**“The Arm of the Lord” *The Present Truth* 14, 1.**

E. J. Waggoner

When Paul stood up to address the assembly in the synagogue at Antioch, he began with this statement:— {PTUK January 6, 1898, p. 1.1}

“The God of this people of Israel chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.” Acts xiii. 17. {PTUK January 6, 1898, p. 1.2}

The arm is the member most used in working; the strength of one’s arm represents the strength of its owner. Therefore the arm of the Lord signifies the power of God. Thus it was by the arm or power of God, that the Israelites were delivered from Egypt. David said:— {PTUK January 6, 1898, p. 1.3}

“We heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people and cast them out. For they got not the land in possession by their own sword, neither did their own right arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance because Thou hadst a favour unto them.” Ps. xliv. 1-3. {PTUK January 6, 1898, p. 1.4}

All the power manifested in the deliverance of Israel from Egypt,-the dividing of the Red Sea, the overthrow of the Egyptians, the dividing of the Jordan, and overthrowing of the walls of Jericho, as well as the miraculous provision of food and drink, was the working of God’s right arm. “Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand.” Ps. lxxx. 13. {PTUK January 6, 1898, p. 1.5}

Again we read: “O sing unto the Lord a new song; for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God.” Ps. xcviii. 1-4. {PTUK January 6, 1898, p. 1.6}

All the wonders connected with the coming of the Lord to save His people, and to punish the wicked, are the operation of the arm of the Lord. Thus the prophet announces: “Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him.” Isa. xl. 10. Again the power of that arm in effecting the final salvation is thus set forth:— {PTUK January 6, 1898, p. 1.7}

“Awake, awake, O arm of the Lord; awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.” Isa. li. 9-11. {PTUK January 6, 1898, p. 2.1}

The quaking earth and heavens, the darkened sun and moon, the falling stars, the moving islands and mountains, and the mighty hailstones, that herald the approach of Christ, are all indications of the power of the Lord’s arm. “The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Isa. Iii. 10. {PTUK January 6, 1898, p. 2.2}

**TO BRING SALVATION**

But note that last statement: As the result of God’s making bare His holy arm, all the ends of the earth shall see His salvation. “Mine own arm brought salvation unto Me.” Isa. lxiii. 5. Herein is rejoicing and not sorrow, in contemplating the devastating power of that arm, as seen in the destruction of the world of the ungodly. All that terrible power is simply the measure of the mighty power by which God delivers His people. Not simply the power by which He will save them when He comes, but the power by which He saves them now from their sins. God’s people are “kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter i. 5. That is, they are kept by the arm of the Lord. {PTUK January 6, 1898, p. 2.3}

With this agree all the Scriptures. The Lord says: “My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Thine arm shall they trust.” Isa. li. 5. What a wonderful thought, that those who accept the word and work of the Lord, can trust and find comfort in the very arm that does such terrible things! They dwell in the secret place of the Most High. {PTUK January 6, 1898, p. 2.4}

So passing on from the place where we are told that the Lord shall come with strong hand, and His arm rule for Him, we read: “He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.” Isa. xl. 11. That mighty arm that can move the mountains as though they were pebbles, that can take up the islands,-the British isles as well-as though they were fine sand, and can shake the earth so that it will reel to and fro like a drunken man, is the arm that gathers and protects the lambs of the flock, and leads the sheep. {PTUK January 6, 1898, p. 2.5}

All the power of that arm is exerted to gather them, and then, when folded to His bosom, they can rest securely in its embrace. “As one whom his mother comforteth, so will I comfort you.” Isa. lxvi. 13. “There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is Thy refuge, and underneath are the everlasting arms.” Deut. xxxiii. 26, 27. {PTUK January 6, 1898, p. 2.6}

**CHRIST THE ARM**

Once more, “Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.” Isa. liii. 1, 3. Christ is the arm of the Lord, and especially Christ crucified. A helpless infant; a man of sorrows and acquainted with grief; unable Himself to do anything; despised and rejected of men; thought to be stricken, smitten of God, and as a malefactor hung upon the cross for the jeers of the mob, He was nevertheless the arm of the Lord, that brings salvation, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” 1 Cor. i. 24, 25. {PTUK January 6, 1898, p. 2.7}

All the mighty power of God is manifested in the cross of Christ. Who of the men of the world believed that in that little babe in the manger in Bethlehem, or in the poor, despised man hanging on the cross, there was the power that could move the world? God’s strength is made perfect in weakness. For “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; that no flesh should glory in His presence.” 1 Cor. i. 27-29. {PTUK January 6, 1898, p. 2.8}

The comfort for us is that no matter how poor we are, no matter how insignificant and despised, no matter how ignorant and sinful, the arm of the Lord is all sufficient for our salvation. Yea, it is in just such conditions that the glory of its power is most manifest. God does not despise the poor and the outcast, for there is where His own arm is. Then praise the Lord when you hear of the stretching forth of that mighty arm; and if it proceeds to shake terribly the earth, then cling the closer to it, and nestle the more confidingly in the bosom of the Almighty, for there is everlasting safety. {PTUK January 6, 1898, p. 2.9}

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” “The Lord of hosts is with us; the God of Jacob is our refuge.” Ps. xlvi. 1-3, 11. {PTUK January 6, 1898, p. 2.10}

**“Making No Difference” *The Present Truth* 14, 1.**

E. J. Waggoner

The Lord makes no difference between men in the matter of salvation, since there is in reality no difference among men in the matter of sin. But the Lord does put a difference between sin and righteousness, and pronounces a woe upon those “that call evil good, and good evil.” Isa. v. 20. It is therefore painful to see Christian people unconsciously labouring to obliterate the distinction between good and evil. For example, a Christian journal bewails the fact that “the daily press is almost entirely hostile to the movement” for the Sunday-closing of public-houses, and refers with approval to the *Echo*, as an exception, quoting the following as a trenchant statement of the case:— {PTUK January 6, 1898, p. 2.11}

The seller of drink and drinkers alike enjoy freedom which is denied to those who would enjoy right sources of recreation and instruction. Why should not the spirit-seller be put on the same level as the ordinary shop-keeper? {PTUK January 6, 1898, p. 2.12}

Of course neither the *Echo* nor the religious paper which endorses it, means to stand as the champion of the drink-traffic; but the question, “Why should not the spirit-seller be put only the same level as the ordinary shop-keeper?” shows the actual tendency of the movement to close public-houses on Sunday *only*. The success of it will entrench the spirit-seller to a degree never before known. {PTUK January 6, 1898, p. 2.13}

**“Mingling Darkness with Light. Origin of Sunday Observance” *The Present Truth* 14, 1.**

E. J. Waggoner

A reader of PRESENT TRUTH sends us the following letter of inquiry:— {PTUK January 6, 1898, p. 3.1}

In following the articles in your valuable paper by Mr. A. T. Jones, relating to the Papacy, I find he has said that ages before the fourth century the idolatrous people celebrated the 25th December. Can you tell me how long before that time it was celebrated? and can you tell me how long before the resurrection of our Saviour the idolatrous people kept Sunday? Will you kindly answer through PRESENT TRUTH? {PTUK January 6, 1898, p. 3.2}

The last question should properly be answered first, for it will go a long way toward answering the others, if we know that the idolatrous people of old never “kept” Sunday, in the sense that the word “kept” is understood by Christian people to-day. A Sabbath day, a rest day, is something that no heathen religion has ever known. Just as the religion of Jesus Christ is the only religion that ever existed in the world, which offered to people rest from their sins, saying, “Come unto Me, all ye that labour, and are heavy laden: and I will give you rest;” so the religion of Christ is the only religion that has ever had a rest day. Christ gives rest from sin, by virtue of His power as Creator-the power of the cross,-of which the seventh day is a sign. Other religions have holidays and festivals; Christianity alone has the Sabbath. When we speak of Christianity we mean the religion of the Bible, whether in the day of Abel, Abraham, and Moses, or Paul. {PTUK January 6, 1898, p. 3.3}

Both Christmas and Sunday are festivals connected with sun worship. Numerous citations might be given, but our space admits of only that which is very direct. Of Constantine’s Sunday law, Dean Milman (“History of Christianity,” Book iii.) says:— {PTUK January 6, 1898, p. 3.4}

The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun, which is to be observed by the general veneration. {PTUK January 6, 1898, p. 3.5}

“The venerable day of the sun” is the title by which Constantine referred to the day-a title which shows its ancient connection with sun worship. It was very natural that he should not allude to “its peculiar sanctity as a Christian institution,” for it had none. Nobody at that time had ever thought of Sunday as the Sabbath day; so far as a Sabbath day was observed, it was the Sabbath of the fourth commandment, between which and the first day of the week all professed Christians made a clear distinction. Chambers’ Encyclop?dia, Art. Sunday, says:— {PTUK January 6, 1898, p. 3.6}

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D. {PTUK January 6, 1898, p. 3.7}

Constantine’s law simply required that tradespeople should abstain from labour “on the venerable day of the sun,” but said: “Let those who are situated in the country freely and at full liberty attend to the cultivation of their fields.” Yet the Church historian Mosheim, himself an advocate of Sunday, says that by this law Constantine required Sunday “to be observed *more sacredly than before*.” It was not till after the partial Reformation, that the notion of Sunday as a sacred day came into the church. It was the Presbyterians, who wished to be independent of Rome, and who therefore felt obliged to find some other ground for Sunday observance than that of Rome, who first quoted the fourth commandment as authority for it. So much for Sunday. {PTUK January 6, 1898, p. 3.8}

As to the Christmas festival, we quote from the Rev. Dr. Philips Schaff, who states the case very concisely:— {PTUK January 6, 1898, p. 3.9}

The Christmas festival was probably the Christian transformation or regeneration of a series of kindred heathen festivals-the Saturnalia, Sigillaria, Juvenalia, and Brumalia-which were kept in Rome in the month of December, in commemoration of the golden age of universal freedom and equality, and *in honour of the unconquered sun*, and which were great holidays, especially for slaves and children.—*Church History, volume 1, section 77*. {PTUK January 6, 1898, p. 3.10}

That Dr. Schaff did not say this in any spirit of hostility to the festival, appears in the following further statement:— {PTUK January 6, 1898, p. 3.11}

Had the Christmas festival arisen in the period of the persecution, its derivation from these pagan festivals would be refuted by the then reigning abhorrence of everything heathen; but in the Nicene age this rigidness of opposition between the church and the world was in a great measure softened by the general conversion of the heathen. Besides, there lurked in those pagan festivals themselves, in spite of all their sensual abuse, a deep meaning and an adaptation to a real want [this by way of excuse]; they might be called unconscious prophecies of the Christmas feast. Finally the church Fathers themselves confirm the symbolical reference of the feast of the birth of Christ, the Sun of righteousness, the Light of the world, to the birth festival of the unconquered sun, which on the twenty-fifth of December, after the winter solstice, breaks the growing power of darkness and begins anew his heroic career. {PTUK January 6, 1898, p. 3.12}

He further states that the feast celebrating the birthday of the sun “is the feast of the Persians’ sun-god Mithras.” In a translator’s note to Mosheim’s Ecclesiastical History (Book 3, Century iv., part 2, chap. iv.) we read:— {PTUK January 6, 1898, p. 3.13}

From the first institution of the festival, the western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically; mingling puppet shows and dramas with worship, universal feasting and merry-making, Christmas visits, and salutations, Christmas presents and jocularity, and Christmas revelling and drunkenness. {PTUK January 6, 1898, p. 3.14}

These things were not transferred to the festival, but transferred *with* it. Since beginning this article we find in the *Christian World* of Dec. 16, a quotation from Dr. John Hall, of New York, protesting against the association of “Santa Claus” or any secular idea with Christmas, upon which the paper says:— {PTUK January 6, 1898, p. 3.15}

We doubt whether Santa Claus will lie frightened away by this deliverance. Christmas was a festival before Christianity came in, and the mirth-making-shall we say the pagan element of it?—got into the race so deep and early that it will take a great deal more than the fulminations of the stalwart New York Presbyterian to dislodge it. {PTUK January 6, 1898, p. 3.16}

All that now remains to be answered is, When did the celebration of these festivals begin? They are doubtless as ancient, or nearly so, as sun-worship and to that no definite answer can be given. The citations already given show that sun-worship was very ancient. It is, indeed, the most ancient form of idolatry; for when men began to worship and serve the creature rather than the Creator (Rom. i. 25) the sun would naturally be the first creature after themselves-to attract their attention. Of one thing, however, we may be certain: Truth is more ancient than the most ancient error, and will exist for ages after error has been banished from the universe together with its worshippers. {PTUK January 6, 1898, p. 3.17}

**“A Feature of State Religion” *The Present Truth* 14, 1.**

E. J. Waggoner

The St. Petersburg correspondent of the *Daily Mail* writes to that paper as follows concerning some Russian methods of conversion:— {PTUK January 6, 1898, p. 7.1}

The authorities in the government of Samara, Russia, have recently been actively engaged in the criminal pursuit of kidnapping children. In the Busulykski district all parents known to belong to heterodox sects have had their children taken from them. The police usually make their visits in the middle of the night, take the children out of bed, and carry them off in the cold night air, in spite of the frantic entreaties of the parents. Many peasants have lost their whole family in this way. {PTUK January 6, 1898, p. 7.2}

This practice of kidnapping children is increasing in all pars of Russia. lt is, of course, a gross abuse of official power, and an illegal attack on the religious freedom established by statute in Russia. {PTUK January 6, 1898, p. 7.3}

There are doubtless few, if any, other so-called Christian lands where such a proceeding would be tolerated, at least not at present; and yet Russia is only consistently carrying out a sentiment that is rapidly taking possession of all governments and societies, a sentiment that is the basis of nearly all organised reform, namely, that the individual is nothing and the State or society is everything. The whole tendency is for the majority to decide what is the right course to pursue, and then let the individual conform to it or suffer the consequences. The kidnapping of the children of so-called heretics in Russia, is the natural and logical result of a church-ruled State. Let any class of religionists claim the monopoly of religion in any country in the world, and have the power to enforce their claims, and the same thing would be done that is being done in Russia. {PTUK January 6, 1898, p. 7.4}

**“Back Page” *The Present Truth* 14, 1.**

E. J. Waggoner

Japan has nearly two hundred ships of war now in process of construction. {PTUK January 6, 1898, p. 16.1}

“No student of affairs,” says a weekly journal, “can be blind to the fact that history is being made with marvelous rapidity in these days.” {PTUK January 6, 1898, p. 16.2}

Our next book Study in the columns of PRESENT TRUTH will be the Epistle to the Galatians. The entire epistle will be covered in about eighteen or twenty numbers. {PTUK January 6, 1898, p. 16.3}

A thing that is plain cannot be explained, that is, it cannot be “made plain,” since it is so already. Thus: “John goes to school” is a simple statement of fact, and it cannot be made any plainer. All attempts to “explain” the statement would simply be aggregations of words which would either have no meaning at all, or else would serve bewilder the listener. The only possible result of any attempted explanation of such a simple proposition is to call the attention away from the fact stated. {PTUK January 6, 1898, p. 16.4}

