**“‘The City of the Living God’” *The Present Truth* 14, 5.**

E. J. Waggoner

Abraham “looked for a city which hath foundations, whose builder and maker is God.” That is the only “holy city.” It is “reserved in heaven *for you*,” and in it is prepared a special “place *for you*” if you will but allow Him to prepare you for it. Not to the Jerusalem “trodden down of the nations,” does faith look, but to the “Jerusalem which is above,” “which is the mother of us all.” {PTUK February 3, 1898, p. 65.1}

**“The Epistle to the Galatians. The Truth of the Gospel” *The Present Truth* 14, 5.**

E. J. Waggoner

Before beginning the study of the second chapter of Galatians, read the first chapter again carefully. One must necessarily understand and have in mind the contents of chapter one in order to understand chapter two, since the second is but a continuation of the first. There is no break in the narrative in passing from the first to the second chapter. We may summarise the first chapter thus:— {PTUK February 3, 1898, p. 66.1}

The salutation, in which the whole Gospel is included. {PTUK February 3, 1898, p. 66.2}

The reason for writing the epistle, which is found in the statement of the condition of the Galatians, namely, that they were departing from God to a perverted gospel, being led astray by some accursed teachers. {PTUK February 3, 1898, p. 66.3}

There is but one Gospel, namely, that which Paul preached. {PTUK February 3, 1898, p. 66.4}

That Gospel was given him, not by any man, but by the revelation of Jesus Christ in him. {PTUK February 3, 1898, p. 66.5}

Lastly, a brief summary of Paul’s former life, his conversion, and his experience during the first seventeen years of his Christian life, chiefly with reference to the fact that he was not in connection with any of the brethren, by whom he could have been biased. He was near to Damascus when the Lord met him; he conferred not with flesh and blood, but went into Arabia and returned to Damascus, and after three years went up to Jerusalem, where he stayed fifteen days, afterwards going into Syria and Cilicia, without getting acquainted with the churches in Judea. And so he continues the narrative:— {PTUK February 3, 1898, p. 66.6}

“Then fourteen years after I went again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren unawares brought in who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man’s person); for they who seemed to be somewhat in conference added nothing to me; but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was might in me toward the Gentiles); and when James, Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I was also zealous to do.” Gal. ii. 1-10. {PTUK February 3, 1898, p. 66.7}

Visit to Jerusalem. -“Fourteen years after,” following the natural course of the narrative, means fourteen years after the visit recorded in Gal. i. 18, which was three years after the apostle Paul’s conversion. The second visit, therefore, was seventeen years after his conversion, or about the year 51 A.D., which coincides with the time of the conference in Jerusalem, which is recorded in Acts xv. It is with that conference, and the things that led to it, and grew out of it, that the second chapter of Galatians deals. In reading this chapter, therefore, the fifteenth of Acts must be understood and borne in mind. Our study this week will thus necessarily be largely in Acts xv., of which Gal. ii. is merely an adjunct. {PTUK February 3, 1898, p. 66.8}

The New Gospel. -In the first chapter of Galatians (verses 6, 7) we are told that some were troubling the brethren, by perverting the Gospel of Christ, presenting a false gospel, and pretending that it was the true Gospel. In Acts xv. 1 we read that “certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved.” This, we see, was the other gospel, which was not another, since there is only one, but which was being palmed off upon the brethren as the true Gospel. That these men who brought this teaching professed to be preaching the Gospel, is evident from the fact that they professed to tell the people what they must do to be saved. Paul and Barnabas would not give any place to the new preaching, but withstood it, in order, as Paul tells the Galatians, “that the truth of the Gospel might continue with you.” Gal. ii. 5. Paul and Barnabas had “no small dissension and disputation with them.” Acts xv. 2. So we see that the controversy was no insignificant one, but was between the real Gospel and a counterfeit. The question was a vital one for the new believers, and has no less interest for us. {PTUK February 3, 1898, p. 66.9}

A Denial of Christ. -A glance at the experience of the church at Antioch, to whom this new Gospel was brought, will show that it did in the most direct manner deny the power of Christ to save. The Gospel was first brought to them by brethren who had been scattered by the persecution that arose on the death of Stephen. These brethren came to Antioch “preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.” Acts xi. 19-21. Then the apostles sent Barnabas to assist in the work; and he, “when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.” Verses 22-24. Then Barnabas found Saul, and together they labored with the church in Antioch for more than a year. Verses 25, 26. There were in the church prophets and teachers, and as they ministered unto the Lord, and fasted, the Holy Ghost spoke to them, telling them to separate Barnabas and Saul to the work to which He had called them. Acts xiii. 1-3. So we see that the church there had had much experience in the things of God. They were acquainted with the Lord and with the voice of the Holy Spirit, who witnessed that they were children of God. And now after all this, these men said to them, “Except ye be circumcised after the manner of Moses, ye can not be saved.” That was as much as to say, “All your faith in Christ, and all the witness of the Spirit, are nothing without the sign of circumcision.” The sign of circumcision, without faith, was exalted above faith in Christ without any outward sign. The new gospel was a most direct assault upon the Gospel, and a flat denial of Christ. {PTUK February 3, 1898, p. 66.10}

“False Brethren. ”—It is no wonder that Paul styles those who presented this teaching, “false brethren,” who had, as the Danish strongly expresses it, “sneaked in.” Gal. ii. 4. To the Galatians he said of them, “There be some that trouble you, and would pervert the Gospel of Christ.” Gal. i. 7. The apostles and elders, in their letter to the churches, said of those men, “Certain which went out from us have troubled you with words, subverting your souls.” Acts xv. 24. And they further added that they “gave no commandment” to them. Verse 24, R.V. That is to say, these teachers were “false brethren,” who were not recognised by the apostles as teachers, who were speaking perverse things to draw away disciples after themselves. There have been many such since that time. So vicious was their work that the apostle said, “Let them be accursed.” They were deliberately seeking to undermine the Gospel of Christ, and thus to destroy the souls of the believers. {PTUK February 3, 1898, p. 67.1}

“The Sign of Circumcision.” -These false brethren had said, “Except ye be circumcised after the manner of Moses, ye can not be saved.” Literally, “You have not power to be saved.” This put all the power of salvation in the outward sign of circumcision. Paul declares, “In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” Gal. v. 6. Circumcision has no power, and uncircumcision has no power, but faith alone, working by love, is mighty to save. That which the false brethren wished to enforce was not real circumcision, for that is not outward, but in the heart, and consists solely in obedience to God’s law through faith. See Rom. ii. 25-29; iv. 7-11. Abraham was righteous by faith alone, was in fact, really circumcised in heart “with the circumcision made without hands,” by the Spirit, before he received the outward mark, which was not real circumcision, but only served as a sign, a reminder to him that circumcision consists in worshiping God in the spirit, and having no confidence in the flesh. Rom. iv. 2-11; Col. ii. 10, 11; Phil. iii. 3. So these Christians of Antioch, who had been converted from heathenism, just as Abraham was, and had received the Lord Jesus, were circumcised with the true circumcision. The “false brethren” wished them to give up the reality for the empty sign. {PTUK February 3, 1898, p. 67.2}

“The Flesh Profiteth Nothing.” -Jesus said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” John vi. 63. The people of Antioch and Galatia had trusted in Christ for salvation; now there were some who sought to induce them to trust in the flesh. They did not tell them that they were at liberty to sin. Oh, no; they told them that they must keep the law! Yes, *they* must do it themselves; they must make themselves righteous without Jesus Christ. For circumcision stood for the keeping of the law. Now the *real* circumcision was the law written in the heart by the Spirit; but these “false brethren” wished the believers to trust in the outward form of circumcision, as a substitute for the Spirit’s work; so that the thing which was given as a sign of righteousness by faith, became only a sign of self-righteousness. The false brethren would have them circumcised for righteousness and salvation; but Peter said, “Through the grace of our Lord Jesus Christ we *believe* to be saved.” Just as Paul wrote, “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. x. 10. “Whatsoever is not of faith is sin.” Rom. xiv. 23. Therefore, all the efforts of men to keep the law of God by their own power, no matter how earnest and sincere they may be, can never result in anything but imperfection-sin. “All our righteousnesses are as filthy rags.” Is. lxiv. 6. {PTUK February 3, 1898, p. 67.3}

“A Yoke of Bondage.” -When the question came up in Jerusalem, Peter said to those who would have men seek to be justified by their own works, instead of by faith in Christ, “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” Acts xv. 10. This yoke was a yoke of bondage, as is shown by Paul’s words, that the “false brethren” sneaked in “to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.” Gal. ii. 4. Christ gives freedom from sin. His life is “the perfect law of liberty.” “By the law is the knowledge of sin” (Rom. iii. 20), but not freedom from it. “The law is holy, and the commandment holy, and just, and good” (Rom. vii. 12), just because it gives the knowledge of sin by condemning it. It is a signpost, which points out the way, but does not carry us. It can tell us that we are out of the way; but Jesus Christ alone can make us walk in it; for He is the way. Sin is bondage. Prov. v. 22. Only those who keep the commandments of God are at liberty (Ps. cxix. 45); and the commandments can be kept only by faith in Christ. Rom. viii. 3, 4. Therefore, whoever induces people to trust in the law for righteousness, without Christ, simply puts a yoke upon them, and fastens them in bondage. When a man has been convicted by the law as a transgressor, and cast into prison, he can not be delivered from his chains by the law which holds him there. But that is no fault of the law: just because it is a good law, it can not say that a guilty man is innocent. So these Galatian brethren were brought into bondage by men who were foolishly and vainly seeking to exalt the law of God by denying Him who gave it, and in whom alone its righteousness is found. {PTUK February 3, 1898, p. 67.4}

Why Paul Went Up to Jerusalem. -The record in Acts says that it was determined at Antioch that Paul and Barnabas and some others should go up to Jerusalem about this matter. But Paul declares that he went up “by revelation.” Gal. ii. 2. He did not go up to learn the truth of the Gospel, but to maintain it. He went, not to find out what was the Gospel, but to communicate the Gospel which he had preached among the heathen. Those who were chief in the conference imparted nothing to him. He had not been preaching for seventeen years that of which he stood in doubt. He knew whom he believed. He knew whom he believed. He had not received the Gospel from any man, and he did not need to have any man’s testimony that it was genuine. When God has spoken, an endorsement by man is an impertinence. {PTUK February 3, 1898, p. 67.5}

The Gospel Not Magic. -The great lesson taught by this experience, to which Paul referred the Galatians, is that there is no *thing* in this world that can confer grace and righteousness upon men, and that there is nothing in the world that any man can *do*, that will bring salvation. The Gospel is *the power of God* unto salvation, and not the power of man. Any teaching that leads men to trust in any object, whether it be an image, a picture, or anything else, or to trust for salvation in any work or effort of their own, even though that effort be directed toward the most praiseworthy object, is a perversion of the truth of the Gospel, a false gospel. There are in the church of Christ no “sacraments” that by some sort of magical working confer special grace on the receiver; but there are things that a man who believes in the Lord Jesus Christ, and who is thereby justified and saved, may do as an expression of his faith. The only thing in the world that has any efficacy in the way of salvation, is the life of God in Christ. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.” Eph. ii. 8-10. {PTUK February 3, 1898, p. 67.6}

**“The Flowing Tide of Ritualism” *The Present Truth* 14, 5.**

E. J. Waggoner

A meeting under the auspices of the Church Association was held last week to “consider the lawlessness and idolatry of a large section of the bishops, clergy, and laity of the Church of England.” A special hymn written for the occasion contained this verse:— {PTUK February 3, 1898, p. 68.1}

*“For priest with brazen faces,  
And lies in their right hand,  
Who tread the sacred places  
Of our beloved land;  
Who desecrate Thy table  
With pagan rites abhorr’d,  
And preach the old mass fable;  
Have mercy on us, Lord!” {PTUK February 3, 1898, p. 68.2}*

Well-known clergymen on the Protestant side in the Church gave addresses, the keynote being, according to the title of one address: “The advance of open Romanism in our country and disguised Romanism in our Church: Sources of grave national danger calling for public humiliation and repentance.” {PTUK February 3, 1898, p. 68.3}

That is surely the line things are taking in the Church of England. May those who see the danger lift the warning voice and hold up the light. But these meetings accomplish very little. The Romanist fruit goes on multiplying because the stock is of the Papacy. That is the weakness of many of these protests. Complaint is usually made of “lawlessness” because the legal standards are transgressed, and the effort is to appeal to Parliamentary power to enforce the laws of the Establishment. But this very appeal to human authority, and the tacit acceptance of the idea of establishing religious practices by law are of the Papacy. Because the Prayer Book and the standards of the Church were formed on this basis of human authority, they are leavened with papal principles, and we are witnessing the development of those principles in the Romanist revival within the Church. {PTUK February 3, 1898, p. 68.4}

No half-and-half work meets the requirements of the times. The one work is to lift up the Word of the Lord. It is not a time to look to man and to human power to safeguard truth which stands in power to safeguard truth which stands in the power of God. Who would spend time trying to make a thistle bear figs? Who wants to spend time in controversy about human creeds, and articles and canon law? There is no life at all in them. Preach the living Word of the living God, and let the Spirit of God lift up the standard against the enemy. {PTUK February 3, 1898, p. 68.5}

**“Australian Camp-meetings” *The Present Truth* 14, 5.**

E. J. Waggoner

The *Bible Echo*, our Society’s organ in Melbourne, brings news of an excellent annual general meeting of Seventh-day Adventists in Victoria, held as a camp-meeting in the suburbs of Melbourne. {PTUK February 3, 1898, p. 68.6}

The newspaper press seems generally to have commented freely on the meetings. The Melbourne *Age* said of the encampment:— {PTUK February 3, 1898, p. 68.7}

There are over seventy large roomy tents arranged in orderly fashion, divided into blocks, with intervening streets, the whole array covering about three acres of land. All the dwelling tents look very comfortable and homely, and the whole camp is picturesque and attractive. {PTUK February 3, 1898, p. 68.8}

And of the public interest, another newspaper, the *Kew Mercury*, said:— {PTUK February 3, 1898, p. 68.9}

The popular interest in the Adventist camp-meeting seems to exceed anything of the kind ever met with in this colony. No doubt the beautiful weather that has prevailed during the past week has helped somewhat, but it takes something more than good weather to draw from 1,500 to 2,000 persons from distant suburbs night after night to attend the religious services. There are many pleasing features about these camp-meetings. There is an utter absence of anything approaching cant or vulgarity, and a spirit of good-fellowship and contentment is evident on every hand. {PTUK February 3, 1898, p. 68.10}

The camp-meeting has long been in vogue for religious conventions in America. About fifty such gatherings are now held each year among the Seventh-day Adventist Conferences in the various States of the United States, in the Canadian Dominion, and in the various countries of the Continent of Europe. They will doubtless be familiar soon in Australia, as our friends here have this year held such meetings in Sydney, Melbourne, Tasmania, and, we believe, New Zealand galso. The believers come together to study the Word and to seek the Lord for personal experience, and the gatherings have proved of great interest to multitudes of the general public, as the newspaper comments show. The time demands a definite message for the people. Prophecy is fulfilling and the Lord is at hand. We are glad to know from reports form all parts that this message of preparation for the Lord’s coming is going forth with ever-increasing power. Among the many agencies blessed of the Lord in this work, these camp-meetings are surely not the least. {PTUK February 3, 1898, p. 68.11}

**“A Chieftain’s Lament” *The Present Truth* 14, 5.**

E. J. Waggoner

A Chieftain’s Lament .—Here is a story with a moral for our own times, when it is so readily taken for granted that the advent of the white man with his trade and superior powers must be a boon to weaker races. When America was discovered by the Spaniards, swarms of priests followed into the new regions, and in Church and State is was loudly trumpeted that all the accessions of territory were to be the glory of the Church in the “Christianising” of the heathen barbarians. After long years one Caribbee chief bore the following witness in complaining of the influence of the white civilization in the West Indies:— {PTUK February 3, 1898, p. 68.12}

Our people have become almost as bad as yours. We are so much altered since you coming among us that we hardly know ourselves, and we think it is owing to so melancholy a change that hurricanes are more frequent than they were formerly. It is the evil spirit who has done all this, who has taken our best lands from us, and given us up to the dominion of Christians. {PTUK February 3, 1898, p. 68.13}

**“Notes on the International Sunday-School Lessons. The Call of Matthew.—Matt. ix. 9-17” *The Present Truth* 14, 5.**

E. J. Waggoner

FEBRUARY 13

In studying this lesson, read also the parallel accounts in Mark ii. 14-22 and Luke 5:27-39, for some particulars not mentioned by Matthew. All the accounts tell us that the call of Matthew, or Levi, as he is called by Mark and Luke, took place immediately after the healing of the palsied man. But there is an omission in the account given by Matthew, as we learn from the other records, which is quite striking. Matthew simply tells what took place “as Jesus sat at meat in the house,” without telling whose house, or anything about the meal. Mark says that “Jesus sat at meat in his house,” that is, in Matthew’s house, and Luke says that “Levi made him a great feast in his own house.” Matthew modestly omits all reference to what he did. {PTUK February 3, 1898, p. 69.1}

