratives of doubtful historical value. In the notes to the Psalms there are, however, a few exceptions to this statement. In this work the “higher criticism” has put itself on record in a way that cannot be affected by all its professed love for the Bible. As Dr. Parker once said with reference to the work of the “higher critics,“ and their claim that was prompted by love for the Bible: “We never knew a mother to have some much love for her child that she wanted to dissected.” People usually the dissect things that are dead; and this dissection of the Bible by the “higher critics” shows that they do not regard it as the living Word of God. Or, if perchance they do regard it as having life, then there dissection of it living, that is vivisection, shows the utter disregard of its life. It is to them like the rabbit to the vivisector, simply a subject for “scientific” investigation. {PTUK March 31, 1897, p. 195.3}

And now to the point of all this. We have not written this article for the sake of calling attention to the shortcomings of the “higher critics.” Their unbelief and lack of appreciation for the spiritual realities of the Bible is their own affair, and we have no desire to spend time casting stones at them. What we wish to call attention to is the incalculable service they have rendered the cause of truth by this translation,—a service that could not possibly be rendered by any devout believer. {PTUK March 31, 1897, p. 195.4}

Here we have a translation as nearly unbiassed as it is possible to have done. With no reverence for the Bible, and no prejudice against it, their only objective has been to give the meaning of the Hebrew text as accurately as scholarship could do it. And what is the result?—One cannot read the new translation without been struck with its essential likeness to the best translations already existing. Aside from the greater clearness in certain passages, arising from the use of more modern English than in the old version or the Revision, and a different way of expressing the same thing, that must necessarily appear in different independent translations, the difference is very slight. All may therefore rest assured that in the familiar renderings so easily procurable by everybody, they have the Bible as it has come to us from the holy men who spake as they were moved by the Holy Ghost. If in addition to the translation of 1611 and the Revision, one is sufficiently master of one are two modern languages to be able to compare the rendering of the Bible into those tongues, he has practically everything that he can get in the newest translation. {PTUK March 31, 1897, p. 195.5}

And so the foundation of God stands sure. We gladly welcome every new translation of the Bible, that is really a translation, for every turning over of the Word reveals new duties and allows increased light to shine forth; and we most earnestly advise our readers to procure as many different translations as possible, and to read them in unison. No other commentary is needed. The Revision is so cheap that there is scarcely any excuse for any person’s not having at least that to read in connection with the old. But whoever has only the one may rest assured that nothing is lacking that is essential to make him wise unto salvation. {PTUK March 31, 1897, p. 195.6}

Last year the British and Foreign Bible Society circulated over 4,000,000 Bibles. Since it started, it has circulated over 150,000,000 copies. {PTUK March 31, 1897, p. 195.7}

“For ever Thy Word is settled in Heaven.” {PTUK March 31, 1897, p. 195.8}

**“The Epistle to the Galatians. The Adoption of Sons” The Present Truth, 13, 12.**

E. J. Waggoner

It is absolutely impossible to exhaust any portion of Scripture. The more one studies it, the more one sees in it, and not only that, but the more one becomes conscious of the fact that there is much more in it than appears to view. The Word of God, like Himself, is absolutely unfathomable. It cannot therefore be wearisome if in this study we frequently review that which we have previously passed over. Indeed one’s understanding of any given portion of the Scripture depends on the thoroughness of his knowledge of that which precedes it. Let us, therefore, give a little further attention to that portion of the third chapter of this Epistle which treats of {PTUK March 31, 1897, p. 196.1}

**THE SEED**

First of all, it must be borne in mind that Christ is the Seed. That is plainly stated. But Christ did not live for Himself, and He is not heir simply for Himself. He has won an inheritance, not for Himself, but for His brethren. God’s purpose is to “gather together in one all things in Christ.” He will finally put an end to divisions of every kind, and He does it now in those who accept Him. In Christ there are no distinctions of nationality, and no classes and ranks. No Christian thinks of any other man as English, German, French, Russian, Turk, Chinese, or African, but simply as a man, and, therefore, a possible heir of God through Christ. If that other man, no matter what his race or nation, be also a Christian, then the bond becomes mutual, and, therefore, still stronger. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” It is for this reason that it is impossible for a Christian to engage in war. He knows no distinction of nationality, but regards all men as his brothers. But the chief reason why he can not engage in warfare is that the life of Christ is his life, for he is one with Christ; and it would be as impossible for him to fight as it would be for Christ to seize a sword and wield it in self-defence. {PTUK March 31, 1897, p. 196.2}

But we are not now engaged in discussing war. We are not now engaged in discussing war, but are merely showing the absolute unity of believers in Christ. They are one. There is, therefore, but one seed, and that is Christ; for, however many millions of true believers there may be, they are only one in Christ. Each man has his own individuality, but it is in every case only the manifestation of some phase of the individuality of Christ. In a human body there are many members, and all members have not the same office, but differ in their individuality; yet there is absolute unity and harmony in every healthy body. With those who have put on the new man, which is renewed in knowledge after the image of Him that created him, “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.” Colossians 3:11. {PTUK March 31, 1897, p. 196.3}