The fourth commandment is composed of a series of just such simple statements of fact. After the commandment proper, “Remember the Sabbath day, to keep it holy,” we have these statements: (1) The seventh day is the Sabbath of the Lord thy God. (2) In six days the Lord made heaven and earth, etc. (3) He rested the seventh day. (4) Therefore He blessed the Sabbath day, and sanctified it. {PTUK January 6, 1898, p. 16.5}

These are as plain statements of fact as is the statement that “John goes to school,” or that “the sun shines.” They cannot be made any plainer. All that can properly be done with them is to believe theirs, since “the mouth of the Lord hath spoken it.” Every so-called “explanation” of the commandment is either a direct contradiction of it or else such a mass of verbiage as serves to confuse the unfortunate person who is persuaded to put confidence in it. If anyone knows where the fourth commandment is stated in plainer terms than in Ex. xx. 8-11, we should be glad to have it shown to us. {PTUK January 6, 1898, p. 16.6}

The Greek Church authorities, as we notice elsewhere in this paper, are kidnapping children, in order to see that they are brought up in “the Church.” Speaking of this, a Russian exile told the *Daily Chronicle* the other day:— {PTUK January 6, 1898, p. 16.7}

The sect on which this new form of persecution has fallen most terribly is the Molokan, or Sabbatarians, so called because they keep the Sabbath on Saturday instead of Sunday. Like all the Puritan sects, they are a very peaceful and industrious people, going their own way in the fear of God. But they do not observe the fasts, nor attach any particular sanctity to priests, and they allow anyone who knows the Bible well to preach to them. That is all; and now their children are torn from their homes. {PTUK January 6, 1898, p. 16.8}

We learn from the *Good Health* that the sanatorium in Battle Creek (U.S.A.) has a large patronage from the public, and has on its roll of physicians and nurses, and has on its roll of physicians and nurses, and those taking the nurses’ and medical missionary training course at the main institution and in its Chicago branch a total of 664 men and women, all consecrated to the world of the Lord. Adding the other workers employed by the institution brings the number up to 1,010. And this, and other similar, though no so large, institutions in America, and various other parts, under the direction of Seventh-day Adventists, are devoted to Gospel health work. {PTUK January 6, 1898, p. 16.9}

A letter from Dr. Ottosen, editor of *Sundhelsbladet*, a Danish journal devoted to the dissemination of the principles of healthful living, states that interest in the subject is greatly increasing. Although the new Sanatorium at Skodsborg, near Copenhagen, is not yet ready for the reception of patients, several have already engaged rooms for the whole of next summer, and the prospect is that it will be overcrowded from the very beginning. {PTUK January 6, 1898, p. 16.10}

“The Society for the Prevention of Cruelty to Animals seems” says a morning paper, “to be meeting with no little difficulty in its attempt to suppress the plucking of live birds, a cruel practice that is said to improve their flesh, especially in the case of geese. Several English farmers have been summoned for this practice within the last few weeks, but in no case has a conviction been obtained, which seems to justify Charles Lamb’s reproach that if an additional flavour were imparted by it animals would whipped to death.” {PTUK January 6, 1898, p. 16.11}

The American correspondent of the London *Freeman* says:— {PTUK January 6, 1898, p. 16.12}

The daily papers are amusing themselves with a report form a town in Kentucky, where the minister of what is called the “Christ” church preached a sermon in which he affirmed that there is no devil, upon which “the congregation took offence, and when the reverend gentleman attempted to speak again he was ejected from the house and about twenty pistol shots were fired after him.” This may have changed his mind or else convinced him that there were a number of orphan children in his audience who were prepared to do the works of their father. {PTUK January 6, 1898, p. 16.13}

**“The Outlook” *The Present Truth* 14, 1.**

E. J. Waggoner

The Outlook .—“The New Year opens amid martial mutterings,” says one morning paper in its political survey. Another great paper says:— {PTUK January 6, 1898, p. 16.14}

The year 1808 is likely to be full of anxiety.... Look where we may, there never was a more restless time. {PTUK January 6, 1898, p. 16.15}

There is upon the earth “distress of nations, with perplexity,” and men of the world who are not blind to the restlessness of the time are anxiously “looking after those things which are coming upon the earth.” But above all the nations is God, the Lord. Now let every heart truth Him and rest in Him. “When these things begin to come to pass, then look up, and lift up your heads; for you redemption draweth nigh.” Luke xxi. 25-28. Blessed promise of peace amidst the world’s perplexities, and of rest amidst its restlessness! {PTUK January 6, 1898, p. 16.16}

**“The ‘Good Health’ Magazine” *The Present Truth* 14, 1.**

E. J. Waggoner

The “Good Health” Magazine .—This monthly magazine, from which we have often reprinted most excellent articles, as our readers know, may now be obtained through our agents. It is edited by Dr. J. H. Kellogg, of the Battle Creek (U.S.A.) Sanatorium, and has long had a circulation by post amongst many in the United Kingdom who are interested in the Gospel of healthful living. Now we shall be able to supply it direct, at the published price, 5d. The December number, which was somewhat delayed, has just arrived, and we believe that every one who purchases it and reads it will desire it regularly. Some of the leading articles are: “Are We a Dying Race?” “An Island Paradise,” “A Portable Shower Bath,” “Complications in Measles,” “The Hygiene of Childhood,” “How to Stop the Use of Alcohol,” “The Body the Temple of God,” and scores of other contributions to the whole subject of living, and of caring for the body in health and disease. We heartily recommend this magazine to our readers, for we know it will prove a blessing to every home where it is read. {PTUK January 6, 1898, p. 16.17}

**“Why Be a Captive?” *The Present Truth* 14, 2.**

E. J. Waggoner

Why be a captive when Jesus has come to “bring out the prisoners from the prison, and them that sit in darkness out of the prison house”? {PTUK January 13, 1898, p. 17.1}

On Jesus was laid “the iniquity of us all,” and He overcame it all. Therefore He has broken the power of every evil habit that enslaves man. Let any man confess his own helplessness and put his will on the side of the Lord, and he can thank the Lord for liberty in Him, and the evil habit cannot rule him without his consent. {PTUK January 13, 1898, p. 17.2}

When one accepts the Lord’s salvation and deliverance from evil and is free, it is not that he is now strong in himself. He is free only as he confesses utter helplessness, and trusts in God. It is the one “without strength, and with the powers of evil all about, he who is willing to have the Lord save him may cry out from the depths: “O Lord, truly I am Thy servant; and the son of Thine handmaid: Thou hast loosed my bonds.” Ps. cxvi. 16. {PTUK January 13, 1898, p. 17.3}

**“The Latest” *The Present Truth* 14, 2.**

E. J. Waggoner

The Latest .—“Military experts are,” says a newspaper, “at present interested in a new self-moving car, which is to be a veritable carriage of death. It is to be driven by a 16-horse-power at the rate of over forty miles an hour over a country reasonably level. The climax and purpose of this remarkable machine is to carry two rapid-firing cannon. One man only is needed to run this terrible wheeled weapon of war, and this same man also attends to the firing and loading.” {PTUK January 13, 1898, p. 17.4}

**“The Epistle to the Galatians. A Gospel Greeting” *The Present Truth* 14, 2.**

E. J. Waggoner

The best “Introduction to the Bible” is the Bible itself; so the only introduction necessary to this present study is to begin at once on the epistle. One thing only would the writer say, and that is, Do not let these articles be considered as a substitute for the study of the Scripture itself. They are designed only as suggestive, to lead the student into some of the glories revealed in the sacred text. The Epistle to the Galatians is short, and as but few verses will be covered in any one lesson, it is hoped that many will study the Scripture text so carefully that they will have the entire epistle well in their minds when the studies are ended. Then they will find themselves well equipped for a thorough study of the book, which they will then feel that they have just begun. We will now proceed to read {PTUK January 13, 1898, p. 17.5}

**THE LESSON FOR THE WEEK**

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead); And all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; to whom be glory for ever and ever. Amen.” Gal. i. 1-5. {PTUK January 13, 1898, p. 17.6}

**A FEW QUESTIONS ON THE TEXT**

Who wrote this epistle? {PTUK January 13, 1898, p. 17.7}

“Paul.” {PTUK January 13, 1898, p. 17.8}

To whom was it addressed? {PTUK January 13, 1898, p. 17.9}

“Unto the churches of Galatia.” {PTUK January 13, 1898, p. 17.10}

Who was Paul? {PTUK January 13, 1898, p. 17.11}

“An apostle.” {PTUK January 13, 1898, p. 17.12}

From whom did he not receive his commission? {PTUK January 13, 1898, p. 17.13}

“Not of men.” {PTUK January 13, 1898, p. 17.14}

Did any man have anything to do with making him an apostle? {PTUK January 13, 1898, p. 17.15}

“Neither by man.” {PTUK January 13, 1898, p. 17.16}

By whom then was he made an apostle? {PTUK January 13, 1898, p. 17.17}

“By Jesus Christ.” {PTUK January 13, 1898, p. 17.18}

And who else? {PTUK January 13, 1898, p. 17.19}

“God the Father.” {PTUK January 13, 1898, p. 17.20}

What showed the authority of his apostleship? {PTUK January 13, 1898, p. 17.21}

He was sent by Jesus Christ, who was raised, and by “God the Father, who raised Him from the dead.” {PTUK January 13, 1898, p. 17.22}

Who are concerned in the greeting and in the sentiments of the epistle? {PTUK January 13, 1898, p. 17.23}

“All the brethren which are with me.” {PTUK January 13, 1898, p. 17.24}

What blessing is pronounced? {PTUK January 13, 1898, p. 17.25}

“Grace be to you and peace.” {PTUK January 13, 1898, p. 17.26}

From whom does this inestimable gift come? {PTUK January 13, 1898, p. 17.27}

“From the God the Father, and from our Lord Jesus Christ.” {PTUK January 13, 1898, p. 17.28}

What has our Lord Jesus Christ done to insure us this grace and peace? {PTUK January 13, 1898, p. 17.29}

He “gave Himself.” {PTUK January 13, 1898, p. 17.30}

For what did Christ give Himself? {PTUK January 13, 1898, p. 17.31}

“For our sins.” {PTUK January 13, 1898, p. 17.32}

Why did He give Himself for our sins? {PTUK January 13, 1898, p. 17.33}

“That He might deliver us from this present evil world.” {PTUK January 13, 1898, p. 18.1}

According to whose plan is this wonderful redemption? {PTUK January 13, 1898, p. 18.2}

“According to the will of our God and Father.” {PTUK January 13, 1898, p. 18.3}

What belongs to Him, therefore? {PTUK January 13, 1898, p. 18.4}

“The glory.” {PTUK January 13, 1898, p. 18.5}

For how long? {PTUK January 13, 1898, p. 18.6}

“For ever and ever.” {PTUK January 13, 1898, p. 18.7}

Christ’s Divinity .—The very first verse shows the divinity of Christ. Paul declares himself to be an apostle, “not of men, neither by man, but by Jesus Christ.” That is just as strong Bible proof of the divinity of Christ as is the statement, “In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1. It is true that this truth is stated incidentally, in Gal. i. 1, since the subject is Paul’s apostleship; but that simply shows how the fact of Christ’s divinity is the basis of all the Scriptures. They are not written to prove the divinity of Christ; no, they are written for the benefit of men. Because Christ is Divine, a thing which carries its own proof to every one who make His acquaintance, the Scriptures point men to Him. He is “the Christ the Son of the living God.” {PTUK January 13, 1898, p. 18.8}

A Good Commission .—An apostle is one who is sent. Paul was an apostle of Jesus Christ, and of God, the Father, who raised Him from the dead. He had good backing. A messenger’s confidence is in proportion to the authority of the one who sends him, and to his confidence in that authority and power. Paul knew that he was sent by the Lord, and he knew that the power of God is the power that raises from the dead. Now “he whom God hath sent speaketh the words of God.” John iii. 34. Thus it was that Paul spoke with authority, and the words which he spoke were the commandments of God. 1 Cor. xiv. 37. So in reading this epistle, or any other in the Bible, we have not to make allowance for the writer’s personal peculiarities and prejudices. It is true that each writer retains his own individuality, since God chooses different men to do different work solely on account of their different personality; but it is God’s Word in all, and nothing need be taken off from the authority of the message, and set down to the score of natural bias or prejudice. {PTUK January 13, 1898, p. 18.9}

One Mind .—In the writing of this epistle, we have an example of what the apostle in another epistle exhorts us all to be: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye all he perfectly joined together in the same mind and in the same judgment.” 1 Cor. i. 10. Paul wrote the Epistle to the Galatians, but all the brethren who were with him were concerned in it, because they were led by the same Spirit. While there can be no doubt as to the fact that all were united in agreeing with what Paul wrote, it may well be that the mention of the brethren refers specially to the greeting. They all sent greeting. Of course the substance of the epistle came direct from Paul’s own heart and mind, prompted by the Holy Ghost. {PTUK January 13, 1898, p. 18.10}

Grace and Peace Be to You .—This is the word of the Lord, let it he remembered, and therefore means more, than man’s word. The Lord does not deal in empty compliments. His word is substantial; it carries with it the thing which it names. God’s word creates, and here we have the very form of the creative word. {PTUK January 13, 1898, p. 18.11}

God said, “Let there be light; and there was light,” and so on through the whole creation, “He spake, and it was.” So here, “Let there be grace and peace to you,” and so it is. “The grace of God hath appeared, bringing salvation to all men.” Titus ii. 11. “Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you.” John xiv. 27. “Peace, peace to him that is afar off, and to him that is near, saith the Lord.” Is. lvii. 19. God has sent grace and peace, bringing righteousness and salvation to all men-even to *you*, whoever you are, and to me. When you read this third verse of the first chapter of Galatians, do not read it as a sort of complimentary phrase,-as a mere passing salutation to open the real matter at hand,-but as the creative word that brings to you personally all the blessings of the peace of God, that passeth all understanding. {PTUK January 13, 1898, p. 18.12}

The Gift of Christ .—This grace and peace come from Christ, “who gave Himself for our sins.” “Unto every one of us is given grace according to the measure of the gift of Christ.” Eph. iv. 7. But this grace is “the grace that is in Christ Jesus.” 2 Tim. ii.1. Therefore we know that Christ Himself is given to every one of us. The fact that men live is an evidence that Christ has been given to them, for Christ is “the life,” and the life is the light of men, and this life-light “lighteth every man that cometh into the world.” John i. 4, 9; xiv. 6. In Christ all things consist (Col. i. 17), and thus it is that since God “spared not His own Son, but delivered Him up for us all,” He cannot do otherwise than, with Him, freely “give us all things.” Rom. viii. 32. “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Pet. i. 3. The whole universe is given to us in Christ, and the fullness of the power that is in it is ours for the overcoming of sin. God counts each soul of as much value as all creation. Christ has, by the grace of God, tasted death for every man (Heb. ii. 9), so that every man in the world has received the “unspeakable gift” (2 Cor. ix. 15). “The grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many,” even to all; for “as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One *the free gift came upon all men* unto justification of life.” Rom. v. 15, 18. {PTUK January 13, 1898, p. 18.13}