**MATTHEW’S SACRIFICE**

“And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me, and he arose, and followed Him.” {PTUK February 3, 1898, p. 69.2}

The office of publican, or tax-collector, was a lucrative one. The men who filled the office were despised and hated by the rest of the Jews, both because they oppressed the people, and because they would consent to collect taxes for the hated Romans. Publicans had to pay a certain sum into the Roman treasury, and then they would collect it, together with as much more as they could for their own profit, from the people. Of course the system naturally led to extortion and oppression. This, however, would not make the publicans unpopular with Pharisees, who were guilty of the same sin; but their calling, and the fact they served the conquerors of the Jewish nation, made them despised by the “better classes” of the Jewish society. {PTUK February 3, 1898, p. 69.3}

Matthew was thus a man of business, yet when Jesus called him, “he arose, and followed Him.” Luke states more, which Matthew modestly omitted: “And *he left all*, rose up, and followed Him.” Luke v. 28. How many business men in these days would follow Jesus if it involved giving up their business? It is much easier to read about it, and to take it as a matter of course that the early disciples should do so, than to do it ourselves. However, there are those even now, who are willing and even glad to suffer the loss of all things, that they may win Christ. Phil. iii. 7, 8. {PTUK February 3, 1898, p. 69.4}

We speak of Matthew’s “sacrifice,” an expression for very commonly used to describe a case where one has suffered the loss of property for Christ’s sake. It is not, however, strictly correct, nay, it is wholly incorrect in the sense in which it is ordinarily used. If used in the original sense of something devoted to the Lord, and thus made sacred, or sacrificed, to Him, it is perfectly correct. But if it be used to indicate that one has done some great and worthy deed, with the implied thought that a great loss has been sustained, it is incorrect. Christ has made the only sacrifice that is worthy to be called such. In order to accept this sacrifice, one must give up all, but it is simply giving up a poor thing for a good one. Christ does the giving, we do the taking. Whoever talks or thinks about how much he has given up for the Lord, has no just sense of “the unsearchable riches of Christ.” Eph. iii. 8. A man in his senses would never complain or make a merit of having exchanged sawdust for gold dust. {PTUK February 3, 1898, p. 69.5}

**THE FAULT FINDERS**

“Many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners?” Luke says that they murmured, or muttered. At an Eastern feast, anybody had the privilege of coming in and looking on, even though not an invited guest. An example of this freedom is seen in Luke vii. 36-50. That the Pharisees themselves were not present as participators in the feast, is shown by their murmuring against Christ, for eating with publicans and sinners. They would not have accepted an invitation to a publican’s house, much less would they sit at the same table with those *they* called sinners; yet they were always present to carp at Jesus. Their successors live to-day. They are present at the feast, but only to pick flaws, not to eat. They attend the meting, but they are not fed by the discourse; they only point out something which their sharp eyes have discovered to be wrong. And so these poor, self-satisfied Pharisees starve to death on wind, while others are eating to the fill. It is better to eat with publicans and sinners, than to stand to one side and find fault with the eaters. It is better to be among the humble followers of Christ, who acknowledge themselves to be sinners, and so have the truth abiding in them (1 John i. 8), than to hold aloof and criticise both the poor sinners and the Master who receives them. {PTUK February 3, 1898, p. 69.6}

**SEEKING THE LOST**

“Why eateth your Master with publicans and sinners?” On another occasion, when all the publicans and sinners drew near to hear Jesus, the Pharisees and scribes murmured, saying, “This man receiveth sinners, and eateth with them.” Luke xv. 1, 2. Yes; for not only does Christ receive sinners, but “the Son of man is come to seek and to save that which was lost.” Luke xix. 10. One day I met a young man with a most dejected look, who with broken voice said, {PTUK February 3, 1898, p. 69.7}

“I am lost.” {PTUK February 3, 1898, p. 69.8}

“I am glad to hear you say so,” I replied. {PTUK February 3, 1898, p. 69.9}

His astonishment at such a reply was too great for words, but it was eloquently expressed in his face. {PTUK February 3, 1898, p. 69.10}

“Yes,” I continued, “I am glad to hear that you are lost, for you are just the one that the Lord is looking for; and since He is not far off, I am sure that he will find you.” {PTUK February 3, 1898, p. 69.11}

This was a new view of the case, and it was not long before joy took the place of the young man’s despondency. {PTUK February 3, 1898, p. 69.12}

Note that Jesus not only *seeks*, but He saves. He is “mighty to save” (Isa. lxiii. 1), so that to as many as receive Him He gives power to become the sons of God. John i. 12. Jesus associates with sinners, and is “not ashamed to call them brethren” (Heb. ii. 11, 12), for by His presence He saves them from their sins, and makes them indeed brethren, in that He makes them joint-heirs with Himself. Mark, in relating the circumstances connected with the call of Matthew, says that “many publicans and sinners sat also together with Jesus and His disciples; for there were many, and *they followed Him*.” Mark ii. 15. This is exactly the same word that is used by Matthew. He followed Jesus, and many other publicans and sinners also followed Him. So then they were sinners saved from sin. A sinner who follows Jesus is in a blessed condition. {PTUK February 3, 1898, p. 69.13}

**NEW WINE IN NEW BOTTLES**

The tendency is to rob Christ’s teaching of its personal character, and to make it general. So this statement by Jesus, that new wine could not be put into old wine skins, nor new cloth into old garments, is made to refer to religion in general. Thus one says, “Time showed that the new, strong Christianity could not successfully patch up the holes in the worn-out religion of the Jews.” And again, “If the reformation introduced by the Baptist could retain the old form of Judaism, Christianity could not,” forgetting or not knowing that John the Baptist was a Christian, and that his baptism was Christian baptism. See Mark ii. 4; Acts xix. 4. As to “the worn-out religion of the Jews,” it was that which God had given them, but which they had rejected, and so Christ came, not to found a new religion, but to exalt “that which was from the beginning.” Jesus was a Jew, and He said, “salvation is of the Jews.” John iv. 22. {PTUK February 3, 1898, p. 70.1}

All the teaching of Jesus was personal. The “new wine” of which He spoke was none other than that which the Lord through His prophet freely offered to all. Isa. lv. 1. The “old garments” are the “filthy rags” (Isa. lxiv. 6) of man’s own self-righteousness. Man’s own works cannot become good garments (Isa. lix. 6), but Christ offers a complete new garment of salvation, a “robe of righteousness” (Isa. lxi. 10), consisting of “fine linen clean and white.” Rev. xix. 8. See also Rev. iii. 18; vii. 9, 14. He takes away “the filthy garments,” and gives a complete “change of raiment.” Zech. iii. 1-5. {PTUK February 3, 1898, p. 70.2}

The work of Christ is not patch-work but new creation. The new wine of the Gospel, which was new in the days of Abraham, Moses, and Isaiah,-the old, old story that is always new,-cannot be carried in anything but new creatures. For, mark it, Christ receives sinners, in order that they may be witnesses for Him. These publicans and sinners, acknowledged themselves to be sinners, and were thus cleansed from all unrighteousness. 1 John i. 9. Then, filled with the Spirit, they could carry the good news of salvation to others. They became vessels to honour, “sanctified and meet for the Master’s use.” 2 Tim. ii. 21. The Pharisees, who persisted in saying that they had no sin, could not carry the light to others. Christ came to call sinners, not the righteous. The man who insists that he is righteous, has no part in Christ; and everybody who will follow his own way, instead of the commandment of the Lord, does thus insist that he is right and the Lord is wrong. The lesson is a personal one for us all; we cannot patch Christ’s life on to our old life of sin. Let Him make us over new, and then we can wear new clothing, be filled with the new wine, and sing a new song. {PTUK February 3, 1898, p. 70.3}

**“God’s Revelation of Himself” *The Present Truth* 14, 5.**

E. J. Waggoner

**HOW THE INDIANS RECEIVED THE LIGHT**

One of Mr. Egerton R. Young’s stories of missionary work among the Cree Indians of North America, on his experience in teaching the Indians how to read, as told in “On the Indian’s Trail,” is most interesting as a tribute to the power of the simple Bible story of creation without any being evaporated by “higher criticism.” He had drilled the Indians on the syllable characters until they were quite familiar with them, using a large, white rock and a burnt stick instead of a blackboard and chalk, and had filled them with amazement by letting them read the name of God on the rock, together with such simple combinations as “God is love,” and “God loves you.” He continues:— {PTUK February 3, 1898, p. 70.4}

“Then we opened our bundles of Bibles, and passing them round as far as they would go, I had them all turn to the first verse of the first chapter of Genesis. After some explanation of a few additional signs which they there saw upon the printed page, and which give some variation to the sound of the syllabic character to which they are attached, we began the study of the verse. Of course our progress at first was slow. It could not be otherwise under such circumstances. But we patiently persevered, and it was not very long ere they were able to read in their own language: ‘MAWACHE NISTUM KAESAMANETO KEOOSETON KESIH MENA ASHER.’ (In the beginning God made the heaven and the earth.) {PTUK February 3, 1898, p. 70.5}

“When they had acquired the ability to read this verse for themselves, and had grasped a little of its meaning, there was another outburst of delight. That first verse of Genesis is very suggestive and full of meaning to anyone, no matter how learned, who tries to investigate it. It is in itself the first chapter of God’s revelation of Himself to man, and has long occupied the attention and study of the most godly and profound. Here, for the first time, it was being read by a company of poor Indians just emerging from paganism. But they were sharp and keen, and able to grasp a new truth; and so when the first verse opened before them with its wondrous meaning, great was their delight and amazement. {PTUK February 3, 1898, p. 70.6}

“‘Now we know all about it!’ some of them shouted. ‘The Kaesa-Mancto (the great God) made all these things, the heaven and the earth.’ {PTUK February 3, 1898, p. 70.7}

“Others said: {PTUK February 3, 1898, p. 70.8}

“‘Our fathers talked about it in their wigwams, and wondered, and wondered how all these things came as they are; but they had to confess that they were in darkness, and knew nothing. But now we know it! We know it!’ {PTUK February 3, 1898, p. 70.9}

“Over and over again they read the verse until they had thoroughly committed it to memory. And in after days, at many a camp fire and in many a hunting lodge, it was repeated to others who had not heard it, but who, on hearing it were also filled with gratification and delight at the answer which it gave to what had long been a subject of perplexity and awe.” {PTUK February 3, 1898, p. 70.10}

Thus we see the demonstration of the words of the Psalmist: “The entrance of Thy word giveth light; it giveth understanding to the simple.” Ps. cxix. 130. {PTUK February 3, 1898, p. 70.11}

**“Cruelty of the Sporting Instinct” *The Present Truth* 14, 5.**

E. J. Waggoner

Cruelty of the Sporting Instinct .—A sporting paper in New Zealand recently complained that the chances for a favourite racer, on which much money was staked, were spoiled in a certain race by the act of “an over-officious policeman” who got in the way and turned the horse from its course. The policeman was rescuing a boy who had wandered on to the track, and who was snatched from before the racers just in time to save his life. The policeman was severely injured by one of the horses, and was rewarded for his gallantry by the authorities. {PTUK February 3, 1898, p. 71.1}

**“Back Page” *The Present Truth* 14, 5.**

E. J. Waggoner

A careful estimate of the men’s losses in the great engineering strike, in trade union capital spend and wages lost puts the amount at ?3,720,000. The voting on the return to work suggests that industrial peace rests on slight foundations, and now we hear of coming general strikes in Germany and America. {PTUK February 3, 1898, p. 80.1}

Thursday, January 27, was the thirty-ninth anniversary of the German Emperor’s birthday, which was celebrated as usual. There was religious service in the Schloss Chapel, which was attended by the Imperial family. The text, chosen by the Kaiser himself, was: “Be still, and know that I am God. I will be exalted among the heathen.” {PTUK February 3, 1898, p. 80.2}

It is stated that Dr. Lippe, one of the Jews interested in the Zionist movement, said in his opening address at the Basel conference: “We would look on His Majesty (the Sultan), if he would accept us, as our Messiah!” It shows how blind are the leaders of the movement. And yet many Christians look upon such movements on the part of members of the fleshly Israel as pointing to the approaching fulfillment of God’s promise to gather His Israel to Zion. Let each open the Word and learn who are “Abraham’s seed, and heirs according to the promise.” {PTUK February 3, 1898, p. 80.3}

We learn that our Society’s West Indian mission ship, the *Herald*, is in quarantine in one of the ports affected by the yellow fever epidemic, which has been raging in Jamaica. Three among our workers there have died of the fever, and others, the report stated, were ill. The West Indian and Central American fields, which have thus lost workers, are ripe for harvest, and the need is great, but the Lord knows and cares. “Except a corn of wheat fall into the ground and die, it abideth alone.” It is a blessed thing to live in the work of the Lord, and a blessed thing also to die in it. {PTUK February 3, 1898, p. 80.4}

**“The Spirit of Unrest” *The Present Truth* 14, 5.**

E. J. Waggoner

The Spirit of Unrest .—Lord George Hamilton, speaking as a member of the Cabinet, said the other day that “during the last two years a spirit of unrest appeared to have pervaded almost all parts of the inhabited globe.” Statesmen have had reason to notice it, but who has not seen this manifestation of unrest? What does it mean? Again and again we must repeat that it means that we are living in the time of “distress of nations, with perplexity,” when “the nations are angry,” and when the throwing off of the restraints of God’s Spirit is leaving the world more and more a prey to the spirit of unrest and evil. But for another change we thank God. We can see it everywhere. During the last few years many have been led by these things to inquire their meaning, and are more ready than ever before to accept the message of God for this time. How can the world have rest when it rejects God and His Sabbath, which is His rest, and the sign of His power to keep our hearts in peace and righteousness amidst all the sin and strife of the world? {PTUK February 3, 1898, p. 80.5}

**“The Sunday-closing Movement” *The Present Truth* 14, 5.**

E. J. Waggoner

Meetings and “demonstrations” in favour of the Sunday closing of public-houses are now the order of the day, the bishops and clergy no less than the Non-conformist ministers taking an active part in them. A regular campaign has been started. A correspondent sends us a report of one which he attended a few days ago, where the object of the movement was very plainly set forth. The chief speaker, a Wesleyan minister, after saying that “the public-house is the worst enemy the church has,” declared, “If once we get the public-houses closed on Sunday, we shall go a step further and”—what? That is what one would naturally suppose, but no; it is not the purpose at all. Here it is: “When once we get the public-houses closed on Sunday, we shall go a step further, and *stop all Sunday trade.”* That is the object, and the only object, of the Sunday-closing movement. Everybody has a right to engage in it who wishes to, but all should know that it is in no sense a temperance movement. It should be understood that it is but a step towards enforced Sunday observance. {PTUK February 3, 1898, p. 80.6}

But is it not going a little too far to say that enforced Sunday observance is the only object of this movement for the Sunday closing of public-houses? May not the diminution of the liquor traffic be also anticipated?—No; and the proof of this is found in the fact that it is constantly urged that the publicans themselves are in favour of Sunday closing. But no publican who proposed to continue in the business, was ever in favour of diminution in the sale of liquor. {PTUK February 3, 1898, p. 80.7}

Further proof that this Sunday-closing crusade is a compromise with the liquor traffic, by which the liquor dealers are to help “protect” Sunday in return for having their business protected, is furnished by so eminent a temperance worker as the Archbishop of Canterbury. The *Daily Mail* gives the following from a speech by him at a “temperance meeting” in St. Andrew’s Hall, Bethnal-green, a few days ago; in which “he urged temperance people to concentrate their efforts on Sunday closing”:— {PTUK February 3, 1898, p. 80.8}

Even drinkers, he said, admitted that the closing of the “houses” on Sunday would be an advantage, and he entirely disregarded the statements which had been made that beer served on the Saturday-could not be drunk on the Sunday. {PTUK February 3, 1898, p. 80.9}

That had nothing to do with the question, and was a side argument to throw them off the track. On the contrary, he predicted that if Sunday closing were in operation there would spring up a bottled beer trade which would insure fresh beer for those who desired it. {PTUK February 3, 1898, p. 80.10}

What could be plainer? To all drinkers he said in substance: “Don’t be afraid that you will not be able to get your beer on Sunday. Join in with us to get the public-houses closed on Sunday, and if the beer that you buy on Saturday night does not last well over Sunday, be assured that a bottled beer trade will immediately spring up which will insure you all the fresh beer you wish.” {PTUK February 3, 1898, p. 80.11}

If you please us much to see the liquor traffic stopped entirely. If only one-half the present amount were consumed, it would be a great gain. But when a given amount of beer is to be sold and drank in a week, it makes no difference when it is done. We marvel much at the blindness that has seized all these good temperance people. So strongly has the Sunday mania seized them, that they really think that they are working for the cause of temperance, while deliberately planning for the undiminished consumption of liquor. Could there be a more striking illustration of the intoxicating nature of the wine of Romanism? {PTUK February 3, 1898, p. 80.12}

**“‘Altogether Vanity’” *The Present Truth* 14, 6.**

E. J. Waggoner

A sale of antiquities in a London auction room last week included one “lot” of special interest. In its report of the sale a morning paper suggested that,- {PTUK February 10, 1898, p. 81.1}

