**“Learning with the Heart” The Present Truth, 12, 19.**

E. J. Waggoner

“With the heart man believeth unto righteousness.” Romans 10:10. The things of God are revealed not to the head but to the heart. Belief is not a mere intellectual assent to what God says, it is the acceptance of what He says in the heart-the seat of life. It is true that the mind of the man who believes with the heart will actively grasp the truths of the Word-for the mind of Christ is an active mind-but he who thinks to study into the mystery of God just as he would apply the mind to any problem within the range of human knowledge will fail. {PTUK May 5, 1896, p. 288.20}

The knowledge of God is salvation; it is a matter of a new life, and it is with the heart that every man must believe his way into its mysteries,-mysterious only as the finite mind attempts to state them in human language, but simplicity itself as received into the life by the working of the mighty power of God. “Behold, God exalteth by His power; who teacheth like Him?” Job 31:22. He teaches His ways by living His way in the heart that yields to Him. {PTUK May 5, 1896, p. 288.21}

When one is ill and weak, so that the mind is unable to think clearly, even then may he know in his heart that God is good. And he who is blessed with the strongest mind will find his perception of Divine truth growing keener just in proportion as He recognises the fact, that as all truth is in Jesus Christ, so it is revealed only as the heart receives them into the life. “With the heart man believeth.” {PTUK May 5, 1896, p. 288.22}

**“When the Messiah Came” The Present Truth, 12, 19.**

E. J. Waggoner

“But thou, Bethlehem Euphratah, 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; whose goings forth have been from of old, from everlasting.” Micah 5:2. {PTUK May 7, 1896, p. 289.1}

This was the stately language of the prophet, foretelling the coming of the Messiah. This was the passage to which the chief priests and scribes turned, when Herod called them together and demanded of them where Christ was to be born. {PTUK May 7, 1896, p. 289.2}

“And they said unto him, In Bethlehem of Judea: for thus it is written by the prophets, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule My people Israel.” Matthew 2:5, 6. {PTUK May 7, 1896, p. 289.3}

They did not quote the last clause-“whose goings forth have been from of old, from everlasting.” Why not? Their “higher criticism,” no doubt, had explained away those words so fraught with the breath of eternity, and so full of spiritual meaning. To them perhaps that was but a bit of mystical poetry, which, according to their interpretation, the prophet had seen fit to attach to the weightier matters of practical prophecy. {PTUK May 7, 1896, p. 289.4}

That a ruler should arise, who would expel the Roman governor, soldiers, and tax-gatherers, and re-establish the glories of King David and Solomon was something that they believed, and looked forward to. They felt that to be practical. It was something which their minds could grasp and they could look forward to with a feeling of its possibilities. They felt such a consummation was conceivable, and was something to which men of the practical trained intelligence that they felt they had attained, might look forward with some assurance of its realisation. {PTUK May 7, 1896, p. 289.5}

As for the rest, however,-that was but the mystic veil thrown round a core of reality: just the rhetorical dress in which the fact of the coming Jewish supremacy was set forth,-that was all. {PTUK May 7, 1896, p. 289.6}

Yet, did it enter the minds of any of them that He who should be ruler in Israel was that little babe in Bethlehem? Who can tell? Perhaps. But if it did they had no thought of emulating the wise men in their adoration of an infant. Indeed, they felt it would not do for them to commit themselves to anything so unreasonable. It would be quite time enough to acknowledge allegiance when he had come to years of maturity, when he had donned his armour, and summoned his men-at-arms about him, and there was a reasonable certainty that he was about to drive the foreigner from the sacred soil of Palestine, and set up his kingdom. {PTUK May 7, 1896, p. 289.7}

When that time should arrive, and all this should be assured, then it would be time enough for them to take action. In the meantime it would be the part of wisdom for them to stand, calmly by-entirely neutral-and await the progress and development of events. They did so, and the outcome was such as to convince them of the entire wisdom of their policy. If they had any hopes they were literally destroyed in the bud by the severe measures which Herod took. The incident of the quest of the wise men, the examination of the chief priests and scribes by Herod, his alarm and the cruel act in which his jealous fear resulted, passed from the minds of men, and became but an episode in the uncertain records of a troublous time. {PTUK May 7, 1896, p. 289.8}

It is thus, in centuries past, that men have ignored the accepted time, and so they do still. The Word of God is spread abroad now as never in the previous history of mankind. All the accessories which fulfil, explain, and illustrate the Scriptures are published in the view of men as never before; they are multiplying rapidly within the possible observation of all men. And yet there are chief priests, scribes, and Herods, to-day as there were eighteen hundred years ago. It is no less evident now than then that not all learned men are wise. Then the wise men worshipped in humility and faith, but the learned gave information to the enemy. Wisdom will be justified of her children no less to-day than then. {PTUK May 7, 1896, p. 290.1}

