**“The Wisdom of Jesus” The Present Truth, 13, 18.**

E. J. Waggoner

“And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him. {PTUK May 6, 1897, p. 273.1}

“Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.... {PTUK May 6, 1897, p. 273.2}

“And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.” Luke 2:40-47. {PTUK May 6, 1897, p. 273.3}

Of one thing each reader of this narrative should rest assured from the very beginning, and that is that Jesus was not, as we sometimes see it stated, “Disputing with the Doctors.” He was not doing anything that would be unbecoming in a child of twelve years. He was not putting Himself forward, nor “showing off.” He was not presuming to teach those learned doctors of the law, nor showing the least disrespect to them. He was listening to their instruction, and asking them questions on what they were teaching, just as every listener was expected to do. He was seeking knowledge; more wisdom may sometimes be revealed in the questions of a learner than in the instruction of a teacher. The questions of the child Jesus, asked for the purpose of gaining information, showed that He already had a marvellous perception and grasp of truth, greater perhaps than had the doctors. {PTUK May 6, 1897, p. 273.4}

Later in life, when He was engaged in public labour, “the multitudes were astonished at His teaching; for He taught them as one having authority, and not as their scribes.” Matthew 7:28, 29, R.V. “And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?” Matthew 12:54. {PTUK May 6, 1897, p. 273.5}

The true answer to this question is scarcely understood even by the followers of Jesus. If it were, there would be more of the same wisdom among them; for just as truly as Christ “emptied Himself, taking the form of a servant, being made in the likeness of men” (Philippians 2:7, R.V.); so that “it behoved Him in all things to be make like unto His brethren” (Hebrews 2:17), so truly did He possess no advantages over His brethren, and had access to no sources of wisdom that are not open to all. {PTUK May 6, 1897, p. 274.1}

**MADE IN ALL THINGS LIKE UNTO HIS BRETHREN**

The common idea concerning Jesus is that He was born with special wisdom; that as an infant He possessed knowledge superior to that of most men; and that He did not need to learn as other folks do, but that His wisdom was inherited, so that He knew everything without any effort. Such an idea not only makes Him a monstrosity, but it places a great gulf between Him and us, so that we have nothing in common with Him, and derive, no help from Him. All our hope and consolation in Jesus rests in the fact that, as partaker of flesh and blood, He was subject to the same infirmities that we are, as weak and helpless in Himself as we are, yet without sin, and by the Divine life dwelling in Him made “Christ the power of God and the wisdom of God.” He came to earth to let men know what God can do in human flesh; and just to the extent that we imagine Him to have “natural” abilities superior to ours, do we deprive ourselves of the grace that is brought to us in Him. {PTUK May 6, 1897, p. 274.2}

The fact that Jesus was not born with greater knowledge than possessed by other infants, is indicated by the statement that He “increased in wisdom and stature and favour with God and men.” Luke 2:52. It would have been as incongruous for Him to be born with perfect wisdom, as to be born with full stature. He increased in wisdom as He grew in age and stature, just as other children are expected to. {PTUK May 6, 1897, p. 274.3}

In the fifth chapter of Isaiah we have the Lord’s own statement of how He obtained the wisdom that made Him the greatest teacher the world has ever seen. That this chapter contains the words of the Lord Jesus, is shown by verse 6, “I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting.” Now read verse 4: “The Lord God hath given Me the tongue of them that are taught, that I should know how to sustain with words him that is weary; He wakeneth morning by morning. He wakeneth Mine ear to hear as they that are taught,“ or “as disciples.” Christ was Himself, a disciple, a learner from the Father, thus showing that only they who are learners can be apt teachers. {PTUK May 6, 1897, p. 274.4}

Jesus made no claims to be the possessor of a special gift. He said, “I can of Mine own self to nothing.” John 5:30. “Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do.” Verse 19. These are not the expressions of false modesty, for Jesus spoke only truth, as He is the Truth; therefore as no man can be any weaker than not to be able to do anything of himself, or more ignorant and not to know anything without being taught, even so there is no person in the world who does not possess the same advantages that Jesus did. {PTUK May 6, 1897, p. 274.5}

Hear Him again: “Then said Jesus unto them, When ye have lifted up the Son of man, then ye shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things.” John 8:28. To Moses God said concerning Jesus, “I will raise, a Prophet from among their brethren like unto thee, and I will put My words in His mouth; and He shall speak unto them all that I shall command Him.” Deuteronomy 18:18. {PTUK May 6, 1897, p. 274.6}

**THE PROMISES TO ALL BELIEVERS**

All this is promised to all believers as well as to Jesus. “If any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. To the captive exile the Lord says, “I have put My words in thy mouth.” Isaiah 51:14-16. As “God was in Christ reconciling the world unto Himself,“ even so He has “put in us the word of reconciliation, so that He beseeches by us.” 2 Corinthians 5:19, 20. If it is given to us to pray “in Christ’s stead, Be ye reconciled to God,“ then of course the same grace, and the same gifts by grace, are bestowed upon us that were bestowed upon Him. “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. {PTUK May 6, 1897, p. 274.7}

All this knowledge of Jesus came solely from the Word of God, through the enlightenment of the Holy Spirit. He asked wisdom and received it just as we may. But we must not suppose that we are to ask for wisdom, and then go to sleep and wake up wise. We are to ask in faith, and that means according to God’s promise, which is this: “My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” “Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.” Proverbs 2:1-6, 9. {PTUK May 6, 1897, p. 274.8}

To the simple, even to fools and scorners, God says, “Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you.” Proverbs 1:23. Jesus needed no reproof, for He did not turn aside from the way. He said, “I delight to do Thy will, O my God; yea, Thy law is within My heart.” Psalm 40:8. We have sinned, as He did not; but if we will turn at the reproof of the Lord, He will make known to us the same words of wisdom that He did to Christ; for Christ is made unto us wisdom, as well as righteousness. 1 Corinthians 1:3. {PTUK May 6, 1897, p. 274.9}

How little we have realised the wonderful depths and heights and breadth of wisdom that is contained in the Word of God, to be freely bestowed on all who will humbly, patiently, and prayerfully study them. Both Solomon and He who is “greater than Solomon” derived all their wisdom from this source alone, as we have learned by the inspired testimony of Solomon. God, who through Solomon said, “My son, if thou wilt receive My words,“ “then shalt thou understand,“ was speaking to His Son Jesus, and also to us, whom He accepts as sons equally with Jesus. Jesus listened and learned. He says, “The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back.” Isaiah 50:5. He has said to us that if any man willeth to do His will, he shall know. John 7:17. {PTUK May 6, 1897, p. 274.10}

This wonderful knowledge is not hidden from children. Nay, the things that are hidden from the worldly wise and prudent are revealed unto babes. “I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients,“-the old man,-“because I keep Thy precepts.” Psalm 119:99, 100. This is not to the praise of the child, but of the Word, which any child, as well as Timothy and Jesus, may know. {PTUK May 6, 1897, p. 275.1}

One thing must not be forgotten, and that is that such wisdom accompanies only true humility. The simplicity of real childhood must be maintained. We must always, even with the knowledge which the Word gives, confess that we know nothing except as we are taught. Natural pride, stubbornness, and willingness to acknowledge that we have nothing and are nothing, are the hindrances to the acquirement of true knowledge; but we have the assurance that the same God whose power bestows upon us the wisdom of Christ is able also to give us His meekness. Let us then be not rebellious, but submissive to the Word of wisdom. {PTUK May 6, 1897, p. 275.2}

**“A Statement on Paper” The Present Truth, 13, 18.**

E. J. Waggoner

A report of the annual meeting of the Catholic Truth Society, lately held at the Archbishop’s House, Westminster, and presided over by Cardinal Vaughan, contains the following paragraphs:— {PTUK May 6, 1897, p. 275.3}

The Bishop of Clifton (Mgr. Brownlow), in proposing the re-election of the officers of the society, commented on a paragraph in the report, which regretted that as yet little had been done towards supplying suitable literature for reaching Nonconformists. He felt that he was expected to write something, and he would do so if someone would supply him with a book telling him what Nonconformists really did believe. It was very difficult to ascertain this. {PTUK May 6, 1897, p. 275.4}

Father Breen observed that the two great Nonconformist bodies, the Congregationalists and the Presbyterians, had at all events a pretty clear statement on paper of what they were supposed believe. {PTUK May 6, 1897, p. 275.5}

This last suggestion covers the difficulty; it is the attempted statement on paper which creates all the ambiguity and multiplicity of creed. If those who call themselves Protestants were really Protestants and professed and knew no creed but the Bible, and the Bible only, then the confession that Roman Catholics did not understand their language would be self-conviction indeed. {PTUK May 6, 1897, p. 275.6}

But practically, what business has any Christian with a statement of his belief on paper, outside of the Bible? No Christian certainly desirous to take away from, or add to, the Bible. Then if it is all there, why not say so, and attempt to go no further. “Preach the Word.” Refer the Bishop of Clifton to the Bible. If he cannot understand that no one else is responsible but himself. {PTUK May 6, 1897, p. 275.7}

**“All for Us” The Present Truth, 13, 18.**

E. J. Waggoner

Notice how constantly the thoughts of Jesus were for His children. When His disciples were troubled because He had said He was about to leave them, He assured them, “It is expedient for you that I go away.” He was not thinking of Himself, of getting away from this cruel world and back again into the heavenly city. For us He went away. “I go to prepare a place for you.” His thoughts are with us now and His work for us. Now He appears “in the presence of God for us.” And when He comes again it is for His people. “I will come again and receive you unto Myself, that where I am there ye may be also.” From first to last the Lord’s plans and thoughts were for the interests of His children, and so are they still. God Himself is “for us,“ and “if God be for us, who can be against us?” {PTUK May 6, 1897, p. 275.8}

**“Patience” The Present Truth, 13, 18.**

E. J. Waggoner

The virtue of patience is much insisted upon in the Bible. It is the attribute which especially characterises those who are at last victorious-the “patience of the saints.” {PTUK May 6, 1897, p. 275.9}

It is through faith and patience that we are to inherit the promises of God; so Paul, in his epistle to the Hebrews, exhorts to patient endurance, without slothfulness, that the promises may be obtained. {PTUK May 6, 1897, p. 275.10}

When Christ was narrating to His disciples of troubles and persecutions which should befall them, His especial injunction was, “In your patience possess ye your souls.” In these very tribulations Paul gloried because they developed patience, as the athlete in training delights in his exercises and the laborious task and trials to which his strength is put, because it is through them that his strength and endurance grow,-for the Apostle said, “We glory in tribulations also: knowing that tribulation worketh patience.” {PTUK May 6, 1897, p. 275.11}