If Ptolemy II., Philadelphus, King of Egypt, Antiochus Soter, King of Syria, and Alpina, wife of Seleucus, Queen of Babylon, could have foreseen that twenty-one centuries after their death and embalmment they would have been exposed, unrolled, to the small witticisms and smaller bids of a Covent-garden auction room, they would probably have preferred, like Imperial C?sar, to have been turned to clay, and as a less degrading alternative, to “stop a hole to keep the wind away.” {PTUK February 10, 1898, p. 81.2}

These kings played a stirring part in a stirring epoch of history. They lived in the early days of the division of the Macedonian empire, a period made the subject of such detailed prophecy in the eleventh of Daniel. This Philadelphus was the “king of the south” whose daughter, Berenice, was married to the “king of the north,” in the effort to make peace between Egypt and Syria. Dan. xi. 6. He maintained the glory of his father’s kingdom, built great palaces in Egypt and completed the great Alexandrian library. Two centuries before he lived the prophet had described the main features of his reign and the tragic death of his daughter. All came to pass as predicted. Philadelphus had to leave his ships and legions and palaces, and while now his body is sold as a curiosity of the auction rooms, the “sure Word of prophecy” still lives, and still teaches men that “all flesh is grass.” {PTUK February 10, 1898, p. 81.3}

The curious crowd in the auction room, making merriment over the remains of these ancient kings who were once worshipped by courtiers, represents the world generally in its failure to learn the lesson of the vanity of all things of earth. The world is full of monuments of departed glory, and “change and decay” are written over the face of all the earth. Yet each generation glorifies itself as though its works would abide, and men neglect the life indeed, and spend their days in grasping after things that can be held for but a little while. This Babylonian queen, who doubtless graced a luxurious court, had to leave all the glitter and frivolity of gay society, and the jewels and the fineries, and here her body is, sold for a few pounds to a showman. It matters nothing what becomes of the dust; but what did her life profit her if she laid not hold of eternal life by faith? {PTUK February 10, 1898, p. 81.4}

There was a man once, who might have kept the place that was his by adoption in a dynasty of Egyptian kings greater than the dynasty of the Ptolemies. He was in the family of Rameses II., the Pharaoh of the Oppression. The throne was his if he would but take it, and Rameses was old. But he saw something better. Moses “refused to be called the sons of Pharaoh’s daughter,” and chose the “reproach of Christ” and “affliction with the people of God.” The mummy of Rameses II. May be viewed for a sixpence in an Egyptian museum today, we believe; and having rejected the life that abides the great Pharaoh can only come forth in the last time to the resurrection to the second death. Moses, who wanted something better than this world’s glory and sin, has already begun to enter upon his reward, as by a special resurrection (Jude 9) he lives in heaven to-day (Matt. xvii. 3); but not less sure is the reward of every servant of God who sleeps in te dust of the earth, awaiting that time when all the saved shall be caught up “together” to abide evermore “with the Lord.” The small wits of Pharaoh’s court doubtless made merry over Moses’ choice, and statesmen considered it contemptible fanaticism. The world is just the same to-day as of old. Men spend their time and sacrifice eternal life for just what they can hold in their hands for a few short years. They call it reason and common-sense, and despise the only sensible course, which is to take hold of something that may be held eternally, and that will keep eternally the one who holds it. {PTUK February 10, 1898, p. 81.5}

Here are a few scriptures which point the lesson that God would have us learn from man’s mortality:— {PTUK February 10, 1898, p. 82.1}

“Verily every man at his best state is altogether vanity.” {PTUK February 10, 1898, p. 82.2}

“They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him.” {PTUK February 10, 1898, p. 82.3}

“All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” {PTUK February 10, 1898, p. 82.4}

“And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” Amen. {PTUK February 10, 1898, p. 82.5}

**“Compulsory Church Attendance” *The Present Truth* 14, 6.**

E. J. Waggoner

“The Transvaal Volksraad,” says a South African newspaper, “has decreed that officials shall in future be compelled to attend Divine service on Sundays.” It is not a solitary example of such laws, strange as it may sounds to hear of compelling church attendance. There is, in fact, a law now on the English statute books making it an offence for members of the Church of England to omit church attendance. Of course it is never enforced. {PTUK February 10, 1898, p. 82.6}

When once Sunday laws are made, it is a simple step to compel officers of the law to attend church; and the next step is to compel the people generally. If it is the proper thing to force people to keep Sunday it surely follows that the State may prescribe how it shall be kept. Not all the preachers and others who are in this Sunday-law movement contemplate going so far as that, but they are not running the movement. The evil one himself is behind all compulsory religion, and men who are deceived “know not what they do.” But what would any preacher of the Gospel of Christ’s grace and liberty say if it were proposed to compel people by law to attend his ministry? {PTUK February 10, 1898, p. 82.7}

The various religious bodies in America are preparing to establish missions and churches in the Klondyke region. No needier field, probably, will exist when the thousands who are preparing for the rush get into the country. {PTUK February 10, 1898, p. 82.8}

**“The Epistle to the Galatians. ‘Justified by the Faith of Christ’” *The Present Truth* 14, 6.**

E. J. Waggoner

Our last lesson covered the first ten verses of the second chapter of Galatians, but we did not particularly study the last portion of the section. Accordingly we shall begin our study this week with the sixth verse, in order to keep the connection. First, however, we must be able to take in at a glance all that has preceded, and this can be attained only by frequent and repeated reviews. Right here let us have a little formal general talk about {PTUK February 10, 1898, p. 82.9}

**THE STUDY OF THE BIBLE**

It is to be presumed that there are many who are following these studies, who wish not merely a better understanding of this particular epistle, but also of the Bible in general, and who, to this end, wish to know how to study the Bible for themselves, so as to get the best results. The way is very simple, so simple that it is despised by most people. Nevertheless it is not to be despised, for it is the royal way. In spite of the oft-repeated statement, which passes for a truism, that there is no royal road to knowledge, it is a fact that there is {PTUK February 10, 1898, p. 82.10}

**A ROYAL ROAD**

to the knowledge of God and His Word, and that it is the only road. Here it is, given by the king who went over it and proved it a success:— {PTUK February 10, 1898, p. 82.11}

“My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.” Prov. ii. 1-6. {PTUK February 10, 1898, p. 82.12}

That is the way the wisest man got his wisdom and knowledge. Wisdom and knowledge concerning everything are to be found in the Word of God; and if you would understand the Word of God; and if you would understand the Word of God, you must study it. No man on earth can give you his knowledge. Another may aid you by his experience, so that it need not take you as long as it took him; he may direct you how and where to work; but whatever anyone really knows he must acquire individually. When you have traveled over a road a thousand times, you know every turn in it, no matter how many there are, and can see the whole way in your mind. So after you have been over a portion of Scripture time after time, thinking each time as you read it, you will at last be able to see the whole of it, and every separate statement in it, at a single glance. And when you can do that, you will see in it what no man on earth can tell you. {PTUK February 10, 1898, p. 82.13}

But it is useless to think to understand a detached sentence that may present special difficulty, without reference to the connection. If I should bring you a letter, and pointing to a sentence near the close, should ask you to tell me what my correspondent means, you would at once ask, “What is he writing about? what does he say in what precedes?” If I should reply that I didn’t wish you to know the subject of the letter, and would not allow you to read it from the beginning, you would say, “Then I cannot help you.” But if I should put the letter into your hands, asking you to help me to understand the difficult sentence, you would at once read the letter carefully from the beginning, making sure that you understood everything as you read, and then with all that preceded the difficult sentence clearly in your mind, you would expect to understand the sentence itself. Why will not men be as reasonable in their study of the Bible? {PTUK February 10, 1898, p. 82.14}

So I would say to those who are reading these articles not merely as interesting matter, but with the desire to *know* the epistle. Study the very words of the text. Go over them again and again; and every time you begin the study of a new portion, go back to the beginning and review all that you have been over. It is a royal method, and it yields royal results. {PTUK February 10, 1898, p. 82.15}

The first chapter of Galatians gives us a brief, comprehensive view of what the Gospel is, of the condition of the Galatian brethren. The second chapter, as far as we have gone, refers to the meeting held in Jerusalem, seventeen years after Paul’s conversion, what was the subject of controversy, and Paul’s relation to it. The apostle’s sole burden was to preserve “the truth of the Gospel among the brethren.” Now we may proceed to the {PTUK February 10, 1898, p. 83.1}

**TEXT FOR THIS WEEK’S STUDY**

“But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man’s person;) for they who seemed to be somewhat in conference added nothing to me; but contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. {PTUK February 10, 1898, p. 83.2}

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all: If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” Gal. ii. 6-16. {PTUK February 10, 1898, p. 84.1}

Not in Doubt .—Paul did not go up to Jerusalem in order to get a difficult point settled. He did not go up to the apostles and elders to find out whether he had been preaching the truth or error for seventeen years. Those who were leaders among the brethren “added nothing” to him. He had seen the Lord Jesus, and he knew whom he had believed (2 Tim. i. 12); and as he had not received the Gospel from any man (Gal. i. 11, 12), he did not need that any man should teach him what it is. 1 John ii. 26, 27. He went up because the Lord sent him. The Lord knew that the brethren in Jerusalem needed his testimony, and the new converts needed to know that those whom God sent spoke the words of God, and therefore all spoke the same thing. They needed the assurance that as they had turned from many gods to the one God, the truth is one, and there is but one Gospel for all men. {PTUK February 10, 1898, p. 84.2}

No Monopoly of Truth. -“Whatsoever they were, it maketh no matter to me; God accepteth no man’s person.” There is no man or body of men on earth, that has a monopoly of truth,-a corner, so to speak, so that whoever wishes it must come to him. Truth is independent of men. Truth is of God, for Christ, who is the shining of His glory, and the very impress of His substance (Heb. i. 3), is the truth. John xiv. 6. Whoever gets the truth, must get it from God, and not from any man, just as Paul received the Gospel. God may and does use men as instruments, or channels, but He alone is the Giver. Every man on earth may be the possessor of just as much of the truth as he is willing to use, and no more. See John vii. 17; xii. 35, 36. He who would act the pope, thinking to hold a monopoly of the truth, and compel people to come to him for it, dealing it out here, and withholding it there, loses all the truth that he ever had, if he ever really had any. Truth and popery can not exist together; no pope, or man with a popish disposition, has the truth. As soon as a man receives the truth, he ceases to be a pope. If the Pope of Rome should get converted, and become a disciple of Christ, that very hour he would vacate the papal seat. {PTUK February 10, 1898, p. 84.3}

The Biggest Not Always the Best. -Just as there is no man who has a monopoly of truth, so there are no places to which men must necessarily go in order to find it. The brethren in Antioch did not need to go to Jerusalem to learn the truth, or to find out if what they had was the genuine article. The fact that truth was first proclaimed in a certain place, does not prove that it can be found only there, or that it can be found there at all. In fact, the last places in the world to go to with the expectation of finding or learning truth, are the cities where the Gospel was preached in the first centuries after Christ, as Jerusalem, Antioch, Rome, Alexandria, etc. Paul did not go up to Jerusalem to them that were apostles before him, but began at once to preach. {PTUK February 10, 1898, p. 84.4}

The Papacy arose in part in this way: It was assumed that the places where the apostles, or some of them, had preached must have the truth in its purity, and that all men must take it from there. It was also assumed that the people of a city must know more of it than the people in the country or in a village. So, from all bishops being on an equality, as at the beginning, it soon came to pass that the “country bishops” (*chorepiscopoi*) were rated as secondary to those who officiated in the cities. Then, when that spirit crept in, of course the next step was necessarily a strife among the city bishops to see which one should be greatest; and the unholy struggle went on until Rome gained the coveted place of power. {PTUK February 10, 1898, p. 84.5}

But Jesus was born in Bethlehem, a place that was “little among the thousands of Judah” (Micah v. 2), and nearly all His life He lived in Nazareth, a little town of so poor repute that a man in whom there was no guile said, “Can there any good thing come out of Nazareth?” John i. 45-47. Afterward Jesus took up His abode in the wealthy city of Capernaum, but was always known as “Jesus of Nazareth.” It is no farther to heaven from the smallest village or even the smallest lonely cabin on the plain, than it is from the largest city, or bishop’s palace. And God, “the high and lofty One that inhabiteth eternity, whose name is Holy,” dwells with him that is of a contrite and humble spirit. Is. lvii. 15. {PTUK February 10, 1898, p. 84.6}

It Is God That Works. -“He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.” The Word of God is living and active. Heb. iv. 12, R.V. Whatever activity there is in the work of the Gospel, if there is any work done, is all of God. Jesus “went about doing good,” “for God was with Him.” Acts x. 38. He Himself said, “I can of Mine own self do nothing.” John v. 30. “The Father that dwelleth in Me, He doeth the works.” John xiv. 10. So Peter spoke of Him as “a Man approved of God” “by miracles and wonders and signs, which God did by Him.” Acts ii. 22. The disciple is not greater than his Lord. Paul and Barnabas, therefore, at the meeting in Jerusalem, told “what miracles and wonders God had wrought among the Gentiles by them.” Acts xv. 12. Paul declared that he labored to “present every man perfect in Christ Jesus,” “striving according to His working, which worketh in me mightily.” Col. i. 28, 29. This same power it is the privilege of the humblest believer to possess, “for it is God which worketh in you both to will and to do of His good pleasure.” Phil. ii. 13. {PTUK February 10, 1898, p. 84.7}

Recognising the Gift. -The brethren in Jerusalem showed their connection with God by recognising the grace that was given to Paul and Barnabas. When Barnabas first went to Antioch, and saw the grace of God that was working there, he was glad, “and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost.” Acts xi. 21-24. The other apostles perceived that God had chosen Paul for a special work among the Gentiles; and they gave to him the right hand of fellowship, only requesting that he would remember the poor among his own nation; and this he had already shown his willingness to do. Acts xi. 27-30. So Paul and Barnabas returned to their work. {PTUK February 10, 1898, p. 84.8}

Withstanding Peter. -“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” We need not magnify nor dwell upon the mistakes of Peter or any other good man, because that is not profitable for us; but we must note this overwhelming proof that Peter was never considered the “prince of the apostles,” and that he never was, and never considered himself to be, pope. Fancy any priest, bishop, or cardinal, withstanding Leo XIII. to the face in a public assembly. He would be considered extremely fortunate if the papal guards allowed him to escape with his life for thus presuming to oppose the self-styled “vicar of the Son of God.” But Peter made a mistake, and that upon a vital matter of doctrine, because he was not infallible, and he meekly accepted the rebuke that Paul gave him, like the sincere, humble Christian that he was. Infallibility is not the portion of any man; and the greatest man in the church of Christ has no lordship over the weakest. “One is your Master, even Christ; and all ye are brethren.” {PTUK February 10, 1898, p. 84.9}

Making a Difference. -When Peter was at the conference in Jerusalem, he told the facts about the receiving of the Gospel by the Gentiles, through his preaching, saying, “God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith.” Acts xv. 8, 9. God put no difference between Jews and Gentiles in the matter of the purification of the heart, because, knowing the hearts, He knew that “there is no difference; for all have sinned, and come short of the glory of God,” so that there is no other way than for all to be “justified freely by His grace through the redemption that is in Christ Jesus.” Rom. iii. 22-24. But after having been shown this fact by the Lord; after having preached to the Gentiles, and after having witnessed the gift of the Holy Ghost to them, the same as to Jewish believers; after having eaten with those Gentile converts, and faithfully defending his course; after having given a clear testimony in conference, that God made no difference between Jews and Gentiles; and even immediately after himself making no difference, Peter suddenly, as soon as some came who he thought would not approve of such freedom, began to make a difference. “He withdrew and separated himself, fearing them which were of the circumcision.” This was, as Paul says, dissimulation, and was not only wrong in itself, but was calculated to confuse and mislead the disciples. {PTUK February 10, 1898, p. 84.10}

Contrary to the Truth of the Gospel. -A wave of fear seems to have passed over the Jewish believers, for “the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.” This in itself was, of course, not walking “uprightly, according to the truth of the Gospel;” but the mere fact of dissembling was not the whole of the offense against the truth of the Gospel. Under the circumstances it was a public denial of Christ, just as much as that of which Peter had once before, through sudden fear, been guilty. We have all been too often guilty of the same sin to permit us to sit in judgment; we can only note the fact and the natural consequence, as a warning to ourselves. {PTUK February 10, 1898, p. 84.11}

See how the action of Peter and the others was a virtual, although unintentional, denial of Christ. There had just been a great controversy over the question of circumcision. It was a question of justification and salvation,-whether men were saved by faith alone in Christ, or by outward forms. Clear testimony had been borne that salvation is by faith alone; and now, while the controversy is still alive, while the “false brethren” are still propagating their errors, these loyal brethren suddenly discriminated against the Gentile believers, because they were uncircumcised, in effect saying to them, “Except ye be circumcised, ye can not be saved.” Their actions said, “We also are in doubt about the power of faith in Christ alone to save men; we really believe that salvation depends on circumcision and the works of the law.” Such a denial of the truth of the Gospel Paul could not endure, and he at once struck directly at the root of the matter. {PTUK February 10, 1898, p. 84.12}

