**“Power and Love” *The Present Truth* 14, 18.**

E. J. Waggoner

Who has not had the experience of trembling at the thought of the mighty power of God? We have been glad to hear about His love and tender compassion as revealed in the miracles of Christ, and in His death for mankind, but have dreaded to hear of His eternal power and Divinity. Often we hear men wax eloquent over the love of God, who lose all their enthusiasm when it comes to telling about His power. {PTUK May 5, 1898, p. 273.1}

All such exaltation of the love of God at the expense of His power, shows a lack of acquaintance with Him. It shows that they have not yet learned what it is to trust in the Lord. Yea, it reveals a lack of love for God, for “perfect love casteth out fear. He that feareth is not made perfect in love.” 1 John iv. 18. {PTUK May 5, 1898, p. 273.2}

It is impossible for us to have perfect love for one with whom we are not well acquainted. Now it is a fact that God is all-powerful. “Power belongeth unto God.” Ps. lxii. 11. He is the Almighty. But “God is love.” 1 John iv. 8. Therefore to feel any shrinking from the power of God, indicates ignorance of the perfection of His love. He cannot be other than He is, neither can He separate any of His attributes from Himself. So then if we do not rejoice in the mighty power of God, we do not rejoice in God at all; for we do not know Him. Love is attractive, and “God is love.” {PTUK May 5, 1898, p. 273.3}

It was the love of God that moved Him to save men from death. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John iii. 16. But what would His love amount to, if He had not power to accomplish what it prompted Him to undertake? Abraham knew God, and trusted Him, because he was “fully persuaded that what He had promise, He was able also to perform.” Rom. iv. 21. It is in the almighty power of God, and in that alone, that all our hope of salvation rests; and in saying that we are not in the least disparaging the love of God, for His power is love, since He Himself is love. {PTUK May 5, 1898, p. 273.4}

The Apostle Paul exclaims, “God forbid I should glory, save in the cross of our Lord Jesus Christ.” Gal vi. 14. The cross of Christ is our salvation; it is our joy and rejoicing; it is the one thing of importance to men. 1 Cor. ii. 2. Yet the preaching of the Cross “is the power of God.” Therefore the only thing worth glorying in is the power of God. Is it not true, then, that he who does not rejoice in God’s power, does not know Him, and therefore does not love Him? {PTUK May 5, 1898, p. 273.5}

Let one read the Bible carefully and thoughtfully, and he will see that the one thing which is dwelt upon more than all others, is the power and greatness of God. Take the ninety-fifth Psalm as a single instance. {PTUK May 5, 1898, p. 274.1}

*Come! let us joyfully sing unto Jehovah,  
Let our shouts ring to the Rock of our help!  
Let us come before His face with songs of  
thanksgiving,  
With stringed instruments joyfully saying to  
Him!  
For a great God is Jehovah,  
A great King above all gods.  
In Him the heights of the mountains belong.  
His is the sea; He made it;  
The lands His hands have fashioned. {PTUK May 5, 1898, p. 274.2}*

When God commissioned His servants to give a special message of comfort to His people, saying, “Comfort ye, comfort ye My people” (Isa. xl. 1), He makes Himself known as the One who holds the seas in the hollow of His hand, and before whom all nations are as a drop from a bucket. Verses 12, 15. “Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” Verse 26, R.V. What is the comfort of this?—“He giveth power to the faint; and to them that have no might He increaseth strength.” “They that wait on the Lord shall renew their strength.” {PTUK May 5, 1898, p. 274.3}

*Beneath His watchful eye,  
His saints securely dwell.  
That hand which bears creation up  
Shall guard His children well. {PTUK May 5, 1898, p. 274.4}*

Who does not feel that there is something majestic in the name Jehovah? There is no other name which conveys such a sense of strength and majesty. When we know that this is the name that is used in the twenty-third Psalm, what a new sense of security it gives us to read, {PTUK May 5, 1898, p. 274.5}

*Jehovah is my Shepherd,  
Therefore I can lack nothing. {PTUK May 5, 1898, p. 274.6}*

Who is it that leads beside the still waters, and in the green pastures, and who restores our soul?—It is the Lord Jehovah, in whom is “everlasting strength.” All right, then; we need not be afraid; we can safely rest in His power. {PTUK May 5, 1898, p. 274.7}

It is the arm of the Lord that delivered Israel from the Egyptians, and that divided the Red Sea, and it is on His arm that His people trust. They cry, “Awake, awake, put on strength, O arm of the Lord; awake, as in that ancient days, in the generations of old. Art Thou not he that hath cut Rahab, and wounded the dragon? Are Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?” Isa. li. 9, 10. But it is this same mighty arm, the arm with which He rules the nations, that gathers the tender lambs of the flock. Isa. xl. 10, 11. {PTUK May 5, 1898, p. 274.8}

*As thy days, so shall thy strength be. {PTUK May 5, 1898, p. 274.9}*

*There is none like unto God, O Jeshrun,  
Who rideth upon the heaven for Thy help,  
And in His excellency on the skies.  
The eternal God is Thy dwelling-place,  
And underneath are the everlasting arms. {PTUK May 5, 1898, p. 274.10}*

The last comforting words of the Lord to His disciples, were of His power. “Ye shall receive power, when the Holy Ghost is come upon you.” This was His promise; and the Holy Ghost is the Comforter. When the disciples have received the power of the Holy Ghost, then, said He, “Ye shall be My witnesses;” that is, when we have received power, then, and only then, can we represent Him. Only by the manifestation of His power, can we show His love. Recollect that the miracles of Jesus, in which we all delight, and which reveals such wonderful, tender love and compassion, were but revelations of the mighty power of God. {PTUK May 5, 1898, p. 274.11}

When we know that God is love, what a delight it becomes to meditate upon His works, and to talk of His power! This is to be the occupation of His saints now and in eternity. {PTUK May 5, 1898, p. 274.12}

*One generation shall laud Thy works to another,  
And shall declare Thy mighty acts.  
The glorious majesty of Thine honour,  
And of Thy wondrous works, will I meditate.  
And men shall speak of the might of Thy terrible  
acts;  
And I will declare Thy greatness.  
They shall honor the memory of Thy great good-  
ness,  
And shall sing of Thy righteousness.  
The Lord is gracious, and full of compassion;  
Slow to anger, and of great mercy.  
The Lord is good to all;  
And His tender mercies are over all His works.  
All Thy work shall give thanks unto Thee, O  
Lord;  
And Thy saints shall bless Thee.  
They shall speak of the glory of Thy kingdom,  
And talk of Thy power;  
To make known to the sons of men His mighty  
acts,  
And the glory of the majesty of His kingdom. {PTUK May 5, 1898, p. 274.13}*

**“Notes on the International Sunday-School Lessons. Watchfulness. Matt. xxiv. 42-51” *The Present Truth* 14, 18.**

E. J. Waggoner

MAY 15

Replying to the question of the disciples, “What shall be the sign of Thy coming and of the end of the world?” Jesus briefly mentioned some of the events which would mark the progress of the world’s history from that time until His second coming, speaking with special definiteness of the signs which would appear in the last generation. And then, in view of the fact that the exact time of His coming is not revealed, He gives the exhortation to watchfulness which furnishes the basis of our study this week. {PTUK May 5, 1898, p. 275.1}

**CHRIST’S COMING THE CONSUMMATION**

In the coming of the Lord is found the consummation of the hope of every believer in Christ. Then will be “the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” The promise to Abraham was “that he should be the heir of the world,” but “by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise,” and God “gave him none inheritance in it, no, not so much as to set his foot on.” “These [Abraham, Isaac, and Jacob] all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declared plainly that they seek a country, ... But now they desire a better country, that is, an heavenly.” Heb. xi. 13-16. And if we are Christ’s, then are we Abraham’s seed, and heirs according to the promise. Gal. iii. 29. For our citizenship is in heaven, wherefore a Saviour also we are ardently awaiting, the Lord Jesus Christ. Phil. iii. 20. {PTUK May 5, 1898, p. 275.2}

**THE RESTORATION OF ALL THINGS**

Christ’s work for us includes the restoration of all that was lost through sin. Man will be “renewed in knowledge after the image of Him that created him,” and the earth will be freed from the curse and its effects, “For the Lord shall comfort Zion: He will comfort all her waste places; and He shall make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” Isa. li. 3. {PTUK May 5, 1898, p. 275.3}

But this work will not be completed until He returns to this earth for His people. His promise is: “I go to prepare a place for you. And if I go prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also.” John xiv. 2, 3. “Behold, I come quickly; and *My reward is with Me*, to give every man according as his work shall be.” Rev. xxii. 12. {PTUK May 5, 1898, p. 275.4}

So it is in the coming of the Lord that the hope of the waiting church has centred during all the centuries. We are instructed concerning those who “are fallen asleep in Christ:” “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.... For the Lord Himself shall descend with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.... Wherefore comfort one another with these words.” 1 Thess. iv. 13-18. So at the coming of the Lord the dead are raised, the living will be changed, and the reward will be given to God’s servants, the prophets, and to the saints, and to them that fear His name, small and great. {PTUK May 5, 1898, p. 275.5}

**THE TIME NOT REVEALED, BUT NEAR**

Now the exact time of the Lord’s coming has not been revealed. “But of that day and hour and knoweth no man, no, not the angels of heaven, but My Father only.” Matt. xxiv. 36. And some seem to regard this as a sufficient reason for not knowing anything about the event, but many prophecies point out when it is near, and after giving a series of signs connected with His second coming, the Saviour said: “Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that He is near, even at the doors.” Verses 32, 33. Those who will believe the Word will know of the time. “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” 1 Thess. v. 1. {PTUK May 5, 1898, p. 275.6}

**THE NECESSITY FOR WATCHFULNESS**

Those who may know that He is near, even at the doors, are urged to watchfulness: “Watch therefore; for ye know not when your Lord doth come.” The thief chooses the night for his work, and his efforts are successful when he can find “the master of the house” resting in fancied security, with the idea that no thief is likely to visit his premises. But even if careful watch should be maintained for a part of the night, and then relaxed because no thief had been seen, then would be just the time for a successful robbery. “But the day of the Lord will come as a thief in the night.” “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” {PTUK May 5, 1898, p. 275.7}

**NO IDLE WATCHERS**

But watching also includes working. We are not to sit idly by, merely waiting for the time to pass, but “what manner of persons ought ye to be in all holy conversation and godliness, *looking for an hastening* the coming of the day of God.” These are they who are diligent in making known that their Lord’s coming is near, and knowing the terror of the Lord they persuade men. “Who then is a faithful and wise servant, whom his Lord hath made ruler over His household, *to give them meat in due season!* Blessed is that servant, whom his Lord when He cometh shall find so doing.” It is the duty of the servant to “feed the church of God,” by teaching them the Word of God, and he who has been set as a watchman on the walls of Zion should be the first to give warning of any approaching event. What a neglect of duty it is when he is the very one who “shall say in his heart, My Lord delayeth His coming!” {PTUK May 5, 1898, p. 275.8}

But there will be those who will ridicule the idea, and this is in itself one of the signs of the times. “There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter iii. 3, 4. It may seem at times as though His coming was being deferred longer than we had hoped, and yet “the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” {PTUK May 5, 1898, p. 275.9}

**THE DAY FAST APPROACHING**

Just now the exhortation to watchfulness should be earnestly heeded. “For yet a little while, and He that shall come will come, and will not tarry.” We are living in the last generation. The last signs are being fulfilled. We now see “upon the earth distress of nations with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” What means this war spirit which is now taking such a hold upon men in all parts of the world? What means this arming of the nations? It is simply the preparation for “the battle of that great day of God Almighty.” {PTUK May 5, 1898, p. 276.1}

How soon the storm will burst we know not, but we know that “the day of the Lord is near, it is near, and hasteth greatly.” Now let every one who has received light be faithful to his trust by giving the light to others. “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching.... And if He shall come in the second watch, or come in the third watch and find them so, blessed are those servants.” Luke xii. 35, 38. {PTUK May 5, 1898, p. 276.2}

**“The Epistle to the Galatians. The Flesh, the Spirit, and the Law” *The Present Truth* 14, 18.**

E. J. Waggoner

We have seen that love is the fulfilling not the abolishing of the law. All the law is fulfilled in the Word, “Thou shalt love thy neighbor as thyself.” “Love is the fulfilling of the law.” “This is the love of God, that we keep His commandments.” To say that love is a substitute for the keeping of the law, is to say that love is a substitute for itself. Men may say that they do not see very much love in the commandments, and that they do not seem to them to be the fulfilling of all love; but that tells nothing against the words of the Scriptures. It simply shows that they do not know the law of God, and that they are speaking evil of that which they know not. Let them but become acquainted with the Lord, and they would find that “His commandments are not grievous,” but are the fullness of His own life of love. {PTUK May 5, 1898, p. 276.3}

The law is love; “but if ye bite and devour one another, take heed that ye be not consumed one of another.” That is to say, If ye do not observe the law of love, then destruction will be your lot. They who despise the riches of God’s goodness and forbearance and love, which are all embodied in His law, whether they see it or not, are heaping up to themselves wrath against the day of wrath and perdition of ungodly men. They who reject God’s law are simply working for their own destruction; and they who teach others to despise the law, are not only contributing to the destruction of those others, but are inviting those others to destroy them. When respect and love for God’s law are weakened, then are the flood-gates of violence and crime opened. But there is a brighter side, with grander possibilities, and it is presented in the {PTUK May 5, 1898, p. 276.4}

**THE LESSON FOR THE WEEK**

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. [“They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.” R.V.] If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” Gal. v. 16-26. {PTUK May 5, 1898, p. 276.5}

**THE FLESH OPPOSED TO THE SPIRIT**

The flesh and the Spirit are in direct opposition. “The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other.” There is no agreement whatever between the flesh and the Spirit. The Spirit strives with men in the flesh, seeking to control the individual to the glory of God; but so long as the Spirit is not fully yielded to, there is no peace, but continual war and unrest. He who is not controlled by the Spirit of God, is controlled by the sins of human nature, and is therefore a slave; “every one that committeth sin is the bond-servant of sin.” John viii. 34. On the contrary, “Where the Spirit of the Lord is, there is liberty.” 2 Cor. iii. 17. {PTUK May 5, 1898, p. 276.6}

**THE FLESH OPPOSED TO THE LAW**

It is clear that there is no agreement between the flesh and the Spirit. What about the flesh and the law? Remembering that “carnal” means fleshly, read Rom. viii. 7: “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” So then the flesh and the law of God are in as direct opposition as are the flesh and the Spirit. Let us now read a little further, to see that this is not a three-cornered fight, but that the flesh is opposed to both the law and the Spirit, because both the law and the Spirit are one. {PTUK May 5, 1898, p. 276.7}

**THE LAW AND THE SPIRIT IN UNISON**

The story is really all told in Rom. viii. 1-8, which we will read:— {PTUK May 5, 1898, p. 277.1}

“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. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” {PTUK May 5, 1898, p. 277.2}

Note especially the items in the foregoing: (1) The righteousness of the law is fulfilled in those who walk after the Spirit. (2) The flesh and the Spirit are in direct and deadly opposition, as already noted. (3) To be carnally minded is death; but to be spiritually minded is life and peace. Why?—Because the carnal mind is enmity against God; for it is not subject to the law of God. (4) Thus we see that the opposition of the flesh to the Spirit is simply its opposition to the law of God. This follows as the natural consequence of the fact stated in Rom. vii. 14: “The law is spiritual.” {PTUK May 5, 1898, p. 277.3}

**THOSE LED BY THE SPIRIT KEEP THE LAW**

Having seen that those who follow the Spirit fulfill the righteousness of the law, read verse 18 in our lesson. “But if ye be led of the Spirit ye are not under the law.” That is to say, Those who fulfil the law, are not under the law. What a pity that there are so many who profess to be teachers of the Word, and who, more than all, make a special point of the baptism of the Spirit, who have so little spiritual discernment, and so little acquaintance with the Spirit of God, that they can use the words, “Ye are not under the law,” as meaning that the law of God is not to be observed! The only reason why any are not under the law, is that they are keeping it through the Spirit. To reject the law of God is to reject the Spirit, for “the law is spiritual.” Those who walk after the Spirit fulfill the law, and only such are not under the law. {PTUK May 5, 1898, p. 277.4}

**JUSTIFIED THROUGH THE SPIRIT**

It is not clear that there is in this not the slightest ground for any one’s thinking that men are justified by the works of the law, but the very opposite? It is the work of the Spirit of God that brings justification. But the works of the Spirit are perfect righteousness, even the righteousness of the law. The Spirit is the living, personal representative of Christ. It is by the Spirit that Christ dwells in the heart. This makes a complete new life. The old life passes away, as the old man is crucified with Christ, so that the life that is now lived in the flesh is the life of Christ. The only life that appears is the perfect life of Christ. The law has nothing against Him, since He has always done the will of the Father. There is therefore no condemnation to such an one. He is justified. Why?—Because no unrighteousness-no transgression of the law-is found in Him. Then he continues to walk in the law, not by his own power, but through the power of the Spirit. The justification is therefore all of God, and to Him alone is the glory. No man can boast, but he that glorifieth must glory in the Lord. Justification is not by the works of the law; but the very work “justification,” which means made righteous, is an assurance that the law is not ignored, but that the perfection of it is so put into and upon the believer that no fault can be found in him. {PTUK May 5, 1898, p. 277.5}

**THE WORKS OF THE FLESH**

Verses 19-21 contain a partial list of the works of the flesh. The list given is only a sample of them, closing with the words, “and such like.” Note that they are the works of the flesh, that is, they are such things as are natural to mankind. {PTUK May 5, 1898, p. 277.6}

Compare this list with that given by the Lord, in Mark vii. 21-23, as things that come from within, from the heart of man. {PTUK May 5, 1898, p. 277.7}

Compare both these with the list given in Rom. i. 28-32, as the things done by the heathen, who did not like to retain God in their knowledge. They are the things that are done by all who do not know the Lord. {PTUK May 5, 1898, p. 277.8}

Then compare these lists of sins with the list given by the apostle Paul in 2 Tim. iii. 1-5, of things that will be done in the last days by those who even have a form of godliness. {PTUK May 5, 1898, p. 277.9}

How can it be possible that men professing to be Christians can be guilty of such horrible deeds?—The answer is easy: it is because they reject the law of the Lord. Worst of all is the fact that they are guilty of all these things even while seeking the very highest profession of godliness, in that they profess to be led by the Spirit. But since they have so little knowledge of the Spirit that they imagine that the reception of the Spirit gives them liberty to cast off the law of God and trample it under foot, they are abandoned to all sorts of sins. It can not be otherwise. They use their liberty as an occasion to the flesh, and while making liberty, and promising other people liberty, they themselves are the servants of corruption. 2 Peter ii. 19. O, the pity and the awfulness of it! {PTUK May 5, 1898, p. 277.10}

**THEY CANNOT BE HID**

The works of the flesh are manifest. They cannot be hid. That which is in the heart must show itself in the life, no matter how much one may endeavor to conceal it. “An evil man out of the evil treasure of his heart bringeth forth that which is evil.” Luke vi. 45. All the evil things that are named in Gal. v. 19-21 are in every human heart by nature. No man is responsible for their being in his heart, for he is born with them. They form our inheritance from our ancestors, from Adam down. But we are responsible if they are allowed to remain in the heart; for the Spirit of God will utterly remove them if allowed free access. {PTUK May 5, 1898, p. 277.11}

But the righteousness of the Spirit is the righteousness of the law, and therefore whoever depreciates and rejects the law of God, or any part of it, thereby rejects the Spirit, no matter what his profession may be. So although he may for a time succeed in concealing the existence of the wickedness of his heart, not only from the world, but even from himself, it is sure sooner or later to manifest itself. Then when the law of God shall have been so preached in the demonstration of the Spirit that all have heard its claims, and the multitude have rejected it, will the Spirit leave them to their own desires, and then {PTUK May 5, 1898, p. 277.12}

will be experienced the “perilous times” spoken of by the apostle, for all the earth will be filled with violence, even as it was in the days that were before the flood. {PTUK May 5, 1898, p. 278.1}

