**“Undesired Testimony” *The Present Truth* 14, 9.**

E. J. Waggoner

When the unclean spirit in the synagogue cried out to Jesus, “I know Thee, who Thou art, the Holy One of God,” Jesus rebuked him, saying, “Hold thy peace.” Mark i. 23-25. “And unclean spirits, when they saw him, fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charge them, that they should not make Him known.” Mark iii. 11, 12. He who said, “I receive not testimony from men” (John v. 34), would naturally not receive testimony from devils. {PTUK March 3, 1898, p. 130.1}

The testimony that the Lord desires is the testimony of the life. He says that the honouring of Him with the lips, while the heart is far from Him, is hypocritical and vaikn. Matt. xv. 7-9. “Why call ye Me, Lord, Lord, and do not the things which I say?” Luke vi. 46. And yet even to this day many religious teachers think to advance the cause of God by quoting testimony from Napoleon and others, whose whole lives where a denial of everything godly. To such the Lord says, “Keep still.” Their patronising words are only a damage to His cause, in that if unrebuked, they tend to cause men to think that mere words, without deeds, are of some value, or that they are even sufficient to identify one as a Christian. {PTUK March 3, 1898, p. 130.2}

**“Trying Gospel Methods” *The Present Truth* 14, 9.**

E. J. Waggoner

We are glad to be able to note that Dr. Parkhurst, of New York, who a few years ago was labouring zealously to purify that corrupt city by the aid of politics, has now become a convert to the Gospel method. He is reported to have said in a recent sermon:— {PTUK March 3, 1898, p. 130.3}

My ideas on this subject in all its phases are very different now from what they were a few years ago. A new heart is needed by individuals. Unless individuals are changed and reformed we cannot have reformed cities and governments. For that reason, more than ever before in my life, I feel the necessity of personal pleading with you for your souls good. To that work, and that work only, I shall devote all my sermons and all my efforts this winter. {PTUK March 3, 1898, p. 130.4}

This sort of work will not receive so much attention from the newspapers, but it will doubtless save some souls-a thing that can never be done by political working. It is to be hoped that the Doctor will find the method so successful that he will continue it even after this winter. {PTUK March 3, 1898, p. 130.5}

**“The Epistle to the Galatians. Redeemed from the Curse” *The Present Truth* 14, 9.**

E. J. Waggoner

The third and fourth chapters of Galatians have to do with Abraham as the typical Christian. That which God gave him and promised him is precisely what He gives and promises to all. We say “gives and promises,” instead of promises and gives, since *giving* is the first thing that God does. It is His nature to give. Without respect to persons, He gives to every man. He is not content with simply promising, and then leaving circumstances to determine whether or not anything shall be given. No, He gives, and in His gift is a promise. “Much more” is the description of every gift of God. If those who receive God’s gifts receive them joyfully and thankfully, then the very reception of them is the assurance of much more to come. God “giveth to all life, and breath, and all things” (Acts xvii. 25); if they care for these things, and show appreciation of them, then God will give “more abundantly.” So again we say, Every gift of God is a promise of more. {PTUK March 3, 1898, p. 131.1}

God blessed Abraham, not because of Abraham’s goodness, but in order that he might become good. Abraham believed God, and accepted the blessing, and so became good. The Gospel was preached to Abraham in the words, “In thy seed shall all the kindreds of the earth be blessed;” and this blessing comes to us through Christ, who, having been raised from the dead, has been sent to turn every one of us away from our iniquities. Acts iii. 25, 26. This is what is presented in the portion of Galatians that we began to study last week. “They which be of faith are blessed with faithful Abraham.” {PTUK March 3, 1898, p. 131.2}

“For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Gal. iii. 10-14. {PTUK March 3, 1898, p. 131.3}

Good Works .—The Bible does not disparage good works. On the contrary, it exalts them. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable.” Titus iii. 8. The charge against the unbelieving is that they are “unto every good work reprobate.” Titus i. 16. Timothy was exhorted to “charge them that are rich in this world,” “that they do good, that they be rich in good works.” 1 Tim. vi. 17, 18. And the Apostle Paul prayed for us all, that we might “walk worthy of the Lord unto all pleasing, being fruitful in every good work.” Col. i. 10. Still further, we are assured that God has created us in Christ Jesus “unto good works,” “that we should walk in them.” Eph. ii. 10. {PTUK March 3, 1898, p. 131.4}

Good Works Only By Faith .—“If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.” Rom. iv. 2, 3. Although good works are required of us, they are not the “works done in righteousness, which we did ourselves” (Titus iii. 5), but the “good works which God afore prepared, that we should walk in them.” Eph. ii. 10. These good works God has “laid up” for them that fear Him, He Himself having “wrought” them for those who trust in Him before the sons of men. Ps. xxxi. 19. “This is the work of God, that ye believe on Him whom He hath sent.” John vi. 29. {PTUK March 3, 1898, p. 131.5}

“The Just Shall Live by Faith.” -This is proof that no one is justified by the law; for if one were righteous by works, then it would not be by faith. There is no exception, no dividing up. It is not said that some of the just shall live by faith, or that they shall live by faith and works, but, “The just shall live by faith.” All of the just shall live by faith alone. The law and the works of the law have nothing whatever to do in the work of justifying men, although the law itself “is holy, and the commandment holy, and just, and good.” Rom. vii. 12. {PTUK March 3, 1898, p. 131.6}

Who Are the Just?— In other versions than the English, as, for instance, the German and Danish, these texts are made much plainer, because they use the word which conveys the idea more perfectly than the word “just” does to us. This is the way it is: “But that no man is made righteous by the law in the sight of God it is evident; for, the righteous shall live by faith.” The words “just” and “righteous” really mean the same thing, but in the word “justify” the majority of readers do not readily recognise the phrase “to make righteous.” We see, therefore, that righteousness is the end to be attained. Righteousness means right doing, and the law is the standard of right doing. The only question before us is how this desired object is to be attained. How is the sinner to be made righteous-to be made a doer of the law? Not by the law itself, for that does nothing; it simply points out the right way; but we ourselves are “without strength.” Righteousness therefore must come from without, from some living thing, and when attained in genuineness will be “witnessed by the law and the prophets.” Rom. v. 21. {PTUK March 3, 1898, p. 131.7}

Life Is Doing. -“The man that doeth them shall live in them.” The law calls for action, deeds, and nothing else. If good deeds are manifested, the law is satisfied. “The law is not of faith;” it cares nothing for faith; works, and works alone, commend themselves to it. How those works are obtained is of no concern to it, provided they are present. There is life in the doing of them, for only he who is alive can do them. Notice the word “them.” It indicates the fulness of the law. “Cursed is every one that continueth not in *all things* which are written in the book of the law to do them.” But “all have sinned;” and since all are “dead in trespasses and sins” (Eph. ii. 1), it is very evident that none can of himself be in the position described by the words, “The man that doeth them shall live in them.” The man must first be made alive, before he can do them. Do not forget, however, that in all this the law is exalted and honoured, instead of discredited. There is life in obedience to it, and death in disobedience. The curse is only on those who do not do it. “In keeping of them there is great reward.” Ps. xix. 11. {PTUK March 3, 1898, p. 131.8}

Sin and Death the Curse. -That death is the curse is evident from the last part of verse 13, “Cursed is every one that hangeth on a tree.” Christ was made a curse for us, in that He hung on a tree, that is, was crucified. So we have the substance of verse 10 thus, that those who do not continue in the things written in the law are dead. That is, disobedience is death. And this is what the Scripture says: “When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” Sin contains death, so that when by one man sin entered into the world, death came by sin. Rom. v. 12. {PTUK March 3, 1898, p. 132.1}

Christ Made a Curse for Us. -That “Christ died for the ungodly” is evident to all who read the Bible. He “was delivered for our offenses.” Rom. iv. 25. The death that was deserved, came on Him. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” Isa. liii. 5. But death came by sin. Death is the curse that has passed upon all men, simply because “all have sinned.” So as Christ was “made a curse for us,” it follows that Christ was “made to be sin on our behalf.” 2 Cor. v. 21, R.V. He “bore our sins in His own body” up to the tree. 1 Peter ii. 24, margin. Note that our sins were “*in* His own body.” It was no superficial work that He undertook. The sins were not merely figuratively laid on Him, but they were actually in Him. He was made a curse for us, made to be sin for us, and consequently suffered death for us. To some this truth seems repugnant; to the Greeks it is foolishness, and to the Jews a stumbling-block, but “to us who are saved, it is the power of God.” For bear in mind that it was *our sins* that He bore in His own body, not His own sins. The same scripture that tells us that He was made to be sin for us, assures us that He “knew no sin.” The same text that tells us that He carried our sins “in His own body,” is careful to let us know that He “did no sin.” The fact that He could carry our sin about with Him, and in Him, being actually made to be sin for us, and yet not do any sin, is to His everlasting glory and our eternal salvation from sin. {PTUK March 3, 1898, p. 132.2}

Redeemed from Sin and Death. -Christ has redeemed us from that which He suffered; for “with His stripes we are healed.” So He has redeemed us-brought us back-from sin and death. He has redeemed us from death in redeeming us from sin, since death is but the result of sin. But sin is wrong-doing-the transgression of the law. 1 John iii. 4. So it is from our “vain manner of life” that we are redeemed with the precious blood of Christ. 1 Peter i. 18, 19, R.V. By becoming sin for us, and carrying our sin up to and on the tree, Christ has redeemed us from the transgression of the law. That is, He has redeemed us from committing sin. This is the glorious reality of the Gospel. Present salvation from the commission of “the sin that doth so easily beset us.” In this is contained the sum of all things. And this great blessing comes to us through faith. {PTUK March 3, 1898, p. 132.3}

The Revelation of the Cross. -In verse 13 we are brought back to the subject presented in Gal. ii. 20 and iii. 1,-the ever-present universal cross. We can not go into the subject in detail, for it is inexhaustible; but note the following facts, which may suggest many more things to your minds:— {PTUK March 3, 1898, p. 132.4}

1. The redemption from sin and death is accomplished through the cross. Gal. iii. 13. {PTUK March 3, 1898, p. 132.5}

2. The Gospel is all contained in the cross; for the Gospel is “the power of God unto salvation to every one that believeth” (Rom. i. 16), and “unto us which are saved” the cross of Christ “is the power of God” (1 Cor. i. 18). {PTUK March 3, 1898, p. 132.6}

3. Christ crucified is the only way Christ is revealed to fallen men. There is none other name under heaven given among men, whereby salvation may be obtained (Acts iv. 12), and therefore, it is all that God sets forth before men, since He does not wish to confuse them. “Christ and Him crucified,” is all that Paul wished to know; it is all that any man needs to know. Thus: the one thing that men need is salvation; if they get that, they get all things; but salvation is found only in the cross of Christ; therefore God puts before the eyes of men nothing else: He gives them just what they need. Jesus Christ is by God set forth openly crucified before the eyes of every man, so that there is no excuse for any to be lost, or to continue in sin. {PTUK March 3, 1898, p. 132.7}

4. Christ is set forth before men only as the crucified Redeemer; and since that from which men need to be saved is the curse, He is set forth as bearing the curse. Wherever there is any curse, there is Christ bearing it. We have already seen that Christ bore, and still bears, our curse, in that He bears our sin. He also bears the curse of the earth itself, for He bore the crown of thorns, and the curse pronounced on the earth was, “Thorns also and thistles shall it bring forth.” Gen. iii. 18. So the whole creation, which now groans under the curse, has been redeemed through the cross of Christ. Rom. viii. 19-23. {PTUK March 3, 1898, p. 132.8}

5. It is only on the cross that Christ bears the curse, for His being made a curse for us was indicated by His hanging on the cross. The cross is the symbol of the curse, but also of deliverance from the curse, since it is the cross of Christ, the Conqueror and Deliverer. The very curse itself, therefore, presents the cross, and proclaims our deliverance. {PTUK March 3, 1898, p. 132.9}

6. Where is the curse? Ah, where is it not? The blindest can see it, if he will but acknowledge the evidence of his own senses. Imperfection is a curse, yea, that is the curse; and imperfection is on everything connected with this earth. Man is imperfect, and even the finest plant that grows from the earth is not as perfect as it might be. There is nothing that meets the eye that does not show the possibility of improvement, even if our untrained eyes can not see the absolute necessity of it. When God made the earth, everything was “very good,” or, as the Hebrew idiom has it, “good exceedingly.” God Himself could see no chance, no possibility, for improvement. But now it is different. The gardener spends his thought and labor trying to improve the fruits and flowers under his care. And since the best that the earth produces reveals the curse, what need be said of the gnarled, stunted growths, the withered and blasted buds and leaves and fruits, and the noxious, poisonous weeds? Everywhere “hath the curse devoured the earth.” Is. xxiv. 6. {PTUK March 3, 1898, p. 132.10}

7. What then is the conclusion of the whole matter? Is it discouragement? Nay; “for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thess. v. 9. Although the curse is visible everywhere,- {PTUK March 3, 1898, p. 133.1}

“Change and decay in all around I see,” yet things live, and men live. But the curse is death, and no man and no thing in creation can bear death and still live. Death kills. But Christ is He that liveth, and was dead, and is alive forevermore. Rev. i. 18. He alone can bear the curse-death-and still live. Therefore, the fact that there is life on the earth and in man, in spite of the curse, is proof that the cross of Christ is everywhere. Every blade of grass, every leaf of the forest, every shrub and tree, every flower and fruit, even the bread that we eat, is stamped with the cross of Christ. Everywhere is that cross; and as the preaching of the cross is the power of God, which is the Gospel, so it is that the everlasting power of God is revealed in all things that He has made. Eph. iii. 20. Rom. i. 16-20, compared with 1 Cor. i. 17,18, amounts to a plain declaration that the cross of Christ is seen in all the things that God has made-even in us. {PTUK March 3, 1898, p. 133.2}

Courage and Despair. -“Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.” Ps. xl. 12. But not only may we with confidence cry unto God out of the depths, but God in His infinite mercy has so ordered it that the very depths themselves are a source of confidence. The fact that we are in the depths of sin, and yet live, is proof that God Himself, in the person of Christ on the cross, is present with us to deliver us. So everything, even the curse, for everything is under the curse, preaches the Gospel. Our own weakness and sinfulness, instead of being a cause of discouragement, are, if we believe the Lord, a pledge of redemption. Out of weakness we are made strong. “In all these things we are more than conquerors through Him that loved us.” Rom. viii. 37. Truly, God has not left Himself without witness among men. “He that believeth on the Son of God hath the witness in himself.” 1 John v. 10. {PTUK March 3, 1898, p. 133.3}

The Blessing from the Curse. -Christ bore the curse, in order that the blessing might come to us. He bears the curse now, being crucified before us, and in us, and we with Him, that we may continually experience the blessing. Death to Him is life to us. If we willingly bear about in our bodies the dying of the Lord Jesus, the life also of Jesus will be manifested in our mortal flesh. 2 Cor. iv. 10, 11. What is the blessing that we receive through the curse that He bears? It is the blessing of salvation from sin; for as the curse is the transgression of the law (Gal. iii. 10), the blessing consists in turning away every one of us from our iniquities. Acts iii. 26. Christ suffered the curse, even sin and death, “that the blessing of Abraham might come on the Gentiles through Jesus Christ.” And what is the blessing of Abraham?—That we have already seen, but we may well read it again. Having stated that Abraham was justified, made righteous by faith, the apostle adds: “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” Rom. iv. 6-8. And then he shows that this blessing comes on the Gentiles as well as on the Jews who believe, because Abraham received it when he was uncircumcised, “that he might be the father of all them that believe.” The blessing is freedom from sin, even as the curse is the doing of sin; and as the curse reveals the cross, so we find that the very curse is by the Lord made to proclaim the blessing. The fact that we live, although we are sinners, is the assurance that deliverance from the sin is ours. “While there’s life there’s hope,” says the adage. Yes, because the Life is our hope. Thank God for the blessed hope. {PTUK March 3, 1898, p. 133.4}

“The Promise of the Spirit.” -Christ hath redeemed us, “that we might receive the promise of the Spirit through faith.” Do not make the mistake of reading this as though it were “that we might receive the promise of the gift of the Spirit.” It does not say that, and it does not mean that, as a little thought will show. He has redeemed us, and that fact proves the gift of the Spirit, for it was only “through the eternal Spirit” that He offered Himself without spot to God. Heb. ix. 14. But for the Spirit, we should not know that we were sinners; much less should we know redemption. The Spirit convinces of sin and of righteousness. John xvi. 8. “He that believeth hath the witness in himself.” Christ is crucified in every man; that, as we have already seen, is shown in the fact that we are all under the curse, and Christ alone, on the cross, bears the curse. But it is through the Spirit that Christ dwells on earth among men. Faith enables us to receive the testimony of this witness, and rejoice in that which the possession of the Spirit assures. {PTUK March 3, 1898, p. 133.5}

The Spirit the Pledge of Inheritance. -Look ahead in our epistle and see what is said of redemption and the Spirit: “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” Gal. iv. 4-6. “The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.” Rom. viii. 16, 17. Thus we see that the gift of the Spirit, which assures us of our redemption through the cross, is itself a promise. As we said at the beginning, all God’s gifts are promises of more. Now read how God’s purpose in the Gospel is to gather together in one all things in Jesus Christ, “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that or when ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.” Eph. i. 10-14. {PTUK March 3, 1898, p. 133.6}

Of this inheritance we must speak further later on. Suffice it now to say that it is the inheritance promised to Abraham, whose children we become by faith. The inheritance belongs to all who are children of God through faith in Christ Jesus; and the Spirit that marks our sonship is the promise, the pledge, the first fruits of that inheritance. Those who accept Christ’s glorious deliverance from the curse of the law,-redemption not from obedience to the law, for obedience is not a curse, but from disobedience to the law,-have in the Spirit a taste of the power and blessing of the world to come. {PTUK March 3, 1898, p. 133.7}

