**“Christian Striving” The Present Truth, 13, 40.**

E. J. Waggoner

Christian Striving .—The Apostle Paul desired to be able to hear that the Philippians were standing fast in one spirit, “with one mind striving together for the faith of the Gospel.” Philippians 1:27. {PTUK October 7, 1897, p. 625.1}

That “striving together” which is done “with one mind,“ is certainly not contention and quarrelling. The test, therefore, does not teach that they were to strive with one another, but that together they were unitedly to strive for a common object. The marginal reading in the Revised Version makes it “striving together with the faith of the Gospel.” {PTUK October 7, 1897, p. 625.2}

In harmony with the desire expressed by Paul to the Philippians, the Apostle Jude exhorts us to “earnestly contend for the faith which was once delivered to the saints.” Jude 3. Therefore many think that while Christians must he at peace among themselves, they should lose no opportunity to get into a controversy with unbelieyers, in regard to the Gospel. {PTUK October 7, 1897, p. 625.3}

But again we read: “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth.” 2 Timothy 2:24, 25. Not to controvert but to convert is the aim of the teacher of truth. The Apostle Peter says: “Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3:15. {PTUK October 7, 1897, p. 625.4}

This gives us the correct idea of the strife. It is to be conducted with God in the heart. Therefore the “one mind” with which we are exhorted to strive, is the mind of God, “which was also in Christ Jesus.” Philippians 2:5. We are to strive in the strength of God, and clothed with the Divine armour; “for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Ephesians 6:12. {PTUK October 7, 1897, p. 625.5}

We are not to contend with men, but wicked spirits, evil angels; not with weapons of carnality, but with those which are “mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK October 7, 1897, p. 626.1}

The striving, therefore, is to be wholly with ourselves, with the evil thoughts and imaginations that Satan seeks to inspire us with. Those are the only things that can destroy the faith of anyone, and therefore they are the things to be fought against in contending for the faith. One man’s unbelief cannot destroy another’s faith. The Apostle Paul could keep the faith in Nero’s court in Rome as well as with his brethren in Antioch; because God was with him. If we strive and contend with men, we do not thereby increase their faith, but we run the risk of losing our own. So “the faith” is never helped, but hindered, by laws professedly in its favour, which necessarily depend on force. The Gospel is a mystery, entirely different from things of earth. And so while it is a warfare, it is a strife of peace, and the Captain of the host is the Prince of peace. {PTUK October 7, 1897, p. 626.2}

**“Veneration of Relics in a Parish Church” The Present Truth, 13, 40.**

E. J. Waggoner

The Times prints a letter from a Folkestone correspondent describing a service on a recent Sunday evening in the parish church. A case of human bones-the identity of which the correspondent challenges-was exhibited for the veneration of the congregation. {PTUK October 7, 1897, p. 626.3}

The Vicar of the church took his stand on one side of the relics (which, he avers, are the bones of St. Eauswythe, the patron saint of the church), the congregation going by in single file, very many of them bowing low to the earth before these mortal remains, unrebuked by their pastor. {PTUK October 7, 1897, p. 626.4}

No out-and-out Roman Catholic service could show darker depths of superstition. Prayers for the dead have long been a common feature of Anglican Sacerdotalisim, and it is but a step further to prayers to the dead and the veneration of relics of those whom the church has deified. Such exhibitions show that Ritualistic leaders in the Church of England feel sure of their strength, and they are leading the people spiritually back into the Dark Ages. {PTUK October 7, 1897, p. 626.5}

The same wind that ruins the chaff cleans the wheat. {PTUK October 7, 1897, p. 626.6}

**“The Priest in the Philippines” The Present Truth, 13, 40.**

E. J. Waggoner

The Howard Association for the amelioration of the lot of prisoners has received a letter from a gentlan in long residence in the Philippine Islands, describing the barbarites practised upon the natives. {PTUK October 7, 1897, p. 628.1}

There, at the present day, he says, one sees the omnipotent friars reigning in all their pristine glory, asserting their preponderance over the civil power, living in debauchery, setting even the Roman Church at defiance, by means of the enormous wealth accumulated at the expense of these patient islanders. It is a state of affairs incredible to those who have not lived in the islands. During the present rebellion they have been the instigators of the bloodshed and torture of their unfortunate political prisoners, on whose sufferings these worthy disciples of Torquemada have revelled with delight. {PTUK October 7, 1897, p. 628.2}

In these out-of-the-way places one sees the spirit of the Papacy in its naked barbarity. {PTUK October 7, 1897, p. 628.3}

**“Justification by Works?” The Present Truth, 13, 40.**

E. J. Waggoner

This heading is not designed to indicate that there actually is any such thing as justification by works, but to call attention to an evil that is alarmingly prevalent among professed Christians, and is on the increase. The danger is all the greater because the people think that they are believing and practising the Gospel. Let us first read a few plain declarations of Scripture on the subject. {PTUK October 7, 1897, p. 629.1}

“For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith.” Galatians 3:10, 11. {PTUK October 7, 1897, p. 629.2}

“Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.” Romans 3:20. {PTUK October 7, 1897, p. 629.3}

“For whatsoever is not of faith is sin.” Romans 14:23. {PTUK October 7, 1897, p. 629.4}

**ARE WORKS IGNORED?**

Does faith exclude works? and does the preaching of justification by faith ignore the necessity for good works? Never. “Do we then make void [that is, transgress] the law through faith? God forbid; yea, we establish the law.” Romans 3:31. {PTUK October 7, 1897, p. 629.5}

“Not the hearers of the law are just before God, but the doers of the law shall he justified.” Romans 2:13. So that, however justification comes it must make the man a doer of the law. {PTUK October 7, 1897, p. 629.6}

Jesus told the people to work. Said He, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.” Then the Jews asked Him how they should do the work, saying, “What shall we do, that we might work the works of God?” Here is the reply: Jesus “answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” John 6:27-29. {PTUK October 7, 1897, p. 629.7}

Thus we see that the works which God requires are all in faith; faith itself works. Galatians 5:6. But some one will say, “I know people who make a great deal of faith, and yet their works do not correspond; therefore I don’t believe that faith alone will justify a man; in fact, the Apostle James plainly says that Abraham was justified by works.” {PTUK October 7, 1897, p. 630.1}

It is a very presumptuous thing for one to say that he does not believe that faith justifies, when, the Bible so plainly declares that it does, and that he who is justified by faith has peace with God. Romans 5:1. But let us look for a moment at what James says. {PTUK October 7, 1897, p. 630.2}

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” James 2:14. {PTUK October 7, 1897, p. 630.3}

“There,“ says our friend, “that’s just what I said; faith is not sufficient for justification.” {PTUK October 7, 1897, p. 630.4}

Not quite so fast, please. That is the trouble with the man who says he has faith, and has not works? Simply this, that he has no faith. If he had faith, he would have works, for faith works. The question that the apostle asks is simply this: “Can faith save a man who says that he has it, but who really has it not?” In other words, what doth it profit, though a man say he hath a thousand pounds, and has not a farthing? Will the thousand pounds do him any good? Certainly not. Why not? is it because money is not good for anything? Not at all, but because in order for a man to get any benefit from money, he must actually have it, and not merely say that he has it. {PTUK October 7, 1897, p. 630.5}

“But the devils have faith, and they are not justified.” Not quite so fast again, please. It is true that the devils believe that there is ode God, but that is not faith with them. They have seen God. More than that, they have felt His power. Their belief in the existence of one God is the belief of actual experience. Their belief causes them to tremble, and faith does not do that. Faith works by love, and “there is no fear in love, but perfect love casteth out fear.” Galatians 5:6 and 1 John 4:18. The devils have no faith. {PTUK October 7, 1897, p. 630.6}

“Wilt thou know, O vain man, that faith without works is dead?” James 2:20. That which is dead does not exist; therefore faith that has no works is not real faith at all. It is only a form; it is a sham. “But,“ says our friend, “what will you do with the next verse?” We shall do nothing with it but believe it. Let us read it. {PTUK October 7, 1897, p. 630.7}

**ABRAHAM’s CASE**

“Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?” James 2:21. The question admits but one answer, and we answer, Yes. But we would remind the reader that the apostle did not make the division into the verses as they are numbered, and we must not assume that the subject ends with that verse. We have heard very many people refer to Abraham as proof that men are justified by works, quoting the twenty-first verse, as above, but we have never heard one of them go any further, and quote the next two verses, which complete the reference to Abraham. So we will quote them. {PTUK October 7, 1897, p. 630.8}

“Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.” James 2:22, 23. {PTUK October 7, 1897, p. 630.9}

So when Abraham, worked it was his faith that was working; and those works by which he was justified were simply the fulfilment of the scripture, “Abraham believed God, and it was imputed unto him for righteousness.” The works were the product of his faith, and showed that he had it in perfection. Faith includes everything that a man can do to please God; for “without faith it is impossible to please Him.” Hebrews 11:6. {PTUK October 7, 1897, p. 630.10}

“Ye see then how that by works a man is justified, and not by faith only.” Verse 24. That is, as just illustrated, a man is justified by the works of faith, and not by dead faith, which does not work. And thus we see that the Apostle James does not, as Luther thought, contradict the Apostle Paul, neither does he present the “other side” of the question which Paul preached so zealously; but he teaches the identical thing that is taught in the epistles of Paul. {PTUK October 7, 1897, p. 630.11}

**THE PAPAL IDEA**

What is the source of the idea that men may be justified by works? The secret of it is seen in the words which the Jews asked Jesus: “What shall we do, that we might work the works of God?” John 6:28. Mark it, “What shall we do, that we might work the works of God?” They were fully convinced that they could do the works of God, and of course a man must be able to do the works of God, if he is justified by works, for the righteousness of God is the only righteousness that is of any worth. {PTUK October 7, 1897, p. 630.12}

But in order to be able to do the works of God, one must have to begin with power and goodness equal to the power and goodness of God. So the idea of justification by works is simply the exaltation of self against God. And that is the very spirit of the Papacy,-“that man of sin,“ “who opposeth and exalteth himself against all that is called God, or that is worshipped.” 2 Thessalonians 2:7. {PTUK October 7, 1897, p. 630.13}

In the beginning our first parents, deceived by the serpent, who told them that by eating of the forbidden fruit they should be as God, sought justification by their own works. That is, they sought to be like God through their own works. The result is seen in the fall, when they still continued to try to justify themselves before God. {PTUK October 7, 1897, p. 630.14}

We have just seen that justification by works is the characteristic of the Papacy. But the characteristic of the Papacy is union of Church and State. That is, the civil power is used to compel men to do what the Church says is right. The whole thing springs from the idea that men are justified by the works of the law. When men attempt to enforce religious duties by law, they virtually say, “The people have the goodness in them, and they can do what is right, if they want to. But some of them are too obstinate to do the good that is in them, and some are too lazy, or else they are afraid to do differently from their neighbours. Therefore they must be forced to act out the goodness that is in them. It must be evident that the principle of religious legislation, of making laws to encourage or to compel men to do what is said to be right, is the principle of justification by works. And as such it is directly opposed to the Gospel. Therefore every one who loves the Gospel of Jesus Christ ought with a loud voice to warn men against having anything whatever to do with religion enforced by civil law. {PTUK October 7, 1897, p. 630.15}

The happiest man in any community, large or small, is he who does most for his fellows. {PTUK October 7, 1897, p. 630.16}

If grumbling could be exchanged for gold, how many of us would soon be rich! {PTUK October 7, 1897, p. 630.17}

**“‘What Shall We Do?’” The Present Truth, 13, 40.**

E. J. Waggoner

Peter’s sermon at Pentecost convicted the multitude of the awful sin of crucifying Christ. What could they do to undo the wicked deed?—Nothing within human power. With the awful guilt upon their souls their cry of agony was, “What shall we do?” The answer was:— {PTUK October 7, 1897, p. 630.18}

“Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” {PTUK October 7, 1897, p. 630.19}

Convicted of slaying the Prince of life, with no power to recover themselves, they had only to repent, confess their share in the death of Christ by burial in baptism, and they could rise from the watery grave with a new life, the sins remitted, and the gift of the Holy Spirit as the power for righteousness. What a change! No wonder those who believed “gladly received” Peter’s word. It was glad tidings indeed. {PTUK October 7, 1897, p. 630.20}

And Peter passed on the same promise to “all that are afar off, even as many as the Lord our God shall call”—even to us. It was the Jewish rulers who delivered Christ to death by the Romans. But had He not devoted His life to save His people from their sins He need never have allowed Himself to fall into the hands of the wicked. It was the iniquity of every one of us, laid upon Him, that brought Jesus to the cross. Every soul has a share in the guilt of Christ’s crucifixion. Therefore to all is sent the promise of pardon and life on the same conditions-“Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” {PTUK October 7, 1897, p. 630.21}

**“Warring Races and Creeds in Austro-Hungary” The Present Truth, 13, 40.**

E. J. Waggoner

The recent turbulent scenes in the Austrian legislative assembly have shown how little peace there is in the empire. The natural prejudices of the different races is intensified by the introduction of religion into politics. A morning paper gives the following picture of the situation in Austro-Hungary:— {PTUK October 7, 1897, p. 630.22}