**“AND SUCH LIKE”**

Read again that list of the works of the flesh. They are these: “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings.” “They which do such things shall not inherit the kingdom of God.” One would naturally think not, for it is a bad list. Yet in reading them, one is apt to overlook some of the things named, and to dwell only on what seem to be the worst ones, as adultery, murder, lasciviousness, idolatry, witchcraft. {PTUK May 5, 1898, p. 278.1}

Those are quite universally regarded as outbreaking sins. But notice the words, “and such like.” That means that there are others in the same class, and moreover it means that all the things that are here named are identical in character. The Scripture tells us that hatred is murder. “Whosoever hateth his brother is a murderer.” 1 John iii. 15. Moreover, anger is also murder, as shown by the Saviour in Matt. v. 21, 22. Envy, which is so common, also contains murder in it. {PTUK May 5, 1898, p. 278.2}

But who regards emulation as so sinful? Isn’t emulation encouraged everywhere? Are not children from their infancy taught to strive to surpass somebody else? Is not emulation fostered, not only by schools of all kinds, but also in the home, and in the church? So far from being regarded as sinful in the extreme, it is cultivated. And yet the Word of God assures us that it is of the same kind as adultery, fornication, murder, and drunkenness, and that they which do such things shall not inherit the kingdom of God. Is it not a fearful thing? {PTUK May 5, 1898, p. 278.3}

The love of self, the desire for the supremacy, is the source of all the other sins that are mentioned. Out of that have grown innumerable murders. And to think that many mothers are unconsciously training up their children to just such things, even while striving to bring them up properly, by saying: “Now see if you can not behave better than so-an-so.” “See if you can not learn to read or to play better than such an one.” “See if you can not keep your clothes looking as nice as that one.” All such expressions, which are everyday words in thousands of households, are teaching emulation, and setting a false standard. The child is not taught to distinguish between the right and the wrong, and to love the right, but is simply trained to appear better than somebody else. That leads to deception, for all that is thought necessary is to present a better appearance than others, while the heart is corrupt. Those others may not be of very high character, and so the emulator is satisfied, even in this faulty exertion, with simply appearing better than some one who is himself very bad. Ah, the abominable works of the flesh are lurking where many least suspect them! The only remedy is the Spirit of God. {PTUK May 5, 1898, p. 278.4}

**THE FRUIT OF THE SPIRIT**

When the Spirit is given control, the works of the flesh will no longer be manifested, because the Spirit drives them out of the heart. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” There is no room for emulation there. “Against such there is no law.” Why not? Simply because these things are the result of obedience to the law through the Spirit. It is impossible for the natural man to possess these good things. It is impossible for us of ourselves to love those who despise us, or to suffer long and be kind. It is not possible for us to rejoice when we are ill-treated, or even to rejoice when somebody else, moved by the spirit of emulation, surpasses us, and takes from us a prize which we coveted. But it is possible for the Spirit of God. What a blessed condition the one is in who possesses the fruit of the Spirit. {PTUK May 5, 1898, p. 278.5}

**NO POPERY**

“Let us not be desirous of vainglory, provoking one another, envying one another.” That is to say, Let us have done with emulations and strife. Emulation and strife are the natural outgrowth of self-righteousness, the exaltation of self above God’s law. This is the very essence of popery. If there were no emulation, no strife, there would be no pope. The Papacy,-the existence in the world of such a thing as a pope,-is the result of the strife for the supremacy among the early bishops. At first all bishops, or elders, or presbyters, or pastors, for all mean the same thing, were equal. “All ye are brethren,” said Christ, and for a little while they lived as brethren. But soon there was a strife as to who should be the greatest and the streets of more than one city, Rome especially, ran with blood which was shed in these contest. The final result was the recognition of the bishops of Rome as supreme. {PTUK May 5, 1898, p. 278.6}

“But how can it be that so many acknowledge the pope’s supremacy, if the popish spirit is inherent in human nature?” Thus: when the popish principle is admitted, some one must be chief, or else there will be a war of extermination. So the others unite in homage to the fortunate one, in hope that their turn may come next, or in the knowledge that they will at least be popes of lesser rank, exercising lordship over those who are beneath them. {PTUK May 5, 1898, p. 278.7}

Wherever there is emulation, there is the Papacy; and wherever the Papacy is, there is every evil work. The Spirit of God casts out the Papacy from the individual human heart, by producing meekness, faith, goodness. He who knows that from self only evil can come, and that all good things come only from the Spirit, is made humble by that very knowledge. Knowing that he is nothing, he gives place to the Spirit, and the fruits of the Spirit grow in him. Such an one is truly happy, because he is, through the Spirit, “perfect and entire, lacking nothing.” {PTUK May 5, 1898, p. 278.8}

**“Jerry McAuley” *The Present Truth* 14, 18.**

E. J. Waggoner

The late Jerry McAuley, who for twelve years superintended the famous Water Street Mission in New York City, was converted while serving a fifteenth-year sentence in the penitentiary for theft. He was pardoned when his sentence had about half expired, but in a short time became a worse drunkard than ever. Through the efforts of some city missionaries, he was reclaimed, and brought back to God, but fell into drunkenness five times during the first year of his new start. At least he was persuaded to give up the use of tobacco, and he never fell again. {PTUK May 5, 1898, p. 279.1}

**“The Shepherd Boy” *The Present Truth* 14, 18.**

E. J. Waggoner

Although the Scriptures give a very full account of David’s life, but little is told us of his early days. We know, however, that these were spent at Bethlehem, and he is first brought before us as a shepherd, minding his father’s sheep. {PTUK May 5, 1898, p. 282.1}

Bethlehem was a small town, built on one of the highest hills in Palestine, about four miles to the south of Jerusalem. Its name signifies “The House of Bread,” and was probably bestowed on it on account of the fertility of the surrounding country. Even at the present time, visitors to the place report that fruit trees and vineyards abound, and that the neighbourhood of Bethlehem is not surpassed by any in Palestine for luxuriance and beauty. {PTUK May 5, 1898, p. 282.2}

It was an ancient city in David’s time. The patriarch Jacob had sojourned there in his wanderings and it was near by that Rachel had died and was buried. The monument erected by Jacob to the memory of his beloved wife was still standing. It was in Bethlehem, too, that David’s great grand-parents, Ruth and Boaz, had their homes; and it was there, a thousand years later, that Jesus Christ, of the seed of David, was manifested in sinful flesh to save His people from their sins. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel.” Micah v. 2. {PTUK May 5, 1898, p. 282.3}

Jesse, David’s father, was counted a very old man. He had eight sons, of whom David was the youngest, and two daughters, both of whom had children of their own. These, although David’s nephews, which be about the same age as himself. They were doubtless among his youthful companions, and we can imagine how, as they minded their sheep together, or practised with their slings, they would talk of what they hoped to do when they grew to be men. It is not likely, however, that they anticipated becoming so famous as they afterwards did. One of them became a great king, and all grew up to be famous warriors. Joab, the great general and statesman, brave but crafty and unscrupulous; Abishai, the mighty men of valour; Asahel, “as light of foot as a wild roe;” and Amasa, who afterwards commanded the army of Absalom and was slain by Joab in treachery, were among these nephews of David. Then there was Elhanan who became one of the chief mighty men of Israel. He also lived at Bethlehem. It must have been a cause of sadness to David in after life to know that so many of the playmates of his youth should destroy one another, and to find them siding with his enemies against him. It was an experience of this kind that made him write the forty-first Psalm. {PTUK May 5, 1898, p. 282.4}

*Yea, my own familiar friend, in whom I trusted,  
which did eat of my bread,  
Hath lifted up his heel against me. {PTUK May 5, 1898, p. 282.5}*

For David was not only a shepherd boy, able to run races with the fleet-footed Asahel, and to sling stones like Joab and the others, but was also a musician and a poet. As he listened to the voice of Nature, speaking all around him, and thought upon the Word of God, he sang promises to his Maker, and made sweet music on the harp. He had carefully stored up the instruction received from his father Jesse, Samuel the prophet, and other good men, and had hidden the words of God in his heart that he might not sin against Him. {PTUK May 5, 1898, p. 282.6}

We do not know whether any of the Psalms contained in the Bible were written by David at this time, but it is very likely that some of them were, and even if they were written in after years, we know that the thoughts in them came to him in those early shepherd days. It was then he had the blessed experience of which he sang in the thirty-second Psalm:— {PTUK May 5, 1898, p. 282.7}

*Blessed is he whose transgression is forgiven,  
whose sin is covered.  
Blessed is the man unto whom the Lord imputeth  
not iniquity,  
And in whose spirit there is no guile....  
I acknowledge my sin unto thee, and mine iniquity  
have I not hid:  
I said, I will confess my transgressions unto the  
Lord;  
And thou forgavest the iniquity of my sin. {PTUK May 5, 1898, p. 282.8}*

The shepherd’s work was not done at sunset. The sheep had to be guarded from the attacks of hungry wild beasts, or these would come and destroy the flock, so that David sometimes had to remain out at night, and watch the sheepfold. It was not always pleasant, but instead of complaining, he composed verses on the beauties of the star-lit heavens. The eighth Psalm was one of the songs he wrote on this subject. {PTUK May 5, 1898, p. 282.9}

*O Lord, our Lord,  
How excellent is Thy name in all the earth!  
Who hast set Thy glory upon the heavens ...  
When I consider the heavens, the work of Thy  
fingers,  
The moon and the stars, which Thou hast ordained  
What is man, that Thou art mindful of him? {PTUK May 5, 1898, p. 282.10}*

David knew that although he was young and simple, the Lord could reveal in him the same glory that made the heavens beautiful, and so we find these words in the same psalm:— {PTUK May 5, 1898, p. 282.11}

*Out of the mouths of babes and sucklings hast  
Thou established strength. {PTUK May 5, 1898, p. 282.12}*

When Jesus reminded the Jews of these words He said, “Out of the mouth of babes and sucklings Thou has perfected praise;” so that when God was doing this with David, He was “establishing strength” in him. That this was a real strength was seen in David’s case. More than once while he was guarding the sheep at night, fierce beasts came prowling round, and on one occasion a lion, emboldened by hunger, seized one of the lambs, and was dragging it away. David might have thought of the great danger he would run by interfering with the lion, and perhaps reason that he could not hope to save the lamb, and his own life was more precious. But no, he had the true shepherd heart. He loved his sheep, and his only thought was that the lamb was in danger and must be rescued. Besides, God was his strength, and even though the lion was much stronger than himself, God was stronger still. So he went in God’s strength to do his duty, taking only a shepherd’s staff. He overtook the lion and struck it until it dropped the lamb and turned on David. Then it was seen that God really girded him with strength, for in spite of its superior strength the lion was slain. Another time a bear attack the fold, but David pursued it and fought it with the same result. He must have had this in mind when he wrote the seventeenth Psalm. {PTUK May 5, 1898, p. 282.13}

*He is like a lion that is greedy of prey,  
And as it were a young lion lurking in secret  
places.  
Arise, O Lord.  
Confront him, cast him down;  
Deliver my soul from the wicked by Thy sword;  
From men, by Thy hand, O Lord. {PTUK May 5, 1898, p. 283.1}*

In after years when crafty enemies were about him, trying to lure him into wrong paths that he might fall into evil and be ruined, he remembered how the Lord had upheld him as he climbed from crag to crag of the limestone rocks of Bethlehem, making him sure-footed and keeping him from falling. So when he was at last delivered from the persecutions of Saul, he sang in the eighteenth Psalm:— {PTUK May 5, 1898, p. 283.2}

*He maketh my feet like hind’s feet:  
And setteth me upon my high places ...  
Thy right hand hath holden me up,  
And Thy gentleness hath made me great.  
Thou hast enlarged to my steps under me,  
And my feet have not slipped. {PTUK May 5, 1898, p. 283.3}*

David knew what it was to be tired and hungry and thirsty. In the hot summer days how he liked to lead the flock to the well which was by the gate of Bethlehem, where they could quench their thirst with the clear, cold water. Many years after, when the Philistines invaded the land, and had taken possession of Bethlehem, David and his men were in a fortress not far off. They ran short of water, and David could not help thinking of the cool, delicious draughts he used to get at the old well. “And David longed and said, Oh that one would give me a drink of the water of the well Bethlehem, which is by the gate!” When some of his mighty man heard that, three of them went down to Bethlehem, broke through the Philistine host, drew water at the well and brought it back to David. He did not like to drink water that had been procured at such a risk, so he poured it out as an offering to the Lord. We learn from the incident, however, how highly he had learned to prize the well in his earlier life, and this helps us to appreciate more fully the words of the sixty-third Psalm, which he wrote at the time just referred to:— {PTUK May 5, 1898, p. 283.4}

*O God, Thou art my God; early will I seek Thee:  
My soul thirsteth for Thee, my flesh longeth for  
Thee,  
In a dry and weary land, where no water is. {PTUK May 5, 1898, p. 283.5}*

In all the experiences of his life the youthful shepherd learned to see the working of God. Abraham, Isaac, and Jacob, and Moses also, had tended sheep, and as David studied the records of the past, he saw how all men were like sheep, and God was a great Shepherd, feeding and guiding His flock, and leading them to the fountain of the water of life. So he sang in the ninety-fifth Psalm:— {PTUK May 5, 1898, p. 283.6}

*O come, let us worship and bow down;  
Let us kneel before the Lord our Maker:  
For He is our God,  
And we are the people of His pasture, and the  
sheep of His hand. {PTUK May 5, 1898, p. 283.7}*

He knew how the very helplessness of the sheep appealed to his own heart, and how carefully he sought to lead them where the pasturage was best and the way was easiest. So the Lord was guiding him, only with infinitely greater love and wisdom, and the joyful realisation of this thought found expression in the beautiful “Shepherd Psalm,” which has gladdened the heart of every believer who has read it, and will continue to inspire rejoicing till we all enter the heavenly fold. {PTUK May 5, 1898, p. 283.8}

*The Lord is my Shepherd; I shall not want.  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters ... alley of the  
shadow of death,  
I will fear no evil; for Thou art with me;  
Thy rod and Thy staff, they comfort me. {PTUK May 5, 1898, p. 283.9}*

So the shepherd boy was learning the ways of the Lord. By faithfulness in the discharge of the duties allotted to him, he was developing a character that God could use anywhere. One who does everything to the glory of God, even if it be only minding-sheep, is achieving true and lasting greatness, and as we follow the history of God’s dealings with him, we shall see how {PTUK May 5, 1898, p. 283.10}

*He chose David also his servant,  
And took him from the sheep-folds:  
From following the ewes that give suck He  
brought him,  
To feed Jacob His people, and Israel His inheritance. {PTUK May 5, 1898, p. 283.11}*

**“Back Page” *The Present Truth* 14, 18.**

E. J. Waggoner

“What must I do to be saved?” {PTUK May 5, 1898, p. 288.1}

There is but one answer: “Believe on the Lord Jesus Christ, and thou shalt be saved.” {PTUK May 5, 1898, p. 288.2}

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” {PTUK May 5, 1898, p. 288.3}

“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.” {PTUK May 5, 1898, p. 288.4}

“But I don’t feel as I ought to; I cannot feel that I am saved.” {PTUK May 5, 1898, p. 288.5}

If you have never been saved, how do you know how you ought to feel? You don’t know how a saved man feels. If you depend on feeling, you will never know whether you are saved or not, for you will never be sure that you have the right feeling, especially since one’s feelings change from day to day, and even in a moment. {PTUK May 5, 1898, p. 288.6}

Can you feel a thing that you don’t take hold of? Feeling is touching. If you want to feel that you are saved, the most sensible thing to do is to lay hold on salvation, and that is done only by faith. “Fight the good fight of faith; lay hold on eternal life.” {PTUK May 5, 1898, p. 288.7}

“Faith cometh by hearing, and hearing by the Word of God.” The Word of God gives life to the dead; and life is salvation. But a dead man cannot feel anything. The Word awakens him to feeling; but a live man does not by any means always have the same feeling. You therefore receive the living Word of God, and you will find life. Then no matter what your feeling may be, you will *know* that you are saved. {PTUK May 5, 1898, p. 288.8}

Jesus saves! That is what His name means. “I even I, am the Lord; and beside Me there is no Saviour.” Isa. xliii. 11. “Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else.” Isa. xlv. 22. Thank God for salvation that depends not on our fitful feeling, but on His eternal, almighty power! “If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Do it, then, do it! {PTUK May 5, 1898, p. 288.9}

It is refreshing to come across one remonstrance at least against the incongruous association of bloodshed, perfidy, cruelty and greed with “Christian nations.” The Bishop of Marlborough, in his sermon at St. Paul’s Cathedral, April 24th, is reported to have said:— {PTUK May 5, 1898, p. 288.10}

Look out upon the world from Klondyke to Rhodesia: and from the banks of the Niger to the Far East where the four Christian cultures, Russia, England, Germany, and France, are gloating over the moribund Empire of China, claiming it not for Christ, the Master of the Nations, but passionately claiming it for commercial purposes. Mammon, Mammon, Mammon! Can your Christian consciences be satisfied with the aspect of things represented by those Christian vultures, not having claimed China for Christ, but for cotton or gold? {PTUK May 5, 1898, p. 288.11}

The managing partner of the Walker Engineering and Galvanising Company, Mr. James Judge, who is an engineer and an inventor of long experience, has just patented a gun which he believes will, when perfected, discharge 30,000 bullets a minute. It uses no powder, and the discharge will presumably be comparatively noiseless. {PTUK May 5, 1898, p. 288.12}

The gun discharges its missiles by centrifugal force, being, in fact, a wonderful development of the ancient sling. He has a disc working within a case of 15,000 revolutions per minute, a speed which has already been obtained in practice. From the circumference of the disc project two hands. The bullets are poured into the case from a hopper, and as they fall are caught by the hands, which in coming round rain them out in a continuous stream through an orifice. They are guided into a sieve which may be elevated or depressed and sighted like the muzzle of a rifle. {PTUK May 5, 1898, p. 288.13}

The *Daily Chronicle*, in an editorial notice of this machine, says: “Scarcely a day now passes without the invention of something more startling in man-killing implements than those of which the world well wots.” {PTUK May 5, 1898, p. 288.14}

It is reported that President McKinley’s call for 125,000 volunteers for the war with Spain has been responded to by more than 700,000 men. {PTUK May 5, 1898, p. 288.15}

The *Daily Chronicle* speaks of “the feverish eagerness with which the Christian world is waiting for some copious effusion of blood.” It is a sad thing that such an expression is not sarcasm, but quite accurately describes the situation. {PTUK May 5, 1898, p. 288.16}

The United States has now formally declared war against Spain. As yet the actual fighting has been confined to a short bombardment of the Cuban city of Matanzas. The Spanish fleet has left the St. Verde Islands, where it remained so long to everybody’s surprise, and has gone no one knows whither. {PTUK May 5, 1898, p. 288.17}

The Chancellor of the Exchequer having been asked if, in view of the splendid results of the social work of the Salvation Army, and the unprecedented surplus from the revenue returns, he would consider the desirability of aiding the Army either by a donation of ?50,000 or an annual grant of ?10,000, as is done in the Australian Colonies, has replied that he did not see his way clear to recommend any such action. It was a wise decision. The Government could very easily contribute that amount; but the very worst thing that can happen to any religious work is to receive Government support. {PTUK May 5, 1898, p. 288.18}

At a committee meeting of the Roman Catholic Young Men’s National Union, in New York, last week, a resolution was adopted, offering President McKinley the services of 50,000 members of the Union as volunteers. These Roman Catholics will go to fight and kill the Spaniards, who are also all Roman Catholics, and the Roman Catholic Church will send both parties forth with its blessing! It blessed those who in the Crusades went forth to kill the Turks; it recently blessed the soldiers who went to kill Protestants in Madagascar; and now it blesses Catholics who go out to kill each other! Christ said, “I am come that they might have life, and that they might have it more abundantly.” The conclusion is obvious. {PTUK May 5, 1898, p. 288.19}