**“Notes on the International Sunday-School Lesson. The Wheat and the Tares-Matt. xiii. 24-30, 36-43” *The Present Truth* 14, 9.**

E. J. Waggoner

MARCH XIII

We are not left to doubt and conjecture as to the true teaching of the parable which is the basis of this week’s lesson. In response to the request of His disciples Jesus Himself explained the parable, and so we have His own interpretation for our instruction. {PTUK March 3, 1898, p. 134.1}

**UNSEEN REALITIES**

From His own interpretation of the parable of the sower, we know that “the seed is the Word of God.” Luke viii. 11. With this thought in mind we can see that the growth of a field of wheat in which an enemy has sowed tares is not simply a good illustration of the development of God’s kingdom in the world, but it is in reality the visible manifestation of it. This is the secret of all the object lessons from nature which Jesus gave. He did not put new meanings *into* the facts operations of nature, but He made clear the lessons which were already there, but had been lost sight of. “In the parables of the lily and the fowls, the seed and the tree, the vine and the fishes, He disclosed the great fact which we are constantly forgetting-that nature has a spiritual as well as a material side-that she exists, not only for the natural uses of the body, but also for the sustenance of the life of the soul. This higher ministry explains all the beauty and wonder of the world, which would otherwise be superfluous and extravagant.” “Every natural fact is a symbol of some spiritual fact.” {PTUK March 3, 1898, p. 134.2}

In the parable before us the likeness between the kingdom of God in the world and the field of wheat among which tears have been sown is not merely an outward or superficial one. The likeness is an inherent one. The facts are the same in both instances. In the one case the facts are made visible to the natural eye by clothing them with a body, while in the other case, though just as real, they are seen only by the eye of faith. Or to put it in other words, the principles of the spiritual and the natural are the same, and in the light of the teaching of Jesus when we study the natural, we may again in it also study the spiritual. {PTUK March 3, 1898, p. 134.3}

“The words of Christ placed the teachings of nature in a new aspect, and made them a new revelation. He could speak of the things which His own hands had made; for they had qualities and properties which were peculiarly His own. In nature, as in the sacred pages of the Old Testament Scriptures, divine, momentous truths are revealed; and in His teaching, Jesus laid open before the people, bound up with the beauty of natural things.... As interpreted by Jesus, flower and shrub, the seed sown and the seed harvested, contain lessons of truth, as did also the plant that springs out of the earth.” {PTUK March 3, 1898, p. 134.4}

**THE TRUE SEEDTIME AND HARVEST**

“He that soweth the good seed [which is the Word] is the Son of man.” This is simply the statement of the means by which the kingdom of God was originally developed in the earth. The Son of man, who was also the Son of God, was the One by whom all things were made, and without whom was not any thing made that was made. It was through him that God “spake and it was.” And this is the seed, the Word, which was sown in the earth at the beginning: “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.” Gen. i. 11. Thus did the Son of man sow good seed in His field which is the world. If the Word of God, by which the world and all in it, including man, was brought into existence, had always been received and obeyed, there would never have been anything but good things in the world, but when man opened his heart to the devil’s lie and received it in the place of the Word of truth, then were the tares sowed, “and the enemy that sowed them is the devil.” {PTUK March 3, 1898, p. 134.5}

As the annual sowing of the seed by the husbandman is symbolic of the work of the Son of man in sowing the world with the Word of truth, the Gospel of our salvation; and as the warmth of the sunlight and the moisture of the dew and the rain are symbolic of the provision which God has made for the development of His Word in the hearts of men; and as the growth in the vegetable world, “first the blade, then the ear, after that the full corn in the ear,” is symbolic of the progress of the kingdom of God both in the hearts of individuals and in the world in general; so the annual harvest is but a symbolic one. “The harvest is the end of the world.” All other harvests are but pictures in God’s great lesson book of nature, designed to present in visible form the one real harvest, when the fruit of the seed, which is “the Word of God,” shall be gathered. Then the Word will go forth, “Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.” Rev. xiv. 15. Then will some say: “The harvest is passed, the summer is ended, and we are not saved.” Jer. viii. 20. {PTUK March 3, 1898, p. 134.6}

Whether the annual harvest be a good or a bad one depends upon the character of the seed sown in the field, and so it will be in the real harvest at the end of the world. And the harvest time is almost here. The season is nearly ended. “What will the harvest be?” {PTUK March 3, 1898, p. 134.7}

**“OUR GOD IS A CONSUMING FIRE”**

Before the coming of Christ, John the Baptist had taught of Him: “Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner; but He will burn up the chaff with unquenchable fire.” Matt. iii. 12. That this destruction is not a matter of mere arbitrary decree, but that grows out of the very nature of God and His relation to sin, will be seen by reading a few scriptures. {PTUK March 3, 1898, p. 134.8}

“They shall see the Son a man coming in the clouds of heaven with power and *great glory*.” Matt. xxiv. 30. {PTUK March 3, 1898, p. 134.9}

“And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” Ex. xxiv. 17. {PTUK March 3, 1898, p. 134.10}

“The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and *from the glory of His power.”* 2 Thess. i. 7-9. “For our God is a consuming fire.” Heb. xii. 29. {PTUK March 3, 1898, p. 134.11}

The harvest, which is the end of the world, and the coming of the Lord occur at the same time (Matt. xxiv. 3), and then the undimmed revelation of the glory of the Lord will be a consuming fire, an utter destruction, to all sin and consequently to all those in whom sin is found in that day. The prophet Isaiah inquires:— {PTUK March 3, 1898, p. 134.12}

“Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King *in His beauty*.” Isa. xxxiii. 14-17. {PTUK March 3, 1898, p. 135.1}

“Behold He cometh with clouds, and every eye shall see Him.” Rev. i. 7. The question to be decided is, whether we shall see Him and live, or be destroyed “by the brightness of His coming.” Those in whom His glory is being revealed here, consuming all sin, will be prepared by this experience of His indwelling presence, so that in that day of glory they will “be glad also with exceeding joy.” 1 Peter iv. 13. {PTUK March 3, 1898, p. 135.2}

**THE REVELATION OF THE GLORY**

The declaration that “then shall the righteous shine forth as the sun in the kingdom of their Father,” is not a poetical exaggeration, neither is it a comparison, but a simple statement of fact. “God is light, and in him is no darkness at all.” 1 John i. 5. “The Lord God is a sun.” Ps. lxxxiv. 11. “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.” Isa. lx. 19. “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Rev. xxi. 23. Once when Jesus was here revealing the glory of God (John i. 14), this glory was permitted to appear clearly, and then “His face did shine as the sun.” Matt. xvii. 2. “We know that when he shall appear we shall be like him.” 1 John iii. 2. “They that be wise shall shine as the brightness of the firmament.” Dan. xii. 3. {PTUK March 3, 1898, p. 135.3}

This simply means that the glory of which man was crowned at his creation (Ps. viii. 5), when he was made in the image of God, and which has been lost (Rom. iii. 23), will be restored through the acceptance of Christ, who is the “brightness of His glory.” This is not merely an external brightness, but is the shining forth of His righteous character which has been wrought in man through faith. Then will man, restored to the image of God, like him be “clothed with honour” and covered “with light as with a garment.” “Then shall *the righteous* [because they are righteous] shine forth as the sun [because He who is “the Sun of Righteousness” dwells in them] in the kingdom of their Father.” {PTUK March 3, 1898, p. 135.4}

**“HEAR HIM”**

Our ears are given to us that we may hear the voice of the Lord, even the “still small voice;” but sin has made our ears “dull of hearing.” The work of Jesus is not only to open the blind eyes but also unstop the ears. Then it is simply necessary to look with eyes which have been anointed with eye-salve, and to listen with ears which have been touched by His fingers, and believing what we see and hear we shall become acquainted with God as our strength and our salvation. “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead.” Rom. i. 20. “The voice of the Lord is powerful.” Ps. xxix. 4. He who said, “Let there be light,” created light by the power of that Word, and “there was light.” The same One says to him who has ears, “Let him hear,” and this word when revealed in faith will make it so. Then “thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Isa. xxx. 21. “I will hear what God the Lord will speak: for He will speak peace unto His people.” Ps. lxxxv. 8. {PTUK March 3, 1898, p. 135.5}

**“For the Children. ‘The Things that Are Made’” *The Present Truth* 14, 9.**

E. J. Waggoner

When the Apostle Paul stood on Mars Hill, and told the heathen people of Athens of the true God that made the heavens and the earth, He said, “For we are also His offspring.” That is, we are all God’s little children. {PTUK March 3, 1898, p. 141.1}

Our Father wants all His children to know and love Him, and so for His human family He made a wonderful book, in which they might see Him clearly, and hear Him speaking to them all the time. {PTUK March 3, 1898, p. 141.2}

When men put their thoughts into words, and make books, they have to use ink paper, because they can only think and speak and write *about* things, but God thinks and speaks and writes *the things themselves*. His Word is “living and active,”—it lives and works. {PTUK March 3, 1898, p. 141.3}

So when, in the beginning, God put His thoughts into words, the Word took just the form that was in His mind when He spoke it,-sun, moon, stars, plants, birds, fishes, animals, man,-and this is how God’s Book was made. We call it “the book of nature,” but nature is God’s showing us Himself in “the things that are made.” He says that “the invisible things of Him, from the creation of the world are clearly seen, being understood by *the things that are made*, even His eternal power and Divinity.” {PTUK March 3, 1898, p. 141.4}

In each thing that He has made the living Word is speaking to us some thought of God, showing us something of God Himself that will teach us to know Him better and love Him more. {PTUK March 3, 1898, p. 141.5}

Adam and Eve were the first of God’s children to read in this book of God. They understood just what God was saying to them in each of His wondrous works. “They held converse with leaf and flower and tree, gathering from each the secret of its life. With every living creature, from the mighty Leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all.” {PTUK March 3, 1898, p. 141.6}

“On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God’s name was written. They were ever discovering some attraction that filled their hearts with a deeper love, and called for fresh expressions of gratitude.” {PTUK March 3, 1898, p. 141.7}

God’s older children, the angels, also delighted to read this beautiful Book of God. They watched with the deepest interest during the six days that it was being made, and when it was finished, “the morning stars sang together, and all the sons of God shouted for joy.” Even they could see God more clearly, and understand Him better, through “the things that are made” in this earth. {PTUK March 3, 1898, p. 141.8}

But when man, to whom God had given the power choose good or evil, chose to disobey the living Word of God, and so not to let the thought of God be carried out in him, a great change came over everything. The curse of sin came upon man, and “sin when it is finished, bringeth forth death.” {PTUK March 3, 1898, p. 141.9}

It was God’s own life that He had given to man; God Himself lived in him, and so it was upon him that the curse of sin came. Yet God did not at once take away His life for man, but went on bearing the curse that man had brought upon himself, so that he might be saved. {PTUK March 3, 1898, p. 141.10}

Man now had other, deeper, more wonderful lessons to learn of God. As a sinner he needed to know God as a Saviour from sin, and so that His Book might teach him this God allowed the curse that man had brought upon himself, to come upon all “the things that are made.” {PTUK March 3, 1898, p. 141.11}

Thus man could not only see God in all things, His “eternal power and Divinity,” but could see Him bearing the curse of sin, and learn to read the Gospel, which is “the power of God unto salvation” from sin. {PTUK March 3, 1898, p. 141.12}

And now the Book of God began to tell a more wonderful, more beautiful story than in the beginning, “The Story of the Cross.” Another time we will perhaps talk more about this, and how we may each read it for ourselves in all “the things that are made.” {PTUK March 3, 1898, p. 141.13}

**“Back Page” *The Present Truth* 14, 9.**

E. J. Waggoner

The Army estimates for the coming year amount to ?19,220,500. {PTUK March 3, 1898, p. 144.1}

It is stated that the details have been definitely settled for an extension of the Bulawayo Railyway to Tanganyika. This will make a fairly good start on the way from the Cape to Cairo. {PTUK March 3, 1898, p. 144.2}

A steamship of the Castle Line, that arrived from the Cape last week, was for three days of its passage in the midst of a sand-storm! The air was so filled with fine red sand, evidently from the Sahara Desert, that the sun and stars were completely obscured, and the captain had to make his way to Madeira by dead reckoning. {PTUK March 3, 1898, p. 144.3}

In India the Government pays the Church of England, Church of Scotland, Church of Rome, and other churches considerable sums of money for stipends, etc. This support from the Government may account for the lethargy of these churches when the questions of legalising vice and the opium traffic come up. Governments do not support churches for nothing. {PTUK March 3, 1898, p. 144.4}

A Christian workers among the Spanish labourers employed in constructing the new Government docks at Gibraltar says that “three thousand are Spiritualists, about one thousand Free Thinkers, and it is a rare thing to find one man who will profess himself a Roman Catholic.” It shows how the deception of Spiritualism is spreading among the Spanish workmen. {PTUK March 3, 1898, p. 144.5}

The London County Council Election has naturally been one of the leading topics of the Metropolitan papers for the past two or three weeks, and the religious journals have also taken their share in the campaign. Some of the preachers engaging in it have been very enthusiastic. For instance, the Rev. J. Guinness Rogers, D.D., in a speech made as chairman of the meeting, said that London is “the greatest city in the universe.” We fear that this is but a sample of the way in which attention to worldly politics, on the part of preachers, makes them unfamiliar with that heavenly country of which they ought to be ambassadors. The good doctor must surely have heard of that “city which hath foundations, whose builder and maker is God” (Heb. xi. 10), the immense size and the wonderful grandeur of which are described in Rev. xxi. 10-27. The improvement of London is a practical theme, but far more practical is the awakening of an interest to dwell in that city where the conditions of life are perfect. {PTUK March 3, 1898, p. 144.6}

“The annual number of suicides in Europe,” says the *British Medical Journal*, “is estimated at 50,000, and is increasing at a far greater rate than the population. The struggle for existence is a most important cause of suicide, and Dr. Müller holds alcohol, blunting as it does the weapons used in the conflict, is the most frequent immediate determinant of the act.” {PTUK March 3, 1898, p. 144.7}

The trial of M. Zola, in Paris, which has resulted in his conviction, is a matter of world-wide interest, in that it shows the growth of militarism. It revealed the fact that France is ruled by the army, and that law-makers, judges, juries, and people, are all under its domination. The old sentiment, “the king can do no wrong,” is modified in France to “the Army and do nothing wrong.” Of all despotisms, a military despotism is the most mercilessly and fiendishly cruel, inasmuch as militarism knows no law but that of destruction. The worst feature in the whole affair is that the people of France seem to glory in their bondage to this demon. The history of the “Decline and Fall of the Roman Empire,” is simply the history of the country after the army gained control of the empire. In like manner the present affair reveals the French nation ripe for revolution and anarchy. Other nations are following in the wake of France, in that they are making the Army the first thing of importance. {PTUK March 3, 1898, p. 144.8}

But there is another feature which still more complicates the situation in France, and that is that race prejudice is at the bottom of the present excitement. Dreyfus, whose cause Zola espoused, is a Jew, and the trial elicited the most violent outbursts against the people. Dr. Max Nordau, one of the leading Jews of Europe, declares it to be his opinion that France is “simply marching towards a new St. Bartholomew’s Eve, to a massacre which will only be limited by the number of Jews whom the Catholics can find to knock on the head.” Dr. Nordau continues:— {PTUK March 3, 1898, p. 144.9}

I believe, and I declare most emphatically, that the slightest relaxation in the present display of force on the part of the Government would lead to a general slaughter of the Jews throughout the country. {PTUK March 3, 1898, p. 144.10}

That the foregoing statement is not the utterance of a frightened Jew, may be seen from the following delivered statement by M. Drument, editor of the *Libre Parole*, and the leader of the anti-Jewish movement in France:— {PTUK March 3, 1898, p. 144.11}

It seems a serious statement to make, but to tell the truth, as things are, I see no way out of the present awful situation except by a general revolution, which will sweep away our present masters and replace them with some form of one man power-not necessarily an emperor or a king, but some kind of dictator, a strong, patriotic man who will put an end to Jewish supremacy and clean out our Augean stables of vice and corruption! {PTUK March 3, 1898, p. 144.12}

A pitiful thing, and not by any means the least worthy of note is that the popular idea of Christianity is such that the ordinary term for those who are moved by this mad frenzy against the Jews, is “Christians.” That is, those whom the Bible designates as heathen, are now commonly called “Christians.” “Perilous times” are truly just before us, when the earth will be filled with violence by those who call themselves by the name of the Prince of Peace. {PTUK March 3, 1898, p. 144.13}

**“The Coveted Post” *The Present Truth* 14, 9.**

E. J. Waggoner

The Far East bulks most largely in the public mind just now, but a well-informed weekly journal says that the Near East is giving statesmen a deal of anxiety. The whole situation is but a phase of that ever-changing Eastern Question that is always before the nations, and round which, the Scripture shows us, the final conflict will be raging when the Lord appears. The journal referred to says:— {PTUK March 3, 1898, p. 144.14}

The Powers are tired to death with the impotence of the Concert of Europe, and, given a presentable excuse, would enter but slight protest against Russia’s taking over the administration of Armenia. To make this possible, however, Russia must walk warily, waking no suspicions until the coup is all prepared. The first cautious move is the nomination of Prince George of Greece to the governorship of Crete. This has occasioned but slight hostility, and under cover of the Far Eastern war-cloud others may follow shortly. For Russia has never yielded aught of her ambition to possess Constantinople and an exit to the Mediterranean. {PTUK March 3, 1898, p. 144.15}