God in Christ .—“God was in Christ, reconciling the world unto Himself.” 2 Cor. v. 19. “When God made promise to Abraham, because He could swear by no greater, He sware by Himself.” Heb. vi. 13. This oath of God was in Christ. Gal. iii. 16, 17.So in the gift of Christ, God Himself is given, and “of Him, and through Him, and to Him, are all things.” Rom. xi. 36. Christ is “the shining of the Father’s glory, and the very impress of His substance, and upholds all things by the Word of His power.” Heb. i. 3. Therefore since the whole universe depends on Christ, it is evident that in giving Himself for our sins, the entire universe has been pledged to man’s salvation. Sometimes people think that they are too poor, and insignificant, and worthless to be saved; well, they may be poor and worthless, but the fact is nevertheless that when it comes to the matter of salvation, God counts a single soul equal in value to the universe. It would perish sooner than a single soul who trusts God’s Word. {PTUK January 13, 1898, p. 18.14}

An Individual Gift .—“God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.” John iii. 16. The love embraces the whole world, but it singles out each individual. Christ, by the grace of God, tasted death for “every man.” Heb. ii. 9. The whole of the gift of Christ is to each one personally. “Unto every one of us is given grace according to the measure of the gift of Christ.” Eph. iv. 7. Christ is not divided, any more than Paul was crucified for sinners. 1 Cor. i. 13. Some people seem to have the idea that as Christ was given for all the world, He has to be divided up among all the persons in the world, each one getting only a portion. Not so; every individual gets *the whole of Christ*. To illustrate: Christ is the light of the world, the Sun of righteousness. But light is not divided among a crowd of people. If a room full of people be brilliantly lighted, each individual gets the benefit of all the light, just as much as though he were alone in the room. So the life of Christ lights every man that comes into the world, and in every believing heart Christ dwells in all His fulness. {PTUK January 13, 1898, p. 18.15}

Our Sins Purchased .—Christ “gave Himself for our sins.” That is to say, He bought them, and paid the price for them. This is a simple statement of fact; the language used is that commonly employed in referring to purchases. “How much did you give for it?” or, “How much do you want for it?” are frequent questions.” “I gave a guinea for it,” may be the reply, And when we hear a man say that he gave so much for a certain thing, what do we at once know?—we know that that thing belongs to him, because he has bought it. So when the Holy Spirit tells us that Christ gave Himself for our sins, what should we be equally sure of?—That He has bought our sins, and that they belong to Him, and not to us. They are ours no longer, and we have no right to them. Every time we sin we are robbing the Lord. {PTUK January 13, 1898, p. 19.1}

Deliverance .—Christ has not only paid the price for our sins, but He has accepted the goods. He has taken the sins all on Himself. He “bare our sins in His own body on the tree.” 1 Peter ii. 24. He bears the sins of the world. John i. 29, margin. “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” 1 John ii. 2. He “gave Himself for our sins, that He might deliver us,” and since He did not die in vain, He has delivered us. He has wrought deliverance for every soul; whether all will accept it and rejoice in it, is in their own hands. He comes proclaiming “liberty to the captives, and the opening of the prison to them that are bound.” Isa. lxi. 1. His commission was, to “say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” Isa. xlix. 9. Herein is the comfort of the Gospel of salvation: The Lord has taken all our sin upon Himself, having purchased it, so that we do not need to bear it. It was for *our sins*,-yours and mine,-that He gave Himself. “Our sins” means not imply those things that we have done, but the evil things that we are accustomed to do. He has bought our wicked dispositions, so that we do not need to be burdened with them. The absence of sin is righteousness; therefore in purchasing and taking our sins, the Lord has given to us all the righteousness of God. It is much easier to bear than sin; why not accept and stand to the transaction? {PTUK January 13, 1898, p. 19.2}

“This Present Evil World.” -He gave Himself for our sins, “that He might deliver us from this present evil world.” The text indicates that our sins constitute “this present evil world.” Of course, for there is no evil in this world except our sins. This present evil world is composed of “the lust of the flesh, the lust of the eyes, and the pride of life.” 1 John ii. 15, 16. Christ said to the Father: “I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.” John xvii. 15. Men and women have gone into cloisters and convents, and have lived in deserts and in caves as hermits, in order to he separate from the world, that is, from “this *present* evil world;” but every one has found that the world went along. It was *present*, always present; they could not get rid of it, because it was within them. It is not our associates that cause us to sin, but the evil that is within us. No man can escape from this present evil world, until he escapes from himself, and Christ gave Himself for our sins, to deliver us from ourselves. This He has done, and every soul can say, if he will, “O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds.” Ps. cxvi. 16. Having been delivered from himself, and realising it, he can henceforth say, “Not I, but Christ.” {PTUK January 13, 1898, p. 19.3}

He Has Bought Us Too .—This follows from the fact that He has purchased our sins, to deliver us from ourselves. Our sins are part of ourselves; nay, they are the whole of us, for our natural lives are nothing but sin. Therefore Christ could not buy our sins without buying us also. Of this fact we have many plain statements. He “gave Himself for us, that He might redeem us from all iniquity.” Titus ii. 14. “Ye are not your own; for ye are bought with a price.” 1 Cor. vi. 19. “Ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life received by tradition from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter i. 15, 19, R.V. {PTUK January 13, 1898, p. 19.4}

The Question of Acceptance .—This is for ever settled by what we have already learned. Christ has bought us, together with our sins, and has paid the price. Therefore there is no room for the question, “Will He accept us?” He has already accepted you. Why does a man buy an article at the shop?—Because he wants it. If he has paid the price for it, having examined it so as to know what he was buying, does the merchant worry lest he will not accept it?—Not at all; the merchant knows that it is his business to get the goods to the purchaser as soon as possible. And here there is no room for anyone to object. “But I am so sinful and unworthy.” That makes no difference; a man will accept what he deliberately purchases, especially if he has paid a great price for it; and Christ “gave Himself for our sins.” There is nothing in the whole universe that God desires so much as us and all the sins we have. We have only to “praise the glory of His grace, wherein He has made us accepted in the Beloved.” Eph. i. 7. {PTUK January 13, 1898, p. 19.5}

“Thy Will Be Done.” -What has this petition to do with the text before us?—very much. We have read of what a wonderful deliverance Jesus has purchased for us, and now we read that all this is “according to the will of our God and Father.” “This is the will of God, even your sanctification.” 1 Thess. iv. 3. He “worketh all things after the counsel of His own will.” Eph. i. 11. God wills our salvation; if our will coincides with His, or, better still, if we accept His will as ours, nothing in the universe can hinder our salvation. Therefore we have only to pray from the heart, “Thy will be done.” {PTUK January 13, 1898, p. 19.6}

To God Be the Glory .—Not simply, “To Him be glory,” as in the common version, but “To whom be *the* glory,” as in the Revision. “Thine is the kingdom; and the power, and the glory.” All glory is God’s, whether men acknowledge it or not. To give Him the glory is not to impart anything to Him, but to recognise a fact. We give Him the glory by acknowledging that His is the power. “It is He that hath made us, and not we ourselves.” Ps. c. 3. “Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.” Ps. xcvi. 7. Power and glory are the same, as we learn from Eph. i. 19, 20, which tells us that Christ was raised from the dead by the exceeding greatness of God’s power, and from Rom. vi. 4, where we learn that “Christ was raised up from the dead by the glory of the Father.” Also when Jesus by His wondrous power had turned water to wine, we are told that in the performance of the miracle, He “manifested forth His glory.” John ii. 11. So when we say that to God is the glory, we are saying that the power is all from Him. We do not save ourselves, for we are “without strength.” But God is the Almighty, and He can and does save. If we confess that all glory belongs to God, we shall not be indulging in vainglorious imaginations or boastings, and then will God be glorified in us. {PTUK January 13, 1898, p. 19.7}

Thus we see a little of the comprehensiveness of Paul’s salutation by the Spirit. Instead of being the mere compliments of the day, it embraces the whole Gospel of God’s glorious grace. It presents to us man’s need, God’s willingness to save, and Jesus Christ as the power of God, by which deliverance is wrought. With such an introduction, what else can we expect to find in the epistle itself, than that it contains the Gospel in the clearest and most striking form that it is possible to state it? Even so shall we find it as we proceed in our study. {PTUK January 13, 1898, p. 20.1}

**“Notes on the International Sunday-School Lessons. The Beatitudes.—Matt. v. 1-12” *The Present Truth* 14, 2.**

E. J. Waggoner

Each one of the beatitudes is amply sufficient for an entire lesson, so that it can scarcely be expected that any teacher will cover the whole of them in one lesson. We shall therefore select only a few for consideration at present. {PTUK January 13, 1898, p. 22.1}

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” {PTUK January 13, 1898, p. 22.2}

The Greek word here rendered “poor” means literally “beggar;” it indicates abject poverty. There is also the idea of cowering or cringing,-the opposite of self-assertion,-such as would be expected in a beggar. {PTUK January 13, 1898, p. 22.3}

The ones here referred to are those who do not insist on their own rights, because they do not feel that they have any. Nevertheless they have everything. He who demands, and gets, his rights, gets very little, for it is but little that we deserve. Far better is it to let our “rights” alone, so that we may have the infinitely larger gifts that mercy bestows. {PTUK January 13, 1898, p. 22.4}

God has a special care for the poor. It is common for people to think that God is indifferent to the needs of the poor, and the poor themselves often think that He does not care for them; but the fact is that there is more said in the Bible about the poor than about any other class. To them are the richest promises. Thus, for example:— {PTUK January 13, 1898, p. 22.5}

“Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” James ii. 5. {PTUK January 13, 1898, p. 22.6}

“I know that God will maintain the cause of the afflicted, and the right of the poor.” Ps. cxl. 13. {PTUK January 13, 1898, p. 23.1}

“He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory.” 1 Sam. ii. 8. {PTUK January 13, 1898, p. 23.2}

God has pronounced a blessing upon the poor, but not upon the rich, thus showing that the best use a man call make of riches is to get rid of them in the Lord’s cause. To the church in Smyrna the Lord said: “I know thy works and tribulation, and poverty (but thou art rich).” Rev. ii. 9. What greater riches could one have than the kingdom of heaven? {PTUK January 13, 1898, p. 23.3}

“Blessed are they that mourn; for they shall be comforted.” Matt. v. 4. {PTUK January 13, 1898, p. 23.4}

Note that this blessing, like all the others, is not limited, not qualified. The real mourners shall be comforted. What mourners?—All mourners, for there is no discrimination. All mourning shall have an end. To every mourner it seems as though his grief would always continue. The future looks dark and forbidding; that is why he mourns. It is not the present sorrow or loss that causes us to mourn, but the loss which we expect to sustain in the future. This is shown by the fact that if the loss or grief, no matter how great, were only for a moment, no one would mourn. It is the dreary future, the utter absence of anticipation, that makes men mourn. Now we have the assurance that “weeping may endure for a night, but joy cometh in the morning.” Ps. xxx. 5. That is a blessing. We are assured that the cause of all sorrow will soon cease, and of course the sorrow itself; then we can at once be “joyful in hope.” The time is soon corning when “there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.” Rev. xxi. 4. {PTUK January 13, 1898, p. 23.5}

The message of God to His people is one of comfort. “Comfort ye, comfort ye, My people, saith your God. Speak ye comfort to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.” Isa. xl. 1, 2. Blessed comfort! and it is ours now. Of course there is no comfort for those who will not believe the message of comfort. But believe the promise of the Lord, and, walking in the fear of the Lord you will enjoy “the comfort of the Holy Ghost.” Acts ix. 31. {PTUK January 13, 1898, p. 23.6}

“Blessed are the meek; for they shall inherit the earth.” {PTUK January 13, 1898, p. 23.7}

Another unconditional assurance. That is, there are no qualifications or limitations. All the meek, not merely a few of them, shall inherit the earth, and never have inherited this earth; but they shall. {PTUK January 13, 1898, p. 23.8}

Take two prominent examples: Moses and Christ. Both were patterns of meekness. See Num. xii. 3; Matt. xi. 29. How much of the earth did Moses possess? Not a particle. Because of his meekness he gave up the prospect of the throne of Egypt, and was a wanderer all the rest of his life. Nothing did he possess at his death. Christ had not a place to lay His head. Luke ix. 58. So it is always with the meek. The possessions of this present world are for those who push their claims, and assert their rights, yea, and deprive others of their rights. The meek and unobtrusive are pushed to the wall and trampled underfoot in the scramble for the possession of this earth? When, then, will it be that the meek shall inherit the earth? {PTUK January 13, 1898, p. 23.9}

Let it be settled that they *shall* inherit the earth. They do not now; they never have; but they shall. Shall we say that the world is growing better, or that by and by it will begin to grow better, until a perfect generation comes, and that from that time on the promise will be fulfilled? Even if there were any ground for such a hope, the Saviour’s promise would not thereby be fulfilled, for all the meek of past ages would be left out; and it is not merely some of the meek, but “the meek,”—all of them,-who are to inherit the earth. {PTUK January 13, 1898, p. 23.10}

Then there is but one answer, and that is that it will be after the resurrection. When the righteous shall have been raised from the dead, and all the wicked destroyed from the earth, then shall the meek inherit the earth, “and shall delight themselves in the abundance of peace.” See Ps. xxxvii. 9-11. {PTUK January 13, 1898, p. 23.11}

It is *the earth*, that the meek are to inherit. The earth was given to man in the beginning (Gen. 1. 26-28), and “whatsoever God doeth, it shall be for ever.” Eccl. iii. 1-14. He made the to be inhabited (Isa. xlv. 18), but only by the good. This purpose will be accomplished; therefore “we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness.” 2 Peter iii. 13. {PTUK January 13, 1898, p. 23.12}

“Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {PTUK January 13, 1898, p. 23.13}

God gave the children of Israel bread, in order that they might know that man lives by the Word of God. Deut. viii. 1-3. Food and drink are therefore designed to bring us salvation. Not simply do they illustrate salvation, but if we accept them as gifts of God, that is, as means by which God conveys His own life to us, we shall get righteousness by eating and drinking for it is by that means that we get life, and the Christian has but one life, namely, a righteous life, {PTUK January 13, 1898, p. 23.14}

Christ is the bread of life, and with Him is the fountain of life. The Israelites ate and drank of Him in the wilderness (1 Cor. x. 1-4), although many of them did not realise it, and so did not get the life of righteousness.They did not eat by faith, and “whatsoever is not of faith is sin.” Rom. xiv. 23. Read the whole of the sixth chapter of John, and also Ex. xvii. 1-6 in connection with 1 Cor. x. 4. This is a great subject, and can be only hinted at in the space at our disposal this time. {PTUK January 13, 1898, p. 23.15}

“Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.” {PTUK January 13, 1898, p. 23.16}

The larger portion of the Christian world are doing their best to destroy this beatitude. They are trying to get things so adjusted that there cannot be any persecution. The task that so-called “Christian statesmanship” has set itself is to take it as easy as possible to do right, and as difficult as possible to do wrong. This can only he done by accommodating religion to the standard of the world, in which case evil is put for good, and good for evil; and in that there is no blessing, but a curse. Isa. v. 20. “All they that will live godly in Christ Jesus shall suffer persecution,” because “evil men and seducers shall wax worse and worse.” 2 Tim. iii. 13. “In the last days perilous times shall come; for they shall be lovers of their own selves, ... incontinent, fierce, despisers of those that are good.” Verses 1-5. {PTUK January 13, 1898, p. 23.17}