“Sinners of the Gentiles,” and Sinners of the Jews. -“If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? we who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” Paul said to Peter, “We are Jews by nature, and not sinners of the Gentiles.” Did he mean that they, being Jews, were, therefore, not sinners?—By no means, for he immediately adds that they had believed on Jesus Christ for justification. They were sinners of the Jews, and not sinners of the Gentiles; but whatever things they had to boast of as Jews, all had to be counted loss for the sake of Christ. Nothing availed them anything except faith in Christ; and since this was so, it was evident that the Gentile sinners could be saved directly by faith in Christ, without going through the dead forms which had been of no service to the Jews. {PTUK February 10, 1898, p. 84.13}

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Tim. i. 15. “All have sinned,” and stand alike guilty before God; but all, of whatever race or class, can accept this saying, “This Man receiveth sinners, and eateth with them.” A circumcised sinner is no better than an uncircumcised one; a sinner who stands as a church-member, is no better than one who is outside. The sinner who has gone through the form of baptism is not better than the sinner who has never made any profession of religion. Sin is sin, and sinners are sinners, whether in the church or out; but, thank God, Christ is the propitiation for our sins, as well as for the sins of the whole world. There is hope for the unfaithful professor of religion, as well as for the sinner who has never named the name of Christ. {PTUK February 10, 1898, p. 85.1}

“Justified.” -“Knowing that a man is not justified by the works of the law,” “we have believed in Jesus Christ, that we might be justified,” said the apostle. The meaning of the word “justified” is “made righteous.” In an accommodated sense we use the term “justified” of a man who has not done wrong in a thing whereof he is accused. But, strictly speaking, such an one needs no justification, since he is already just; his righteous deed justified him. But since all have sinned, there are none just or righteous before God; therefore they need to be justified, or made righteous, which God does. Now the law of God is righteousness. See Rom. vii. 12; ix. 30, 31; Ps. cxix. 172. Therefore Paul did not disparage the law, although he declared that no man could be made righteous by the law, meaning, of course, the law written on stones or in a book. No; so highly did he appreciate the law, that he believed in Christ for the righteousness which the law demands but can not give. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. viii. 3, 4. {PTUK February 10, 1898, p. 85.2}

“The Faith of Christ.” -Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, “the faith of Christ,” just as in Rev. xiv. 12 we have “the faith of Jesus.” He is the Author and Finisher of faith. Heb. xii. 2. God has “dealt to every man the measure of faith” (Rom. xii. 3), in giving Christ to every man. “Faith cometh by hearing, and hearing by the Word of God” (Rom. x. 17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins. {PTUK February 10, 1898, p. 85.3}

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as “weak faith.” A man may be “weak in faith,” that is, may be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. {PTUK February 10, 1898, p. 85.4}

Here is comfort. Whoever will accept the faith of Jesus, has that which is as sure to work righteousness in him, and to save him, as the victory of Christ over sin and death is assured. He gives to us His own tried and approved faith. It has not a flaw, and we need not fear to use it; it will not fail us in any contest. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Eph. ii. 8. We are saved by nothing less than God’s unchangeable Word, and by Christ’s own personal confidence in that Word. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His faith, and let it work by love, and purify the heart. {PTUK February 10, 1898, p. 85.5}

Believing Is Receiving .—“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John i. 12. That is, as many as believed on His name received Him. To believe on His name is to believe that He is the Son of God; to believe that He is the Son of God, means to believe that He is come in the flesh, in human flesh, in our flesh, for His name is “God with us;” so to believe on His name means simply to believe that He dwells personally in every man,-in all flesh. We do not make it so by believing it; it is so, whether we believe it or not; we simply accept the fact, which all nature reveals to us. {PTUK February 10, 1898, p. 85.6}

It follow then as a matter of course that, believing in Christ, we are justified by the faith of Christ, since we have Him personally dwelling in us, exercising His own faith. All power in heaven and earth is in His hands, and, recognizing this, we simply allow Him to exercise His own power in His own way. {PTUK February 10, 1898, p. 85.7}

Personal Experience. -The reader will now see the object of Paul’s narrative. Instead of beginning with abstract argument, to convince the Galatians of their error, he began with telling his own personal experience. That led him to tell what he said on another occasion, when some had erred concerning the faith. But all the time he is dealing with facts. He is telling what he knows, and the burden of the whole is personal acquaintance with Christ. The Gospel is no dead thing, no abstract doctrine, no “works done in righteousness, which we did ourselves” (Titus iii. 5, R.V.), but a personal, acceptance of the personal Christ, who alone has power to work salvation. Christ as a living Saviour, always and everywhere present, always active and mighty to save, is the theme of the apostle’s letter from first to last, but especially in the portion now before us, and that which follows. {PTUK February 10, 1898, p. 85.8}

**“Still Alive” *The Present Truth* 14, 6.**

E. J. Waggoner

There are frequent reminders from various parts of the country that the old Sunday laws have still sufficient life in them to bring people before the courts. And the spirit of intolerance is always alive. The *Daily Chronicle* said the other day:— {PTUK February 10, 1898, p. 85.9}

“When will people learn that it is impossible to enforce a religious observance of Sunday by law? Or when will Parliament spare half an hour for the repeal of our ridiculous Sabbatarian Acts? Now and again some poor old woman in a slum is summoned by a spy under a Statute of Elizabeth for having sold him two kippers on a Sunday; and now at Caversham, near Reading, three men have been prosecuted for playing football on Sunday afternoon, contrary to an early Act of Charles I. The magistrates, under the chairmanship of Lord Saye and Sele (whose name in itself savours of Charles I.’s reign), of course, dismissed the summons, not because it was spiteful and ludicrous, but because the three men ‘did not constitute a concourse of non-parishioners within the meaning of the Act.’ The Act forbids all sports and pastimes on Sundays to any concourse of non-parishioners, whilst all of us, even if parishioners, are debarred from bear-baiting, bull-baiting, interludes, common plays, or any other unlawful exercises or pastimes such as are so popular amongst all ages and all classes to-day. It is a strange thing that the moment we touch law we seem as a nation to lose our sense of absurdity. And as to people who get up summonses of this kind, they are undoubtedly the direct descendants of those Puritans who hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.” {PTUK February 10, 1898, p. 85.10}

The weak point in this protest is in that phrase about enforcing the “religious observance” of Sunday. The *Chronicle* fails to see that enforced Sunday rest is itself the enforcement of religious observance, for the Sunday is a religious institution. {PTUK February 10, 1898, p. 86.1}

**“Notes on the International Sunday-School Lesson. The Twelve Sent Forth.—Matt. x. 1-15” *The Present Truth* 14, 6.**

E. J. Waggoner

FEBRUARY 20

Parallel accounts are found in Mark iii. 13-19; vi. 7-11 and Luke ix. 1-6, but the one in Matthew is the fullest. Connect this lesson with the last verses of chapter nine, where we are told that Jesus had compassion on the multitude, because “they fainted, and were scattered abroad as sheep having no shepherd.” Jesus bade His disciples pray that the Lord of the harvest would send out labourers into His harvest, and the next thing mentioned is that He called His twelve disciples to Him, and sent them forth. {PTUK February 10, 1898, p. 86.2}

**POWER AND AUTHORITY**

“He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Verse 1. In the margin we find “over” instead of “against,” and the Revised Version reads: He “gave them authority over unclean spirits,” etc. Still more emphatic is the record in Luke 9:1, 2; “He called His twelve disciples together, and gave them power and authority over all devils, and to cure disease. And He sent them to preach the kingdom of God, and heal the sick.” {PTUK February 10, 1898, p. 86.3}

Some suppose that this commission has expired, and that miracles no more occur in the church; but that is equivalent to saying that the preaching of the Gospel has ceased; for the power by which the devils are cast doubt, and the sick are healed, is the power by which the Gospel is preached in its fulness. The Gospel is “the power of God unto salvation unto every one that believeth.” Rom. i. 16. The preaching of the cross is to those who are saved “the power of God.” 1 Cor. i. 18. Now the power of God is unlimited and undivided; wherever the power of God is displayed, there nothing is impossible. The power of God is the same now that it was nineteen hundred years ago. The same power that saves men’s souls, heals their bodies, and cast out devils. If we say that we do not see such power accompanying the preaching of the Gospel, that shows, not a defect in the Gospel, but in the relation of men to it. If the power is not manifested, then it is for each Christian to ask himself, Why? {PTUK February 10, 1898, p. 86.4}

But as a matter of fact, the same power and authority which Christ gave to the twelve is manifested to-day wherever the Gospel is really preached, and souls are saved. The Gospel is the power of God to salvation from sin. It purifies the heart by faith. Acts xv. 7-9. Now all men are by nature sinful, and therefore under the power of Satan. Eph. ii. 1-3; Acts xxvi. 16-18. Satan is the author of sin: “He that committeth sin is of the devil; for the devil sinneth from the beginning.” 1 John iii. 8. Just to the extent that one is a servant of sin, is he under the control of Satan. When therefore a soul is saved from sin, he is simply delivered from the power of the devil. The man in whom Christ dwells by faith, has had the devil cast out. Thus it appears that wherever the Gospel is really preached, and wherever there is real conversion, there has been the miracle of the casting out of devils. {PTUK February 10, 1898, p. 86.5}

God does not do things simply to astonish people, and to cause them to stare. Many people long to see miracles and wonders, just as they long for any excitement or sensation. God does not gratify the curiosity of such. But He is continually working miracles, however, and they who do not see them would soon cease to see anything marvellous in the raising of the dead from their graves. Those who serve God in Spirit and in truth, acknowledging His power in all things, are continually lost in wonder at His marvellous works. To them there are no little things, for the least thing that God does is miraculous, because it is infinite. “The weakness of God is stronger than men.” 1 Cor. i. 25. When men are living by God’s Word, and are continually recognising His power, they do not go wild when something is done that even the unthinking call a miracle. They know that miracles are God’s natural working. When the young man fell down from the third storey, while Paul was preaching, “and was taken up dead,” the Lord by Paul restored him to life, and the apostle continued his discourse. It was not because the people were unappreciative, but because they lived in constant appreciation of God’s power and working. When professed Christians learn to recognise God in all His works, and acknowledge His wonderful working in all things, so that if a dead man should be raised to life they would not give the world the idea that the manifestation of such power is an unusual thing on God’s part, we may expect to see the early days of the church restored. {PTUK February 10, 1898, p. 86.6}

That which Christ said to the twelve, He says to all. To every Christian, even the humblest, He gives “power and authority over all devils.” “Resist the devil, and He will flee from you.” James iv. 7. With the shield of faith we are able to “quench all the fiery darts of the wicked.” Eph. vi. 16. Christ “suffered for us in the flesh,” that we might arm ourselves “with the same mind.” 1 Peter iv. 1. He “suffered being tempted.” Heb. ii. 18. When the devil tempted Jesus, the Lord said to him, “Get thee hence, Satan,” and the devil left Him. Matt. iv. 10, 11. There was power and authority over the devil, which is given to every believer. Take it, use it, and rejoice in it. {PTUK February 10, 1898, p. 86.7}

**THE LOST SHEEP OF ISRAEL**

Jesus said to the twelve as He sent them forth, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” {PTUK February 10, 1898, p. 86.8}

There is something about this charge that is not perfectly clear to our present understanding. The explanation will doubtless be found in the condition of the twelve at that time, since we see that even after Jesus ascended, it was a long time before there was much preaching to any besides the Jews. But of one thing we may be sure, and that is that the words of Jesus to them did not mean that they should be narrow in their sympathies and labours. The Gospel from the beginning, even as to-day, is for “all people.” Luke ii. 10; Acts i. 8. Let us note a few items concerning the lost sheep of the house of Israel. {PTUK February 10, 1898, p. 86.9}

The Son of God came because “God so loved the world.” John iii. 16. He gave Himself “for the life of the world.” John vi. 51. By the grace of God He tasted death “for every man.” Heb. ii. 9. Yet He Himself said, “I am not sent but to the lost sheep of the house of Israel” (Matt. xv. 24) although He was sent “that the world through Him might be saved.” John iii. 17. Moreover at the very time that Jesus said that He was sent only to the lost sheep of the house of Israel, He was about to grant the request of the heathen woman, and heal her daughter. {PTUK February 10, 1898, p. 87.1}

Again, the Apostle James, recalling how “God at the first did visit the Gentiles, to take out of them a people for His name,” said that this was in fulfilment of the words of the prophets, as it is written: “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord.” Acts xv. 14-17. So we see that the house of Israel is restored and built up by the conversion of the Gentiles. “All Israel shall be saved” by the bringing in of “the fulness of the Gentiles.” Rom. xi. 25, 26. {PTUK February 10, 1898, p. 87.2}

Thus we see that the Gospel which the twelve were sent to preach was not a narrow one. It differed in no respect from that which God sends to us and which we are to proclaim to others. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isa. liii. 6. So we are the lost sheep of the house of Israel, and unto us is the word of this salvation sent. “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Then, as ye have freely received, even so, freely give. {PTUK February 10, 1898, p. 87.3}

**“Back Page” *The Present Truth* 14, 6.**

E. J. Waggoner

“Japan is doing her utmost,” says a Japanese press correspondent, “in preparing for war.” {PTUK February 10, 1898, p. 96.1}

“The war spirit is in the air,” says the *Christian World*, “and the danger is evidently keenly realised by the leaders of parties.” {PTUK February 10, 1898, p. 96.2}

One of our brethren in Japan says that “two young officers of the army have recently embraced the truth, resigned their positions, and are now taking steps to prepare themselves to preach the message to their countrymen.” Good. “The Son of man is not come to destroy men’s lives, but to save them.” {PTUK February 10, 1898, p. 96.3}

The mortality, through poverty and ignorance and vicious living in great industrial centers is appalling. Recent returns show that in the Manchester township, for instance, “37,674 boys out of every 100,000 die before the age of five.” Among adults the death rate among labourers in the towns is nearly twice that of agricultural labourers. When the Lord set man in the world He put him on the soil to till the ground. That is still the place where he lives longest and enjoys the best health. {PTUK February 10, 1898, p. 96.4}

A general, overlooking one of the recent engagements on the Indian frontier, said of some of the young British troops to his associate: “Look at them; they are fair devils for fighting. I am proud of them.” Why shouldn’t men in war fight that way? We have it on the authority of Scripture that “the spirits of devils” are the agents who are stirring up the world to the battle of the great day. {PTUK February 10, 1898, p. 96.5}

At a tame deer hunt the other day, in which “gentlemen” and “ladies” and hounds took part, a deer with an eye torn out by a barbed-wire fence and exhausted and fallen into a ditch, was given whisky in the effort to stimulate it to run further so that the pack of men women and dogs might chase it. Little wonder that wars increase when such things are called sport by the ruling classes. {PTUK February 10, 1898, p. 96.6}

A Monte Carlo press correspondent says:— {PTUK February 10, 1898, p. 96.7}

The suicide season here may be considered as fully started. Two successful attempts and one abortive have occurred during the last week. The gambling rooms are more crowded than at any time since the visitors commenced arriving in November last, and it is now almost impossible to reach the tables; players and lookers-on stand five or six deep round them, and hundreds of impatient people promenade the saloons awaiting anxiously an opportunity to try their luck. {PTUK February 10, 1898, p. 96.8}

All the world that does not choose the true riches, but seeks only for what may be grasped in this life, may see itself as in a mirror in this picture of life at the beautiful gambling resort. {PTUK February 10, 1898, p. 96.9}

**“Just Like Him” *The Present Truth* 14, 6.**

E. J. Waggoner

Just Like Him .—“And it came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him.” Luke vi. 6, 7. It is not so very strange a thing to see an afflicted person in any assembly; why then should these Pharisees be so specially on the watch when they saw this one present? What was it that made them think that Jesus would heal them?—Ah, it was because it was just like Jesus to heal any afflicted person whom He saw. What wonderful tribute those jealous Pharisees paid to Christ! And what a wonderful comfort this contains for us! We are infirm; but He is touched with the feeling of our infirmities; and whenever He sees infirmity, His impulse is to heal. He is on the lookout to do good. “He delighteth in mercy.” Therefore, Be of good cheer; “Jesus Christ maketh thee whole.” {PTUK February 10, 1898, p. 96.10}

**“Holding the Winds” *The Present Truth* 14, 6.**

E. J. Waggoner

Holding the Winds .—Here are some of the head-lines on a single page of a morning paper one day last week:— {PTUK February 10, 1898, p. 96.11}

Moorish Trouble; Russian Threats; Japan Active in Preparing for War; Decisive Moment Approaching for the Struggle; French Naval Weakness; Frontier Operations; A Ministerial War Note; Great Blizzard in America; Channel Disaster; The Rush to Klondyke; Fighting the Plague, etc. {PTUK February 10, 1898, p. 96.12}

Thus the world goes day by day. If the Spirit of God were not holding the winds of strife and restraining the lawlessness of men, the world would come to universal chaos at once. God restrains in order that the Gospel of His kingdom may be preached. He is coming soon, and these signs show that He is “even at the door.” Are you ready and doing the work He has left you to do? {PTUK February 10, 1898, p. 96.13}