**“As Free as a Bird” *The Present Truth* 14, 10.**

E. J. Waggoner

The Lord Jesus Christ began His earthly ministry by reading in the synagogue at Nazareth the following words from Isaiah: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.” Luke iv. 18, 19. And then He said to the congregation, “This day is this scripture fulfilled in your ears.” {PTUK March 10, 1898, p. 145.1}

The whole import of the text therefore is that Christ came to give freedom in every sense of the word. It is charged with the idea of liberty, and that to an extent that few realise. We shall be amply repaid for a few moments closer study of it, and for many hours of meditation upon it afterwards. {PTUK March 10, 1898, p. 145.2}

The word “liberty,” in the statement, in Isa. lxi. 1, that Christ was anointed “to proclaim liberty to the captives,” is from a Hebrew word, the primary signification of which is “a swallow.” This noun is derived from a verb which signifies “to fly in a circle, to wheel in flight,” like a bird in the air. From this it is easy to see how the word came to signify “freedom” and “liberty.” {PTUK March 10, 1898, p. 145.3}

We learn, therefore, that the Bible idea of liberty is best represented by the graceful flight of a swallow through the air. We often use the figure, “as free as a bird,” and that exactly expresses the liberty wherewith Christ makes us free. Is it not a glorious thing? What a sense of freedom thrills the soul at the very thought of it! {PTUK March 10, 1898, p. 145.4}

Sin is bondage. Jesus said, “Verily, verily I say unto you, Every one that committeth sin is the bondservant of sin.” John viii. 34. Not only is the sinner in bondage, but he is in prison. The Apostle Paul says, “The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.” Gal. iii. 22, 23. The word “concluded” means, literally, “shut up together.” All sinners are in bondage, shut up together in prison, condemned to hard labour. {PTUK March 10, 1898, p. 145.5}

The end of sin is death. James i. 15. Consequently the sinner is not only shut up in prison, condemned to hard, unprofitable labour, but he has the fear of death continually before him. It is from this that Christ delivers us. See Heb. ii. 14, 15. So we read in Ps. cii. 19, 20, “For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death.” Christ says, “If the Son therefore shall make you free, ye shall be free indeed.” John viii. 36. {PTUK March 10, 1898, p. 145.6}

“Free indeed.” With the knowledge already gained from Isa. lx. 1, we can easily grasp the fulness of that freedom. Imagine a bird that has been caught, and shut up in a cage. It longs for freedom, but the cruel bars make that impossible. Someone comes along and opens the door. The bird sees the opening, but has so often been deceived in his attempts to gain his liberty, that he hesitates. He hops down, finds that his prison is really open, trembles a moment for very joy at the thought of liberty, then spreads his wings and wheels through the air with such rapture as can be known only by one who has been a captive. “Free indeed.” As free as a bird. {PTUK March 10, 1898, p. 146.1}

This is the liberty wherewith Christ frees the captive of sin. The Psalmist had that experience, for he said “Our soul is escaped as a bird out of the snare of the fowlers, the snare is broken, and we are escaped.” Ps. cxxiv. 7. And this is the experience of every one who truly and without reserve accepts Christ. {PTUK March 10, 1898, p. 146.2}

But it is the truth that gives this freedom; for Christ says, “Ye shall know the truth, and the truth shall make you free.” John viii. 32. He is the truth, and His word is truth. The Psalmist says, “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” Ps cxix. 142. And he also says, “I will walk at liberty, for I seek Thy precepts.” Ps. cxix. 45. As we learn from the margin, this is literally, “I will walk in a broad place, for I seek Thy precepts;” and this fits with what we learn in verse 96: “I have seen an end of all perfection; but Thy commandment is exceeding broad.” The commandments of God form an exceedingly broad place in which all may walk who seek them. They are the truth, and it is the truth that gives freedom. {PTUK March 10, 1898, p. 146.3}

“The law is spiritual.” Rom. vii. 14. That is, the law is the nature of God, for “the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” 2 Cor. iii. 17. Because the Spirit of the Lord God was in Christ, He could proclaim liberty to the captives of sin. So we read the words of one who had been a captive slave, “sold under sin:” “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For *the law of the Spirit of life in Christ Jesus hath made me free* from the law of sin and death.” Rom. viii. 1, 2. {PTUK March 10, 1898, p. 146.4}

The law of God was, and is, in the heart of Christ. Ps. xl. 8. Out of the heart are the issues of life (Prov. iv. 23); therefore the life of Christ is the law of God. When men attempt to keep the law in their own strength, they invariably get into bondage, just as surely as though they wilfully broke it. The only difference is that in the latter case they are willing slaves, while in the former they are unwilling slaves. In Christ alone the perfect righteousness the perfect righteousness of the law is found, and therefore His life is “the law of liberty,” into which we are exhorted continually to look. James i. 25; Heb. xii. 2. The law that shuts up to certain death the man who is out of Christ, becomes life and liberty to the man who is in Christ. {PTUK March 10, 1898, p. 146.5}

We have seen that the “commandment is exceeding broad.” How broad?—Just as broad as the life of God. Therefore the liberty, or the “broad place” in which one can walk who seeks the law of God, is the breadth of God’s mind, which comprehends the universe. This is “the glorious liberty of the children of God.” “His commandments are not grievous,” but on the contrary are life and liberty to all who accept them “as the truth is in Jesus.” God has not given us the spirit of bondage, but has called us to the liberty which He Himself enjoys; for if we believe His word we are His sons,-“heirs of God, and joint heirs with Jesus Christ.” {PTUK March 10, 1898, p. 146.6}

Only the Spirit of God can give such liberty as this. No man can give it, and no earthly power can take it away. We have seen that no man can get it by his own efforts to keep the law of God. The greatest human efforts can result in nothing but bondage. Therefore when civil governments enact laws requiring men to follow a certain religious custom, they are simply forging fetters for them; because religion by law means a religion of purely human power. It is not the man who *tries* to do right, that is free, but the man who actually *does* right. But no man does the truth, except the one whose works are wrought in him by God Himself. {PTUK March 10, 1898, p. 146.7}

The liberty which Christ gives is liberty of the soul. It is liberty from the bondage of sin. That, and that alone is real religious liberty. It is found nowhere but in the religion of Jesus Christ. The man who has that liberty is free even in a prison cell. The slave who has it is infinitely more at liberty than his cruel master, even though he be a king. Who is there who does not want liberty that is something more than a name? {PTUK March 10, 1898, p. 146.8}

And now one more word of encouragement to the slave of sin, who is heart sick because of his bondage, and is discouraged through the failure of repeated attempts to escape. Freedom is yours, if you will but take it. Liberty has already been proclaimed. Your prison doors are already open, and you have only to believe it, and to walk out, continually believing it. Christ has gained the victory over Satan, and has passed through his prison house, taking away the keys. There is no fetter that can bind the soul that accepts His salvation. He has purchased every soul, and has loosed their bonds so that they may be free to serve Him. With the prison doors open, there is no excuse for anyone to remain in bondage. If anyone remains in bondage after Christ’s proclamation comes to him, it is because he loves bondage more than liberty. {PTUK March 10, 1898, p. 146.9}

Christ is to-day proclaiming liberty to you, for He has broken the snare, and loosed your bonds. Ps. cxvi. 16. He tells you that He has opened this prison door, so that you may walk at liberty, if you will only walk by faith in Him. It is faith that opens the door to the one who is shut up in sin. Believe His word, declare yourself free in His name, and then by humble faith stand fast in the liberty wherewith Christ hath made us free. Then will you know the blessedness of the assurance:— {PTUK March 10, 1898, p. 146.10}

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” Isa. xl. 31. {PTUK March 10, 1898, p. 146.11}

**“Parish and Public-House” *The Present Truth* 14, 10.**

E. J. Waggoner

At the annual dinner of the Watford Licensed Victuallers’ Association, the vicar was present, and is reported to have said that he had persistently advocated societies like theirs, and that he thought that “*a well-conducted public-house was a great blessing in the parish*.” “He considered that it was not inconsistent with their higher duty they owed to God to carry on their business and sustain it, both morally and religiously.” Of course these sentiments were greeted with great applause. {PTUK March 10, 1898, p. 146.12}

**“The Epistle to the Galatians. The Promise and Its Surety” *The Present Truth* 14, 10.**

E. J. Waggoner

We closed our study last week with the fourteenth verse of the third chapter, the last words being concerning “the promise of the Spirit.” Christ hath redeemed us from the curse of the law, in order that the blessing of Abraham might come on us, Gentiles, that we might receive the promise of the Spirit through faith. It is clear, as shown in the last study, that the receiving of the promise of the Spirit through faith, refers not simply to the receiving of the Spirit, and much less to the receiving of the promises that we shall at some time have the Spirit, but to the receiving of that of which the presence of the Spirit is a pledge. From Eph. i. 13, 14 we learned that the Spirit is a pledge, the first-fruits of an inheritance that has been purchased for us. In our study this week we have to do with that promised inheritance. And first we will read the portion of the text that outlines it. {PTUK March 10, 1898, p. 147.1}

**THE LESSON FOR THE WEEK**

“Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.” Gal. iii. 15-18. {PTUK March 10, 1898, p. 147.2}

Before beginning our study, it may be well to state that we shall not try to treat of the whole of this portion of Scripture this week, so that if there are some things left untouched, the reader will not feel disappointed. There is so close connection between all the statements in this chapter that it is difficult to select out any special verses for study. All the verses just quoted are necessary to the subject before us this week, yet they must also be considered in connection with the verses that will come in our next week’s study. {PTUK March 10, 1898, p. 147.3}

The Promise Was Made to Abraham. -It will be seen that Abraham is the one about whom this chapter centers. He is the one to whom the Gospel of world-wide salvation was preached. He believed, and received the blessing, even the blessing of righteousness. All who believe are blessed with believing Abraham. They who are of faith, the same are the children of Abraham. Christ hath redeemed us from the curse, in order that the blessing of Abraham might come on us. “To Abraham and his seed were the promises made.” “If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” Thus it is clear that the promise to us is the promise that was made to Abraham, and in which we share as his children. {PTUK March 10, 1898, p. 147.4}

The Promise Concerns an Inheritance. — This is evident from verse 18: “If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.” This agrees with what has been already been noted in Eph. i. 13, 14, that the Spirit is the pledge of a possession that has been purchased. “The promise of the Spirit” is therefore an inheritance. That is, the Spirit not only promises us an inheritance, but the possession of the Spirit is the surety of the inheritance. When, therefore, we read that Christ hath redeemed us from the curse of the law, that we might receive the promise of the Spirit through faith, we can see that it is the same as saying that Christ hath redeemed us from the curse, in order that we might receive an inheritance. And so we read in Heb. ix. 14, 15 that Christ, who through the eternal Spirit offered Himself without spot to God, will purge our conscience from dead works to serve the living God; because “He is the Mediator of the new covenant, that by means of death, for the remission of transgression under the first covenant, they which are called might receive *the promise of eternal* inheritance.” {PTUK March 10, 1898, p. 147.5}

What the Eternal Inheritance Is. — The last words of the preceding paragraph set us on the track of the answer to this. It is an “eternal inheritance.” This of course follows from the fact that Christ has redeemed us from the curse in order that we might receive this inheritance; for the curse is death, and whatever we receive as the consequence of being saved from death, must be eternal. But we must turn to the direct record of the promise to Abraham, and there we shall find the matter clearly stated. The promise is many times repeated, but in order to save time we shall take only one statement of it. In Gen. xvii. 7, 8 we read these words of God to Abraham:— {PTUK March 10, 1898, p. 147.6}

“I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.” {PTUK March 10, 1898, p. 147.7}

**THE WHOLE WORLD**

Here we see most clearly that the promised inheritance is land-the land of Canaan. But, let it be borne in mind, it is an “everlasting possession.” Abraham himself, as well as his seed, possess it to eternity. Therefore the possession of the land of Canaan, according to the promise to Abraham, involves the possession of everlasting life in which to enjoy it; but immortality is bestowed only at the coming of Christ and the resurrection. This Abraham well understood; for even while he was in the land of Canaan, he sojourned in it as in a strange country, desiring and looking for “a better country, that is an heavenly” (Heb. xi. 9-16); and the fact that he “died in faith, not having received the promises” shows that he knew that he was to receive it at the resurrection. {PTUK March 10, 1898, p. 147.8}

But when the land of Canaan is thus given to Abraham for an everlasting possession, the restoration of all things will take place (Acts iii. 20, 21), so that the possession of the land of Canaan will be in reality the possession of the whole earth. So Paul, speaking with direct reference to the record in the seventeenth of Genesis, says: “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Rom. iv. 13. {PTUK March 10, 1898, p. 147.9}

Therefore we, “according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter iii. 13. This is the promised inheritance, the possession of which is assured to us by the Spirit. {PTUK March 10, 1898, p. 148.1}

An Inheritance without a Curse. -“Christ hath redeemed us from the curse of the law, ... that we might receive the promise of the Spirit through faith.” This “promise of the Spirit” we have seen to be the possession of the whole earth made new-redeemed from the curse; for “the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.” The earth, fresh and new from the hand of God, perfect in every respect, was given to man for a possession. Gen. i. 27, 28, 31. Man sinned, and brought the curse upon himself. Christ has taken the whole curse, both of man and of all creation, upon Himself. He redeems the earth from the curse, that it may be the everlasting possession that God originally designed it to be, and He also redeems man from the curse, that he may be fitted for the possession of such an inheritance. And this, let it be noted, is the sum of the Gospel. The whole Gospel has reference to this, and to this alone. Man redeemed, but with no place to live in, would present an incomplete work. While the cross of Christ is the sole agent of redemption, yet “Christ crucified” would be nothing if it did not include Christ risen. But Christ risen means Christ risen to the right hand of the Majesty on high; and this means: “To him that overcometh will I give to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne.” Rev. iii. 21. Without this “blessed hope” our faith would be vain, and we should be yet in our sins; for the power by which we are redeemed is the power by which the new heavens and the new earth are made. their freedom from the curse guarantees our freedom from the curse, for God created the earth not in vain, but formed it to be inhabited, and “some must enter therein.” Then will be an earth without any curse, inhabited by people wholly freed from the curse of sin and death. “And there shall be no more curse.” Rev. xxi. 4. {PTUK March 10, 1898, p. 148.2}

The Covenants of Promise. -That the covenant and promise of God are one and the same thing, is clearly seen from Gal. iii. 17, where it appears that to disannul the covenant would be to make void the promise. In Genesis 17 we read that God made a covenant with Abraham to give him the land of Canaan-and with it the whole world-for an everlasting possession; but Gal. iii. 18 says that God gave it to him *by promise*. God’s covenants with men can be nothing else than promises to them: “for who hath first given to Him, and it shall be recompensed unto him again?” Rom. xi. 35. God does not make bargains with men, because He knows that they could not fulfil their part. Kinowing that man is “wretched and miserable, and poor, and blind, and naked” (Rev. iii. 17, God counsels him to buy of Him everything that is needed, but to buy “without money, and without price.” In short, God promises us everything that we need, and more than we can ask or think, as a gift. We give Him ourselves, that is, nothing, and He gives us Himself, that is, everything. That which makes all the trouble is that even when men are willing to recognise the Lord at all, they want to make bargains with Him. They want it to be a “mutual” affair-a transaction in which they will be considered as on a par with God. But whoever deals with God must deal with Him on His own terms, that is, on a basis of fact-that we have nothing and are nothing, and He has everything and is everything, and gives everything. {PTUK March 10, 1898, p. 148.3}

The Covenant Confirmed. -The covenant, that is, the promise of God to give men the whole earth made new, after having made them free from the curse, was “confirmed before of God in Christ.” He is the surety of the new covenant, even the everlasting covenant. “For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Cor. i. 20. In Him we have obtained the inheritance (Eph. i. 11), for the Holy Spirit is the first-fruits of the inheritance, and the possession of the Holy Spirit is Christ Himself dwelling in the heart by faith. {PTUK March 10, 1898, p. 148.4}

Confirmed by an Oath of God. -“When God made promise to Abraham, because He could swear by no greater, He sware by Himself; ... for men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek.” Heb. vi. 13-20. {PTUK March 10, 1898, p. 148.5}

It was the oath of God, therefore, that confirmed the covenant made to Abraham; that promise and oath to Abraham are our ground of hope, our strong consolation; but it is “sure and steadfast,” because the oath sets forth Christ as the pledge, the surety, and “He ever liveth,”—the covenant is confirmed in Him, and no one can disannul it or add anything to it. That is to say, The Gospel to-day is precisely the same in every particular that it was in the days of Abraham. It is summed up in this: God will give to men “the first dominion,” the earth free from all curse; the promise is to all without exception, and the fulfilment is to all who believe in Christ, “in whom we have redemption through His blood, even the forgiveness of sins.” Just as the earth was given to Adam in the beginning, without his having done anything to earn it, even so the new earth is a free gift,-the inheritance is solely by promise; but this inheritance is solely by promise; but this inheritance is an inheritance of righteousness, and this necessary righteousness God gives to us, creating us new creatures in Christ, even as in the beginning He created Adam a perfect man. And all this is assured to us by the oath of God, in which He pledged His own existence. But this oath was in Christ crucified, and the cross of Christ, bearing the curse everywhere, is the assurance that God in Christ ever liveth. {PTUK March 10, 1898, p. 148.6}

**“Taxes” The Present Truth 14, 10.**

E. J. Waggoner

It is said that on account of a proposed tax of five shillings on each house or hut in Sierra Leone, the natives are pulling down their huts, which are not worth the five shillings, and are living under the trees, rather than pay the tax. {PTUK March 10, 1898, p. 148.7}

“Notes on the International Sunday-School Lessons. The Death of John the Baptist. Matt. xiv. 1-12” *The Present Truth* 14, 10. {PTUK March 10, 1898, p. 149.1}