Even Christian ministers seem to take it for granted that a man cannot be expected to follow his convictions, and rest on Sunday, if by so doing he will be likely to lose his situation. So they plead piteously for Sunday laws that shall compel all employers to give their men Sundays, so that they can follow their religious convictions without suffering any inconvenience or loss. Why can they not see that in so doing they are advertising their religion as not that of Christ? {PTUK January 13, 1898, p. 23.18}

But when we come to the Sabbath of the Lord, the seventh day of the week, the day before the first day of the week, “the Sabhath according to the commandment” (Luke xxiv. 56), then at once we hear men say, “Oh, I couldn’t think of keeping it, for I should lose my situation; I could not make a living; it is so very unpopular and inconvenient.” Well, our lesson says that men who suffer for righteousness sale, that is, for the sake, of the, commandments of God, are blessed. God is abundantly able to keep His servants alive; surely He is as able to preserve the lives of men who keep His commandments as He is to keep those in life who disobey Him. But even if men should die for the sake of the truth of God, there is a blessing on them. “Blessed are the dead which die in the Lord.” If they are persecuted to death, then they have a double blessing. It is better to be dead with God’s blessing, than alive under His curse. {PTUK January 13, 1898, p. 24.1}

In China and India men cannot be Christians without suffering persecutions such as are unknown elsewhere. They must suffer the loss of all things. The very men who wish to make Christianity so easy in this country that it will cost no effort to profess to be a Christian, will encourage missionaries to work in those heathen lands, and urge men to accept Christ in the face of the most hitter persecution. That is to say, they wish the type of Christianity in Great Britain to be lower than in China or India. But any Christianity that is less than the best, is not the religion of Jesus Christ. No man is warranted in seeking persecution, for that would he self-assertion; but when persecution comes for simple obedience to God’s commandments, then “rejoice and be exceeding glad; for great is your reward in heaven.” The God of all comfort, comforts all who are in any tribulation, in order that they may comfort others. “For as the sufferings of Christ abound in us, so our consolation also abounded, by Christ.” 2 Cor. i. 3-5. Therefore, says the Apostle Paul, “I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” 2 Cor. xii.10. {PTUK January 13, 1898, p. 24.2}

**“What the Sun Does” *The Present Truth* 14, 2.**

E. J. Waggoner

Of the work of the sun Sir John Lubbock says in his “Beauties of Nature”:— {PTUK January 13, 1898, p. 28.1}

“It draw up water from the ocean, and pours it down in rain to fill the rivers and refresh the plants; it raises the winds, which purify the air and waft our ships over the seas; it draws our carriages and drives our steam-engines, for coal is but the heat of former ages stored up for our use; animals live and move by the sun’s warmth; it inspires the song of birds, paints the flowers, and ripens the fruit. Through it the trees grow. For the beauties of nature, for our food and drink, for our clothing, for our light and life, for the very possibility of our existence, we are indebted to the sun.” {PTUK January 13, 1898, p. 28.2}

But when the scientists takes us no further, and even declares the sun to be “the source and ruler of our lives,” he is blind to the truth that the heavens but declare the glory and power of God’s life. “In Him was life; and the life was the light of men.” John i. 4. It is just as easy now for men to worship and serve the creature more than the Creator as it was in the days when men first turned from the life of God displayed in all creation to their own imaginings and worshipped the sun and all the host of heaven. Let the warm life-giving sunshine speak only of the warmth of God’s love for His creatures, and of His mercy in giving to all life, and of His power to give righteousness as readily as life if men will but believe. {PTUK January 13, 1898, p. 28.3}

**“Back Page” *The Present Truth* 14, 2.**

E. J. Waggoner

The Anglican Church Times supports as “entirely reasonable” the demand for a State-endowed Roman Catholic University in Ireland. {PTUK January 13, 1898, p. 32.1}

The Notes on the International Sunday School Lessons, which began in this paper, have been taken up in response to requests, and will be continued from week to week. {PTUK January 13, 1898, p. 32.2}

The Christian must run the race “looking unto Jesus.” And “let thine eyes look right on, and let thine eyelids look straight before thee.” How many lose time and even lose the path by looking aside. {PTUK January 13, 1898, p. 32.3}

The story told in another column of the closing of the three drink shops by Gospel meetings indicates the most effective line of temperance work. Where the Word has free course and is glorified in the people, they have no use for liquor shops, and the agents of the accursed traffic must go. {PTUK January 13, 1898, p. 32.4}

At a Christian Endeavour Convention, held in Western Australia some time ago, “a resolution was passed by which the members present pledge themselves to refrain from doing business with men who do not observe Sunday.” These things are straws showing which way the wind blows. {PTUK January 13, 1898, p. 32.5}

It is with ill-concealed feelings of satisfaction that one of the weekly religious journals repeats of following from a writer in *Cornhill*, with regard to the feeling in some quarters on the subject of Sunday cycling:— {PTUK January 13, 1898, p. 32.6}

The hedge-clipping season is in full swing. Two years ago I should have paid no heed to it; but now I have a bicycle.... I found old John preparing to give up work early, and making no attempt to rake the clippings together. “Why, John,” I said, “don’t you call it a bit unsportsmanlike to spoil other folks pleasure?” “Well, sir,” said John, “I be just leaving these for they Sabbath-breakers.” {PTUK January 13, 1898, p. 32.7}

John evidently forgot that many folks ride the bicycle on Monday who do not ride on Sunday, and that the tyre which will puncture the Sunday cyclist tyre will serve the Sunday-keeper’s tyre the same way; or else he was too willing to make the innocent suffer if he could only punish those who in his eyes were guilty. From first to last one will find in all attempts to enforce Sunday observance, and in all penalties for disregard of Sunday, the very same spirit that prompted the destruction of the Albigenses, when the bishop in charge said to the soldiers, “Kill all; the Lord will know His own.” {PTUK January 13, 1898, p. 32.8}

The *Catholic Times* thinks that China will readily be “Christianised” if the Powers divide up the country, as the Chinese “usually bend with considerable docility to the wishes of the Government.” This is true to the Catholic idea of religion-as a form to be imposed from without. Wherever this kind of work has been done it has left the natives further removed from genuine Christianity than ever. {PTUK January 13, 1898, p. 32.9}

With the knowledge of the fact that the Russian Church authorities are to-day harrying believers, and robbing them of their children, and even persecuting them to the death by exile and privations, read the following words from Mr. Athelstan Riley, of the English Church Union:— {PTUK January 13, 1898, p. 32.10}

In his estimation, “it was not going to far to say that in the Holy Orthodox Eastern Church you might look as in a mirror, and see therein reflected primitive Christianity.” {PTUK January 13, 1898, p. 32.11}

The Pope has, it is said, given it out to Catholics in Germany that he expects them to aid the Emperor in passing the Naval Increase Bill, and the Emperor has told Archbishop von Stableski that the Pope is “a real Prince of Peace.” A Prince of Peace promoting naval bills for value received is somewhat of an anomaly. {PTUK January 13, 1898, p. 32.12}

The bound volume of THE PRESENT TRUTH for 1897 may be had for 5s. Postage 9d. extra. Any who have saved their weekly copies and desire to have them bound, may obtain covers for binding for 1s. 6d. {PTUK January 13, 1898, p. 32.13}

A timely pamphlet for circulation now is, “The Eastern Question; What its Solution Means to the World,” 1d. It was printed during the Armenian troubles of eighteen months ago, but every month’s events in the East have only been emphasising the importance of the subject. {PTUK January 13, 1898, p. 32.14}

The price of the *Good Health* magazine is 5d. through our agents. By post it is 2nd. extra. {PTUK January 13, 1898, p. 32.15}

**“‘Now is Come Salvation’” *The Present Truth* 14, 2.**

E. J. Waggoner

“Now is Come Salvation.” -Do not be cheated of the blessing of salvation by putting it off in the future inheritance. “He shall save His people from their sins.” Now He does it, therefore now His name is Jesus-Saviour. All who enter heaven will have been saved from this present evil world while they were yet in it, being “kept by the power of God through faith unto salvation ready to be revealed in the last time.” He will save you now from sin-from transgressing His law, from your own works-if you will let Him. “For I am with thee, saith the Lord, to save thee.” “Now is come salvation, and strength, and the kingdom of our God, and the power of His salvation.” {PTUK January 13, 1898, p. 32.16}

**“‘Wasting and Violence’” *The Present Truth* 14, 2.**

E. J. Waggoner

“Wasting and Violence.” -In spite of the natural tendency of humankind to persuade themselves that they are growing better, by constantly reiterating the assertion that they are, a writer once in a while in an unguarded moment allows the truth to escape concerning this advanced nineteenth century, this “age of enlightenment.” For example, a daily journal that is always most optimistic, states that “it is once again the day of the mailed hand, of the armed State,” and that “Titanic forces are taking birth, and one knows now what their development may mean to the best interests of mankind.” In spite of the fact that men assure us that “Christian civilisation” has made wars of conquest an impossibility, there is not a government of any considerable importance on earth to-day that is not deliberately considering how to get the largest share of some neighbour’s possessions, if not actively engaged in the act of robbery. Human nature has not changed a particle since the Dark Ages; and while it is true that the preaching of the Gospel has done wonders in the way of enlightenment, it must not be forgotten that the acceptance of the Gospel as a mere form of religion, a national affair, and not the living Christ in the individual, only tends to envelop the world in deeper darkness. Given the natural cruelty of the unregenerated man, with the terrible instruments of violence which modern skill has invented, and who can prophesy the terrible results? {PTUK January 13, 1898, p. 32.17}

**“Forgiveness and Overcoming” *The Present Truth* 14, 3.**

E. J. Waggoner

“I have confessed my sins, and have confessed Christ, and believed, or thought I did, that He gave me His righteousness; and He has helped me in many things; but now I see in myself the sin of impatience in little things; is that an evidence that I was mistaken, and that I did not really believe, and so did not really receive Him?” {PTUK January 20, 1898, p. 33.1}

This is a question that has been asked, not once merely, but very many times, and therefore an answer may be of benefit to many. The answer, in short, is, No. You have things directly turned round, and are looking in the wrong place for evidence of acceptance with God. We are made “accepted in the Beloved” (Eph i. 6), and not in ourselves; for what He is worth, and not for what we are worth. We believe in Christ, not because we see ourselves sinless, but because we see ourselves sinful, and He is sinless. {PTUK January 20, 1898, p. 33.2}

Never yet did any person overcome sin by looking at it, either in himself or in somebody else. Sin is darkness; righteousness is light. God’s glory is His sinlessness. See Rom. iii. 23. How do we get that sinlessness?—“We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Cor. iii. 18. We get righteousness by beholding the righteousness of God in Christ, and in no other way; and we retain it in the same way; never by gazing at our own imperfections. {PTUK January 20, 1898, p. 33.3}

For example, we have a harsh, unforgiving nature. If one injures us, we find it difficult, yes, impossible to forgive the wrong. Stop now, and think of God’s tender, forbearing, forgiving disposition. See how gentle He is to all, how patient and considerate with the erring, and especially how patient He has been and is with us, and how much He has freely forgiven us. As we gaze and meditate, our impatience and bitterness vanishes, we know not how. Certain it is, that no person can contemplate the wondrous love of God in Christ, and at the same time harbour resentment towards anyone. Whatever the sin that besets you, consider the absence of that sin the corresponding righteousness-in Christ, and you have the remedy. {PTUK January 20, 1898, p. 33.4}

When you first trusted the Lord for salvation, why was it? What was the ground of your confidence? Was it the good things that you had done? or was it the goodness and mercy of God?—Certainly it was the latter, for you had no good things in which to trust. Your very helplessness was what led you to trust the Lord. Now read this text: “We are made of Christ, if we hold the beginning of our confidence steadfast unto the end.” Heb. iii. 14. {PTUK January 20, 1898, p. 33.5}

The beginning of your confidence was in the goodness of God, while you were nothing; that is to be your confidence unto the end. Do not get the idea that after living the Christian life for awhile, you can go in self-confidence. Do not think that whereas your confidence in the beginning was in the Lord’s goodness your confidence now may be in your own goodness. Never! He is the beginning and the end. Whatever goodness we may have, even in eternity, will be the Lord’s, and we shall retain it then, even as now, only by “looking unto Jesus.” “As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” Col. ii. 6, 7. {PTUK January 20, 1898, p. 33.6}

**“He Is Able” *The Present Truth* 14, 3.**

E. J. Waggoner

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” 2 Cor. ix. 8. {PTUK January 20, 1898, p. 33.7}

“For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Heb. ii. 18. {PTUK January 20, 1898, p. 33.8}

“Wherefore, He is able also to save them to the uttermost that come unto God by Him.” Heb. vii. 25. {PTUK January 20, 1898, p. 33.9}

“He is able even to subdue all things unto Himself.” Phil. iii. 21. {PTUK January 20, 1898, p. 33.10}

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 24, 25. {PTUK January 20, 1898, p. 33.11}

**“The Epistle to the Galatians. Only One Gospel” *The Present Truth* 14, 3.**

E. J. Waggoner

Having in our minds the opening words of the Epistle to the Galatians, we will proceed directly to the subject matter of it. The apostle at once comes to the point, saying:— {PTUK January 20, 1898, p. 34.1}

“I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed. For do I now persuade men,or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ.” Gal. i. 6-10. {PTUK January 20, 1898, p. 34.2}

**QUESTIONS ON THE TEXT**

What did the apostle say of his state of mind as he wrote to the Galatians? {PTUK January 20, 1898, p. 34.3}

“I marvel.” {PTUK January 20, 1898, p. 34.4}

At what did he marvel? {PTUK January 20, 1898, p. 34.5}

“That you are so soon removed;” or, as in the Revised Version, “so quickly removing.” {PTUK January 20, 1898, p. 34.6}

From what or whom were they removing? {PTUK January 20, 1898, p. 34.7}

“From Him that called you.” How had they been called? {PTUK January 20, 1898, p. 34.8}

“In the grace of Christ.” R.V. {PTUK January 20, 1898, p. 34.9}

To what were they removed? {PTUK January 20, 1898, p. 34.10}

“Unto another Gospel.” {PTUK January 20, 1898, p. 34.11}

Yet what was true of this “other Gospel”? {PTUK January 20, 1898, p. 34.12}

It “is not another.” {PTUK January 20, 1898, p. 34.13}

What were some doing to the Galatians? {PTUK January 20, 1898, p. 34.14}

“There be some that trouble you.” {PTUK January 20, 1898, p. 34.15}

How would these trouble the Galatians? {PTUK January 20, 1898, p. 34.16}

They “would pervert the Gospel of Christ.” {PTUK January 20, 1898, p. 34.17}

What sort of Gospel then had some been preaching to the Galatian brethren? {PTUK January 20, 1898, p. 34.18}