It is these very tribulations, which try the faith of God’s people, that develop the patience of the saints. And although it is but a little while, far less now than when the apostle said it was but a little time before He that shall come will come, and not tarry, yet even greater is the need of patience, that, after having done the will of God, the promise may be received. {PTUK May 6, 1897, p. 275.12}

God Himself is the God of patience, and has promised to protect in the hour of temptation those who have “kept the word of My patience.” Then it will be that patience will have had her perfect work, and those who have possessed their souls in patience will be examples of the patience of the saints, “perfect and entire, wanting nothing.” They will then have overcome, and Christ says, in Revelation, “Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out.” {PTUK May 6, 1897, p. 275.13}

**“Burmese Mendicant Orders” The Present Truth, 13, 18.**

E. J. Waggoner

The religious order of mendicants was an idea borrowed, like so many others, which came into the church in early centuries, from Oriental religions. The monkish mendicants of Latinism have their fellows in Buddhism. A writer in the Temple Magazine describes the mendicant order in Burma as follows:— {PTUK May 6, 1897, p. 275.14}

“The priest does not preach or conduct any religious meeting, and in fact has scarcely any priestly duties to perform. He gives the male children of the village an elementary education, and makes them commit to memory the prayers and legends of Gautama. Every morning, bareheaded and barefooted, with his begging bowl slung round his neck, the priest moves on his round to collect food. He does not ask for gifts; but with downcast eye stands silently in front of some hut until the person who lives there hurries out and pours food into his bowl. Without, uttering a word of thanks, or acknowledging the gift in any way, the priest, moves on and halts at another house. When he has collected sufficient food for the day he retraces his steps to the monastery. All the people give willingly, and great excitement is caused when a priest inverts his begging bowl and refuses to collect from his usual supporters. It is a sign that they have displeased him by committing some sin or neglecting to perform some religious duty. They are never satisfied until they have atoned for their sin; and the priest signifies his forgiveness by once more collecting from them.” {PTUK May 6, 1897, p. 275.15}

**“A Negative Religion” The Present Truth, 13, 18.**

E. J. Waggoner

There are many people whose religion consists mainly in denying-not themselves, but what other folks say and teach. If they hear a sermon, no matter how good it is, they seem to see only something that at least has the appearance of unsoundness. They never hear anything but that they are ready with an objection. If they presume to teach, they use the time largely in combating what they deem to be error. Their Gospel is negative-simple unbelief; they get no good from anything themselves, and they never do anybody else any good, for nobody can possibly be helped by hearing what somebody else does not believe. {PTUK May 6, 1897, p. 278.1}

Read the Scriptures through, and you will not find the words, “I don’t believe.” No Bible writer ever fooled away time telling what he didn’t believe, or how he didn’t agree with somebody else. They had something to say. “I believed, therefore have I spoken,“ said David (Psalm 116:10); “We also believe, and therefore speak,“ said Paul, with “the same spirit of faith.” 2 Corinthians 4:13. Only positive teaching can edify. The teacher of the Gospel has only to buildup. There are thousands of things that no Christian can believe; but there are enough things he can and ought to believe, to keep him occupied to all eternity in, telling them. {PTUK May 6, 1897, p. 278.2}

**“Ecclesiastical Blindness” The Present Truth, 13, 18.**

E. J. Waggoner

Ecclesiastical Blindness .—In a letter to the Abbe Louis Picard of the Primaval Church at Lyons, acknowledging the receipt of his recent work “Chrétien on Agnostiqne,“ Mr. Gladstone says:— {PTUK May 6, 1897, p. 278.3}

The Controversy with the Roman Church depends for us on the question whether our Convocation or National Synods lost their place in the Catholic Church by disowning, not communion with the Latin Church, but the jurisdiction of the Pope in England, or by any other portion of the system finally established by the Church and the State in 1661; or by the loss of valid consecrations, as the Pope Leo XIII. has, unhappily as it seems to me, for the Latin Church, rather than for us, recently declared. {PTUK May 6, 1897, p. 278.4}

This is the same as saying that the difference between the Church of England and the Church of Rome is not radical, but only technical. When the burden of Churchmen is that the Church of England is just as good as the Church of Rome, and that their orders are just as valid as those of Romanism, it can readily be seen that the matter of complete union rests solely with the Church of Rome, and that it is therefore only a question of time. It will come whenever the ends of Rome will be best served by it. {PTUK May 6, 1897, p. 278.5}

**“Items of Interest” The Present Truth, 13, 18.**

E. J. Waggoner

The London Vegetarian Society lately banqueted the clergy, and took the occasion to urge upon them the claims of vegetarianism and abstinence from alcoholic liquors. It was said that in ten years the advocates of vegetarianism increased in London some twenty-fold. {PTUK May 6, 1897, p. 286.1}

-It is expected that every navy in the world will be represented in the naval review at Spithead on June 26. {PTUK May 6, 1897, p. 286.2}

-The plague in Bombay is steadily decreasing, and hopes are entertained that it will soon have disappeared. It appears, however, in various parts of India. {PTUK May 6, 1897, p. 286.3}

-At the Surgical Congress in Berlin a surgeon presented a patient who had been stabbed in the heart. The wounded heart was freely exposed and the edges of the wound sewed together, with the result that the patient recovered. {PTUK May 6, 1897, p. 286.4}

—A Reuter’s telegram states that forty-one persons have been killed in a hailstorm in Mexico. Some of the hailstones are said to have weighed three pounds each. Disastrous floods are also reported in the southwestern United States. {PTUK May 6, 1897, p. 286.5}

-A Parliamentary committee of twelve members has been appointed “to conduct an inquiry, from the point of view of the British farmer, into the proposals which have been made for the storage of wheat in elevators as a part of a system of national defence.” {PTUK May 6, 1897, p. 286.6}

-The Lapps are said to be rapidly disappearing as a people, the reason given being the decrease in their herds of reindeer, upon which they depend for subsistence, and the use of intoxicating liquors. At the present rate of decrease the race will not last more than fifty years. {PTUK May 6, 1897, p. 286.7}

-The Provincial Legislature of British Columbia has imitated the United States in forbidding Mongolian immigration. The Act absolutely forbids, also, the employment of any Chinese or Japanese on any undertakings aided by grant of state charters from the Legislature. {PTUK May 6, 1897, p. 286.8}

-There are 6,410 daily newspapers published in the world. The total number of newspapers of all kinds is 42,800, of these the United States publishes 19,760; Great Britain is next on the list with 8,050; while Persia has the smallest number, 8. Eighty-one different languages are represented. {PTUK May 6, 1897, p. 286.9}

-Mr. Bottomley, who was connected with a syndicate that failed for a large amount a few years ago, last week set aside ?250,000 as a gift for shareholders who have suffered by the lord. His action in the matter is so contrary to usual commercial methods that no little excitement was caused by it. {PTUK May 6, 1897, p. 286.10}

-According to the Statistical Society the savings of the United Kingdom, laid up in the various savings bank friendly societies, co-operative societies, ... societies, etc., amount to the sum of 277 billions of pounds, and are increasing at the rate of eleven millions yearly. The collective savings of the civilised world are estimated at ?1,400,000,000. {PTUK May 6, 1897, p. 286.11}

-The dangers of window cleaning from the outside are emphasised by the fact shown by official statistics that in one year 1,895 out of 930,000,000 passengers carried by the railways of the United Kingdom but 386 lost their lives by accident, and 140 lives were lost by street accidents in London during the same period, but during that time there were 586 deaths recorded as caused by failing from windows and from buildings. {PTUK May 6, 1897, p. 286.12}

**“Back Page” The Present Truth, 13, 18.**

E. J. Waggoner

“Three-fifths of the national income,“ says a London newspaper, “is now spent on the killing departments,“ that is on army and navy and payments on war debts. {PTUK May 6, 1897, p. 288.1}

“The Word of God is living and powerful.” God says so. When we come to His Word, then, we come into the presence of the living God. When we read the Word God is talking to us. When we pray we are talking to God. {PTUK May 6, 1897, p. 288.2}

“During the last year, said the Chancellor of the Exchequer in his Budget speech last week, our people have smoked and drank more, they have earned more money, paid more income tax, and, last but not least, have paid more death duties than in preceding years.” {PTUK May 6, 1897, p. 288.3}

The Australian correspondent of the Western Daily Mercury sends an interesting account of an interview with a ship captain who was recently becalmed off Pitcairn Island. He said that the people appeared to be “a happy, healthy lot,“ and he learned that they were Seventh-day Adventists, interested in doing missionary work. {PTUK May 6, 1897, p. 288.4}

A series of earthquakes was reported from the West Indies this week, attended by great destruction. “Earthquakes in divers places” are heard of nowadays very frequently; in fact, their increasing frequency leads the world to think less of their significance. In these days of “wars and rumours of wars” occasioned by covetousness and racial hatreds, the shaking earth ought to teach men that they would better be employed in building on some more substantial and enduring foundation than earthly ambitions. {PTUK May 6, 1897, p. 288.5}

At the recent anniversary meetings of the great missionary societies many missionaries from different parts have testified to the awful power that witchcraft places in the hands of heathen priests. It is a world-wide curse by which Satan keeps myriads in bondage. The same accursed influence is in Spiritualism, the principles of which are finding their way into the ranks in the religious world. The little pamphlet, “The Sin of Witchcraft” (2nd), which we have prepared on this subject, shows what the Scripture says of the delusion. {PTUK May 6, 1897, p. 288.6}

**“Waking Up” The Present Truth, 13, 18.**

E. J. Waggoner

Waking Up .—“There is a crisis in the history of China,“ said Mr. Bruce, of North China, at a missionary meeting the other day. “We hear of coming changes, of railways, of armies to be reorganised and armed with weapons made in Germany, of a new navy. With me, hope for China does not lie in these things. I dread the spread of civilisation without the Gospel of Jesus Christ.” {PTUK May 6, 1897, p. 288.7}

**“Man Cannot Reverse It” The Present Truth, 13, 18.**

E. J. Waggoner

Man Cannot Reverse It .—When Balaam had tried to curse Israel and failed he had the candour to say, “He hath blessed; and I cannot reverse it.” Now God has blessed the seventh day, and sanctified it, making it His holy Sabbath. Men may try to evade it, to curse it, and trample upon it. But God has blessed, and no man can reverse it. The blessing is still there every week. That is why God says, “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it.” Isaiah 56:2. {PTUK May 6, 1897, p. 288.8}