**“Mohammedanism and Christianity” *The Present Truth* 14, 6.**

E. J. Waggoner

The New York *Independent* recently contained an account of an interview with a Mohammedan theologian, who set forth the Moslem creed, of which the following is the closing summary:— {PTUK February 10, 1898, p. 96.14}

*There is no god but God, and Abraham is the Friend of God.  
There is no god but God, and Moses is the Speaker of God.  
There is no god but God, and David is the Seer of God.  
There is no god but God, and Jesus is the Spirit of God.  
There is no good but God, and Mohammed is the Prophet of God. {PTUK February 10, 1898, p. 96.15}*

The *Christian World* remarks on this that “the dignity ascribed by him to Jesus, including, apparently, more than is claimed for the Prophet of Islam, is all the more remarkable in view of the bitterness of his co-religionists toward Christians.” {PTUK February 10, 1898, p. 96.16}

It is strange how persistently people who ought to know better will cling to the idea that the Turks are persecutors of Christians. True, they have killed many Armenians, but if it were Christians that they were trying to exterminate, they would have killed the Greeks, who, as a race, profess and practice Christianity just as much and as well as the Armenians do. But in all the agitations, the Greeks were safe. The Armenians have suffered at the hands of the Turks, because of the acts of the revolutionary party among them. All Armenians are naturally suspected; but an Armenian who is known to have no sympathy with revolution, and who is enough of a Christian to be subject to authority, is unmolested in Turkey. The Turks are a long way off from being Christians themselves, but they have a better idea of what true Christianity is and is not than do many who call themselves Christians. {PTUK February 10, 1898, p. 96.17}

**“Let it Grow” *The Present Truth* 14, 6.**

E. J. Waggoner

Let it Grow .—“So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.” Mark iv. 26, 27. {PTUK February 10, 1898, p. 96.18}

What does the farmer do after he has cast the seed into the ground?—He goes to sleep at night, and about his business in the daytime. What does he do, to make the seed grow?—Nothing? Why not?—Because he doesn’t know how it grows. Since “he knoweth not how” the seed grows, it is therefore impossible for him to do anything to make it grow; and so like a sensible man he lets it grow. It is a grand thing when a man knows enough to keep his hands off, and not interfere in a thing of which he knows nothing. {PTUK February 10, 1898, p. 96.19}

**“Warning and Invitation” *The Present Truth* 14, 6.**

E. J. Waggoner

FEBRUARY 27

**REJECTED OPPORTUNITES**

“Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.” Matt. xi. 20-22. {PTUK February 10, 1898, p. 97.1}

Similar language followed concerning Capernaum, in comparison with Sodom. Of those cities where the most wonderful works of Jesus were done, nothing remains but the name. Plants that have been cultivated, and then left to themselves, are in a much worse condition than those that have never been cultivated. So the parts of the earth where the greatest light of the Gospel shown in past ages, are now the most benighted. If the light that is in thee be darkness, how great is that darkness! Matt. vi. 23. {PTUK February 10, 1898, p. 97.2}

“But why were there not mighty works done in Tyre and Sidon and Sodom? why were they not given a chance as Chorazin, Bethsaida, and Capernaum?” This is a question that very naturally arises. It would seem as if it can be answered only by reading why Jesus did not perform many miracles in Nazareth: “And He did not many mighty works there because of their unbelief.” Matt. xiii. 58. God leaves no one to perish through any fault of His. All that can be done, He does for all. He has not left Himself without witness in any nation. See Acts xiv. 16, 17. There is not a spot under heaven where God’s heavenly messengers-the sun, moon and stars-have not proclaimed the Gospel. Ps. xix. 1-4. Compare Rom. x. 15-18. To every one is given and the light to enable him to be saved. In some places it is possible to do more work than in others; yet the seemingly less favoured places cannot complain that they are discriminated against, since they do not appreciate and use the light they have. They have only themselves to blame if the mighty works which would be convincing are not done in them, because their own unbelief has shut those works out. The man who refuses to receive instruction is as culpable as the man who receives it and turns away from it. God is just, and every tongue will swear to it in the Judgment. Isa. xlv. 22-24. No tongue can be lifted against Him in the Judgment (Isa. liv. 17), but every mouth will be stopped. Rom. iii. 19. {PTUK February 10, 1898, p. 97.3}

**KNOWLEDGE OF GOD**

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” Matt. xi. 25-27. {PTUK February 10, 1898, p. 97.4}

What! thankful that the Gospel has been hid from some? Yes, since the hiding of it from them, is the revelation of it to babes. That is indeed a most wonderful way of hiding the Gospel, namely, to make it so plain and simple that even babes can understand it. Surely no “wise and prudent” man will ever have the face to accuse God of impartiality on that ground. Fancy a wise man who has “not been able to see the evidence for the truth of the Gospel,” coming to the Lord, and saying, “You hath hidden these things from me, and have revealed them only to little children; and it is not fair!” “Ah, but how does it happen that they are revealed to babes? how is it possible for them to understand these deep things?” The only reply can be, “Because you have made them so simple.” And then the report would come, “And do you, who boast of your wisdom, mean to say that you could not comprehend a thing that was so easy that a child could grasp it?” The wise man would be at a loss for a reply, would he not? {PTUK February 10, 1898, p. 97.5}

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” “God hath chosen the foolish things of the world to confound the wise.” 1 Cor. i. 20, 27. Little children recognised the Messiahship of Christ, when doctors of the law saw nothing but an uproar. Matt. xxi. 15, 16. “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. xviii. 3. Thank the Lord, that He has made the way so very easy and simple that a child can know it. No one need err unless he is wise in his own conceits, and despises the truth because it is so plain. Yes, truly we may well join with Christ in thanks to the Almighty Father. {PTUK February 10, 1898, p. 98.1}

We sometimes hear about people who believe in God, but cannot accept Christ; that is, they believe in God, but are not Christians. We *hear* of them, indeed, but we never *see* them; for there are no such folks in existence. No man knoweth the Father save the Son, and he to whom the Son reveals Him. It is impossible to know who God is, to say nothing of believing on Him, except through Christ. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John i. 18. Christ is the revelation of God to man. John xiv. 7-9. His name is, “God with us.” Matt. i. 23. “In Him dwelleth all the fulness of the Godhead bodily.” Col. ii. 9. Whoever knows and worships the one true God, in spirit and in truth, is a Christian. {PTUK February 10, 1898, p. 98.2}

**THE EASY BURDEN**

Who that reads the Bible is not familiar with the gracious invitation in Matt. xi. 28-30. Christ gives rest, because in Him God’s work is complete, and finished work well done brings rest. Our labours weary us, and wear us out, since they are never done; they are always imperfect. Our best work is sin. “All our righteousness are as filthy rags.” Isa. lxiv. 6. But in Christ everything was created (Col. i. 16, 17), and when it was all finished, “God saw everything that He had made, and, behold, it was very good.” Gen. i. 31. The eye of God could see no chance for improvement. And as the works were thus “finished from the foundation of the world” (Heb. iv 3), so the rest was then prepared; and the proof of it is found in the fact that “God did rest the seventh day form all His works.” Christ is the Creator and therefore the Redeemer, since redemption is creation (2 Cor. v. 17; Eph. ii. 10; iv. 24); and since the Sabbath is the sign and seal of perfect creation, it is in Christ that we find the Sabbath indeed, God’s rest, which is the seventh day. {PTUK February 10, 1898, p. 98.3}

Sabbath means rest. “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Eze. xx. 12. It is by the Sabbath that we know God. But we have just read that it is only in Christ that we can know God. So we see that the Sabbath is in Christ, and Christ is in the Sabbath. He is the Word, by which everything was created and upheld, and so He calls us to Him to find the Sabbath, namely, rest on the eternal Word. {PTUK February 10, 1898, p. 98.4}

What assurance have we that in Him we shall find rest?—This, that His burden is light. What is His burden?—“The Lord hath laid on Him the iniquity of us all.” Isa. liii. 6. He “beareth the sins of the world.” John i. 29, margin. How many sins does He bear?—“The sins of the whole world.” 1 John ii. 2. And how does He bear them?—Easily. It is true, they nailed Him to the cross, and laid Him in the tomb; but He “endured the cross,” and lives in spite of “the pains of death; because it was not possible that He should be holden of it.” Acts ii. 24. All the sins of the world cannot crush Him. Why?—Because He destroys them. Although He has the sins of the whole world on Him, you may look at Him ever so closely, and you will not see a single sin. The longer you look, the more righteousness you will see, but never a trace of sin. With all that load of sin on Him, He enjoys everlasting rest and peace; “for He is our peace.” {PTUK February 10, 1898, p. 98.5}

Well, then, He is certainly the one to come to, for I cannot endure the burden of my own sins. Although I have only my own sins to bear, the weight is greater than the whole world. I am heavy laden, and can find no rest because of my sins. Isa. lvii. 20. They crush me. But Jesus bears them, too, and since He finds the burden so light, I will let Him bear them all alone, and I will rest in Him. The rest is waiting; why not enjoy it? Who will not say to the Lord, {PTUK February 10, 1898, p. 98.6}

*“Out of my bondage, sorrow, and night,  
Jesus, I come! Jesus, I come!  
Into Thy freedom, gladness, and light,  
Jesus, I come to Thee!  
Out of my sickness into Thy health,  
Out of my want, and into Thy wealth,  
Out of my sin, and into Thyself,  
Jesus, I come to Thee!” {PTUK February 10, 1898, p. 98.7}*

**“The Epistle to the Galatians. The Ever-Present Cross” *The Present Truth* 14, 6.**

E. J. Waggoner

Our last lesson in Galatians, closing with verse 16 of the second chapter, showed us that men are saved only by faith in Christ, and that faith in Him is a personal matter. It is by “the faith of Christ.” His own personal faith, and no other, that we are justified; and this faith of Christ we get by receiving Christ Himself. Believing in Christ is receiving Him; and when Christ dwells in the heart by faith, and is thus recognised as Lord. He exercises the faith which alone is able to save; for {PTUK February 10, 1898, p. 99.1}

The Law Can Not Justify .—“By the works of the law shall no flesh be justified.” Gal. ii. 16. Shall we say, “Then we will away with the law”? That is what every confirmed criminal thinks. Persistent law-breakers would gladly do away with the law which declares them guilty and will not say that wrong is right. But the law of God can not be abolished, for it is the statement of the will of God. Rom. ii. 18. “The law is holy, and the commandment holy, and just, and good.” Rom. vii. 12. We read the law, and find in it our duty made plain. But we have not done it; therefore we are guilty. “All have sinned, and come short of the glory of God.” “There is none that doeth good; no, not one.” Rom. iii. 23, 12. Moreover, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual. Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also, for Christ says, “I delight to do Thy will, O My God; yea, Thy law is within My heart.” Ps. xl. 8. He who would throw away the law because it will not call evil good, would reject God, because He “will by no means clear the guilty.” Ex. xxxiv. 7. But God will remove the guilt, will make the sinners righteous, that is, in harmony with the law, and then the law which before condemned them will witness to their righteousness. {PTUK February 10, 1898, p. 99.2}

**LESSON FOR THE WEEK**

“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” Gal. ii. 17-21; 3:1. {PTUK February 10, 1898, p. 99.3}

What Was Destroyed? -“If I build up again those things which I destroyed, I prove myself a transgressor,” R.V. We ask again, What was destroyed, the building up of which will prove us to be transgressors? Remembering that the apostle is talking of those who have believed in Jesus Christ, that they might be justified by the faith of Christ, we find the answer to the question in Rom. vi. 6: “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Also Col. ii. 10, 11: “Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” That which is destroyed is the body of sin, and it is destroyed only by this personal faith of Christ. It is destroyed in order that we may not serve sin. But now if, after having believed in Christ, we put our trust in something else, it is evident that that which was destroyed by faith is built up by lack of it, and so we are found transgressors through our own fault; for Christ is not the minister of sin, but of righteousness. {PTUK February 10, 1898, p. 99.4}

“Dead to the Law.” -Many seem to fancy that “dead to the law” means the same as that the law is dead. Not by any means. The law must be in full force, else there could be no death to it. How does a man become dead to the law?—By receiving its full penalty, which is death. He is dead, but the law which put him to death is still as ready as ever to put to death another criminal. Suppose now that the man who was executed for gross crimes, should by some miraculous power come to life again, would he not still be dead to the law?—Certainly; nothing that he had done could be mentioned to him by the law; but if he should again commit crimes, the law would again execute him, but as another man. Now Paul says that he through the law is dead to the law, that he might live unto God. By the body of Christ he is raised from the death which he has suffered from the law because of his sin, and now he walks “in newness of life,” a life unto God. Like Saul of old, he is by the Spirit of God “turned into another man.” 1 Sam. x. 6. That this is the case is shown by what follows. {PTUK February 10, 1898, p. 99.5}

Crucified with Christ. -“I am crucified with Christ,” says Paul; “nevertheless I live; yet not I, but Christ liveth in me.” Christ was crucified; He was “delivered for our offenses, and was raised again for our justification.” Rom. iv. 25. But unless we are crucified with Him, His death and resurrection profit us nothing. If the cross of Christ is separated from us, and outside of us, even though it be but a moment of time and an hair’s breadth of space, it is to us all the same as if He were not crucified. No one was ever saved simply by looking forward to a cross to be erected and a Christ to be crucified at some indefinite time in the future, and no one can now be saved simply by believing that at a certain time in the past Christ was crucified. No; if men would see Christ crucified, they must look neither forward nor backward, but upward; for the arms of the cross that was erected on Calvary, reach from Paradise lost to Paradise restored, {PTUK February 10, 1898, p. 99.6}

and cover the entire world. But let us note particularly in the following paragraphs how it is that Christ must be crucified in every soul that derives any real benefit from the sacrifice. {PTUK February 10, 1898, p. 100.1}

Sin a Personal Matter. -Christ was delivered for our offenses. He “His own self bare our sins in His own body on the tree.” 1 Peter ii. 24. He bears the sins of the world. John i. 29. But every man is guilty only of the sins which he himself has committed. Now I do not sin where I am not, but where I am. Sin is in the heart of man: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within.” Mark vii. 21-23. “The heart is deceitful above all things, and desperately wicked.” Jer. xvii. 9. Others have sinned as well as I; but their sin is not mine, and I do not have to answer for it. What I need is freedom from my own personal sin,-that sin which not only has been committed by me personally, but which dwells in the heart,-the sin which constitutes the whole of my life. {PTUK February 10, 1898, p. 100.2}

What I Can Not Do. -I can not free myself from sin. “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Prov. v. 22. “For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord.” Jer. ii. 22. My sin is committed by myself, in myself, and I can not separate it from me. Cast it on the Lord? Ah, yes, that is right, but how? Can I gather it up in my hands, and cast it from me, so that it will light upon Him?—I can not. If I could separate it but a hair’s breadth from me, then I should be safe, no matter what became of it, since it would not be found in me. In that case, I could dispense with Christ; for if sin were not found on me, it would make no matter to me where it was found. I should be clear. But no works of any kind that I can do can save me; therefore, all my efforts to separate myself from my sins are unavailing. {PTUK February 10, 1898, p. 100.3}

Christ Bears the Sin in Us. -It is evident from what has been said that whoever bears my sins must come where I am, yea, must come into me. And this is just what Christ does. Christ is the Word, and to all sinners, who would excuse themselves by saying that they can not know what God requires of them, He says, “The Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Deut. xxx. 11-14. Therefore, He says, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Rom. x. 9. What shall we confess about the Lord Jesus?—Why, confess the truth, that He is nigh thee, even in thy mouth and in thy heart, and believe that He is there risen from the dead. “Now that He ascended, what is it but that He also descended first into the lower parts of the earth?” Eph. iv. 9. The risen Saviour is the crucified Saviour. As Christ risen is in the heart of the sinner, therefore, Christ crucified is there. If it were not so, there would be no hope for any. A man may believe that Jesus was crucified eighteen hundred years ago, and may die in his sins; but he who believes that Christ is crucified and risen in Him, has salvation. {PTUK February 10, 1898, p. 100.4}

What a glorious thought that, wherever sin is, there is Christ, the Saviour from sin! He bears sin, all sin, the sin of the world. Sin is in all flesh, and so Christ is come in the flesh. Christ is crucified in every man that lives on earth. This is the word of truth, the Gospel of salvation, which is to be proclaimed to all. {PTUK February 10, 1898, p. 100.5}

Living by Faith. -In the tenth chapter of Romans, as already noted, we learn that Christ is in every man, “a very present help in trouble.” He is in the sinner, in order that the sinner may have every incentive and facility for turning from sin to righteousness. He is “the way, the truth, and the life.” John xiv. 6. There is no other life than His. He is *the life*. But, although He is in every man, not every man has His righteousness manifested in his life; for some “hold down the truth in unrighteousness.” Rom. i. 18, R.V. Now Paul’s inspired prayer was that we might be strengthened with might by the Spirit of God in the inner man, “that Christ may dwell in your hearts by faith;” “that ye might be filled with all the fulness of God.” Eph. iii. 16-19. The difference, then, between the sinner and the Christian is this: that, whereas Christ crucified and risen is in every man, in the sinner He is there unrecognised and ignored, while in the Christian He dwells there *by faith*. {PTUK February 10, 1898, p. 100.6}