In Christ’s explanation of the parable of the tares and the wheat, we are told that “the good seed are the children of the kingdom.” Matthew 13:38. The man would not allow the tares to be pulled out of the wheat, because in the early stage it would be difficult to distinguish in every case between the wheat and the tares, and some of the wheat would be destroyed. So he said, “Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” It is in the harvest that the seed is gathered. Everybody knows that. But what the parable especially shows is that it is in the harvest that the seed is fully manifested; in short, that the seed comes at harvest time. But “the harvest is the end of the world.” So the time when “the seed should come to whom the promise was made,“ is the end of the world, when the time comes for the promise of the new earth to be fulfilled. Indeed, the seed can not possibly be said to come before that time, since the end of the world will come just as soon as the last person who can be induced to accept Christ has done so; and the seed is not complete as long as there is one grain lacking. {PTUK March 31, 1897, p. 196.4}

Read now, in the nineteenth verse of the third chapter, that the law was spoken because of transgression, “till the seed should come to whom the promise was made.” What do we learn from that?—Simply this, that the law as spoken from Sinai, without the change of a single letter, is an integral part of the Gospel, and must be presented in the Gospel until the second coming of Christ, at the end of the world. “Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law.” And what of the time when heaven and earth pass, and the new heaven and the new earth come?—Then the law will not be needed written in a book, for men to preach to sinners, showing them their sins, for it will be in the heart of every man. Hebrews 8:10, 11. Done away? Not by any means; but indelibly engraved in the heart of every individual, written not with ink, but with the Spirit of the living God. {PTUK March 31, 1897, p. 196.5}

With the truth concerning the seed before us, and the parable of the wheat and the tares fresh in our minds, let us proceed in our study. {PTUK March 31, 1897, p. 196.6}

**THE TEXT FOR STUDY**

“But I say that so long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.” Galatians 4:1-7, R.V. {PTUK March 31, 1897, p. 196.7}

A Statement of Fact. -The first two verses explain themselves. They are a simple statement of fact. Although a child may be heir to a vast estate, he has no more to do with it until he is of age, than a servant has. If he should never come of age, then he would never actually enter upon his inheritance. He would have lived all his life as a servant, so far as any share in the inheritance is concerned. Now for {PTUK March 31, 1897, p. 196.8}

The Application. -“So we also, when we were children, were held in bondage under the rudiments of the world.” If we look ahead to the fifth verse, we shall see that the state here known as “children” is that before we receive “the adoption of sons.” It represents the condition before we were redeemed from the curse of the law, that is, before we were converted. It does not therefore mean children of God, as distinguished from worldlings, but the “children” of whom the apostle speaks in Ephesians 4:14, “tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” In short, it refers to us in our unconverted state, when we “were by nature the children of wrath, even as others.” {PTUK March 31, 1897, p. 196.9}

The Bondage. -When we were children we were in bondage under the rudiments of the world. No one who has the slightest acquaintance with the Lord needs to be told that the rudiments of the world is “not after Christ.” Colossians 2:8. It is “after the tradition of men,“ wholly fleshly, the life of the natural man who receives not the things of the Spirit of God, neither knows them. It is the same bondage that is described in Galatians 3:22-24, before faith came, when we were under the law, “under sin.” It is the condition of men “without Christ, being aliens from the commonwealth of Israel, and strangers from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Ephesians 2:12. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof.” 1 John 2:16, 17. {PTUK March 31, 1897, p. 197.1}

All Men Possible Heirs. -It may be asked, “If such is the condition of those here referred to as ‘children,’ how can they be spoken of as heirs?” The answer is plain. It is on the principle that it is not manifest who constitute the seed, until the harvest. God has not cast off the human race; therefore, since the first man created was called “the son of God,“ it follows that all men are heirs in the sense that they are in their minority. As already learned, “before faith came,“ although all were wanderers from God, we were kept under the law, guarded by a severe master, “shut up,“ in order that we might be led to accept the promise. What a blessed thing it is that God counts even the ungodly, those who are in the bondage of sin, as His children. Wandering, prodigal sons, but still children. This probationary life is given us for the purpose of giving us a chance to acknowledge Him as Father, and to become sons indeed. {PTUK March 31, 1897, p. 197.2}