**“What War Is” The Present Truth, 13, 18.**

E. J. Waggoner

It is a most singular thing, yet it is a fact, that the loudest calls for war that have been heard within the last two or three years, have come from the ministers of the Gospel. From thousands of pulpits appeals have been made for any or all of the Powers to proceed to annihilate the Turks, in the interest of the Armenians; later, the Cretans have been encouraged in their efforts to throw off Turkish rule, and Greece has been applauded for taking the part of Crete in order that she might get the whole; while many of the same preachers unsparingly berated the English Government for not joining the Greeks in their war with Turkey. {PTUK May 6, 1897, p. 288.9}

What a strange spectacle,-professed ministers of the Gospel of peace, to say nothing of thousands of church members, clamouring for war! Do they know what war is? Let us just take the barest glance at it, as it really is. One of the war correspondents with the Turkish army, in the course of his description of the battle of Mati, says:— {PTUK May 6, 1897, p. 288.10}

The guns were already clouded in smoke and dust. Now and again a dot came travelling up toward us with painful slowness-a wounded artilleryman; now moaning convulsively; now silent, and swallowing an invisible lump, with twitching eyes. {PTUK May 6, 1897, p. 288.11}

Who cannot see the picture of the strong man striving to repress any expression of the pain that was nevertheless overmastering him? Later on, the correspondent says:— {PTUK May 6, 1897, p. 288.12}

The ambulance drove forward to pick up our wounded, and Edhem Pasha pushed on behind his victorious troops. I passed a Turkish soldier who lay with both legs broken, sobbing piteously with pain. And then I hated war. {PTUK May 6, 1897, p. 288.13}

And who would not? For war means those same scenes magnified, and multiplied a thousand times. It means men helpless and suffering with wounds, lying in some spot for hours and even days in the heat and cold, famishing for water. In short, it means wholesale murder, aggravated by the fact that many of the victims are not killed outright. {PTUK May 6, 1897, p. 288.14}

We are charitable enough to believe that most of this call for war, from the lips of professed Christians, would cease if those who do the calling could be placed for a season in the front ranks. Not that they are cowards, but that they do not stop to think what they are talking about. The fact is, that every man who shouts for war is simply an aider and abettor of murder. One famous general declared that “war is hell,“ and it is fact that the spirit of war is the spirit of Satan. An officer in the Franco-Prussian war said that if he had led a regiment of angels into the battle they would have come back devils. How can Christians be in any way whatever accessories to such fiendish work? {PTUK May 6, 1897, p. 288.15}

It is for the purpose of warning, not of condemning, that we write. We know that there are thousands of sincere Christians who “know not what manner of spirit they are of” when they call for war, to avenge wounded honour or even outrage, and some with whom we have talked have been shocked, on having their attention called to the matter, to find that they were unconsciously being inspired by the spirit of the devil, for it is the spirits of devils, that go about to stir up war. See Revelation 16:14. The man who shouts for and applauds murder is at heart a murderer. In this time when the nations are preparing war, “great plainness of speech” is necessary, in only that some at least may be awakened to their danger, and may for ever break loose from the fierce, murderous, Satanic spirit that is benumbing the senses of the world’s millions, and carrying them to everlasting destruction. {PTUK May 6, 1897, p. 288.16}

**“‘Greater Works than These’” The Present Truth, 13, 19.**

E. J. Waggoner

Jesus said, “Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” John 14:12. {PTUK May 13, 1897, p. 289.1}

The first question that almost invariably arises whenever this is read, is, “What greater works can anybody possibly do than the Lord did?” or, “How can anybody do greater works than He did?” To this the hearer is obliged to answer, “I don’t know.” But the fact that we do not know, and cannot form any conception of the thing, has no effect upon it. Jesus has said it in the most positive manner, and that is sufficient. {PTUK May 13, 1897, p. 289.2}

Let it be remembered that it is only those who believe, that can do these great works; and certainly no one who is not able to do the works, can be expected to know anything about the matter. But the very asking of the questions, “What?” and “How?” imply more or less unbelief. The person may not realise it, but there is at least a shade of doubt underlying those questions; there is a trace of the notion that we will not believe what we cannot understand. Now if there is unbelief even in the slightest degree, then it is certain that no works at all will be done; for “this is the work of God, that ye believe on Him whom He hath sent.” John 6:29. But if there is unbelief, there cannot possibly be belief. Therefore the one who questions this matter need not expect ever to know anything about it. {PTUK May 13, 1897, p. 289.3}

“But it is not unbelief that prompts my questioning,“ some will say; “it is only a real desire to know what the works are, and how they are to be done.” In other words, it is curiosity. Well, of one thing we may be sure, and that is that whatever good works one has come from God; for that which was true of Christ must most certainly be true of us, “I can of Mine own self do nothing.” John 5:30. “The Father that dwelleth in Me, He doeth the works.” John 14:10. Since “it is God that worketh in you both to will and to do of His good pleasure” (Philippians 2:13), it is not necessary for us to know how. Our part is simply to yield ourselves as instruments of righteousness. The instrument does not need to know what the one who handles it is doing, nor how he is able to do it. Nay, the instrument cannot know how, else he would not longer be the instrument. “Who can utter the mighty acts of the Lord?” Psalm 106:2. {PTUK May 13, 1897, p. 289.4}

Finally, it is useless to ask how we can do greater works than those which Christ did, for those who do them will be unconscious of them. When at the last day the Lord says to the faithful ones, “Come ye blessed of My Father,“ and enumerates the good works that they have done, they will wonderingly ask, “Lord, when did we ever do these things?” They will have been so yielded to the Lord that His mighty power will have wrought them in the most natural and unobtrusive way, just as it does through the growing plant. It is well that we are thus ignorant. If it were possible that the mighty works of God could be wrought through self-conscious folks, it would be most uncomfortable for those who were obliged to live with them. If we thought that we were doing greater works than Christ did; we should become so conceited and overbearing that nobody could live with us. Let us be content, yea, we may even rejoice, that we are weak and ignorant, since our Father is almighty and all-wise, and He is ours. {PTUK May 13, 1897, p. 289.5}

**“Discovering Truth” The Present Truth, 13, 19.**

E. J. Waggoner

The astronomer does not make celestial bodies which his telescope reveals; they were in existence before he saw them, and all that he has done is to look steadily and patiently at some particular portion of the heavens, until the new light suddenly dawned upon his vision. {PTUK May 13, 1897, p. 289.6}

Even so with a man searching for hid treasure or for something that is lost. He digs faithfully, or patiently searches for it, until he finds it; but when he has found it he cannot take any credit to himself for its existence. He did not manufacture it: he simply had the patience to keep looking until he found the right place, or till his eyes became accustomed to the light, and could distinguish objects. Then he had only to look and see that which was plainly visible. {PTUK May 13, 1897, p. 289.7}

It is exactly the same way in the study of Divine truth. Truth and wisdom come from God alone. He is the Author of truth, because He is the truth. No man can manufacture or invent truth, for it exists from eternity. All that anybody can do is to open his eyes and see it. One reason why more people do not know and have the truth is that they think that to acquire it requires special qualifications and a sort of genius, whereas all that is necessary is open eyes. The natural man wishes to “work out” theories, so that he may have the credit of being wonderfully clever; but truth comes only to him who acknowledges his ignorance, and does not desire to gain applause for wisdom which does not and cannot originate with him. If our sight is defective, we have only to pray to the Lord to anoint our eyes with eyesalve, and open them, that we may behold wonderful things in His law. Revelation 3:18; Psalm 119:18. {PTUK May 13, 1897, p. 290.1}

**“‘A Poor Untutored Savage’ and His Bible” The Present Truth, 13, 19.**

E. J. Waggoner

A religious journal gives the following story told by a missionary among the Indians of Western America:— {PTUK May 13, 1897, p. 290.2}

“An Indian boy, one of the converts in a mission school in the far West, surprised his teacher one day by rushing into the room where she sat, and throwing his Bible into her lap. {PTUK May 13, 1897, p. 290.3}

“‘Take Bible!’ he said, in a voice of great excitement. ‘Can’t be a Christian any more; want to fight!’ And he began to make fierce gestures with his arms and head. {PTUK May 13, 1897, p. 290.4}

“The teacher spoke calmly to him, and tried to impress upon his mind the necessity of sticking to his religion, no matter how much he might be tempted to give it up. {PTUK May 13, 1897, p. 290.5}

“‘I can’t!’ he exclaimed; ‘want to fight? Must fight; can’t have. Bible, can’t be Christian any more. Big Indian steal Winona’s corn. Winona fight big Indian. Can’t love God and hate his mother, laying his hand upon his heart. {PTUK May 13, 1897, p. 290.6}

“It took a great deal of reasoning and explaining to make him understand that it was the ‘fight’ that was in him, and not the ‘Christian’ that he must give up; but at last he was convinced that the teacher was right, and, taking his Bible, he went back to the big Indian and read the passage the teacher had pointed out: ‘Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.’ {PTUK May 13, 1897, p. 290.7}

“What a lesson might many professing Christians learn from this poor, untutored savage! They seem to love their Bibles and prize them above everything else.” {PTUK May 13, 1897, p. 290.8}

Yes, indeed they might. Is it not grotesque that the churches send missionaries to savage tribes to teach them that it is wicked to fight and kill, while yet at home these same churches and professors of Christianity regard it as quite in keeping with Christianity to engage in civilised warfare? Chaplains are provided to encourage the soldier and look after his religions interests, and not a few cases are on record where a chaplain has achieved a reputation by fighting with his men. Why not? He is there to put the approval of religion upon killing. Why should we not kill and mutilate as well as preach? It is an awful thing-a horrible apostasy-that in these days, so far from being for peace, the churches of Christendom, by teaching that it is not contrary to Christianity to fight and kill, are actually forces making for war. If the churches and those who profess Christianity could learn from this poor untutored savage, the war-lords of the world wouId have to alter their plans. {PTUK May 13, 1897, p. 290.9}

**“A Present Help in Trouble” The Present Truth, 13, 19.**

E. J. Waggoner

The following paragraph from the London Echo, is most suggestive. They are not few who follow the calling which this young Italian professed. Every land has always its army of the hungry and discontented:— {PTUK May 13, 1897, p. 290.10}