Christ is crucified in the sinner, for wherever there is sin and the curse, there is Christ bearing it. All that is needed now is for the sinner to be crucified with Christ, to let Christ’s death be his own death, in order that the life of Jesus may be manifested in his mortal flesh. Faith in the eternal power and Divinity of God, that are seen in all the things that He has made, will enable any one to grasp this mystery. The seed is not quickened “except it die.” 1 Cor. xv. 36. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” John xii. 24. So the one who is crucified with Christ, begins at once to live, but it is as another man. “I live; yet not I, but Christ liveth in me.” {PTUK February 10, 1898, p. 100.7}

The Life of the World. -“But Christ was actually crucified eighteen hundred years, and more, ago, was He not?” Certainly. “Then how can it be that my personal sins were upon Him? or how can it be that I am now crucified with Him?” Well, it may be that we can not understand the fact, but that makes no difference with the fact. But when we remember that Christ is *the life*, even “that eternal life, which was with the Father, and was manifested unto us” (1 John i. 2), we may understand something of it. “In Him was life; and the life was the light of men,”—“the true light, which lighteth every man that cometh into the world.” John i. 4, 9. The scene on Calvary was the manifestation of what has taken place as long as sin has existed, and will take place until every man is saved who is willing to be saved: Christ bearing the sins of the world. He bears them now. One act of death and resurrection was sufficient for all time, for it is eternal life that we are considering; therefore, it is not necessary for the sacrifice to be repeated. That life pervades and upholds all things, so that whoever accepts it by faith has all the benefit of the entire sacrifice of Christ. By Himself He “made purification of sins.” Whoever rejects the life, or is unwilling to acknowledge that the life which he has is Christ’s life, loses, of course, the benefit of the sacrifice. {PTUK February 10, 1898, p. 100.8}

The Faith of the Son of God. -Christ lived by the Father. John vi. 57. His faith in the word that God gave Him was such that He repeatedly and positively maintained that when He died He should rise again the third day. In this faith He died, saying, “Father, into Thy hands I commend My Spirit.” Luke xxiii. 46. That faith which gave Him the victory over death (Heb. v. 7), because it gave Him the complete victory over sin, is the faith which He exercises in us, when He dwells in us *by faith*; for He is “the same yesterday, and today, and forever.” It is not we that live, but Christ that lives in us, and uses His own faith to deliver us from the power of Satan. “What have we to do?”—*Let Him* live in us in His own way. “*Let* this mind be in you, which was also in Christ Jesus.” How can we let Him?—Simply by acknowledging Him; by confessing Him. {PTUK February 10, 1898, p. 100.9}

The Gift for Me. -“Who loved me, and gave Himself for me.” How personal this is. I am the one whom He loved. Each soul in the world can say, “He loved me, and gave Himself for me.” Leave Paul out of the question in reading this. Paul is dead, but the words that he wrote are yet alive. It was true of Paul, but no more so than of every other man. They are the words which the Spirit puts in our mouths, if we will but receive them. The whole gift of Christ is for each individual me. Christ is not divided, but every soul gets the whole of Him, just the same as if there were not another person in the world. Each one gets all the light that shines. The fact that there are millions of people for the sun to shine upon, does not make its light any the less for me; I get the full benefit of it, and could not get more if I were the only person in the world. It shines for me. So Christ gave Himself for me, the same as if I were the only sinner in the world; and the same is true of every other sinner. “Thanks be unto God for His unspeakable gift.” {PTUK February 10, 1898, p. 101.1}

Christ Not Dead in Vain. -“I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” If righteousness came by the law, then there would have been no use for the death of Christ. The law itself can do nothing except point out men’s duty; therefore, to speak of righteousness coming by the law, means by our works, by our individual effort. So the text is equivalent to the statement that if we could save ourselves, Christ died for nothing; for salvation is the one thing to be gained. Well, we can not save ourselves; and Christ is not dead in vain; therefore there is salvation in Him. He is able to save all that come unto God by Him. Some must be saved, else He has died in vain. So the promise is sure. “He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand, He shall see of the travail of His soul, and shall be satisfied.” Is. liii. 10, 11. “Whosoever will,” may be of the number. Since He died not in vain, see to it “that ye receive not the grace of God in vain.” {PTUK February 10, 1898, p. 101.2}

Christ Crucified before Us. -“Who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?” R V. The first part of the verse, concerning witchcraft, we shall leave until next week. What we are now concerned with is that Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So vivid was the presentation that they could actually see Christ crucified. It was not skilful word painting on the part of Paul, nor imagination on the part of the Galatians, for then it would have been only deception. No; it was an actual fact; Christ was there, crucified, before their eyes, and Paul by the Spirit enabled them to see Him. We know that it was not Paul’s skill in making beautiful word pictures that enabled them to fancy that they saw the crucifixion, for elsewhere Paul says that he determined to know nothing but Jesus Christ and Him crucified, and that he purposely and carefully refrained from using the wisdom of words, for fear that he should make the cross of Christ with effect. 1 Cor. i. 17, 18; ii. 1-4. Christ is crucified before us, and each blade of grass, each leaf in the forest, reveals the fact. Yea, we have the testimony in our own bodies. Many there are who can testify that it is something more than a figure of speech, when the apostle says that Christ was crucified before the eyes of the Galatians. They have had the experience. God grant that this study of Galatians, before it is finished, may be the means of opening the eyes of many more, so that they may see Christ crucified before their eyes, and know Him crucified in them and for them. {PTUK February 10, 1898, p. 101.3}

**“Toward Cesarism and Popery” *The Present Truth* 14, 6.**

E. J. Waggoner

**“THE DOMINANT INSTINCT OF THE NEW TIME”**

The January *Review of Reviews*, in its survey of the world, drew attention to one feature of political life worth thinking of. The trouble in Austria furnished the immediate text for the remarks, but since the *Review* was published the troubles in the French and Belgian Chambers have added emphasis to what was said:— {PTUK February 10, 1898, p. 101.4}

The collapse of the representative system of Vienna but emphasises the conviction that is slowly gaining ground, both in the Old World and the New, that representative government is breaking down.... For years past the difficulty of legislating at Westminster has been the nightmare of our practical men. The Parliamentary machine is as hopelessly blocked. In Greater New York, New Year’s Day witnessed the establishment of Mr. Croker as the veiled dictator of an English-speaking community larger, more powerful, and infinitely mnore wealthy than the total population of the American Colonies at the time when they revolted from British rule. {PTUK February 10, 1898, p. 101.5}

We are indeed, it would seem, on the verge of a strong reaction against the old accepted formulas of democratic government. The faith of the people in the people, as the agency to be used for governing the people, has been rudely shaken.... There is everywhere a perceptible reaction in favour of government by the Capable as opposed to the government by the counting of noses. To find your capable man, to put him in power after having found him, to give ever more and more power to his elbow, is becoming to an increasing extent the dominant instinct of the new time. {PTUK February 10, 1898, p. 101.6}

With human nature’s readiness to lay blame anywhere except where it belongs, people have always blamed governments or the forms of government for their ills, not stopping to see that the trouble is in the people, in the individual man. So one party has followed another into office, almost with the regularity of a swinging pendulum, and by revolutions or by less violent agitations forms of governments have been changed and constitutions tinkered; and the social ideal is farther off than ever. The Gospel would teach men that the tree must be first be good if the fruit is to be good. But God’s wisdom is foolishness to the world, and so the world goes on, in its foolish way, expecting to build a good building with bad materials. {PTUK February 10, 1898, p. 102.1}

This tendency which the *Review of Reviews* notes as the characteristic of the new time is a perfectly natural one. Sage old Benjamin Franklin understood this. In the federal convention which met to frame the United States’ Constitution after the colonies had revolted against the powers that were, he said:— {PTUK February 10, 1898, p. 102.2}

I think that a general government necessary for us, and that there is no form of government but what may be a blessing to the people if well administered; and believe further, that this is likely to be well administered for a course of years, and can only end in a despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. {PTUK February 10, 1898, p. 102.3}

That is the tendency of men and society generally, because it is the tendency of human nature, of man as he is. In the political world it runs towards C?sarism or dictatorships, and in the religious world the current runs toward popery. This latter is so because so much of religion is fashioned after the world and is of it. The tendency is to look to popes, to assemblies, to strong pulpits for leading, instead of to the living God. The message of the everlasting Gospel for this very time: “Fear God and give glory to Him; for the hour of His judgment is come,” is the very message to counteract this looking to man. This Gospel delivers by working from within, the Divine power transforming the man. In this way God builds up His kingdom. Instead of joining the political scientist in the hopeless task of trying to patch up this sinful world, it is the work of Christians to go to every creature with a message of “the world to come,” and with the “power of the world to come,” too. And it is coming soon. These tendencies noted are but signs that the day is hastening when the utter consumption determined will come upon the world. Let every man who will believe it take hold of the Gospel which will save him from the world now, and go forth with a message that will save others from it. {PTUK February 10, 1898, p. 102.4}

**“Diamond Jubilee Memorial” *The Present Truth* 14, 7.**

E. J. Waggoner

The following petition signed by 336,250 women of the United Kingdom, has been laid before her Majesty by the Secretary of State. None but women were allowed to sign it, and all signatures were of those over sixteen years of age. The petition, it will be seen, asks for nothing that can in any way affect the petitioners personally, but is concerned only with the welfare of others. There is no desire to curtail religious liberty, but there is a feeling that there should not be a class privileged under the name of liberty to exercise despotism. It is no wonder, however, if the followers of him who exalts himself above the law of God, should treat with contempt all human law. {PTUK February 17, 1898, p. 102.5}

MAY IT PLEASE YOUR MAJESTY , {PTUK February 17, 1898, p. 102.6}

We, Your Majesty’s loyal and loving Subjects, while thankfully acknowledging the goodness of Almighty God in preserving your valuable life, and extending your beneficent reign today. Beyond that enjoyed by any of your Royal Predecessors; and while further acknowledging the innumerable blessings which have been bestowed upon your subjects throughout your vast dominions, and the many humane laws which have been sanctioned by your Majesty for the promotion of their well being, happiness and freedom; desire earnestly to plead on behalf of a large number of women within these realms, who do not share in such freedom, benefits and blessings, as the rest of your Majesty’s subjects are favoured to enjoy. {PTUK February 17, 1898, p. 102.7}

Your Majesty’s Memorialists venture to point out the following facts:— {PTUK February 17, 1898, p. 102.8}

(A.) That since the early part of the present century 865 Convents have been established in Great Britain and Ireland, about 800 having been instituted during your Majesty’s reign. {PTUK February 17, 1898, p. 102.9}

(B.) That no public record of the number of inmates of these institutions is known to exist; but it is estimated that the women in these Convents must at the present time be not less than 20,000. {PTUK February 17, 1898, p. 102.10}

(C.) That many young persons of tender age are induced in a moment of enthusiasm, and by means of false and highly coloured presentations of the character of a Nun’s life-together with the promise of celestial records at its close,-to enter Convents, and find, when awakened to the dread realities around them, that they are involved in hopeless imprisonment. {PTUK February 17, 1898, p. 102.11}

(D.) That with regard to the Structural Arrangements of Conventual buildings, many of them are surrounded by high walls, that both the entrance and the inner doors are trebly secured, and that the Underground Cells are known to exist; showing that all possible means are used for giving affect to the Canon Law of the Church of Rome, which inexorably insists that Nuns be made veritable prisoners for life. This law enacts; “That Nunneries be carefully closed and *egress forbidden* to the Nuns under any pretext whatever without Episcopal License,” *i.e.*, of those who are deeply interested in keeping them where they are. Further on it is stated that “If a Nun of her own accord throws off her habit [desirous of returning to her natural life] no allegation should be heard, but being *compelled* to return to the Convent *they must be punished as Apostates*.” This Law is supreme in every enclosed Convent in Your Majesty’s dominions. {PTUK February 17, 1898, p. 102.12}

(E.) That the knotted cord disciplines are used more or less in all Convents, and the more austere orders use the steel spiked wire-whips, called Iron Disciplines, and other terrible instruments of torture. {PTUK February 17, 1898, p. 102.13}

(F.) That Nuns, being under vows, are not Free Agents. The will of the Superior is in all Convents absolute, and all correspondence to and from the Convent is read by her or by one whom she may delegate; and all communications not approved by the Superior are withheld, mutilated or destroyed, as she may determine. Generally an Iron Grating, built in the wall, separates the Nun from her visitor, whilst close by stands another Nun, to hear every word, and spy upon every action passing between them. Thus, free intercourse is rendered impossible, and no Nun has the opportunity of making known to her friends without, any wrong from which she may be suffering. {PTUK February 17, 1898, p. 102.14}

(G.) That Nuns have been transported from the British Isles against their will; your Majesty’s Memorialists therefore plead that the deportation of Nuns from English Convents to affiliated institutions on the Continent should be made impossible without due registration and license from the Civil Authorities. {PTUK February 17, 1898, p. 102.15}

(H.) That private Burial Grounds being attached to Convents, in which interments have been seen to take place at night, and having regard to the fact that there is no Specific Registration existing of the names and numbers of the inmates, the Convent Authorities have great facilities for avoiding the holding of Coroner’s inquests, and for evading the provisions of the Burial Laws. {PTUK February 17, 1898, p. 102.16}

(I.) That the Inspection of Prisons, Lunatic Asylums, Factories, Workshops, etc., has brought comfort and liberty to many thousands of your Majesty’s subjects; while Convents in Great Britain, unlike those even in Roman Catholic countries, are exempt from any kind of State supervision. {PTUK February 17, 1898, p. 103.1}

(J.) That your Memorialists are mindful of the benefits conferred under British Rule, upon your Majesty’s Indian subjects by the abolition of a long established Religious rite, called Suttee, whereby Hindoo Widows, under the delusion that they would thereby attain eternal beatitude, immolated themselves from the funeral pile of their deceased husbands, causing hundreds of lives to be sacrificed annually, which abolition resulted in giving general satisfaction to your Majesty’s subjects. They are therefore absolutely convinced of the necessity for equally stringent laws been passed to prevent practices not less unnatural and cruel and withal of life-long duration inseparable from Convent Life. {PTUK February 17, 1898, p. 103.2}

Your Majesty’s Memorialists therefore humbly pray that your Majesty may be graciously pleased, in the circumstances above stated, to cause a searching inquiry to be made into the system and practices of all Conventual Establishments within your realms, and to institute such public control over them, and shall preclude the possibility of any of your subjects immured therein, being deprived of the benefit and protection of your Majesty’s laws. {PTUK February 17, 1898, p. 103.3}

And your Memorialists will ever pray. {PTUK February 17, 1898, p. 103.4}

**“Back Page” *The Present Truth* 14, 7.**

E. J. Waggoner

We have receive the first number of the *Oriental Watchman* from our Society’s office in Calcutta. It is a monthly journal, about the same size as the PRESENT TRUTH, and devoted to the same work. We are glad to see it. May it be a voice in the Orient, telling the watches of the night till “the morning cometh.” {PTUK February 17, 1898, p. 112.1}

“Trostermanden,”—*The Comforter,*-is the name of a neat, sixteen-page journal, just half the size of PRESENT TRUTH, the first three numbers of which have come to our table. It is published by the Seventh-day Adventist Society of Denmark, and is of course issued from Copenhagen. Both style and matter are excellent, and the paper gives promise of being a valuable factor in the work of proclaiming the Gospel message for this time. {PTUK February 17, 1898, p. 112.2}

The *Speaker* is authority for the statement that the bishops have been conferring together with a view of making the Government Bill on Secondary education a Bill for introducing denominational teaching into these schools. {PTUK February 17, 1898, p. 112.3}

Upon which it pertinently remarks: “When it comes to placing the *technical* training in the hands of the clergy, it is time to ask how much further England is to be carried in the direction of priestly rule.” {PTUK February 17, 1898, p. 112.4}

Referring to the paragraph in the Queen’s Speech, concerning the war on the north-western frontier of the Indian Empire, the *Daily Mail* says:— {PTUK February 17, 1898, p. 112.5}

Not every one reading these lines form the Queen’s Speech, delivered to her faithful Lords and Gentlemen yesterday, will be aware that for close on half a century we have been almost continually engaged in similar “little wars” on the Northern Frontier of India.... From the north has ever come danger and destruction to India. {PTUK February 17, 1898, p. 112.6}

And then follow the details. The Bible student on reading this cannot fail to be reminded of the words of the Lord in Jer. i. 14: “Out of the north an evil shall break forth upon all the inhabitants of the land.” {PTUK February 17, 1898, p. 112.7}

**“Why Use It At All?” *The Present Truth* 14, 7.**

E. J. Waggoner

Why Use It At All? -The *Church Times*, in noticing the annual report of the Rev. Prebendary Bernard Reynolds to the London Diocesan Board of Education, says:— {PTUK February 17, 1898, p. 112.8}