“The Fulness of the Time.” -Christ came in the fulness of time. A parallel statement to this is found in Romans 5:6: “When we were yet without strength, in due time Christ died for the ungodly.” But the death of Christ serves for those who live now and for those who lived before He was manifested in the flesh in Judea, just as well as for the men who lived at that time. His death made no more change eighteen hundred years ago than it did four thousand years ago. It had no more effect on the men of that generation than on the men of any other generation. It is once for all, and, therefore, has an equal effect on every age. “The fulness of time” was the time foretold in prophecy, when the Messiah should be revealed; but the redemption was for all men in all ages. If it had been God’s plan that He should have been revealed in this century, or even not until the last year before the close of time, it would have made no difference with the Gospel. “He ever liveth,“ and He ever has lived, “the same yesterday, and to-day, and forever.” {PTUK March 31, 1897, p. 197.3}

“Born of a Woman.” -God sent forth His Son, born of a woman, and, therefore, a veritable man. He lived an average lifetime on this earth in the flesh, and suffered all the ills and troubles that fall to the lot of “man that is born of woman.” {PTUK March 31, 1897, p. 197.4}

“Born under the Law.” -Being born of a woman, Christ was necessarily born under the law, for such is the condition of all mankind, and “in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. He takes everything on Himself. “He hath borne our griefs, and carried our sorrows.” “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” He redeems us by coming into our place literally, and taking our load off our shoulders. “Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.” 2 Corinthians 5:21, R.V. In the fullest sense of the word, and to a degree that is seldom thought of when the expression is used, He became man’s substitute. That is, He permeates our being, identifying Himself so fully with us that everything that touches or affects us touches and affects Him. If we will but recognise and acknowledge the fact, then we drop out entirely, so that it is “not I, but Christ.” Thus we cast our cares on Him, not by picking them up and with an effort throwing them on Him, but by humbling ourselves into the nothingness that we are, so that we leave the burden resting on Him alone. Thus we see already how it is that He came {PTUK March 31, 1897, p. 197.5}

“To Redeem Them That Were under the Law.” -He does it in the most practical and real way. Whom does He redeem?—“Them that were under the law.” We can not refrain from referring for a moment to the idea that some have that this expression, “to redeem them that were under the law,“ has a mere local application. They would have it that it means that Christ freed the Jews from the necessity of offering sacrifices, or from any further obligation to keep the commandments. Well, suppose we take it as referring only to the Jews, and especially to those who lived at the time of His first advent; what then? Simply this, that we shut ourselves off from any place in the plan of redemption. If it was only the Jews that were under the law, then it was only the Jews that Christ came to redeem. Ah, we do not like to be left out, when it comes to the matter of redemption; then we must acknowledge that we are, or were before we believed, “under the law;” for Christ came to redeem none but those who were under the law . “Under the law,” as we have already seen, means condemned by the law as transgressors. But the law condemns none but those who are amenable to it, and who ought to keep it. Therefore, since Christ redeems us from the law,—from its condemnation, it follows that He redeems us to a life of obedience to it. {PTUK March 31, 1897, p. 197.6}

“That We Might Receive the Adoption of Sons.” -“Beloved, now are we the sons of God.” 1 John 3:2. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. This is an altogether different state from that described in the third verse as “children.” In that state we were “a rebellious people, lying children, children that will not hear the law of the Lord.” Isaiah 30:9. Believing on Jesus, and receiving the adoption of sons, we are described “as obedient children, not fashioning yourselves according to the former lusts in your ignorance.” 1 Peter 1:14. Christ said, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:8. Therefore, since He becomes our substitute, as described in the last paragraph but one, literally taking our place, not instead of us, but coming into us, and living our life in us and for us, it necessarily follows that the same law must be within our hearts when we receive the adoption of sons. {PTUK March 31, 1897, p. 197.7}

The Spirit the Badge of Sonship. -Christ as the only-begotten Son of God was filled with the Spirit. If we yield to the same Spirit, then we are His brethren indeed; for the Spirit is the life; “forv there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.” Then if we have the Spirit, we have the blood; and if we have the same blood, then we are blood relations-sons of God. {PTUK March 31, 1897, p. 198.1}

“If a Son, Then an Heir.” -When the prodigal son was wandering from the father’s house, he differed nothing from a servant, because he was a servant, doing the most menial drudgery. In that condition he came back to the old homestead, feeling that he deserved no better place than that of a servant. But the father saw him while he was yet a long way off, and ran and met him, and received him as a son, and therefore as an heir, although he had forfeited all right to heirship. So we have forfeited our right to be called sons, and have squandered away the inheritance; yet God receives us in Christ as sons indeed, and gives us the same rights and privileges that Christ has. “Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” He is doubly “our Father.” “And if a son, then an heir of God through Christ.” “Thanks be unto God for His unspeakable gift.” {PTUK March 31, 1897, p. 198.2}

**“Back Page” The Present Truth, 13, 12.**

E. J. Waggoner

“The world is full of rumours, some of them inflammatory and others sinister,“ says the *Chronicle*. {PTUK March 31, 1897, p. 208.1}