There is a significant and pathetic, undertone in an account. of Pietro Acciarito, who made the attempt upon King Humbert; which is published in the Roman Messaggero. When he was asked at his examination, “What is your calling?” he replied, “A sufferer of hunger.” “But that is no calling,“ said the magistrate.” “It is nowadays in Italy,“ answered the young man. “I know many suppose that it is their calling to be carpenters, or painters, or masons, or locksmiths, and so forth; but there is not one of them who can get bread enough to fill his belly by following his supposed calling. Hence, they are all..., as I have done, that they are really called to suffer hunger.” When Acciarito was further asked what he could say to justify himself for making an attempt upon the life of the King he answered, “I never thought of doing it; but when I saw carriage after carriage rolling by filled with well-dressed and well-fed people, and was told that the King himself had given a sum of 24,000 lire as a prize at the races, I wondered why so many should be hungry when there was money in the land, and all the more as so many do nothing to earn their money. Then I quite lost my head, as I remembered that I worked so hard, and cannot even earn a crust of bread.” The half-insane assassin, and the learned professors of economy in half the universities, are puzzled by exactly the same problem of our modern social life. {PTUK May 13, 1897, p. 290.11}

Yet it is believed by many that Acciarito was the tool of an organized band of Anarchists, and that it is not the expression of an individual or local feeling which found vent in the attempt upon the life of King Humbert. {PTUK May 13, 1897, p. 290.12}

The Daily Mail, in the course of an article concerning the recent explosion on the underground railway, says:— {PTUK May 13, 1897, p. 290.13}

One factor in the case which seems significant is that the outrage follows hard upon the attempt on the King of Italy’s life. It is a principle of Anarchism-at any rate the Anarchists assert it-that society should be terrorized at a number of different places simultaneously; in fact, that outrages should have an international character. If the Anarchists really work up to this principle, then the conjecture is legitimate that the one explosion is the work of one of their band. {PTUK May 13, 1897, p. 290.14}

This supposition may or may not have any foundation of fact in the present case, but it is most suggestive that there exists this principle of action, both expressed and tacit, among these apostles of the cult of destruction; and that this is known and exerts its influence upon the world. Such a fact, at this time, is very suggestive of the accumulated reasons for fear and anxiety which the passing years are rapidly heaping up for those whose hopes are based on temporal things. There are certainly many wars and continued rumours of wars, while at the same time those things are steadily increasing which are likely to cause men’s hearts to fail them for fear of those things which are coming on the earth. {PTUK May 13, 1897, p. 290.15}

There is a place of safety, and there is but one. David appreciated that when he wrote the eighteenth psalm: “The Lord is my rock and fortress, and my deliverer; my God, my strength, in whom I will trust.” “God is our refuge and strength, a very present help in trouble. Therefore will not we fear.... God shall help, and that right early.... The Lord of Hosts is with us; the God of Jacob is our refuge.... He maketh wars to cease unto the end of the earth: He breaketh the bow, and cuteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us: the God of Jacob is our refuge.” Ps. xlvi. {PTUK May 13, 1897, p. 290.16}

“Trust the promise, and God will make good the performance.” {PTUK May 13, 1897, p. 290.17}

**“The Promises to Israel. The Lost Tribes of Israel” The Present Truth, 13, 19.**

E. J. Waggoner

There is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion, that almost everybody knows at once what is referred to whenever the expression, “The ten lost tribes,“ is used. How this idea came to prevail, we shall not now stop to enquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites. {PTUK May 13, 1897, p. 291.1}

**JUDAH AND ISRAEL**

First, however, it may be well to note a common misconception concerning the terms “Judah” and “Israel.” When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the remaining tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom it was that was first carried captive, and the tribes that composed it are the ones supposed to be lost. {PTUK May 13, 1897, p. 291.2}

The misconception is that the term “Jews” is limited to the people of the southern kingdom, namely, to the tribes of Judah and Benjamin, and that the term “Israelites” signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, “the warm, ungoverned imagination” of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, “ten lost tribes” discovered. {PTUK May 13, 1897, p. 291.3}

**CHARACTER, NOT NATIONALITY**

It is easy to see how this theory originated. It originated in an utter failure to comprehend the promises of the Gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that “God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him.” Acts 10:34, 35. If men had believed that “an Israelite indeed,“ is one “in whom is no guile” (John 1:47), they would have seen the folly of the idea that no matter how wicked and unbelieving people may be, they must be Israelites simply because they are a part of a certain nation. But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for people to suppose that they are to be saved in bulk, regardless of character, instead of through individual faith and righteousness. {PTUK May 13, 1897, p. 291.4}

**BIBLE TERMS THAT OVERTHROW UNFOUNDED DISTINCTIONS**

A few texts of Scripture are sufficient to show that the terms “Jew” and “Israelite” are used interchangeably, each being applicable to the same person. For instance, in Esther 2:5 we read that “in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Kish, a Benjamite.” But in Romans 11:1 we have the Apostle Paul’s statement, “I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;” and the same Apostle said, “I am a man which am a Jew of Tarsus.” Acts 21:39. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew. {PTUK May 13, 1897, p. 291.5}

Again, Ahaz was one of the kings of Judah, and reigned in Jerusalem. See 2 Kings 16:1, 2; Isaiah 1:1. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. 2 Kings 16:2; Matthew 1:9. Yet in 2 Chronicles 28:19, in an account of the invasion of “the south of Judah” by the Philistines, we are told that “the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.” {PTUK May 13, 1897, p. 291.6}

When the Apostle Paul had returned to Jerusalem from one of his missionary tours, “the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help!” Acts 21:27, 28. {PTUK May 13, 1897, p. 291.7}

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term “Israel” is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term “Jew” came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants God says that He will “make a new covenant with the house of Israel and with the house of Judah” (Hebrews 8:8), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was. {PTUK May 13, 1897, p. 291.8}

Thus we see that the term “Jews” is rightly applied to the same people as is the term “Israelites;” but we must not forget that, strictly speaking, “he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2:28, 29. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ; and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, French, Greek, Turk, or Chinese. {PTUK May 13, 1897, p. 291.9}

**NONE OF THE TRIBES “LOST”**

Now as to the “lost tribes.” That the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?—By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct after the captivity as before. {PTUK May 13, 1897, p. 292.1}

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:— {PTUK May 13, 1897, p. 292.2}

“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 heart of Cyrus king of Persia, that he made a royal 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 all 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 the God), which is in Jerusalem.” Ezra 1:1-3. {PTUK May 13, 1897, p. 292.3}

The permission to return was unlimited, but not all of any tribe took advantage of it. All the tribes, however, were represented; but those that remained were not thereby necessarily lost. A family cannot be said to be “lost” because they live in a foreign country. Later on Artaxerxes in his commission to Exra wrote: “I make a decree, that all they of the people of Israel, and of His priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.” Ezra 7:13. {PTUK May 13, 1897, p. 292.4}

**“ALL ISRAEL” REPRESENTED**

Immediately following the proclamation of Cyrus we read, “Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.” Ezra 1:5. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in Ezra 3:10-12 we read that when the foundation of the temple was laid, “they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols to praise the Lord.” Even after the resurrection and ascension of Christ we read of Barnabas, “a Levite, and of the country of Cyprus.” Acts 4:36. {PTUK May 13, 1897, p. 292.5}

In Luke 2:36-38 we read of “Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher,“ who recognised the infant Jesus as the Lord, “and spake of Him to all them that looked for redemption in Jerusalem.” {PTUK May 13, 1897, p. 292.6}

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is. {PTUK May 13, 1897, p. 292.7}

The other tribes are not specified, but in Ezra 2:70 we read, “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.” {PTUK May 13, 1897, p. 292.8}

When the Apostle Paul was on trial for his life, before King Agrippa, he said, “Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come.” Acts 26:6, 7. Here we find that the twelve tribes were in existence in the days of the Apostle Paul, and were looking forward in hope to the fulfilment of the promise which God made to the fathers. {PTUK May 13, 1897, p. 292.9}

Again, the Apostle James addressed his Epistle “to the twelve tribes which are scattered abroad.” James 1:1. {PTUK May 13, 1897, p. 292.10}

We have here sufficient evidence that no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs; and so in that sense, not merely ten, but all of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place, for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are “the names of the twelve tribes of the children of Israel.” Revelation 21:12. {PTUK May 13, 1897, p. 292.11}

**WHOM THE LORD COUNTS AN ISRAELITE**

The last two texts suggest another fact, namely, that God’s reckoning of the tribes is not after man’s reckoning. “Man looketh on the outward appearance, but the Lord looketh upon the heart” (1 Samuel 16:7), and “he is not a Jew, which is one outwardly; ... but he is a Jew which is one inwardly; and circumcision is that of the heart.” Romans 2:28, 29. All those who are saved will “enter in through the gates into the city” (Revelation 22:14), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that “Israel” means an overcomer. The Epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him. {PTUK May 13, 1897, p. 292.12}

And this brings us to the fact that in reality all the tribes are lost, “for all have sinned, and come short of the glory of God.” Romans 3:23. “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” (Isaiah 53:6); therefore when the Lord Jesus came, He said, “The Son of man is come to seek and to save that which was lost.” Luke 19:10. He declared, “I am not sent but to the lost sheep of the house of Israel” (Matthew 15:24), at the very moment when he was about to confer a blessing on a poor, despised Canaanitish woman, a descendant of those heathen who inhabited the land before the days of Joshua. {PTUK May 13, 1897, p. 292.13}

Here at last we have located the lost tribes of Israel. Not ten only, but all of the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning the gathering of Israel, which we shall next consider. {PTUK May 13, 1897, p. 292.14}

**“The Pope’s Army” The Present Truth, 13, 19.**

E. J. Waggoner

The Pope’s kingdom, unlike Christ’s, is altogether of this world, and hence do his servants fight. An Italian paper says that he has just reorganised his personal forces. The worst of it is that his influence is able sometimes to set greater armies in motion than this little one which guards the Vatican and keeps up the semblance of his temporal sovereignty. This alone, however, ought to teach his followers that the Papacy is an anti-Christian power. An evening paper, quoting from the Italian Catholic journal, thus describes the army:— {PTUK May 13, 1897, p. 294.1}