“The map of the Dual Monarchy is a mosaic of warring races, tongues, and creeds. Out of forty-one millions of the subjects of the old Emperor, ten and a-half are Germans, who despise everybody else, and throw their inkstands at the Speaker of the House when it is proposed to recognise any other language than that cultured speech. But seven and a-half millions are of that very Bohemian and Slovak race whose linguistic aspirations were the reason of this furious brawl; and nearly four millions are Poles, who love neither Czech nor Teuton; and three millions and a-half are Ruthenians, who do not love the Poles; and a million and a-half are Slovenes, at odds with half as many Italians; and there are over three millions of Serbs and Croats, always in trouble; and near three millions of the Roumanian speech, and, above all, seven and a-half millions of these romantic, non-Aryan anomalies, the Magyars, who are resolved that none of the despised Caucasians shall have any power in Hungary, whatever the rest of Europe may say or do. {PTUK October 7, 1897, p. 630.23}

“And the war of creeds intensifies the war of races. In every quarter of the monarchy almost there is religious strife. The fanaticism of the dominant majority of Roman Catholics is at odds with Jews and Protestants and freethinkers. Between the Uniate Greeks and the Orthodox Greeks and the Armenians and the Croats there are interminable frictions, and the border feuds of creeds and liturgies extend in helpless tangle from the Adriatic to the Carpathians. In all this there is no principle of unity save one-the personal habit of loyalty cannot but be rudely shaken when the present ruler dies, for every possible successor of his house is hopelessly unequal to the task.” {PTUK October 7, 1897, p. 630.24}

**“Wars of Israel” The Present Truth, 13, 40.**

E. J. Waggoner

A correspondent writing in defence of war, suggests that, from the fact that God fought for Israel against His enemies in old time, and was with Joshua, and David, etc., it “logically” follows that war now may be “undoubtedly correct and holy.” But the bad logic lies in the presumption that man can, on his own initiative, rightly assume to act as God. The Lord gives life to all, and as Judge of all hearts knows when that life is finally and hopelessly rejected. He may then withdraw it in justice and mercy. The Lord destroyed Sodom by fire, after having delivered the few who had not wholly rejected life; but it by no means logically follows that one may righteously burn down the house of a neighbour who may be considered wicked. Judgment belongs to God. {PTUK October 7, 1897, p. 630.25}

The wars of Israel were but the execution of the judgment of God upon the people of Canaan. And note this: Four hundred years before, God had told Abraham that his seed should possess that land, but not then; “For the iniquity of the Amorites,“ He said, “is not yet full.” Genesis 15:16. For four centuries the Lord waited in mercy, but when at last their iniquity was full and they had so rejected life that the very land spued them out. Divine judgments fell upon the Amorites. And the case of Rahab in Jericho shows that God delivered every soul that had not finally and eternally rejected Him. {PTUK October 7, 1897, p. 630.26}

Two disciples once thought to imitate Elijah by calling down fire upon the Samaritans. Jesus rebuked them very quickly, showing that their spirit was not of God but of the devil. Thus it always is when men impiously assume to suggest and then to execute judgment for God. They but deify their own lusts. God must deal with sin and sinners. Now ill is sending His Gospel to all, and again waiting for the world that rejects His grace to fill up the cup of its iniquity. Then its judgment will surely fall, and in that day “the kings of the earth and their armies” will be destroyed with all sin by the “brightness of His coming.” Evidently then there will be no Christians in earth’s warring armies. All will have accepted another Captain and be engaged in a warfare that is not carnal. Every Christian is bound to see in “every creature” one to whom he owes the Gospel. His duty is regulated by the positive precept, “Do good unto all men,“ and by the negative, “Do violence to no man,“ this last being spoken to soldiers. The Christian who takes Christ as example and these precepts as the rule of life will not be found in line of battle taking human life. {PTUK October 7, 1897, p. 631.1}

**“Items of Interest” The Present Truth, 13, 40.**

E. J. Waggoner

-About 33,000 vehicles pass over London Bridge every day. {PTUK October 7, 1897, p. 638.1}

-The strike pay to the engineers is now about ?36,000 per week. {PTUK October 7, 1897, p. 638.2}

-Australia wants to send troops to join in the war on the Indian frontier. {PTUK October 7, 1897, p. 638.3}

-China has now about a thousand schools under the direction of foreigners, most of which are of a missionary character. {PTUK October 7, 1897, p. 638.4}

-The high price and scarcity of food in Havana, the Cuban capital, has driven the poorest of the people to eating dogs, cats, and even rats. {PTUK October 7, 1897, p. 638.5}

-Bishop Tugwell points out that the liquor traffic in West Africa, which has been a crying scandal for years, has doubled during the past seven years. {PTUK October 7, 1897, p. 638.6}

-The Afridis have appealed to an Afghan governor for help, but they were refused a hearing. A few tribes have made submission, but most of them are still defiant. {PTUK October 7, 1897, p. 638.7}

-The Russian railway constructors have had to fight some of the Siberian tribes to keep them from destroying the Siberian railway. The people regard the locomotive as an emissary of the evil one. {PTUK October 7, 1897, p. 638.8}

-A medical authority warns people against a possible recurrence of influenza. The last epidemic wave came from China, via Russia, and now for months past influenza has been raging in the district of Merv. {PTUK October 7, 1897, p. 638.9}

-Statistics of British residents in foreign countries shows that France has 40,000, Germany 16,000, and Russia 12,000. The United States census gives the number of British-born residents at 3,300,000, over half of them coming from Ireland. {PTUK October 7, 1897, p. 638.10}

-A contaminated water supply is responsible for the epidemic of typhoid fever in Maidstone, Kent. About 1,000 cases have occurred and over forty deaths. Several members of one family, in many instances, have been ill together, and business has been interrupted. {PTUK October 7, 1897, p. 638.11}

-Reduction in wages in the cotton industry is said to be inevitable. Manufacturers claim to have been losing money. An average of one rival mill per week is said to be erected in foreign countries. Japan and China are manufacturing much that they formerly imported in these goods. {PTUK October 7, 1897, p. 638.12}

-The military authorities of the various Powers, we are told, are exhibiting a feverish interest in wireless telegraph. The Experiments in Italy have been followed by those at Dover. The German, are making others at Kiel, and preparations are being made for more, both in Russia and Austria. {PTUK October 7, 1897, p. 638.13}

-When the Austrian chamber met for the first time after a recess the other day there was such an uproar that the sitting had to be suspended. Then the Premier challenged a member to a duel, and was himself injured in the contest. The Emperor commended the Premier’s conduct and suspended the law under which he was subject to prosecution for engaging in the duel. {PTUK October 7, 1897, p. 638.14}

**“Back Page” The Present Truth, 13, 40.**

E. J. Waggoner

“As for God, His way is perfect.” Psalm 18:30. {PTUK October 7, 1897, p. 640.1}

His way is the only perfect way, for of men it is said: “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Romans 3:12. {PTUK October 7, 1897, p. 640.2}

“All we like sheep have gone astray; we have turned every one to his own way.” Isaiah 53:6. Like sheep, we have made crooked paths, for it is “the workers of iniquity” that “turn aside unto their crooked ways.” Psalm 125:5. {PTUK October 7, 1897, p. 640.3}

Only that which is straight is right, for straight means right; a straight line is a “right-line.” Therefore we are exhorted, “Make straight paths for your feet.” Hebrews 12:13. That is the nature of the Lord’s way, as we read: “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” Isaiah 40:3. {PTUK October 7, 1897, p. 640.4}

What is this straight way, this perfect way?—The answer comes in the words of Scripture: “Blessed are the undefiled in the way, who walk in the law of the Lord.” Psalm 119:1. “The law of the Lord is perfect, converting the soul.” Psalm 19:7. This is the perfect way, because it is the Lord’s way; for the law of the Lord is the life of the Lord. {PTUK October 7, 1897, p. 640.5}

“Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16. {PTUK October 7, 1897, p. 640.6}

The Word to the Believer .—The incorruptible Word is the power by which sinners are born again into the kingdom of grace, and as the new life is begun so it continues, the Word feeding and nourishing the soul and causing it to grow. It is Bible study all the time in the Christian life. And it is a blessed thing to have the Lord talking to us in His Word continually. “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” Proverbs 6:22, 23. {PTUK October 7, 1897, p. 640.7}

“If we ask anything according to His will He heareth us.”The more, then, that we know of His Word, in which is the revelation of His will, the more intelligently can we pray. Prayer is not asking that our will may be done, but a seeking of, and a submitting to, God’s will. {PTUK October 7, 1897, p. 640.8}

“Ye cannot hear My word,“ said Jesus to the angry Pharisees. The voice of prejudice and the clamour of self made it impossible for them to hear the simple truths which the common people heard gladly. He was speaking of life and righteousness, and simple souls who wanted help and strength for right living hung upon His words. The proud and worldly to whom religion was unconnected with life heard the same sound of words, but the words of life fell on deaf ears. {PTUK October 7, 1897, p. 640.9}

Lord Halifax, President of the English Church Union, advocated at the Church Congress that the Episcopate should authorise the use of the first Prayer Book of Edward VI. which contains much more sacerdotal teaching than the later one. He also advocated the formal return to prayers for the dead and the invocation of saints. His propositions were dissented from by a minority, but the Chronicle’s correspondent says that it was evident all along that the E.C.U. party “holds in its grip the sentiments of Churchmen.” {PTUK October 7, 1897, p. 640.10}

The suggestion that the so-called Athanasian Creed should be dropped from the service book called forth warm defence of the creed at the recent Church Congress. In the theological world men talk serious of the councils and the creeds, even men who have access to history and know of the controversies and murderous strife out of which the creeds were evolved. The trouble is that theology becomes merely a set of definitions and theories. Who that knows Jesus in the Word cares about the councils and their creeds. If the councils had known Him they would have sought together a knowledge of His will and commended the Word to posterity. The apostles preached the Word, they did not make a creed about it. All truth is in the Word, and “What is the chaff to the wheat?” asks the Lord. {PTUK October 7, 1897, p. 640.11}

The Dutch Reformed Church in South Africa, it is repeated from various sources, threatens to disfellowship any of its members who unite with total abstinence societies. {PTUK October 7, 1897, p. 640.12}

Those who are continually working to get public opinion to favour putting school children through military drill and accustoming them to the use of weapons must surely commend the patriotism of some of the wilder tribes in the Caucasus. A newspaper says:— {PTUK October 7, 1897, p. 640.13}

Every child is taught to use the dagger almost as soon as he can walk. The children first learn to stab water without making a splash, and by incessant practice acquire an extraordinary command over the weapon. {PTUK October 7, 1897, p. 640.14}

Life the Catholic faith which the councils were always settling but could never keep settled, the compromises about religious instruction in the Board Schools never allow the controversy to remain settled. It is coming up now, even more feeling being imported into it than was the case three years ago. The whole trouble lies in the failure to see that it is the work of the church and believers to teach the Gospel. {PTUK October 7, 1897, p. 640.15}

No one is naturally enthusiastic to learn that someone is coming to see him whose presence is no particular pleasure to him. But if it is a dear friend his heart warms and he anticipates his coming with pleasure. What then, does it indicate, when the thought of the second coming of Christ and of the nearness of that event is not a pleasing one, but the reverse? To believers it is “the blessed hope.” {PTUK October 7, 1897, p. 640.16}

The Pall Mall Gazette’s Rome correspondent has been writing of the Vatican authorities. He says that there are really three popes. The first, the White Pope, the titular head, Pope Leo. Then there is the Black Pope, so called, the chief of the Jesuits, who, behind the scenes, keep a hold upon papal policy which cannot be shaken off, as more than one pope has found. The third pope is the Red Pope, the cardinal who heads the order of bishops. {PTUK October 7, 1897, p. 640.17}

We necessarily omit the study in Hebrews this week. It will be resumed in the next number, however. {PTUK October 7, 1897, p. 640.18}

**“Lessons From the Book of Hebrews. ‘Ye Are God’s Building’” The Present Truth, 13, 41.**

E. J. Waggoner

In the third chapter of Hebrews we have noted Christ’s faithfulness in God’s house, “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Verse 6. Let us devote a little further study to the nature of God’s house. {PTUK October 14, 1897, p. 643.1}

The house of God is a wonderful building: it grows. Of an ordinary building of brick or stone, we say that it grows from day to day under the hands of the workmen; but God’s house grows differently; it grows as a tree or a man grows, because it is alive. See: Christ is the foundation, for “other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Corinthians 3:11. But He is a living foundation, “a living Stone,“ with power to give life to all that come in contact with Him, so that although we are dead, when we come to Him we also “as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.” 1 Peter 2:5, R.V. Christ is the foundation, the chief factor in the house, “in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Ephesians 2:21, 22. {PTUK October 14, 1897, p. 643.2}

The Apostle Paul speaks of those who receive the Lord Jesus Christ as “rooted and built up in Him.” Colossians 2:7. Thus we see that the house partakes of the nature of the foundation, the dead material becomes living, and takes root and grows like a tree. {PTUK October 14, 1897, p. 643.3}

What is the object of God’s house? It is for “an habitation of God.” God builds a house in order that He may dwell in it. But when will He dwell in it? Will He wait until the house is completed before He takes possession?—Not by any means; for it is His presence “through the Spirit,“ that gives life to the dead material, and makes it grow, and in Him it is complete and perfect all the time (Colossians 2:10), while all the time growing. Throughout eternity the house will be growing, for where there is life there must be growth. Now is the time when God dwells in His house. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 3:16. “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them and I will be their God, and, they shall be My people.” 2 Corinthians 6:16. {PTUK October 14, 1897, p. 643.4}

**THE LIVING THRONE**

We have now only to consider what are the characteristics of God’s own, real house. There is one portion of Scripture that furnishes all that we need in this line. It is the first chapter of Ezekiel, a chapter which we may meditate on with profit for many a long day. That chapter gives a description, as well as human language can do such a thing, of the throne of God; and as is the nature of the throne of God, such must be the nature of the temple in which the throne is. Let us then read the chapter,— {PTUK October 14, 1897, p. 643.5}

Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.... {PTUK October 14, 1897, p. 643.6}

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. {PTUK October 14, 1897, p. 643.7}

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. {PTUK October 14, 1897, p. 643.8}

And every one had four faces, and every one had four wings. {PTUK October 14, 1897, p. 643.9}

And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. {PTUK October 14, 1897, p. 643.10}

Their wings were joined one to another; they turned not when they went; they went every one straight forward. {PTUK October 14, 1897, p. 643.11}

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. {PTUK October 14, 1897, p. 643.12}

Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. {PTUK October 14, 1897, p. 643.13}

And they went every one straight forward whither the spirit was to go, they want; and they turned not when they went. {PTUK October 14, 1897, p. 643.14}

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. {PTUK October 14, 1897, p. 643.15}

And the living creatures ran and returned as the appearance of a flash of lightning. {PTUK October 14, 1897, p. 643.16}

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. {PTUK October 14, 1897, p. 643.17}

The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. {PTUK October 14, 1897, p. 643.18}

When they went they went upon their four sides: and they turned not when they went. {PTUK October 14, 1897, p. 643.19}

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. {PTUK October 14, 1897, p. 643.20}

And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. {PTUK October 14, 1897, p. 643.21}

Whithersoever the Spirit was to go, they went thither was their spirit to go; and the wheel: were lifted up over against them: for the spirit of the living creature was in the wheels. {PTUK October 14, 1897, p. 643.22}

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. {PTUK October 14, 1897, p. 643.23}

And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above. {PTUK October 14, 1897, p. 643.24}

And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. {PTUK October 14, 1897, p. 643.25}

And when they want, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. {PTUK October 14, 1897, p. 644.1}

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. {PTUK October 14, 1897, p. 644.2}

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man above upon it. {PTUK October 14, 1897, p. 644.3}

And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. {PTUK October 14, 1897, p. 644.4}

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. {PTUK October 14, 1897, p. 644.5}

“The Lord is the true God, He is the living God, and an everlasting King.” Jeremiah 10:10. Nothing can be in His presence, and not live. His throne is a living throne; from the midst of it flows the river of water of life, and by it grows the tree of life. We have already seen that the temple of God is a living house, composed of living stones, and this description of the throne of God, who dwells in the house, is sufficient to show us the nature of the direction and control of the house. {PTUK October 14, 1897, p. 644.6}

Read what is said in the twentieth verse of the living creatures that compose the throne of God: “Whithersoever the Spirit was to go, they went;” “for the Spirit of life was in the wheels.” Marginal reading. God is not confined to one place; He moves. He “hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.” Nahum 1:3. And wherever He goes, His throne goes with Him. It moves by the influence of His Spirit that pervades it. God thinks, and the thought at once results in action on the part of the living creatures about Him. {PTUK October 14, 1897, p. 644.7}

Notice that the creatures composing God’s throne are all different, as different one from the other as can be imagined; yet there is no disagreement. One does not start off in one direction, and another in another direction, so that there must be a little time lost in settling which way they shall go. That would necessarily be the way, even with the best of instructions, if they each had their own mind; but the mind of God, and that alone, pervades each one, so that all move in unison. It is the perfection of organisation. {PTUK October 14, 1897, p. 644.8}

The nearest earthly approach to that perfection of united action, is a well-disciplined army. See it in motion; the different divisions move like clock-work, and all the members of any division move as if they were but one man. What causes it?—The word of the commanding officer. He thinks what he wants them to do, and puts that thought into words. At once that thought is transferred to the minds of the men under him, and is transformed into action. Long drill has trained them to hold their minds vacant, so far as their own thoughts are concerned, and to be simply machines moved by the will of the commander. He thinks for them. {PTUK October 14, 1897, p. 644.9}

**THE PERFECTION OF UNITY TO BE SEEN IN CHRIST’s CHURCH**

That is the nearest approach to God’s perfect organisation that man can produce, and men have made the mistake of trying to model the church after the same pattern, and a very good machine they have often succeeded in producing; but it was after all only a human affair, and not the church of God. In the army, and also in the church when it is at the highest point of perfection that human government and regulation can produce we have uniformity; but in the church of God, the house of God, we have unity. All the members are different, with different capacities and different work to do, but all are united as the various members of the body. The Lord is the Head of the body,-His Spirit fills the house,-so that as He thinks, the members of the body, the parts of the house, act. His life is their life. {PTUK October 14, 1897, p. 644.10}

The most common mistake among professed Christians is that of reasoning from their own experience, or from that of others. They look to “church history” to see what the church ought to be and do, forgetting that the history of the true church has never been recorded on earth. Or they take counsel of their own experience, and what they have felt or seen, they take as the standard of what ought to be or may be. But with few exceptions, for very short periods of time, “the multitude of them that believed” has never been on earth before the Lord’s temple can be the eternal habitation of God. And the world must see it, for that unity is the crowning witness to God’s power and goodness. All nature, even though marred by the curse of man’s sin, bears witness to God, because everything that God has made is completely subject to Him. Man alone is rebellious. But the witness must be just as complete through man as it is through the lower creation. “ When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties.” What a wonderful condition of things! how desirable, and how blessed the assurance that it is a possibility! {PTUK October 14, 1897, p. 644.11}

What power the church will have when each individual member is the habitation of God through the Spirit. It will be nothing less than infinite power. Then will speedily be fulfilled the petition, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” That time will come as soon as God’s Word, that living and powerful Word, is regarded as the supreme and final authority and is given free course. Then the house on earth, like the household in heaven, will “do His commandments, hearkening unto the voice of His Word.” {PTUK October 14, 1897, p. 644.12}

**“Securing Uniformity in Russia” The Present Truth, 13, 41.**

E. J. Waggoner

Enforced uniformity has always been the ideal before the “Catholic” Church, and the wickedness wrought on the plea that the end in view would be for the good of society cannot be told. Still the idea is urged in defence of Sunday laws, and in Russia the clergy with greater power politically carry the wicked principle still further. The Christian World says of the recent activities of the Russian clergy, of which the newspapers have told us:— {PTUK October 14, 1897, p. 644.13}

“We from Russia that the clergy are in dead earnest in their revived attempts to kill Stundism. The recent conference at Kazan, where resolutions were passed calling on the Government to aid them in crushing the Protestant movement, is described as a most enthusiastic gathering of the clergy. The resolution which was most applauded was that moved by a bishop of a Southern province calling on the authorities to remove Stundist children from their parents, and to place them under Orthodox guardians. {PTUK October 14, 1897, p. 644.14}

“It would seem, however, that the Holy Synod does not approve of this drastic proposition, as the Bishop of Kazan, the Chairman of the recent Congress, has received a letter, from that reverend body, saying that the Government cannot consent to kidnapping the children, as they have no institutions at their disposal for their reception, and besides, the excitement in Russia, should such a step be taken, would be dangerous to the peace of the community. Another bishop, this time one of the leading members of the Russian hierarchy, now comes forward with a proposal to confiscate the property of sectaries throughout the empire. To starve the heretics into submission to the Church is the beautiful idea of this Christian divine.” {PTUK October 14, 1897, p. 644.15}

**“The First Duty to One’s Own” The Present Truth, 13, 41.**

E. J. Waggoner

The men of Israel murmured and said that their children would surely perish if they kept on in the way in which the Lord was leading them. Leaving the Lord out of the consideration, their fears were not unreasonable. But it was the height of unreason to leave Him out. The Lord declared that they should perish in the wilderness,— {PTUK October 14, 1897, p. 647.1}

“But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.” Numbers 14:31. {PTUK October 14, 1897, p. 647.2}

Their first duty to their children was to teach them by example and precept to serve and trust God. But they failed because they looked at the dangers and hardships of the way and left out of their thoughts the fact that God who commanded the way was able to command their strength to walk in it. {PTUK October 14, 1897, p. 647.3}

**“Power from on High” The Present Truth, 13, 41.**

E. J. Waggoner

The engineer has turned on the power in the engine rooms, and all through the factory the shafting is turning. Not a machine moves. But let the operatives push the levers that make the connection, and the whole factory is quivering with activity. {PTUK October 14, 1897, p. 647.4}

God’s promise is of power from on high for the daily life of overcoming. The power is at work all about us and in us. From out the throne of His power goes the influence that holds all the universe, and the life that flows through every living thing. What we want is to have that power turned into our spiritual lives, so that it may order our ways after the working of almighty power. The lever is the Lord. He is “upholding all things by the word of His power,’” or “His powerful word.” Faith receives the Word into the life and makes the life a part of the living machinery of God’s universe. Only think of it; all this power that can control the universe, turned to the ordering of our little lives! Is it not a glorious promise, and one to give us confidence and make glad our hearts? {PTUK October 14, 1897, p. 647.5}

**“The Tibetan ‘Holy City’” The Present Truth, 13, 41.**

E. J. Waggoner

Some of the ecclesiastical vestments of the Tibetan priests are so like the Catholic that the Protestant observer, who does not understand the ritualistic value of special trimmings and shapes, might easily think he was looking at the wardrobe of some Catholic priest. The utensils for holy water, and the prayer beads to be seen in the Tibetan exhibit at the British Museum, suggest further close similarities. It is said that the first Catholic missionaries who saw the rites of the Tibetan Buddhists were astonished to see how similar they were to the Catholic ritual in some things. {PTUK October 14, 1897, p. 647.6}

The explanation is that Catholicism merely copied some of the same heathen ritual and ideas of the ancient Eastern religions which were incorporated into Buddhism. Mr. Landor, the last of unsuccessful travellers to be driven back from Lhassa, has just written of this centre of Tibetan Buddhism; and notice in the following paragraphs how suggestive it all in of Roman Catholicism:— {PTUK October 14, 1897, p. 647.7}

“Lhassa is a sacred city: the Rome of Tibet, as it were: and pilgrims from all parts of Asia come to worship at the shrine of Buddha, and to bestow more or less lavishly their money-savings in offerings to the various temples and monasteries of the place. Here in the wider streets of this great centre of Buddhism crowd students and fanatics, who by-and-by will make their way back to their distant homes laden with relics, holy rosaries, prayer wheels, and fossil-bones (called by the natives “lightning bones,“ for they are supposed to possess the wonderful quality of healing wounds and curing various ailments). {PTUK October 14, 1897, p. 647.8}

“If we are to believe all we hear, in any of the great temples and monasteries of Lhassa, the art of magic and witchcraft is practised with great advantage and success. Fire-breathing, apparent beheading and other fantastic marvels of the kind attract the religious crowd of simple pilgrims, and no doubt impress them with the superiority and unworldly power of the Lamas; while the wild howls and cries and the diabolical dancing of these Buddhist priests would be enough to terrify the majority of mortals. {PTUK October 14, 1897, p. 647.9}

“The New Year’s festivities, according to Nain Singh’s account, are of an extraordinary character. They are not unlike a saturnalia, and the disorderly crowd is supplied with sports and pastimes of such a dangerous and cruel nature as to often result in the loss of much human life. The Lamas seem to encourage these performances, and, indeed, the Grand Lama-the Pope of Buddhism-is generally the chief spectator and high patron at these shows.” {PTUK October 14, 1897, p. 647.10}

**“Items of Interest” The Present Truth, 13, 41.**

E. J. Waggoner

-All routes to the Klondyke gold fields are now closed by ice. {PTUK October 14, 1897, p. 654.1}

-Strike riots with bloodshed have occurred in Russian Poland. {PTUK October 14, 1897, p. 654.2}

-One pound of sheep’s wool is capable of producing one yard of cloth. {PTUK October 14, 1897, p. 654.3}

-Not far short of 900,000 tons of dust is collected in London during the year. {PTUK October 14, 1897, p. 654.4}

-In the number of murders Italy leads Europe. In the number of suicides Russia is ahead. {PTUK October 14, 1897, p. 654.5}

-Great forest and prairie fires are reported to be raging in parts of Canada and the United States. {PTUK October 14, 1897, p. 654.6}

-By a change of ministry in Spain the Liberals have come into power, and it is said they propose to grant a liberal measure of home rule to Cuba. {PTUK October 14, 1897, p. 654.7}

-Out of a population of 50,000 in Jerusalem says a writer, 30,000 are Jews, and with very few exceptions all live on alms from their co-religionists. {PTUK October 14, 1897, p. 654.8}

-The Board of Trade report of railway receipts in the Kingdom shows that third-class passengers paid ?35,000,000; second, ?2,000,000; and first, ?3,000,000. {PTUK October 14, 1897, p. 654.9}

-The British army on the Indian frontier now numbers nearly 70,000 men, a greater number, it is said, than the British troops that faced-Napoleon at Waterloo. {PTUK October 14, 1897, p. 654.10}

-Further massacres are apprehended in Asia Minor, The Armenian revolutionaries are active, and the Turks are ready to meet any semblance of disorder with violent repression. {PTUK October 14, 1897, p. 654.11}

-The War Office is about to make an exhaustive test of a new gun, which fires 1,000 shots in two minutes and three seconds, and which can in an emergency fire eleven shots per second. {PTUK October 14, 1897, p. 654.12}

-The refusal of the employers to arbitrate the questions at issue in the engineering strike and lock-out, is taken to mean that the strife may be prolonged into the winter. The men apparently stand firm, and the employers say that they cannot run their works profitably on the eight-hour day, {PTUK October 14, 1897, p. 654.13}