**“Calling and Election” *The Present Truth* 14, 19.**

E. J. Waggoner

Much trouble many people make for themselves, and others also, by limiting the love and mercy of God. “I should like to be saved, but it is impossible unless I am one of the elect, and I have never been called.” Sad to say, not a little religious (not Christian) teaching in time past, and even to the present time, has tended to produce and impress these false ideas of God. That professed atheists should blaspheme God’s name and character, is to be expected; but that professed followers of God should ever for a moment sanction, not to say promulgate, so horrible a libel upon Him, as that He has chosen a certain few to be saved, and that He has deliberately doomed all the rest to eternal destruction, regardless of their desire or willingness to be saved, is beyond comprehension. Let us note the few simple Bible facts. {PTUK May 12, 1898, p. 290.1}

**WHO ARE CALLED?**

First, as to who are called. Read the words of the Apostle Peter to those who assembled on the day of Pentecost: “Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call.” Acts ii. 38, 39. Who are they whom “the Lord our God shall call?”—Note carefully: it is those to whom the apostle was speaking, and to their children, and to “all that are far off.” That includes everybody. {PTUK May 12, 1898, p. 290.2}

The same thing was spoken through the prophet Isaiah. By that prophet the Lord said: “I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near.” Isa. lvii. 19. The Lord proclaims peace to him that is far off, and to him that is near; there is no chance for anybody to find an exception. {PTUK May 12, 1898, p. 290.3}

With this agree the words of Christ, “Come unto Me, *all* ye that labour, and are heavy laden, and I will give you rest.” Matt. xi. 28. This includes every needy soul. “Ho, *every one* that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Isa. lv. 1. “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely.” Rev. xxii. 17. Not only is every one who hears invited to come, but he is also authorised to invite everybody else whom he sees. There is no partiality with God. {PTUK May 12, 1898, p. 290.4}

In view of these plain calls, who dare limit the grace of God? “The grace of God hath appeared, bringing *salvation to all men*.” Titus ii. 10, R.V. “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift came upon all men* unto justification of life.” Rom. v. 18. All men have gone astray, like lost sheep, and all are called back. God “willeth that all men should be saved, and come to the knowledge of the truth.” 1 Tim. ii. 4, R.V. The Lord is “long-suffering to uswards, not willing that any should perish, but that all should come to repentance.” 2 Peter iii. 9. {PTUK May 12, 1898, p. 290.5}

**SELF-ELECTED**

“Yes; but does it not say somewhere that ‘many are called, but few chosen’? and isn’t that evidence that all cannot be saved?” Yes, and no. That statement is indeed made, but it by no means teaches that there are any who cannot be saved if they wish salvation. The question is really equivalent to this: “Does not this last text overthrow all the others?” The Word of God is not divided against itself. Read the passages in which the statement is found (Matt. xx. 1-16 and xxii. 1-14), and it will be apparent that those who are not chosen are those who themselves do not choose to accept the terms of salvation. That is the whole of the matter. *Election* means *choice*. The free choice is given to all. “Choose life, that thou and thy seed may live.” Deut. xxx. 19. “Choose ye this day whom ye will serve.” Josh. xxiv. 15. {PTUK May 12, 1898, p. 290.6}

Whoever chooses salvation, or, in other words, elects to be saved, is one of *the elect*. The non-elect are of course lost, but it is of their own choice. Of those who are lost, the Spirit of God says: “For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices.” Prov. i. 29-31. {PTUK May 12, 1898, p. 290.7}

When the Jews at Antioch “spake against those things that were spoken by Paul and Barnabas, contradicting and blaspheming,” the apostles said, “It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and *judge yourselves unworthy of everlasting life*, lo, we turn to the Gentiles.” Acts xiii. 45, 46. They judged themselves unworthy of everlasting life, by refusing to receive it. It was indeed given to them, and they put it away from them. Note that it was all in their own hands. They were made judges in the case, and so it is with all men. Each man determines his own worthiness or unworthiness; whoever will receive eternal life, is accounted worthy of it. Each man judges of his own fitness, and elects himself. Surely God could not possibly deal more fairly with mankind. {PTUK May 12, 1898, p. 290.8}

That the matter of election is one that rests with the individual, is seen from the exhortation of the Apostle Peter: “Wherefore, the rather, brethren, give diligence to make your calling and election sure.” 2 Peter i. 10. All men are called of God’s own free grace; but the call avails nothing if men do not choose to accept it. Having chosen the gift of God, it rests with the individual to make his election sure, “by patient continuance in well-doing” through keeping the faith. {PTUK May 12, 1898, p. 290.9}

**MAN’S DESTINY IN HIS OWN HANDS**

There is a grave responsibility in the fact, yet it is a most glorious truth, that God has placed every man’s destiny in his own hands. Every soul can have just what he himself chooses. Surely God is good to all, and His goodness is manifest even in the destruction of the wicked, since even in their destruction God is but allowing them to have that for which they manifested a most determined choice even after the fulness of the blessing of life had been set before them. They simply get the wages for which they have laboured; for “the wages of sin is death.” Rom. vi. 23. Men who persistently choose their own way, in opposition to that of God, “treasure up” unto themselves “wrath against the day of wrath and revelation of the righteous judgment of God.” Rom. ii. 4, 5. It would be unjust not to give them the wages which they have so carefully laid up. {PTUK May 12, 1898, p. 290.10}

But isn’t it a fact that Jesus said, “No man come to Me, except the Father which hath sent Me draw him”? Yes, Jesus did say that; and He also said of Himself, with reference to His crucifixion, “And I, if I be lifted up from the earth, will draw all men unto Me.” John xii. 32. Now when we remember that “God so loved the world, that He gave His only begotten Son,” that it was “by the grace of God” that Jesus tasted death “for every man” (Heb. ii. 9), we can see that it is God Himself who in Christ is drawing all men to Himself. “God was in Christ reconciling the world unto Himself.” “The Lord hath appeared of old unto Me, saying, I have loved thee with an everlasting love; therefore with loving-kindness have by drawn thee.” Jer. xxxi. 3. {PTUK May 12, 1898, p. 291.1}

Next week we will have a study of the power by which God is continually working to draw all men to Himself. {PTUK May 12, 1898, p. 291.2}

**“The Epistle to the Galatians. The Law of Christ” *The Present Truth* 14, 19.**

E. J. Waggoner

**A FEW PRELIMINARY EXPLANATIONS**

Hasty readers of the Epistle to the Galatians might think that there is a division in it, and that the latter part treats of practical, spiritual life, while the first part is devoted to theoretical doctrines. Such a conclusion would be a great error. No part of the Bible is theory; it is all fact. There is no part of the Bible that is not spiritual and practical. Moreover, it is all doctrine. *Doctrine* means *teaching*. Christ’s talk to the multitudes on the mount is called doctrine, because “He opened His mouth and taught them.” Some people express a sort of contempt for doctrine; they speak slightingly of it, as though it belonged to the realm of abstruse theology, and not the practical, everyday life. Such ones unconsciously do dishonour to the preaching of Christ, which was nothing else but doctrine. That is to say, He always taught the people. {PTUK May 12, 1898, p. 291.3}

**SERMONISING NOT DOCTRINE**

That which leads people into this error is a wrong use of words. That which they call “doctrine,” and which they speak of as impractical, is not doctrine, but *sermonising*. That is impractical, and has no place in the Gospel. No preacher of the Gospel ever “delivers a sermon.” If he does, it is because he chooses for a time to do something else besides preach the Gospel. Christ never delivered a sermon. Instead of that, He gave the people doctrine; that is to say, He taught them. He was “a Teacher sent from God.” So the Gospel is all doctrine; it is instruction in the life of Christ. {PTUK May 12, 1898, p. 291.4}

**AN ABUSE**

People quite generally misuse the Epistle to the Galatians. They treat it as though it were a purely argumentative book. They use it merely to draw arguments from, with which to establish some theory, or to demolish somebody else’s theory. Worse still, they even go to it to find authority for attacks upon the law of God, which is the law of Christ, since Christ is God, and the Father and the Son are one in all things. It is rare to find anyone, even a real preacher of the Gospel, going to this Epistle for material for Gospel teaching. If they do, they use only the last portion of the fifth chapter, and a portion of the sixth. The rest ignore, with a virtuous feeling that they cannot waste time in disputes about the law. As though the Apostle Paul ever wasted time in such a thing! As though it were a waste of time to preach that which the greatest of apostles took such pains to write under the inspiration of the Holy Ghost! As though the apostle himself ever spent time after his conversion doing anything else but preach and write the Gospel! {PTUK May 12, 1898, p. 291.5}

**THE GOSPEL IN GALATIANS**

Recall the beginning of the Epistle. Remember that it was written to reclaim those who were departing from the Gospel of Christ, and from God, into a pretended Gospel, which led to perdition. It was written, that “the truth of the Gospel” might remain with us. Surely, then, it is a great impeachment of the Spirit that guided Paul, to imply that he devoted the greater portion of the Epistle to something that is not practical Gospel. It is all Gospel, and nothing but Gospel. {PTUK May 12, 1898, p. 291.6}

**THE LAW IN THE GOSPEL**

And yet, the Epistle does deal largely with the law. In fact, it deals with nothing else; for the real law of God, the law of liberty, is the life of Christ, “who went about doing good, and healing all that were oppressed of the devil.” Acts x. 38. The law is righteousness, and righteousness is life. Disobedience to the law is death. “All have sinned,” and therefore under the curse of the law; but “Christ hath redeemed us from the curse of the law, being made a curse for us.” He received, so to speak, all the broken, ragged edges of the law in Himself, in order that through the creative power of His life, the law might come to us in its perfection, for the purpose for which it was designed, for it “was ordained to life.” Rom. vii. 10. Out of Christ, the law is a terror, a yoke of bondage, the ministration of death, because out of Him it is not kept; in Christ it is “not grievous,” but is peace and life, because in Him we are made to walk in the good works which God Himself has wrought for us. {PTUK May 12, 1898, p. 291.7}

**THE LAW OF PEACE AND LOVE**

“Great peace have they which love Thy law; and nothing shall offend them.” Ps. cxix. 165. “O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isa. xlviii. 18. “The law is spiritual,” and “to be spiritually minded is life and peace.” Rom. vii. 14; viii. 6. Those who through the Gospel keep the law are kept in perfect peace, because it is in the Gospel of peace that the righteousness of God-the law-is revealed. Rom. i. 16, 17. Such ones are not “desirous of vainglory, provoking one another, envying one another.” “For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.” “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” “He that loveth another hath fulfilled the law.” It is only where men, by departing from the Gospel of Christ, transgress the law, that they bite and devour one another, and are consumed of one another. The fruit of the Spirit, against which there is no law, because it is the perfection of the law, is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” The Epistle to the Galatians was written for the purpose of restoring the Spirit in its readers. How natural, then, and how perfectly in harmony with the whole epistle, were the opening words of the sixth chapter, which constitute our present lesson:— {PTUK May 12, 1898, p. 291.8}

“Brethren, even if a man be overtaken it in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.” Gal. vi. 1-3, R.V. {PTUK May 12, 1898, p. 292.1}

**THE GOSPEL MEANS RESTORATION**

The work of the Gospel is to restore. “For the Son of man is come to seek and to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say to you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” Matt. xviii. 11-14. {PTUK May 12, 1898, p. 292.2}

**SAVE THE ONE**

Note the fact that the Lord represents His work by the case of the shepherd who seeks after the one sheep that has gone astray. The work of the Gospel is an individual work. Even though under the preaching of the Gospel thousands accept it in one day, as a result of one discourse, it is because of its effect on each individual heart. When the preacher, in speaking to thousands, addresses each one individually, then he is doing the work of Christ. So if a man be overtaken in a fault, restore such an one, in the spirit of meekness. No man’s time is so precious that it is wasted when devoted to the salvation of one single person. Some of the most important and glorious truths that we have on record as uttered by Christ, were addressed to only one listener. He who looks after and cares for the single lambs of the flock, is a good shepherd. {PTUK May 12, 1898, p. 292.3}

**SALVATION IS FROM SIN**

A fault, a trespass, is a sin. “Sin is the transgression of the law.” If any man be overpowered by temptation, and fall into sin, restore him, that is, bring him back into harmony with the law, and thus fulfil the law of Christ. “This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.” 1 Tim. i. 15. This He does by taking on Himself the sin, “that the righteousness of the law might be fulfilled in us.” He bears the curse, that the blessing may come to us. He was made to be sin, “that we might be made the righteousness of God in Him.” 2 Cor. v. 21. His name is Jesus, Saviour, because the work of His life is to save men from their sins. Those who are workers with Him, must be devoted to the same thing. “Do we then make void the law through faith? God forbid; yea, we establish the law.” Rom. iii. 31. The work of the Gospel minister is not to teach people that the law is abolished, but to bring them into harmony with it. {PTUK May 12, 1898, p. 292.4}

**THE MINISTRY OF RECONCILIATION**

The law of God is love. “His commandments are not grievous.” Therefore there can be nothing of harshness in the work of reclaiming and erring one. “If thy brother sin, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother.” Matt. xviii. 15, R.V., margin. The object of showing a brother his faults is to gain him, to restore him, not to condemn him. The Holy Spirit convicts of sin, but only as the Comforter. Whoever attempts this delicate work is to go in the spirit of meekness, which is the Spirit of Christ, who is meek and lowly in heart. He is to go simply as Christ’s representative, as the agent whom the Spirit of Christ uses. The words that he speaks are to be Christ’s words, and not his own. It is to be Christ that goes, and nobody else. Then, whatever be the result, the work will have been done right. But let us beware of putting ourselves in Christ’s place. We are not to do something, and then comfort ourselves or defend ourselves with the statement that we have done as He would have done. The work is God’s work, and He must be allowed to do it in us. {PTUK May 12, 1898, p. 292.5}

**NOT IMPUTING UNTO MEN THEIR TRESPASSES**

Let us not forget the law of Christ. “Bear ye one another’s burdens, and so fulfil the law of Christ.” That is, we are to restore the erring by bearing their burdens, even as Christ bears the sins of the world. Let us look at this closely. “God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses, and have placed in us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us.” 2 Cor. v. 19, 20. God does not impute to men their trespasses; He takes them on Himself. Christ was in all things made like His brethren, “that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” Heb. ii. 17. He puts Himself absolutely in the sinner’s place, to the extent of taking all the sinner’s guilt on Himself. This is the way He reconciles. He calls us to look at Him, in the like situation with us, weak and tempted as we are. Thus He establishes a bond of sympathy, and having gained our confidence by not putting Himself above us, and looking on us with contempt, He shows us the way of salvation. {PTUK May 12, 1898, p. 292.6}

**SALVATION IN CONFESSION OF SIN**

The greatest part therefore of the work of saving souls is to show ourselves one with them. That is to say, it is in the confession of our own faults, that we save others. The man who feels himself without sin, is not the man to restore the sinful. He who goes to one who is overtaken in any trespass, and says, “How in the world could you ever do such a thing? I never did a thing like that in my life, and I can’t see how anybody with any sense of self-respect could do so,” might far better stay at home. God chose one Pharisee, and only one, to be an apostle, but he was not sent forth until he could acknowledge himself to be the chief of sinners. It is humiliating to confess sin. That is true, but the way of salvation is the way of the cross. It was only by the cross that Christ could be the Saviour of sinners. Therefore if we would share His joy, we must with Him endure the cross, despising the shame. Remember this fact: It is only by confessing our own sins, that we can save others from their sins; but whosoever confesses his own sins finds cleansing; thus we see that while salvation is an individual matter, it has to do with more than one individual; our salvation is bound up with that of others. If we confess our sins we shall be saved, and shall be the means of saving some one else. {PTUK May 12, 1898, p. 292.7}

**SELF-ABASEMENT**

“If a man thinketh himself to be something, when his nothing, he deceiveth himself.” Mark those words, “when he is nothing.” It does not say that we should not think ourselves to be something until we are something. No; it is a statement of the fact that we are nothing. Not merely a single individual, but all nations, are nothing before the Lord. If we ever at any time think ourselves to be something, we deceive ourselves. And we often do deceive ourselves, and thus mar the work of the Lord. Remember the law of Christ. Although He was everything, He emptied Himself. He obliterated Himself, that the work of God might be done. “The servant is not greater than his lord.” God alone is great; “every man at his best state is altogether vanity.” God alone is true, but every man a liar. When we acknowledge this, and live in consciousness of it, then we are where the Spirit of God can fill us, and then God can work through us. The “man of sin” is he that exalteth himself. 2 Thess. ii. 3, 4. The child of God is the one who humbles himself. Instead of fighting against God’s law, by maintaining that we are right, let us acknowledge that “law is holy, the commandment holy and just, and good” (Rom. vii. 12), that so we may find mercy, and salvation from our sins, and be made a blessing to others. {PTUK May 12, 1898, p. 293.1}

**“Is It Peace?” *The Present Truth* 14, 19.**

E. J. Waggoner

That secular papers should have occasion to reprove religious papers for their intense zeal for war, is not at all to the credit of the religion which they profess, but it is good to see that there are those who see the incongruity of pleas for war by ministers of the Gospel of peace. The Manchester *Evening News* of April 28 contained the following:— {PTUK May 12, 1898, p. 293.2}

When men of peace become possessed of the war fever they are as other men, if not worse. The Baptist ministers, now in conference, are an example. The stand they took yesterday with reference to the war between the United States and Spain must satisfy the most bellicose individual that ever existed. Not only do they approve of the action of President McKinley in declaring war, but their hearts seem filled with regret that we have no amongst us a second Oliver Cromwell, who would have shed the blood of the Sultan of Turkey and a few thousands of his subjects at the time of the bother in Eastern Europe a short time ago. most men are glad that England maintained peace, but our Baptist friends seem to regret that cannon did not thunder in the Bosphorus, that the temples of the Prophet were not blown to atoms, and that there are so many unoccupied plots in the Turkish graveyards. Surely these are remarkable utterances form the servants on earth of the Prince of Peace. {PTUK May 12, 1898, p. 293.3}

**“Uncertain Riches” *The Present Truth* 14, 19.**

E. J. Waggoner

In the April number of *Chambers’s Magazine* appears an interesting contribution on the subject of “mine-salting.” It describes some of the methods by which unproductive mining property can be made to appear capable of rich yield, when it is desired to effect a sale. According to the writer, mine-salting is much more common than is generally supposed. It is practiced in every mining district in the world with more or less success, and it is hardly too much to say that fully ten per cent. of the foreign and colonial mines sold to London companies are purchased on samples obtained from salted workings. {PTUK May 12, 1898, p. 294.1}

Several instances are given, among them being one which occurred in New South Wales a few years ago. Over three hundred ounces of gold were used to salt the mine, with the result that the property was purchased by a Sydney syndicate for ?30,000. So well was the salting done that expert after expert was deceived, and it was not until the market price of the syndicate shares totalled over ?400,000 that the property was proved to have been prepared. {PTUK May 12, 1898, p. 294.2}

These facts are interesting in view of the enormous sums of money which change hands over mining shares. There probably never was a time in human history when so many enterprises were inviting people to invest their means, with the certainty of becoming speedily rich; and now, as never before, “they that desire to be rich fall into a temptation and a snare.” 1 Tim. vi. 9, R.V. {PTUK May 12, 1898, p. 294.3}

Men of great ability have set themselves to the task of easing others of their wealth, and stop at no means whereby they can accomplish this end. The man whose trust is in uncertain riches may well be uneasy when he considers the powerful combinations which are seeking to augment their own wealth at his expense. The words of the Saviour come with special force to this generation: “Lay not up for yourselves treasures upon earth.” Matt. vi. 19. “Sell that ye have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.” Luke xii. 33, R.V. {PTUK May 12, 1898, p. 294.4}

**“Notes on the International Sunday-School Lessons. The Day of Judgment. Matt. xxv. 31-46” *The Present Truth* 14, 19.**

E. J. Waggoner

MAY 22

This lesson brings before us the work of the judgment, the basis upon which its decisions rest, and the result of those decisions. It is the closing part of that talk with His disciples, a portion of which was studied last week. {PTUK May 12, 1898, p. 294.5}