“It is divided into five separate bodies, which are known as the Noble Guard, the Swiss Guard, the Palatine Guard, the Gendarmes, and the Fire Brigade. The first of these, that is, the Noble Guard, is commanded by Prince Altieri, and is composed of fifty young members of the Roman nobility. Each member of the corps receives from three to four hundred lire a month, and a special club is maintained for their use and amusement. The Swiss Guard numbers one hundred strong, and the men are specifically selected for their youth and strength. Their duty is to guard the doors and entrances to the Vatican, and they are armed with the Remington rifle. As under the old regulations they will still carry the halberd while on parade. The Palatine Guard is divided into two companies, commanded by General Erostarosa, who has under him a staff of two majors and four captains. This corps raised from among the citizens of Rome, is called out only on special occasions. The gendarmes number one hundred, under the command of Colonel Taglifletri, and are recruited from ex-soldiers of the Italian army, specially recommended by Italian Bishops for their religious fidelity and fervour. The firemen, or pompiers, number thirty, and are always in the Vatican.” {PTUK May 13, 1897, p. 294.2}

**“Abstemious Living” The Present Truth, 13, 19.**

E. J. Waggoner

Abstemious Living. -The advantage of living temperately is often strikingly shown in hospitals by the rapidity with which those who have thus lived recover from wounds. Many a man who has lived grossly and thought he was in good health, has found in case of some trifling accident that his vital forces were actually low, regarding the healing process. A despatch from the Larissa hospital illustrates this. A war correspondent speaks of the wonderful vitality of the Turk, and says:— {PTUK May 13, 1897, p. 302.1}

“The doctors also remark upon the extreme rapidity with which their patients recover from their wounds, and attribute it to the abstemious lives they lead, drinking no wine, and eating very little meat.” {PTUK May 13, 1897, p. 302.2}

**“Items of Interest” The Present Truth, 13, 19.**

E. J. Waggoner

-Over-three and a quarter millions in India are still receiving famine relief. {PTUK May 13, 1897, p. 302.3}

-The Emperor of Germany stands twenty-first in the direct line of succession to the British throne. {PTUK May 13, 1897, p. 302.4}

-The Papal Ablegate to Canada has gone to Winnipeg to give his personal attention to the Manitoba school question. {PTUK May 13, 1897, p. 302.5}

-The most extensive cemetery in the world is that of Rome, in which over 6,000,000 human beings have been interred. {PTUK May 13, 1897, p. 302.6}

-The Queen has now seventy descendants-seven children, thirty-three grandchildren, and thirty great-grandchildren. {PTUK May 13, 1897, p. 302.7}

-The Blackwell tunnel, under the Thames, will be opened, with appropriate ceremonies, by the Prince of Wales, on May 22. {PTUK May 13, 1897, p. 302.8}

-Turkey is proposing to call out more troops, and will soon have half a million men under arms, most of them in European Turkey. {PTUK May 13, 1897, p. 302.9}

-Australian frozen meat exporters have advised their London agents that they are shipping 20,000 carcases of mutton to be distributed among London poor during the Jubilee celebrations. {PTUK May 13, 1897, p. 302.10}

-During the Queen’s reign the revenue of the Kingdom has doubled, but the expense of army and navy has increased threefold. And next year ?700,906 is to be added to the normal coat. {PTUK May 13, 1897, p. 302.11}

-The Anglo-American Arbitration Treaty has been rejected in the United States Senate. A two-thirds majority was neccesary for its passage, this it failed to receive, though only by two votes. {PTUK May 13, 1897, p. 302.12}

-Both the Transvaal and the British Government are making ready for war in South Africa at a rate which bodes anything but good for peace. All round Africa there is strife and preparation for it. {PTUK May 13, 1897, p. 302.13}

-There are said to be over twenty million widows in India, a fourth of whom are under twelve years of age. They number about one in every five females in India, while only about one male in twenty is a widower. {PTUK May 13, 1897, p. 302.14}

-Dr. Koch’s specific against the rinderpest in South Africa has failed, and it is now conceded that nothing in human calculations can delay the progress of the pestilence to the Cape. Thousands of cattle were inoculated, but one-third died of the pest. {PTUK May 13, 1897, p. 302.15}

-At the late annual meeting of the Society for the Liberation of Religion from State Patronage and Control it was said that the Nonconformist places of worship now furnish seating room for nearly a million more listeners than the Church of England. {PTUK May 13, 1897, p. 302.16}

-The plague which has been subsiding in Bombay is raging in other parts. In Portuguese India it is very virulent. Several thousand natives from this district who tried to enter British India to escape the infected districts were driven back by the authorities. {PTUK May 13, 1897, p. 302.17}

**“Back Page” The Present Truth, 13, 19.**

E. J. Waggoner

“I do not love God, and it does not seem as though I ever could; how can I learn to love Him?” {PTUK May 13, 1897, p. 304.1}

Thus writes an inquiring soul. The only answer is, Get acquainted with God. The trouble with our friend is a lack of acquaintance with God; for “he that loveth not knoweth not God.” 1 John 4:8. “And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee.” Psalm 9:10. {PTUK May 13, 1897, p. 304.2}

Don’t trouble yourself about “trying to love God.” Love doesn’t come in that way. Love is a spontaneous growth springing from acquaintance with one who is loving and lovable. Get acquainted with God, and you can’t help loving Him. The god whom you are trying to love, is not the true God. {PTUK May 13, 1897, p. 304.3}

“The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5), and we are taught (Luke 11:13) that God is more ready to give the Holy Spirit to them that ask Him, than a parent is to give good things to his children. The Spirit has, indeed, been poured out upon all flesh (Acts 2:16, 17), so that the gift of love has been bestowed upon us even before we ask it. Air and water, the first essentials to life, and the freest of the gifts of God, are the best representations of the measureless gift of the Spirit, and so of the infinity of God’s gift of everlasting love. {PTUK May 13, 1897, p. 304.4}

“But how can I get acquainted with God?” Oh, that is not difficult. He is “not far from every one of us” (Acts 17:27), and is very accessible, for He invites everybody to come to Him. Through Christ all men of every class and nation “have access by one Spirit unto the Father.” Ephesians 2:18. Begin to hold conversations with Him. Do not be afraid of intruding, or of putting yourself forward; for when you speak to the Lord you are only replying to the words that He has already spoken to you. If you consider what He has said to you, you will be at no loss to know what to say to Him. You cannot expect to love one with whom you are not acquainted; but what is more natural than the growth of love between persons who frequently converse together. {PTUK May 13, 1897, p. 304.5}

We get acquainted with God also through His works. “The earth is full of the goodness of the Lord.” Psalm 33:5. All His works praise Him. The evidences of His love and loveliness are stamped upon every leaf and flower; they descend with the rain, and flow with the streams; they shine in the sunbeams, and are diffused in the air. “Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him;” for unto you who believe “He is precious.” {PTUK May 13, 1897, p. 304.6}

“The Birmingham gun trade has not,“ says the Daily Mail, “been so busy as it is now since 1870. In this opinion all the leading gun-makers of the Midland city concur. It is significant that Birmingham should always be busiest on the eve of a war.” {PTUK May 13, 1897, p. 304.7}

Buddhism is said to be making considerable progress in America, specially in Boston, the centre of New England culture. It means, doubtless, no acceptance of a new religion, but the cultured triflers with moral truth have merely found a name for their irreligion. {PTUK May 13, 1897, p. 304.8}

**“Individual Work” The Present Truth, 13, 19.**

E. J. Waggoner

Individual Work .—It is interesting to note that Mr. Charles Booth (no relative of the “General”), who probably knows more about the condition of the people of London than any other man, finds as the result of his studies that “almost every social and economic question ... derives its ultimate practical importance from a more widely spread and more human care for the individual,“ and that the hope of uplifting the fallen lies not in State enterprise or Collectivism, but in “the reform of the individual by the individual.” God saves men, not in bulk, but as individuals; Christ died for the world, but only in that He tasted death “for every man;” therefore all who would join Him in His work, must labour individually for individuals. {PTUK May 13, 1897, p. 304.9}

**“Inciting to War” The Present Truth, 13, 19.**

E. J. Waggoner

Inciting to War .—It does not augur well for the prospects of peace, when leading church teachers declare that the three conditions of justifiable warfare are, the command of the prince, a just cause, and a good intention-and that the first cause “relieves the individual soldier from all moral responsibility for his military action;” that “it is lawful for Christian men at the command of the magistrate to wear weapons and to serve in the wars;” and, even worse still, that “in war men have the opportunity of rising to higher levels of virtue than they would have thought possible of attainment.” Such teaching is not calculated to make men acquainted with God as the One who “maketh wars to cease unto the ends of the earth.” He who “hath the power of death, that is the devil,“ has, by means of his skill in passing himself off as an angel of Iight, attained to a very prominent position as a religious teacher, so that counsels of war and death are largely supposed to be a part of the Gospel of life and peace. {PTUK May 13, 1897, p. 304.10}

**“Reunion” The Present Truth, 13, 19.**

E. J. Waggoner

Reunion .—The Moscow correspondent of the Standard, in a recent issue of that paper, writes as follows concerning the Archbishop of York’s visit to Russia:— {PTUK May 13, 1897, p. 304.11}

The visit of Dr. Maclagan has aroused among all classes of society in Moscow an interest amounting to enthusiasm. One of the most popular local papers remarks that, rightly understood, the visit means more for the Orthodox Russians than even the Greco-Turkish war. The union of the Greek and Anglican churches has been the constant topic of conversation of late, and whatever be the practical result of such a movement, no doubt such a union has been advanced a step by the cordial reception given everywhere to the Archbishop of York. {PTUK May 13, 1897, p. 304.12}

**“In Russia” The Present Truth, 13, 19.**

E. J. Waggoner

In Russia .—The work of Sabbath reform goes on in Russia. From a recent report we learn that it has obtained a foothold in St. Petersburg. “While the difficulties in this great field are rather increasing than lessening,“ says the report, “the Lord is mightier than all, and in spite of prison and exile the truth advances. One active worker has recently been exiled, only to carry the truth there.” A few weeks ago the London newspapers reported the escape from the Caucasus of a band of exiled Protestants, who had suffered much at the hands of inquisitorial priests. Among them, it appears, was one of our Seventh-day Adventist brethren. They escaped into Roumania. “But they had hardly set foot in a freer land, and mentioned the glad tidings in a Russian settlement there,“ says the report from one of our Society’s workers, “ere a Russian priest had our brother arrested on the charge of being a Russian spy.” {PTUK May 13, 1897, p. 304.13}

**“The Gathering of Israel. The Everlasting Covenant Complete” The Present Truth, 13, 21.**

E. J. Waggoner

Known unto God are all His works from the beginning of the Acts 15:18. {PTUK May 27, 1897, p. 321.1}

“And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:20, 21. {PTUK May 27, 1897, p. 321.2}