-The wheat king of the world resides in Argentina, He is an Italian emigrant, named Guazone, and his broad acres are situated in the south of the province of Buenos Ayres. His crop occupies an area of 66,270 acres. He numbers his workmen by the thousand, and each one receives a certain share of the profit. When his season’s crop is harvested he fills over 3,000 railway trucks with the grain. {PTUK October 14, 1897, p. 654.14}

-The Lee-Metford bullet has been unsatisfactory to military men because it made so small a wound that men hit were not always at once disabled. It was specially treated so as to break up when striking, and now it is said to work well in the bodies of the Indian tribesmen. But Continental authorities on wounds and war are declaring that its effect approaches so nearly to the explosive bullet that it is contrary to military conventions to use it. {PTUK October 14, 1897, p. 654.15}

**“Back Page” The Present Truth, 13, 41.**

E. J. Waggoner

“I don’t feel like praying,“ is the excuse one gives for not praying. Even if the excuse be not uttered, the refraining from prayer because of disinclination to pray, is very common. {PTUK October 14, 1897, p. 656.1}

One might really just as well say that he is so hungry that he cannot eat, or too tired to think of sleeping, as to say that he cannot pray because he does not feel like praying; for the disinclination to pray is an indication of the most urgent need of prayer. One never needs prayer more than when one does not feel like praying. {PTUK October 14, 1897, p. 656.2}

“What is the remedy for this feeling?—Prayer; nothing but prayer and the study of the Word, which must always accompany prayer. It is “invariably the case, that when a person does not feel like praying, he does not feel like reading the Bible. Now the only way to overcome indifference to the Bible, is to read and study the Bible; and the only way to cultivate a desire for prayer is to pray. {PTUK October 14, 1897, p. 656.3}

“But how can I pray when I do not feel like it? Wouldn’t it be simply mockery?”—By no means, unless you use a mere form of words, with no thought of their meaning or phrases that have no special meaning; and that is not prayer at all. Do not say anything that is not true, and that you do not know to be true. Then you need not fear, for there is no mockery in the truth. {PTUK October 14, 1897, p. 656.4}

Begin with the simplest, fundamental truth. It is assumed that you are a professed Christian, and that the reason why you do not feel like praying is that you feel so sinful and unworthy that you have no heart to come to the Lord and talk about yourself. Well, don’t talk about yourself; Christians occupy altogether too much time talking and singing and praying about themselves. Talk about something better; talk about the Lord. {PTUK October 14, 1897, p. 656.5}

Here is something to begin with: “This is a faithful saying, and worthy of all acceptation; that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15. This is something to be thankful for; then thank God that He sent His only begotten Son to save you, the chief of sinners. Surely your sense of sinfulness and unworthiness cannot possibly hinder you from doing this. {PTUK October 14, 1897, p. 656.6}

And when you have thanked God for this “unspeakable gift,“ if you have not entirely neglected your Bible, your mind will involuntarily, by the Spirit’s aid, revert to that other text: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:33. What will be the result?—Try it, and you will find your heart so full of thanksgiving to God for the riches of His grace, that has freely given all things to you, the chief of sinners, even “all things that pertain unto life and godliness” (2 Peter 1:3), that you will not know how to cease from praying. {PTUK October 14, 1897, p. 656.7}

Among the readers of the PRESENT TRUTH are many preachers, and very many more teachers,-religious teachers,-and therefore the following bit from the Archbishop of Canterbury’s address at the Annual meeting of the Canterbury Diocesan Conference, may be an interesting and profitable reminder. He said:— {PTUK October 14, 1897, p. 656.8}

I have been for many years more or less engaged in teaching, and long ago I came to perceive what is visible very quickly to a schoolmaster, but not always to a preacher, viz., that no man is really a student as well as a teacher he gets a kind of freshness in his teaching which nothing on earth besides can give him. I have listened to sermons over and over again to which no exception could possibly be taken. They were perfectly sound in doctrine, and very clear, but somehow or other, I cannot tell exactly why, the impression created was that these words no longer meant to the man who uttered them what they meant twenty years ago. {PTUK October 14, 1897, p. 656.9}

We sometimes hear it said that “truth is progressive.” This is a mistake, for truth is ever the same. Truth cannot change; if it did, it would cease to be truth. But men may, and ought to change. While truth cannot be progressive, because it is of the nature of God,-from everlasting to everlasting, and always infinite,-those who hold the truth must be progressive. In intellectual and spiritual things, life is synonymous with growth. He who does not ‘“grow in grace,“ falls from grace. The Gospel is always the same; but he to whom the Gospel means no more than it did years ago, has undoubtedly lost much of what he had. Truth is the same, and the Scriptures do not mean anything more or anything different from what they did when they were written; yet the man who sees no more in any given text, or who has no larger views of the truth than he had forty years ago, has lost the spirit of the truth. He who takes “the sincere milk of the Word,“ grows thereby. {PTUK October 14, 1897, p. 656.10}

A press despatch from Rome announced the other day that,— {PTUK October 14, 1897, p. 656.11}

The Pope is said to have received a few days ago an autograph letter from Queen Victoria, asking him to intervene with the Irish Roman Catholics with a view to the pacification of Ireland. His holiness has replied that he will take advantage of the Roman Catholic pilgrimage to Rome to place recommendations to this end before the bishops and other influential Catholics from Ireland. {PTUK October 14, 1897, p. 656.12}

Were he himself “subject to the powers that be” instead of being constantly in political revolt against the Italian government, his example might have more influence in Ireland than his words. But if he speaks the word of pacification in reply to this alleged request, it will be for a consideration. Will the consideration be an Irish Catholic University, and a freer use of public money for Catholic schools generally? {PTUK October 14, 1897, p. 656.13}

The Commander-in-Chief of the United States Army has recently visited nearly the European countries as a privileged military observer. He says of the situation:— {PTUK October 14, 1897, p. 656.14}

What I have seen does not indicate that the millennium is at hand, when swords will be beaten into ploughshares. There never was a time in the history of the world when so much energy, ingenuity, and wealth were being devoted to war purposes. {PTUK October 14, 1897, p. 656.15}

As the Bible says of the last days, it is a time when “many people” are talking about turning swords into ploughshares (Isa. ii.), and the peace and safety cry is heard; but all the time the spirit of evil is waking up the men of wall and hastening the preparations for the battle of the great day (Joel iii.). {PTUK October 14, 1897, p. 656.16}

As an answer to the fancies that Jerusalem is the place toward which all Jews turn with longing, and to which they are eagerly flocking, comes the fact that a number of Jewish artisans, already in Jerusalem, have addressed a petition to the Queen, praying Her Majesty to allow them to establish an agricultural settlement on the island of Cyprus. {PTUK October 14, 1897, p. 656.17}

Last year the Government revenue from tobacco was nearly eleven millions sterling. This represents a still greater amount paid by the consumer and sent up in smoke, wasted and worse than wasted. {PTUK October 14, 1897, p. 656.18}

**“Front Page” The Present Truth, 13, 42.**

E. J. Waggoner

“It is well that the average British mother should understand,“ says the Speaker, “that the policy of adventure in tropical continents is bringing us within measurable distance of conscription.” {PTUK October 21, 1897, p. 657.1}

The Queen Regent of Spain has done a gracious thing in ordering that the families of anarchists who have been executed in Spain during recent years, shall be looked up and cared for, and the children educated at her private expense. {PTUK October 21, 1897, p. 657.2}

The Arabs rival even the Roman Catholic Church in the extravagance of their claims in behalf of certain shrines. Just outside Jeddah they claim to have the grave of Eve, which is visited by about 40,000 pilgrims each year. The grave is fifty cubits long. {PTUK October 21, 1897, p. 657.3}

**“Burdened Italy” The Present Truth, 13, 42.**

E. J. Waggoner

Burdened Italy .—The burden of taxation in Italy has long been sending multitudes of Italians to North and South America. It was because Italy insisted upon joining in the race of the Powers for great armaments. And now the failure of its attempt to found a colony at the expense of the Abyssinians seems to have been almost a final blow. It cost millions, and taxation has risen until recently numbers of merchants have closed their businesses, being unable to live. Last week there were tax riots in Rome itself. Altogether the condition of Italy is a striking illustration of the folly of militarism. The weaker Powers feel the burden almost as crushing as a defeat in war. {PTUK October 21, 1897, p. 657.4}

**“The Promises of God” The Present Truth, 13, 42.**

E. J. Waggoner

A short time ago I picked up a book designed to help Christian workers, and found an outline lesson on “The Promises,“ beginning with this statement: “There are thirty thousand promises in the Bible.” {PTUK October 21, 1897, p. 657.5}

Some man had evidently been courting, and after patient search had arrived at the round number thirty thousand, and set that down as the sum. That is final, no use in looking for any more; thirty thousand and no more, sums up all the promises of God to man! {PTUK October 21, 1897, p. 657.6}

Well, thirty thousand is a good many; if all would cheerfully accept, and acknowledge, and thank God for thirty thousand promises, they would have enough employment to keep them from complaining for a long time. Very many people are satisfied, after a fashion, with a very small fraction of that number of promises; one could divide the number given by a thousand, and the result would indicate more promises than they ever claim from the Lord. Because they use so few, they think there are but few. {PTUK October 21, 1897, p. 657.7}

Men limit God to their own comprehension of Him. That was the trouble with the man who reckoned up thirty thousand promises; that was as many as he knew, and he assumed that the Lord couldn’t have promised anything that he didn’t know anything about. Let us see if there is any possibility of enlarging the list. What does the Bible say about it? {PTUK October 21, 1897, p. 657.8}

**ALL GOD’s THOUGHTS ARE PROMISES**

Begin with Jeremiah 29:11: “For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.” This statement was made in connection with a specific promise, and shows us that all the thoughts of God to us are promises of good. Good! Now let us see something about the number of His thoughts toward us. {PTUK October 21, 1897, p. 657.9}

Turn to Psalm 40:5, and read: “Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy, thoughts which are to usward; they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered.” Then they are more than thirty thousand, for it would not take very long to count that many. But read again: “How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand.” Psalm 139:17, 18. That man who counted thirty thousand promises, can begin again where he left off, and count for very many years to come, yea, throughout eternity, and then he will not have exhausted the list. {PTUK October 21, 1897, p. 657.10}

One great trouble is, that we do not recognise promises when we see them, just as there are millions of blessings that we never recognise as such, but often call them calamities instead. If we remember that every thought of God to us includes a promise to us, we shall begin to ponder the thoughts of God with more interest. And when we think of this, we shall see that it means that {PTUK October 21, 1897, p. 658.1}

**THE COMMANDS OF GOD ARE PROMISES**

Let us test this in one representative case, that is all-inclusive. The ten commandments begin thus: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.” Exodus 20:2, 3. This commandment includes all the rest. Read now in the eighty-first Psalm, and you will see what God means when He says, “Thou shalt.” Read verses 8-10:— {PTUK October 21, 1897, p. 658.2}

“Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.” {PTUK October 21, 1897, p. 658.3}

This is parallel to Isaiah 55:3: “Incline your ear, and come unto Me; hear, and your soul shall live.” In the Hebrew there is but one word for “hear” and “obey.” To hear, is to obey. That is because “the word of God is living and active.” It is self-fulfilling. Let it find a place in the mind, and it will manifest itself openly. When God says, “Thou shalt have no other gods before Me,“ He does not mean that we must make Him our God; far from it. The effort to make God our God, can result in nothing else but the worshipping of a false God,-a god no greater nor better than our own feeble comprehension. God knows this, and so His promise is, “I will be their God.” So as we read Psalm 81:5-10 we see that when God said, “Thou shalt have no other gods before Me,“ He meant simply this: “Listen to Me; meditate upon My words, and I will take upon Myself the responsibility of seeing that there are no strange gods found among you.” {PTUK October 21, 1897, p. 658.4}

**AN ILLUSTRATION**

A father says to his son, “John, my boy, is that the best pair of boots you have? You must not wear them any more.” The mother looks at the little girl’s soiled and worn-out frock, and says, “You shall not wear that any more.” What do John and Mary do? Do they begin to worry or to cry, and say, “Father and mother say that we must not and shall not wear these clothes any more; what in the world shall we do? We are too young and weak to earn any others, and shall have to go naked. I think they are very hard in their commands.” Do they talk like that?—Not a bit of it. They have no other thought but that their parents have promised them some new clothes, and they at once begin to rejoice. Even so it should be with us, when our Heavenly Father says to us, “Those old clothes of yours are too dirty and ragged (Isaiah 64:6); they are not fit to be seen; you shall not wear them any more.” Instead of complaining at the hardness of God’s commandments, we should rather greatly rejoice because of His promise to rejoice because of His promise to clothe us with the garments of salvation, and cover us with the robe of righteousness. Isaiah 61:10. {PTUK October 21, 1897, p. 658.5}

Sin by the commandment becomes exceeding sinful. Romans 7:13. The commandment of God, in the hands of the Spirit, makes us see how terribly deficient we are; but that is not all; it shows us the deficiency only in order that we may take that which will supply all our need, even that which shows us our lack. For the Spirit convicts of righteousness at the same time that He convicts of sin. John 16:8. When God tells us that we are sinners, He is simply telling us that He has the righteousness for us that we lack. When we know this, we can with David rejoice in the law of God, because “His commandments are not grievous.” 1 John 5:3. {PTUK October 21, 1897, p. 658.6}

**“Worshipping the Dead” The Present Truth, 13, 42.**

E. J. Waggoner

In the most benighted Catholic lands the ignorant have little thought of God in their worship. They have gods many, and lords many in the multitude of the Catholic saints and the supreme object of their prayers, the Virgin Mary. Intelligent Catholics deny paying divine honours to the saints, and there is some conflict of testimony as to how they regard Mary, But the last encyclical of the Pope shows authoritatively that Rome exalts Mary, who is dead, to the place of Deity. The Pope says:— {PTUK October 21, 1897, p. 658.7}