Severe storms have raged round the British coast and over all the region of the North Sea, in the last week. Many wrecks are reported, with much loss of life. Forty-five fishermen were drowned off Lofoten. {PTUK March 31, 1897, p. 208.2}

While there are rumours of wars among the great Powers, the actual wars are going on with those peoples that are not “Powers.” Reports from West Africa tell of the burning of ten towns in Quiah, and the killing of sixty natives. {PTUK March 31, 1897, p. 208.3}

At a meeting in the Mansion House last week, on behalf of the London City Mission, the Rev. Prebendary Webb-Peploe said that “most probably four and a-half millions of our London population never entered a place of worship.” {PTUK March 31, 1897, p. 208.4}

The P. & O. steamer *China* went ashore in the night of March 24 on the Island of Perim, in the Straits of Bab-el Mandeb. The passengers, numbering 403, and the mails, were saved, but the vessel it is thought will be a total wreck. {PTUK March 31, 1897, p. 208.5}

It is reported that the Board of Inquiry concerning the U.S. warship *Maine*, that was blown up in the harbour of Havana, has found that it was due to external causes, although the responsibility for the disaster is not fixed. The relations between the United States and Spain are decidedly “strained,“ and war preparations are being rapidly pushed forward. {PTUK March 31, 1897, p. 208.6}

Notwithstanding assurances to the contrary, Russia has taken final possession of Port Arthur as a fortified naval station, which will become the terminus of the Siberian Railway. This makes northern China virtually a Russian province, and is generally regarded as a severe blow to the prestige and trade of Great Britain. What will be done is uncertain, but the Government has previously stated its determination to keep China open even if at the cost of war. It is significant that all the British warships at Hong Kong are taking in full supplies of coal and ammunition, and have been ordered to prepare immediately for sea. {PTUK March 31, 1897, p. 208.7}

The following little story very aptly illustrates the condition of many people with regard to the Lord:— {PTUK March 31, 1897, p. 208.8}

An appeal was once made to a minister by an inquirer who was in great distress through the perpetual conflict between his own will and the will of God. After some conversation the minister asked: “Why don’t you pray about it?” “Pray?” replied the man in astonishment, “why, that would be to yield the whole matter!” {PTUK March 31, 1897, p. 208.9}

That is the secret of the trouble with many. They talk about the difficulty of overcoming their sins, and yet they are all the time so afraid that God will take those sins away from them, that they will not give Him the least opportunity to do so. Who of us has not at some time had this experience? {PTUK March 31, 1897, p. 208.10}

**“‘Before Honour Is Humility’” The Present Truth, 13, 12.**

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“And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left, in Thy glory.” {PTUK March 31, 1897, p. 208.11}

“And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Mark 10:35-45. {PTUK March 31, 1897, p. 208.12}

What a natural and familiar request James and John made. “Give us the best places in the Government.” “Let us have the offices of greatest honour and authority.” That is human nature. In the world their request would then as well as to-day be considered a mark of energetic forethought. They were enterprising young men. Alas, such an enterprise is too often considered perfectly in place even in the church. {PTUK March 31, 1897, p. 208.13}

The ten were very naturally indignant. Why should these two seek a monopoly of the good positions? “Selfish fellows! we want some of the good places ourselves.” The easiest kind of humility is that which consists in declaiming against the pretensions of others. {PTUK March 31, 1897, p. 208.14}

But the kingdom of God is in every respect the opposite of earthly kingdoms. The lowest place is the highest place. “He that abaseth himself shall be exalted.” Yes, the exaltation is in the humiliation. It is utterly impossible to explain this, for it is so contrary to the natural understanding. No matter how much experience we have had in the Christian life, when we depend on our reason we cannot possibly see how we are going to get forward by keeping in the background, and pushing somebody else ahead. {PTUK March 31, 1897, p. 208.15}

Lowly service is the mark of greatness in the kingdom of God. Christ is greatest, because He has done the greatest service. He has the highest position, because He is the most lowly in heart. The great things in the kingdom of God are not the things that are talked about, and published in the newspapers, and applauded in reports of religious work. Ah, it is so easy to do great service when everybody looks on and appreciates. But to do humble service, that is not noticed, or if regarded is only despised, that is not so attractive. {PTUK March 31, 1897, p. 208.16}

We cannot possibly bring ourselves to this kind of service. We begin to efface ourselves because we know that this is the way to exaltation; but since we have exaltation in view, we inevitably and unconsciously collide into what seems to be the most direct and natural way to exaltation, that is, self-advancement. No; the only way it can be done is by being filled with and controlled by the Spirit of Christ. He is pre-eminently “The Servant.” When He serves in us, the service will be perfect, because worldly methods will be entirely obliterated. {PTUK March 31, 1897, p. 208.17}

“Seekest thou great things for thyself? Seek them not.” {PTUK March 31, 1897, p. 208.18}