“To Him give all the prophets witness.” Acts 10:43. {PTUK May 27, 1897, p. 321.3}

The final gathering of God’s people, and their establishment in the earth restored, has been the theme of the prophets ever since the fall; and as a necessary consequence they have all borne witness that all who believe in Christ shall receive remission of sins, since it is only through the remission of sins that the gathering and restoration takes place. Let us then look at a few of these prophecies that tell of these things, and they will serve as representatives of all the others. We take first the eleventh of Isaiah. {PTUK May 27, 1897, p. 321.4}

“And there shall come forth a rod (shoot, R.V) out of the stem (stock) of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall he slay the wicked. (Compare 2 Thessalonians 2:8.) {PTUK May 27, 1897, p. 321.5}

“And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Verses 1-9. {PTUK May 27, 1897, p. 321.6}

**THE GOSPEL HISTORY IN OUTLINE**

Here we have an outline of the entire Gospel history, including the blotting out of sin and sinners, and the establishing of the righteous in the earth made new, when “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:11, together with verses 9, 10. {PTUK May 27, 1897, p. 321.7}

Having given the whole story as already read, the prophet goes a little more into detail. Going back to the point where he began, he proceeds:— {PTUK May 27, 1897, p. 321.8}

“And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and His rest shall be glorious. And it shall come to pass in that day; that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of ludah from the four comers of the earth.” Verses 10-12. {PTUK May 27, 1897, p. 321.9}

Of this gathering of the elect from the four corners of the earth, we read also in Matthew 24:31. The power by which this gathering is to be accomplished will be no less than that which was manifested when the Lord set His hand the first time to gather His people; for we read: “There shall be an highway for the remnant of His people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:16. {PTUK May 27, 1897, p. 322.1}

**“BEHOLD YOUR GOD!”**

Of this gathering, first and last, we read also in the fortieth of Isaiah. The preaching of the Gospel, including the forgiveness of sins, the giving of the Comforter, the Holy Ghost, the setting forth of God as the only Power in the universe, the Creator and Preserver, and the announcement of the coming of the Lord in glory, is all found there. Then in the message, “Behold your God,“ we read:— {PTUK May 27, 1897, p. 322.2}

“Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him (compare Revelation 22:12), and 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.” Verses 10, 11. {PTUK May 27, 1897, p. 322.3}

We have before read about the gathering of the lost sheep of the house of Israel into one fold, so that there shall be “one fold and one Shepherd;” here we see that that gathering is begun by the preaching of the Gospel, and is completed only by the coming of the Lord in glory, with His angels; and further, that the power and glory of the coming of the Lord are identical with the power that must accompany the preaching of the Gospel. {PTUK May 27, 1897, p. 322.4}

**THE LOST SHEEP UNDER THE APOSTASY**

In the following verses we read the condition of the lost sheep of the house of Israel, and how the unfaithful shepherds scatter the sheep instead of gathering them:— {PTUK May 27, 1897, p. 322.5}

“Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you: with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have we sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there was no shepherd and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. {PTUK May 27, 1897, p. 322.6}

“Therefore, ye shepherds, hear the word of the Lord; As I live saith the Lord God, surely, because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock; therefore, O ye shepherds, hear the word of the Lord: Thus saith the Lord God, Behold I am against the shepherds; and I will require My flock at their hand and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search My sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Israel by the rivers, and in all the inhabited places in the country.” (Compare Romans 4:18.) {PTUK May 27, 1897, p. 322.7}

“And I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd. And I the Lord will be their God, and My servant David a Prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land (compare Isaiah 11:6-9); and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.” Ezekiel 34:1-13, 23-28. {PTUK May 27, 1897, p. 322.8}

**GATHERED BY THE RESURRECTION**

Exactly how this final gathering is to be accomplished, we are told in chapter 37:— {PTUK May 27, 1897, p. 322.9}

“The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man can these bones live? And I answered, O Lord God, Thou knowest. {PTUK May 27, 1897, p. 322.10}

“Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. (Compare John 5:25-29.) Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin; and ye shall know that I am the Lord. {PTUK May 27, 1897, p. 322.11}

“So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophesy unto the wind prophesy Son of man, and say to the wind, Thus saith the Lord God Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their few an exceeding great army. {PTUK May 27, 1897, p. 322.12}

“Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say Our bones are dried, and our hop, is lost; we are cut off for our parts (“clean cut off,“ R.V.). Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know, that I am the Lord, when I have opened your graves, O my people and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.” Verses 1-14. {PTUK May 27, 1897, p. 322.13}

**“THE WHOLE HOUSE OF ISRAEL”**

Thus we see that the promise of the Lord to David, that He would appoint a place for His people Israel, and plant them, that they may dwell in a place of their own, and move no more, and no more be afflicted (2 Samuel 7:10), is to be fulfilled by the resurrection from the dead. And this gathering of Israel, the only one that has ever been promised, and it is enough, embraces all the faithful ones of all ages; for when the Lord speaks, “all that are in the graves shall hear His voice, and shall come forth.” {PTUK May 27, 1897, p. 323.1}

We have seen that this gathering is to be of “the whole house of Israel;” the verses following show that at that time there will be no division of the kingdom, but only “one fold and one shepherd:”— {PTUK May 27, 1897, p. 323.2}

“The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel and his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one King shall be king to them all; and they shall be no more two nations, neither shall they be divided into kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one Shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto lacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever; and My servant David shall be their prince for ever.” Ezekiel 37:15-25. {PTUK May 27, 1897, p. 323.3}

Now note particularly what follows:—

“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle shall be with them; yea, I will be their God, and they shall be My people. (Compare Revelation 21:1-3.) And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.” Verses 26-28. {PTUK May 27, 1897, p. 323.4}

**GOD’s JUDGMENT UPON ALL NATIONS**

That the deliverance of Israel is not a mere local affair, is plain in shown in the punishment threatened upon Babylon, in the twenty-fifth chapter of Jeremiah. It was at the close of the seventy years captivity that God purposed to bring this punishment; but, as we have already seen, Israel was not fully ready to be gathered at that time. From that day to this, many of God’s people have been in Babylon, so that the word comes in these latter days, as well as then, “Come out of her My people.” Jeremiah 51:45; Revelation 18:4. Nevertheless, God began the punishment of Babylon at that time, and the following verses will show that the promises to Israel, and the threats of punishment upon their oppressors, concern the whole earth:— {PTUK May 27, 1897, p. 323.5}

“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. (Compare Psalm 75:8; Revelation 14:9, 10.) And they shall drink, and be moved, and be mad, because of the sword that I will send among them. 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 all his people; 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 May 27, 1897, p. 323.6}

“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 upon the city that 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. Therefore prophesy against them these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy 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 ill 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. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter, and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard; for the Lord bath spoiled their pasture.” Jeremiah 25:15-84. {PTUK May 27, 1897, p. 324.1}

**THE TIME OF DELIVERANCE**

Notice that this is at the time of the punishment of the false shepherds, as prophesied in Ezekiel 34, when Israel shall be gathered, and a covenant of peace made with them. Of the nature of this covenant and the time of the making of it, we have the clearest information in the book of Jeremiah, especially when read in connection with the scriptures already quoted. A brief sketch of two chapters will suffice to make the story complete, so far as our present study is concerned. {PTUK May 27, 1897, p. 324.2}

We begin with chapter 30.:— {PTUK May 27, 1897, p. 324.3}

“The word that came to Jeremiah from the Lord, saying. Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” Verses 1-3. {PTUK May 27, 1897, p. 324.4}

Here we are on familiar ground. These verses mark the time when the things later spoken of shall take place when God brings His people back to their own land. So we proceed:— {PTUK May 27, 1897, p. 324.5}

“And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David My servant, whom I will raise up unto them.” Verses 4-9. {PTUK May 27, 1897, p. 324.6}

Compare with this Daniel 12:1: “And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall he delivered, every one that shall be found a written in the book.” Although God’s people are to be delivered in the time of trouble that immediately precedes the coming of the Lord, so that no evil shall befall them, nor any plague come nigh their dwelling (Ps. xci.), yet it is impossible that they should behold and see the reward of the wicked without themselves being filled with fear and trembling; for it is no small thing when God arises. Therefore He says:— {PTUK May 27, 1897, p. 324.7}

“Fear thou not, O My servant Jacob, saith the Lord: neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, but will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.” Jeremiah 30:10, 11. {PTUK May 27, 1897, p. 324.8}

“Thus saith the Lord God: Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling-places; and the city shall be builded on her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few. Their children also shall be as aforetime, and their congregation shall be established before Ma, and I will punish all that oppress them. And their nobles shall be of themselves, and their governors shall, proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that engaged his heart to approach unto Me? saith the Lord. And ye shall be My people, and I will be your God. Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind (a sweeping tempest, R.V.); it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it.” Verses 18-24. {PTUK May 27, 1897, p. 324.9}

**RANSOMED FROM THE GRAVE**

“At, the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to eat. The Lord hath appeared of old unto Me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” Jeremiah 31:1-3. {PTUK May 27, 1897, p. 324.10}

“Hear the word of the Lord, O ye nations, and declare it in the isles, afar off, and say; He that scattered Israel shall gather him, and keep him, as a shepherd doth his flock. For the Lord hath ransomed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat; and for wine, and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden; and they

shall not sorrow any more at all.” Verses 10-13. {PTUK May 27, 1897, p. 325.11}

“Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” Verses 15-17. {PTUK May 27, 1897, p. 325.1}

Here we have another sure guide as to where we are, or rather, as to the time with which the prophecy deals. We know that this prophecy was partly fulfilled when Herod slew the babes of Bethlehem. Matthew 2:16-18. But the Lord says to the mourners, that the last ones shall come from the land of the enemy (See 1 Corinthians 15:36) to their own border. Thus we see again that it is only by the resurrection of the dead that Israel’s captivity is to be turned, and they be gathered to their own land; and we note that, the time of which we are now reading in Jeremiah is the time when God turns the captivity of His people. So, speaking of this same period, the prophet continues:— {PTUK May 27, 1897, p. 325.2}

“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the sped of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict: so will I watch over them to build and to plant, saith the Lord. In these days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall. be set, on edge.” Verses 27-30. {PTUK May 27, 1897, p. 325.3}

**THE NEW COVENANT**

From the connection, there cannot be the slightest doubt as to what time is here referred to; it is the time of the punishment of the wicked, and the reward of the righteous; the time when God’s people are to be for ever delivered from all wickedness and oppression, and to be established in the land, to possess it to all eternity in peace and righteousness. So, still speaking of that same time, the prophet proceeds:— {PTUK May 27, 1897, p. 325.4}