We do not pray to the blessed in the same way as to God; for we ask the Holy Trinity to have mercy on us, but we ask all the saints to pray far us. Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the church even addresses to her the words with which we pray to God: “Have mercy on sinners.” {PTUK October 21, 1897, p. 658.8}

**“Are They Intoxicated?” The Present Truth, 13, 42.**

E. J. Waggoner

It seems from the reports of the meetings of the various societies, that the “friends” of temperance are resolved on devoting their energies to securing Sunday closing. We have no doubt of the sincerity of their friendship, but we cannot but question their wisdom. That the cause of temperance may well pray to be delivered from its friends, is abundantly shown by the report of the Women’s Total Abstinence Union, just held in Bristol. The President, “a teetotaller of fourteen years’ standing,“ advised the nailing of their flag to a selected bit of work, and stated that “the foremost point they had to carry” was Sunday closing. {PTUK October 21, 1897, p. 658.9}

Immediately following that statement is the report of another speaker, from London, who said that hundreds of little children in the courts and slums want to bed drunk every night. In London alone, out of 50,000 persons who went into public-houses one Saturday night in the course of three hours, over 30,000 of them were women, and the awful amount of drunkenness amongst, women must cause a large amount of wretchedness and suffering in the homes, and a great deal of suffering among the little ones. {PTUK October 21, 1897, p. 658.10}

How this Saturday, night drinking among the women (which is by no means limited to Saturday night), and the daily drunkenness of children is to be affected by Sunday closing, no one has yet pointed out; but notwithstanding these appalling facts, Sunday closing is to absorb the energies of the temperance workers. There seems to be an intoxication that is worse than shat caused by the drink sold at the public-houses, namely the drunkenness produced by the wine of Rome, whose sign is the Sunday. {PTUK October 21, 1897, p. 658.11}

**“Lessons From the Book of Hebrews. Believe To-day, and Rest” The Present Truth, 13, 42.**

E. J. Waggoner

We have now studied as far as the sixth verse of the third chapter of Hebrews. The next verse begins with “Wherefore,“ the reference being to the statement in verse 6 that we are the house of God “if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Faithfulness is the one, essential thing, “wherefore” the exhortation is, {PTUK October 21, 1897, p. 659.1}

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.” Hebrews 3:13-19. {PTUK October 21, 1897, p. 659.2}

These verses give, the direct connection from the sixth verse, but verses 7-11 contain an explanation in parenthesis, and these we must also have before us for our present study:— {PTUK October 21, 1897, p. 659.3}

“As the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved He, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways. So I sware in My wrath, They shall not enter into My rest.” {PTUK October 21, 1897, p. 659.4}

**A FEW QUESTIONS ON THE TEXT**

directing the attention sharply to just what is said, will help us to understand it better than pages of comments. We begin, for the sake of the connection, with the sixth verse, taking the test in the order that we have quoted it. {PTUK October 21, 1897, p. 659.5}

On what conditions are we the house of God? {PTUK October 21, 1897, p. 659.6}

“If we hold fast the confidence and the joicing of the hope firm unto the end.” {PTUK October 21, 1897, p. 659.7}

What exhortation is therefore pertinent? {PTUK October 21, 1897, p. 659.8}

“Take heed, brethren, lest there be in stay of you an evil heart of unbelief.” {PTUK October 21, 1897, p. 659.9}

What would an unbelieving heart cause? {PTUK October 21, 1897, p. 659.10}

“Departing from the living God.” {PTUK October 21, 1897, p. 659.11}

What is necessary in order to be really partakers of Christ? {PTUK October 21, 1897, p. 659.12}

That “we hold the beginning of our confidence steadfast unto the end.” {PTUK October 21, 1897, p. 659.13}

What in the meantime is said? {PTUK October 21, 1897, p. 659.14}

“To-day if ye will hear His voice, harden not your hearts as in the provocation.” {PTUK October 21, 1897, p. 659.15}

When was “the provocation,“ to which the Holy Ghost refers? {PTUK October 21, 1897, p. 659.16}

“The day of temptation in the wilderness.” Verse 8. {PTUK October 21, 1897, p. 659.17}

Who when they heard did provoke? {PTUK October 21, 1897, p. 659.18}

“All that came out of Egypt by Moses.” R.V. {PTUK October 21, 1897, p. 659.19}

How long did they grieve Him? {PTUK October 21, 1897, p. 659.20}

“Forty years.” {PTUK October 21, 1897, p. 659.21}

What does God say they did? {PTUK October 21, 1897, p. 659.22}

“Your fathers tempted Me, proved Me, and saw My works forty years.” {PTUK October 21, 1897, p. 659.23}

What did He say of their way? {PTUK October 21, 1897, p. 659.24}

“They do alway err in their hearts.” {PTUK October 21, 1897, p. 659.25}

Although they saw God’s works, what did they not learn? {PTUK October 21, 1897, p. 659.26}

“They have not known My ways.” {PTUK October 21, 1897, p. 659.27}

What did He therefore swear? {PTUK October 21, 1897, p. 659.28}

“They shall not enter into My rest.” {PTUK October 21, 1897, p. 659.29}

To whom did God swear that they should not enter into His rest? {PTUK October 21, 1897, p. 659.30}

“To them that believed not.” {PTUK October 21, 1897, p. 659.31}

Why could they not enter into rest? {PTUK October 21, 1897, p. 659.32}

“Because of unbelief.” {PTUK October 21, 1897, p. 659.33}

Faithfulness the Essential Thing .—“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” 1 Corinthians 1:9. Faithfulness is the rule of His house, for even men’s lack of faith cannot make of none effect the faithfuluess of God. Romans 3:3, R.V. He is true, although every man be a liar. Moses, the servant of God, was faithful in all His house, and Christ, the Son, was likewise faithful, His faithfulness is identical with that of the Father, for “if we believe not, yet He abideth faithful; He cannot deny Himself.” 2 Timothy 2:13. Therefore if we would be a part of the house of God, members of His family, we must “hold fast the confidence and the rejoicing of the hope firm unto the end.” “The faith of Jesus” (Revelation 14:12), and nothing less, distinguishes the household of God. It is a “household of faith.” Galatians 6:10. {PTUK October 21, 1897, p. 659.34}

“Wherefore Take Heed”? -“Examine yourselves, whether ye be in the faith.” 2 Corinthians 13:5. Faith is that which joins us to the Lord. “An evil heart of unbelief” means “departing from the living God, who is the sole source of the life of the house. The house is built on the living Stone; God’s presence gives life to the throne on which He sits, and to the soul in which He dwells. Departure from Him means certain death. Wherefore take heed, and keep the faith. {PTUK October 21, 1897, p. 659.35}

“An Evil Heart of Unbelief.” -It is the evil heart that disbelieves. It is the dark fog that rises from the low marshy ground of sin, that obscures the sight, and makes it difficult to see the truth. It is true that unbelief is the primary cause of sin; but sin in its turn breeds unbelief. The unbelieving heart is always evil, no matter how fair the exterior may be. As long as a man loves sin, so long will unbelief cloud his mind; but as soon as the heart turns to the Lord, the veil is taken away, and the soul rejoices in the glory of God’s sunlight. 2 Corinthians 3:16-18; 4:2-4. {PTUK October 21, 1897, p. 659.36}

When Shall We Believe? -There is only one time, and that is, To-day. “Today if ye will hear His voice, harden not your hearts.” “Exhort one another daily, while it is called To-day.” Yesterday is gone; it is not in existence. Neither is there any such time as to-morrow; it is not yet in existence, and when that which men call to-morrow comes, behold, it is to-day. Every man has all the time there is, and that is to-day; no other time has God ever given to men. He saith, “I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2. What is the name of the day of salvation?—To-day; “it is called To-day.” He who rejects salvation to-day, rejects it for ever. “To-day” may seem to be a very long day, but be sure that the night is coming. {PTUK October 21, 1897, p. 660.1}

The Cause of Deafness .—“To-day, if ye, will hear His voice, harden not your hearts.” Here we see the effect that the heart has on the ears. The heart is deceitful above all things, because it is sinful, “desperately wicked” (Jeremiah 17:9; Mark 7:21-33), and sin is deceitful. “The deceitfulness of sin” hardens the heart (Hebrews 3:13), and a hard heart makes the ears deaf to the voice of the Holy Spirit. It is not an unnecessary exhortation that is so often repeated in the book of Revelation: “He that hath an ear, let him hear what the Spirit saith unto the churches.” {PTUK October 21, 1897, p. 660.2}

God’s Works and His Ways .—God says of the children of Israel in the wilderness, they “saw My works forty years,“ but “they have not known My ways.” “He made known His ways unto Moses, His acts unto the children of Israel.” Psalm 103:7. Note that while all the children of Israel saw the acts or works of the Lord, Moses only is mentioned as knowing His ways. Why?—Because Moses had his eyes as well as his ears open. His heart turned to the Lord, and therefore he saw Him with unveiled face. A hard heart, “an evil heart of unbelief,“ makes one blind, as well as deaf. The only reason why God did not make known His ways unto the children of Israel, was that they would not see; for God did all on His part. He showed them His works, and that is the only way any person can make himself truly known. If we know all of a man’s doings, then we know the man himself. Although Israel saw God’s “wonderful works,“ “they soon forgat His works,“ “and His wonders that He had showed them” (Psalm 78:4-11; 106:13); therefore they lid not know His ways. {PTUK October 21, 1897, p. 660.3}

The Same Things Revealed to Us .—We have no grounds on which to accuse the Israelites, for we are equally guilty with them. We have all seen the wonderful works of the Lord, and yet have remained in ignorance of God’s ways. “The heavens declare the glory of God, and the firmament showeth His handiwork.” Psalm 19:1. “The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered,“ or, more literally, “He hath made a memorial for His wonderful works.” Psalm 106:2-4. What this memorial is will appear in our next study. But the fact is, that God’s works are all about us, and they reveal Him to us. “For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made.” Romans 1:20. Every day of our lives we have been beholding the works of God, which clearly reveal “the invisible things of Him,“ even “His everlasting power and divinity and yet we have not known His ways. Every day God is doing just as wonderful miracles as the dividing of the Red Sea, yet people will stand and look at there, and gravely discuss whether the age of miracles has not passed! Truly there is need for the exhortation, “Take heed.” {PTUK October 21, 1897, p. 660.4}

Knowledge and Life .—What is it to know God?—It is eternal life. “This is life eternal, that they might knew Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. He who knows God, enters upon the life eternal, having passed out of death into life. Compare 1 John 3:14 and 4:7. We must not make the mistake of confounding eternal life with immortality. Both life and immortality are brought to light through the Gospel (2 Timothy 1:10), but immortality is not bestowed until the “coming of the Lord and the resurrection, at the last trump.” 1 Corinthians 15:51-34. Eternal life, however, is to be enjoyed now, if ever, for we are saved only by the life of Christ “made manifest in our mortal flesh.” 2 Corinthians 4:11. Compare Romans 5:10. Only life, eternal life, can conquer death; therefore he who would have the victory over death and the grave, must have eternal life, which is laid hold of only by faith. “Whoso is wise, and will observe these things,“ that is, the wonderful works of the Lord, “even they shall understand the lovingkindness of the Lord.” Psalm 107:43. So will they rejoice in the hope which the possession of life eternal gives. {PTUK October 21, 1897, p. 660.5}

Eternal Life and Rest .—The true God, the knowledge of whom is eternal life, is “the living God and an everlasting King.” Jeremiah 10:10. But “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isaiah 40:28. That is because He is the living God. The characteristic of eternity is freshness. Eternal life is everlasting youth, so that “they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” Verse 31. Eternal life is rest, ever rest,-rest that remains no matter what disturbances arise. It was to this rest that God called ancient Israel, but into which they could not enter because of unbelief. God swore that they should not enter into His rest, not because He would not permit it, but because it was impossible. They rejected faith, the only thing that brings rest. “So we see that they could not enter in because of unbelief.” If they had believed, they would have entered in. We may also enter into the same rest that was offered them, and enter in to-day, if we “take heed” to the voice that calls, “To-day, if ye will hear His voice, harden not our hearts. “Hear, and your soul shall live,“ and rest in the Lord.” {PTUK October 21, 1897, p. 660.6}

**“Selling the Soul Cheap” The Present Truth, 13, 42.**

E. J. Waggoner

The methods of trade are a snare to multitudes even of people who count themselves religious. “It is the way all do,“ is the excuse for little ways of deception and cheating in business. The greengrocer, for instance, who shows one thing in the front of his stall and sells a poorer quality from behind, follows the almost universal methods of the trade, but he sells his soul as cheaply as Esau did when he traded the birthright for a dish of lentils. {PTUK October 21, 1897, p. 662.1}

People tell little lies for small advantages to be secured, or just because it humours a fancy, forgetting what a tremendous interest they are selling for naught. In one of the morning papers a correspondent who plays golf complains of the cheating at the game, done merely for the pleasure of winning:— {PTUK October 21, 1897, p. 662.2}

The men whom I know to be habitually dishonest at golf, are men of position and reputation in business and such an accusation, if made and unsubstantiated by more than the bare assertion of the player’s partner would recoil on his own head. But the fact remains that there is an amount of cheating at golf which is positively appalling, and which there seems to be no effective way of dealing with. {PTUK October 21, 1897, p. 662.3}