A perverted Gospel. {PTUK January 20, 1898, p. 34.19}

What is said of anyone who should presume to preach a different Gospel from that which Paul had preached? {PTUK January 20, 1898, p. 34.20}

“Let him be accursed.” {PTUK January 20, 1898, p. 34.21}

Would it make any difference how high the rank of the one who preached a new Gospel? {PTUK January 20, 1898, p. 34.22}

“Though we, or an angel from heaven preach any other Gospel, ... let him be accursed.” {PTUK January 20, 1898, p. 34.23}

Was this a hasty, ill-advised utterance on the part of Paul? {PTUK January 20, 1898, p. 34.24}

“As we said before, so say I now again.” {PTUK January 20, 1898, p. 34.25}

What would be the case if the apostle preached to please men? {PTUK January 20, 1898, p. 34.26}

“I should not be the servant of Christ.” {PTUK January 20, 1898, p. 34.27}

Of what could he assure the brethren? {PTUK January 20, 1898, p. 34.28}

“That the Gospel which was preached of me is not after man.” {PTUK January 20, 1898, p. 34.29}

What connection had any man with Paul’s knowledge of the Gospel? {PTUK January 20, 1898, p. 34.30}

“I neither received it,” “neither was I taught it,” “of man.” {PTUK January 20, 1898, p. 34.31}

How then did he receive it? {PTUK January 20, 1898, p. 34.32}

“By revelation of Jesus Christ.” {PTUK January 20, 1898, p. 34.33}

A careful consideration of exactly what is said in these first verses in Galatians, will save the student much trouble and confusion later on. It is here that we learn the subject of the epistle. We saw last week that the introduction, the salutation, embraced the whole Gospel; surely such an introduction could lead to nothing else but a setting forth of the Gospel. In the verses that constitute this week’s lesson, we find this emphasised. Let us study them closely. {PTUK January 20, 1898, p. 34.34}

Who Calls Men? -“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” 1 Col. i. 9. “The God of all grace, who hath called us unto His eternal glory by Christ Jesus,” etc. 1 Peter v. 10. “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts ii. 39. Those that are near, and those that are afar off, include all that are in the world: therefore God calls everybody. Not all come, however. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” 1 Thess. v. 23, 24. It is God who calls men. {PTUK January 20, 1898, p. 34.35}

Separating from God .—Since the Galatian brethren were separating from Him that had called them, and as God is the one who graciously calls men, it is evident that they were separating from God. Thus we see that it was no slight thing that called forth this epistle. Paul’s brethren were in mortal danger, and he could not spend time on compliments, but must needs get at once to the subject, and present it in as clear and direct terms as possible. {PTUK January 20, 1898, p. 34.36}

It may be well in passing to note an opinion that sometimes obtains on account of hasty reading, namely, that Paul referred to himself as the one who had called the Galatian brethren, and from whom they were removing. A little thought should convince of this idea. First, consider the positive evidence, a little of which is already noted, that it is God who calls. Remember also it was Paul himself who said that the apostasy would be the result of men’s seeking to draw away disciples after themselves (Acts xx. 30), and he as the servant of Christ would be the last man to draw people to himself. It is true that God uses agents, of whom Paul was one, to call men, but it is God nevertheless that calls. “God was in Christ, reconciling the world unto Himself;” we are ambassadors for Christ, so that now it is God beseeching men by us instead of by Christ, to be reconciled to Himself. {PTUK January 20, 1898, p. 34.37}

It is a small matter to be joined to or separated from men, but a matter of vital importance to be joined to God. Many seem to think that everything depends on being joined to this or that body of religious people; if they are only “members in good standing” in this or that church, they feel secure. But the only thing worth considering is, Am I joined to the Lord, and walking in His truth? If one is joined to the Lord, he will very soon find his place among God’s people, for those who are not God’s people will not have a zealous, consistent follower of God among them very long. See Isa. lxvi. 5; John ix. 22, 33, 34; xv. 18-21; xvi. 1-3; 2 Tim, iii. 1-5, 12. When Barnabas went to Antioch, he exhorted the brethren that with purpose of heart they would “cleave unto the Lord.” Acts xii. 22, 23. That was all that was necessary. If we do that, we shall certainly be with God’s own people. {PTUK January 20, 1898, p. 34.38}

Another Gospel .—The Gospel is “the power of God unto salvation to every one that believeth.” Rom. i. 16. God Himself is the power, so that separation from God means separation from the Gospel of Christ, who is the power of God. Nothing can be called a gospel, unless it professes to give salvation. That which professes to offer nothing but death, cannot be called a gospel. “Gospel” means “joyful news” “good tidings,” and a promise of death does not answer that description. In order for any false doctrine to pass as the Gospel, it must pretend to be the way of life; otherwise it could not deceive men. It is evident, therefore, that the Galatians were being seduced from God, by something that promised them life and salvation. The question consequently would be, “Which is the true Gospel? Is it the one that Paul preached? or the one the other men set forth?” Therefore again we see that this epistle must be an emphatic presentation of the true Gospel as distinguished from every false gospel. {PTUK January 20, 1898, p. 35.1}

No Other Gospel .—Just as Jesus Christ is the only power of God, and there is no other name than that of Jesus, given among men, whereby salvation can be obtained, so there can be only one Gospel. A sham is nothing. A mask is not a man. So this *other gospel*, to which the Galatian brethren were being enticed, was only a perverted gospel, a counterfeit, a sham, and no real Gospel at all. Some versions give verses 6 and 7 thus: “I marvel that ye are so soon removed ... unto another Gospel, although *there is not any other*.” Since there is no other Gospel now, there never could have been any other, for God changes not. So the Gospel which Paul preached to the Galatians as well as to the Corinthians,-“Jesus Christ and Him crucified,”—was the Gospel that was preached by Enoch, Noah, Abraham, Moses, and Isaiah. {PTUK January 20, 1898, p. 35.2}

“Accursed.” -If any man, or even an angel from heaven should preach any other Gospel than that which Paul preached, he would bring himself under a curse. There are not two standards of right and wrong. That which will bring a curse to-day would have produced the same result five thousand years ago. Thus we find that the way of salvation has been exactly the same in every age. The Gospel was preached to Abraham (Gal. iii. 8), and the prophets preached the Gospel. 1 Peter ii. 11, 12. But if the Gospel preached by them had been different from that preached by Paul, they would have been accursed. {PTUK January 20, 1898, p. 35.3}

But why should one he accursed for preaching a different Gospel?—Because he is the means of fastening others in the curse. “Cursed be he that maketh the blind to wander out of the way.” Deut. xxvii. 18. If this be so of the one who causes a physically blind man to stumble, how much more must it apply to one who causes a soul to stumble to its eternal ruin? To delude people with a false hope of salvation, to cause them to put their trust in that which can by no means deliver them, what could possibly be more wicked? It is to lead people to build their house over the bottomless pit. Well might the apostle deliberately reiterate his anathema. And here again we see the gravity of the situation that called forth this epistle. The Galatian brethren, having been led astray by accursed teachers, were themselves in danger of damnation. {PTUK January 20, 1898, p. 35.4}

“An Angel from Heaven.” -But is there any danger, any possibility, that an angel from heaven would preach any other than the one, true Gospel?—Most assuredly, although it would not be an angel recently come from heaven. We read of “the angels that sinned” (2 Peter ii. 4), and “kept not their first estate, but left their own habitation” (Jude 6), and that the habitation from which they were cast was heaven. Rev. xii. 7-9. Now “Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” 2 Cor. xi. 14, 15. It is they who come professing to be the spirits of the departed, bringing messages fresh from the realms above (where the departed are not), and preaching invariably “another Gospel” than the Gospel of Jesus Christ. Beware of them. “Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John iv. 1. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. viii. 20. {PTUK January 20, 1898, p. 35.5}

Not Men-Pleasers .—The Apostle Paul exhorts servants to be obedient to their “masters according to the flesh; not with eye-service, as men-pleasers; but with singleness of heart, fearing God.” Col. iii. 3. How much more then should it apply to those who are preaching the Gospel. So Paul declares that he is not seeking to persuade, to conciliate, to gain the favour of, or to please men, but God. The Lord alone is his Master. “We are ambassadors for Christ,” and this is true of every Christian to the extent of the ability that God has given him. The position of an ambassador was thus very concisely put by a daily paper, in connection with a circumstance that occurred a little over a year ago:— {PTUK January 20, 1898, p. 35.6}

The fundamental basis of the influence and authority of any ambassador is the universal knowledge that he personally is absolutely beyond the reach of praise or blame, of loss or gain, of reward or punishment, in the foreign country where he represents his own. To his sovereign alone, through an official channel, and to no other human being, may a diplomatist look for recompense or fear rebuke. {PTUK January 20, 1898, p. 35.7}

This is pre-eminently true of Christ’s ambassador. To Him, and to *no human* being, are they answerable. To please Him is their sole business. As soon as they seek to please men, they cease to serve Him. {PTUK January 20, 1898, p. 35.8}

Unbounded Freedom .—“He that is called in the Lord, being a servant, is the Lord’s freeman.” 1 Cor. vii. 22. Paul, “an ambassador in bonds” desired the prayers of his brethren, that utterance might be given him, that he might open his mouth boldly, to make known the mystery of the Gospel. Eph. vi. 19, 20. He who recognises his relation to Christ as ambassador, is absolutely free. He need fear no man. Nay, it is impossible for him to fear man, since he knows the infinite power that sustains him. He can proclaim the Gospel as boldly before kings as before peasants. How can he fear kings, when he serves the King of kings? And if he does present his message in the presence of God and the angels, how can he fear the face of any man? Such holy boldness is worth untold worlds. {PTUK January 20, 1898, p. 35.9}

Not of Man .—Paul declared that he

did not receive the Gospel from any man, but that it came to him directly from Christ. In the account of his conversion (Acts ix. 1-22; xxii. 10), we see that a man was sent to Paul with a message from the Lord; nevertheless it is true that Paul did not receive the Gospel from man. If he had, then he would have been a servant of men. But as he was sent, not by any man, but Jesus Christ and God, who raised Him from the dead (Gal. i. 1), so he carried only the message which the Lord Himself gave him. Note how he repeats that what he tells he received of the Lord: 1 Cor. xi. 23; 1 Thess. iv. 15. “The things that I write unto you are the commandments of the Lord. 1 Cor. xiv. 37. That was the secret of his boldness. He had no doubts about his message, as he must have had if he had received it from man. {PTUK January 20, 1898, p. 35.10}

We may have this same confidence, and indeed must have it if we are Christ’s servants. If we receive the Gospel from men, then we are not sure of our ground. Not but what God employs human agents, for the Gospel is committed to men, but, no matter whose form we see, no matter what man God uses, we must recognise God’s voice, and receive the message fresh from Him, else we have no assurance of it correctness. We need not depend on any man or any church to substantiate the Word of God, or for our knowledge that this or that is or is not His Word. “Ye know all things.” “These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and it truth, and is no lie, and even as it hath taught you, ye shall abide in Him.” 1 John ii. 20, 26, 27. Even though a man has truth, and if he has received it through some man as the instrument of the Spirit,-if he traces his reception of it to that man, or his mind runs to that man and to what he said, as assurance for what he holds, he has not yet the truth as he ought to have it. When a man recognises the voice of God in a truth that he hears, and receives it as coming directly from the Lord, then it is his own, and he knows it for a certainty. He is then free from men. {PTUK January 20, 1898, p. 36.1}

The Revelation of Jesus Christ.— Note that it is not simply a revelation *from* Jesus Christ, but the “*revelation of Jesus Christ*.” It was not simply that Christ told Paul something, but that Christ Himself revealed Himself to Paul, and in him, and He is the truth. That this is what is meant here may be seen from verse 16, where we read that God revealed His Son in Paul, that he might preach Him among the heathen. So we read: “We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.” 1 John iii. 20. The mystery of the Gospel is Christ in the believer, the hope of glory. Col. i. 25-27. Thus it is that every Christian not only may but must be as sure of the Gospel which he believes, and which he makes know to others, as the apostle Paul was. Thank God that He has not left us to follow “cunningly-devised fables.” {PTUK January 20, 1898, p. 36.2}

**“Notes on the International Sunday-School Lesson. How to Pray.—Matt. vi. 5-15” *The Present Truth* 14, 3.**

E. J. Waggoner

JANUARY 30

The Bible contains a great deal more on the subject of prayer than is found in the verses constituting this lesson; for to know how to pray is to know how to live the Christian life. Space does not allow anything like a detailed consideration even of these verses, much less a study of the others bearing on the subject; but we may refer to some of them that the student may read them in connection with the lesson. Read especially Mark xi. 24; Luke xi. 1-13; xviii. 1-14; John xiv. 13, 14; Rom. viii. 26, 27; James i. 5, 6; v. 13-18 R.V.; 1 John v. 14, 15. He who makes these scriptures his own, need never lack any good thing. {PTUK January 20, 1898, p. 36.3}

**PUBLIC PRAYER**

In Matt. vi. 5, 6 we are told that we should not pray as do the hypocrites, in public places to be seen of men, but should pray to God in secret. That this is not a prohibition of all prayer in public is evident from the example of our Lord Himself, The seventeenth chapter, of John is the prayer of Jesus in the presence of His disciples, just before His arrest; in the eleventh chapter of John we read His prayer at the grave of Lazarus, in the presence of His disciples and a multitude of the Jews. Matt. xi. 27, 28 and John xii. 28 also note public prayers of Christ. The eighth chapter of 1 Kings contains the prayer of Solomon at the dedication of the temple, in the presence of thousands. Elijah prayed in the presence of hundred and fifty prophets of Baal for “all Israel,” including the king; and the Lord answered the prayer in a remarkable manner. 1 Kings xviii. 17-37. Paul prayed with the elders of Ephesus (Acts xx. 36), and with the church at Tyre, together with his travelling companions on the sea-shore. Acts xi. 5. {PTUK January 20, 1898, p. 36.4}

The gist of the exhortation lies in the statement that the hypocrites pray “to be seen of men,” and that in the notice and the applause of men, they get all that they pray for. God is in secret, and He “seeth in secret.” Now while it is true that men ought literally to go alone, into secluded places to pray, it is not always absolutely necessary that one should be physically alone in order to pray in secret. By the blood of Jesus we have boldness “to enter into the holiest of all” (Heb. x. 19), even into God’s inner sanctuary; and not only may we occasionally enter in, but it is our privilege to dwell “in the secret place of the Most High,” and to “abide under the shadow of the Almighty.” Ps. xci. 1. He who has this knowledge of God may be alone with the Lord in the presence of thousands. {PTUK January 20, 1898, p. 36.5}

The true prayer, therefore, is that which the petitioner loses himself in the thought of God, and prays from the heart to Him who sees the heart. Such a prayer, although uttered in the hearing of people, is not directed to them, but nevertheless the hearers may be greatly strengthened by hearing a man talking with God by the aid of the Spirit. Obedience to the exhortation, “Let nothing he done through strife or vainglory” (Phil. ii. 3), would shut off anything like making an exhibition in prayer. Ostentation and display have no place in the worship of God. “God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” John iv. 24. {PTUK January 20, 1898, p. 36.6}