**THE STANDARD OF JUDGMENT**

There are only two classes to be dealt with in the judgment, and the work of the judgment consists simply in separating these two classes. No arbitrary decisions are rendered. “They were judged every man according to their works.” The standard in the judgment will be God’s own character, His righteousness, as described in His law and revealed in the life of Christ. When Jesus came to this earth as “the Son of Man,” as our representative, He took it upon Himself to meet this standard in our behalf. His work is thus prophesied of: “Then said I, Lo, I come: in the volume of the book is written of Me, I delight to do Thy will, O my God; yea, Thy law is within My heart.” Ps. xl. 7, 8. And His whole life experience is summed up in these words: “I have kept My Father’s commandments.” John xv. 10. {PTUK May 12, 1898, p. 294.6}

But this He did in our behalf, not as an excuse for our continuing in sin, but that He might “save His people from their sins.” “For what the law could not do, in that was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walked not after the flesh, but after the Spirit.” Rom. viii. 3, 4. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God *in Him*.” 2 Cor. v. 21. {PTUK May 12, 1898, p. 294.7}

A righteous character is required of everyone who shall be admitted to the heavenly kingdom (“Thy people also shall be all righteous”), but this righteousness is provided for us in the gift of Jesus to be “the Lord our righteousness.” “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or things] *in Christ*.” Eph. i. 3. While He was here upon the earth the Father’s voice was heard saying, “This is My beloved Son, in whom I am well pleased,” and “He hath made us accepted *in the beloved.*” By the course of our daily lives we are deciding whether we shall “be found in Him” in the judgment day. {PTUK May 12, 1898, p. 294.8}

**THE SEPARATION**

The separation which the Son of man will make in the judgment is simply the fixing for all eternity of the choice which each one has made for himself during his period of probation. The Lord urges us: “Come out from among them and be ye separate,” but this is a separation of character and not a mere bodily separation. We are in the world, yet we are not to be of the world, just as Jesus associated with sinners in order to save them and yet He was “separate from sinners.” All the efforts of men to separate themselves, by shutting themselves up in cells or caves, have resulted in failure, since “the world” from which they are to be separated is in their own hearts, and so goes with them even into the most secret places. The work can only be accomplished by the power of that Word of God which is “quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” {PTUK May 12, 1898, p. 294.9}

**THE RESULTS OF SEPARATION**

But there are certain and definite results of separation from the world and abiding in Christ. “Hereby know we that we are in Him: he that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John ii. 5, 6. Now when Jesus was upon the earth, He “went about doing good.” “I am among you as He that serveth.” “Even as the Son of man came not to be ministered unto, but to minister.” And He has given to us the true test of character: “Wherefore 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. vi. 20, 21. So in the judgment day the decisions turn upon the way in which we have treated the hungry, the thirsty, the stranger, the naked, the sick, and those in prison; not because we can earn salvation by doing deeds of mercy to those who are in distress, but because a life of devotion to the need of others is a sure evidence of the indwelling of Him who came “to seek to save that which was lost.” When His love is shed abroad in our hearts by the Holy Ghost which He has given us, then that love will flow out in service to others, as is shown in His own life; and thus are we “filled with the fruits of righteousness, which are by Jesus Christ, and to the glory and praise of God.” “Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.” 1 John iv. 17. {PTUK May 12, 1898, p. 294.10}

**THE GOSPEL IN DEEDS**

The lack of a disposition to relieve the distress of others is evidence that we are not abiding in Him whose heart responded to every cry of need. It is not always the amount given or the greatness of the service rendered. “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that He hath not.” 2 Cor. viii. 12. The services spoken of in the lesson, as having been rendered by some and withheld by the others, are not those which require the possession of great wealth. It is to share our food with the hungry, to give drink to the thirsty, to share our home with the stranger, or clothing with the naked, and to visit those who are sick or who are in prison. This is simply to preach the Gospel by deeds as well as by words, and to reveal the grace of our Lord Jesus Christ, who, “though He was rich, yet for your sakes He became poor, that he through His poverty might be rich.” And that which renders the service acceptable to God is that it is done for His sake “who gave Himself for us.” “For whosoever shall give you a cup of water to drink in My name, because you belong to Christ, verily I say unto you, He shall not lose his reward.” Mark ix. 41. {PTUK May 12, 1898, p. 294.11}

**CHRIST IDENTIFIED WITH HUMANITY**

In this lesson Jesus fully identifies Himself with suffering humanity. He says: “*I* was an hungered,” “*I* was thirsty,” “*I* was a stranger,” “*I* was sick,” “*I* was in prison.” “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*.” So completely is it that “the Word became flesh.” Furthermore it is “the Son of Man,” before whom “shall be gathered all nations: and He shall separate them one from another.” And the Father “hath given Him authority to execute judgment also, because He is the Son of man.” Thus the case of every member of the human family is committed to Him who was in all things “made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” How wonderfully are the love and mercy of God revealed in His dealings with His erring children! {PTUK May 12, 1898, p. 295.1}

**“COME!” “DEPART!”**

To those whose lives have revealed that they have received Christ as their Saviour from sin, the word is, “Come”: to those who have refused the gift of His love, the word is, “Depart.” The one class have chosen the fellowship of Jesus by His indwelling Spirit, and to them it is granted to enjoy that fellowship to all eternity in the earth made new and fully relieved from the curse and all its effects. “They shall see His face, and His name shall be in their foreheads.” “Behold the tabernacle God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” Rev. xxii. 4; xxi. 3. The other class have said by their actions, “We will not have this Man to reign over us.” Instead of separation from the world they have chosen separation from God, and now this choice is for ever confirmed and they “shall be punished with everlasting destruction *from the presence of the Lord*, and from the glory of His power.” 2 Thess. i. 9. In the judgment that fellowship with God, which is life, is granted throughout eternity to those who have opened their hearts to the indwelling of God’s presence in Jesus Christ, but eternal separation from God is the lot of those who have refused His presence here. But separation from God is death, “For in Him we live and move and have our being.” And so the punishment of the wicked and the reward of the righteous will be of equal duration. Sustained by His own life, the righteous will live as long as God lives, but being eternally separated from that life by their own choice, the wicked shall “be blotted out of the book of the living, and not be written with the righteous.” “For yet a little while and the wicked shall not be.” {PTUK May 12, 1898, p. 295.2}

**NO ACT OF TRIFLING IMPORTANCE**

How evident it thus is that the ordinary experiences of our lives are weighted with eternal consequences. It is not in some great crisis merely that we decide our eternal destiny, but every decision which we make is giving its mould to the character and is determined beforehand what the final decision will be. “Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of My doors. For whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against [or misseth] me wrongeth his own soul. All they that hate Me love death.” Prov. viii. 34-36. A little study will show that the lesson of this week is simply the direct application to the life of the principles found in the first Psalm. “Blessed is the man!” {PTUK May 12, 1898, p. 295.3}

**“Called to the Throne” *The Present Truth* 14, 19.**

E. J. Waggoner

Great change had taken place in Saul since he was anointed king of Israel. At first he was little in his own eyes, but by the time he had reigned two years his heart was so lifted up that he presumed to offer sacrifices, a work which God had appointed to the priests. He was wise in his own estimation, but the Lord told him that he had done foolishly and that the kingdom should be taken from him. {PTUK May 12, 1898, p. 298.1}

It was many years after this that Samuel was instructed to go down to Bethlehem and anoint a king among the sons of Jesse. He was afraid that the news of his errand would get to the ears of Saul who would seek to slay him. This shows how far Saul had gone in his evil ways. Like the heathen kings of other countries, he was seeking first to glorify himself and secure his own dignity. His power was given him that he might protect the weak and ensure justice to all, but it was perverted to his own selfish purposes. {PTUK May 12, 1898, p. 298.2}

If the king did evil, his subjects would feel free to do the same, and would excuse themselves by pointing to his example, and thus encouragement be given to wrong-doing. It is easy to see how Saul’s wicked course would set the fashion among the leaders of the nation, and these in turn would influence others, until all Israel would be leavened. When all the people joined in making it easy for every one else to do wrong, every one was making it hard for themselves to do right. {PTUK May 12, 1898, p. 298.3}

It may have been because the degeneracy had spread as far as Bethlehem that, when the elders of that place saw the faithful old prophet, Samuel, coming into their city, they trembled, and said, “Comest thou peaceably!” {PTUK May 12, 1898, p. 298.4}

Then Samuel proclaimed a sacrifice to the Lord and called Jesse and his sons to take part. All of them came except David, who was left in the field. Perhaps he was considered by the family too young for such things, and besides, there must be something important to bring Samuel to Bethlehem and, as a matter of course, it would relate to one of them. {PTUK May 12, 1898, p. 298.5}

When Samuel saw the oldest son, Eliab, he felt at once that this was the man to anoint,-just the right age and with an aspect and bearing worthy of a monarch,-and only awaited the Lord’s command. But to his surprise the Lord said, “Look not on his countenance or the height of his stature, because I have refused him.” {PTUK May 12, 1898, p. 298.6}

It was not mere inches that was needed in a king. Saul had enough of these and to spare, for he was head and shoulders above everybody else. But the fault was that his heart did not match the splendid proportions of his body, and so, while man, looking on the outward appearance, was thinking what a magnificent leader the king of Israel was, the Lord was continually troubled because He had to look down on the shrivelled, darkened, miserable thing that did duty for a heart in Saul. There was no pleasure at all in contemplating it, and to make matters worse, the other hearts in Israel were getting like it, so the Lord was looking for a different kind to take its place, one like His own, and that was why Eliab would not do. {PTUK May 12, 1898, p. 298.7}

God does not care so much about our bodies being big if only our hearts are enlarged, and although we cannot by taking thought add one cubit to our stature, or the slightest increase to our own hearts, God can and will do it for those who let Him. “God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.” 1 Kings iv. 29. {PTUK May 12, 1898, p. 298.8}

*I will run the way of Thy commandments,  
When Thou shalt enlarge my heart. Ps. cxix. 32. {PTUK May 12, 1898, p. 298.9}*

Abinadab passed next before Samuel, but he was not satisfactory, nor was any one of the seven sons who came to the sacrifice. After they had all passed by, little thinking that God was judging them, Samuel had to tell Jesse, “The Lord hath not chosen these.” {PTUK May 12, 1898, p. 298.10}

Samuel was perplexed. The Lord had certainly sent him to anoint one of the sons of Jesse, and yet all had been refused. He wanted to know if there was not another son still. Yes, there was the youngest, minding the sheep. “Send and fetch him,” said Samuel, “for we will not sit down till he come hither.” {PTUK May 12, 1898, p. 298.11}

So they fetched him, wondering what the prophet could want with him, and as he came in at the door, “ruddy, and withal of a beautiful countenance and goodly to look to,” the Lord said, “Arise, anoint him; for this is he.” Then Samuel anointed him before his brethren, and he who, a few minutes before, was but a humble, unthought-of shepherd lad was now the divinely-chosen king of Israel. {PTUK May 12, 1898, p. 298.12}

It was a wonderful step and we might think him fortunate above all men, but this was nothing to a far more glorious transition which God wrought for him, and which every one of us may share as well. David tells something of it in the fortieth Psalm. {PTUK May 12, 1898, p. 298.13}

*I waited patiently for the Lord;  
And He inclined unto me and heard my cry,  
He brought me up also out of an horrible pit,  
out of the miry clay;  
And He set my feet upon a rock, and established  
my goings.  
And He hath put a new song in my mouth, even  
praise unto our God. {PTUK May 12, 1898, p. 298.14}*

Hannah, Samuel’s mother, in words which would be well known to David, had rejoiced in a similar experience. {PTUK May 12, 1898, p. 298.15}

*The Lord maketh poor, and maketh rich;  
He bringeth low, He also lifteth up.  
He raiseth up the poor out of the dust.  
He lifteth up the needy form the dunghill,  
To make them sit with princes,  
And inherit the throne of glory. 1 Sam. ii. 7, 8. {PTUK May 12, 1898, p. 298.16}*

So, too, can we be glad, “giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us form the power of darkness, and hath translated us into the kingdom of His dear Son.” Col. i. 12, 13. {PTUK May 12, 1898, p. 298.17}

Since it was because of David’s heart that he had been chosen king, let us look therein and see what we find. {PTUK May 12, 1898, p. 298.18}

*The Lord is my strength and my shield;  
My heart hath trusted in Him, and I am  
helped;  
Therefore my heart greatly rejoiceth;  
And with my song will I praise Him. Ps. xxviii. 7. {PTUK May 12, 1898, p. 298.19}*

*Again, in the fortieth Psalm we read,-  
I delight to do Thy will, O my God,  
Yea, Thy law is within my heart. {PTUK May 12, 1898, p. 299.1}*

These words were also spoken of Christ, but since David was a man after God’s own heart, we would expect to find the same thing in both. This was not because David was better than anyone else, but because he gave his heart to the Lord. He prayed, {PTUK May 12, 1898, p. 299.2}

*Let the words of my mouth and the meditation  
of my heart be acceptable in Thy sight,  
O Lord, my Rock, and my Redeemer. Ps. xix. 14.  
Create in me a clean heart, O God;  
And renew a right spirit within me. Ps. li. 10. {PTUK May 12, 1898, p. 299.3}*

The difference between David and Saul was that David let the Word and Spirit of God come freely into his heart and fill and control it, while Saul kept it to himself and would not let the light into it. {PTUK May 12, 1898, p. 299.4}

*He saith in is heart, God hath forgotten:  
He hideth His face; He will never see it. Ps. x. 11. {PTUK May 12, 1898, p. 299.5}*

“Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jer. xvii. 5. {PTUK May 12, 1898, p. 299.6}

We might wonder why David was not immediately proclaimed king and Saul driven from the throne, instead of having to wait so many years. The question trouble David sometimes, but he tells in the seventy-third Psalm how his mind was set at rest. At first {PTUK May 12, 1898, p. 299.7}

*My steps had well nigh slipped,  
For I was envious at the arrogant,  
When I saw the prosperity of the wicked....my heart,  
And washed my hands in innocency. {PTUK May 12, 1898, p. 299.8}*

But as David saw what would be the end of the wicked, and what their envied riches did for them, he realised that the only thing worth having was the saving blessing of God, and, having this, he was willing to do without all else that God in love kept from him. {PTUK May 12, 1898, p. 299.9}

*Whom have I in heaven but Thee?  
And there is none upon earth that I desire  
beside Thee....nto God;  
I have made the Lord God my refuge,  
That I may tell of all Thy works. {PTUK May 12, 1898, p. 299.10}*

The delay in bringing David to the kingdom was good in many ways. Saul had opportunities for repentance, and Israel had time to learn that it was an evil thing and bitter, that they had chosen to be ruled by man rather than God. David also gained the needed experience and was taught, by his own sufferings, how important it was that “he that ruleth over men must be just, ruling in the fear of God.” 2 Sam. xxiii. 3. Nor did the advantage end there. The experiences then gained have passed down to succeeding ages a rich legacy of understanding of the character of God. {PTUK May 12, 1898, p. 299.11}

*I will sing of the mercies of the Lord for ever:  
With my mouth will I make known Thy  
faithfulness to all generations. Ps. lxxxix. 1. {PTUK May 12, 1898, p. 299.12}*

**“Back Page” *The Present Truth* 14, 19.**

E. J. Waggoner

“We can do nothing against the truth, but for the truth.” 2 Cor. xiii. 8. {PTUK May 12, 1898, p. 304.1}

God’s Word is the truth (John xvii. 17), and that is settled in heaven for ever (Ps. cxix. 89), as immovable as His throne. Therefore all the assaults of his enemies are vain. {PTUK May 12, 1898, p. 304.2}

Paul verily thought at one time that he ought to do many things contrary to the name of Jesus of Nazareth, who is the Truth, and he did them (Acts xxvi. 9, 10), yet he injured only himself, while the truth grew and prevailed. {PTUK May 12, 1898, p. 304.3}

In this fact that we can do nothing against the truth, but for it, because God works all things after the counsel of His own will (Eph. i. 11), there is both admonition and encouragement for us. We are warned by it not to oppose the truth, since all our attacks will only recoil on our own heads. More than this, we are taught to yield to God’s will, that it may be done in us even as it is done in heaven, that is, heartily, freely, gladly. {PTUK May 12, 1898, p. 304.4}

The will of God must be done, whether we yield to it or not. Nothing can stand against His power. If we oppose it, its success means our destruction; while if we yield to it, then its unchangeableness means our everlasting salvation. How much better that the will of God be done with our consent, than against it. {PTUK May 12, 1898, p. 304.5}

Encouragement is found in this, that when we by yielding range ourselves on the side of truth, nothing can be against us, but everything must serve us. Joseph’s brethren sold him into Egypt because of envy, and yet it was God who sent him there. Jacob said, “All these things are against me,” yet those very things were working out the salvation of his life. What a glorious thing it is to be subject to the mighty God, who makes all opposition serve only as help, so that “all things work together for good to them that love God.” {PTUK May 12, 1898, p. 304.6}

The rebellion in Sierra Leone over the imposition of the hut tax is assuming serious proportions. Several missionaries are said to be among the killed, and the despatch of Imperial troops has been decided upon. The collection of that little bit of revenue will prove to be a very expensive business. {PTUK May 12, 1898, p. 304.7}

Although the object of the war between the United States and Spain is said to be the liberation of Cuba, the first real fighting has taken place in the Philippine Islands, where Admiral Dewey has, according to report, destroyed eleven vessels of the Spanish fleet. Meanwhile, the suffering in Cuba is increasing, even the wealthy in Havana being in straits for food. {PTUK May 12, 1898, p. 304.8}

The price of wheat continues to rise. At the beginning of the Cuban war, it could be bought for about 37s. per quarter, now 54s. is demanded, and some dealers will not sell for less than 60s. Bread has gone up to 7d. per 4-lb. loaf. The same pressure is also being felt on the Continent, and the French Government has taken off the duty on wheat for the present, amounting to about 12s. per quarter. {PTUK May 12, 1898, p. 304.9}

The balance of the outstanding portion of the war indemnity due from China to Japan, was paid at the Bank of England on the 7th. The sum, which amounted to nearly ?13,000,000 sterling, was made by a single cheque, said to be the largest ever drawn on the Bank of England. China is now entitled to demand the withdrawal of the Japanese forces from Wei-hai-wei, which means, of course, the occupation of that place by the British. {PTUK May 12, 1898, p. 304.10}

The Australian Federal Convention at first refused to insert in the constitution a clause prohibiting the commonwealth from passing religious laws, the reason being given that such a clause would prohibits Sunday legislation. Now, however, it has repented, and has inserted the prohibitory clause. It is a matter of small moment, however, for no human legislative body or laws can give or withhold religious freedom. The United States Constitution has such a clause as that just adopted in Australia; indeed the Australian clause is almost an exact copy of the American; yet it has not been a bar to religious legislation in America. There are always to be found ministers who, while the protests that Sunday observance is the foundation of religion, nevertheless assure the law-makers that Sunday legislation is not religious legislation. {PTUK May 12, 1898, p. 304.11}

Speaking on the Vaccination Bill now before the House of Commons, Mr. T. Bayley said that a year ago he was strongly in favour of vaccination, but inquiry into the question, and reading the Government reports, made his mind very doubtful, and he was beginning to believe that they were absolutely at the wrong end of the question altogether, and that sanitation, isolation, and cleanliness of the people would do more to destroy small-pox than giving cow-pox or anything else. {PTUK May 12, 1898, p. 304.12}

This is undoubtedly the correct view. Altogether apart from the merits of vaccination as a preventive of disease, it is evident that this alone does not save a person from small-pox. Habits of life which invites such a visitation cannot be atoned for by an occasional inoculation, any more than a man can violate the laws of health and yet hope to retain it by means of a periodic pill. {PTUK May 12, 1898, p. 304.13}

The Boys’ Brigade now numbers nearly 800 companies, with over 2,800 officers and 35,000 boys, in the United Kingdom. At the annual meeting last week, in Queen’s Hall, Lord Reay, who presided, said that “the defence of the British Empire depended largely on the voluntary force, and there could be no better nucleus for future volunteers than was provided by this movement.” Yet the movement, it will be remembered, is wholly religious. {PTUK May 12, 1898, p. 304.14}