Doubtless it would be found that men who cheat in a game of skill, have in business so accustomed themselves to the ways of the world in this matter of petty deceptions and departures from strict integrity, that it seems a trifling thing to carry the same principle into recreation. {PTUK October 21, 1897, p. 662.4}

**“Uncertain Treasure” The Present Truth, 13, 42.**

E. J. Waggoner

There is for most people a wonderful fascination in the idea of betting something for nothing, and it is this hope that creates such a rush to any newly-discovered gold region. Men expect to get gold merely by picking it up. That this hope is especially a vain one in the case of the Klondike mines is shown by reliable information. All the claims are taken up, and thousands of men are waiting. “The only way now to share the riches of the Klondike district is to buy an interest in one of the existing claims, and for this much capital is needed. Prices are enormous, running from ?40 to ?400 cash per lineal foot. No man with less than ?5,000 to ?10,000 can hope to buy himself into a good property, and much larger sums are needed to acquire a substantial share.” Following is a statement of some of the difficulties to be encountered:— {PTUK October 21, 1897, p. 662.5}

Would-be miners must also remember that prospecting is arduous and terrible work, as gold is only found on the bed-rock, which lies from 10ft. to 30ft, below the frozen earth and snow, and there are no surface indications whatever. Prospecting can only he carried out in winter, and men must go far, living in tents, with the thermometer at 50deg. below zero, and carrying all their supplies with them over a pathless country. The method of prospecting is also unusually difficult, and can only be learned after considerable experience, which cannot be gained in less than one winter’s work. {PTUK October 21, 1897, p. 663.1}

Yet thousands of men will undergo all that hardship with no certainty of finding any gold. It is estimated that from 50,000 to 100,000 men are only waiting till next spring to join in the mad rush to the gold fields. What would the world say if men exhibited but half the enthusiasm and exposed themselves to half the dangers in the service of God, where there is the “full assurance of hope” and no uncertainty? {PTUK October 21, 1897, p. 663.2}

**“For the Children. What the Arab Saw” The Present Truth, 13, 42.**

E. J. Waggoner

Keep your eyes wide open and your thoughts wide awake to everything that is good, and you will be in the way of learning many useful lessons. One boy or girl will see nothing interesting, and learn nothing, where another who has learnt to use his eyes will be learning all the time. The habit of observing is useful not only in work but may teach of the life to come; for the Lord teaches us of His own power and salvation by the things that He has made. So He says all are “without excuse” who do not know Him. They see His works, but do not truly observe them and learn of His power. {PTUK October 21, 1897, p. 669.1}

The Arabs have a story, showing how much may be seen by the observing eye. It is in this wise:— {PTUK October 21, 1897, p. 669.2}

“What are you looking for?” said an Arab to a man who was walking fast across the desert, looking this way and that way and seeming to be in great trouble. {PTUK October 21, 1897, p. 669.3}

“I’m looking for my friend,“ the man replied. “We were travelling together, but this morning I slept too long and he started without me. All day long I have sought for him, but in vain. I can see him nowhere. And I am almost in despair.” {PTUK October 21, 1897, p. 669.4}

“Was your friend,“ said the Arab, “a lame man and heavy?” {PTUK October 21, 1897, p. 669.5}

“Yes,“ said the stranger eagerly. “Have you seen him? When? Where? Oh, tell me, that I may find him! {PTUK October 21, 1897, p. 669.6}

“Since sunset last night,“ said the Arab, “I have seen no man till I saw you. But your friend-was he lame on the right leg? and did he carry a stick in his left hand?” {PTUK October 21, 1897, p. 669.7}

“You must have seen him!” cried the stranger; “he limped badly, for he had hurt his foot. Which way did he go? Tell me, for without him I will die.” {PTUK October 21, 1897, p. 669.8}

“Your friend,“ said the Arab, “I have not seen. But three hours ago such a man as you describe, clad in blue raiment, was leading a light-coloured camel that was blind in one eye, and was laden with a burden of dates. He passed this spot on his way to Damascus. There, if you hasten, you will find him.” {PTUK October 21, 1897, p. 669.9}

“Are you a wizard that you know all this?” cried the stranger. “You describe my friend, but you have never seen him. You tell me all about his old camel, and where he has gone. How do you know about him? {PTUK October 21, 1897, p. 669.10}

“Stranger,“ said the Arab, “God has given all men eyes, but only to a few has He given the power to use them. All that I have told you, you might have seen for yourself if you had but used your eyes.” {PTUK October 21, 1897, p. 669.11}

“Say not so,“ replied the other, “for I have looked everywhere, and could see nothing.” {PTUK October 21, 1897, p. 669.12}

The Arab said nothing, but with a sign he motioned the stranger to follow him. As they walked a little way they came to the fresh track of a camel, and on the right-hand side the track of a man. {PTUK October 21, 1897, p. 669.13}

“See,“ said the Arab, “there are the foot-marks of your friend and his beast.” {PTUK October 21, 1897, p. 669.14}

“Of a man and a camel, truly,“ replied the other; “but how do I know that the man was my friend?” {PTUK October 21, 1897, p. 669.15}

The Arab trod on the sand by the foot-prints. “Look,“ he said; “do you see any difference between my foot-prints and his?” {PTUK October 21, 1897, p. 669.16}

The other looked for a time. “Your feet,“ he said, “sink equally into the sand, but the other’s not equally. One foot sinks more deeply, much more deeply, than either of yours, the other less deeply.” {PTUK October 21, 1897, p. 669.17}

Then said the Arab, “We all tread lightly on a lame foot, and a heavy man sinks deeper into the ground on one leg than a spare titan on two.” {PTUK October 21, 1897, p. 669.18}

“True,“ said the other; “but how do you know the colour of his camel and the hue of his garment, or the burden with which the beast was laden? “Is it so difficult, then,“ replied he, “to see the colour of the fragment of apparel caught by the thorns, or the hairs that were left on the sand where the camel rested?” And as he spoke he pointed to where the traveller had left behind him a shred of his raiment. {PTUK October 21, 1897, p. 669.19}

“Yes, I see,“ said the other; “but how do you know the camel bore a burden of dates, and was blind in one eye?” {PTUK October 21, 1897, p. 669.20}

“Can you,“ replied the Arab, “not see the flies feasting on the date juice that dropped on the sand by the side of the camel’s track? And wherever the camel browsed, it only grazed on one side, the side on which it could see.” {PTUK October 21, 1897, p. 669.21}

“Verily I perceive thou art a man of wonderful discernment,“ said the stranger; “but answer me this also: How couldst thou tell that it is but three hours since he passed this spot?” {PTUK October 21, 1897, p. 669.22}

“Hast thou, then, eyes and seest not? said the other scornfully. “Mark the spot where they lay in the shade of this spreading palm. The shadow of the palm-tree is as the hand of the dial. It was three hours since any shade was possible on that spot. Farewell. Hasten along the road that leadeth to Damascus, there thou wilt find thy friend.” {PTUK October 21, 1897, p. 669.23}

**“The Drink Curse” The Present Truth, 13, 42.**

E. J. Waggoner

At the recent meeting of the Women’s Total Abstinence Union in Bristol one speaker said:— {PTUK October 21, 1897, p. 670.1}

“Belgium, with one-sixth of its deaths due to alcohol, was the most drunken country in the world. England came next. In France the doctors were the pioneers in temperance reform. Inebriate homes were increasing. In Portugal drunkenness was regarded as more shameful than immorality. In Germany habitual drunkards were imprisoned, and might be sent to hard labour for one or two years. Their temperance friends in Russia were expecting great things from the present Tsarina.” {PTUK October 21, 1897, p. 670.2}

Another protested against the liquor traffic amongst native races in West Africa, for the right to trade with which the nations are ready to fight each other. It was said that,— {PTUK October 21, 1897, p. 670.3}

“In three provinces alone four million gallons of brandy and gin were consumed in one year. When the natives once took to the drink they could not be got to work, and that put a large stop to trade.” {PTUK October 21, 1897, p. 670.4}

And the liquor supplied is of so deadly a character that it demoralises and and kills off the consumers even more rapidly than would otherwise be the case. {PTUK October 21, 1897, p. 670.5}

**“Interesting to Meat Eaters” The Present Truth, 13, 42.**

E. J. Waggoner

Interesting to Meat Eaters .—At Clerkenwell, last week, a butcher was sentenced to three month’s imprisonment for sending to market meat “unfit for human food,“ with a request to the salesman to “do the best he could with it.” In this instance the best thing was done with it, as it was submitted to the Inspector and condemned, as was also its sender. But the item of principal interest to meat-eaters is that this was not the first time that the same butcher had sent bad meat to the market. As this was the first conviction, it must be that the other meat was sold and eaten. The questions will arise, How many other equally unscrupulous butchers are there? and, How much diseased meat escapes detection by the most scrupulous butchers and inspectors? These are harrowing questions that happily cause no qualms to the vegetarian. {PTUK October 21, 1897, p. 670.6}

**“Items of Interest” The Present Truth, 13, 42.**

E. J. Waggoner

-The railway has reached Buluwayo. {PTUK October 21, 1897, p. 670.7}

-An earthquake occurred in Spain last week. {PTUK October 21, 1897, p. 670.8}

-It is said that three out of four newspapers in Austria and Germany are owned by Jews. {PTUK October 21, 1897, p. 670.9}

-The probable cost of the war on the Indian frontier is set down at two and a-half million pounds. {PTUK October 21, 1897, p. 670.10}

-Discussions among the tribesmen on the Indian frontier are weakening their opposition to the British advance. {PTUK October 21, 1897, p. 670.11}

-The French in Madagascar are still fighting with bands of natives who have never accepted the French possession. {PTUK October 21, 1897, p. 670.12}

-Aid for the striking engineers has come from Australia and Germany, and from trade societies generally in England. {PTUK October 21, 1897, p. 670.13}

-About one-tenth of the cases treated for hydrophobia at the Pasteur Institute in Paris owe their injuries to the bites of cats. {PTUK October 21, 1897, p. 670.14}

-In Italy last year nearly 2,000 persons committed suicide. The large increase of such cases is attributed to the existing social misery. {PTUK October 21, 1897, p. 670.15}

-The Austrian parliament is the scene of almost daily uproar, and representative government is threatened by the bitterness of political rivalry. {PTUK October 21, 1897, p. 670.16}

-The estimated cost in wages of the lock-out and strike in the engineering trade is about ?750,000, and the cost in trade profits to the employers is put at ?100,000. {PTUK October 21, 1897, p. 670.17}

-News has come of a severe defeat of Abyssinian troops at the hands of the Somali tribes, whose territory the Abyssinians were raiding last May. Several thousand Abyssinians were killed. {PTUK October 21, 1897, p. 670.18}

-The French claim parts of the Niger territory in the West African interior which British agents have annexed. There is a rush of expeditions to occupy the disputed area and some danger of collision between the forces. {PTUK October 21, 1897, p. 670.19}

-The War Secretary declares that the Army must be greatly increased to mast the expansion of the Empire. Higher pay is one lever suggested, and back of it all are the hints of military men at conscription as a means of last resort. {PTUK October 21, 1897, p. 670.20}

-Samory, the great Mohammedan chief of the tribes about the region of Timbuctoo, West Africa, is gathering an army to hold his own against British and French forces pushing up the Niger. He has a regular army of 13,000 men, drilled by French deserters. {PTUK October 21, 1897, p. 670.21}

-The Maidstone Water Company’s plan of disinfecting their reservoirs and mains was to completely suspend the water supply, fill the reservoirs with disinfecting solution of chloride of lime, and let it run through the mains and through the domestic supply pipes. The typhoid epidemic has continued longer than was anticipated. Nearly a hundred deaths have occurred. {PTUK October 21, 1897, p. 670.22}

**“Back Page” The Present Truth, 13, 42.**

E. J. Waggoner

The Church Missionary Society is sending out fifty-five newly-appointed missionaries this autumn. {PTUK October 21, 1897, p. 672.1}

Jesus is the Saviour of those who have not power to do anything. He Himself said, “I can of Mine own self do nothing.” {PTUK October 21, 1897, p. 672.2}

And because he confessed it all the time and trusted God, saying, “Not My will, but Thine be done,“ the Father was able to work His perfect will in Jesus all the time. {PTUK October 21, 1897, p. 672.3}

A new battleship was launched at Portsmouth last week with “a short religious service.” All the Great Powers follow this custom. Imagine the battleships of two opposing Powers, raining shrieking shells upon one another, and on each side the chaplains praying Jesus to bless the guns in their work of killing their enemies! {PTUK October 21, 1897, p. 672.4}

At the recent annual meeting of the Peace Society the chairman answered the question, “Does trade follow the flag?” in the negative. He said that during the last quarter of a century the military expenditure of the country had gone up twenty-five per cent., while exports and imports had increased but fifteen per cent. Whether war advances trade or not has no bearing, on the iniquity of it; but it is nevertheless a fact that the covetousness of the nations, backed by the sword, is driving the world swiftly toward ruin. {PTUK October 21, 1897, p. 672.5}

Last Sunday Cardinal Vaughan was present in Paris at the founding of an “Arch-Confraternity for the conversion of England,“ a prayer union of French Catholics. This is rather hard upon that school in the Establishment which teaches that in England the Anglican creed is Catholic, while across the Channel the Roman creed is Catholic. {PTUK October 21, 1897, p. 672.6}

The Church Times, in a plea for the so-called “Apostle’s Creed” to be taught in the Board Schools, says:— {PTUK October 21, 1897, p. 672.7}