“Mr Reynolds has some excellent remarks to offer on the right way to teach the Old Testament. For example, the boy should be taught that the rainbow was a familiar object already when it was ‘elevated into what must be called a sacrament,’ not that it was first seen after the flood.” {PTUK February 17, 1898, p. 112.9}

That is to say, that the boy should be taught that the Bible does not mean what it says; for language could not more clearly state the fact that the placing of the bow in the cloud was first done after the flood, than it is stated in Genesis ix. 8-14. God said, “I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.” It is getting so that “Bible teaching” largely consists in warnings against taking the Bible according to its obvious meaning. If such “teachers” would simply warn people against the Bible as a whole, and not pretend to use it at all, it would be much better for the people, and for the cause of truth. It argues much for the hold the Bible has on people in general, that religious teachers feel the necessity of using it as a cover for their own speculations, even though they themselves have no confidence in what it says. {PTUK February 17, 1898, p. 112.10}

**“Busy Night and Day” *The Present Truth* 14, 7.**

E. J. Waggoner

Busy Night and Day .—“The making of bayonets and swords for the British Army is proceeding at much more than the average speed at the present moment,” says a newspaper. The modern bayonet is creased in such a manner that it lets air into the wound when thrust into a man’s body, thus being more deadly than a smooth blade would be. And the soldiers practice a motion in their bayonet exercises which teaches them how to give the blade a twist when thrust home in the human body. Just so coolly do men plan and scheme to kill their fellows. {PTUK February 17, 1898, p. 112.11}

**“What War Is” *The Present Truth* 14, 7.**

E. J. Waggoner

Our readers must understand that whatever we have to say about war applies to war as war, and has no reference to any particular war as distinguished from any other; neither is it a criticism of any Government, or of its conduct of any war. As things are in this world, Governments must have war in order to exist, and the fact that war is what it is, and cannot be different and still be war, shows that everything in this world is wrong. With this explanation, made once for all, we give the following from the *Christian*, with the closing words of which we most heartily agree:— {PTUK February 17, 1898, p. 112.12}

The demoralising the effects of war on all who take part in its fierce struggles is occasionally painfully evidenced in the letters sent home by the combatants. We had shocking illustrations of this in published letters of some of those engaged in the recent Matabele and Bechuana affairs. The present war in India furnishes some fresh examples. In one case it comes from the pen of the *Chronicle* correspondent. After describing the burning of some Aka Khel villages which ruined the homes of hundreds of non-combatants, some of whom paid our soldiers to end their lives out of pity (one old woman tried to burn herself with her home), this representative of Army sentiment goes on to say: “Everybody, from the General downwards, is pleased with the success of the day’s operations. A hot bath, the snowy whiteness of the cloth and the brightness of the silver which adorned the mess-table, and a night between the sheets, were afterwards thoroughly appreciated.” Such callous disregard to suffering inflicted, in contrast to the glorification of the comforts of the British camp, while those poor people were left to perish on bleak hillsides, is painful reading. Any employment that can thus dry up the springs of natural pity for the vanquished must be of the devil. {PTUK February 17, 1898, p. 112.13}

**“What Will the End Be?” *The Present Truth* 14, 7.**

E. J. Waggoner

Parliament opened last Tuesday, the 8th. One of the most striking features of the Queen’s Speech was the following paragraph address to the Gentlemen of the House of Commons:— {PTUK February 17, 1898, p. 112.14}

The Estimates for the service of the year will be laid before you. They have been framed with the utmost desire for economy; but, in view of the enormous armaments which are now maintained by other nations, the duty of providing for the defense of the empire involves an expenditure which is beyond former precedent. {PTUK February 17, 1898, p. 112.15}

This country is about to expand an amount beyond all former precedent, to increase its armament, because of “the enormous armaments which are now maintained by other nations.” But each one of those other nations has increased its armaments to its present size, because all the other nations were increasing theirs; and when they see England taking this step, they, knowing that England does not intend to be behind any other nation in anything, will feel compelled to still further increase their armaments, lest this country should have too much advantage over them. And that will in turn lead to still further expenditure by this country, and so on. Can the end be anything else than a mighty crash that will break them all in pieces? {PTUK February 17, 1898, p. 112.16}

February 24, 1898

**“The Master Was with Them” *The Present Truth* 14, 8.**

E. J. Waggoner

After a whole day of teaching the multitudes on the shore of the sea, He Himself sitting in a boat, Jesus said to the disciples, “Let us pass over to the other side. And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith?” Mark iv. 36-40. {PTUK February 24, 1898, p. 113.1}

The last words let us into a great secret; indeed, the whole narrative shows us the same thing, namely, that the disciples ought not to have been terrified, notwithstanding the boisterous wind and the threatening waves. “Why are ye so fearful? how is it that ye have no faith?” If they had had faith, they would not have been fearful; that is plainly indicated; and that they ought to have had faith is as plainly implied. But faith always rests upon fact, and the fact in this case was that they were in no more danger than the Lord Himself was; and that He did not regard the situation as dangerous, is shown by the fact that He slept peacefully, and by His calmness when they awoke Him. {PTUK February 24, 1898, p. 113.2}

“Carest thou not that we perish?” As much as to say, “Are you utterly indifferent to our danger? Can you live and enjoy your ease, while we go to the bottom of the sea? Is that all the regard you have for us?” Thus did they in their unreasoning terror reproach the Lord. But their reproach was as foolish as it was undeserved; for He was in the boat with them, and it could not go to the bottom with them, without taking Him also. No danger threatened them that did not threaten Him also. They were as safe as He was. Anyone who reads the narrative can see that this is so. {PTUK February 24, 1898, p. 113.3}

The seeming indifference of Jesus was not carelessness, but confidence. He had the faith which they lacked. He knew that none could pluck Him out of His Father’s hand. When He at last voluntarily yielded Himself into the power of death, “it was not possible that He should be holden of it” (Acts ii. 24); much less, then, could the sea swallow Him, although “the prince of the power of the air” had lashed it into fury against Him. And here is another thing to be remembered, and that is, that the storm was raised against Him, and not against the disciples. It was He, and not they, that Satan wish to destroy. But notwithstanding the rage of Satan, Jesus was safe. {PTUK February 24, 1898, p. 113.4}

*“No waters can swallow the ship where lies  
The Master of ocean, and earth, and skies.” {PTUK February 24, 1898, p. 113.5}*

“Jesus Christ, the same yesterday, and to-day, and for ever.” Heb. xiii. 8. “Lo, I am with you alway, even unto the end of the world.” Matt. xxviii. 20. “I will not leave you orphans.” John xiv. 18, margin. Jesus is with us as really as He was with the disciples in the boat on the stormy sea. He had been with His people in the most ancient times; for we read of the wanderings of Israel: “In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bear them, and carried them all the days of old.” Isa. lxiii. 9. And since He is the same to-day as then, we know that He shares all our troubles. {PTUK February 24, 1898, p. 113.6}

Still more plainly is this truth stated. Read Deut. xxxii. 9, 10: “For the Lord’s portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.” R. V. So the Holy Spirit inspired the psalmist to pray, “Keep me as the apple of the eye, hide me under the shadow of Thy wings.” Ps. xvii. 8. This prayer, inspired by the Holy Spirit, must be answered, “for we have not an high priest which cannot be touched with the feeling of our infirmities.” Heb. iv. 15. {PTUK February 24, 1898, p. 113.7}

What an amount of unnecessary fear and worry we might save ourselves, if we would learn and remember the lesson taught by the story of Jesus on the sea. There is not a danger that threatens us, that does not likewise threaten Him. There is not an affliction that presses us, that does not in equal measure afflict Him. Not a temptation comes to us the does not touch Him. Every sin that we bear, He bears also. He is with us, and He cares for us, and He is abundantly able to deliver us, for He Himself has found deliverance. Heb. v. 7-9. {PTUK February 24, 1898, p. 114.1}

Remember that Jesus came *in our flesh*. He was not here on His own account, but on ours. All that He suffered and endured, was for us. Whenever danger threatened Him, it was our danger. If the sea would overwhelm Him, it was only that we might perish. Satan sought to destroy Him, but only that we might be lost. But Satan did not succeed. Christ was kept; and since it was our sufferings that He endured, and our dangers that He shared, it follows that His victory and His deliverance is our salvation. “The chastisement of our peace was upon Him; and with His stripes we are healed.” Isa. liii. 5. {PTUK February 24, 1898, p. 114.2}

Jesus rested in the midst of the storm. He was care free, but not careless. Even so we, without being careless or indifferent, may cast all our care upon Him, knowing that He careth for us (1 Peter v. 7), and so be free from care, as He wishes us to be. If we do this, living in constant trust, we are as safe as He Himself is. “Underneath are the everlasting arms” (Deut. xxxiii. 27); therefore “Rest in the Lord,” for He says of those to trust Him, “I give unto them eternal life, and they shall never perish, and no one shall pluck them out of My hand.” {PTUK February 24, 1898, p. 114.3}

*“Safe in the arms of Jesus,  
Safe on His gentle breast,  
There by His love o’ershaded,  
Sweetly my soul shall rest.” {PTUK February 24, 1898, p. 114.4}*

**“Power” The Present Truth 14, 8.**

E. J. Waggoner

The nations of the West are commonly called “Christian” in the religious press, but what a confession as to their character is the statement of the *Church Times:*- {PTUK February 24, 1898, p. 114.5}

Our existence as a Power in the world depends upon its superiority to all possible combinations against us. So long as we can keep open to our ships the waterways of the ocean, we are safe. The moment we lose the mastery of the sea we shall be wiped out of existence. {PTUK February 24, 1898, p. 114.6}

This is the kind of a world we live in. Thank the Lord, none need be of it although in it. {PTUK February 24, 1898, p. 114.7}

**“The Epistle to the Galatians. The Blessing and the Curse” *The Present Truth* 14, 8.**

E. J. Waggoner

The two chapters of Galatians that we have already studied give us sufficient idea of the entire book, so that we can practically take leave of the Galatian brethren, and consider it as addressed solely to us. The circumstances that called forth the writing of the epistle were that the Galatians, having accepted the Gospel, were led astray by false teachers, who presented to them “another gospel,” that is, a counterfeit gospel, since there is but one for all time and for all men. The way it was presented to them was, “Except ye be circumcised after the manner of Moses, ye can not be saved.” Outward circumcision was given as a sign of righteousness which the individual already possessed by faith. Rom. iv. 11. It was a sign that the law was written in the heart by the Spirit, and it was, therefore, only a mockery and a sham when the law was transgressed. Rom. ii. 25-29. But for one to be circumcised in order to be saved, was to put his trust in works of his own and not in Christ. Now although there is in these days no question as to whether or not a man should submit to the specific rite of circumcision in order to be saved, the question of salvation itself, whether by human works or by Christ alone, is as live a one as ever. {PTUK February 24, 1898, p. 114.8}

Instead of attacking their error, and combating it with hard argument, the apostle begins with experience, the relation of which illustrates the case in hand. In this narrative he has occasion to show that salvation is wholly by faith, for all men alike, and not in any degree by works. As Christ tasted death for every man, so every man who is saved must have Christ’s personal experience of death and resurrection and life. Christ in the flesh does what the law could not do. Gal. ii. 21; Rom. viii. 3, 4. But that very fact witnesses to the righteousness of the law. If the law were at fault, Christ would not fulfil its demands. He shows its righteousness by fulfilling, or doing, what it demands, not simply for us, but in us. The grace of God in Christ attests the majesty and holiness of the law. We do not frustrate the grace of God; if righteousness could come by the law, then would Christ be dead in vain. But to claim that the law could be abolished, or could relax its claims, and thus be of no account, is also to say that Christ is dead in vain. Let it be repeated, righteousness can not possibly come by the law, but only by the faith of Christ; but the fact that the righteousness of the law could be attained in no other way by us than by the crucifixion and resurrection and life of Christ in us, shows the infinite greatness and holiness of the law. {PTUK February 24, 1898, p. 114.9}

**THE LESSON FOR THE WEEK**

“O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse; for it is written: {PTUK February 24, 1898, p. 114.10}

Cursed is every one which continueth not in all things that are written in the book of the law, to do them.” Gal. iii. 1-10. {PTUK February 24, 1898, p. 115.1}

It may be well to call attention to the fact that the words, “that ye should not obey the truth,” in the first verse, do not appear in the Revised Version. The thought is there, however, and since the same words are used in chapter v. 7, where the Revised Version also has them, we may well take them as they come in the ordinary version. The fact is, as learned in the first chapter, that departure from the Gospel means departure from God. Now God is the God of truth; therefore departure from Him is disobedience to the truth. {PTUK February 24, 1898, p. 115.2}

The Sin of Witchcraft. -The apostle asks those who are departing from God and His truth, “Who hath bewitched you?” “Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” 1 Sam. xv. 22, 23. If you look up this text in the Bible, you will see that in both instances the words “is as” are added. The literal Hebrew is, “Rebellion is the sin of witchcraft, and stubbornness is iniquity and idolatry.” And how so?—Plainly enough, for stubbornness and rebellion are rejection of God; and he who rejects God, puts himself under the control of evil spirits. All idolatry is devil-worship. “The things which the Gentiles sacrifice, they sacrifice to devils.” 1 Cor. x.20. There is no middle ground. Christ says, “He that is not with Me is against Me.” Matt. xii. 30. That is, disobedience, rejection of the Lord, is the spirit of antichrist. {PTUK February 24, 1898, p. 115.3}

The Safeguard against Spiritualism. -Spiritualism is only another name for ancient witchcraft and soothsaying. It is a fraud, but not the kind of fraud that most people think it is. There is reality in it. It is a fraud in that while it professes to receive communications from the spirits of the dead, it has communication only with the spirits of devils, since “the dead know not anything.” To be a Spiritualist medium is to give one’s self to the control of demons. Now there is only one protection against this, and that is to hold fast to the Word of God. He who lightly regards God’s Word, severs himself from association with God, and puts himself within Satan’s influence. Even though a man denounce Spiritualism in the strongest terms, if he does not hold to God’s Word, he will sooner or later be carried away by the strong delusion. Only by keeping the Word of Christ’s patience can men be kept from the temptation that is coming on all the world. Rev. iii. 10. “The spirit that now worketh in the children of disobedience” (Eph. ii. 2), is the spirit of Satan,-the spirit of antichrist,-and the Gospel of Christ, which reveals the righteousness of God (Rom. i. 16,17), is the only possible salvation from it. {PTUK February 24, 1898, p. 115.4}

Christ Visibly Crucified. -“Jesus Christ was openly set forth crucified” before their eyes, said the apostle Paul, and he knew, for he first preached to them. But the experience of the Galatians was not peculiar to them. The cross of Christ is a present thing. The expression, “Come to the cross, is not a mere empty formula, but an invitation that can be literally complied with. Not until one has seen Christ crucified before his eyes, and can see the cross of Christ at every turn, does one know the reality of the Gospel. Let those scoff who will; the fact that a blind man can not see the sun, and denies that it shines, will not deter one who sees it from talking of its glory. Our next lesson will deal more fully with this matter of the cross in all creation. But accepting the fact on the apostle’s testimony, is it not marvelous that those who had seen and accepted Christ crucified for them, could turn away from Him, to trust in their own works for salvation? Could it be anything less than witchcraft that could produce such a result? {PTUK February 24, 1898, p. 115.5}

Hold Fast the Beginning. -“Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh?” Foolish is but a feeble term for it. The man who has not power to begin a work, has strength to finish it! Impossible. Who has power to beget himself? No one; we come into this world without having begotten ourselves; we are born without strength; and therefore all the strength that ever manifests itself in us, comes from another than ourselves. It is all given to us. The new-born babe is the representative of man. “A man is born into the world.” All the strength that any man has of himself is found in the infant as it utters its first cry with its first breath. Even so in things spiritual. “Of His own will begat He us with the Word of truth.” James i. 18. We can no more live righteous lives by our own strength than we could beget ourselves. The work that is begun by the Spirit, must be carried to completion by the Spirit. “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Heb. iii. 14. “He which hath begun a good work in you will perform it until the day of Jesus Christ.” Phil. i. 6. And He alone can do it. {PTUK February 24, 1898, p. 115.6}

Experience in the Gospel. -“Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” These questions show that the experience of the Galatian brethren had been as deep and as real as would be expected from those before whose eyes Christ was openly crucified. The Spirit had been given to them, miracles had been wrought among them, and even by them, for the gifts of the Spirit accompany the gift of the Spirit; and as the result of this living Gospel among them, they had suffered persecution; for “all that will live godly in Christ Jesus shall suffer persecution.” 2 Tim. iii. 12. This makes the case the more serious. Having shared the sufferings of Christ, they were now departing from Him; and this departure from Christ, through whom alone righteousness can come, was marked by disobedience to the law of truth. They were insensibly but inevitably transgressing the law to which they were looking for salvation. {PTUK February 24, 1898, p. 115.7}