An article on the soldiers of Spain, in the *Daily Mail* of April 20, says: “Very little meat enters into the Spanish soldiers dietary. Perhaps this is the reason his wounds heal so rapidly and easily.” Undoubtedly; the man who does not eat flesh has, other things being equal, every advantage over the man who depends on the butcher for his living; and yet, such is the force of custom, that the very man who wrote the foregoing concerning the benefits of a non-flesh diet, would doubtless say that he couldn’t live and be healthy without meat. {PTUK May 12, 1898, p. 304.15}

**“The Flock of God” *The Present Truth* 14, 20.**

E. J. Waggoner

“O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.” Ps. xcv. 6, 7. “Know ye not that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.” Ps. c. 3. {PTUK May 19, 1898, p. 305.1}

“Who are His sheep? Is it just those who acknowledge and serve Him? or is it all?—Evidently the latter; for in the Psalm whence the first text is cited, the exhortation follows, “To-day if ye will hear His voice, harden not your hearts;” and the other text intimates that His sheep consist of those whom He has created. {PTUK May 19, 1898, p. 305.2}

Still more positive proof that all men are originally considered as God’s flock, is found in Isa. liii. 6: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Everyone who has gone astray, and every one for whom Christ died, belongs to His flock. “The Son of man is come to seek and to save that which was lost.” {PTUK May 19, 1898, p. 305.3}

The Lord Jehovah is the Shepherd. Ps. xxiii. 1. Jesus says, “I am the good Shepherd; the good Shepherd giveth His life for the sheep.” John x. 11. Christ died for all; by the grace of God He tasted death for every man. So we see that all people on earth are rightfully His sheep. Ah, what infinite comfort there is in that thought, when it is accepted; every one who will allow that he is one of the Lord’s flock can say with confidence, “I shall not want.” {PTUK May 19, 1898, p. 305.4}

Sad to say, not all will acknowledge the Lord as their Shepherd. We cannot tell who they are, who by their own unbelief take themselves out of His flock; but He knows. Jesus says, “I am the good Shepherd, and know My sheep, and am known of Mine.” John x. 10. To some He said, “Ye believed not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me.” Verses 26, 27. {PTUK May 19, 1898, p. 305.5}

Jesus stands and calls, and those who hear and follow Him thereby prove that they are indeed His sheep. Those who gather to Him at His call form what is commonly termed His church; for the Greek word that is rendered “church” is composed of two words which means literally “called out.” The words “church” and “flock” are used interchangeably, as in Acts xx. 28, in the words of Paul to the elders of the church in Ephesus: “Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” {PTUK May 19, 1898, p. 305.6}

The word which is used in the Old Testament, however, and which ought still to be used instead of “church,” is “congregation.” It would be vastly better if “congregation” were always used when speaking of the body of Christ, and the word “church” were wholly abandoned. The word “congregation” comes directly from the Latin word which means “flock.” It means literally, “flocked together,” and aptly designates those who gather together from all directions, at the Shepherd’s call. When the Lord calls, His sheep hear His voice, and flock to Him. Thus being “called out” of this present evil world, they form one body, a congregation. Of course they are not all in one single place on this earth; so there are many little congregations, and yet only one congregation, since they are all one in Christ. {PTUK May 19, 1898, p. 306.1}

Since the flock has come in response to the Lord’s voice, they will not, after having assembled, listen to any other voice. “Hear Him” is the command from above. If any other voice is listened to, the only result is the dividing and scattering of the flock. Remember that the only test of whether or not any are Christ’s flock, is the voice of Christ. All who listen to it are His sheep; those who will not hear it are goats that are at last to be separated from the flock (Matt. xxv. 31, 32); and those who use other than Christ’s voice, that is, His words, are “grievous wolves” or else thieves and robbers. {PTUK May 19, 1898, p. 306.2}

It will readily be seen that the flock of God, “the congregation of the righteous, is not a law-making, but a law-keeping body. The flock does not rule, but is ruled. The ruling, however, is by Christ, the great Shepherd, whose ruling consists in feeding. Compare Micah v. 2 with Matt. ii. 6, margin. It would manifestly be most absurd for a flock of sheep to lay down rules for its own guidance; much more to presume to be rulers of others. {PTUK May 19, 1898, p. 306.3}

From this we can see the impropriety of the use of the word “church,” as applied to the Lord’s flock. That word means “lordly,” and came into use with the rising up of the men of whom Paul gave warning,-men “speaking perverse things, to draw away disciples after them.” Acts xx. 30. These men began to lord it over God’s heritage, and soon the idea became prevalent that they themselves constituted the church. Cyprian, Bishop of Carthage, introduced or at least gave prominence to the idea, which soon became prevalent, that- {PTUK May 19, 1898, p. 306.4}

“The church is founded upon the bishops, and every act of the church is controlled by these same rulers.” “Whence you ought to know that the bishop is in the church, and the church in the bishop; and if anyone be not with the bishop, that he is not in the church.” {PTUK May 19, 1898, p. 306.5}

and as a consequence the bishops, instead of considering themselves as under-shepherds, soon claimed to be “the church,” that is the lords of the people. Instead of giving their lives for the flock, they slaughtered the flock for their own pleasure. But lordship is not a thing that has any place in the house of God. To us there is but one Lord, Jesus Christ. Him will we hear. From any other voice than His we will flee. {PTUK May 19, 1898, p. 306.6}

The word “church” has obtained such a foothold, that it is not at all probable that it will ever be replaced by the rightful word, “congregation;” but when we use it we must remember that the church of Christ is not a house of lords but is a flock, feeding on the words of the “one Lord.” How much better this position than the former. If we assume the lordship, we have all the burden and worry, with the fear, nay the certainty, of making mistakes; while if we are content to be humble sheep, led by the good Shepherd, we are sure to be kept safe, and brought into the everlasting kingdom. {PTUK May 19, 1898, p. 306.7}

With what confidence we may rest! “Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a Shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” Isa. xl. 10, 11. His own life is answerable for the life of each member of the flock. {PTUK May 19, 1898, p. 306.8}

Therefore “the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom the glory for ever and ever. Amen.” {PTUK May 19, 1898, p. 306.9}

**“The Power by Which God Draws” *The Present Truth* 14, 20.**

E. J. Waggoner

Last week we had a brief study of the matter of calling and election, in which we saw that God calls all men to repentance, and has chosen or elected all men in Christ unto salvation, and that it rests with each individual to make his calling an election sure. At the close of the study the question arose, “Can anybody come to the Lord unless he is drawn?” and the answer was, of course, No; since Jesus said: “No man can come unto Me, except the Father which hath sent Me draw him.” John vi. 44. But this must not be taken as indicating that there are some who are not drawn, and who therefore cannot come, because Christ also said, “I, if I be lifted up from the earth, will draw all men unto Me.” John xii. 32. And He has been “lifted up” from the earth, on the cross, which was what He referred to. {PTUK May 19, 1898, p. 306.10}

“God was in Christ reconciling the world unto Himself.” 2 Cor. v. 19. Therefore in the cross of Christ, the Father, who sent Him, is drawing all men unto Him. According to promise, we will now have a brief study of the power by which God is drawing us to Himself and salvation, so that we may see how utterly without excuse we shall be if we neglect “so great salvation.” {PTUK May 19, 1898, p. 306.11}

**LOVING-KINDNESS IN THE CROSS**

The prophet Jeremiah writes: “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have by drawn thee.” Jer. xxxi. 3. This loving-kindness that draws men to God is manifested in the cross; for “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Rom. v. 8. “And *He died for all*, that they which should live should no longer live unto themselves, but unto Him who for their sakes died and rose again.” 2 Cor. v. 15, R.V. So we come again to the fact that in the cross God is drawing every man to salvation. {PTUK May 19, 1898, p. 306.12}

Before we go any further, let it be understood that the fact that Christ is drawing all men to salvation does not prove that all men will be saved, for men may and do despise and resist the love of God. We merely state this, in passing, so that no one need be troubled by the thought that we are claiming that all men will be saved. What we are concerned with is to show that all men might be saved if they would, and to show that so strongly does God desire the salvation of all men, that they are obliged to labour for destruction, and to put forth positive resistance, to avoid being saved. “Whosoever will,” that is, whosoever is willing, is sure to be saved. {PTUK May 19, 1898, p. 306.13}

The fact just stated, together with the truth set forth in Jer. xxxi. 3, is seen in Rom. ii. 3-6, where the apostle addresses himself to every sinner in particular, saying, “And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the righteous judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after the hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.” {PTUK May 19, 1898, p. 307.1}

**THE CROSS IN CREATION**

What we have thus far learned is that God is drawing all men by the power of the cross. Now we wish to see what all men may know of the greatness of that power. True, we are told that the “exceeding greatness” of His power is manifested in the resurrection of Christ from the dead; but we want to know if that power is actually manifested so that we can see its action, instead of merely reading the statement of the fact. The answer is given in God’s own Word. Let us read and see. {PTUK May 19, 1898, p. 307.2}

1. The Gospel is the power of God unto salvation. Rom. i. 16. {PTUK May 19, 1898, p. 307.3}

2. The preaching of the cross is also the power of God to salvation. 1 Cor. i. 18. {PTUK May 19, 1898, p. 307.4}

3. So the Gospel is the preaching of the cross of Christ, as plainly appears when we read 1 Cor. i. 17, 18. {PTUK May 19, 1898, p. 307.5}

4. That which may be known of God, that is, “His everlasting power and divinity,” has been manifest ever since the creation of the world, “being perceived through the things that are made.” Rom. i. 20, R.V. Therefore putting these things together, namely, that the Gospel, by which men are saved, and which is “to all people,” is the preaching of the cross of Christ; that it is the power of God; and that the power of God is seen in His creation, we learn {PTUK May 19, 1898, p. 307.6}

5. That the power of the cross, the power by which God draws men to Himself, is the power that is manifested in the visible as well as the invisible creation. {PTUK May 19, 1898, p. 307.7}

This agrees with the statement that “in Him were all things created, in the heavens and upon the earth, things visible and things invisible” (Col. i. 16, R.V.), and Christ’s own words of encouragement to those whom He sends to preach the Gospel: “All power is given unto Me, in heaven and earth.” Matt. xxviii. 18. {PTUK May 19, 1898, p. 307.8}

The psalmist sung: {PTUK May 19, 1898, p. 307.9}

*For Thou, Lord, hast made me glad through  
Thy work;  
I will triumph in the works of Thy hands.  
Ps. xcii. 4. {PTUK May 19, 1898, p. 307.10}*

**A SPECIMEN OF GOD’S WORK**

It is by the work of God that we are saved; “for we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.” Eph. ii. 10. Therefore the exhortation of Elihu (chapter xxxvi. 24-29) is most worthy to be heeded:— {PTUK May 19, 1898, p. 307.11}

*Remember that thou magnify His work,  
Whereof men have sung it.  
All men have looked thereon;  
Man beholdeth it afar off.  
Behold, God is great, and we know Him not;  
And the number of His years is unsearchable.  
For He draweth up the drops of water,  
Which distill in rain from His vapour:  
Which the skies pour down  
And drop upon man abundantly.  
Yes, can any understand the spreadings of the  
clouds,  
The thunderings of His pavilion? {PTUK May 19, 1898, p. 307.12}*

Think of the mighty power by which the water is drawn up from the earth to the clouds. Every day, every hour, every minute the work is going on, yet so silently is it accomplished that few give it a thought. People will wonder at the power displayed by a machine that will pump a few million gallons of water a day; but in God’s great waterworks thousands of millions of tons of water are daily drawn up, not merely a few hundred feet, but miles into the air, and they are stored up till the proper time comes for it to be sent down gently in rain. {PTUK May 19, 1898, p. 307.13}

That is most literally *drawing power;* and it is the same power that God exerts to draw us to Him; for the Gospel is the power of God, and the power of God is seen in the things that are made. {PTUK May 19, 1898, p. 307.14}

“Can any understand the spreading of the clouds?” asks Elihu; and to this day the most learned scientist is compelled to answer, “None.” “He bindeth up the waters in His thick clouds; and the cloud is not rent under them.” Job xxvi. 8. Think of the weight of water contained in a single rain cloud. If it should all come down at once everything would be swept away before it, and the very ground would be furrowed as with a gigantic plough. Some idea of the amount of water in a single cloud may be formed when we consider that to cover merely a single acre of land an inch deep, would take more than one hundred and thirty tons of water. Now remember that in a single rain shower several inches of rain have been known to fall upon thousands of acres, and we can realise what vast reservoirs the clouds are! What held that water in the sky until the time came for it to be poured on the earth? No scientist has any theories to account for how it is done; but we know the fact, that it is held up by the power of God, the same power that drew it up. This is the power that is exerted to draw us to Him. {PTUK May 19, 1898, p. 307.15}

**THE SECRET OF THE NORTH**

Again: the magnetic needle points to the north. Everybody knows the facts, but nobody knows why. There is a mysterious attraction in the north. Mysterious indeed, for the Hebrew word for north means, concealed, hidden. What is this power, which men arbitrarily called magnetism, which fills the whole earth, and by which matter is kept from becoming a chaotic mass and going to destruction?—It is God’s own personal influence, for “there is no power but of God.” His secret dwelling-place is “Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge.” Ps. xlviii. 2, 3. Lucifer, in his mad ambition to set his throne above the stars of God, and to be like the Most High, said:— {PTUK May 19, 1898, p. 307.16}

“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.” Isa. xiv. 12-14. {PTUK May 19, 1898, p. 307.17}

“He stretched out the north over the empty place, and hangeth the earth upon nothing.” Job xxvi. 7. The earth hangs upon nothing, upheld by that mighty power that emanates from “the secret place of the Most High,”—the north. That power pervades every particle of matter in the universe, and holds it in its place. In Christ “are all things created, ... for He is before all things, and in Him all things consists,” or “cohere.” Col. i. 16, 17. He upholdeth “all things by the word of His power.” Heb. i. 3. {PTUK May 19, 1898, p. 307.18}

The mind cannot grasp such mighty power. It is but the working out of “the love of God which passeth knowledge,” which is devoted to the well-being of mankind. “The earth is full of the loving-kindness of the Lord” (Ps. xxxiii. 5), and it His loving-kindness that draws us to Him. All the force in nature, by whatever name men know it, whether cohesion, chemical attraction, magnetism, gravitation, or what not, is simply the influence of the Spirit of God, from whose presence none can flee, whether he ascend to heaven, or descend into the depths of the earth, or dwell in the uttermost parts of the sea. Ps. cxxxix. 7-10. {PTUK May 19, 1898, p. 308.1}

Here we may well stop and meditate. What more could God do than He has done for the salvation of all mankind? That wonderful power-God’s loving-kindness-is manifested also in our own bodies, so that if we are but willing that the Holy Spirit should dwell in us, and the peace of God should rule there, it cannot be otherwise than that we shall be “kept by the power of God unto salvation.” God has caused His goodness to pass before us; He invites us to look at it. Oh, may our eyes ever be directed to that Divine goodness, that its power may transform us and make us wholly like God! {PTUK May 19, 1898, p. 308.2}

**“The Epistle to the Galatians. Improving the Opportunity” *The Present Truth* 14, 20.**

E. J. Waggoner

Although we have studied the first three verses of the sixth chapter of Galatians, we will for the sake of the connection include them in the text for this week, and without further review begin the study. {PTUK May 19, 1898, p. 308.3}

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Gal. vi. 1-10. {PTUK May 19, 1898, p. 308.4}

Burden-Bearing. -It can well be said that there is much in this portion of Scripture, as well as in others, which no one as yet understands, especially in verses two and five, which, seem to be directly contrary to each other. One says that we should bear one another’s burdens, and the other says that every one shall bear his own burden. Without speculating upon what we do not know, we can find abundance of instruction in what is evident. Each one must have the Spirit of Christ, which is that of burden-bearing. He devoted His life to the service of others. But His own burdens He carried to God. He did not ask others to carry them for Him. Even so it should be with us. If every one in the house of God, to say nothing of the world, acted according to this plan, how easy it would be to get on! There would really be no burdens for any one to bear. Each one thoughtful only of others, studying their burdens, that he might help them, would find his own burdens carried in turn by others. The only burden that any one would then carry would be Christ’s burden, which He calls us to take, because it is light. Let us learn of Christ, who bore the burden of the world, and asked none to share it with Him; yet He found it easy and light. When we try to unload our burdens on others, we are always in trouble, always heavy-laden; but when we are wholly devoted to bearing the burdens of others, we find them light. {PTUK May 19, 1898, p. 308.5}

Communicating Good Things. -“Let him that is taught in the Word communicate unto him that teacheth in all good things.” There can be no doubt but that this refers primarily to temporal support. “The laborer is worthy of his hire.” If a man gives himself wholly to the ministry of the Word, it is evident that the things necessary for his sustenance must come from those who are taught. But this by no means exhausts the meaning of the injunction. The one who is taught in the Word must communicate to the teacher “in all good things.” Mutual help is the burden of this chapter. “Bear ye one another’s burdens.” Even the teacher who is supported by those who are taught, is to assist others pecuniarily. Christ and the apostles, who had nothing of their own,-for Christ was the poorest of the poor, and the disciples had left all to follow Him, nevertheless distributed to the poor out of their little store. See John xiii. 29. As the teachers contribute not only the Word but temporal support as well, so those who are taught in the Word should not confine their liberality merely to temporal things. It is a mistake to suppose that ministers of the Gospel never stand in need of spiritual refreshment, or that they can not receive it from the weakest in the flock. No one can ever tell how much the souls of teachers are encouraged by the testimonies of faith and joy in the Lord, which come from the mouths of those who have heard the Word. It is not simply that the teacher sees that his labor is not in vain. The testimony may have no reference whatever to anything that he has done; but a humble soul’s joyful testimony to what God has done for him, will often, through the refreshment it gives the teacher of the Word, be the means of strengthening the souls of hundreds. {PTUK May 19, 1898, p. 308.6}

Sowing and Reaping .—“Whatsoever a man soweth, that shall he also reap.” A simple statement of fact, that can not be made plainer by any amount of talk. The harvest, which is the end of the world, will reveal what the sowing has been, whether wheat or tares. Verse 8 is so plain and striking a statement that comments only weaken its force. “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” “Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you.” Hosea x. 12.” He that trusteth in his own heart is a fool,” and equally foolish is he who trusts in other men, as is seen from the next verse: “Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of mighty men.” “Cursed be the man that trusteth in man, and maketh flesh his arm,” whether it be his own flesh or that of some other man. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” Jer. xvii. 5, 7. {PTUK May 19, 1898, p. 309.1}

Faint Not. -“In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Eccl. xi. 6. This is the thing that is taught in verse 9. We can not tell how much we shall reap, nor from which of the seed that we sow. Some may fall by the wayside, and be snatched away before it has time to take root, and other may fall on stony ground, where it will wither, and still other may fall among thorns, and be choked; but one thing is certain, and that is that we shall reap. Notice the statement in Ecclesiastes: We do not know whether the morning sowing or the evening sowing will prosper, or whether both shall alike be good. There is no possibility that both can be bad. One or the other alone may prosper, or else both may be good. Isn’t that encouragement enough for us not to be weary in well-doing? The ground may seem poor, and the season may not be favorable, so that the prospect for a crop may be most unpromising, and we may be tempted to think that all our labor is wasted. Not so; “in due season we shall reap, if we faint not.” “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” 1 Cor. xv. 58. {PTUK May 19, 1898, p. 309.2}

Make No Difference. -“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” In this we see that the apostle speaks of temporal help, for it needs no special exhortation to preach the Word to those who are not of the household of faith; they are the ones to whom it is specially to be preached; but there is a natural tendency-*natural*, I say, not spiritual-to limit charities to those who are called “deserving.” We hear much about “the worthy poor.” But we are all unworthy of the least of God’s blessings, yet He showers them upon us continually. “If ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil.” Luke vi. 33-35. The most of Christ’s ministry on earth was among those who cared nothing for Him personally. In some instances they would not even take the favors bestowed; but that made no difference with Him. He gave just as freely of what He had to give. Let us learn more of Him, that we may “fulfil the law of Christ.” {PTUK May 19, 1898, p. 309.3}