We can understand the position of those who would remove all religious teaching from the Board Schools, but we fail to appreciate the position of those Evangelicals and High Churchmen who would permit the teachers to give lessons on the Bible, but not on the summary of what the Bible contains. {PTUK October 21, 1897, p. 672.8}

The difference is simply that of teaching what the Bible says, and of teaching what somebody says the Bible says; and anybody who has noticed how next to impossible it is for one person to report another correctly, can appreciate something of this difference. But this is only a feeble comparison, for here we are dealing with the Word of God, which is infinite. No man or set of men can give any summary of what the Bible teaches. In the Bible we have the truth of God in the simplest and most condensed form in which it can be put in words. In every part are mines of wisdom that would fill volumes, and the infinite fulness of the Spirit of the truth cannot be expressed in words. Every effort, therefore, to give a summary or synopsis of the truth of the Bible in a creed or “Confession of Faith,“ can result only in a perversion, or at best a minimising of the truth. The man has never yet been born, who could improve upon God’s way of stating truth. {PTUK October 21, 1897, p. 672.9}

The Christian workman is sure of his pay. “And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.” Colossians 3:23, 24. The master may be covetous and keep back the hire of the labourer; but God sees it, and the master will answer for it in the day of God. The workman may say, “If I don’t get a fair day’s wage, I will not do a fair day’s work.” By this not only does he not better his present condition, but he forfeits the reward of the inheritance. What causes violence in the world is that too often neither masters nor men believe that there is “a Master in heaven.” {PTUK October 21, 1897, p. 672.10}

Here is a good utterance by a speaker at one of the recent missionary conventions. Rev. J. H. Shakespeare said:— {PTUK October 21, 1897, p. 672.11}

We must suppress what is local and provincial. I am persuaded that if a missionary is to do any good in a heathen land, when he leaves our shores he must cease to be an Englishman. {PTUK October 21, 1897, p. 672.12}

The same truth applies of course with equal force to any missionary from any other country. And then we may say with equal truth that if any minister wishes to meet with true success in the Gospel work, he must cease to belong to any earthly country, and represent the Kingdom of heaven alone. {PTUK October 21, 1897, p. 672.13}

It seems that a large number of those American citizens who voted last year for President McKinley, really supposed that his election would secure them prosperity, and now that there is no more employment, and no increase in wages, they complain that they have been “deceived and cheated.” This is no doubt true, but the worst feature of the case is that they are just as ready to be deceived the next time the politicians seek to advance their own interests by promising good times to those who vote for them. It is no doubt true that many who make these promises really think that they can make them good; but the fact remains, nevertheless, that those who take them at their own estimate, namely, that they are gods, are sure to be disappointed. {PTUK October 21, 1897, p. 672.14}

“Be Godlike in your business and business-like in your godliness.” {PTUK October 21, 1897, p. 672.15}

**“‘When He Shall Appear’” The Present Truth, 13, 42.**

E. J. Waggoner

“When He Shall Appear.” -What then? “We shall be like Him.” How is that? “And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin.” 1 John 3:2-5. Sometimes people ask, “What practical bearing has the doctrine of the second coming of Christ?” The scripture quoted shows that it has a most practical bearing on present living. “This hope” is elsewhere called “the blessed hope” of the church; and every one who has this hope of being like Christ when His glory is revealed, will be daily yielding the life to Him now, to follow in His steps. {PTUK October 21, 1897, p. 672.16}

**“In the Philippines” The Present Truth, 13, 42.**

E. J. Waggoner

In the Philippines .—The friars in the Philippine Islands are said to hold a large share of the wealth of the islands, the compulsory tithe having come to be regarded as rent. They have many monasteries, and their barbarous rule has led to the revolt of the natives in very desperation. The revolt is still unsubdued, and the Jesuit “missionaries” are determined to regain their power. The natives are said to be willing to lay down their arms if the friars are banished and the islands allowed to be represented in the Spanish parliament. {PTUK October 21, 1897, p. 672.17}

**“Religion in Italy” The Present Truth, 13, 43.**

E. J. Waggoner

Reviewing a recent book on Italy, the Edinburgh Review for the current quarter calls attention to the fact that very generally in Italy “worship is almost confined to attendance at mass.” {PTUK October 28, 1897, p. 674.1}

Such religious teaching as there is has no reference to conduct. Sermons consist mainly of panegyrics of the saints-useful rhetorical exercises for the young clergy, but with no bearing on life. {PTUK October 28, 1897, p. 674.2}

In consequence the masses are almost as ignorant of all that pertains to life and godliness as any people of darkest heathendom. {PTUK October 28, 1897, p. 674.3}

**“Geography and Religion” The Present Truth, 13, 43.**

E. J. Waggoner

It is seriously argued in Anglican Catholic journals that on the Continent the Roman Church is the true church. In England Anglicanism is Catholic, across the Channel Romanism is Catholic. clergyman suggests the following creed for those of his fellow clergy who make these geographical distinctions in religion:— {PTUK October 28, 1897, p. 674.4}

“I believe that the Church of Rome is in schism in England-indeed I am rude enough to call her the ‘Italian Mission’-and that the Church of England is in schism in Roman Catholic countries. Therefore I believe that what is right in Paris is wrong in London. {PTUK October 28, 1897, p. 674.5}

“I believe that the Pope is infallible at Boulogne, but I believe that at Folkestone he is liable to err. {PTUK October 28, 1897, p. 674.6}

“I believe that at Dover ‘Transubstantiation is repuguant to the plain words of Scripture, overthroweth the ‘nature of a Sacrament, and hath given occasion to many superstitious.’ (28th Article of the Church of England.) But I believe that at Calais ‘There is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.’ (5th Article of the Creed of Pope Pius the Fourth.) {PTUK October 28, 1897, p. 674.7}

“I believe that at Dieppe the books of the Apocrypha are inspired. But I believe that at Newhaven they are not.” {PTUK October 28, 1897, p. 674.8}

**“The Sure Word. Some Prophecies of Christ’s Second Coming” The Present Truth, 13, 43.**

E. J. Waggoner

The transfiguration on the mount was a miniature representation of the coming of the Lord in glory, to praise the righteous dead, and to translate the living. Ever after that memorable day, the coming of the Lord must have been a more vivid reality to Peter, James, and John, than it had been before. {PTUK October 28, 1897, p. 675.1}

Jesus said to them, “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He said it upon the throne of His glory,“ and now these three disciples could realise what that glory would be. They had been eye-witnesses of His majesty, and had beheld the glory of His coming. {PTUK October 28, 1897, p. 675.2}

**SURER THAN SIGHT**

Perhaps some may be inclined to say, “If I could have such evidence as that, I should have no doubt about the matter. If I could only see for myself, I should know that these things are so.” Well, now read but Peter says immediately after his reference to the transfiguration:— {PTUK October 28, 1897, p. 675.3}

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:19-21. {PTUK October 28, 1897, p. 675.4}

The sure word of prophecy is more sure than any panoramic view can be. Our eyes made deceive us, but the word of God “liveth and abideth for ever.” It is something that is more sure than anything that man has seen; it is something that comes direct from “the Spirit of truth.” Men’s eyes may deceive them; but the word of prophecy does not depend upon any human faculty; it “came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” {PTUK October 28, 1897, p. 675.5}

An instance of how the prophecy came not by the will of man, is afforded by the case of Balaam. It is true that Balaam was not a “holy man of God;” but the fact that he intended to pronounce a curse makes it more apparent that the prophecy came not by the will of man. Balaam was tempted by the promise of a great reward to go and curse Israel, but God, in His great love for His people, “turned the curse into a blessing.” When Balak reproached Balaam for not cursing Israel, the latter replied, “If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak.” Numbers 24:13. {PTUK October 28, 1897, p. 675.6}

While Balaam was thus passive in the hands of the Lord, he uttered this prophecy: “I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.” Numbers 24:17-19. {PTUK October 28, 1897, p. 675.7}

Here we have one instance of the “sure word of prophecy” concerning the conduct of the Lord. Considering the circumstances under which it was uttered, it is a notable instance. It shows most fully that prophecy has in it nothing of the human, but is wholly Divine. No human frailty enters into it, but it comes direct from the Holy Spirit. Thus it is “more sure” than human eye sight. For this reason it is that it was said: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” {PTUK October 28, 1897, p. 675.8}

**THE MOST ANCIENT PROPHECY**

Still more ancient than the prophecy given through Balaam is the one uttered by Enoch. Jude speaks of the destruction of the wicked, and says (verses 14, 15): “And Enoch also, the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” {PTUK October 28, 1897, p. 675.9}

The well-known prophecy uttered by Job is perhaps more ancient than that spoken by Balaam. After expressing a wish that his words might be graven in the enduring rock, he said: “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worm destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:25-27. {PTUK October 28, 1897, p. 675.10}

This prophecy brings to view the Christian’s hope, namely, the resurrection of the dead at the coming of the Lord, showing that from the earliest times this was the hope of God’s people. It was “the hope of the promise made of God unto our fathers.” Acts 26:6. But more explicit than any yet quoted, as showing “the power and coming of our Lord Jesus Christ,“ is the following by “the sweet psalmist of Israel,“ who could say, “The Spirit of the Lord spake by me, and His word was in my tongue.” 2 Samuel 23:3. The word of the Lord, which was in his tongue, said:— {PTUK October 28, 1897, p. 675.11}

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself.” Psalm 50:1-5. {PTUK October 28, 1897, p. 676.1}

Again the Lord spoke by him to the same intent: “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for lie cometh, for lie cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.” Psalm 96:11-13. {PTUK October 28, 1897, p. 676.2}

Turning to the book of the prophet lsaiah, we read as follows, beginning with the, tenth verse of the second chapter:— {PTUK October 28, 1897, p. 676.3}

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low ... And the loftiness of man shall be bowed down, and the haughtiness of men shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In the day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefs of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake the terrible the earth.” {PTUK October 28, 1897, p. 676.4}

This language certainly gives us a vivid idea of the “power and coming” of the Lord. {PTUK October 28, 1897, p. 676.5}

Again, the Lord speaks through His servant:— {PTUK October 28, 1897, p. 676.6}

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.” Isaiah 24:1-6. {PTUK October 28, 1897, p. 676.7}

Who these few men are that are left from the general destruction that overwhelms those who have transgressed the laws, is told through the same prophet in these words:— {PTUK October 28, 1897, p. 676.8}

“The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” Isaiah 33:14-17. {PTUK October 28, 1897, p. 676.9}

That these righteous ones are the “few men” who are left after the day of the Lord has laid the land desolate, and destroyed the sinners out of it, is evident from our Saviour’s words, recorded in Matthew 7:13, 14: “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” {PTUK October 28, 1897, p. 676.10}

Jeremiah, and the later prophets, were also burdened with this same message of the power and glory of the second advent. Therefore, since that event is of such overwhelming importance, how true the words that we “do well” to “take heed” to the sure word of prophecy “as unto a light that shineth in a dark place, until the day dawn, and the day-star arise.” {PTUK October 28, 1897, p. 676.11}

This present age is called night. Says Paul, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:12. And this he says in view of the fact previously stated, that it is high time to wake out of sleep, because our salvation is near. The dawning of the day, and the arising of the day-star, refer to the coming of Christ, who is “the bright and morning star.” Revelation 22:16. So Isaiah, like Paul, tells of the night of darkness, and the coming of the dawn. Looking with prophetic sight down the ages, he says:— {PTUK October 28, 1897, p. 676.12}

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall he seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isaiah 60:1-3. {PTUK October 28, 1897, p. 676.13}

This is commonly applied simply to the spread of the Gospel; but what follows, taken in connection with parallel passages in the new Testament, shows that the prophet saw the triumph of the Gospel in the final destruction of the wicked, and the salvation of the righteous in the New Jerusalem. (Read the sixtieth chapter and compare with the twenty-first of Revelation.) {PTUK October 28, 1897, p. 676.14}

The dawning of the day, and the rising of the day-star, will be when the glory of the Lord shall fill the earth, and the people shall be righteous. This present time is night because the darkness of sin covers the people. In the midst of this night, our only light is that which shines from God’s Word. David said: “Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. The lamp of prophecy, lighted from the glory that surrounds the throne of God, sheds its beams amidst the darkness that overspreads the earth, and is the wayfaring man’s only guide till the glory of the Lord shall arise in full splendour upon him. Whosoever takes heed to it, his path shall be “as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. {PTUK October 28, 1897, p. 676.15}

**“The Zionist Congress” The Present Truth, 13, 43.**

E. J. Waggoner

Much has been said of the recently organised Zionist movement, which is an effort on the part of certain Continental Jews to provide a state for Jewish refugees in Palestine after the manner of the modern company promoter. Public attention was called to it by the congress held at Basel, Switzerland, about a month ago. One of our Basel friends who attended the congress, says of it:— {PTUK October 28, 1897, p. 679.1}

“From the first, a giant effort was made to present a solid front and harmonious action in the congress, and every speech in this direction was cheered to the echo; such enthusiasm was manifested on this point that it seemed as though the delegates were ready to adopt the platform of the Zionists without hearing it. But scarcely was the platform read when winds began to blow from every direction, causing a whirlwind and storm. The scene constantly reminded one of the description of scenes in the trial of Christ. Although centuries have wrought many changes in the Western nations, the Jews, like the nations of the East, remain almost unchanged. And, as is well known, the character of the Jewi is, to an exceptional degree, expressed in bold lines oil his face ; and when these lines are worked successively by extreme surprise, utter contempt, fiery impatience, and assumed agony, all being emphasised with corresponding gestures, the scene is so absorbing that one almost forgets to follow the hues of thought presented. {PTUK October 28, 1897, p. 679.2}