E. J. Waggoner

MARCH 20

From the closing part of the preceding chapter (verses 53-57), we learn that Jesus came “into His own country,” and that “He taught them in their synagogue” with such power that “they were astonished,” but instead of receiving the truth as a power to work changes in their characters, they remembered that this was “the carpenter’s son,” and that they were well acquainted with His brothers and sisters, “and they were offended in Him.” And “at that time Herod the tetrarch heard of the fame of Jesus,” and it called to his mind one who had spoken before Him with a similar power, and he said, “This is John the Baptist; he is risen from the dead.” How did Herod know anything about the resurrection of the dead? Evidently from the preaching of John the Baptist. “For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.” Mark vi. 20. The Gospel of repentance and preparation for the kingdom of heaven which John preached (Matt. iii. 2) included the resurrection from the dead, and was preached with the resurrection power. To this Herod bears witness when he recognises the work of Jesus has been of the same character as that of John the Baptist. {PTUK March 10, 1898, p. 149.2}

“When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that He had witnessed the wild mirth and wicked dissipation in the royal banqueting room, and that His ears had heard His command to the executioner to behead John, that His all eye had seen the exaltation of Herodias, and the taunting insult with which she had reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet now spoke to his conscience in louder tones than the preaching in the wilderness. He had heard from John that nothing could be had from God, therefore he trembled lest some terrible punishment should be visited upon him for the sin he had committed. When Herod heard of the words of Christ, he thought that God had resurrected John, and sent forth with still greater power to condemn sin.” {PTUK March 10, 1898, p. 149.3}

**THE POWER OF JOHN’S MINISTRY**

Jesus had already said concerning John: “Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: ... And if ye will receive it, this is Elias which was to come.” Matt. xi. 11, 15. In his work as the prophet of the Lord, the true God, Elijah fearlessly reproved sin even in high places (1 Kings xviii. 17, 18) and called upon the people to recognise and worship Jehovah as God. And although “John did no miracle,” yet his work was “in the spirit and power of Elias,” and his words brought conviction of sin to the hearts of all classes, including Herod the tetrarch. His mission was to turn the minds of the people to the coming Messiah, saying to all, “Behold the Lamb of God,” and this he did not merely by his word but by revealing Christlike principles in his life. “His life was so unselfish, marked with humility and self-denial. His teachings, exhortations, and reproofs, where fervent, sincere, and courageous.” Thus the declaration of Herod, “This is John the Baptist,” was a remarkable testimony to the character of John’s work, as being done in the same power in which Jesus worked. Thus it ought to be with every faithful servant of Jesus now. So, after the resurrection of Christ, those who examined Peter and John concerning their work “took knowledge of them that they had been with Jesus.” {PTUK March 10, 1898, p. 149.4}

**VICTORIOUS IN DEATH**

The imprisonment and death of John testify to his own faith in his own work. His mission was “to make ready a people prepared for the Lord,” and this involved confession of sins and faith in the saving power of the Gospel. In pursuance of his work He reproved sin of every kind, and when as a result of his faithfulness he was cast in the prison, his own faith in the Gospel which he had preached to others sustained him and he was “faithful unto death,” just as He whose forerunner he was, “became obedient unto death, even the death of the cross.” Those who look upon outward appearances merely might conclude that the work of John the Baptist ended in defeat, but “the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart,” and He recognised in the integrity of His servant and in His refusal to compromise right principles, a victory greater than a Hastings or a Waterloo. Because Jesus was faithful unto death, “wherefore God also hath highly exalted Him, and given Him a name which is above every name,” and with every loyal servant He shares His “new name.” {PTUK March 10, 1898, p. 149.5}

**SURFEITING AND DRUNKENNESS A CAUSE OF CRIME**

But the faithfulness of John does not relieve Herod of the responsibility of taking his life, and this whole occurrence is a temperance lesson of great power. When in his right mind Herod would never have made such a rash promise as to give to this profligate dancer “whatsoever she would ask,” or even having made it he would never have kept it when she said, “Give me here John Baptist head in a charger;” but “Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee” (Mark vi. 21), and with his passions inflamed by surfeiting and drunkenness, and “pleased” by the bewitching presence and art of the dancer, his reason was overborne. Shocked by the inhuman request of the young woman, he is for the moment brought to his sense, “and the king was sorry,” but bound by a false sense of honour, and waiting in vain for his drunken companions to release him from his oath, he gave the fatal command and the life of a righteous man is sacrificed to the hatred of Herodias. But this crime is one of the many which lie at the door of intemperance. {PTUK March 10, 1898, p. 149.6}

“Too often in these days the most solemn responsibilities rest upon those who, from their intemperate habits, are not in the condition to exercise the calm and judgment and keen perceptions of right and wrong with which their Creator endowed them. The guardians of the people, men in authority, upon whose decisions hang the lives of their fellow creatures, should be subject to severe punishment if found guilty of intemperance. Those who enforce laws should be law-keepers. They should be men of self-government, in full harmony with the laws governing their physical, mental, and moral powers, that they may possess full vigour of intellect and a high sense of justice. In the martyrdom of John we have a result of intemperance among those invested with great authority. This eventful birthday feast should be a lesson of warning to the lovers of pleasure, and an exhortation to Christian temperance.” {PTUK March 10, 1898, p. 149.7}

**THEY WENT AND TOLD JESUS**

Herodias was satisfied when she had received the head of John and the disciples were permitted to have the body, which they buried “and went and told Jesus.” How much is revealed in these few words. Having lost a faithful leader they “went and told Jesus.” In their grief at his shameful death, they “went and told Jesus.” With a natural longing for sympathy in their hour of trial, they “went and told Jesus.” This is the privilege of every Christian now. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like is we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” “Surely He hath borne our griefs and carried our sorrows.” When we have been overcome by any power of evil, we can go and “tell Jesus.” He will not take any advantage of our confessions. When death has gained an apparent victory and one has been taken from the family circle, we can go and “tell Jesus.” He who wept at the grave of Lazarus, wept with and for us as well, and He says to us “I will come again.” “Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” Whatever our circumstances in life, it is our privilege to go and “tell Jesus;” and this He invites us to do. {PTUK March 10, 1898, p. 150.1}

*“Have we trials and temptations,
Is there trouble anywhere?
What a privilege to carry
Everything to God in prayer!” {PTUK March 10, 1898, p. 150.2}*

**“Hidden to Be Revealed” *The Present Truth* 14, 10.**

E. J. Waggoner

When the disciples of Jesus came to Him, to ask Him about a parable that He had spoken, He said to them: “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” Mark iv. 11, 12. {PTUK March 10, 1898, p. 150.3}

To the casual reader, and especially to the one who reads with prejudice against the Lord and His Word, these words seem to indicate unfairness on the part of God; let us therefore give them a little further examination. {PTUK March 10, 1898, p. 150.4}

In the first place we notice from Matt. xiii. 13-15, that it is the people themselves who have closed their eyes against seeing, and have dulled their ears and harden their hearts. Then reading further in the fourth of Mark we find these words: “And He said unto them: Is a lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was any thing made secret, but that it should come to light.” Verses 21, 22, R.V. {PTUK March 10, 1898, p. 150.5}

So we find that things are hidden only in order that they may be revealed. Just as when Jesus thanked the Father that these things were hidden from the wise and prudent, and revealed unto babes. Matt. xi. 25. No one can complain of such a “hiding” of things as consist in revealing them to babes. {PTUK March 10, 1898, p. 150.6}

But where are these things hidden?—In Christ, we are told, “are hid all the treasures of wisdom and knowledge.” Col. ii. 3. But He is “the Light of the world,” and whosoever follows Him shall not walk in darkness. John viii. 12. Now a light is not brought in to be put under a measure, or under a bed, but in order to be put on a candlestick, that it may give light to all that are in the house. Compare Mark iv. 21, 22 and Matt. v. 15. Thus in the same connection in which Christ says that to the disciples it is given to know the mystery of the kingdom, while to the others all things are spoken in parables, He plainly shows that all the hiding of the things of God is of such a nature as to make them more apparent. {PTUK March 10, 1898, p. 150.7}

That this is so, is still further seen by what we learn of the nature of parables. Many people doubtless imagine that parables were used by Jesus to conceal His meaning from the multitude, whereas just the opposite is the case. Read Matt. xiii. 34, 35: “All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.” See Ps. lxxviii. 1-4. {PTUK March 10, 1898, p. 150.8}

Why was it, then, that Jesus said that to the disciples it was given to know the mysteries of the kingdom of heaven, but that to the others it was not given? Mark iv. 11; Matt. xiii. 10. Why was it given to the one, and not to the other? The answer is obvious,-it was because the disciples asked Jesus the meaning of what He said, while the others did not care enough about what He said, to take that trouble. No person, young or old, can ever expect to learn much if he never asks any questions. If the rest of the people had had the same interest to know the truth that the disciples had, they could have learned it in the same way that they did, namely, by asking. For Jesus Himself, in encouraging men to ask, said, “Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” Matt. vii. 8. {PTUK March 10, 1898, p. 150.9}

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James i. 5. “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Prov. ii. 6. God is a God that hideth Himself (Isa. xlv. 15), yet only in order that He may be found; for He says, “Look unto Me, and be ye saved, all the ends of the earth.” Verse 22. “That which may be known of God” is manifest not only to the heathen, but in them; for ever since the creation of the world the invisible things of Him, even His everlasting power and Divinity, are clearly seen, being perceived through the things that are made; so that no man on earth has any excuse for not knowing the Lord. See Rom. i. 19, 20. {PTUK March 10, 1898, p. 150.10}

Let us use our eyes, or, if they are closed, ask the Lord for the anointing which He so freely gives, in order that we may know all the things that are so freely given to us by Him. {PTUK March 10, 1898, p. 150.11}

**“Back Page” *The Present Truth* 14, 10.**

E. J. Waggoner

“Received ye the Holy Ghost when ye believed?” “We have not so much as heard whether there be any Holy Ghost.” “Into what then were ye baptized?” {PTUK March 10, 1898, p. 160.1}

Those two questions of the Apostle Paul teach us much. What! baptized, and have not received the anointing of the Holy Ghost! Strange baptism that; the Apostle did not have any knowledge of it, for it was not in God’s plan. The idea that any should profess to believe, and should have been baptized, and not have received the Holy Spirit was altogether new. {PTUK March 10, 1898, p. 160.2}

Baptism and the receiving of the Holy Ghost ought to be inseparable. Not necessarily to the exact minute in point of time, for we read of some who received the Spirit before they were baptized, and of others upon whom He came just afterward. But the two are a part of one and the same work, for whoever believes from the heart that Jesus is the Son of God is a candidate for baptism (Acts viii. 36, 37), and the Holy Spirit is given to all who truly believe in Jesus. John vii. 39; Eph. i. 13. {PTUK March 10, 1898, p. 160.3}

Then let the Apostle’s question come home to each one of you personally: “Have ye received the Holy Ghost since ye believed?” If not, there must be a lack in your belief. Search the Word, taking it as the living Word of the living God, see it active in creation, and you will experience the power of the words, “Receive ye the Holy Ghost.” {PTUK March 10, 1898, p. 160.4}

A Russian correspondent of the *Daily Chronicle* says that Russia is not ready for war in the Pacific, the meager supplies in that region, and the time and expense involved in transport, making it doubtful if Russia could at present hold its own in a war with Japan. He evidently thinks that Russia’s work is nearer home, for he says: “From the day when St. Sophia was converted into a Mohammedan mosque, the Russians have regarded the destruction of the Ottoman Empire and the deliverance of the Christian populations as their historic mission.” {PTUK March 10, 1898, p. 160.5}

It has been made known to the world by Cardinal Rampolla that the Pope is “willing to act as mediator between the United States and Spain.” The Pope is as coy as a school-girl. A shrewd old gentleman is he. How delicately he puts it! “Willing,” he says, when all the world knows that the one desire and ambition of his life is not only to arbitrate between nations, but to rule them all. But he is very diplomatic, and knows that it is better to seem to have power thrust upon him, then to be openly too bold. {PTUK March 10, 1898, p. 160.6}

When the representative of an American journal asked Mr. Bryce the question, “If the policy of territorial extension by the British has been followed by a corresponding extension of civilisation, why might not this hold good with regard to the extension of United States territory?” Mr. Bryce replied that one would have to define civilisation in order to answer the question properly. “To give savage and backward races our railways and currency and laws is perhaps less of a benefit than we are apt to imagine.” {PTUK March 10, 1898, p. 160.7}

There is sound wisdom in that answer. One can feel very virtuous and philanthropic when his dealing with the savages is called civilising them, whereas all the glamour would be taken off it if it were said that he was exploiting them for his own personal pecuniary profit. {PTUK March 10, 1898, p. 160.8}

The Rev. Mr. Horton, a portion of whose sermon on “Romanism and National Welfare” we recently printed, says that there are “some hundreds of clergymen of the Church of England who are secretly ordained Romish priests, and there are twenty thousand nuns at work,” all labouring to bring England under Papal control. {PTUK March 10, 1898, p. 160.9}

One of the speakers at the recent Methodist memorial meeting was Dean Farrar, who said that he didn’t know and didn’t care what the ecclesiastical critics would think of his speaking for the second time in Wesley’s chapel, and added, “We want not uniformity but unity.” {PTUK March 10, 1898, p. 160.10}

A new journal, *Herald of Health*, comes to our table from the office of the *Bible Echo*, Melbourne. It is a sixteen page monthly, with attractive cover, and full of interesting and useful matter neatly put together. There is great need of the instruction which it gives, and we wish a wide circulation for it and all of its kind. {PTUK March 10, 1898, p. 160.11}

Mr. Johansen, who accompanied Dr. Nansen on his journey farthest north, said they had no spirits whatever with them during the fifteen months’ trip, and did not need any. {PTUK March 10, 1898, p. 160.12}

The article “As Free as a Bird,” beginning on the first page, may be had in tract formed by sending to this office. Price, 1/2nd. {PTUK March 10, 1898, p. 160.13}

**“The Worship of Force and Violence” *The Present Truth* 14, 10.**

E. J. Waggoner

The Worship of Force and Violence .—All over the world people seem to be crazy for war. They want to fight; or if they themselves are not particularly anxious to expose their own persons to flying bullets, they want to see others do it. On the Sunday following the blowing up of the U.S. man-of-war *Maine*, in the harbour of Havana, when it was the general feeling that war between the United States and Spain must inevitably follow, it is said that {PTUK March 10, 1898, p. 160.14}

In most of the churches clergymen prayed for victory for the American flag “in the impending conflict,” and national airs were sung with feeling by the congregations. {PTUK March 10, 1898, p. 160.15}

It will be remembered that both Spain and the United States are “Christian nations,” and that in case of war, while ministers in the United States would be praying God to give their soldiers success in killing Spaniards, the Spanish priests would be beseeching Him to help their men to slaughter Americans. And the men of the world, considering such an exhibition of “Christianity,” would naturally conclude that they were already converted. {PTUK March 10, 1898, p. 160.16}

**“Heavy Stakes” *The Present Truth* 14, 10.**

E. J. Waggoner

Heavy Stakes .—In these days when commercial and political interests are so widespread and the nations touch each other in all parts of the world, a struggle between any of the great Powers is generally considered to involve more than wars heretofore. Nations are practically staking their lives on their armaments, and most of the life of the Continental nations is being put into armaments. Speaking a little time ago of Britain’s determination to fight if necessary for trade rights in Chinese ports, the Attorney-General said:— {PTUK March 10, 1898, p. 160.17}

That was not brag or bluster, but was the outcome of a courageous determination to hold our own. Even if we did have to fight for this cause and lost, we should have a quick and glorious death, instead of the slow starvation which the loss of trade would mean. {PTUK March 10, 1898, p. 160.18}

**“The Gospel in Grafting” *The Present Truth* 14, 11.**

E. J. Waggoner

In the book of nature, as well as in the printed Word, God has revealed Himself to us. Everything, animate and inanimate, speaks of the power and wisdom of Him who “commanded and they were created.” “But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?” Job. xii. 7-9. {PTUK March 17, 1898, p. 161.1}

**THE SUBJECT OUTLINED**

God’s plan for the salvation of lost man is also clearly set forth in “the visible Gospel,” His working in “the things that are made.” One phase of this teaching will be the subject of our study in this article. The facts concerning the creation of man, his fall, God’s purpose to restore him, and the result of this work, are briefly stated in the following scriptures: “And God said, Let us make man in our image, after our likeness.... So God created man in His image.” Gen. i. 26, 27. “All have sinned and come short of the glory [character or image] of God.” Rom. iii. 23. “And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate *to be conformed to the image of His Son*.” Rom. viii. 28, 29. This is accomplished by “the light of the glorious Gospel [the Gospel of the glory] of Christ who is the image of God.” 2 Cor. iv. 4. “And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” 1 Cor. xv. 49. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him.” 1 John iii. 2. {PTUK March 17, 1898, p. 161.2}

We may summarise these facts in this way: Man at the first was made perfect but lost that perfection through sin. The Gospel is God’s plan and power for restoring man to his original perfection through the gift of Jesus Christ and the acceptance of His righteousness. The result will be that man will be once more like Him. {PTUK March 17, 1898, p. 161.3}

**THE SAME THING REVEALED IN NATURE**

Now the same facts are brought to our attention in “the visible Gospel” of nature, and in His Word the Lord has made this instruction clear to us. That the original perfection of man and his subsequent fall are taught in nature, is pointed out in this scripture: “Yet I had planted thee [Israel, verse 14] a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me!” Jer. ii. 21. The general method of restoration, as taught by the Saviour, is to “make the tree good, and his fruit good.” The details of the method will be considered later. And the result is “that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isa. lxi. 3. This shows that the degeneracy of all plants and trees, and their tendency to degenerate, is the visible teaching of the fall of man. And the fact that degenerate plants and trees can be made to yield good fruit teaches the Gospel of restoration for man. And the method by which a degenerate plant or tree can be made to yield good fruit, which studied in the light of the Scripture, reveals the method by which sinful man can be “filled with the fruits of righteousness.” Let us therefore consider it carefully. {PTUK March 17, 1898, p. 161.4}