**UNNECESSARY WORDS.—LONG PRAYERS**

“But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him.” {PTUK January 20, 1898, p. 36.7}

God is our Father; we are His children. His care for us, His solicitude for our welfare, and His ability to do all that His love conceives, are as much greater than the care and oversight of any earthly parent, as God is greater than man. It is the duty of a parent to provide for his children. “Provide” means to “see before,” to look after beforehand. If parents did not think about food and clothing for their children before their children remind them of their need, the children would starve and freeze. When hunger makes the child conscious of its need of food, it finds that the parent has thought of it long before, and has provided for its wants. {PTUK January 20, 1898, p. 36.8}

Now it would be folly and affectation for the child to make a long, flowery speech, in asking for food, and to multiply words for the purpose of making the request in as many ways as possible, so as to impress the parent with a sense of its need, when the parent already has the things that he needs ready to give him. Such a course would indeed be most disrespectful to the parent. How much more so, then, to act in the same way toward God, who is the loving Father of all, the universal Provider. {PTUK January 20, 1898, p. 37.1}

Long prayers find no warrant in the Bible. The longest prayer on record is that of Solomon at the dedication of the temple. That was a great occasion, and the prayer was very comprehensive; yet it can be read slowly in six minutes. The prayer of Jesus in John xvii. may be read with deliberation in four minutes. Of the other prayers recorded in the Bible, including the Lord’s Prayer, none of them would occupy a whole minute. Contrast Elijah’s prayer with those of the prophets of Baal. They prayed from morning till evening, saying, “O Baal, hear us,” and leaped and cut themselves, with of course no result. Elijah quietly addressed the Lord in a prayer less than half a minute long, and fire came down and consumed the sacrifice, and the wood, and the stones of the altar, and the water that was in the trench. The heathen gods cannot hear; therefore those who trust them, not getting any response when they pray, must needs vociferate and multiply their words; but why should the servants of the living God give the impression by their prayers that he is like the gods of the heathen? {PTUK January 20, 1898, p. 37.2}

Prayer is not for the purpose of making God acquainted with our needs, not to make Him willing to give, for He knows what we need before we ask Him, and has prepared the gifts for us. We come to Him only in response to His call. Therefore true prayer is simply the manifestation and expression of our willingness to receive the good things that come down from the Father of lights. God is not like the unjust judge, so that He needs to be nagged into granting our requests, but He assures us that He will do us justice *speedily*. Luke xviii. 1-8. It is because of this readiness on the part of God to hear, that His servants “cry day and night unto Him.” See Ps. cxvi. 1, 2. We do indeed read that Jesus on more than one occasion spent the entire night in prayer, but it was by Himself, and not in company with others. When men get something of the acquaintance with the Father that He had, they also will delight to hold long conversations with Him alone, as friend with friend; but for one to pray all night just because the Lord did, without the Spirit that led Him to do it, would be mockery. {PTUK January 20, 1898, p. 37.3}

Not only is it not necessary to use repetitions in asking for anything, but it is not necessary to multiply words in order to ask for the many, many things that we need. This is shown in the model prayer before us, which includes every possible want of man. We cannot go into a detailed study of the separate petitions in this prayer; if we should attempt to analyse them, we could no exhaust them, for they are infinite. We shall best arrive at an understanding of this prayer by reverently praying it, and by carefully studying the Word. {PTUK January 20, 1898, p. 37.4}

In short, when we pray it is necessary for us to remember the commandment: “Thou shalt not take the name of the Lord thy God in vain.” Men can take the name of God in vain in other things than profane swearing. Any unnecessary repetition of “that glorious and fearful name” is a taking of it in vain. To ask for unnecessary things, is to take it in vain. To pray without faith, is also to take the name of God in vain. Remember that God *is*, He knows, He cares, and He is almighty, and that He has already given us all things; then study His will, and in the simple directness of faith make your requests to God with thanksgiving. See Phil. iv. 6, 7. “God is in heaven, and thou upon earth; therefore let thy words be few.” Eccl. v. 2. “The Lord is in His holy temple; let all the earth keep silence before Him.” Hab. ii. 20. “Be still, and know that I am God.” Ps. xlvi. 10. {PTUK January 20, 1898, p. 37.5}

**“Back Page” *The Present Truth* 14, 3.**

E. J. Waggoner

The lifeboats round our coasts last year rescued 534 shipwrecked persons. It was a year of unusually violent storms. {PTUK January 20, 1898, p. 48.1}

“No crisis at home or abroad,” said Professor Bryce the other day, “created half the interest that was excited by a football match or cricket match in England or Australia.” To this sport mania he attributed some of the ground lost in recent years in Britain’s industrial supremacy. {PTUK January 20, 1898, p. 48.2}

The Jesuit order holds its power not by weight of numbers, but by reason of its unscrupulous methods and its perfect organisation. A Bavarian Roman Catholic journal says that the order has not 14,251 members, of whom 6,000 are priests. The organisation covers the entire world. {PTUK January 20, 1898, p. 48.3}

Germany tried for many years to drive the Jesuit order from the country by special laws. The uselessness of such effort is shown by the fact that now Germany has more Jesuit priests within her borders than any other country. When Luther set the Word free in Germany by giving it to the people in their own tongue, and cried hands off to Governments and princes, he led out in the one way of resisting the papal spirit. {PTUK January 20, 1898, p. 48.4}

A report from one of our Society’s workers in Brazil says that just as they were preparing to establish a school at some point for the education and training of the youth, the Lord provided the facilities needed for it. Through one of the brethren, the worker writes, “we have come into possession of a good tract of land, with buildings on it for a mission farm, and his hotel is to be turned into a home for our mission school.” {PTUK January 20, 1898, p. 48.5}

At the meeting of the Anti-Opium Society last week it was stated that “during the reign of the Queen we had forced upon China no less than 260,000 tons of opium.” The Chinese call opium “foreign smoke,” although now it is grown largely in China. When missionary at the meeting declared that about seventy per cent. of the natives of one province have become opium smokers. Thousands of acres which formerly yielded rice crops, in the Western provinces with which he was most familiar, but now given up to the baleful poppy, and rice had to be imported from other districts. {PTUK January 20, 1898, p. 48.6}

We hear from Calcutta of a great interest among many there to hear the Gospel message of the coming of the Lord and of the preparation to meet him, and the few workers have their hands more than full. We know that the Lord will raise up many in that field amongst Europeans and natives to join in carrying on the message that must go to “every nation, and kindred, and tongue, and people.” Rev. xiv. 6. {PTUK January 20, 1898, p. 48.7}

Once again we would call the attention of our readers to the magazine *Good Health*, which may be obtained from this office through any of our agents. {PTUK January 20, 1898, p. 48.8}

**“Threatening the Government” *The Present Truth* 14, 3.**

E. J. Waggoner

Threatening the Government .—In a plea for a united and vigorous effort for Sunday-closing, in view of the fact that Parliament soon meets, a writer says in one of the religious journals: “Against the united voices of the Christian churches of our land, no Government dare turn a deaf ear.” We have been searching the Bible with the special object of finding where Christ or Christians ever made even covert threat against the Government if it did not meet their mind, and we find no such thing. We do find these words of Christ: “If any man hear my words, and believe not, I judge him not.” John x. 47. We are therefore forced to conclude that the Christianity which that writer has in mind is a sort that has come up since the days of Christ and the apostles. Beware of it. {PTUK January 20, 1898, p. 48.9}

**“‘Suffering as a Christian’” *The Present Truth* 14, 3.**

E. J. Waggoner

The newspapers bring us the following note:— {PTUK January 20, 1898, p. 48.10}

For refusing to touch a gun a young Hungarian and conscript, Francis John Kiss, has been sentenced to five years’ penal servitude with hard labour. The *Pester*-*Lloyd* of Buda-Pest gives details. Kiss was ordered to leave his home in the country and join the famous Honved Husars in the capital. On the drill ground no persuasion or threat could induce him to shoulder arms; Christianity, he declared, forbade the use of deadly weapons. On being court-martialled, and he was given the above sentence. {PTUK January 20, 1898, p. 48.11}

Christ said, “All they that take the sword shall perish with the sword.” Matt. xxvi. 52. As a positive command, He also said, “Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.” Matt. v. 39. Now we know nothing of the young Hungarian’s life, except what is told in the newspaper paragraphs; but we do know that in that one thing he acted according to the precept of Christ; therefore it is an undeniable fact that he is now undergoing a cruel punishment for nothing else than for being a Christian, for following Christ. {PTUK January 20, 1898, p. 48.12}

“But no Government on earth could exist, if all men should act as this young man did, and refuse to bear arms,” is the universal cry. Of course they could not, and the sentence passed upon the young man is strictly in accordance with the law. There must be soldiers as long as there are earthly Governments; but that very fact shows that these Governments are not Christian, but anti-Christian. Let no one decry human Government, or revile soldiers; everybody has a right to be a soldier, who wishes to be one. The Christian must speak evil of no man, nor of men united to form a Government; but every loyal follower of Christ is in duty bound to give a clear testimony as to what Christianity is, and, so far as his influence extends, to make it impossible for anybody to suppose that in killing men, or in learning to do so, he is serving Christ. Christ’s kingdom is not of this world; therefore His servants do not fight. John xviii. 36. Earthly Governments cannot exist without fighting; therefore they are directly opposite in character to that of Christ, the Prince of Peace. “The weapons of our warfare are not carnal.” “If any man suffered as a Christian, let him not be ashamed.” 1 Peter iv. 16. {PTUK January 20, 1898, p. 48.13}

**“The Arch Revolutionist” *The Present Truth* 14, 3.**

E. J. Waggoner

The Arch Revolutionist .—The Pope’s Christmas allocution, as it is called, was all about his desire for “peace,” and there was promised that his views would be further explained. And now the chief Vatican organ comes out boldly inviting a political revolution in Italy. The Pope desires a “real sovereignty,” among the princes of this world, and cannot tolerate that a king shall sit in Rome as the head of State. He suggests overthrowing the monarchies and setting up a republic, and in the confusion he would doubtless expect to make sure of dominating the republican federation. It shows the Pope as the arch-revolutionist, stirring up strife, resisting the “powers that be,” and generally making plain the anti-Christian character of the Papacy. {PTUK January 20, 1898, p. 48.14}

**“Our Father’s Care.—Matt. vi. 24-30” *The Present Truth* 14, 4.**

E. J. Waggoner

FEBRUARY 6

“No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on.” Matt. vi. 24, 25. R.V. {PTUK January 27, 1898, p. 49.1}

The first part of this passage, concerning the two masters, is self-evident. No man can serve two masters, especially when they are directly opposed to each other, as God and mammon. Mammon was the Chaldean God supposed to preside over wealth and the acquisition of property. So here it stands for property of any kind, not necessarily great riches, but whatever one acquires of this world’s goods. {PTUK January 27, 1898, p. 49.2}

But what is the force of the “therefore”? Why “Therefore ... be not anxious”?—Because such anxiety would show us to be servants of mammon, and not servants of God. We serve that for which we live. If our whole anxiety is for food, drink, and clothing, this is an indication that we live for those things, that we serve them, instead of making those things our servants. But if there were nothing more to life than merely a struggle to get that with which to keep life going, life would not be worth living. But the life is more than meat, and the body more than raiment. {PTUK January 27, 1898, p. 49.3}

**A LESSON FROM THE BIRDS**

“Behold the fowls of the air: for they sow the not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” Verse 26. In what respect is man better than the birds? Why, he is of more value than they. Luke xii. 7, 24. It is not that man is better able to make a living than the birds are, for that idea would destroy the Saviour’s lesson, which is one of trust in the Lord, and not in ourselves. No; but God who feeds the birds will much more feed us, who are of much greater value than they. {PTUK January 27, 1898, p. 49.4}

How are the birds fed by the Lord? Do they sit on a limb or in their nest, waiting for Him to drop the food into their mouths?—Not by any means. “These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather; Thou openest thine hand, they are filled with good.” Ps. civ. 27, 28. They do not sow, neither do they reap, nor gather into barns; but they pick up what God provides for them, and at every season of the year they find something provided. {PTUK January 27, 1898, p. 49.5}

Can man do more? Does man provide his own food, or “make his own living,” as it is sometimes called? In other words, can man create?—No; he can not add an inch to his stature, or an ounce to his weight. Everything comes to him from without-from above. In reality he does no more than the birds do; he simply picks up what God strews over the whole earth. Why not acknowledge God’s hand in the gifts received, instead of claiming that we ourselves do all? for he who is worried and anxious gives God no place in the work. {PTUK January 27, 1898, p. 50.1}

**THE CLOTHING OF THE LILY**

“And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Verses 28, 29. What was the difference between Solomon’s clothing, gorgeous as it was, and the lilies? Here is something for us to study. We know that Solomon was clothed with garments, out of material taken from plants and animals. Spinning and weaving were necessary. Was it so in the beginning? No; Adam and Eve, as long as they remained faithful to God, were clothed with light, even as God is. God is clothed with light, as with a garment (Ps. civ. 2), and man also when first created was covered with light. Ps. viii. 5. But all have sinned, and so have lost the glory of God (Rom. iii. 23), and as one consequence, they must have clothing made for them by hand. Let God himself provide this, even as He did for our first parents. Gen. iii. 21. {PTUK January 27, 1898, p. 50.2}

But what is the clothing of the lily?—It is its colour, or the various colours, green, white, yellow, red, that it has “for glory and for beauty.” Yes, but what composes or forms these colors?—Nothing else but light. So the lilly has its original clothing of light, which man has lost, and which all Solomon’s wealth and wisdom cannot equal. This clothing comes direct from God, without the intervention of human hands. {PTUK January 27, 1898, p. 50.3}

Now God is “bringing many sons unto glory.” Heb. ii. 10. The “robe of righteousness” and the “garments of salvation” with which He clothes those who trust Him (Isa. lxi. 10) are the glory of the Lord with which they shall shine forth in the kingdom of their Father. Matt. xiii. 43. Well, cannot He who does that which is greatest be trusted to do that which is lease? If we believe that God, and His power alone, can give us eternal life and “all things that pertain until life and godliness” (2 Peter i. 3), can we not trust Him to provide the things that pertain to this earthly life? And if we cannot trust Him for this least, do we really have any faith in His promise of eternal life? {PTUK January 27, 1898, p. 50.4}

**HEATHENISM PROFESSEDLY CHRISTIAN**

“Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you.” Verses 31-33, R.V. {PTUK January 27, 1898, p. 50.5}

“Gentiles” are heathen. The people of God are Israelites, and not Gentiles or heathen, although they are taken out from among the heathen. The characteristic of heathenism is trust in that which can be seen, instead of in the unseen. That is why they even make images. But it is not necessary that one make graven or molten images, in order to be a heathen. The heathen are wholly absorbed with the things of this life, for they suppose that they themselves must provide for their own wants, even as they make their own gods. Not recognising the God “who no man hath seen, neither can see,” who alone creates and upholds all things, they trust in themselves, and then, finding their own strength (or that which they flatter themselves that they have) inadequate, they actually began to worry. {PTUK January 27, 1898, p. 50.6}