Seek the Opportunity. -Note especially the beginning of the tenth verse. “*As we have therefore opportunity*,” let us do good unto all men. Doing good to others is to be considered a privilege to be enjoyed, and not an irksome duty to be discharged. Men do not speak of disagreeable things as opportunities. No one says that he had an opportunity to injure himself, or that he had an opportunity to lose some money. On the contrary, a man will speak of an opportunity to make some money, or to escape from some threatened danger. It is thus that we are to consider doing good to the needy. But opportunities are always sought for. Men are always on the lookout for an opportunity to get gain. So the apostle teaches us that we should be seeking opportunities to help some one. This Christ did. He “went about doing good.” He travelled about the country on foot, a tramp, if you please, but a glorious one. He was searching opportunities to do some good, and He found them. He did good, “for God was with Him.” His name is Immanuel, which means, “God with us.” Now as He is with us all the days, even to the end of the world, so God is with us, doing good to us, that we also may do good. “We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.” To this end, “Receive ye the Holy Ghost.” {PTUK May 19, 1898, p. 309.4}

**“Notes on the International Sunday-School Lessons. The Lord’s Supper. Matt. xxvi. 18-30” *The Present Truth* 14, 20.**

E. J. Waggoner

MAY 29

No mere empty form has any place in the Gospel of Christ. Every act which Jesus did while here upon the earth, and every ordinance which He instituted, is full of meaning. The meaning may not always lie upon the surface, and the words addressed to Peter, when the Lord established the ordinance of feet-washing, may often be applicable; “What I do thou knowest not now, but thou shalt know hereafter.” But the whole life of Jesus was simply a revelation of the Gospel, and every deed had its place and its significance. {PTUK May 19, 1898, p. 309.5}

From the account given in another place concerning the institution of the Lord’s Supper we learn what its meaning is: “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till the come.” 1 Cor. xi. 26. That is to say, all that is accomplished by the work of Christ, which centres in His death on the cross, is designed to be set forth in the Lord’s Supper. This gives to it a fulness of meaning which it is impossible for us to grasp all at once, or adequately to consider within the limits of a single article. We shall hope, however, to call attention to some of the great principles involved, from which each one may be able to draw other lessons, according to the extent of his own experience in the Gospel. {PTUK May 19, 1898, p. 309.6}

**THE BODY OF CHRIST**

The record tells us that “as they were eating, Jesus took the bread [a loaf, R. V. margin] and blessed it, and break it, and gave it to the disciples, and said, Take, eat; this is My body.” The previous verses speak of the preparations which had been made for the passover supper, and it was this which they were eating. The bread, or the loaf, which Jesus took from the table, was therefore the bread provided for the passover supper. And this we know was unleavened bread. “Thou shalt eat no leavened bread with it, [the passover]; seven days shalt thou eat unleavened bread therewith.” Deut. xvi. 3. When Jesus took the bread from the table, just such bread as they had been eating, He did nothing which would even suggest transubstantiation, but He simply blessed it (gave thanks, margin) just as He did when He fed the hungry multitude (Mark vi. 41), and said, “This is My body.” {PTUK May 19, 1898, p. 310.1}

**THE LIFE OF GOD**

The force of this statement may be more clearly seen if we consider briefly the real purpose of the work of Christ in behalf of man. He found the whole human family “alienated from the life of God,” “dead in trespasses and sins,” and He declared the aim of His mission in these words: “I am come that they might have life, and that they might have it more abundantly.” John x. 10. All life is of God, the Father, whose distinguishing characteristic is that He is “the living God.” This life has been revealed in His only begotten Son. “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John v. 26. {PTUK May 19, 1898, p. 310.2}

God is independent and self-existent. His name is I AM. But man is neither independent nor self-existent. God through Jesus Christ is the source and the preserver of his life. “In Him we live, and move, and have our being.” This was just as true before sin entered into the world, as it has been since that time. “Ere sin entered into God’s fair universe, and while as yet there was no estrangement between Him and any of His creatures, and so no need as yet of atonement and reconciliation, there was for all this, need of One who should stand between the Uncreated and the created Life.” Now the original sin of man was the refusal to recognise this fact. “It was the lust of independence at whatever cost; the longing for a separate kingdom of his own, the assertion of self and of self-sufficiency, the dethronement, the annihilation of God, the deification of self.” The inducement which Satan held out for disobedience was, “Ye shall be as God.” {PTUK May 19, 1898, p. 310.3}

**LIFE THROUGH UNION WITH CHRIST**

But Jehovah is “the *only* true [real] God,” and beside Him there is none else, and the exaltation which was promised on condition of disobedience and departure from God proved to be a fall, and dependent man would at that moment have ceased to exist, if it had not been for the Gospel of Jesus Christ “who gave Himself for us.” He through whom all things were created and sustained before sin appeared, accepted the additional burden of sin, and still offered to minister life to the human family. But this involved His taking our flesh and suffering in it the penalty of sin, and so uniting Himself with us as the Son of man in the experience of death that we might be united with Him in the experience 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 that Christ being raised from the dead dieth no more; death no more hath 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. 5-11. R.V. {PTUK May 19, 1898, p. 310.4}

**THE BREAD OF LIFE**

Now it was God’s plan that man, even in his state of innocence, should receive life by eating such food as the Lord provided for him. “And God said, Behold I have given you every herb *bearing seed*, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree *yielding seed;* to you it shall be for meat.” Gen. i. 29. And the lesson which it was necessary to teach to man after he had sinned, and which it is necessary for us to learn to-day, is that in the bread which we eat every day we are receiving life from God through Jesus Christ, who said: “My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and *giveth life unto the world*.... This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of the bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.” John vi. 32-51. {PTUK May 19, 1898, p. 310.5}

We are now better prepared to understand the meaning of His statement, “This is My body.” The life of God, from which man cut himself off by his own sin, has been restored to him in the gift of Jesus “who is our life.” The curse, which is death, came upon all things, but “Christ hath redeemed us from the curse of the law, being made a curse for us.” By His death on the cross the channel of life from God to man was kept open for all, and through the acceptance of Christ by faith this gift of life may be continued to us throughout eternity. While “the gift of God is eternal life through Jesus Christ our Lord,” yet this life is supplied to us in the food which God provides for us, of which bread, being in itself a perfect food, is a complete representative. The grain, from which the bread is prepared, is simply the body in which the life of the Word is brought to us. “The seed of the Word of God.” “But God giveth it a body as it hath pleased Him, and to every seed His own body.” And so all unleavened bread, which is simply bread in which there is no element of decay or death, is the body which the Lord Himself has given to His own life, in order that by eating it we might receive life from Him. Those who recognise it as being wholly a gift of God, brought to us by the Gospel of the death and resurrection of Jesus, and so receive it by faith as the manifested life of Jesus, will enjoy this blessing of life for ever and will “have right to the tree of life.” “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.” Isa. xlv. 21. {PTUK May 19, 1898, p. 310.6}

**POPISH ASSUMPTION**

The claim that any human being has the power by any words of his to change the bread into the Lord’s body is simply the assertion of that spirit which “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.” It is a refusal to recognise what God has already done, for “God giveth it a body as it hath pleased Him,” and an assuming of the prerogatives of God the Creator. It is the same denial of man’s dependence which cut man off from the life of God in the first place. Man is simply the creature, and not the creator, and his only hope is in recognising this fact, and receiving life from God in harmony with His plan, without pretending to any power which would render him independent of God, and a Saviour unnecessary. “Take, eat; this is My body.” {PTUK May 19, 1898, p. 310.7}

**THE FRUIT OF THE VINE**

“And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament [covenant], which is shed for many for the remission of sins.” The principles already set forth will apply with equal force to the statement of Jesus concerning the wine. The blood is the life. Gen. iv. 4. Jesus has said, “I am the true vine.” In the pure, unfermented juice of the grape, the product of the vine, we have the nearest possible approach to liquid life just as God has prepared it. But, just as in the case of the bread, this gift of life comes to us through Jesus and His work in our behalf, and is in very truth His life, His blood. At the marriage of Cana of Galilee, Jesus changed the water into wine by His own life-giving power, and so gave them His own life to drink, just as He gave the multitude His own life to eat when He multiplied the loaves by the same power. The pretended power assumed by man to change the wine of the Lord’s supper into His blood, is a rejection of the fact of man’s entire dependence upon God for life, a putting of himself in the place of God, and the assertion of his ability to save himself. {PTUK May 19, 1898, p. 311.1}

Thus does the Lord’s supper show forth His death, and the fact that we receive life through His death, and lifts eating and drinking above the mere gratification of appetite, and teaches us how to eat and drink to the glory of God. It is designed to show us that there is but one life and that is the life of God, and that it is only through the Gospel of the death and resurrection of Jesus that we have life now, and that through our faith in the same Gospel that same life will be continued to us as long as God Himself shall live. How glorious it will be to realise this experience in the “new earth wherein dwelleth righteousness.” “And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” “And there shall be no more curse.” “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” {PTUK May 19, 1898, p. 311.2}

**“Back Page” *The Present Truth* 14, 20.**

E. J. Waggoner

Commenting on the present situation, and the outlook for the future, a prominent daily says: “The prospect which opens before Europe is not a pleasant one.” {PTUK May 19, 1898, p. 320.1}

It is very plain that war does not foster ability to see things as they are, or to tell the truth. Reading to reports of a battle, one from Washington, and the other from Madrid, both on the same page of a newspaper, one would scarcely suppose that they had reference to the same thing. Some are perhaps troubled to know which report to believe. Those who are wise believe neither. {PTUK May 19, 1898, p. 320.2}

In Madrid a mass was said last week for the repose of the Spanish soldiers who perished in the naval battle at Manila. On the other hand, the Archbishops of the Catholic Church in the United States have decided to address a letter to the clergy and laity of the country, asking their prayers for the success of the American arms, and for the repose of the soldiers who fall in battle. {PTUK May 19, 1898, p. 320.3}

News comes that on the 11th inst. a terrible gale visited the Prefecture of Swate, on the north-east coast of Japan, which was ravaged by the great tidal wave in 1896, and that over 200 fishing boats and 1,500 men are missing. “The prince of the power of the air, the spirit which now worketh in the children of disobedience,” inciting them to deeds of violence and destruction, is using the elements in the same service. Soon, however, the creation itself will be delivered from the bondage of corruption into the glorious liberty of the sons of God. {PTUK May 19, 1898, p. 320.4}

Every declaration of war by any nation is a declaration that might makes right. The proof is seen in this, that two hundred thousand men are licensed to do what is forbidden to a single individual. If one man deliberately slays another, he is denounced as a villain unfit to live; but if several thousand combined kill a few hundred men, even lying in wait for them, and attacking them unawares, they are lauded and publicly thanked. The United States Government is now supplying the Cuban insurgents with provisions and munitions of war, employing many armed men in the service, while at the same time a ship’s owner is undergoing a sentence of two years’ imprisonment by the same Government, for having attempted to do the very same thing. {PTUK May 19, 1898, p. 320.5}

All the world has read within the last week of the riots which, first breaking out in Milan, have spread over nearly the whole of Italy. The Marquis de Rudini is said to be in possession of documents, which he has laid before the Ministry, showing that a long-organised conspiracy has existed, especially in Milan, which had elaborated treasonable plots down to the smallest details. “The plan was to overpower Lombardy and turn it into a Republic, which should have connection with the rest of Italy in the same manner as the Federated Cantons of Switzerland bear relation to each other.” {PTUK May 19, 1898, p. 320.6}

Prompt and drastic measures were taken by the Government, and the rioters are now held in check, only, however, after the slaughter of some 500 persons (men, women, and children), the wounding of 2,000 more, and the destruction of millions of pounds worth of property. A good portion of the country is under martial law, and the military patrols have orders to shoot all persons caught with arms in their hands. {PTUK May 19, 1898, p. 320.7}

The disturbances have ceased for the present, because of superior force, but the causes and the spirit that started them still exist. The causes are excessive taxation (12s. in the pound) in order to maintain Italy’s standing as a military power, scarcity of food, and political ambition on the part of persons who are ready to take advantage of the general discontent, in order to advance their own ends. To all this must certainly be added the scheming of the agents of the Catholic Church, which will never rest so long as another than the Pope rules in Rome. That this outbreak will be successfully used by the Papists to show the necessity of the restoration of the Pope’s rule, is a matter of course. The Papacy has always flourished best when there was tumult and anarchy. {PTUK May 19, 1898, p. 320.8}

The fact is noted with regret that all that Garibaldi fought for is virtually lost; but none think of what this teaches, namely, that nothing is ever really gained by force of arms. Nothing that seems to be gained by fighting is ever held. No evil is ever put down, so long as men’s hearts remain unchanged. But this is a lesson that the mass of men will not learn, and so troubles will increase until the end comes. {PTUK May 19, 1898, p. 320.9}

While none can fail to sympathise with the poor Italian peasants and labourers who in a most productive land find it almost impossible to get enough food to keep them alive, that should not be regarded as a warrant for using violence. The Bible speaks of the oppression of the poor by the rich, but tells us that the just do not resist, although condemned and killed. The God of peace alone can give redress for the ills that the poor suffer. {PTUK May 19, 1898, p. 320.10}

When people clamour, and attempt to overthrow Government, because bread is scarce and dear, unreasonable as such a course is, Government has only itself to thank for it. It is a natural result of the promises that every party makes when seeking power, namely, that is placed in power it will bring about a better state of things, and ease the burdens of the people. When these promises fail, as they always must, it is but to be expected that the people will hold the ruling class responsible. It is much easier to make promises than to fulfil them. {PTUK May 19, 1898, p. 320.11}

At the present time men are being prosecuted in the United States for peacefully and quietly pursuing their ordinary labour on Sunday, and the people are repeatedly told from pulpits in legislative halls that in the observance of Sunday is the only hope of the stability of the nation. But Admiral Dewey steamed into the harbour of Manila, on a recent Sunday morning, surprised the Spanish fleet, kept the hundreds of men under his command hard it work for several hours until it was destroyed, and several hundred Spaniards were killed, and Congress thanks him, and gives him a sword. Can the reader fail to see what these things teach? {PTUK May 19, 1898, p. 320.12}

A correspondent of the *Daily Mail*, at Ala (South Tyrol), says that on the Italian express arriving at the station from Milan, May 13, the conductors and officials wore military uniforms, and were armed with swords and revolvers. {PTUK May 19, 1898, p. 320.13}

**“Daniel’s Prayer” *The Present Truth* 14, 21.**

E. J. Waggoner

Noted as Daniel is as a prophet, it is as a man of prayer that he is best known in the world. Everybody is familiar with the story of the plot against his life, in the securing of the decree that whoever should “ask a petition of any God or man for thirty days,” save of the king, should be cast into the den of lions, and how “when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” Dan. vi. 10. {PTUK May 26, 1898, p. 321.1}

There was no compromising, no shuffling, no attempt at concealment. Why should he hide the fact that he prayed to the God of heaven? It was nothing to be ashamed of. Suppose there was a law against it, and this life was threatened, should he, by heeding the decree, or at least pretending to heed it, by seeming not to pray, give those heathen the impression that he was afraid to trust in God? Should he allow them to believe that the king of the Medes and Persians was greater than that King of the universe? What a fearful denial of God that would of been! If he had done so, we may be sure that his life would not have been saved. {PTUK May 26, 1898, p. 321.2}

How naturally the counsel of expediency comes forward in such times. “There is no need of deliberately putting your head into the lion’s mouth. You know the decree; it is unchangeable; if you continue to pray as you have been in the habit of doing, you will be virtually committing suicide. You don’t need to violate your conscience at all; the decree doesn’t say that you must make petitions to the king instead of God; you will be all safe if you will simply omit praying for a month; that will not be idolatry. Or, if you *must* pray to God, why then, *think* your prayer in your own mind as you go about your work, without opening your lips, or after you go to bed. In the dark you can even move your lips and frame words silently, and nobody will be the wiser.” Thus argues Mr. Worldly Wiseman. {PTUK May 26, 1898, p. 321.3}

If such temptations did not come to Daniel, he was more than human; but they had no affect on him. He knew the Lord. He would not dishonour his King for fear of what one of his fellow-subjects with the title of king might do to him. In the first place he knew that he wouldn’t be safe thirty days without prayer. Even if instead of threatening death to all who should make the request of anyone except himself, the king has offered the highest possible rewards and the protection of his kingdom to those who would not ask anything of any other, Daniel would not be safe. “It is better to trust in the Lord, than to put confidence in princes.” Ps. cxviii. 8. “Put not your trust in princes, nor in the son of man, in whom there is no help.” “Happy is he that hath the God of Jacob for its help, whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is; which keepeth truth for ever.” Ps. cxlvi. 3, 5, 6. {PTUK May 26, 1898, p. 321.4}

What is a god good for, that cannot save in times of trouble? Strange that men who profess to be Christians, who pity the poor heathen who worship gods that can do nothing, will, when danger threatens, act as though the God whom they profess to serve were like the gods of the heathen. That is just when God’s power is seen at its best. “God is our refuge and strength; a very present help in trouble.” Ps. xlvi. 1. There was never a time in the world when Daniel needed to pray more than when that decree went forth against prayer. And since he was sent to Babylon as a witness for God, he needed above all things to avoid giving the impression that his God was not able to keep him. What is a witness good for, if he doesn’t give straight testimony when others are swearing falsely? {PTUK May 26, 1898, p. 322.1}

There was nothing of the bravado about Daniel. He didn’t bluster. He didn’t tell what he should do in spite of the decree of the king. He didn’t prate about his “rights.” He quietly did what was right, without making any unnecessary display. He didn’t change his custom. If he had been in the habit of praying with his windows shut, no doubt he would have continued praying with them shut after the decree was signed. He would open them to parade his devotions, nor to show his defiance of the king’s decree. But he wouldn’t change his habit, and shut them, now that praying was declared unlawful. That would have shown lack of confidence in his God; and it was trust in God, not defiance of the king, that moved Daniel. {PTUK May 26, 1898, p. 322.2}

Daniel was intimately acquainted with the Lord. He was accustomed to talk with Him, and when he prayed, he expected to have his prayer is answered. And God did not disappoint him. Read the story in the second chapter of Daniel. King Nebuchadnezzar had dreamed a dream, and had forgotten it, and he asked his professional wise men to recall the dream for him, and to tell him what it meant. Of course they could not do it. Then the king ordered them all to be put to death as a set of frauds and impostors. Daniel did not know anything about this affair until the officers came to take him to execution with the rest, when he said: “Why is the decree so hasty about the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.” Dan. ii. 15, 16. {PTUK May 26, 1898, p. 322.3}

A bold promise that. If Daniel failed after that, his fate would be worse than that of the others. But he knew that he should not fail, for he was acquainted with his God. There was no presumption in his promise to make known the dream and its interpretation. He knew what he would do. He at once went to his house, and joined with his three companions in prayer to God; and the secret was revealed to Daniel in a night vision. There was a good understanding between God and Daniel, and that was why Daniel would not pay any attention to a decree forbidding him to pray to God. What a grand thing to be so well acquainted with the God that made heaven and earth! You and I may be on terms of as close intimacy with God as Daniel was, and we shall find that He is near for all things that we call upon Him for. “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.” Ps. cxxv. 1, 2. {PTUK May 26, 1898, p. 322.4}

“The Lord also will be a refuge for the opressed, a refuge in time of trouble. And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee.” Ps. ix. 9, 10. {PTUK May 26, 1898, p. 322.5}

“Having a form of godliness, but denying the power thereof,” is the description of the mass of people in the last days. A form of godliness, without power, is like salt that has lost its savour. It is absolutely worthless. Now there is no power but of God; the Holy Spirit’s power is the only thing that makes a profession of religion of any value. Religion according to law is therefore only a lifeless form. Why then should one who knows the Lord bother himself in the least as to what the laws of the land say about religion? How can one who is acquainted with the substance busy himself with what at best is only a shadow? Rather preach the Gospel in the power of the Holy Ghost, and all who accept it will have both the form and the power. As for those who know not the power, they are in a more hopeful condition without the form than with it. {PTUK May 26, 1898, p. 322.6}