**THE FRUIT OF THE NATURE OF THE TREE**

The nature of the fruit depends upon and reveals the nature of the tree. “Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” Matt. vii. 17-20. This is the teaching of nature, and the experience of every man has made him familiar with these facts. But since a corrupt tree cannot bring forth good fruit, it is evident that, if good fruit is to be obtained from a tree which has become corrupt, the nature or character of the tree must be changed. And every gardener knows that this can be done, and that it is done by the process of grafting. One method of grafting is to saw off the end of a limb of the tree to be grafted, and then insert it in the end one or more grafts or scions from a tree bearing a superior variety of fruit, and the nature of the graft or scion determines the nature of the fruit borne on the new branch. It is a well-known fact that our best varieties of fruits have all been obtained in this way. {PTUK March 17, 1898, p. 161.5}

**THE ENGRAFTED WORD**

But how are these facts interpreted by the Scriptures so that we may see in them what they are designed to teach, viz., the method by which men may be restored to the image of God? Let us read and see. “Wherefore lay apart all filthiness and superfluity of naughtiness, and *receive with meekness the engrafted Word*, which is able to save your souls.” James i. 21. How is the degenerate human tree to be restored so that it may bear good fruit? Just as the tree in your garden. It must be grafted. And what is the graft or scion to be used? It is the Word, “which is able to save your souls.” {PTUK March 17, 1898, p. 162.1}

But what or who is the Word? “In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1. “And I saw heaven open, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.... and His name is called the Word of God.” Rev. xix. 11-13. {PTUK March 17, 1898, p. 162.2}

It is thus evident that the “engrafted Word” which we are to receive, and “which is able to save your souls,” is Christ the living Word. “He came to His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John i. 11, 12. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts iv. 12. {PTUK March 17, 1898, p. 162.3}

**TREE AND GRAFT MUST BE OF THE SAME KIND**

But it is now necessary to call attention to another fact which is well known to everyone who has had any experience in grafting trees. Any gardener will tell you that in order for the process of grafting to be successful, the graft or scion must be nearly related botanically to the tree which is to be grafted. “Thus roses will bud on briers, but not on myrtles. Apricots will on plums; pears will on quinces; because all these are closely related. But apples will not graft on plums, being not of the same order.” This is the chapter in the Gospel of nature in which we read of the necessity for, and the fact of, the incarnation of the Son of God. {PTUK March 17, 1898, p. 162.4}

Here we *see* the following scriptures: “Forasmuch then as the children are partakers of flesh and blood, *He also Himself likewise took part of the same;* that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He taketh not hold of angels, but of the seed of Abraham He taketh hold [margin]. Wherefore in all things it behoved Him [or He was obliged] *to be made like unto His brethren*.” Heb. ii. 14-17. “For what the law could not do, in that it was weak through the flesh, God sending His own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfiled in us, who walked not after the flesh after the Spirit.” Rom. viii. 3, 4. “Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but *a body hast Thou prepared Me.”* Heb. x. 5. {PTUK March 17, 1898, p. 162.5}

God’s plan for man contemplated, not the overlooking of sin in man but the removal of sin from man, and his complete restoration to the image of God, a change of character or nature, that we might “be partakers of the Divine nature.” But since man who was at the first and by creation “a noble vine, wholly a right seed” (or seed of truth), had through sin “turned into the degenerate plant of a strange vine,” and had lost the Divine nature so that “there is none righteous, no not one,” it was necessary, in order to make it possible for him to receive “the engrafted Word” for his restoration, that the Word should be made flesh, and not merely that it should be made flesh, but that it bear the same kind of flesh. And so God sent His own Son “in the likeness of sinful flesh” that thus the scion or graft might be prepared, so nearly related to us that it might be possible for us to receive the “engrafted Word” and bring forth fruit after the Divine nature. {PTUK March 17, 1898, p. 162.6}

Since it was man who was to be saved, and sinful man too, the Son of God became the Son of man, not laying aside His divinity but clothing it with our humanity, that He might be able to reach man where he was. This was the only way in which the Divine nature could come in actual contact with sinful man as a means of salvation, since the unveiled glory of God could result only in destruction to sinners. “For our God is a consuming fire.” Heb. xii. 29. {PTUK March 17, 1898, p. 162.7}

**THE TESTIMONY OF PROPHECY**

All this was clearly set forth in the prophecy concerning the person and work of Christ. Thus we read: “And there shall come forth a shoot of the stock of Jesse, and a branch [or scion] out of His roots shall bear fruit.” Isa. xi. 1, R.V. Here is presented “the Gospel of God ... concerning His Son, who was born of the seed of David according to the flesh,” but is clothed in such language that it is most clearly intended as a partial interpretation of that remarkable phenomenon in nature which we are now studying. But another scripture will give further light upon the subject. “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch [margin, Short or Bud], and He shall reign as King and deal wisely; ... and this is the name whereby He shall be called, The Lord is our righteousness.” Jer. xxiii. 5, 6, R.V. The family of David is a “sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters” (Isa. i. 4), but to the same nation the promise was made, “Thy people also shall be all righteous” (Isa. lx. 21), and inasmuch as this is to be brought about by receiving “the engrafted Word,” the Branch (Shoot or Scion) which is to be used in the process of grafting must be “a righteous Branch,” since the character of the scion determines the character of the fruit to be borne on the new branch. The Branch was prophesied of, which would be nearly related to the “degenerate plant” so that it could be used in the grafting process, but at the same time infinitely superior in the character of its fruit, so that through it could be accomplished the restoration of the “degenerate plant.” {PTUK March 17, 1898, p. 162.8}

**A RIGHTEOUS BRANCH**

The meaning of this fact of nature, that the scion and the tree must be nearly related botanically, is further brought out in the scripture: “Thus speaketh the Lord of hosts, saying, Behold, the Man whose name is the Branch [margin, Bud]; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne: and He shall be a priest upon His throne: and the counsel of peace shall be between them both.” Zech. vi. 12, 13, R.V. The tree to be restored was man, and so the Branch (or Scion) must be a man, but in order to “make the tree good” that it might bear good fruit again, it was necessary that the Branch, or man, should be of an infinitely superior type, even “a righteous Branch,” so that the scripture should be fulfilled which says: “By His knowledge shall My servant justify many.” Isa. liii. 11. {PTUK March 17, 1898, p. 162.9}

**AN ABOMINABLE BRANCH**

These same truths are taught, by contrast, in another way. Thus we read of Lucifer, who was created the light-bearer but who through his rebellion became Satan, the adversary: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like *an abominable branch* .... the seed of evildoers shall never be renowned.” Isa. xiv. 12-20. Read also Eze. xxxiv. 26-30, noticing especially verse 29: “And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more.” {PTUK March 17, 1898, p. 163.1}

What a contrast is here drawn between Christ, the “righteous Branch,” and Satan, the “abominable branch.” The one is He who “giveth power to the faint; and to them that have no might He increaseth strength.” Isa. xl. 29. The other is he “which did weaken the nations.” One is “a plant of renown.” The other “shall never be renowed.” The one came “to seek and to save that which was lost.” The other “walketh about as a roaring lion, seeking whom he may devour.” {PTUK March 17, 1898, p. 163.2}

**THE FINAL COMPLETE RESTORATION**

Thus in the light which the Scripture throws upon it, we may learn the teaching which the Lord designs to impart to us through that really remarkable process, the process of grafting. In it the Gospel of the restoration of man to the image of God and the method by which it is accomplished are most certainly taught. So if any man will regard this process in the natural world in the light which is shed upon it from the Word of God, he can *see* the way in which the degenerate human plant is to be treated and what the results will be. Thus if one will believe the Gospel in grafting, he will be thereby prepared to “receive with meekness the engrafted Word, which is able to save your souls.” {PTUK March 17, 1898, p. 163.3}

In the light of what we have learned we may profitably close this study with the following scripture: “Thus saith the Lord God; I will also take the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.” Eze. xvii. 22-24. {PTUK March 17, 1898, p. 163.4}

**“‘He Himself Knew What He Would Do’” *The Present Truth* 14, 11.**

E. J. Waggoner

Jesus had gone out into a desert place, and, as usual, a great multitude followed Him. Thousands of hungry people were present, with nothing to eat, and Jesus said Philip, “Whence shall we buy bread, that these may eat?” Philip at once began to calculate, and concluded that it could not be done, since two hundred pennyworth (200 days’ wages) of bread would not be sufficient for each one to have a taste. Peter volunteered the information that there was a lad present, who had five barley loaves and two small fishes, but such a small amount was not worth mentioning among so many. No; it was clearly an impossibility; the people must get along the best they could, for there was no food there for them. {PTUK March 17, 1898, p. 163.5}

But Jesus was not disturbed by these conclusions. He had simply asked the question, “Whence shall we buy bread?” in order to prove the disciples; “for He Himself knew what He would do it.” He knew how many hungry people there were present, and how much, or rather how little food there was at hand, yet He was not at all troubled. He knew what He would do, and He proceeded to do it. Not one of the great multitude went away hungry. Every one was filled, and there was an abundance of food left. How did it come to pass?—The Bread of Life was with them. He who calls to all the world, “Come ye, and buy and eat; yea, come, buy wine and milk without money, and without price,” had no need to go away to buy food for those who had followed Him. {PTUK March 17, 1898, p. 163.6}

Fifteen hundred years before that time, the ancestors of the same people were in the desert, and they had nothing to eat. “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness, and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into the wilderness, to kill this whole assembly with hunger.” Ex. xvi. 3, 4. But they did not starve, for bread in abundance was sent them from heaven. They were fed from the same source as their descendants by the sea of Galilee. {PTUK March 17, 1898, p. 163.7}

Yet the lesson was not learned. From the wilderness of Sin they journeyed “according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink.” “And the people thirsted there for water; and the people murmured against Moses and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst.” Ex. xvii. 1, 3. But they did not die. Water was provided for them in abundance, for “the fountain of living waters” was with them, and “they drank of that Spiritual Rock.” {PTUK March 17, 1898, p. 164.1}

As we read these narratives, we read them in the light of the result, and so have not the sympathy with the murmurers that our own experience would warrant us in having. We do not realise what *apparently* good reason they had for complaint. One of the first qualifications of a good general is that he shall be able to provide for those in his charge; and a prime necessity for a camp is plenty of good water. If we were in the same position that the Israelites were, we should most likely say, “Anybody who doesn’t know better than to choose a camping place in a dry desert, ought to give up his place to somebody else; a child would know enough to pitch by the side of water.” {PTUK March 17, 1898, p. 164.2}

But how did they happen to be there? Was it accidental or lack of judgment that brought them into that difficulty, for which they had to be extricated? Not by any means. They pitched there “according to the commandment of the Lord,” and what was more, it was God Himself who led them there, for, as Moses said to the people, “Ye did not believe the Lord your God, who went in the way before you, to search out a place to pitch your tents in.” Deut. i. 32, 33. And did God lead them into a place where there was no water? No; for He Himself was with them, and He is “the fountain of living waters.” Jer. ii. 13. All the time “He Himself knew what He would do.” {PTUK March 17, 1898, p. 164.3}

“He knoweth the way that I take,” for He Himself is the Way. Job xxiii. 10; John xiv. 6. Yea, “known unto God are all His works from the foundation of the world.” Acts xv. 18. We get into difficult places, and know not what to do, and we fancy that because we are at our wits end, the case is hopeless. But God is not taken by surprise. Instead of having abandoned us to our fate, it is He who has led us in the difficulty, in order to show us His salvation. And He led us there because it was the very best way. He always knows what to do next, because He saw the situation long beforehand. {PTUK March 17, 1898, p. 164.4}

Then since we are in the hands of Him who knows us, our needs, and the way, and who always know what He will do, and whose will is always for deliverance, let us rest in the knowledge that “all things work together for good to them that love God.” No way can be so dark and difficult but that He knows it and the way of escape. “Praise the Lord, O my soul, and forget not all His benefits.” {PTUK March 17, 1898, p. 164.5}

**“The Epistle to the Galatians. The Promise and the Law” *The Present Truth* 14, 11.**

E. J. Waggoner

Since we considered only certain features in the text studied last week, we shall include it in the portion for this week, so that the intimate connection may be preserved. We have therefore the following as {PTUK March 17, 1898, p. 164.6}

**THE SCRIPTURE LESSON**

“Brethren, I speak after the manner of men; though it be but a man’s covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, and to thy Seed, which is Christ. Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.” Gal. iii. 15-22. {PTUK March 17, 1898, p. 164.7}

The things in this text that were considered last week were the following: The Promise was Made to Abraham; the Promise Concerns an Inheritance; That Inheritance is the Whole World-the Earth Made New; An Inheritance without a Curse is the Promise of the Spirit; the Lord redeems men from the curse in order that they may dwell forever in an earth redeemed from the curse; The Covenant and the Promise are the same thing; That Covenant has been Confirmed; It was Confirmed in Christ, to Abraham, by the Oath of God, and that oath is our hope and comfort till the present day. With this outline of what has already been passed over, we can proceed with our study. {PTUK March 17, 1898, p. 164.8}

An Unchangeable Covenant. -God is not a man, but it is sometimes allowable to use human things in illustrating the divine. God is not a man, that He should lie or change. Man is changeable, yet even a man’s covenant, if it once be confirmed, can not be disannulled or added to. No change whatever can be made in it. How much more, then, must this be the case with God’s covenant? “Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him.” Eccl. iii. 14. “When God made promise to Abraham, because He could swear by no greater, He sware by Himself.... For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek.” Heb. vi. 13-20. The covenant, we have already seen, is the promise to Abraham, and that was confirmed by God’s oath, and made as unchangeable as His character. {PTUK March 17, 1898, p. 164.9}

Abraham and Christ .—“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” It cannot be too strongly impressed upon the minds of men that Christ is the Seed of Abraham, and that the covenant was confirmed in Him. There would be no difficulty whatever about the question of Israel, if this one fact were remembered. *Christ is the Seed of Abraham, and there is no other;* for “He saith not, And to Seeds, as of many; but as of one, And to thy Seed, which is Christ.” Abraham and Christ are inseparably linked together. “To Abraham and his seed were the promises made,” how many soever they were. Nothing was made to Abraham that could be obtained in any other way than through Christ; and Christ never comes into the possession of anything that does not belong to Abraham. This is plainly stated in the text. {PTUK March 17, 1898, p. 165.1}

We will not stop to parley over the matter of “literal seed” and the “spiritual seed.” Christ is spiritual, that we know, for no one can call Him Lord, except by the Spirit; but He is also very literal: “Handle Me, and see, that it is I, Myself.” We are glad to know that the literal can also be spiritual; were it not so, then we would be yet in our sins. But to *Abraham and his Seed* were the promises made. The Seed must be as literal as Abraham, even though He be spiritual; and Christ “took on Him the seed of Abraham.” It is enough for us at present to hold to the fact that Abraham and Christ are equally concerned in this promised inheritance, which is spiritual because the Spirit is the first fruits of it. If we are of faith, then we are the children of Abraham and sharers in the blessing. {PTUK March 17, 1898, p. 165.2}

The Law Can Not Make Void Covenant .—Do not forget as we proceed that the covenant and the promise are the same thing, and that it conveys land, even the whole earth made new, to Abraham and his seed; and remember also that, since only righteousness is to dwell in the new heavens and the new earth promised to Abraham and his seed, the promise includes the making righteous of all who believe. This is done in Christ, in whom the promise is confirmed. The argument of verses 17 and 18 is therefore this: Since perfect righteousness was assured by the covenant made with Abraham, which was also confirmed in Christ, it is impossible that the law, which was spoken four hundred and thirty years later, could introduce any new feature. The inheritance was given to Abraham by promise, but if after four hundred and thirty years it should transpire that now the inheritance must be gained in some other way, then the promise would be of no effect, and the covenant would be made void. But that would involve the overthrow of God’s government, and the ending of His existence; for He pledged His own existence to *give* Abraham and his seed the inheritance and the righteousness necessary for it. “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Rom. iv. 13. {PTUK March 17, 1898, p. 165.3}

What Is the Use of the Law? -This is the question that the apostle Paul asks in verse 19, both for the purpose of anticipating the objections of the Antinomians, and also that he may the more emphatically show the place of the law in the Gospel. The question is a very natural one. Since the inheritance is wholly by promise, and a covenant confirmed can not be changed, nothing can be taken from it, and nothing added to it, why did the law come in four hundred and thirty years afterward? “Wherefore then serveth the law?” More literally, Why then the law? What business has it here? What part does it act? {PTUK March 17, 1898, p. 165.4}

The Question Answered .—“It was added because because of transgressions.” Let it be understood that “the entering of the law” at Sinai was not the beginning of its existence. The law of God existed in the days of Abraham, and was kept by him. Gen. xxvi. 5. God proved the children of Israel, as to whether they would keep His law or not, more than a month before the law was spoken upon Sinai. Ex. xvi. 1-4, 27, 28. {PTUK March 17, 1898, p. 165.5}

“It Was Added.” -The word here rendered “added” is the same as that rendered “spoken” in Heb. xii. 19: “They that heard entreated that the word should not be spoken to them any more.” It is the same word that occurs in the Septuagint rendering of Deut. v. 22, where we read that God spoke the ten commandments with a great voice; “and He added no more.” So we may read the answer to the question, “Wherefore then the law?” thus: “It was spoken because of transgressions.” {PTUK March 17, 1898, p. 165.6}