Suppose now that a professed Christian worries over the future, which is in God’s own power? what then?—Why, he is simply showing his unbelief in God’s power; in other words, he is showing that he is heathen. But worse this, by professing to be a worshipper of the only true God, and still manifesting the anxiety of the heathen, he is leading men who do not know God to think that He is just like gods of the heathen, and not a loving Father, solicitous for the welfare of His children. {PTUK January 27, 1898, p. 50.7}

But, worse than all, suppose, as is often the case, that this anxiety becomes greatest when it is a matter of keeping God’s commandments? Here is a plain duty, but the man says, “If I do it, how can I get a living?” Ah, how often that question is asked. There is no question about its being commanded by the Lord, the commandment is too plain to admit of any doubt; the only thought is, “I cannot make a living and keep His commandments.” Yet the man using such language often calls himself a Christian. What sort of a witness is he for God?—a false witness. By acting as do the heathen, he is declaring that the God whom he professes to serve is just the same as the heathen gods,-that He is not able to care for those who serve Him. What a pity that men will thus bear false witness against God. {PTUK January 27, 1898, p. 50.8}

**ONLY ONE THING NEEDFUL**

“Seek ye first the kingdom of God, and His righteousness and all these things shall be added unto you.” If a man cannot trust the Lord for his daily bread, is it possible for him to make others believe that he trusts God for eternal salvation? Certainly not? what trust can a man have in God for eternity, if he cannot trust Him for a day? {PTUK January 27, 1898, p. 50.9}

He who is worrying over what he shall eat and what he shall drink, and what he shall wear, and who worries especially when it comes to the question of keeping God’s commandments, and who finally concludes that he dare not follow God’s commandments in certain thing, for instance in Sabbath-keeping, lest he should not make a living, thereby proclaims that in his opinion this life is worth more than the life to come. As a matter of fact, without the life to come, this life is worth nothing. “What is a man profited if he shall gain the whole world, and lose his own soul?” Matt. xvi. 26. {PTUK January 27, 1898, p. 50.10}

“The kingdom of God and His righteousness” includes everything. “Godliness is profitable unto all things, having promise of the life that now is, and that which is to come.” 1 Tim. iv. 8. In fact, this life is given us for nothing else than a preparation for the life to come; therefore the surest way to get the most of this life, is diligently to seek the life to come, through faith in the Lord. “He that spare not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Rom. viii. 32. {PTUK January 27, 1898, p. 50.11}

**“The Epistle to the Galatians. A Zealous Persecutor Arrested” *The Present Truth* 14, 4.**

E. J. Waggoner

The two lessons already studied, embracing Gal. i. 1-12 have shown us the subject of the epistle and the gravity of the situation that called it forth. The epistle itself, we have seen, deals with nothing less than the whole Gospel, perfect and complete, namely, Jesus Christ, the crucified and risen Redeemer, “mighty to save” from the evil of this present world. That which called for a clear, forcible, and direct statement of the Gospel, was the fact that some were perverting it, doing the accursed work of leading the Galatians brethren away from God and Christ, and causing them to rest in a false hope of salvation, which could end only in their destruction. As a contrast to the false gospel which the Galatians were receiving from men, the apostle assures them that the Gospel which he preached did not come from men, but that he received it by the direct revelation of Jesus Christ. As proof of the statement that he was not indebted to any man for the Gospel, he proceeds, in the verses which follow, to give an outline of his history before and after he became a Christian. Read them in connection with the preceding portion of the chapter:— {PTUK January 27, 1898, p. 51.1}

**THE LESSON FOR THE WEEK**

“For ye have heard of my manner of life in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews’ religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, even from my mother’s womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia; and again I returned unto Damascus.Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord’s brother. Now touching the things which I write unto you, behold, before God, I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judea which were in Christ; but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me.” Gal. i. 13-24. {PTUK January 27, 1898, p. 51.2}

“Concerning Zeal, Persecuting the Church.” -This is what Paul said of himself, in his Epistle to the Philippians. How great his zeal was he himself tells in several places. In the text before us, we read that he persecuted the church of God “beyond measure,” and “wasted it,” or, as in the Revision, “made havoc of it.” See also Acts viii. 3. Before Agrippa he said: “I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being *exceedingly mad* against them, I persecuted them even unto strange cities.” Acts xxvi. 9-11. In an address to the Jews in Jerusalem, who knew his life, he said, “I persecuted this way unto the death, binding and delivering into prisons both men and women.” Acts xxii. 4. This he did because, as the previous verse says, he was “zealous toward God.” So full of this sort of zeal was he that he breathed nothing but “threatenings and slaughter.” Acts ix. 1. {PTUK January 27, 1898, p. 51.3}

It seems almost incredible that any one professing to worship the true God, can have such false ideas of Him as to suppose that He is pleased with that kind of service; yet Saul of Tarsus, one of the most bitter and relentless persecutors of Christians that ever lived, could say years afterward, “I have lived in all good conscience before God until this day.” Acts xxiii. 1. Although kicking against the pricks (Acts ix. 5), and endeavouring to silence the growing conviction that would force itself upon him as he witnessed the patience of the Christians, and heard their dying testimonies to the truth, Saul was not wilfully stifling the voice of conscience. On the contrary, he was striving to preserve a good conscience, and so deeply had he been indoctrinated with the Pharisaic traditions, that he felt sure that these inconvenient prickings must be the suggestions of an evil spirit, which he was in duty bound to suppress. So the prickings of the Spirit of God had for a time only led him to redouble his zeal against the Christians. Of all persons in the world, Saul, the self-righteous Pharisee, had no bias in favour of Christianity. {PTUK January 27, 1898, p. 51.4}

Paul’s Profiting. -Paul “profited,” made advancement, “in the Jews’ religion,” above many of his equals, that is, those of his own age, among his countrymen. He had possessed every advantage that was possible to a Jewish youth. “An Hebrew of the Hebrews” (Phil. iii. 5), he was nevertheless a free-born Roman citizen (Acts xxii. 26-28). Naturally quick and intelligent, he had enjoyed the instruction of Gamaliel, one of the wisest doctors of the law, and had been “taught according to the perfect manner of the law of the fathers.” Acts xxii. 3. After the “straitest sect” among the Jews, he lived a Pharisee, and was “a Pharisee of the Pharisees,” so that he was “more exceedingly zealous of the traditions” of the fathers than any others of his class. Grown to manhood, he had become a member of the great council among the Jews,-the Sanhedrim,-as is shown by the fact that he gave his *vote* (Acts xxvi. 10, R.V.) when Christians were condemned to death. Added to this, he possessed the confidence of the high priest, who readily gave him letters of introduction to the rulers of all the synagogues throughout the land, with authority to seize and bind any whom he found guilty of “heresy.” He was, indeed, a rising young man, on whom the rulers of the Jews looked with pride and hope, believing that he would contribute much to the restoration of the Jewish nation and religion to their former greatness. There had been a promising future before Saul, from a worldly point of view; but what things were gain to him, those he counted loss for Christ, for whose sake he suffered the loss of all things. Phil. iii. 7, 8. What caused this great change?—Nothing less than the power of the everlasting love and patient forbearance of God. {PTUK January 27, 1898, p. 51.5}

“Separated unto the Gospel of God.” -These are the words with which Paul described himself in the Epistle to the Romans: “Called to be an apostle, separated unto the Gospel of God.” Rom. i. 1. So here he says that God “separated me from my mother’s womb, and called me by His grace.” Gal. i. 15. That God chose Saul to be an apostle, before Saul himself had any thought that he should ever be even a Christian, is evident from the sacred narrative. On his way to Damascus, whither, “breathing out threatenings and slaughter,” he was proceeding with full authority to seize, bind, and drag to prison all Christians, both men and women, Saul was suddenly arrested, not by human hands, but by the overpowering glory of the Lord. Three days afterward the Lord said to Ananias, when sending him to give Saul his sight, “He is a chosen vessel unto Me, to bear My name before the Gentiles.” Acts ix. 15. God arrested Saul in his mad career of persecution, because He had chosen him to be an apostle. So we see that the pricks against which Saul had been kicking were the strivings of the Spirit to turn him to the work to which he had been called. {PTUK January 27, 1898, p. 52.1}

But how long before this had Saul been chosen to be the messenger of the Lord?—He himself tells us that he was separated from his mother’s womb. From his birth Saul had been “separated unto the Gospel of God.” This was no new thing. The work of Samson and of John the Baptist was laid out for them before they were born. See Judges xiii. 2-14; Luke i. 13-17. Jeremiah was chosen before his birth to be a prophet of God. Jer. i. 4, 5. Pharaoh, the haughty, defiant king of Egypt, had also been chosen to make the name of God known throughout all the earth (Ex. ix. 15, 16, R.V.), but he refused to do it as the acknowledged servant of the Lord, and so the work had been accomplished through his obstinacy. {PTUK January 27, 1898, p. 52.2}

These things but remind us that chance does not rule in this world. It is as true of all men as it was of the Thessalonians, that “God hath from the beginning chosen” them “to salvation through sanctification of the Spirit and belief of the truth.” 2 Thess. ii. 13. It rests with every one to make that calling and election sure. And he who willeth that all men should be saved, and come to the knowledge of the truth” (1 Tim. ii. 3, 4, R.V.), has also appointed “to every man his work.” Mark xiii. 34. He who leaves not Himself without witness even in the inanimate creation (Acts xiv. 17; Rom. i. 20), would fain have man, His highest earthly creation, willingly give such witness to Him as can be given only by human intelligence. All men are chosen to be witnesses for God, and to each is his labor appointed. All through life the Spirit is striving with every man, to induce him to allow himself to be used for the work to which God has called him. Only the Judgment day will reveal what wonderful opportunities men have recklessly flung away. Saul, the violent persecutor, became the mighty apostle; who can imagine how much good might have been done by the men whose great power over their fellows has been exerted only for evil, if they had yielded to the influence of the Spirit? Not every one can be a Paul; but the thought that each one, according to the ability that God has given him, is chosen and called of God to witness for Him, will, when once grasped, give to life a new meaning. {PTUK January 27, 1898, p. 52.3}

The Revelation of Christ. -“When it pleased God.... to reveal His Son in me.” Note the exact words. The apostle does not say that it pleased God to reveal His Son *to* him but *in* Him. Moreover, he does not say that it pleased God to *put* His Son into him, but to *reveal* His Son *in* him. There is a great truth in this, which stands out very plainly in connection with some other texts. {PTUK January 27, 1898, p. 52.4}

Read the whole of Deut. xxx. There we see that two things were placed before the people for them to choose between, namely, life and good, and death and evil. This, together with the fact that they were exhorted to keep the commandments of God, shows that they had not yet attained to righteousness. Then in verses 11-14 we read that the commandment is not far off so as to make it necessary for some one to bring it to them, in order that they might do it; “but *the Word* is very nigh unto thee, in thy mouth, and *in thy heart, that thou mayest do it.*” {PTUK January 27, 1898, p. 52.5}

We see, therefore, that the Word is in the hearts of men before they do it, and that it is there in order that they may do it. But what is the Word?—Read John i. 1-14, where we learn that the Word is God. “And the Word was made flesh.” That this is what is meant in the passage just quoted in Deuteronomy, is seen from Rom. x. 6-9, where it is quoted, and the Word is plainly declared to be Christ. Christ, then, dwells in the heart, in the flesh, of every man, and has come thus near to all men in order that they may be made the righteousness of God. Most men are ignorant of this divine presence, and live as though God were not, and that they were their own creators and preservers. But when the Spirit of truth brings a man to the knowledge of the truth, then Christ dwells in his heart, not as hitherto, unappreciated and unrecognised, but “*by faith*.” Eph. iii. 17. Then is Christ *revealed in him*, and he fulfils the Divine purpose of showing forth the excellencies of Him that called him out of darkness into His marvellous light. 1 Peter ii. 9. Only by such a revelation of Christ in a man can he preach Him among the heathen; with that revelation, his whole life is a Gospel sermon, even though he does not utter discourses. So we see that the work of the human preacher is exactly the same as that of the heavens; to declare the glory of God (Ps. xix. 1-8) and it is to be done in the same manner. {PTUK January 27, 1898, p. 52.6}

Conferring with Flesh and Blood. -“Immediately I conferred not with flesh and blood.” This statement is made for the purpose of showing that the apostle did not receive the Gospel from any human being. He saw Christ, and accepted Him, then he went to Arabia, and came back to Damascus, and not till three years after his conversion did he go up to Jerusalem, where he stayed only fifteen days, and saw only two of the apostles. Moreover, the brethren were afraid of him, and would not at first believe that he was a disciple; so it is evident that he did not receive the Gospel from any man. {PTUK January 27, 1898, p. 52.7}

But there is much to learn from Paul’s not conferring with flesh and blood. To be sure, he had no need to, since he had the Lord’s own word; but such a course as his is by no means common. For instance, a man reads a thing in the Bible, and then must ask some other man’s opinion before he dare believe it. If none of his friends believe it, he is fearful of accepting it. If his pastor, or some commentary, explains the text away, then away it goes; flesh and blood gain the day against the Spirit and the Word. {PTUK January 27, 1898, p. 52.8}

Or, it may be that the commandment is so plain that there is no reasonable excuse for asking anybody what it means. Then the question is, “Can I afford to do it? Will it not cost too much sacrifice?” The most dangerous flesh and blood that one

can confer with is one’s own. It is not enough to be independent of others; in matters of truth one needs to be independent of one’s self. “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” Prov. iii. 5. “He that trusteth in his own heart is a fool.” Prov. xxviii. 26. When God speaks our part of wisdom is to obey at once, without ... of one’s own heart. The Lord’s name is “Counselor.” Isa. ix. 6, and He is Wonderful in counsel.” Hear Him. {PTUK January 27, 1898, p. 52.9}

Paul’s Visit to Arabia. -In the record of Paul’s conversion, in Acts ix., we are told that as soon as he was baptized he began to preach in the synagogues, “proving that this is very Christ. And after many days were fulfilled, the Jews took counsel to kill him,” and being let down over the wall by night in a basket, he escaped them, and came to Jerusalem. Verses 22-26. If we had no other record than this, we should not know but that Paul spent all the time in Damascus unto he returned to Jerusalem; but in Gal i. 17, 18 we learn how long a time those “many days” cover, and that in the three years Paul visited Arabia. Returning to Damascus from Arabia, he continued preaching until his earnestness and power called down on him the wrath of the Jews, and he was obliged to flee for his life. Yet in all this time three years’ preaching, Paul never saw any other apostle. {PTUK January 27, 1898, p. 53.1}

Paul’s Miraculous Conversion .—There is no question that Paul’s conversion was a miracle; but so is every conversion. Men seem to think that Paul’s conversion had something more of the miraculous in it than ordinary conversions; but the fact is that exactly the same elements entered into Paul’s conversion as in all other conversions. It was more than ordinarily striking, to be sure, because Paul was a more than ordinarily hard case to deal with, and was called to, as he was fitted for, an extraordinary work. Paul saw the Lord, and thereby learned is own wretched condition; this at once humbled him, and he accepted the Lord. That was the whole of it, and it is the same thing that occurs in every conversion, although not necessarily with the same outward manifestations. {PTUK January 27, 1898, p. 53.2}