**“Sons of God” *The Present Truth* 14, 21.**

E. J. Waggoner

God is love. It is therefore His nature to love. Being love Himself, when He bestows love He bestows Himself; therefore the love of God is the imparting of what He is. By this test we may know whether that which claims to be love deserves the name. True love gives itself in full, holding nothing back. If it seeks anything for itself, it is not love. {PTUK May 26, 1898, p. 322.7}

Since God is love, He must needs impart Himself. The fullest extent to which this could be done was to beget a Son. So Jesus shared the life of the Father, one with Him in all things. God’s love held nothing back from Him, “for it pleased the Father that in Him should all fulness dwell.” Col. i. 9. “In Him dwelleth all the fulness of the Godhead bodily.” Col. ii. 9. {PTUK May 26, 1898, p. 322.8}

God’s love was not diminished in Christ and it revealed itself just as before. It still desired to give itself. So it was agreed by the Father and the Son, “Let us make man.” True love cannot be satisfied with partially bestowing itself. It must give freely the best it has. So man was to be made, “in our image, after our likeness.” {PTUK May 26, 1898, p. 322.9}

“In Him were all things created.” “And in Him all things consist.” Col. i. 16, 18. The fact that man held his life in Christ made Jesus the security not merely for its continuance but also that man should receive in the life the fulness of the love of God, in the same measure that it was bestowed upon Christ. It also secured that the love which was revealed in Christ should be the law of man’s life, since the life of Christ is made our life. “In Him we live and move and have our being.” Acts xvii. 28. {PTUK May 26, 1898, p. 322.10}

This is true of the angels also. “In Him were all things created in the heavens and upon the earth, things visible and things invisible.” In heaven, God’s plan did not meet with universal acceptance. Some thought that to hold everything in Christ was to narrow the possibilities of life, and to exalt Christ at the expense of His creatures. Lucifer, son of the morning, desired a more free and independent existence, and proposed to exalt himself, saying, “I will be like the Most High.” The plan of love was that he should be, in a wider, higher sense than he ever dreamed, but refusing to become so in Christ, in love, he became altogether unlike the Most High. {PTUK May 26, 1898, p. 322.11}

Man was induced to join Satan in his rebellion, and it seemed as though God’s plan was overthrown, and His love wasted. But the rebellion only served to demonstrate how entirely God had given Himself to men in Jesus Christ, when He created them. All that He had was then freely bestowed, and now it was made manifest. “Hereby know we love, because He laid down His life for us.” 1 John iii. 16. “God commendeth His love toward us, in that while we were yet sinners Christ died for us.” Rom. v. 8. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.” Rom. viii. 32. {PTUK May 26, 1898, p. 323.1}

“As many as received Him, to them gave He power to become the sons of God.” John i. 12. Not only was God’s purpose established, that men should be His sons in Christ, but it was seen that only as they were in Christ was their position, as sons, secured. Moreover, so far from sharing their possibilities, in Christ men are highly exalted, sharing to the full the glory and kingdom which He has won. “If children, then heirs; heirs of God, and joint heirs with Christ.” Rom. viii. 17. Thus we are “able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.” And find that in this love we too are “filled with all the fulness of God.” Eph. ii. 17-19. {PTUK May 26, 1898, p. 323.2}

So, in spite of man’s rebellion, and none the less on account of it, will God’s love fulfil its loving purpose to “gather together in one all things in Christ, both which are in heaven, and which are on earth.” Eph. i. 10. The infinite development of this purpose in the ages to come will “shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.” {PTUK May 26, 1898, p. 323.3}

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” “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. 1, 2. {PTUK May 26, 1898, p. 323.4}

**“The Epistle to the Galatians. The Glory of the Cross” *The Present Truth* 14, 21.**

E. J. Waggoner

We come now to the closing portion of the Epistle to the Galatians. The importance of the Epistle, not less to us than to those to whom it was first addressed, appears in every chapter. The consuming zeal of the apostle Paul in writing it is seen in the fact that, contrary to his usual custom, he seized the pen and wrote the Epistle with his own hand. Chap. vi. 11. As intimated in chapter four, the apostle suffered from weak eyes, which hindered him much in his work, or would have hindered him but for the power of God resting on him; so that it was necessary for him always to have some one with him, to minister unto him, and to serve as amanuensis. From the second Epistle to the Thessalonians (chap. ii. 2) we learn that some took advantage of this fact to write letters to the churches in Paul’s name, which troubled the brethren; but in the close of that Epistle (chap. iii. 16-18) Paul indicated to them how they might know an epistle that came from him. No matter by whom the body of it was written, he wrote the salutation and the signature with his own hand. So great was the urgency in this case, however, that he wrote the entire epistle himself. {PTUK May 26, 1898, p. 323.5}

The lesson for this week, which follows, we quote from the Revision:— {PTUK May 26, 1898, p. 323.6}

“As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God. {PTUK May 26, 1898, p. 323.7}

“From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus. {PTUK May 26, 1898, p. 323.8}

“The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.” Gal. vi. 12-18. {PTUK May 26, 1898, p. 323.9}

True and False Circumcision. -From the twelfth verse it is evident that the circumcision which was being taught to the brethren, as recorded in the second chapter, and warned them against so strongly in chapter five, was mere outward circumcision in the flesh. That stood merely for outward righteousness, the works of the flesh. The true circumcision was and is to “worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Phil. iii. 3. True circumcision is the keeping of the law, which can be done only as the Spirit of God writes the law in the heart. See Rom. viii. 25-29; Heb. viii. 10. The man who had the circumcision in the flesh merely, but did not keep the law, was reckoned by the Lord as uncircumcised. Such ones gloried or boasted in the flesh, and denied the cross of Christ, which is the only thing in the world in which one may rightly glory. The true circumcision is crucifixion with Christ; for that is, as seen from verse 14, a complete cutting off from “this present evil world.” {PTUK May 26, 1898, p. 323.10}

God Revealed in the Cross. -The apostle said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Read now the words of the Lord by the mouth of Jeremiah:— {PTUK May 26, 1898, p. 323.11}

“Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.” Jer. ix. 23. {PTUK May 26, 1898, p. 323.12}

Why should not the wise man glory in his wisdom?—Because, so far as it is his own wisdom, it is foolishness. “The wisdom of this world is foolishness with God.” “The Lord knoweth the thoughts of the wise, that they are vain.” 1 Cor. iii. 10, 20. No man has any wisdom in which to glory, for his own wisdom is foolishness, and wisdom which God gives is something to cause humility instead of pride. {PTUK May 26, 1898, p. 324.1}

What about might? “All flesh is grass.” Isa. xl. 6. “Every man at his best state is altogether vanity.” Ps. xxxix. 5. “Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.” But “power belongeth unto God.” Ps. lxii. 9, 11. {PTUK May 26, 1898, p. 324.2}

As to riches, they are “uncertain.” 1 Tim. vi. 17. Man “heapeth up riches, and knoweth not who shall gather them.” “Riches certainly make themselves wings; they fly away as an eagle toward heaven.” Prov. xxiii. 5. Only in Christ are found unsearchable and abiding riches. {PTUK May 26, 1898, p. 324.3}

Man therefore has absolutely nothing in which to boast, for what is there left of a man when he has nothing that can be called wealth, no wisdom whatever, and absolutely no strength? Everything that man is or has comes from the Lord. Therefore the Lord says, “Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight.” Jer. ix. 24. {PTUK May 26, 1898, p. 324.4}

Now put this text with Gal. vi. 4. The same Spirit inspired them both, so that there is no contradiction. One text says that we are to glory only in the knowledge of the Lord; the other says that there is nothing in which to glory save the cross of our Lord Jesus Christ. The conclusion therefore is that in the cross we find the knowledge of God. To know God is eternal life, and there is no life for mankind except through the cross of Christ. So again we see most clearly that all that may be known of God is revealed in the cross. Aside from the cross, there is no knowledge of God. {PTUK May 26, 1898, p. 324.5}

The Cross Crucifies. -The cross in which we are to glory is the cross of Christ, the cross on which Christ suffered crucifixion. To Him it meant crucifixion, and so it does to us, for by it the world is crucified to us, and we unto the world. It meant humiliation and disgrace, yet nevertheless it is something in which to glory, because the disgrace is only that which the world regards as disgrace. Since the friendship of this world is enmity against God, it follows that the hatred of the world is friendship with God; and the friendship of God is something in which to rejoice. {PTUK May 26, 1898, p. 324.6}

The cross of Christ, in which alone there is glory, separates from the world. By it the world is to us as though it did not exist. If the world is crucified to us, and we to the world, then, although in the world, we are no longer of it. The cross means death and disgrace as far as the world is concerned. That which is contrary to the world, and to all the calculations of the world, and which the world despises and turns from, is that in which the child of God is to glory. {PTUK May 26, 1898, p. 324.7}

The Cross Elevates. -Jesus said, “I, if I be lifted up from the earth, will draw all men unto Me.” This He said signifying what death He should die, namely, the death of the cross. He humbled Himself to death, even the death of the cross; “wherefore God also hath highly exalted Him, and given Him a name which is above every name.” Phil. ii. 8, 9. He descended “first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that He might fill all things.” Eph. iv. 9, 10. It was through death that He ascended to the right hand of the Majesty in the heavens. It was the cross that lifted Him up from earth to heaven. Therefore it is the cross alone that brings us glory, and so it is the only thing in which to glory. {PTUK May 26, 1898, p. 324.8}

The Cross Creates. -“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” That is, neither circumcision nor uncircumcision has any power. The only thing that is of any value is a new creature, or, as indicated in the margin of the Revision, “a new creation.” “If any man be in Christ, there is a new creation;” and it is only through death that we become joined to Him. Rom. vi. 3. The cross makes a new creation, so that here again we see a reason for glorying in it; for when the new creation came from the hand of God in the beginning, “the morning stars sang together, and all the sons of God shouted for joy.” Job xxxviii. 7. {PTUK May 26, 1898, p. 324.9}

The Cross Seen in Creation. -The preaching of the cross is the power of God unto salvation to those who believe. 1 Cor. i. 18. “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” Thus we see that it is the Gospel. Rom. i. 16. But the power of God is seen only in the things that are made. Rom. i. 20. It is in the things that are made that we learn that which may be known of God, “His eternal power and divinity.” Now since the cross is the power of God, it follows that the cross is revealed in the things that are made. Although the curse, death, has come upon all the earth, we nevertheless see life all about us. How can that be?—Only because Christ is everywhere present. But wherever Christ is, there is the cross; for Christ is not known to mankind except as the Crucified One. {PTUK May 26, 1898, p. 324.10}

The Glory. -We have seen that the cross is the power of God, and that the power of God is seen in the things that He has made, so that the cross is everywhere visible in creation. It is by the cross that everything is sustained. But for the cross, there would be universal death. Not a man could breathe, not a plant could grow, not a ray of light could shine from heaven, if it were not for the cross. Now “the heavens declare the glory of God; and the firmament showeth His handiwork.” Ps. xix. 1. They are some of the things that God has made. They show God’s power. They declare the glory of God, for His power is His glory. The glory of God is His power, for “the exceeding greatness of His power to usward” is seen in the resurrection of Jesus Christ from the dead (Eph. i. 19, 20), and “Christ was raised up from the dead by the glory of the Father.” Rom. vi. 4. It was for the suffering of death that Jesus was crowned with glory and honor. Heb. ii. 9. So we see that all the glory that the saints will ever share with Him, is nothing more than the glory of the cross. Surely there is enough glory in the cross to satisfy anybody. {PTUK May 26, 1898, p. 324.11}

The Marks of Christ. -“From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.” The marks of the cross were upon Paul. {PTUK May 26, 1898, p. 324.12}

He had been crucified with Christ, and he carried the nail-prints. They were branded on his body. They marked him as the bond-servant, the slave, of the Lord Jesus. Let no one, then, interfere with him; he was not the servant of men. He owed allegiance to Christ alone, who had bought him. Let no one seek to get him to serve man or the flesh, because Jesus had branded him with His mark, and he could serve no other. Moreover, let men beware how they sought to interfere with his liberty in Christ, or how they treated him, for his Master would surely protect His own. {PTUK May 26, 1898, p. 325.1}

Ah, what glory there is in the cross! All the glory of heaven is in that despised thing. Not in the figure of the cross, but in the cross itself. The world does not reckon it glory, but then it did not know the Son of God, and it does not know the Holy Spirit, because it can not see Him. May God open our eyes to see the glory, so that we may reckon things at their true value. May we consent to be crucified with Christ, that the cross may glorify us. In the cross of Christ there is salvation. In it is the power of God to keep us from falling, for it lifts us up from earth to heaven. In the cross there is the new creation, which God Himself pronounces “very good.” In it is all the glory of the Father, and all the glory of the eternal ages. Therefore God forbid that we should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to us, and we unto the world. {PTUK May 26, 1898, p. 325.1}

*“In the cross of Christ I glory,  
Towering o’er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.” {PTUK May 26, 1898, p. 325.2}*

Therefore- {PTUK May 26, 1898, p. 325.3}

*Since I, who was undone and lost,  
Have pardon through His name and Word;  
Forbid it, then, that I should boast,  
Save in the cross of Christ, my Lord.” {PTUK May 26, 1898, p. 325.4}*

**“Notes on the International Sunday-School Lessons. Jesus Condemned. Matt. xxvii. 11-26” *The Present Truth* 14, 21.**

E. J. Waggoner

JUNE 5

In this lesson we have a view of the way in which humanity, when under the control of “the prince of this world,” will treat divinity. “Jesus stood before the governor,” and “was accused of the chief priests and elders.” And Pilate understood the real animus of the whole matter: “For he knew that for envy they had delivered Him up.” {PTUK May 26, 1898, p. 325.5}

**SATAN IS THE ACCUSER**

It is the work of Satan to accuse. He is called “the accuser our brethren ... which accused them before our God day and night.” He was, and is, the instigator of all accusation against Jesus; and envy always has been, and still is, the only ground of his accusation. It was envy of the honour given to the Son of God which led Lucifer, “son of the morning,” to rebel against the government of God and to seek to put himself on an equality with God. He said: “I will ascend above the heights of the cloud; I will be like the Most High.” Failing in this attempt to usurp the authority of God in heaven, “he was cast out into the earth,” and here he has inspired and fostered the same spirit of envy against God and His Son. {PTUK May 26, 1898, p. 325.6}

This is clearly set forth in the treatment which some of God’s chosen representatives in the earth have received. When Joseph told a dream “to his father and to his brethren ... his brethren envied him,” “and the patriarchs, moved with envy, sold Joseph in Egypt;” but he who was thus the object of their unjust envy was God’s chosen means of delivering them from death by famine. {PTUK May 26, 1898, p. 325.7}

Later, when the Lord sent Moses to Egypt “to be ruler and deliverer by the hand of the angel which appeared to him in the bush,” his work in behalf of the people was not appreciated, and “they envied Moses also in the camp, and Aaron the saint of the Lord.” {PTUK May 26, 1898, p. 325.8}

And now when the Son of God Himself appears on earth to accomplish His work in behalf of man, “the God of this world” arouses the same spirit of envy against Him, even in the hearts of those who made the highest professions of loyalty to God, and the climax is reached in His being brought before the governor with the demand that He should be put to death under the charge of being a mover of rebellion against properly constituted government. The very crime of which Lucifer was himself actually guilty, he now inspires men to charge upon the Son of God! What an illustration of the statement of the scripture: “For where envying and strife is, there is confusion and every evil work.” All this shows the working of selfishness, for “love envieth not.” {PTUK May 26, 1898, p. 325.9}

**“THE JUST ... DOTH NOT RESIST”**

But to all this accusation of envy Jesus “answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him never a word; insomuch that the governor marvelled greatly.” The charge of treason against the Roman government, which was preferred against Jesus, was utterly false, but since He was here to bear the punishment of those who were guilty of treason against the government of God, He made no defence. “He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened He not His mouth.” {PTUK May 26, 1898, p. 325.10}

What a lesson for us! Although the right was altogether on His side and the charge against Him was wholly false, yet He made no effort to justify Himself. “When He was reviled, He reviled not again: when He suffered, He threatened not; but committed His cause to Him that judgeth righteously.” Justifying oneself is simply one form of accusing another, and the Son of God never indulges in accusation. For He, even “when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” {PTUK May 26, 1898, p. 325.11}

**A FEARFUL CHOICE**

The choice which the people made, as between Jesus and Barabbas, is full of meaning and warning to us. “Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? ... But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.” Although the people were persuaded by their leaders, yet this did not relieve them of their own responsibility in the matter. This is shown by the reference made by Peter to this event in his talk to the people after the resurrection of Christ: “But *ye* denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life.” Acts ii.14, 15. {PTUK May 26, 1898, p. 326.1}

Thus when humanity was given its choice between the Author and Giver of life on the one hand, and a robber and a murderer, a taker of life, on the other, it deliberately chose the latter. Such is the power of Satan in human hearts. But envy over-reached itself, and the determination to “destroy Jesus” which Satan inspired in the minds of people was but the sealing of his own destruction. For Jesus by His death was to “destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life time subject to bondage.” And so envy brought destruction upon itself. {PTUK May 26, 1898, p. 326.2}

**“CHOOSE YE THIS DAY”**

All this has a meaning for us at this very time. “When Christ was upon this earth the world preferred Barabbas. And to-day the world and the churches are making the same choice. The scenes of the betrayal, rejection, and crucifixion of Christ, have been re-acted, and will again be re-acted, on an immense scale. People will be filled with the attributes of Satan. The delusions of the arch enemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing, that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, ‘Release unto us Barabbas, but crucify Christ.’” {PTUK May 26, 1898, p. 326.3}

**ASSUMING THE RESPONSIBILITY**

When Pilate, who himself stated that he found no fault in Jesus, had allowed himself to be overborne by the wicked demand of the people, he made an effort to shift the terrible responsibility for the death of Jesus upon some one else. “He took water, and washed His hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.” Thus did a long record of iniquity come to its climax. In the Lord saw it all in its beginning. When the people rejected the Lord from being king over them, and demanded a man for a king, that they might be like the nations around them, the Lord heard in their cry, “Nay; but we will have a king over us,” those words which found utterance so many years afterwards, “We have no king but C?sar.” And now they have become “the betrayers and murderers” of their rightful King. A little later they began to draw back from the terrible responsibility which they had assumed, and complained of the disciples, Ye “intend to bring this man’s blood upon us.” {PTUK May 26, 1898, p. 326.4}

**“HIS MISCHIEF SHALL RETURN UPON HIS OWN HEAD”**

In the destruction of Jerusalem was seen in a partial way, and as a type of the final destruction of the whole world, the results of rejecting Jesus. Because Jerusalem knew not the time of her visitation and refused Him in whom alone was any hope of salvation, a terrible overthrow came upon her, and this was in itself a prophecy for the whole world. “The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner.” “A world is represented in the destruction of Jerusalem.” And the time is at hand, for “the great day of the Lord is near, it is near and it hasteth greatly.” “In this perilous time who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world at the expense of the principles of righteousness and truth?” “When the cases of all come up before the God of heaven for decision, He will ask each one the question, ‘What have you done to My only begotten Son?’ What will those who refuse to accept truth answer? They will be obliged to say, ‘We hated Jesus and cast Him out. We chose Barabbas instead of Christ.’” {PTUK May 26, 1898, p. 327.1}

O that the goodness of God may lead us all to true repentance, and to the full acceptance of Jesus and His message of warning for the world at this time, that instead of being held answerable for His blood, His blood may be answerable for our sins, and we “may be found of Him in peace, without spot, and blameless.” {PTUK May 26, 1898, p. 327.2}

**“Idolatry in London” *The Present Truth* 14, 21.**

E. J. Waggoner

It is doubtless well known to most of the readers of PRESENT TRUTH that there has of late been some vigorous opposition to the Catholic ceremonies that are becoming more and more prevalent in the Church of England. This opposition, under the leadership of Mr. John Kensit, has not been confined to a verbal protest, but has taken the form of active violence, which has resulted in Mr. Kensit’s arrest. He was fined in the Police Court for brawling in church, and having appealed, the Church Association has taken up the case, hoping by means of the courts to have the popish ceremony suppressed. The annual meeting of this Association has recently been held at Exeter, when the following resolution was adopted, which concisely shows the present state of affairs:— {PTUK May 26, 1898, p. 328.1}