Because of Transgressions .—“Moreover the law entered, that the offense might abound.” Rom. v. 20. In other words, “that sin by the commandment might become exceeding sinful.” Rom. vii. 13. It was given under circumstances of the most awful majesty, as a warning to the children of Israel that by their unbelief they were in danger of losing the promised inheritance. They did not, like Abraham, believe the Lord; and “whatsoever is not of faith is sin.” But the inheritance was promised “through the righteousness of faith,” and, therefore, the unbelieving Jews could not receive it. The law was therefore spoken to them, to convince them that they had not the righteousness that was necessary for the possession of the inheritance. For although righteousness does not come by the law, it must be witnessed by the law. Rom. iii. 21. In short the law was given to show them that they had not faith, and so were not true children of Abraham, and were therefore in a fair way to lose the inheritance. God would have put His law into their hearts, even as He put it into Abraham’s heart, if they had believed; but when they disbelieved, yet still professed to be heirs of the promise, it was necessary to show them in the most marked manner that their unbelief was sin. The law was spoken because of transgression, or, what is the same thing, because of the unbelief of the people. {PTUK March 17, 1898, p. 165.7}

In the Hand of a Mediator .—For the present we may pass by the question of time involved in the phrase, “till the Seed should come, to whom the promise was made,” since our present study is the relation of the law to the promise. The law was given to the people from Sinai “in the hand of a Mediator.” Who was this Mediator?—There can be only one answer: “There is one God, and one Mediator between God and men, the Man Christ Jesus.” 1 Tim. ii. 5. “Now a mediator is not a mediator of one, but God is one.” God is one, the people are the other, and Christ Jesus is the Mediator. Just as surely as God is one party to the transaction, Christ must be the Mediator, for there is no other mediator between God and men. “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts iv. 12. {PTUK March 17, 1898, p. 165.8}

Christ’s Work as Mediator .—Man has wandered from God, and rebelled against Him. “All we like sheep have gone astray.” Our iniquities have separated between us and Him. Is. lix. 1, 2. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. viii. 7. Christ came that He might destroy the enmity, and reconcile us to God; for He is our peace. Eph. ii. 14-16. Through Him we have access to God. Rom. v. 1, 2; Eph. ii. 18. In Him the carnal mind, the rebellious mind, is taken away, and the mind of the Spirit given in its stead, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. viii. 3, 4. Christ’s work is to save that which was lost, to restore that which was broken, to reunite that which was separated. His name is “God with us;” and so with Him dwelling in us we are made “partakers of the Divine nature.” 2 Peter i. 4. {PTUK March 17, 1898, p. 166.1}

The Law Not against the Promise .—“Is the law then against the promises of God?” Not by any means. Far from it? If it were, it would not be in the hands of a Mediator, Christ; for all the promises of God are in Him. 2 Cor. i. 20. So we find the law and the promise combined in Christ. We may know that the law was not and is not against the promises of God, from the fact that God gave both the promise and the law. We know also that the giving of the law introduced no new element into the covenant, since, having been confirmed, nothing could be added to or taken from it. But the law is not useless, else God would not have given it. It is not a matter of indifference whether we keep it or not, for God commands it. But all the same, it is not against the promise, and brings no new element in. Why?—Simply because the law is in the promise. The promise of the Spirit includes this: “I will put My laws into their mind, and write them in their hearts.” Heb. viii. 10. And this is what God indicated had been done for Abraham when “He gave him the covenant of circumcision.” Read Rom. iv. 11; ii. 25-29; Phil. iii. 3. {PTUK March 17, 1898, p. 166.2}

The Law Magnifies the Promise .—The law, as already seen, is not against the promise, because it is in the promise. The promise that Abraham and his seed should inherit the world, was “through the righteousness of faith.” But the law is righteousness, as God says: “Harken unto Me, ye that know righteousness, the people in whose heart is My law.” Is. li. 7. So then, the righteousness which the law demands is the only righteousness that can inherit the promised land, but it is obtained, not by the works of the law, but by faith. The righteousness of the law is not attained by human efforts to do the law, but by faith. See Rom. ix. 30-32. Therefore the greater the righteousness which the law demands, the greater is seen to be the promise of God; for He has promised to give it to all who believe. Yea, He has sworn it. When therefore the law was spoken from Sinai, “out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice,” accompanied by the sounding of the trump of God, and with the whole earth quaking at the presence of the Lord and all His holy angels, thus indicating the inconceivable greatness and majesty of the law of God, it was, to every one who remembered the oath of God, but a revelation of the wondrous greatness of God’s promise; for all the righteousness which the law demands, He has sworn to give to every one who trusts Him. {PTUK March 17, 1898, p. 166.3}

Conviction of Sin and of Righteousness .—Jesus said of the Comforter, “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.” John xvi. 8. Of Himself He said, “I came not to call the righteous, but sinners to repentance.” Mark ii. 17. “They that are whole have no need of the physician, but they that are sick.” A man must feel his need before he will accept help; he must know his disease before he can apply the remedy. Even so the promise of righteousness will be utterly unheeded by one who does not realise that he is a sinner. The first part of the comforting work of the Holy Spirit, therefore, is to convince men of sin. So “the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” “By the law is the knowledge of sin.” Rom. iii. 20. He who knows that he is a sinner is in the way to acknowledge it; and “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John i. 9. Thus the law is in the hands of the Spirit an active agent in inducing men to accept the fulness of the promise. No one hates the man who has saved his life by pointing out to him an unknown peril; on the contrary, such an one is regarded as a friend, and is always remembered with gratitude. Even so will the law be regarded by the one who has been prompted by its warning voice to flee from the wrath to come. He will ever say, with the psalmist, “I hate vain thoughts, but Thy law do I love.” {PTUK March 17, 1898, p. 166.4}

**“A Straw” *The Present Truth* 14, 11.**

E. J. Waggoner

“Straws show which way the wind blows,” and the following from the *Christian* serves to show that a serious storm is threatening:— {PTUK March 17, 1898, p. 166.5}

One of the difficulties of reform in the treatment of *employés* in places of business, is the fact that tradesmen anxious to introduce reforms complain that on principle competitors make it impossible. To obviate this hindrance, the Christian Social Union executive recently published little pamphlet advocating the principle of “preferential dealing,” which means “the practice of purchasing goods only from tradesmen who observe the standard regulations for each trade,” but as these vary, they are taken to mean “the best that can be secured at a given time in a particular locality.” We must be slow to admit the principle of boycotting: but certainly some pressure should be brought to bear on such trademen as stand out against humane regulations in the treatment of those who work for them. Some men are so selfish that not until their interests are affected will they fall into line with right. {PTUK March 17, 1898, p. 166.6}

To say, “If you don’t do it as I say, I’ll kill you,” would be considered violent language most unbecoming to a Christian; but to say, “If you don’t do as we think best, we will make it impossible for you to earn a living,” has now come to be reckoned quite the thing for Christians. It is in the line of the fulfilment of the prophecy in Rev. xiii. 17, of the time soon to come when no one may buy or sell “save he that had the mark, or the name of the beast, or the number of his name.” {PTUK March 17, 1898, p. 166.7}

Not thus does God deal with the rebellious, and neither do His children. “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matt. v. 44, 45. To deal gently with the erring, is the work of a child of God. Christ has “compassion on the ignorant, and on them that are out of the way.” Heb. v. 2. {PTUK March 17, 1898, p. 167.1}

If God dealt with us as many of His professed people have thought that they ought to deal with those who did not come up to their standard, we should all have been dead long ago. How can one claim to know the Lord, when He upholds a course which emanates from the devil, and which is directly opposed to the character of God? “If they do these things in a green tree, what shall be done in the dry?” When professed Christians use the devil’s methods, and think they are serving God, what can be expected of those who do not profess to care for God? Will not the earth be filled with violence? and will there not be a time of trouble such as never was? “In the last days perilous time shall come; for men shall be lovers of their own selves.” See 2 Tim. iii. 1-5. {PTUK March 17, 1898, p. 167.2}

**“The Counsel of Destruction” *The Present Truth* 14, 11.**

E. J. Waggoner

In the discussion of the House of Commons over the Army Estimates, the other day, Sir J. Ferguson complained of the contrast between the military spirit displayed by the upper, middle, and lower classes. {PTUK March 17, 1898, p. 167.3}

In the middle classes there was hardly any desire to join the Army at all, while from the working classes they did not get the real bone and sinew. Ordinary recruits were obtained with great difficulty, and only by reducing the standard. For the most part they were from the idle, unemployed classes. There was evidently something, if not very wrong, very unsatisfactory in a system which failed to attract the best portion of the working classes. It ought to be their endeavour to attract a better class of recruits to the Army. {PTUK March 17, 1898, p. 167.4}

It is a pity that there was nobody to inform the honourable members who were so earnestly discussing the absolute necessity of bringing more recruits to the ranks, that England’s present strength is due to the very fact which they deplore, namely, that the Army does not get “the real bone and sinew” of the working classes. Instead of spending their time in being turned into fighting machines, and unfit for any useful occupation, “the bone and sinew” of the working classes are tilling the soil, or delving in the mines, or labouring in factories. These are the occupations that contribute to the material strength of the nation. When England or any other country, gets the bone and sinew of its labouring classes into the Army, then the day of its downfall is very near. {PTUK March 17, 1898, p. 167.5}

The reason why candidates for official rank in the Army are more numerous in proportion than those for the ordinary rank and file, is not far to seek. It is indeed two-fold. It is partly, as was stated, because the bulk of the English people do not take kindly to soldiering; they prefer staying at home and minding their own business, to marching about and gouging holes in people with whom they have no personal quarrel. And further, there is the fact pointed out by Mr. Labouchere, who said it was clear that if more men were wanted for the Army, the War Office does go into the market and compete with the trades, giving trade union wages. But nobody expects that this will ever be done; and since sensible men will not voluntarily throw their lives away without more inducement than a petty wage which no one would think of offering to an ordinary tradesman, and the Army must have more men to handle the increasing number of weapons, and to keep pace with the rest of the world, it is very evident that conscription is not far distant. Then will this country, like others, be ready for destruction: “for all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.” Isa. ix. 5, R.V. What folly for nations to put all their strength of men and money into powder magazines and fighting machines, so that a spark will blow it all up. Yet the men who counsel thus are called wise men. Would that they would heed the words of Him who is “wonderful in counsel,”—the Prince of peace,-and be truly wise. See Ps. ii. 10-12. {PTUK March 17, 1898, p. 167.6}

**“Sound Advice” *The Present Truth* 14, 11.**

E. J. Waggoner

At one time President Lincoln, as head of the U.S. Army, was called upon to deliver a reprimand to an officer who had been tried by court-martial for quarrelling. Probably no more gentle reprimand was ever given by any officer to an inferior; but the good sense which it contained is even more noteworthy. Here it is:— {PTUK March 17, 1898, p. 167.7}

The advice of a father to son, “Beware of entrance to a quarrel, but, been in, there is it that the opposed may be aware of thee!” is good, but not the best. Quarrel not at all. No man resolve to make the most of in self can spare time for personal contention. Still less can he afford to take all the consequences, including the officiating of his temper and a loss of self-control. Yield larger things to which you can show no more than equal rights; and yield lesser ones though clearly your own. Better give your path to a dog then be bitten by him in contesting for the right. Even killing the dog would not cure the bite. {PTUK March 17, 1898, p. 167.8}

Mr. Lincoln was hardly have read and profit by the Proverbs of Solomon. Quarrelling is one of the most senseless things in the world. To avenge an insult, or to “defend one’s rights,” which is considered by the world as the mark of a gentleman, is simply the mark of an untamed beast. {PTUK March 17, 1898, p. 167.9}

**“Back Page” *The Present Truth* 14, 11.**

E. J. Waggoner

Owing to the fact that the next International Sunday-School Lesson is a review of the lessons of the past quarter, no notes appear this week. They will appear next week as usual, with the first lesson for the second quarter. {PTUK March 17, 1898, p. 176.1}

The Rev. George Müller, founder of the Ashley Down Orphan Homes, near Bristol, died on the 10th inst., in his ninety-third year. It is well know that Mr. Müller never made direct appeals for assistance in carrying on his philanthropic work, although about ?26,000 was required annually. Nearly one hundred and twenty-two thousand children have been cared for in the Homes since they were opened sixty-seven years ago. Mr. Müller was a diligent reader of the Bible, and had himself distributed about 300,000 copies. {PTUK March 17, 1898, p. 176.2}

**“The World’s Unrest” *The Present Truth* 14, 11.**

E. J. Waggoner

Wars and rumours of war, and preparations for war, constitute the news of the day. For the past fortnight the very air has seemed to be laden with the sound of war preparations. To begin at home, we have first {PTUK March 17, 1898, p. 176.3}

**THE NAVAL ESTIMATES**

for the coming year. This matter can be put no better than in Mr. Goschen’s own words in the House of Commons. He said:— {PTUK March 17, 1898, p. 176.4}

I rise to ask this House to grant a colossal sum for the Navy Estimates. That sum is ?28,780,000: but that does not represent the total projected expenditure on naval services. To that must be added ?1,775,000, which will be spent under the Naval Works Act. Thus the total sum that have to administer will amount to ?25,550,000. The House will, I hope, appreciate the sense of responsibility under which I propose those estimates. (Hear, hear.) I have no doubt of the readiness of this House to grant these sums. In fact, if I have any doubt, it is whether in some quarters they will think that I have not asked enough. {PTUK March 17, 1898, p. 176.5}

This, it must be remembered, is not an emergency appropriation, but the regular yearly expenditure on the navy. Of course it is an increase over last year’s amount, but there is a complaint that we are now ?3,000,000 behind in the matter of ships. The following vessels will be under construction, or completed, during the coming financial year: 12 battleships, 16 first-class cruisers, 6 second-class cruisers, 10 third-class cruisers, 6 sloops, 4 twin-screw gunboats, 41 torpedo-boat destroyers, Royal yacht. {PTUK March 17, 1898, p. 176.6}

**THE FAR EAST**

It is in China that the interest of the Powers of Europe now centres. Russia has demanded that “China shall surrender her sovereign rights over Port Arthur and Talein-wan for the same term of years and on the same conditions as granted to Germany in the case of Kiao Chao.” The time stated is ninety-nine years, which of course means for ever. There have been strong protests, of course, but no one doubts that China will accede to Russia’s demands. She cannot do otherwise. This, with the railway privileges that Russia demands, gives that country absolute control over the whole of northern China. All the English journals regard the situation as very grave, the general opinion being that affairs are at a crisis “more pronounced and more dangerous than any that has darkened the horizon of international politics for years.” The feeling may be gathering from the following extract from the *Daily Mail:*- {PTUK March 17, 1898, p. 176.7}

The causes that have led to this conjunction of events are not temporary or local. The present crisis may pass-its causes will remain. {PTUK March 17, 1898, p. 176.8}

These are the growing jealousies of some Continental Governments, and their determination to squeeze Great Britain out of her seat at the head of the world’s feast. Is this a time, then, to slacken in the business of fleet making? Is it not a time, indeed, when our efforts should be doubled and trebled, until even the rashest and most foolhardy rival gives up the hope of successful attack in despair, or attacks only to be crushed. {PTUK March 17, 1898, p. 176.9}

**RUSSIAN WAR MOVEMENTS**

An Imperial Ukase has been issued ordering the disbursement of 90,000,000 roubles (over ?9,000,000) as extraordinary expenditure for the construction of warships. At the same time Russia is largely increasing her army in the Caucasus. More than 15,000 men have been sent to reinforce the regular troops on the Turkish frontier. Several heavy guns, and twelve heavy fortress guns have been sent to the same district, and more are to follow. Besides, many thousand men, and several batteries of artillery, have been sent to the far East. {PTUK March 17, 1898, p. 176.10}

Japan is of course greatly interested in every movement towards partitioning China, and is pushing her war preparations. The Pekin correspondent of the *Tageblatt* states that Japan refuses to evacuate Weikaiwei in May, as previously agreed, owing to the fear that if it does so the war indemnity may remain indefinitely unpaid. {PTUK March 17, 1898, p. 176.11}

The *Daily Graphic* says: “It may not be without significance to point out that Germany proposes to have in hand during the coming year five battleships and a considerable number of cruisers; that France, while not neglecting battleships, has laid down, or is about to lay down, nine armoured cruisers of large and powerful character; and that Russia is giving signs of even greater activity.” The moral which it draws is that the British Admiralty must see that no strikes were allowed to delay ship construction and thus endanger our naval supremacy. {PTUK March 17, 1898, p. 176.12}

**TURKEY ALSO ACTIVE**

Following is the statement of the situation in this quarter:— {PTUK March 17, 1898, p. 176.13}

The Porte has decided to buy 5,000 Russian horses for military purposes. Preparations for an eventual mobilisation are still being made. At the present moment there are as many as sixty-four and a half regiments of the Hamidish cavalry. The reinforcements and the garrisons in Macedonia, which have been taken from the armies of occupation in Thessaly and Epirus, amount to eleven battalions and two batteries. There are now about 100,000 Ottoman troops in Thessaly. {PTUK March 17, 1898, p. 176.14}

**THE UNITED STATES AND SPAIN**

Although no official statement has been made concerning the *Maine* disaster, the opinion prevails that it was due to external causes, in which case peremptory demands for reparations will be made upon Spain. In view of this, Congress has without a dissenting voice passed a bill appropriation $500,000,000 (?10,000,000) to be placed that the President’s disposal, for battleships, naval supplies, and men. The most active preparations for war are being made. {PTUK March 17, 1898, p. 176.15}

These are not “alarmist” statements, but simple items of news; but whoever can read them without echoing the words of the prophet is in a condition of pitiable indifference:— {PTUK March 17, 1898, p. 176.16}