“But was it not marvellous that Paul should have been able at once to preach Christ so powerfully and so convincingly?”—Indeed it was, as it is marvellous that any man can preach Christ. That anybody should be able to preach Christ in very truth, involves no less a mystery than Christ manifest in the flesh. But do not let anybody suppose that Paul got his knowledge instantaneously, without any study. Remember that he had all his life been a diligent student of the scriptures. It was not an uncommon thing for a Rabbi to be able to repeat the greater portion or the whole of the Hebrew Scriptures from memory, and we may be sure that Paul, who had made more advancement than any others of his age, was as familiar with the words of the Bible as an ordinary school-boy is with the multiplication table. But his mind as blinded by the traditions of the fathers, which had been drilled into him at the same time. The blindness which came upon him when the light shone round him on the way to Damascus, was but a picture of the blindness of his mind; and the seeming scales that fell from his eyes when Ananias spoke to him, indicated the shining forth of the Word within him, and the scattering of the darkness of tradition. Paul’s case was very different from that of a new convert who had never read or studied the Bible. {PTUK January 27, 1898, p. 53.3}

The Persecutor Preaching .—Compare the statements in Gal. i. 18-22 with Acts ix. 26-30; xxii. 17-21. Circumstances rendered it impossible that Paul should get any teaching from the Jewish Christians. It was not necessary, to be sure, and it was so ordered that all could see that he was taught of God, and not of man. So for years after his conversion he was “unknown by face unto the churches of Judea which were in Christ; but they had heard only. That he which persecuted us in times past now preacheth the faith which once he destroyed,” or, “of which he made havoc.” And they glorified God in him. That is what God designs shall be done in each one of us. {PTUK January 27, 1898, p. 53.4}

In view of the case of Saul of Tarsus, let no one look on any opposer of the Gospel as incorrigible. Those who make opposition are to be instructed with meekness, for who knows but that God will give them repentance to the acknowledgment of the truth? One might have said of Paul, “He has had the light as clearly as any man can have it. He has had every opportunity; he not only heard the inspired testimony of Stephen, but he heard the dying confessions of many martyrs; he is a hardened wretch from whom it is useless to expect any good.” Yet that same Saul became the greatest preacher of the Gospel, even as he had been the most bitter persecutor. Is there a malignant opposer of the truth? Do not strive with him, and do not reproach him. Let him have all the bitterness and strife to himself, while you hold yourself to the Word of God and to prayer. It may not be long till God, who is now blasphemed, may be glorified in him. {PTUK January 27, 1898, p. 53.5}

**“The Tobacco Habit and Christian Liberty” *The Present Truth* 14, 4.**

E. J. Waggoner

The blinding effect of an evil habit, such as indulgence in narcotics and stimulants, is illustrated by the following story which a popular journal prints under the title, “The Lord Chancellor and His Peculiarities”:— {PTUK January 27, 1898, p. 54.1}

It is one of the idiosyncrasies of the Lord Chancellor (who has just been created an earl) that he never smokes, and, in fact, detests tobacco. The late Montagn Williams, in his “Leaves of a Life,” relates how he was engaged with Sir Hardinge Giffard-now Lord Halsbury-in an important election petition at Shewsbury. At their lodgings Mr. Williams began to smoke. Sir Hardinge protested. He said he “never smoked,” and eventually his eminent junior had to put on a mackintosh and smoke his cigar in a snowstorm. Mr. Montagn Williams did not have to wait long for an opportunity to retaliate. Sir Hardinge carried his habit of punctuality to a height that was only equaled by his politeness. He would have breakfast ready to a moment, but would never commence without his junior. That morning Mr. Montagn Williams tarried so long over his toilet that he did not enter the breakfast-room until three minutes before the hour at which the court sat. He writes:— {PTUK January 27, 1898, p. 54.2}

I found Giffard seated in an armchair before an enormous fire. The breakfast, grilled fish and other delicacies, was placed on the fender. The tea had not yet been brewed. My leader looked in a rage; he must only have been acting, however, for in all my life I never saw him seriously out of temper. I knew, he declared, just as well as he did, what his rules were. I knew that he had been waiting breakfast for me. It was my duty to be down in time and make the ten, and in consequence of my laziness he would have to go to court without any breakfast at all. “But,” I casually remarked, “I never eat breakfast. I don’t care about it.” “Well,” he rejoined, “you are, I think, the most selfish fellow I ever came across.” “Oh dear, no,” I said, “you forget the smoking yesterday. You don’t smoke. I don’t see the difference.” He burst out laughing, and we proceeded to court. That night I remained by the fire when the meal was over and smoke my cigar. {PTUK January 27, 1898, p. 54.3}

**WHY HE COULD NOT SEE THE DIFFERENCE**

Let us examine the humour of this for a moment. The Lord Chancellor’s gentlemanly courtesy lost him his breakfast because he wished to share it with his friend. He might have eaten it alone, and his friend, if he did not wish to eat, could not possibly have been inconvenienced because the other was eating. But the writer of these reminiscences professed to see no difference between this exhibition of courtesy and his own insistence upon smoking in the presence of his friend, knowing that the smoke was offensive to him! The case would have been parallel had Sir Hardinge insisted o his friend’s joining him in eating something which Mr. Williams did not relish, but which he himself enjoyed; and, further, if when his friend protested he had insisted upon forcing it down his unwilling throat. There would have been little humour in such a situation. Yet Mr. Williams coolly insisted on having his smoke and forcing his courteous companion to smell the nauseating fumes from the smoker’s mouth. {PTUK January 27, 1898, p. 54.4}

We bring no railing accusation of selfishness against those who use the nicotine poison. There are selfish people who do not smoke, as well as people who do smoke who are careful of others’ dislike of the odour of tobacco. But the fact remains that the tendency of the narcotic habit is to dull the senses and make the victim selfish and inconsiderate. It has come to this, that when a Lord Chancellor doesn’t like the smell of tobacco smoke it is set down as an “iodiosyncrasy” and “peculiarity” of his, and the press thinks it a joke that a legal friend was once so uncourteous as to force him to inhale his smoke. It is nowadays not the man who smokes on the omnibus that is considered boorish and out of place, but rather the passenger who objects to having his lungs filled with the fumes and his eyes with hot ashes. It is all owing to the stupefying, deadening effect of the poison on the brain and nerves and moral sense of the user of it. {PTUK January 27, 1898, p. 54.5}

When the lad who would learn the vice of smoking makes his first essay at it, the poison usually lets him know its power over him by making him sick, and his system revolts against it. But when by perverse perseverance the system is brought into bondage to it, every year fastens the habit more securely, and makes the man more and more a slave to it. And being thus at the mercy of a tyrannical habit which deprives him of liberty, a man may very readily be as blind to the liberty of his fellows as was the legal gentleman who told the story which we have quoted. Boasting of an age of liberty, the world is coming more and more into bondage. {PTUK January 27, 1898, p. 54.6}

From all this the Gospel delivers men. Whatever the evil habit, Christ has broken every yoke, and every man is free who will assert his liberty. What smoker could conceive of Christ as holding a pipe between those lips that spoke peace, and holiness, and cleanliness of spirit and body? It is a horrible thought. Why?—Because it is out of harmony with every characteristic of His life. But it is no more out of harmony with His life in Judea, long time ago, than it is now with His life in the believer. “I live; yet not I,” said Paul, “but Christ liveth in me.” “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God’s.” {PTUK January 27, 1898, p. 54.7}

**“‘Day and Night’” *The Present Truth* 14, 4.**

E. J. Waggoner

Now and then we read in the newspaper dispatches that this or that Power is working “day and night” to increase its armaments and get ready for the struggle which all the nations regard as inevitable. All are now armed as nations were never armed before, but not one is satisfied. Japan, the youngest of the Powers, is feverishly making up lost time, and has, it is said, over two hundred ships of war under construction. {PTUK January 27, 1898, p. 54.8}

Thus the nations are fulfilling the prophecies which declare that as the coming of the Lord draws near at hand all the world would be arming for “the battle of the great day of God Almighty.” We are told, too, that the spirit of Satan is the agent by which all the nations are being filled with the spirit of strife. Rev. xvi. 14. {PTUK January 27, 1898, p. 54.9}

While thus the world is working day and night to fulfil the Word, let us remember that there is another call to-day and night work:— {PTUK January 27, 1898, p. 54.10}

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.... Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold His reward is with Him, and His work before Him.” Isa. lxii. 6, 7, 10, 11. {PTUK January 27, 1898, p. 54.11}

Here is day and night work for every believer. Christ is coming; let every one who loves Him join in preparing the way before Him. Nothing else is of any importance whatever. {PTUK January 27, 1898, p. 55.1}

**“Back Page” *The Present Truth* 14, 4.**

E. J. Waggoner

“Alleluia: for the Lord God omnipotent reigneth.” Does He reign in your heart, or does sin reign there? {PTUK January 27, 1898, p. 64.1}

The Pope, we are told, has become a member of the “Association of Prayer for the Conversion of England.” There was a time when popes of Rome addressed their prayers for the “conversion” of England to the King of Spain or of France. {PTUK January 27, 1898, p. 64.2}

When the Lord points out the way plainly many hesitate and say, “I don’t see how I can go that way.” How long would it have taken Israel to cross the Red Sea had God left them to their own resources? It is not a question of what I can do, but of what God can do. And faith does not question that for a moment. {PTUK January 27, 1898, p. 64.3}

The imminent danger of war in the East, of revolution in France, of a clashing of interests in Africa,-these fire the constant themes of newspaper comment. How glad may the Christian well be that he is delivered from all the self-interests that make men generally parties to the strife. His work is to preach the Word that will save out of the wreck all who will accept citizenship in the kingdom of heaven. {PTUK January 27, 1898, p. 64.4}

There are already 158 distilleries at work in Scotland, but more are to be erected, says the *Glasgow Herald*, to meet the growing demand for whisky. And the growth of pauperism, crime, and insanity in the Kingdom more than keeps pace with the multiplication of breweries and distilleries. {PTUK January 27, 1898, p. 64.5}

The Pekin and Tientsin *Times*, an Anglo-Chinese newspaper, complained a little time ago:— {PTUK January 27, 1898, p. 64.6}

Russia is standing with a pistol leveled at China’s head and getting all she wants. The situation can only be leveled up by some other Power getting on China’s other side with a Gatling gun. {PTUK January 27, 1898, p. 64.7}

This complaint is made in all seriousness, as though the blame were China’s, but representing China as the helpless traveler in the hands of rival highwaymen, the newspaper unconsciously bears witness to the true character of the warring nations. {PTUK January 27, 1898, p. 64.8}

Russia threatens Turkey with an occupation of Armenia if the Kurds are not kept quiet. As these wild mountaineers never have been subject to Government, Russia has only to choose her time to advance her frontier line. {PTUK January 27, 1898, p. 64.9}

It is neither “conformity” nor “non-conformity” that is needed. “Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” {PTUK January 27, 1898, p. 64.10}

“Heaven and earth shall pass away; but My words shall not pass away.” If a person, then, wishes to put his trust in that which is abiding, he must let go of the things of the earth, and lay hold upon the words that abide for ever. {PTUK January 27, 1898, p. 64.11}

God promised Abraham what was humanly impossible, and Abraham knew it. But “looking unto the promise of God, he wavered not through unbelief,” and the promise was fulfilled. {PTUK January 27, 1898, p. 64.12}

**“Preparing for Armageddon” *The Present Truth* 14, 4.**

E. J. Waggoner

While the newspapers were full of the advances made by Russia, Germany, and France in China, the silence of the British Cabinet led to continual questioning as to what would be Britain’s policy in this matter, which so vitally concerns her commercial interests. This state of uncertainty has now been set at rest by Mr. Chamberlain in a speech at Liverpool, which, amid much applause, closed as follows:— {PTUK January 27, 1898, p. 64.13}

Markets are closed to us sometimes by hostile tariffs, sometimes by hostile commercial occupation. Our own markets are threatened, even our own territories are regarded apparently with jealous eyes, and if we are to meet this we can only do so by defending those that we still retain-and, gentlemen, we shall do this, and at the same time we shall seek to maintain solidarity between all the parts of the empire. We shall try to earn the confidence of our colonial fellow subjects by making their interest our interests. It may be that now we have to come to their assistance, but may not the time come when we shall call for theirs? and, meanwhile, let us be enabled to say, in the words of an imperial-minded post:— {PTUK January 27, 1898, p. 64.14}

*And we will make a promise, as long as the blond endures  
I shall know that your good is mine, ye shall feel that my strength is yours,  
In the day of Armageddon, in the last great fight of all,  
The house shall stand together, and the pillars shall not fall. {PTUK January 27, 1898, p. 64.15}*

The pathetic part of the matter is that men will go into that “last great fight of all” with high hopes for the future, not knowing that it will be the last fight of all simply because it will be the everlasting destruction of all those who use or sanction the use of carnal weapons. Rev. xvi. 16; xix. 11-21. How such expressions, which are so popular, emphasise the necessity of proclaiming with renewed earnestness the Gospel, which has been given “to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” {PTUK January 27, 1898, p. 64.16}

**“A Popular Fallacy Exploded” *The Present Truth* 14, 4.**

E. J. Waggoner

From *Frem*, a Danish scientific journal, we take the following, which ought to be read by everybody:— {PTUK January 27, 1898, p. 64.17}

Meat extract, as well as meat soup, is considered by many to be especially nourishing. This supposition is, however, wholly a mistaken one. Professor Volb, of Munich, has recently published an interesting treatise on this subject. Most people reason that, since meat is nourishing, an extract, something taken out of it, must also be nourishing. This is altogether wrong, for in the production of meat extract, as well as in the cooking of soup, all the real nourishment is left behind in the meat. The extract or the soup, on the contrary, contains really only the stimulating matter of the meat, the so-called creatin or creatinin. Both these substances by being taken into our bodies, have exactly the same effect as tea or coffee: they stimulate energy, but they afford absolutely not a particle of nourishment; instead, they rather consume the strength. {PTUK January 27, 1898, p. 64.18}

This testimony is not at all nullified by the fact, which should be stated, that *Frem* thinks that people need a little stimulation once in a while; it simply wishes to warn them against the supposition that with their stimulant they are getting nourishment. It adds:— {PTUK January 27, 1898, p. 64.19}

A cup of *bouillon* has only the same stiumulating effect upon us as a glass of wine or a cup of coffee. It is well know that the attempt has been made to feed dogs upon soup alone, and that in a few days they were nearly starved to death. {PTUK January 27, 1898, p. 64.20}

In like manner many people, and especially those who are recovering from an illness, are systematically starved by kind friends who suppose that they are doing the best thing to help them to get strength. And then when the stimulating effect has passed away, and languor ensues, the next natural step is to take porter, stake or brandy, and so the drink habit is acquired. When will people learn that what a person, and above all a sick person, needs is nourishment, something that will give strength, and not a whip to make him use up the little strength that is left? “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?” {PTUK January 27, 1898, p. 64.21}