That the scandalous prevalence of open idolatry especially within the three metropolitan dioceses, has, of late years, assumed such proportions, and the Bishops having been appealed to in vain to forbid such practices, this meeting warmly commends the action of the council of the Church Association- {PTUK May 26, 1898, p. 328.2}

(1) In supporting Mr. Kensit’s appeal from the magistrate’s decision respecting his protest in church against the worship of a crucifix; {PTUK May 26, 1898, p. 328.3}

(2) In seeking a faculty for the removal of the tabernacle of St. Ethelburga’s, dedicated to the illegal reservation of a consecrated wafer, to which Divine honours are paid, as though it were Jesus Christ Himself. {PTUK May 26, 1898, p. 328.4}

This meeting further calls upon the loyal members of the Church of England to support the council in their effort to stem the tide of idolatry now protected and sanctioned by the Bishops, and for this purpose to raise the guarantee fund of ?2,000 to enable the council to defeat the efforts of the English Church Union, which has undertaken the defence of their twin idols, the wafer and the crucifix. {PTUK May 26, 1898, p. 328.5}

That the ceremonies are idolatrous, cannot be questioned. They are nothing but Paganism. But since the same things are practised in the Roman Catholic churches, the question arises, Why do not the Protestants carry their warfare into that body? Why do they confine their protest to the Church of England? The Bible forbids idolatry, no matter by whom it is practised. The answer is, of course, that the opposition to idolatry in the Church of England is based on the ground that it is illegal, in that is contrary to the Prayer Book. Thus we see that the objection is not to idolatry in itself, but to disregard of the Prayer Book. If the Prayer Book sanctioned the adoration of the cross, then the ground of their protest would be removed. {PTUK May 26, 1898, p. 328.6}

It will be clearly seen that even among the protesters against Catholicism the Prayer Book holds a higher place than the Bible. That very fact shows that there is no essential difference between the two parties, for the substitution of human authority for Divine is the very essence of Catholicism. This shows what violence is used in the opposition to the pagan ceremonial. If the opposition were truly Christian, based on Scriptural grounds, there would be no violence or unseemly behaviour. The only force that Christianity knows is the power of the Holy Spirit, and the only weapon of the Spirit is the Word of God. {PTUK May 26, 1898, p. 329.1}

As a matter of fact this fight against pagan ceremonies in the Church is not in reality opposition to idolatry, but only to the outward manifestation of it. Idolatry has its seat in the heart, the very being of man. The fact that a man adores the work of his own hands, paying to it the reverence due to God alone, shows that in his heart he regards self as God. The thing made cannot be as great as the maker, and therefore the worship of any thing made by human hands is only an evidence of the worship of self. The adoration of an image, no matter what its form, is only an outward sign of the idolatry that is within. {PTUK May 26, 1898, p. 329.2}

From this it is very evident that the destruction of all idols would by no means be the destruction of idolatry. As well might one think to change the nature of a tree by cutting off its leaves, or to reduce the temperature of a heated room by breaking the thermometer which indicates the degree of heat. No well-instructed person can therefore have any sympathy with these protests that are being made. If the court should declare the ceremonies illegal, the idolatry would still remain, and idolatry in conformity with law is no better than any other idolatry. The very fact that the question is one to be settled by the courts, shows that it is not a matter of Christianity but of the Papacy; for Christianity knows no guide or authority but the Word of God, while human authority in matters of religion is always and everywhere the very essence of idolatry. {PTUK May 26, 1898, p. 329.3}

It is a deplorable fact that there is a great amount of paganism not alone in London but in all England, and in every other professed Christian land as well. That is simply to say that men are lovers of themselves more than of God, and regard their own wisdom and authority as superior to His. Paganism is the religion of human nature; and has always existed since the fall; but the characteristic of the last days is that it takes on a form of godliness. This, instead of being an improvement, is an added source of danger. {PTUK May 26, 1898, p. 329.4}

The remedy is the Word of God. The Apostle Paul, after foretelling the coming of the state of things, says: “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and kingdom, Preach the Word.” “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations” (which is the root of image making and image worship), “and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” {PTUK May 26, 1898, p. 329.5}

But they will not all hear the Word. No; sad to say, they will not. What then? Shall we not use force? By no means, for that is only an aggravation of the trouble, since force is opposed to the Word. There is no greater force than God’s Word, and when men will not listen to that, even God is obliged to say, “Ephraim is joined to his idols; let him alone.” {PTUK May 26, 1898, p. 329.6}

**“A Question of Spiritualism” *The Present Truth* 14, 21.**

E. J. Waggoner

A correspondent, who seems to be wavering on the verge of Spiritualism, sends us the following quotation from 2 Cor. xii. 2-4, together with his opinion of it:— {PTUK May 26, 1898, p. 329.7}

Paul says: “I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body or whether out of the body I cannot tell: God knoweth;) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.” {PTUK May 26, 1898, p. 329.8}

The above seems to prove (in my opinion) that Paul was used to holding converse with disembodied spirits, inasomuch that he did not go to the trouble to ascertain in this instance as to whether this *man* were bodied or disembodied. J. E. B. {PTUK May 26, 1898, p. 329.9}

In this case, as in every other, the exact statement of the text is worth any number of opinions about it. By nothing the text carefully, we learn, {PTUK May 26, 1898, p. 329.10}

1. That the man to whom the apostle refers was none other than himself, for in verse 7 he drops the use of the third person, and says: “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.” Therefore, {PTUK May 26, 1898, p. 329.11}

2. There is no hint in the text of any communication with disembodied spirits. Indeed, the text makes no mention of spirits of any kind. Paul, in the ecstasy of vision could not tell in what condition he was when he was given these revelations. {PTUK May 26, 1898, p. 329.12}

3. Here is not the returning of departed spirits to this earth. On the contrary, the *man*-not a dead man, but the living apostle-was himself caught up into paradise. This is as opposite to Spiritualism as anything could be. {PTUK May 26, 1898, p. 329.13}

Thus it appears that the text does not at all warrant our correspondent’s opinion. In reading the Bible, it is necessary to keep our opinions out, for our opinions are as much inferior to the Bible as the earth is lower than the heavens. Isa. lv. 9. If we propose to follow our opinions, it is not necessary to mix the Bible up with them, for we can form opinions enough without it. The Bible is not given us to help us in forming opinions, but to teach us truth. It is absolutely to take the place of our opinions. We are to forsake our thoughts, and allow the Lord to give us His thoughts instead; and in order to get His thoughts, we must adhere most closely to His Word. {PTUK May 26, 1898, p. 329.14}

**“‘The Champion of Israel’” *The Present Truth* 14, 21.**

E. J. Waggoner

Not long after Samuel’s visit to Bethlehem another messenger arrived for David, this time from the King. Saul was in distress and needed help. An evil spirit from the Lord was troubling him. {PTUK May 26, 1898, p. 330.1}

At his anointing the Spirit of God had come upon Saul, changing him into another man. Under its influence his way had been divinely directed, and so long as he yielded to it, his steps were ordered by the Lord. But he chose his own way, refusing counsel, and so the Spirit Lord was driven from him. Without it he was like a ship without a rudder, for “it is not in man that walketh to direct his steps,” and would certainly make shipwreck of himself and the nation committed to his care. {PTUK May 26, 1898, p. 330.2}

To prevent this it was necessary that he should be deprived of his influence to some extent. The Lord did not leave them entirely alone, for that would involved him in immediate ruin, but sent a spirit of evil, or sadness, upon him. Remorse and terror filled his mind, unfitting him for duty, and his state of mind soon became known among his servants. {PTUK May 26, 1898, p. 330.3}

They counselled him to send for a skilful player on the harp, who should dispel with cheering music his fits of melancholy. David’s name was recommended before him as of one “cunning in playing, and a comely person,” and Saul, hoping for relief, “sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.” {PTUK May 26, 1898, p. 330.4}

So David passed from the cottage at Bethlehem to the court of the king at Gibeah. The lessons learned in communion with the God of nature, the views of His power manifested in the works of His hands, and the experience of His love in the daily round of shepherd life, had given David the needed preparation for his new duties. His simple faith and love and trust in God would form just the influence that Saul needed to be brought in contact with. The stricken heart of the afflicted king found comfort in David’s ministrations, “and he loved him greatly.” So Saul was refreshed, and was well, and the evil spirit departed from him.” Unhappily for him, the indecision which appeared in all his life kept him from retaining the blessing now granted. {PTUK May 26, 1898, p. 330.5}

Although armour-bearer to Saul, David still went to and fro between Bethlehem and the king’s house, keeping the sheep in the intervals of his attendance on Saul. During one of his visits home, Israel was again invaded by the Philistines, and the forces of Israel met them a few miles from the border which separated the two countries. At his father’s request, David set out for the camp, some fifteen miles distant, bearing provisions for his three oldest brothers, who were among the soldiers of Saul. {PTUK May 26, 1898, p. 330.6}

While David conversed with his brethren on the field of battle, a strange, imposing figure stalked into the open space between the two armies, and defied Israel to produce a man who could stand before him in single combat. His appearance struck terror to the hearts of Israel, and as he thundered out his challenge they fled before him. {PTUK May 26, 1898, p. 330.7}

Truly it needed a brave man to face this giant. Standing nearly twelve feet high, with a coat of mail that weighed a hundred weight and a half, and armed with an enormous spear, the iron head of which alone weighed twenty pounds, there seem but little hope of finding a champion bold enough to meet him. {PTUK May 26, 1898, p. 330.8}

Yet greater things than this had been done in the history of Israel, many a time. It was only one generation ago that the ark of God, captive and undefended by human strength, had gone through the cities of the Philistines like a destroying army, compelling reverence at every stage, and finally returning in acknowledged triumphed to its own country; its sole defence being that it bore the name of the Lord. The Israelites seemed to have forgotten, so it was no wonder that the Philistines failed to remember, that the name of the Lord was a strong tower, for all who put their trust in Him. That was why one army gloried in the confidence which Goliath inspired in them, while the other, looking at his bulk, groaned in despair. {PTUK May 26, 1898, p. 330.9}

One person alone, probably the youngest and weakest in all the camp, remembered that the battle is the Lord’s, and that His arm is not grown feeble. David came before Saul and announced his intention of going out against the Philistine. It was Saul’s place to go, as leader of the people, but his trust was in his own strength, and now, in that hour of need, it failed him. He attempted to set before David the perils of his undertaking, but David was not going in his own strength, and felt no doubt as to the issue of the conflict. Refusing Saul’s armour, he took his sling and five smooth stones out of the brook and drew near to meet the Philistine. {PTUK May 26, 1898, p. 330.10}

Goliath seemed disgusted at the insolence of a mere youth in coming out to fight with himself, and boasted loudly of what he would do to his adversary, but David declared that “all this assembly shall know that the Lord saveth not with the sword and spear.” Said he, “Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts.” {PTUK May 26, 1898, p. 330.11}

It was a fearfully unequal contest. On one side was a man, bigger and stronger than all other; on the other the great and powerful Creator of heaven and earth, before whom all the nations are as a drop of a bucket. He might have gone forth against Goliath in terrible majesty, shaking the earth with thunder and smiting His antagonist with the lightning, but, being all-powerful, He was able to accomplish just as much with a smooth stone in the hand of a youth. {PTUK May 26, 1898, p. 330.12}

There was no reason why Saul, or anyone else in the army, should not have been used by the Lord to lay low the pride of the Philistines, except that they all had too much of it in their own hearts. They thought so much of themselves that the Lord was overlooked, and seemed too far off for any practical purpose. Yet God had called them that they should bear His name, and be His representatives, and in His name, they might have done what David did. {PTUK May 26, 1898, p. 330.13}

This experience is written for our learning that we may know in what our strength consists, and that we should learn not to fear difficulties or temptations on account of their great size and seeming strength. Our victory or defeat will depend entirely on whether we meet the enemy in the name of the Lord. Christ says, “Whatsoever ye shall ask in My name that will I do.” John xiv. 13. {PTUK May 26, 1898, p. 330.14}

It was now apparent to all Israel that David was most suited to be their leader. In allowing another, young and inexperienced, to take the place of danger as the champion of Israel, Saul had confessed himself unfit for the post. David was no better in himself than anyone else, as He sadly proved in after years, but while he allowed God to work His will through him, great good would come to others thereby. God alone could help the people, and only as David revealed God, would his life and reign be a blessing. He realised this when he wrote the 44th Psalm: {PTUK May 26, 1898, p. 331.1}

*Thou art my King, O God:  
Command deliverance for Jacob.  
Through Thee will we push down our adversaries;  
Through Thy name will we tread them under  
that rise up against us.  
For I will not trust in my bow,  
Neither shall my sword save me.  
But Thou hast saved us from our adversaries,  
And hast put them to shame that hate us.  
In God have we made our boast all the day long,  
And we will give thanks unto Thy name for ever. {PTUK May 26, 1898, p. 331.2}*

**“Back Page” *The Present Truth* 14, 21.**

E. J. Waggoner

The Marquis de Rudini, premier of Italy, is reported to have said that things had never looked so black in Italy since 1860 as they do now. {PTUK May 26, 1898, p. 336.1}

Peace is not one of the things that men of the world are expecting just now. At the dinner of the West London Volunteer Infantry Brigade, a few evenings ago, the Duke of Cambridge, who presided, said: “Our position, unless both the army and navy are made strong enough to keep us where we are now, will, in my opinion, be a very melancholy one.” {PTUK May 26, 1898, p. 336.2}

If two men stood with loaded weapons, each alert and on his guard and ready to shoot the instant the other made a threatening motion, no one could describe them as being at peace with each other; yet that is just the sort of peace that prevails among all the great nations of earth to-day. That is all the peace that this world gives. Not so does the Lord give peace. Have you His peace? If not, why not? He has given it to you. {PTUK May 26, 1898, p. 336.3}

Not long since a French missionary was killed in China, and the French Government has demanded ?4,000 as compensation. It is reported also that a demand has been made for a railway concession in the neighbourhood of Nanking. Missionaries now have a high market value among the Powers. {PTUK May 26, 1898, p. 336.4}

At the annual meeting of the Grand Committee of the Birmingham Liberal Unionist Association, Mr. Chamberlain, who has just been re-elected president, made a speech, in which he said:— {PTUK May 26, 1898, p. 336.5}

What is our next duty? It is to establish and maintain bonds of permanent amity with our kinsmen across the Atlantic. I don’t know what the future has in store for us. I don’t know what arrangements may be possible with us; but this I know and feel-that the closer, the more cordial, the fuller, and more definite these arrangements are with the consent of both people, the better it will be for both and for the world-and I even go so far as to say that terrible as war may be, even war itself would be cheaply purchased, if, in a great and noble cause, the Stars and Stripes and the Union Jack would wave together over an Anglo-Saxon Alliance. {PTUK May 26, 1898, p. 336.6}

This portion of the speech was greeted, according to the report, with the loudest and most prolonged applause. {PTUK May 26, 1898, p. 336.7}

This speech has been the subject of widespread comment. The *Daily Chronicle* states the situation:— {PTUK May 26, 1898, p. 336.8}

The Foreign and Colonial Secretaries between them have succeeded in producing what the financial telegrams call “a feeling of uneasiness.” There is a sense of gathering clouds; and though no man knows exactly how or where the storm may burst, and no one would venture to say that it will not in all human probability blow over, yet there is a conviction that there is thunder some where about, and that any spark might let loose the baleful forces of the Armageddon, which has been foretold so often. {PTUK May 26, 1898, p. 336.9}

The Spanish journal *El Liberal* said:— {PTUK May 26, 1898, p. 336.10}

Scarcely has Lord Salzburg explained away his infelicitous references to dying nations than Mr. Chamberlain threatens Spain with an Anglo-American alliance. Spain, however, is not frightened. The day on which the agreement is signed will be the date for the outbreak of the general conflagration. Germany and Russia, with allies, will face Great Britain and the United States, and the outbreak will involve India, Africa, and Manchuria. If the Anglo-American alliance be accomplished, Europe, heretofore indifferent to our case, will take part, not to favour us, but to defend its own preponderance in the world. {PTUK May 26, 1898, p. 336.11}

The call now is for more fast cruisers for the Navy, in order that in time of war the enemy’s motions may be closely watched, and especially for convoying grain ships. A writer in the *London Review* says: “In six weeks we should be starving unless our Navy proved equal to the task of safely convoying all the grain on the way to our ports.” {PTUK May 26, 1898, p. 336.12}

Something must be done, it is urged, to increase the size and strength of the army. Sir Henry Campbell-Bannerman, in his speech at the Army Temperance Association, said that “with our fast increasing imperial responsibilities we stand in need of a larger army.” The question is, How shall it be done? As the *Daily Mail* says, it is “not altogether obvious how it is to be increased without drastic alterations in our military system;” but “to neglect the army or rest content with paper measures that such a time as this would be suicidal folly.” Only two ways are suggested, namely, greatly increase pay, or conscription. As between these two, it is not difficult to foretell which will be adopted. {PTUK May 26, 1898, p. 336.13}

Among all the eulogies of Mr. Gladstone, we have seen none that set forth his character in a more attractive light than the following little incident. It occurs in a long article contributed to the *Chronicle* by a friend of his. Telling of their walk home after dining out together, he says:— {PTUK May 26, 1898, p. 336.14}

Opposite Knightsbridge Barracks I was addressed by an unfortunate woman, but passed on unheeding, stepping off the pavement to let her pass. Then she addressed Mr. Gladstone, who did not repel her. In a few moments he joined me, and asked if I always repelled those women when they spoke to me. I said, “Yes.” “Perhaps you are right,” he answered, “but I never like to repel them when they speak to me. I have come across terrible tragedies in that way, and have perhaps been able to do a little good. I believe that as a rule they are more sinned against than sinning.” {PTUK May 26, 1898, p. 336.15}

The last number of the *Review of Reviews* contains a paragraph that should give pause to those who talk about war conducted in the interests of humanity. Speaking of “the last great humanitarian war,” the campaign for the liberation of Bulgaria, where the Turks were said to have massacred some fifty thousand inhabitants, the editor says:— {PTUK May 26, 1898, p. 336.16}

To avenge the Bulgarian atrocities the Russians invaded Turkey, and for every Bulgarian man, woman and child, who had been massacred by the Turks, two Russian soldiers fell in battle or died of disease, and probably at least double that number of non-combatant peasants-Bulgarian, Armenian and Turkish-were done to death between the contending armies. The Bulgarian atrocities were avenged, no doubt, but at a very low computation it cost five lives to avenge one! {PTUK May 26, 1898, p. 336.17}

The remedy is truly worse than the disease. War, as a cure for inhumanity, is very much like suffocating a man to death to cure the asthma. Nevertheless it is the best remedy the world knows. Oh, that men would learn that the Gospel of Christ solves every perplexity and heals every ill! {PTUK May 26, 1898, p. 336.18}

A sad but striking sign of the times is furnished in the following item from a recent number of the Kansas City (U.S.A.) *Times*:— {PTUK May 26, 1898, p. 336.19}

The patriotism of the members of the First Christian Church at Sedalia, Missouri, was shown last night in the middle of a sermon. The pastor, the Rev. J. S. Myers, was preaching, when he read a telegram announcing that Commodore Dewey’s ships had won a great naval battle at Manila and completely annihilated the Spanish war vessels, in an instant the congregation was on its feet waving handkerchiefs and cheering. It was several minutes before the applause ceased, when all joined in singing “My Country, ‘Tis of Thee.” {PTUK May 26, 1898, p. 336.20}

The following is said to be an extract from a letter of Signor Crispi: {PTUK May 26, 1898, p. 336.21}

Very bad times are in store for us. We must keep united and provide against the dangers which threaten us. The classes must organise and prepare themselves for struggle with the masses. {PTUK May 26, 1898, p. 336.22}