“I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried.” Jer. iv. 19, 20. {PTUK March 17, 1898, p. 176.17}

Some profess to see in these war preparations the assurance of peace. “But there is no peace” until the coming of Him who maketh wars to cease unto the ends of the earth, by destroying all the armies of earth, and all who take the sword. {PTUK March 17, 1898, p. 176.18}

**“Elijah’s Gospel and Ours” *The Present Truth* 14, 12.**

E. J. Waggoner

In the work of Elijah, the prophet of God, we have an instructive example of preaching the Gospel “in demonstration of the Spirit and power.” In a time when Israel’s king, Ahab, “did evil in the sight of the Lord above all that were before him,” and had openly established the worship of Baal at the court, so that the influence of the royal family was tending to lead the people into a idolatry, Elijah bore his testimony faithfully in behalf of the true God. His work reached its climax in the experience at Carmel, as set forth in 1 Kings xviii. 17-39. {PTUK March 24, 1898, p. 177.1}

**ELIJAH SENT TO AHAB**

After the years of drought, during which Elijah had been hidden from the king and miraculously fed by the Lord, “the Word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab.” “And it came to pass, when Ahab saw Elijah, that Ahab said to him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, *in that ye have forsaken the commandments of the Lord,* and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table. So Ahab sent unto all the children Israel, and gathered the prophets together unto Mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.” {PTUK March 24, 1898, p. 177.2}

**THE TEST**

Then the test was arranged in accordance with the terms of which the prophets of Baal were to prepare a sacrifice, and then Elijah was to do the same, “and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken.” {PTUK March 24, 1898, p. 177.3}

So the plans were carried out, and although the prophets of Baal “called on the name of Baal from morning even until noon,” and “prophesied until the time of the offering of the evening sacrifice, ... there was neither voice, nor any to answer, nor any that regarded.” Then Elijah “build an altar in the name of the Lord,” and offered a brief prayer recorded in verses 36, 37, and “then the fire of the Lord fell, and consumed the sacrifice.” “And when all the people saw it, they fell on their faces: and they said, The Lord He is the God; the Lord He is the God.” {PTUK March 24, 1898, p. 178.1}

**THE QUESTION FOR DECISION**

The question to be decided then was, Who is the true God? and the Lord so revealed Himself in the ministry of His servant, Elijah, that the people were given an opportunity to see the difference between the true and false, and to make an intelligent decision in the matter. This was the Gospel as preached by Elijah. He pointed out that the real essence of idolatry was in forsaking the commandments of the Lord, and then in his ministry he revealed “the power of God unto salvation;” that power which would be sufficient to keep the people from forsaking or breaking the commandments of the Lord. {PTUK March 24, 1898, p. 178.2}

The same question has been before the children of men since the days of Adam, Who is God? and in every generation men have said with Pharaoh, “Who is the Lord, that I should obey His voice?” But in all these years the Lord has had His faithful servants who were preaching His Gospel, declaring His Word to all the people, giving all an opportunity to choose between the true and false. {PTUK March 24, 1898, p. 178.3}

**THE SAME THING IN CHRIST’S DAY**

A departure from the true God reveals itself in different ways at different times in the development of “the great controversy between Christ and Satan.” In Elijah’s time it showed itself in making “a grove” and in the open worship of a false god under a distinct name; at the time of the first advent of our Lord it showed itself in substituting the authority of man, “the tradition of the elders,” in the place of the Word of God in matters of faith and practice. It was with reference to this very thing that Jesus said: “Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men.” Mark vii. 6-8. To walk “according to the tradition of the elders,” when it is done knowingly, instead of according to the commandment of God, even though it is done by those who at the same time profess to be the children of God, is just as much a vain worship as to fall down before an image which is “a doctrine of vanities.” {PTUK March 24, 1898, p. 178.4}

**JOHN THE BAPTIST AND ELIJAH**

Inasmuch, therefore, as there was the same departure from God at a time when the first advent of our Lord was drawing near as there was in the days of Elijah, although it was manifested with a different outward form, it was necessary that the same Gospel should again be preached with the same power. And so the Lord had said, through the prophet Malachi: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mal. iv. 5, 6. In Elijah’s time they forsook the commandments of God and openly worshipped another God, under another name. In Christ’s time they have forsaken the commandments of God, even though professing great regard for them, and had substituted the “tradition of the elders” in their place. The principle of departing from God by forsaking His commandments was the same. And so the needed Gospel message was sent by John the Baptist, of whom it was said: “And many of the children of Israel shall he *turn to the Lord their God* [just as Elijah did]. And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke i. 16, 17. And in the course of His ministry Christ said of John: “And if ye are willing to receive him, this is Elijah, which is to come.” Matt. xi. 14, R.V. {PTUK March 24, 1898, p. 178.5}

**THE GOSPEL IN JOHN’S DAY**

In preaching the Gospel, the special message which was given to him to deliver, John the Baptist faithfully rebuked the people, even those who professed to be teachers of religion, for their departure from God; warned them against trusting in man for salvation (Matt. iii. 7-10); and urged them “that they should believe on Him which should come after him, that is, on Christ Jesus.” Acts xix. 4. In doing this He was simply declaring the message due at that time, which he had found in the prophet Isaiah, “Behold your God! Behold the Lord God will come.” Isa. xl. 9, 10. Thus was fulfilled the command, “Prepare ye the way of the Lord.... And the glory of the Lord shall be revealed.” Isa. xl. 3-5. {PTUK March 24, 1898, p. 178.6}

**THE APOSTASY AND THE GOSPEL IN THE LAST DAYS**

But now the second advent of our Lord draws nigh, and the present situation is thus described by the Scripture: “This know also that in the last days perilous time shall come. For men shall be lovers of their own selves, ... lovers of pleasure more than lovers of God; *having a form of godliness, but denying the power thereof*.” 2 Tim. iii. 1-5. By way of further description we also read: “Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith,* giving heed to seducing spirits and *doctrines of the devils*.” 1 Tim. iv. 1. The “falling away” has come, as foretold by the great apostle to the Gentiles, the “man of sin” has been revealed, “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he *as God* sitteth in the temple of God, *showing himself that he is God.”* 2 Thess. ii. 3, 4. {PTUK March 24, 1898, p. 178.7}

And as previous to the first advent of Christ a message went forth “in the Spirit and power of Elias” to those of whom Christ spoke as “not knowing the Scriptures nor the power of God” (Matt. xxii. 29), although they made a great deal of the “form of godliness,” so now in messages going forth, “the everlasting Gospel,” in fulfilment of the prophecy, “to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. xiv. 6, 7. {PTUK March 24, 1898, p. 178.8}

A careful reading of the thirteenth and fourteenth chapters of Revelation will show that it is describing a time when worship is being directed to some other than the true God (Rev. xiii. 4, 8, 12, 15; Chap. xiv. 9-10), and just then “the everlasting Gospel” is preached “with a loud voice,” just as in the time of Elijah and of John the Baptist, urging the worship of the true God. That the issue at stake now is the same as of old, is shown from the fact that those who receive this special message of “the everlasting Gospel” are described in verse 12 as following: “Here are they that *keep the commandments of God.”* In Elijah’s time they forsook the commandments of God and followed Baal; in the time of John the Baptist they “reject the commandment of God” and follow the “tradition of the elder;” in our time there is “the form of godliness” without the power, and the same putting of the authority of man in the place of the plain Word of God. In all three cases God sends forth His Gospel message of warning, with a revealing of His power, in order that men may be “without excuse.” {PTUK March 24, 1898, p. 178.9}

**“JEHOVAH, HE IS GOD”**

But there is a special force in the fact that the Gospel message now calls upon all men to “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” This demands a recognition of God as the Creator all things, and the “worship” which He requires is the worship of obedience. “This is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John v. 3. But which commandment reveals God as Creator? The fourth, in which He says, “the *seventh* [not the first] day is the Sabbath of the Lord thy God.... For in six days the Lord made heaven and earth, the sea, and all that in them is [compare Rev. xiv. 7], and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Ex. xx. 10, 11. God thus reveals Himself as the Creator of all things, and commands us to “remember the Sabbath day to keep it holy,” because our only hope of salvation is in His creative power. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, *created in Christ Jesus unto good works,* which God hath before ordained that we should walk in them.” Eph. ii. 8-10. “For thus saith the Lord that *created the heavens*; God Himself that *formed the earth and made it: ...* I am the Lord; and there is none else.... Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and *pray unto a god that cannot save*.... Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. xlv. 18-22. He alone can save who can create, and that we may know Him *as the Creator*, and so know Him has “God of Israel, the Saviour,” He has given us His Sabbath. “And hallow My Sabbaths and they shall be a sign between Me and you, *that ye may know that I and the Lord your God.”* Eze. xx. 20. To know Him as the One who creates is to know Him as the One who sanctifies, and so the Lord says further: “Moreover also I gave them My Sabbaths, to be a sign between Me and them, *that they might know that I and the Lord that doth sanctify them.”* Eze. xx. 12. {PTUK March 24, 1898, p. 179.1}

**THE SABBATH THE SIGN**

“The Lord Jehovah’s Sabbath” is the seventh day of the week (Saturday) and not the first day of the week (Sunday). And the observance of the seventh day of the week (Saturday) is our recognition of the true God, “who created all things by Jesus Christ,” and our acknowledgement of our dependence upon, and trust in Him for salvation. It is the outward sign of our having entered into His rest through faith, of our having ceased from our own works as He did from His. {PTUK March 24, 1898, p. 179.2}

The observance of Sunday as a sacred day, or as being of any significance in the religion of Jesus Christ, rests upon no Scriptural authority and is a forsaking of the commandment of God, and a following of the traditions of men, just as truly as was the worship of Baal in Elijah’s time, or “the washing of pots and cups” by the Pharisees. But the Elijah message is also going forth, saying now as of old, “If the Lord be God, follow Him: but if Baal, then follow him.” “By their fruits ye shall know them. Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” Matt. vii. 20, 21. Oh, that each one who reads these lines would say as did Joshua of old: “As for me and my house, we will serve the Lord.” {PTUK March 24, 1898, p. 179.3}

**“A Princely Gospel Worker” *The Present Truth* 14, 12.**

E. J. Waggoner

A series of evangelistic meetings is being held in Copenhagen by Prince Oscar Bernadotte, second son of the King of Sweden. The Prince has long been an earnest Gospel worker. It is not a common thing to see or hear of an earthly prince preaching the Gospel, for “not many wise men after the flesh, not many mighty, not many noble, are called;” yet no king on earth occupies so high a position as the most humble, true preacher of the Gospel. To be the ambassador of the King of kings is greater than to be a king. {PTUK March 24, 1898, p. 179.4}

**“Baptizing Believers” *The Present Truth* 14, 12.**

E. J. Waggoner

**THE GAOLER’S HOUSEHOLD**

Among the last words of Jesus to His disciples were these: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark xvi. 16. The reader cannot fail to notice that not only is believing made the condition of baptism, but it is the essential thing, which cannot be omitted. Believing and being baptized are the conditions of salvation, and he that believeth not shall be condemned. Without in the least depreciating the importance of baptism, it may be stated that there are instances where it is impossible for a person to be baptized; so the Saviour did not say that he that is not baptized shall be damned, but only he that does not *believe*. {PTUK March 24, 1898, p. 179.5}

The difference can readily be seen: in order to be baptized, a person must depend on another; he cannot baptize himself, no matter how much he desires baptism; but he depends on nobody else for believing. The Lord shows, therefore, that while baptism follows belief, and is of no value whatever without it, if the true belief is present the person will be saved, even though in an extreme case circumstances might render the active baptism impossible. Unbelief makes the formal act of baptism valueless; but nothing can invalidate true faith. {PTUK March 24, 1898, p. 179.6}

Faith therefore is the essential thing. When Philip preached Jesus to the eunuch, and the latter said, “What does hinder me to be baptized?” Philip answered, “If thou believest with all thine heart thou mayest,” thus indicating that it would be sin to be baptized without believing; for “whatsoever is not a faith is sin.” Rom. xiv. 23. {PTUK March 24, 1898, p. 179.7}

But “the Church,” not of Christ, but that which sets itself above Christ, has wholly reversed this order, making the act of baptism, or rather, a substitute for baptism, the essential thing, and faith entirely secondary. Thus it professes to baptize infants, who do not know what is being done to them, and makes their salvation dependent upon the performance of this rite. Then to satisfy those who wish to have the Bible at least named in connection with any religious practice upon which they are determined, they refer to those instances in the Bible where someone was baptized together with his “whole house.” Of course this proves nothing for infant sprinkling, since the Bible does not contradict itself; nevertheless many people are satisfied to *assume* that there “must have been” some babies in the house, who were “baptized” without believing. {PTUK March 24, 1898, p. 179.8}

Let us examine one of these cases, that of the gaoler at Philippi. Awakened by the earthquake which opened the prison doors, and assured by Paul that no prisoners had escaped, he “came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shall be saved and thy house.” Acts xvi. 29-31. {PTUK March 24, 1898, p. 180.1}

One who does not read the entire passage, or who does not observe as he reads, might assume, as many do, although without reason, that the apostle assured the gaoler that if he believed both he and his house would be saved. What the text really says, is that both he and his house should believe, and so be saved. This is shown from the context. {PTUK March 24, 1898, p. 180.2}

Thus, the next verse tells us that “they spake unto him the Word of the Lord, and *to all that were in his house*.” This shows that all who were in his house were capable of hearing the Word of the Lord. Why did the apostle speak the Word of the Lord? In order that those who heard might believe; for “faith cometh by hearing, and hearing by the Word of God.” Rom. x. 17. The fact that the apostle spoke the Word of the Lord to all that were in the house, shows that all were capable of hearing the Word; and that shows that all could believe. If it had been only the gaoler himself who was to believe, there would have been no need of their speaking the Word to the others. {PTUK March 24, 1898, p. 180.3}

The next verse tells us that the gaoler “took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.” This shows that the Word was not spoken in vain, and that all who heard it believed, and so had a right to be baptized, according to the directions of Christ. {PTUK March 24, 1898, p. 180.4}

Does anybody say that we are guilty of indulging in assumption, when we say that the fact that all were baptized after having heard the Word of the Lord, shows that they all believed? Let us then read first 34: “And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house*.” There we have the whole of the matter. This proves positively that when Paul said, “Believe on the Lord Jesus Christ, and thou shall be saved, and thy house,” all were included in the believing as well as in the promised salvation. We see that what he said was really this: “Believe on the Lord Jesus Christ, and you shall be saved; and the same is true of all your house.” Paul preached the Word to them all, in order that they might know what to believe, and then when all believed, they were all baptized. {PTUK March 24, 1898, p. 180.5}

**“The Epistle to the Galatians. From Prison to a Palace” *The Present Truth* 14, 12.**

E. J. Waggoner

Before proceeding to the close of this wonderful third chapter of Galatians, let us take a brief survey of the ground thus far covered in the chapter, that we may see just where we are. {PTUK March 24, 1898, p. 180.6}

Beginning with an expression of astonishment that the Galatians should be so foolish as to suppose that they themselves could perfect the mighty work which only the Spirit could begin, and that they could be induced to depart from the truth after they had seen Christ crucified among them, the Apostle at once brings them to the case of Abraham, which at once settles the whole question of the method of salvation, and that for all people. They themselves had received the Spirit of righteousness by faith, “even as Abraham believed God, and it was accounted to him for righteousness. And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham.” {PTUK March 24, 1898, p. 180.7}

The blessing, we have seen, is the blessing of freedom from sin; but “as many as are of the works of the law are under the curse,” since the curse is upon all who do not continue in the book of the law, to do them, and “there is none that doeth good.” So all are in sin; but “Christ hath redeemed us from the curse of the law, being made a curse for us,” in hanging on the cross. He has redeemed us from the curse, that is, from the transgression of the law, in order that the blessing of Abraham might come on us, as upon all Gentiles, through faith. Faith in Christ crucified brings us into relationship with Abraham, and makes us sharers of his blessing, and no soul can ever get or hope for anything more. The blessing of Abraham is freedom from sin, through the Spirit of truth, who convinces the world of sin and of righteousness; and he who is free from sin is an heir of the sinless inheritance, even the “new earth, wherein dwelleth righteousness.” This is the promise of the Spirit. {PTUK March 24, 1898, p. 180.8}

How sure is this promise?—It is as sure as God’s existence, for it was confirmed by an oath of God in Christ, and even a man’s covenant, when it is once confirmed, cannot be changed in any particular, or added to; much less then can God’s covenant, confirmed by His oath, be changed. {PTUK March 24, 1898, p. 180.9}

When was it confirmed?—It was confirmed to Abraham four hundred and thirty years before the Exodus from Egypt and the giving of the law from Sinai. Moreover it was made sure in Christ, who is the Seed, and the only seed, of Abraham. Therefore the speaking of the law four hundred and thirty years later cannot in any way affect the covenant, which was that righteousness and the everlasting inheritance of righteousness should be *given* to Abraham and his seed. The inheritance is not at all through the law, but solely by promise, “through the righteousness of faith.” {PTUK March 24, 1898, p. 180.10}

What then is the use of the law?—It was given because of transgression, because of lack of faith, as a witness to the fact that the seed of Abraham were in danger of losing the inheritance, and to show them the measure of the righteousness which they must have by faith. But it was in no sense against the promise of God to *give* them righteousness, since it was “in the hand of a Mediator,” even “the Man Christ Jesus,” who is the “One Mediator between God and men.” The promise contained the law, and does still contain it, so that the law, however loudly it thunders its infinite demands, simply shows us the greatness of the righteousness which God freely gives us in Christ. This office the law performs until the Seed comes, to whom the promise was made. This last fact, however, belongs to our present study. We come now to {PTUK March 24, 1898, p. 181.1}