“Children of Abraham.” -The questions asked in verses 3, 4, and 5 suggest their own answer. The Spirit was ministered, and miracles were wrought, not by works of law, but by “the hearing of faith,” that is, by the obedience of faith, for faith comes by hearing the Word of God. Rom. x. 17. Thus Paul’s labour, and the first experience of the Galatians, were exactly in line with the experience of Abraham, whose faith was accounted for righteousness. Let it be remembered that the “false brethren” who preached “another gospel,” even the false gospel of righteousness by works, were Jews, and claimed Abraham for their father. It would be their boast that they were children of Abraham, and they would appeal to their circumcision as proof of the fact. But the very thing upon which they relied as proving them to be children of Abraham, was proof that they were not; for “Abraham believed God, and it was accounted to him for righteousness.” Abraham had the righteousness of faith before he was circumcised. Rom. iv. 11. “Know ye therefore that they which are of faith, the same are the children of Abraham.” Abraham was not justified by works (Rom. iv. 2, 3), but his faith “wrought righteousness.” {PTUK February 24, 1898, p. 115.8}

The Gospel to the Gentiles. -“The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham.” This verse will bear much reading. An understanding of it will guard one against many errors. And it is not difficult to understand; simply hold to what it says, and you have it. {PTUK February 24, 1898, p. 116.1}

For one thing, the verse shows us that the Gospel was preached at least as early as the days of Abraham. And it was God Himself who preached it; therefore, it was the true and only Gospel. It was the same Gospel that Paul preached; so that we have no other Gospel than that which Abraham had. The Gospel differs in no particular now from what it was in Abraham’s day; for his day was the day of Christ. John viii. 56. God requires just the same things now that He required then, and nothing more. {PTUK February 24, 1898, p. 116.2}

Moreover, the Gospel was then preached to the Gentiles, for Abraham was a Gentile, or, in other words, a heathen. He was brought up as a heathen, for “Terah, the father of Abraham,” “served other gods” (Josh. xxiv. 2), and was a heathen till the Gospel was preached to him. So the preaching of the Gospel to the Gentiles was no new thing in the days of Peter and Paul. The Jewish nation was taken out from among the heathen, and it is only by the preaching of the Gospel to the heathen that Israel is built up and saved. See Acts xv. 14-18; Rom. xi. 25, 26. {PTUK February 24, 1898, p. 116.3}

Thus we see that the apostle takes the Galatians, and us, back to the fountain head,-to the place where God Himself preaches the Gospel to us Gentiles. No Gentile can hope to be saved in any other way or by any other Gospel than that by which Abraham was saved. {PTUK February 24, 1898, p. 116.4}

The Blessing of Abraham -The Gospel was summed up to Abraham in these words: “In thee shall all nations be blessed.” It should be stated here that the two words “heathen” (“Gentiles,” in R.V.) and “nations,” in verse 8, come from the same word in the Greek. In both the Hebrew and the Greek “the heathen” and “the nations” are the same. Now the blessing of Abraham was the blessing of sins forgiven, and of righteousness by faith. See Rom. iv. 6-11. And this faith was personal faith in Christ crucified and risen, as we learn from Acts iii. 25, 26: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” “All nations” are included in this blessing; hence we are again brought to the fact that there is no Gospel for any people under heaven except the Gospel that was preached to Abraham. See Acts iv. 12. The blessing comes to all, but is not accepted by all. {PTUK February 24, 1898, p. 116.5}

“They Which Be of Faith.” -These are “blessed with faithful Abraham.” That blessing is that their sins are forgiven, and the Lord “will not impute sin” to them. “Sin is the transgression of the law.” 1 John iii. 4. So, then, the Lord will not impute transgression of the law to those who are of faith. But the Lord will deal justly, and will tell the truth; therefore, when the Lord does not impute sin to anybody, that shows that he has no sin, or, in other words, he is not a transgressor of the law, and if not a transgressor of the law, then he is a keeper of the law. Here again we come back to the point that justification by faith means nothing else than being made righteous, or doers of the law, by faith. The blessing is “in turning away every one of you from his iniquities.” {PTUK February 24, 1898, p. 116.6}

A Contrast: Under the Curse. -Note the sharp contrast in verses 9 and 10. “They which be of faith are blessed,” but “as many as are of the works of the law are under the curse.” Faith brings the blessing; works bring the curse, or, rather, leave one under the curse. The curse is on all, for “he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.” John iii. 18. Faith removes the curse. Who are under the curse?—“As many as are of the works of the law.” Note that it does not say that those who do the law are under the curse, for that would be a contradiction of Rev. xxii. 14: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” “Blessed are the undefiled in the way, who walk in the law of the Lord.” Ps. cxix. 1. So then they that are of faith are keepers of the law; for they that are of faith are blessed, and those who do the commandments are blessed. By faith they do the commandments. The Gospel is contrary to human nature, and so it is that we become doers of the law, not by doing, but by believing. “The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a Stumbling-stone and Rock of offence; and whosoever believeth on Him shall not be ashamed.” Rom. ix. 30-33. {PTUK February 24, 1898, p. 116.7}

What the Curse Is. -No one can read Gal. iii. 10 carefully and thoughtfully without seeing that the curse is transgression of the law. Disobedience to God’s law is itself the curse; for “by one man sin entered into the world, and death by sin.” Rom. v. 12. Sin has death wrapped up in it. Without sin death would be impossible, for “the sting of death is sin.” 1Cor. xv. 56. “As many as are of the works of the law are under the curse.” Why? Is it because the law is a curse?—Not by any means. Why then?—Because 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*.” Mark it well: They are not cursed because they do the law, but because they do not do it. So, then, we see that being of the works of the law does not mean that one is doing the law. No; “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. viii. 7. All are under the curse, and he who thinks to get out by his own works, remains there. The curse consists in not continuing in all things that are written in the law; therefore, the blessing means perfect conformity to the law. This is as plain as language can make it. {PTUK February 24, 1898, p. 116.8}

Blessing and Cursing. -“Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after {PTUK February 24, 1898, p. 116.9}

other gods.” Deut. xi. 26-28. “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live, that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life.” Deut. xxx. 19, 20. {PTUK February 24, 1898, p. 117.1}

What It Means to Us. -Have you fully grasped the meaning of all this? Do you see what it means to us? Do you realise what the blessing of the Lord is? It is righteousness; perfect harmony with God’s perfect law. This is the blessing of Abraham, which he obtained through faith in Christ, and which is offered to all men of all nations. Freedom from sin! “Not by works done in righteousness which we did ourselves” (Titus iii. 4), but by the “works which God afore prepared that we should walk in them.” Eph. ii. 10. {PTUK February 24, 1898, p. 117.2}

Backslider or sinner of the world, whoever you are, this means you. You have desired to do right, to “live a better life,” but you have not been able. Well, there is One, and only One, who can live that better life, and that is Christ. He can impart to you the blessing of obedience of righteousness. “He is thy life;” therefore take Him, submit to Him, and He will live in you that blessed life that will make you a blessing. {PTUK February 24, 1898, p. 117.3}

**“Crooked Testimony” *The Present Truth* 14, 8.**

E. J. Waggoner

In the “Notes on the Scripture Lessons,” published by the Sunday-School Union, in the notes for the primary teacher there occurs one note on the Lesson for March 6, which is treated of in this number of PRESENT TRUTH, which calls for comment. The lesson, as will be seen, is concerning Jesus and the Sabbath, from the narrative in Matt. xii. 1-13. After stating that “care will be needed in the treatment of the subject, so as to avoid weakening the sanctity of the Sabbath on the one hand, or investing it with dulness and austerity on the other,” the truths to be taught are said to be two, namely, “Jesus wants the Sabbath to be a bright day,” and “One way to make it bright,” the writer begins his hints thus:— {PTUK February 24, 1898, p. 118.1}

God told Jews to rest one day in seven. Reasons for this: God’s kind thought for man and beast. Jewish Sabbath (kept from Saturday evening to Sunday evening) a joyful day. {PTUK February 24, 1898, p. 118.2}

It is difficult to believe that anybody capable of writing could make such a statement through ignorance; for one has but to consider the custom of the Jews at the present day to know that they do not rest on any part of Sunday, but from Friday evening till Saturday evening at sunset, according to the Bible. If it were made in ignorance, then it simply shows to what an extend the pagan Sunday has obliterated the knowledge of the truth from the minds of professed Christians. {PTUK February 24, 1898, p. 118.3}

By the side of so egregious a perversion of the truth, the statement that “God told the Jews to rest one day in seven” seems comparatively mild, although it is directly contrary to the commandment, which says “the seventh day.” {PTUK February 24, 1898, p. 119.1}

When the chief priests were determined to put Jesus to death, and were trying to find some show of excuse for doing it, “many bear false witness against Him, but there witness agreed not together.” Then some were found who testified (falsely of course) to what they had heard Him say about the temple, but “neither so did their witness agree together.” Mark xiv. 56-59. Even so it is with the effort to destroy His Sabbath. Their witness agrees not together; for the common argument to establish Sunday is that “Jesus changed the day,” while this witness says that the day was originally Sunday, although He had just said that it was “one day in seven,” and so no day in particular. {PTUK February 24, 1898, p. 119.2}

The case can easily be decided by any impartial judge. Pilate said, “I find no fault in this Man;” and the unbiased judge must be compelled to say that the Sunday argument proves the Sunday institution to be an impostor, since “no lie is of the truth.” {PTUK February 24, 1898, p. 119.3}

**“‘Prepare War!’” *The Present Truth* 14, 8.**

E. J. Waggoner

The Bible tells us that the time immediately preceding the coming of the Lord to judgment, will be characterised by great preparations for war, saying: “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong.” Joel iii. 9, 10. In ancient times, when battles were fought hand-to-hand, everything depended on the size and strength of the soldiers; but with modern implements of war, even a comparatively weak man may be a formidable opponent. The following from the *Evening News* of the 12th, gives in a sober, matter-of-fact way a little idea of what this country is doing in the way of preparation for the coming of the great day. Under the heading, “Woolwich is Busy,” it said:— {PTUK February 24, 1898, p. 119.4}

“Wars and rumours of wars” is an ancient prophecy with nearly two thousand birthdays; and judging from the strange stories which are floating about just now, the latter part of the prophecy is being fulfilled with a vengeance. Eyes are at this moment naturally being turned toward the Government dockyards and factories, and any extra activity in them is attributed to impending warfare. {PTUK February 24, 1898, p. 119.5}

Woolwich Arsenal is extremely busy at present, busier than it has been probably for half a century, for England has been making ready for the worst for some years. {PTUK February 24, 1898, p. 119.6}

For two years, at any rate, work at the Arsenal has not ceased day or night in several of the departments. {PTUK February 24, 1898, p. 119.7}

One good reason for this is the keen competition of the rival Powers. {PTUK February 24, 1898, p. 119.8}

Altogether there are at the Arsenal some 17,000 employees, and about 4,000 of them are engaged in night work, starting at six in the evening and leaving at five in the morning, three of these hours are overtime, and the day workers are doing about the same extra work. {PTUK February 24, 1898, p. 119.9}

In the torpedo factory there are 400 men working overtime; there are the same number in the fuse factory, and, so far as can be ascertained, other departments are proportionately busy. {PTUK February 24, 1898, p. 119.10}

But overtime at the Arsenal is not a novelty, and has caused no trepidation or anxiety among the employees. The more work the more pay, and the {PTUK February 24, 1898, p. 119.11}

**STEADY INCREASE OF WORK**

has done good all round. Through overtime the engineers, says one of the men, have made ?4 a week, skilled labourers ?2 5s., and unskilled men ?1 10s. {PTUK February 24, 1898, p. 119.12}

A casual visitor to Woolwich with the China situation in his mind, might see in the bright night glare at the Arsenal the beacon of a coming warfare, in which all the nations of the earth shall participate. Those who live in Woolwich are used to this, however, for they have seen the factories lighted up for the last two years or more. {PTUK February 24, 1898, p. 119.13}

Nevertheless the employees at the Arsenal are working with increased energy just now. {PTUK February 24, 1898, p. 119.14}

The War Office has ordered half a million cartridges a week in excess of last year, bringing the total weekly output up to 2,000,000. {PTUK February 24, 1898, p. 119.15}

In the fuse factory the men are engaged on 2,500 hundred fuses of one make, and 1,800 of another, and orders have been received to push along with the quick firing guns. {PTUK February 24, 1898, p. 119.16}

Many of the orders on which the men are working are not of a very recent date, but by April it is anticipated that the men will be busier than ever they have been before. {PTUK February 24, 1898, p. 119.17}

**“Back Page” *The Present Truth* 14, 8.**

E. J. Waggoner

“Who hath despised the day of small things?” Zech. iv. 10. {PTUK February 24, 1898, p. 128.1}

Not the Lord, for He makes use of small things to accomplish His purposes. “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.” 1 Cor. i. 27, 28. {PTUK February 24, 1898, p. 128.2}

In harmony with this, the Lord says: “Fear not, thou worm of Jacob, and ye few men of Israel;.... Behold I will make thee a new sharp threshing instrument having teeth; thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff.” Isa. xli. 14 (margin), 15. “A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.” Isa. lx. 22. {PTUK February 24, 1898, p. 128.3}

Nothing is too small for the Lord to pay attention to it. If God did not care for small things He would neglect the principal part of the world, because there are far more small things than large ones. Indeed, even the large things are composed of small particles. God’s infinite greatness manifests itself in this, that He can personally superintend an infinite number of details, without being worried or flurried. Where there is the greatest weakness, there does He exhibit His greatest power. {PTUK February 24, 1898, p. 128.4}

Therefore “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength.” Isa. xl. 27-29. {PTUK February 24, 1898, p. 128.5}

“I am poor and needy; yet the Lord thinketh upon me; Thou art my help and might deliverer.” Ps. xl. 17. {PTUK February 24, 1898, p. 128.6}

The plague in Bombay is said to be increasing, the number of deaths being more than double that of last year. A correspondent of one of the daily journals says: “Fires of sulphur are burning in the streets, and our nights are lit up with lurid flames from the funeral pyres heaped with burning bodies.” {PTUK February 24, 1898, p. 128.7}

“A fatal nemesis falls on every man who props his position on a lie.” So says Dr. R. F. Horton in his discourse on “Romanism and National Welfare.” But what about the position that is propped up by a lie? Ah, that cannot stand, however proudly it rears its head, for the Lord has said: “Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.” Isa. xxviii. 17. {PTUK February 24, 1898, p. 128.8}

In a suit for damages in one of the city courts last week, the judge in delivering judgment, said that he feared he would have to disabuse the plaintiffs mind, for she had doubtless come there believing that common sense and law could be reconciled. This charge against the law, coming from the source it does, cannot be impeached. It quite reconciles those of us who have ever studied law to our ignorance of it, and shows that true Christianity is common sense, since Christ’s followers are prohibited from going to law. {PTUK February 24, 1898, p. 128.9}

Several journals have given “an authentic reproduction of the much-talked-of graffito discovered in the old palace of Caligula; on the Palantine Hill.” Most of our readers have doubtless seen references to the discovery, and the claim that it is a drawing of the crucifixion of Christ. The paper containing the picture closes its remarks on its various features with the statement: “In this curious and interesting piece of art the figure of Christ and self is not visible.” That is quite true, and it might at the same time be mentioned that the figure of the cross on which He was crucified does not appear; also the figures of the two thieves who were crucified with Him are invisible, and likewise the cross is on which they were crucified. Of course it is needless to say that the inscription which Pilate wrote for the cross is also absent. There are some rude figures of men who seem to be trying to erect a sort of scaffold. One representation has four figures dressed as soldiers, and three ladders, while another one has eight figures, of whom only one is dressed at all, and only two ladders. In the “explanation” of the picture, such terms are used as, “probably,” “the suggestion is,” “it is possible,” and “it is tempting to suppose.” If half the time spent in useless imaginations about Christ were spent reading His teachings, which need no effort of the imagination to enable one to understand them, it would be a great gain to the world. {PTUK February 24, 1898, p. 128.10}

**“The Church as a Military Training-School” *The Present Truth* 14, 8.**

E. J. Waggoner

The Church as a Military Training-School .—By invitation of the Lord Mayor, who is said to be an enthusiastic volunteer, the boys of the London Diocesan Church Boys’ Brigade, gave a grand display of their readiness in drill, at the Guildhall, one evening last week. There was a large and of course a “brilliant” company present, including several dignitaries both of the church and of the Army. The Lord Mayor said that while it was no part of the duty of those who conducted the Church Lads’ Brigade to make them soldiers, the boys would lose nothing by having instilled into them the military spirit and military order, for the time might come when they would have to defend their country. He said that he was glad to see that Her Majesty’s Government intended to take lads into the Army, and asked where they could get the lads better fitted for the defence of their country than from among the Church Lad’s Brigade. What an anomaly! The professed followers of the Prince of peace engaged in training men for war! {PTUK February 24, 1898, p. 128.11}

**“Turkish Soldiers as Peacemakers” *The Present Truth* 14, 8.**

E. J. Waggoner

Turkish Soldiers as Peacemakers .—Speaking in Parliament the other night, Lord Salisbury referred to the statement that had been made to the effect that there would be no peace in Crete until the Turkish soldiers were removed, and said:— {PTUK February 24, 1898, p. 128.12}

Undoubtedly in the long run that is true. I think that the Turkish soldiers must ultimately be removed, but I doubt if at present there is adequate machinery to keep the peace even in the great towns without Turkish soldiers. {PTUK February 24, 1898, p. 128.13}