“One would naturally expect that at such a congress much would be made of the prophecies referring to the restoration made of Israel in the land of promise; but very little reference was made to these. It is evident that the movement is largely of a political character; indeed some of the leading spirits in it are freethinkers. {PTUK October 28, 1897, p. 679.3}

“It is remarkable that while the Jews have for year looked to the nations of the West as a place of refuge, all at once all efforts in this direction have been abandoned, and their whole attention has been turned to Palestine. How plain it is that the minds of all nations and classes are being prepared for the final gathering in the East! (Joel 3:11-14.) Could a sign of the times be more plain? Doubtless the Jews, like all other nations, will be gathered in Palestine; but how different will be the outcome of that gathering front what is expected! It will not only be the inaugural of the millennium and the restoration of the true Israel, but also the final overthrow of all worldly nations, including the Jew according to the flesh. See Revelation 16:12-21.” {PTUK October 28, 1897, p. 679.4}

Abraham believed the Gospel, and so he looked for the inheritance in the heavenly Jerusalem and the world to come. The work of proclaiming the truth and being a light to the world was taken from the Jewish nation because it refused to believe with faithful Abraham. The kingdom of God was taken from them and given to a nation bringing forth the fruits thereof even to the true Israel of God, all who are Christ’s. Instead of encouraging the fleshly Jews in this fleshly view of God’s promise of the eternal spiritual inheritance, Christians ought to be constantly teaching them the Gospel of the kingdom promised to the fathers. {PTUK October 28, 1897, p. 679.5}

**“For the Children. Meeting Temptation” The Present Truth, 13, 43.**

E. J. Waggoner

In three different ways, you will remember, Satan tempted Jesus in the wilderness; and every time Jesus said, “It is written,“ and quoted a Scripture showing the right way. So all through His life on earth Jesus lived by the Word of God, and it was His defence. He is our example, and if every time we are tempted to do wrong we will but stop and think of what God says, and listen in faith to His words, we shall be made strong to escape the temptation. But if we are to have a word from the Lord ready as a shield every time temptation comes we must study the Bible and know what God says. The following story is told of a lad whom his companions once tried to get into a public-house to take a drink. Notice how truly the tempter confesses the reason why he could not get the lad to do wrong:— {PTUK October 28, 1897, p. 684.1}

“Oh, no, I can’t go in there,“ said John, when one of the boys invited him. “Well, why?” {PTUK October 28, 1897, p. 684.2}

“Well, the Bible says, took not upon the wine when it is red,“-much less drink it. {PTUK October 28, 1897, p. 684.3}

The bad boy said: “I know the Bible says that, but come in and take one drink.” {PTUK October 28, 1897, p. 684.4}

He replied, “I cannot do that.” {PTUK October 28, 1897, p. 684.5}

“Well, why?” {PTUK October 28, 1897, p. 684.6}

“Because my Bible says, ‘At the last it biteth like a serpent, and stingeth like an adder.’” {PTUK October 28, 1897, p. 684.7}

“Yes, I know the Bible says that; but come in and have one drink.” {PTUK October 28, 1897, p. 684.8}

“No,“ he said, “my Bible says, ‘If sinners entice thee, consent thou not.’” {PTUK October 28, 1897, p. 684.9}

The bad boy turned off and left, and went over to his companions; and they said:— {PTUK October 28, 1897, p. 684.10}

“Did you see him?” {PTUK October 28, 1897, p. 684.11}

“Yes.” {PTUK October 28, 1897, p. 684.12}

“Did you get him to drink?” {PTUK October 28, 1897, p. 684.13}

“No, I could not get him into the house.” {PTUK October 28, 1897, p. 684.14}

“Why?” {PTUK October 28, 1897, p. 684.15}

“Because,“ replied the bad boy, “that fellow was just as chock-full of the Bible as he could he, and I could not do anything with him.” {PTUK October 28, 1897, p. 684.16}

**“The Stream that Always Flows” The Present Truth, 13, 43.**

E. J. Waggoner

“Wherefore do ye spend money for that which is not bread?” is a Bible question that may well be asked of the multitudes who, in hard times and easy, must have their drink, whether they and their children have sufficient to eat or not. A temperance speaker quoted some statistics showing that good or bad years have little influence on the steady consumption of liquors. He said:— {PTUK October 28, 1897, p. 686.1}

“In 1883, the best trading year of the past twenty, the consumption of beer averaged 27 gallons 2 pints per head of the population. The year 1856 was the worst of the twenty, and the consumption was 26 gallons 7 pints per head. Again, 1894 was a bad year, yet the average was 29 gallons 3 pints per head, or 3 gallons and 1 pint more than the best year. That was the disheartening phase of the problem.” {PTUK October 28, 1897, p. 686.2}

**“Items of Interest” The Present Truth, 13, 43.**

E. J. Waggoner

-China is considering plans for a large navy. {PTUK October 28, 1897, p. 686.3}

-Paris is preparing for a great world’s exhibition in 1900. {PTUK October 28, 1897, p. 686.4}

-Western Australia report; some “new and rich gold finds.” {PTUK October 28, 1897, p. 686.5}

-A tornado in the Philippine Islands last week killed 100 persons. {PTUK October 28, 1897, p. 686.6}

-Eighty-seven warships are now being constructed in Great Britain. {PTUK October 28, 1897, p. 686.7}

-The French Army now costs 629,551,397f., an increase of 11,457,000f. in twelve months. {PTUK October 28, 1897, p. 686.8}

-Crete is still in disorder, Moslems raiding “Christians,“ and the latter raiding Moslems. {PTUK October 28, 1897, p. 686.9}

-Another Arctic gold country, reported as rich as Klondike, is said to have been found in Alaska. {PTUK October 28, 1897, p. 686.10}

-The number of packets delivered by postmen during last year in the United Kingdom was 3,141,715,000. {PTUK October 28, 1897, p. 686.11}

-There is talk of a Millenary celebration in 1901, a thousand years from the death of King Alfred, the founder of the English nation. {PTUK October 28, 1897, p. 686.12}

-The boilermakers in London last week canme out on strike, not only against the masters but against the orders of their own union officials. {PTUK October 28, 1897, p. 686.13}

-The Japanese have entered largely into the manufacture of matches, and are now exporting 2,500,000,000 boxes annually, mostly to China an India. {PTUK October 28, 1897, p. 686.14}

-The refusal of the Masters’ Federation to submit to arbitration has driven the sympathies many to the side of the engineers. The winter coming on, and no one can tell how much further the deadlock will extend. {PTUK October 28, 1897, p. 686.15}

-The tribesmen who are resisting the advance of the Indian frontier line have shown unusual skill in the art of war, and the losses on the side of the Indian army has been heavier than in any recent wars with native faces. {PTUK October 28, 1897, p. 686.16}

-Again the racial problem, particularly the rivalries of Germans and Bohemians, led last week to uproar and even fighting in the legislative halls. When the lawmakers of a nation cannot exhibit self-control, in their deliberative assemblies, it not surprising that among the people there is continual outbreaks of violence. {PTUK October 28, 1897, p. 686.17}

-The report of the Post Office seems to suggest that the public grows more careless and absentminded every year. There is an increase nearly all around in misdirected or undirected mail matter. Property to the value of ?643,171 was found in returned letters, and ?4,692 with no address at all. {PTUK October 28, 1897, p. 686.18}

-A deputation sent to Germany by the Manchester City Council to study the industrial question returned and made its report last week, to the effect that they found technical education carried far beyond anything we have in this country. As a result the deputation unanimously pronounced the German artisan in the first rank of the world’s workmen. They also say that the engineering crisis here is sending much work to Germany. {PTUK October 28, 1897, p. 686.19}

**“Back Page” The Present Truth, 13, 43.**

E. J. Waggoner

The assurance of a resurrection to life with Jesus in the last day is “the power of His resurrection” making the life now a daily living and walking with Him. {PTUK October 28, 1897, p. 688.1}

The Solicitor-General said last week that increase of armaments was necessary all round, and that “it might be necessary to resort to the ballot, so that a certain proportion of citizens might be required to serve in the militia.” {PTUK October 28, 1897, p. 688.2}

We have received the first number of the Gute Gessundheit (“Good Health”), a monthly health journal published by our Society in Germany. It aims at giving practical helpful instruction in the principles of healthful living, and is sure to be a blessing to many homes. {PTUK October 28, 1897, p. 688.3}

The Church Times offers thanks for the “pleasing signs of an awakening” from the apathy that has more or less prevailed with respect to the Education campaign. “For West Lambeth a candidate has been found who, if elected, will go to the Board, not as a Progressive, nor a Moderate, nor Conservative, nor a Radical, but as a Churchman who will make the Christian religion the first item in his programme.” It is very evident hat there is a strong party whose dearest wish is to make the Board schools mere adjuncts of the Church of England. {PTUK October 28, 1897, p. 688.4}

“He Himself knew what He would do.” John 6:6. This is said of Jesus, when there were thousands of hungry men and women in the desert, and He asked Philip, “Whence shall we buy bread, that these may eat?” Philip at once began to calculate and plan, but his calculation only served more clearly to show the difficulties of the situation, without adding any help. But Jesus was not at all disquieted, “for He Himself knew what He would do.” {PTUK October 28, 1897, p. 688.5}

So when the Lord told Ananias to go to the street called Straight, and lay hands on one Saul, of Tarsus, Ananias began at once to remonstrate, and to tell the Lord how much evil Saul had done. Just as if the Lord didn’t know anything about it. “I have heard by many of this man,“ said Ananias, “how much evil he hath done to Thy saints at Jerusalem.” Yes, but the Lord knew it, not by hearsay, but by experience, for He was the one persecuted. But “He Himself knew what He would do,“ so He bade Ananias go his way and perform his errand without further parleying. {PTUK October 28, 1897, p. 688.6}

Like Ananias, we often imagine that because we have just heard a piece of news, it must be wholly new to the Lord. We see something loom up threateningly before us, whether shadow or substance we cannot tell, and straightway we begin to expostulate with the Lord, or, perhaps, like the children of Israel in the desert, find fault with Him for bringing us this way. Why can we not learn that He knows and cares? “He knoweth the way that I take; when He hath tried Me, I shall come forth as gold.” Job 23:10. The one thing that all men, whether professed Christians or not, need to learn, is to believe in God. He is, and He is allwise, all-loving, and all-powerful. {PTUK October 28, 1897, p. 688.7}

Speaking recently of the Sunday-closing Bill, which is now the chief object of “temperance” zeal, the Bishop of Norwich, while favouring it, did not think that at present it is practicable, in that it is “one-sided and partial legislation,“ applying only to the poor, and leaving the rich free to drink as much as they please. He said, moreover, that his personal experience taught him that “no person would more heartily welcome a very great restriction on Sunday opening-say to quite a short period in the middle of the day-than the great bulk of honest and right-thinking publicans themselves.” {PTUK October 28, 1897, p. 688.8}

But nobody ever yet heard of a publican of any kind who was in favour of a diminution in the drink traffic, any more than of a clothing merchant who was in favour of people wearing less clothing and a less expensive sort. So the very fact that publicans can be cited as favouring the Sunday closing of public-houses, shows that it is in no sense whatever a temperance measure. {PTUK October 28, 1897, p. 688.9}

Instead of being a temperance measure, the Sunday-closing effort is in reality an attempt to build up Sunday observance at the expense of temperance reform. The whole tendency of the agitation is to teach people that there is nothing inherently wrong in the liquor traffic, but that the evil consists in carrying it on on Sundays. To illustrate: A mother sees her little boy playing ball on Sunday, and being a devout Sunday observer, says, “John, you must not play ball to-day; it is Sunday.” John understands perfectly well that his mother has no objection to ball-playing in itself, but only to Sunday play. But suppose John were worrying a kitten, and his mother should say, “You ought not to worry that kitten to-day, my boy, it is Sunday;” could he think anything else than that it was perfectly allowable to worry kittens on other days than Sunday? {PTUK October 28, 1897, p. 688.10}

It may be urged that if the public can be educated up to the point of accepting the restriction of the liquor traffic to the last six days of the week, it will be a long step towards getting them to see that it should be suppressed altogether. If this were true, then it would apply to all other business. No; all that can be won by the Sunday-closing agitation is more homage to the Sunday. If there were in it any real recognition of the evil of the liquor traffic, then the man who saw the point would he opposed to the traffic every day. Sin is sin, no matter on what day of the week it is committed. If a man commits a murder, the sin is not enhanced by the fact that the deed was done on the Sabbath. It is a fact that many things are lawful on the six working days of the week, which are not lawful on the Sabbath day, and many of those who believe that Sunday is the Sabbath are labouring hard to put liquor-selling in that list. If they wish to teach the stricter observance of Sunday, they have that right, but let them not delude themselves with the idea that they are furthering the cause of temperance. {PTUK October 28, 1897, p. 688.11}

The last six months have, says the Missionary Review, witnessed a remarkable change in Ecuador. For more than three hundred years, since the invasion and conquest by Pizarro and his Spaniards, Ecuador has been under almost exclusive piestly rule. The only religion tolerated has been the Roman Catholic. The dominant political party-the conservative-was simply the clerical party. But a curious incident of the late war between China and Japan led to a revolution against this clerical party, and last summer this revolution was successful. The leader of the liberal or revolutionary party, General Alfaro, was chosen president. He is in favour of religious liberty; the constitution has been revised, and the first Protestant missionaries have been permitted to enter the country. {PTUK October 28, 1897, p. 688.12}