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed or Israel for all that they have done, saith the Lord.” Jeremiah 31:31-37. {PTUK May 27, 1897, p. 325.5}

Here we have the conclusion of the whole matter. With the making of the new covenant, the days of exile and captivity are ended, and God’s people dwell in His unveiled presence for evermore. That covenant remains yet to be made; yet by living faith all its blessings may now be enjoyed, even as the power of the resurrection, by which God’s people are finally established in their own land, is the power by which they are prepared for that glorious day. {PTUK May 27, 1897, p. 325.6}

**THE OLD AND THE NEW COVENANTS**

We have long since in this study of the Promises to Israel seen why, and under what circumstances, the old covenant was made, when Israel stood at the base of Sinai. That is called the first or, old covenant, not because there was no covenant that preceded it, but because it was, the first that was made “with the house of Israel and with the house of Judah”—with the whole house of Israel as such. The covenant with Abraham was more than four hundred years earlier, and it embraced everything that God can possibly bestow upon any people. It is by virtue of that covenant with Abraham, confirmed by God’s oath, that we now come with boldness to the throne of grace, and find strong consolation in all our trials. Hebrews 6:18-20. All the faithful are children of Abraham. {PTUK May 27, 1897, p. 325.7}

But Israel of old proved unfaithful, and forgot or despised the everlasting covenant made with Abraham. They wished to walk by sight, and not by faith. They trusted in themselves, rather than in God. In the test, when God reminded them of His covenant with Abraham, and as a help to their faith in the power of His promise, reminded them of what He had already done for them, they presumptuously took upon themselves the responsibility of their own salvation and entered into a covenant from which nothing but bondage and death could come. God, however, who abides faithful, even though men believe not, used even this as an object lesson. From the shadow they could learn of the reality; even their bondage should contain a prophecy and promise of freedom. {PTUK May 27, 1897, p. 325.8}

**WHEN THE NEW COVENANT WILL BE ENTERED INTO**

God does not leave His people in the place where their own folly has placed them. So He promised a new covenant. Not that anything was lacking in the covenant made with Abraham, but He would make the same covenant with the whole people of Israel, as a nation. This promise of the new covenant still holds good, for by the oath of God, and by His own sacrifice has Jesus been made “surety of a better covenant.” Hebrews 7:22. So surely as Jesus died and rose again, and by the power of that death and resurrection, will all Israel be gathered, and the new, the everlasting covenant be established with them, the righteous nation that keepeth the truth. The covenant will be made with none but Israel, yet none need be left out, for whoever will, may come. {PTUK May 27, 1897, p. 325.9}

When the first covenant was made with all Israel, God came with all the angels; the trumpet of God sounded, and His voice shook the earth as the law was spoken. So when the new covenant shall be made, all Israel will be present, there will be none who are not gathered,-“Our God shall come, and shall not keep silence” (Psalm 50:3); “the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God” (1 Thessalonians 4:16), “in the glory of His Father, and all the holy angels with Him.” Matthew 16:2; 25:31. His voice shook the earth, but this time it will shake not only this earth, but heaven also. Thus will the whole universe be a partaker in this grand consummation, and the Israel of God all thus be joined to “the whole family in heaven.” By the cross of Christ, “the blood of the everlasting covenant,“ is God’s throne established; and that which saves the lost of earth is the pledge of the eternal safety of the unfallen beings. {PTUK May 27, 1897, p. 325.10}

**THE FIRST DOMINION RESTORED**

One lesson that must be pointed out in closing is that the new covenant brings in nothing new, except the new earth, and that is that which was from the beginning. The men with whom it is made will have already been made new in Christ. The first dominion will be restored. Let no one therefore think to excuse himself from keeping the commandments of God, by saying that he is under the new covenant. No, if he is in Christ, then is he in (not under) the covenant with Abraham, and as a child of Abraham, an heir with Christ, he has hope in the new covenant, of which Christ is surety. Whoever does not acknowledge himself to be of the generation of Abraham, Isaac, and Jacob, in fellowship with Moses, David, and the prophets, has no ground for hope in the new covenant. And whoever rejoices in the promises of the new covenant, the blessings of which the Holy Spirit even now makes real, must remember that it is the virtue of the new covenant that the law of God is put into our hearts. The old covenant brought nobody to the obedience of that law, but the new covenant makes it universal, so that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Therefore, {PTUK May 27, 1897, p. 326.1}

“Thanks be unto God for His unspeakable gift!” {PTUK May 27, 1897, p. 326.2}

“For of Him and through Him, and, to Him are all things; to whom be glory for ever. Amen.” {PTUK May 27, 1897, p. 326.3}

**“Still Out in the Cold” The Present Truth, 13, 21.**

E. J. Waggoner

After suffering the rebuff at the hands of Rome, the Anglican Catholics decided to cover their failure by making friends with Russia. “As Paul turned from the unbelieving Jews to the receptive Gentiles, so we,“ said the Church Times, “shall turn from the unsympathetic Roman to the Greek. So the Archbishop of York has been visiting Russia as the official representative of the Church of England. Moscow papers have described how the Archbishop “reverently adored the relics of the Moscow saints,“ crossed himself, and otherwise showed that Anglicanism could be as pagan as the intolerant and persecuting Greek Church. But, alas for reunionist dreams, it is said that the efforts to establish ecclesiastical brotherhood have failed. “The Russian official organ of the Holy Synod has published a significant manifesto, in which full concurrence is expressed with the Papal decision, against the validity of Anglican orders.” {PTUK May 27, 1897, p. 326.4}

**“Political Religion” The Present Truth, 13, 21.**

E. J. Waggoner

The use made of religion by Governments which have a department of religion was illustrated a few weeks ago in connection with the Gr?co-Turkish war. At a time when the Porte had its hands full in forcing the passes into Thessaly, Bulgaria suddenly demanded permission to appoint several bishops in Macedonia, threatening to mobilise her army in case of refusal. Bulgaria has well known political designs on Macedonia, which now bars her way to the sea. This great interest in the religious condition of the Slavs of a few political agents, who should be working for Bulgarian interests to serve the master that appoints them, and they usually do so. {PTUK May 27, 1897, p. 326.5}

**“Melody that Heaven Hears” The Present Truth, 13, 21.**

E. J. Waggoner

The higher degree of excellence that may be obtained in music the better, as ability to produce melody and the ear to recognise it are gifts of God, to be cultivated and used in His service. Therefore the heart must be in it; or it becomes but a travesty of sacred things. The song of praise to God that does not come from the heart is as much a mockery as the prayer that is spoken merely with the lips to be heard of men. The melody that Heaven hears is made in the heart. Ephesians 5:19. This in nowise belittles the importance of being able to express melody by the lips, but it is an encouragement to those of us who have no special gift of musical ability, or have to repent of the lack of it through failure to cultivate it. The “new song” is learned by heart experiences, and God hears the melody of heart praise even when the lips make no sound. The following old monkish legend has a lesson for these days when church music so frequently strains after theatrical effect:— {PTUK May 27, 1897, p. 326.6}

“There was once a band of poor men who had good voices but no idea of music, and so they were filled with regret because their service was so imperfect. One day there came to them one who had spent his whole life with music and musicians, one who understood all possible variations of tones and the relations between them. He pointed out to these humble monks the imperfections in their musical service, and he made them ashamed. They asked him to sing for them, and he sang, and it seemed to them that they had never heard anything so grand. But that night a voice asked the abbott why they had forgotten their evening song. The old man replied that they had not forgotten it; on the contrary, they had had a most magnificent service. ‘Magnificent it may have been,’ said the voice, ‘but not one sound of worship has entered heaven this night.’” {PTUK May 27, 1897, p. 326.7}

**“The Wailing Place” The Present Truth, 13, 21.**

E. J. Waggoner

What is said to be a portion of the old foundation wall of the Temple at Jerusalem, is still standing. A writer in the Daily Mail describes the scene to be witnessed alongside this relic of ancient glory and memorial of the final apostasy of the Jewish nation. What these people now need is the Gospel of the Jerusalem which is above, to which Abraham, the father of God’s true Israel looked. Too many of those who are trying to help the Jews are, like them, looking to the Jerusalem below for the fulfilment of the promise to the fathers. This writer says:— {PTUK May 27, 1897, p. 326.8}

A narrow lane, scarcely more than 10 ft. wide, runs at the base of the old wall, and here, for a space of about 200 ft., come the Jews to wail over the loss of their holy city on Fridays, and upon days just preceding any of their great feasts or fasts, as for instance, the Passover or the Feast of Tabernacles. Nominally they come to lament and pray, and read their religious books, and many of them do all these things; but many more of them come for quite a different purpose, and think less of the loss of Jerusalem than of gain to themselves, the time being mostly devoted to barter and sale, and retailing the latest gossip of the quarter. {PTUK May 27, 1897, p. 326.9}

Imagine a long stretch of wall, 50 ft. high, composed of great grey stones, each many feet in length, and evidently of great thickness; grass and weeds growing between the chinks at the top, and the lower portions worn smooth by the long continued pressing of hands and lips to its once hard and rough surface. Close to this wall with their faces almost touching, stand men and women closely packed together in a long line, praying and wailing, their faces anxious, their eyes filled with tears. Old men and youths, grey-beards and striplings, young girls and shriveled old women, crowd each other and for hours this singular ceremony continues. {PTUK May 27, 1897, p. 326.10}

Moving about among the mourners and keeping a particular look-out for strangers, whom they regard as their legitimate prey, are beggars-the lame, the halt, and the blind-some with an excuse for asking alms and others with none, except that it was the easiest way to make a living. There are, however, 6,000 professional beggars in Jerusalem, and the field is so crowded that it is no longer possible for any one to make a decent living by begging in the holy city. {PTUK May 27, 1897, p. 327.1}

The long, high wall, the groups of picturesque men and women, the life, the motion, the shifting colour, the many changes of the scene will always be remembered, but only as a show; never as a religious ceremonial to impress the mind and heart with its recollection, for long habit has taken away what seriousness the custom might once have had. {PTUK May 27, 1897, p. 327.2}

**“A Nauseous Intoxicant” The Present Truth, 13, 21.**

E. J. Waggoner

It is not the taste or the palate that calls for intoxicants. The craving is that of the nerves which have been enslaved and which rule over the will and the man. When once the drink habit is established it may be satisfied by that which would be altogether nauseous to the taste of a man who was free and in his right mind. The disgusting fruits of the stimulant habit may be seen in the ways which are taken in some quarters to supply a cheap intoxicant. The British Medical Journal says:— {PTUK May 27, 1897, p. 334.1}