**THE TEXT FOR THE WEEK**

“But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. iii. 22-29. {PTUK March 24, 1898, p. 181.2}

All Shut Up in Prison .—Note the similarity between verses 8 and 22. “The Scripture hath concluded [that is, shut up], that the promise by faith of Jesus Christ might be given to them that believe.” “The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” We see that the Gospel is preached by the same thing-the Scripture-that shuts men up under sin. The word “conclude” means literally, “shut up,” just as is given in verse 23. Of course a person who is shut up by the law is in prison. In human governments a criminal is shut up as soon as the law can get hold of him; God’s law is everywhere present, and always acted, and therefore the instant a man sins he is shut up. This is the condition of all the world, “For all have sinned,” and “there is none righteous, no, not one.” {PTUK March 24, 1898, p. 181.3}

“Under the Law.” -“Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” We know that “whatsoever is not a faith is sin” (Rom. xiv. 23); therefore to be “under the law” is identical with being “under sin.” Let us get this clearly in mind. The Scripture hath shut up all under sin. What for?—“That the promise by faith of Jesus Christ might be given to them that believe.” Thus we see that those who are shut up under sin are those who are not of faith. But until faith comes, we are kept shut up under the law. Now since we are under the law until faith comes, and whatsoever is not a faith is sin, it is evident that to be under the law means to be under sin. Those who are under the law, therefore, are those who are transgressing it. {PTUK March 24, 1898, p. 181.4}

The Law a Gaoler .—“So that the law hath been out tutor unto Christ, that we might be justified by faith.” Verse 24, R.V. The words “to bring us” are marked both in the old version and the new as having been added to the text, so that we have dropped them out. It really makes no material difference with the sense whether they are retained or omitted. It will be noticed also that the new version has “tutor” in the place of “schoolmaster.” The sense is much better conveyed by the word that is used in the German and Scandinavian translations, which signifies “master of the house of correction.” The single word in our language corresponding to it would be gaoler. The Greek word is the word which transliterated is “pedagogue.” The word has come to be used as meaning “schoolmaster,” although the Greek word has not at all the idea of a schoolmaster. “Taskmaster” would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, although nominally at large, is really deprived of his liberty just the same as though he were actually in a cell. But without stopping longer over words, we have the fact stated that all who do not believe are “under sin,” “shut up,” “under the law,” and that therefore the law acts as their gaoler. It is that that shuts them in, and will not let them off; the guilty cannot escape their guilt. God is merciful and gracious, but He will not clear the guilty. Ex. xxxiv. 6, 7. That is, He will not lie, by calling evil good. {PTUK March 24, 1898, p. 181.5}

Only One Door .—Christ says, “I am the door.” John x. 7, 9. He is also the sheepfold and the Shepherd. Men fancy that when they are outside the fold they are free, and that to come into the fold would mean a curtailing of their liberty; but it is exactly the reverse. Outside of Christ is bondage, in Him alone is their freedom. Outside of Christ, the man is in prison, “holden with the cords of sins.” Prov. v. 23. “The strength of sin is the law.” It is the law that declares him to be a sinner, and makes him conscious of his condition. “By the law is the knowledge of sin;” and “sin is not imputed where there is no law.” Rom. iii. 20; v. 13. The law really forms the sinner’s prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as though they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds the commandment which says to him, “You can find no freedom by me, for you have sinned. “If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sins still remain. It goads him and drives him to the only way of escape-“the promise by faith in Jesus Christ.” In Christ he is made “free indeed,” for in Christ he is made the righteousness of God. {PTUK March 24, 1898, p. 181.6}

The Law Preaches the Gospel. -“But,” says one, “the law says nothing of Christ.” No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, “Christ and Him crucified,” is to be seen in every leaf of the forest, and, indeed, in everything that exists. Not only so, but every fiber of man’s being cries out for Christ. Men do not realise it, but Christ is “the Desire of all nations.” It is He alone that “satisfies the desire of every living thing.” Only in Him can relief be found for the world’s unrest and longing. Now since Christ, in whom is peace, “for He is our peace,” is seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of safety. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and by Him it is fulfilled in us. Rom. viii. 4. {PTUK March 24, 1898, p. 181.7}

Faith Emancipates. -When faith comes we are no longer under the goaler, no longer in prison. “For ye are all the children of God by faith in Christ Jesus.” No longer slaves in chains, to be cast out, but sons, to be received into the Father’s presence as rightful members of the family, and heirs of all that He possesses. Faith is freedom, for the Spirit is given to all that believe (John vii. 39); Eph. i. 13), and “where the Spirit of the Lord is, there is liberty” (2 Cor. iii. 17). {PTUK March 24, 1898, p. 182.1}

When Does Faith Come? -Strangely enough, many have supposed that there was a definite time fixed for faith to come. This passage has been “interpreted” to mean that men were under the law until a certain time in the history of the world, and that at that time faith came, and then they were henceforth free from the law. The coming of faith they make synonymous with the manifestation of Christ on earth. We can not say that anybody ever *thought* so, for such an “interpretation” indicates utter absence of thought about the matter. It would make men to be saved in bulk, regardless of any concurrence on their part. It would have it that up to a certain time all were in bondage under the law, and that from that time henceforth all were free from sin. A man’s salvation would, therefore, depend simply on the accident of birth. If he lived before a certain time, he would be lost; if after, he would be saved. Such an absurdity need not take more of our time than the statement of it. No one can seriously think of the idea that the apostle is here speaking of a fixed, definite point of time in the history of the world, dividing between two so-called “dispensations,” without at once abandoning it. {PTUK March 24, 1898, p. 182.2}

When, then, does faith come? “Faith cometh by hearing, and hearing by the Word of God.” Rom. x. 17. Whenever a man receives the Word of God, the word of promise, which brings with it the fullness of the law, and no longer fights against it, but yields to it, then faith comes to him. Read the eleventh chapter of Hebrews, and you will see that faith came from the beginning. Since the days of Abel, men have found freedom by faith. The only time fixed is “Now,” “To-day.” “Now is the accepted time.” “To-day if ye will hear His voice, harden not your hearts.” {PTUK March 24, 1898, p. 182.3}

How Great Is This Freedom? -What is the freedom that comes by faith? That is easily settled by a few texts of Scripture. Christ dwells in the heart by faith, and makes one comprehend “the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” Eph. iii. 18, 19. This is the “large place” in which Christ causes the believer to walk at liberty. The whole universe is His. “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. “For He hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” Ps. cii. 19, 20. For “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus,” “far above all principality, and power, and might, and dominion.” Eph. ii. 4-7; 1:20, 21. This is “the glorious liberty of the children of God,” the liberty to which the law shuts us up, and towards which it drives us. So emphatically is it true that the law is not against the promise. {PTUK March 24, 1898, p. 182.4}

Putting on Christ by Baptism. -“As many of you as have been baptized into Christ have put on Christ.” “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” Rom. vi. 3. It is by His death that Christ redeems us from the curse of the law; but we must die with Him. Baptism is “the likeness of His death.” We rise to walk “in newness of life,” even Christ’s life. See Gal. ii. 20. Having put on Christ, we are one in Him. We are completely identified with Him. Our identity is lost in His. It is often said of one who has been converted, “He is so changed you would not know him; he is not the same man.” No, he is not. God has turned him into “another man.” Therefore, being one with Christ, he has a right to whatever Christ has, and a right to “the heavenly places” where Christ sits. From the prison house of sin, he is exalted to the dwelling-place of God. This of course presupposes that baptism is with him a reality, not a mere outward form. It is not simply into the visible water that he is baptized, but “into Christ,” into His life. {PTUK March 24, 1898, p. 182.5}

One in Christ, the Seed. -“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” “There is no difference.” This is the keynote of the Gospel. All are alike sinners, and all are saved in the same way. They who would make a distinction on the ground of nationality, claiming that there is something different for the Jew than for the Gentile, might just as well make a difference on the ground of sex, claiming that women can not be saved in the same way and at the same time as men, or that a servant can not be saved in the same way as his master. No; there is but one way, and all human beings, of whatever race or condition, are equal before God. “Ye are all one in Christ Jesus,” and Christ is the One. So it is that “He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” “But ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” There is but one seed, but it embraces all who are Christ’s. {PTUK March 24, 1898, p. 182.6}

Christ not for Himself. -Christ did not live and die for Himself. It was not necessary that He should bear the curse of the earth in order to possess it as God; for it never passed out of God’s ownership. Christ came as the Son of man, to win back as man, for man, that which man had lost. “He taketh on Him the seed of Abraham.” Therefore it is that it is impossible that the seed should be complete in Jesus alone, as a single individual. He is the representative man. God’s purpose is to “gather together in one all things in Christ.” Eph. i. 10. So the seed includes every soul who can be induced to accept the Lord Jesus, and become one with Him. And this gives the glorious assurance that whatever He has is ours. {PTUK March 24, 1898, p. 182.7}

“Until the Seed Should Come.” -It needs not many words now to determine what is meant by the phrase, “till the seed should come to whom the promise was made.” We know what the seed is,-all who are Christ’s,-and we know that it has not yet come in its fulness. To be sure, Christ was once manifested on earth in the flesh, but He did not receive the promised inheritance, any more than Abraham did. Abraham had not so much as to put his foot on (Acts vii. 5), and Christ had not where to lay His head. Moreover, Christ can not come into the inheritance until Abraham does also, for the promise was “to Abraham and to his seed.” The Lord by the prophet Ezekiel spoke of the inheritance at the time when David ceased to have a representative on his throne on earth, and He foretold the overthrow of Babylon, Persia, Greece, and Rome, in these words: “Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.” Eze. xxi. 26, 27. {PTUK March 24, 1898, p. 182.8}

So Christ sits on His Father’s throne, “from henceforth expecting till His enemies be made His footstool.” Soon will He come, but not until the last soul has accepted Him that can by any possibility be induced to accept salvation. When He comes to execute judgment, and to slay those who said, “We will not have this Man to reign over us,” He comes “with ten thousands of His holy ones.” Jude 14. {PTUK March 24, 1898, p. 183.1}

Then will the Seed be complete, and the promise will be fulfilled. And until that time the law will faithfully perform its task of stirring up and pricking the consciences of sinners, giving them no rest until they become identified with Christ, or cast Him off altogether. Do you accept the terms? Will you cease your complaints against the law which would save you from sinking into a fatal sleep? and will you in Christ accept its righteousness? Then, as Abraham’s seed, and an heir according to the promise, you can rejoice in your freedom from the bondage of sin, singing:— {PTUK March 24, 1898, p. 183.2}

*“I’m the child of a King,
The child of a King,
With Jesus my Saviour,
I’m the child of a King.” {PTUK March 24, 1898, p. 183.3}*

**“Notes on the International Sunday-School Lessons. The Resurrection of Jesus. Mark xvi. 1-8” *The Present Truth* 14, 13.**

E. J. Waggoner

APRIL 10

The details of the record are of interest, but the central teaching of this lesson is found in the words of the “young man” (an angel, Matt. xxviii 5), who said: “Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here.” Let us study once more the resurrection of Jesus and its meaning to us. It is not sufficient to know of the resurrection as an historical fact, to which we give our assent after weighing the evidence. There is abundant evidence to the truthfulness of the record, but we must know the resurrection in a deeper sense than this. It was as “the Son of man,” “the second Man,” “the last Adam,” that Jesus passed through all His experiences upon the earth, including His death and resurrection. When “the Word was made flesh,” Jesus, took the place of humanity as its representative, being “born of a woman, born under the law, that He might redeem them which were under the law.” Gal. iv. 4, 5, R.V. Our acceptance of His work in our behalf is more than to believe that He passed through certain experiences; it is to enter into those experiences with Him. We do not simply believe that Jesus was crucified, but we believe on the crucified Jesus. We do not simply believe that Jesus was raised from the dead, but we believe on the risen Jesus. And this faith consists in receiving Him as the crucified and risen Jesus, a real union with Him in the experience of death and resurrection. Let us then consider, from this standpoint, something of the fulness of the meaning of the resurrection. {PTUK March 31, 1898, p. 198.1}

**THE RESURRECTION THE SOURCE OF ALL HOPE**

And first we will note that everything in the way of salvation depends upon the resurrection. “And if Christ be not raised, your faith is vain; ye are yet in your sins.” 1 Cor. xv. 17. He “was delivered for our offences, and was raised again for our justification.” Rom. iv. 25. These Scriptures make it clear that our hope rests wholly in the resurrection, but a consideration of some other passages may enable us to enter more fully into the meaning, of this teaching. The curse, which was death, was upon man, and in taking his place, Jesus took the curse of death upon Himself. We do not see man in the place of honour, where he was first put, as he has fallen through sin, “but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should *taste death for every man*.” Heb. ii. 9. {PTUK March 31, 1898, p. 199.1}

But life for us depends not simply upon the fact that He bore the curse of death for us, but our hope centres in the fact that He was able to do this and still live. “Fear not; I am the first and the last, and the living One; and I became dead, and behold, I am alive for evermore, and have the keys of death and of Hades.” Rev. i. 17, 18, R.V. “Sin, when it is finished, bringeth forth death” (James i. 15), which is the curse, and so our sins caused the death of Christ, “who His own self bare our sins in His own body on the tree,” but since He “did no sin, neither was guile found in His mouth,” He was able to pay the penalty for our sins and *pass through* the grave. Being without sin, there was no sting in His death, and so God raised Him up, “because it was not possible that He should be holden of it.” Jesus Himself said: “Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.” John x. 17, 18. But this “power” grew out of the fact that He was free from sin, since sin is the only thing which can take life from anyone. {PTUK March 31, 1898, p. 199.2}

Now our life depends upon His life. “We shall be saved by His life.” “Because I live, ye shall live also.” Therefore if death had conquered Him and the grave had held Him, death would still be a conqueror, and every tomb would be an eternal prison house; but “when they looked, they saw that the stone was rolled away,” and the young man said unto them, “He is risen; He is not here.” Thus was the stone rolled away from the door of every tomb, and no grave can hold any member of the human family when is heard the voice of Him who has “the keys of death and of Hades.” “For as in Adam all die, even so in Christ shall all no made alive.” 1 Cor. xv. 23. {PTUK March 31, 1898, p. 199.3}

So plain is it that all our hope of life has its foundation in the grand truth that “He is risen; He is not here.” {PTUK March 31, 1898, p. 199.4}

**CHRIST THE REPRESENTATIVE MAN**

Now we come to the representative character of the work of Christ for us, and our personal relation to His experiences. {PTUK March 31, 1898, p. 199.5}

We have already pointed out that it was as the second head of the human family, taking the place of him who had failed, that He lived and died. Now our acceptance of Him as a personal Saviour from sin involves the acceptance of all His experiences for us, and our union with Him in those experiences. Thus we read in the Scripture: “For the love of Christ constraineth us: because we thus judge, that One died for all, therefore all died.” 2 Cor. v. 14, R.V. “I have been crucified with Christ.” Gal. ii. 20, R.V. “But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, *hath quickened us together with Christ*, (by grace ye are saved;) and *hath raised us up together* in heavenly places in Christ Jesus.” Eph. ii. 4-7. {PTUK March 31, 1898, p. 199.6}

It thus appears that when Christ died, “all died,” because in His representative capacity He was the whole human family, and that when God raised Him from the dead, He “raised us up together,” for the same reason. {PTUK March 31, 1898, p. 199.7}

But all these benefits are only temporary, unless they are received through faith. It is by the cross, the death and resurrection of Christ, that all men live, whether saints or sinners, and so all are sharing in the benefits of His work now, and all will come forth from their graves because of the resurrection of Christ; but it is only those who receive these benefits by a personal faith in Jesus as the One through whom they come, who will be able to retain them to all eternity, God has “blessed us with all spiritual blessings in heavenly places *in Christ*,” but we must acknowledge that these blessings are all *in Christ* and that they are received and retained only as we receive Him, else we shall not be able to keep that which God has given to us. {PTUK March 31, 1898, p. 199.8}

So it is with the resurrection. The curse, which is death, is upon all, and yet men live, because Christ bore the curse upon the cross, and “being raised from the dead, dieth no more.” But this brief period of life is granted simply as a time of probation, a time in which to accept by personal faith in a risen Redeemer the blessings which have been provided “in Him,” that so His work may avail for us to all eternity. “We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become *united with the likeness of His death*, we shall be also with *the likeness of His resurrection*; knowing this, that our old man was *crucified with Him*, that the body of sin might be destroyed, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we *died with Christ*, we believe that we shall also *live with Him*; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be *dead unto sin*, but *alive unto God in Christ Jesus*.” Rom. vi. 4-11, R.V. {PTUK March 31, 1898, p. 199.9}

This is simply the experience of receiving Christ as a crucified and risen Saviour. It is a practical statement of what it means to believe on the Lord Jesus Christ. This is to “know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” Phil. iii. 10. {PTUK March 31, 1898, p. 199.10}

**WHAT THE RESURRECTION MEANS TO US**

What then does the resurrection mean to us? It means, first of all, our acceptance of the death of Christ for us and our death in Him; and then it means His resurrection and our participation in His resurrection life, as a daily experience. It means that, our interests have been transferred to the heavenly kingdom, and that we have been made to “sit together in heavenly places in Christ Jesus.” And so we are exhorted: “If ye then be *risen with Christ*, seek those things which are above, where Jesus sitteth on the right hand of God.” Col. iii. 1. It means a victory over the world through our faith in His resurrection life (1 John v. 4), and a final and complete victory over that last enemy which is death. “The dead shall be raised incorruptible, and we shall be changed.... Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.” 1 Cor. xv. 52-57. {PTUK March 31, 1898, p. 199.11}

So let the word be on our tongues, and the experience of the life of it in our hearts, “He is risen!” {PTUK March 31, 1898, p. 200.1}

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people. {PTUK March 31, 1898, p. 200.2}