“Attention has recently been drawn to the fact that much of the drunkenness amongst the extremely poor inhabitants of Edinburgh is caused by the consumption of a mixture of methylated spirit with paraffin oil. It appears that a certain proportion of the newly distilled whisky kept in bond undergoes decomposition, and it is thus rendered unfit for consumption. This material is treated with methyl, removed from bond, and is sold by retail dealers for use in furniture polishing and other similar occupations. {PTUK May 27, 1897, p. 334.2}

“It was found, however, that the addition of methyl did not deter the poorer workmen from drinking the spirit, and consequently the authorities decided to add a small quantity of naphtha or paraffin oil. In spite of its nauseating character, however, this mixture, popularly known as ‘dynamite,’ is very widely consumed, and in the poor closes of the city one may see, in the words of the report, ‘groups of men and women, in a more or less hopelessly intoxicated condition, a bottle of “dynamite” in one hand and a corn-beef can in the other from which they continued to drink the liquid diluted with water from a neighbouring well.’ {PTUK May 27, 1897, p. 334.3}

“It can hardly be supposed that the liquor is relished, or that any amount of indulgence would lead to an acquired taste; the object is simply to get drunk, and the compound enables this end to be attained quickly and cheaply, for it is six or eight times less expensive than whisky. The injurious effects arising from this pernicious habit are not dwelt upon, but although the small quantities of methyl and naphtha may give rise to no discomfort to those accustomed to their use, yet the impure and raw spirit which is the basis of the compound must eventually work havoc, especially upon the nervous system. It will be remembered that ether drunkenness has become very prevalent in Tyrone and the North of Ireland, but our detailed exposure of the widespread practice, and the discovery that it was a fraud on the Revenue, led to its prompt suppression at the instance of the Treasury. A similar intervention might be equally useful here.” {PTUK May 27, 1897, p. 334.4}

**“Items of Interest” The Present Truth, 13, 21.**

E. J. Waggoner

-There are thirty-two Roman Catholic peers. {PTUK May 27, 1897, p. 334.5}

-It is said that 70,000 men are at work on the great Siberian railway, which is expected to be completed in four years. {PTUK May 27, 1897, p. 334.6}

-A deadly fever is reported to be raging in parts of the Transvaal, and the natives of Gouthansberg are said to be dying “like flies” from famine. {PTUK May 27, 1897, p. 334.7}

-Only seventy years have elapsed since the first railway in the world was finished. During that comparatively brief period 400,000 miles have been constructed. {PTUK May 27, 1897, p. 334.8}

-The new Russian census gives the total population of the empire as 129,911,000, of whom 64,616,280 are men. St. Petersburg has a population of 1,267,000. {PTUK May 27, 1897, p. 334.9}

-A work in one hundred volumes, containing the names of all animals known and described, is soon to be published in Germany. There are 980,000 animals known. {PTUK May 27, 1897, p. 334.10}

-The Salvation Army collection during their self-denial week this year has yielded ?25,000 in the United Kingdom. They expect the returns from abroad will be as much more. {PTUK May 27, 1897, p. 334.11}

-The largest pin factory in the world is in Birmingham. 97,000,000 pins are made there every working day. About 10,003,000 of pins are made daily by other factories in England. {PTUK May 27, 1897, p. 334.12}

-The bicycle has something to its credit if the complaints of publishers of novels in Francis are well-founded. They say that so many people now spend their leisure in cycling that novel-reading is decreasing. {PTUK May 27, 1897, p. 334.13}

-In the discussion in the House of Lords of the prevalence of vice-produced disease in the Indian army the War Secretary said that of 70,000 British soldiers in India In 1894, 20,000 had been affected by this disease. And of 19,000 men who returned annually from India to this country only about 6,000 were altogether oleos from disease. {PTUK May 27, 1897, p. 334.14}

-In all countries it is estimated that there are 1,000,000 blind people. The number is highest in proportion to the population in Russia and Egypt. In Egypt this is ascribed to the irritation of the eyes by drifting sand, and in northern Russia, where the number of blind is most numerous, it is thought to be due to badly ventilated huts of the peasantry and to the flat aspect of the country. {PTUK May 27, 1897, p. 334.15}

-A missionary lately returned from the Upper Congo tells stories of the most revolting cruelty habitually practised upon the natives by the directors of the Congo Free State. Natives of cannibal tribes are set over districts with orders to kill or cut off the hands of natives who fail to bring in sufficient rubber. The missionary himself had seen these things going on. He says, “These things are not altogether the fault of the officers; they are due to the iniquitous system. The curse of the Congo is its forced labour and its inevitable accompaniments. The system of trade authorised by the Government is simply one of wholesale robbery, extortion, slavery, and murder.” {PTUK May 27, 1897, p. 334.16}

**“Back Page” The Present Truth, 13, 21.**

E. J. Waggoner

A French colonial paper says that it is expected that the ex-Queen of Madagascar will soon be received into the Catholic Church. She is said to hope in this way to regain favour with the French Government. {PTUK May 27, 1897, p. 336.1}

Not even the correspondents whose business it is to describe war dare attempt to tell its horrors. “The scene in the temporary hospital at Domoko,“ said Reuter’s Correspondent last week, after the final battle, “was almost beyond description, and had better be left undescribed; and the sum of agony endured by the wounded in their conveyance across the Furka and Lamia Passes can only be reckoned by the recording angel.” {PTUK May 27, 1897, p. 336.2}

It is customary for religious newspapers and even pulpits to devote considerable time to literary criticisms. Perhaps it is this that has led to much criticism of the Apostle Paul of late, because he showed “no appreciation of art” and a meagre knowledge of Greek literature and philosophy it is not strange that the apostle had only warnings to give concerning them. He knew that the immoral lives of the cultured of the day were but the fruits of their philosophy, which is even to-day studied in the colleges as “moral philosophy.” But aside from this, think of the Apostle Paul who knew God, had seen the Lord Jesus and the paradise of God, stopping to pass criticisms on current art and literature! While the Holy Spirit wrote the Word, it was by men who knew the Lord. The Word is written for sinners who need a Saviour from sin and wrath to come. The Gospel is not something to interest people, but to save them. The Apostle Paul’s message for the last days, when people with itching ears demand pastors who can tickle their ears with “philosophy and vain deceit,“ is, “Preach the Word.” {PTUK May 27, 1897, p. 336.3}

It is to be hoped that none will feel like complaining because there is so much quoted from the Bible in the article this week in “The Gathering of Israel.” If any feel so inclined, let them reflect that it is an indication that they prefer the word of man to the word of God. If all people were as willing to read God’s own Word as they ought to be; there would be no need of such papers as PRESENT TRUTH, whose only object is to preach the Word. There are doubtless very many professed Christians who talk about the blessings and privileges of the new covenant, and who boast of being under it, who have never read the Scriptures in connection with which it is promised. Aside from the help in the subject immediately before us, we hope that this article may be an object lesson, showing the value of carefully connected reading of the Bible. {PTUK May 27, 1897, p. 336.4}

This century has been the century of missions; and especially during the last sixty years-a period often mentioned in the recent annual meetings of missionary societies, in this Jubilee year-Protestant missions have scattered the Word abroad. This is a significant development in this time when prophecy shows the coming of the Lord to be at hand, for the word of the Lord is, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” Whatever scatters abroad the Word is preparing the way for the coming of Christ. {PTUK May 27, 1897, p. 336.5}

When protest on principle is made against war, people often say, “But how would governments maintain themselves without fighting?” Of course they cannot exist without warring, for Satan is “the god of this world” and where he is there will always be envy and strife and every evil work. The children of this world will fight in the quarrels of the kingdoms of this world, because swayed in their sympathies by the spirit of the god of this world. But the Christian belongs to the Lord’s service. His kingdom is not of this world, and hence His servants do not fight. {PTUK May 27, 1897, p. 336.6}

**“‘Haven’t Time’” The Present Truth, 13, 21.**

E. J. Waggoner

“Haven’t Time.” -Have you no time to think of God, to seek Him, to study His Word, and to learn of Him?” “Are there not twelve hours in the a day”—yes, in your day? Is it not as long as any other person’s day? “From him that hath not,“ said the Saviour, “shall be taken away even that which he hath.” If you have no time now, you will have none hereafter. None are so short of time as those who have no time to prepare for eternity. {PTUK May 27, 1897, p. 336.7}

**“Power, But Whose Power” The Present Truth, 13, 21.**

E. J. Waggoner

Power, But Whose Power? -The Gospel is “the power of God unto salvation to every one that believeth.” Romans 1:16. The introduction or substitution of any other power is a perversion of the Gospel. Power is necessary, but it must be Divine and not human power. There is no Gospel where there is no power to save, and there is in man no power to save. Therefore the connection of religion with earthly powers is the destruction of the Gospel. The life is in the power, and so, although a body of men may hold the Gospel in its purity and perfection, the moment they attempt to unite that with secular power, that moment the vitality leaves it, for there is no power in man. “They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, or give to God a ransom for him; for the redemption of their soul is costly, and it must be let alone for ever.” Psalm 49:6-8, R.V. “Power belongeth unto God.” Psalm 62:11. Therefore it is that only to Him belongeth the Gospel. Even the weakness of God is stronger than men. 1 Corinthians 1:25. Concerning His Gospel God says to all earthly powers “Hands off!” It “must be let alone for ever.” God alone can redeem. {PTUK May 27, 1897, p. 336.8}

**“Darkest Christendom” The Present Truth, 13, 21.**

E. J. Waggoner

Darkest Christendom .—Some journals which, before the war, were enthusiastic in praise of the fighting spirit of the Greek troops and their preparedness for war, now that disaster has followed the Greek arms call the Turks “hereditary man slayers.” They are so. Mohammedanism, like its author, was a murderer from the beginning. But if the victory had been on the other side, and the slaughtering had been done by Greek troops, how different would have been the comments. Skill in slaying would not have been considered a reproach. Of a truth Christendom considers that “Christians” have the best right to kill. Missionaries go to heathen tribes to teach them to stop fighting one another and to follow Christ. Then as soon as they are converted they must learn that it is perfectly proper to fight and kill if only they do it in a civilised and “Christian” way. Verily there is need of preaching the Gospel to Christendom in order that men may know what Christianity is. {PTUK May 27, 1897, p. 336.9}