**“Speaking and Living” The Present Truth, 12, 19.**

E. J. Waggoner

It requires the wisdom and prudence which only God can give to know how to speak the truths of the Word, and to remain silent when silence is more golden than speech. No rule can be stated to govern it, as the Holy Spirit must be the teacher in every occasion of need. However, merely as a suggestion of a very common danger, the following words by one writer are worth thinking of:- {PTUK May 7, 1896, p. 290.2}

I have known pious persons, rich in good works outside the home, who yet dare those with whom they live into various stages of indignation, revolt and unbelief by their well-meant homilies. Generally speaking, our religion is best shown by words to strangers and chance acquaintances, but by our lives to those who are always with us. If we live aright in the home our words are unnecessary, if not they are hurtful. {PTUK May 7, 1896, p. 290.3}

While it is by no means the case that one should be silent about Divine truth before those daily associated with, who may not be alive to its importance, it is a fact that the danger is that one may give more attention to talking than to living. And if the life be hid with Christ, the words will spring from the abundance of the life within, and will not so often take the form of “homilies,” distasteful to those who do not relish spiritual things. Such persons very often repel the wisest words, and then special wisdom is needed to know when to speak and when to remain silent, committing the case to God in prayer. Christ’s life and His own ways are to be studied for wisdom to know how to speak a word in season. {PTUK May 7, 1896, p. 290.4}

**“The State as a Religious Teacher” The Present Truth, 12, 19.**

E. J. Waggoner

The dullest observer of events in the religious education controversy can now see very plainly why the Roman Catholic Church has always favored compulsory religious teaching in the Board schools, even when they had the greatest objection to what was taught. The great thing with Rome was to have the principle of State-taught religion maintained, trusting in its own power to turn the principle to the direct advantage of the Roman church. {PTUK May 7, 1896, p. 290.5}

We remember commenting on this seven or eight years ago in these columns, quoting from the chief organ of the Catholic Church in England to show that, while they held the religion taught to be little better than heathenism, still they regarded those who were insisting that the Board schools should give religious instruction as “doing the work of the Pope as surely as if they were his hired emissaries.” They said:- {PTUK May 7, 1896, p. 290.6}

Every year that passes sees a widening of the circle to which Catholic influences extend in this country. The day will certainly come when the true religion will be placed before the common people of England as it has not been placed before them since the time of Henry VIII. {PTUK May 7, 1896, p. 290.7}

At that time it was perhaps hardly supposed, even by them, that by 1896 they would be working in the lobbies of the House of Commons, with fair promise of success, in favour of a Bill practically establishing their own schools. The Bill does not go far enough to suit them, it is true, but the Pope, according to the recent despatch, says that it is possible to tolerate the Bill, and so it is accepted as a further confirmation of the purely papal principle that the State should be the servant of the Church, do as it is told, and pay the bills. So the hierarchy in England has issued an episcopal message favouring the partial endowment of their schools:- {PTUK May 7, 1896, p. 290.8}

The Education Bill now before Parliament has our goodwill and approval, because it proposes to recognise by statute Voluntary and Christian schools as an integral part of the national system of elementary education. It embodies a Christian principle which, as Catholic Bishops, we must ever assert and maintain. That principle is that Christian parents possess an indefeasible natural right to have their children taught catechetically by approved teachers the definite doctrines of Christian faith and morals. {PTUK May 7, 1896, p. 290.9}

Those who have all along insisted on having a little religion made compulsory in the Board schools now find themselves prepared to struggle against this direct establishment of State-paid Catholic teaching. The Catholics, Roman and Anglican, both retort that the Protestant element has always wanted compulsory religious teaching, and they can say that the objectors to the proposed scheme differ only in degree and not in principle. Everything is working out in Rome’s favour simply because the papal principle of advancing religion by human authority and political scheming will always work out in favour of the papal religion. The preaching of the Word-not by the State, but by those who believe-is the only thing that succeeds against Rome. {PTUK May 7, 1896, p. 290.10}

**“Foundations Breaking Up” The Present Truth, 12, 19.**

E. J. Waggoner

There seems to be a breaking up of the fixed social and political conditions which from time immemorial have ruled the East. From the war between China and Japan, as the starting point, great changes are taking place. In the propagation of the Gospel the Lord is making the wrath of man to praise Him. During the war more than 120,000 Testaments or portions of Scripture were distributed among the Japanese soldiers. {PTUK May 7, 1896, p. 290.11}

Since the war there has been evidence that this sowing of the seed has borne fruit. The Japanese authorities have allowed the inmates of all the military hospitals to be furnished with Testaments. The police at Tokio and Yokohama have also each been supplied with a copy. In fact it may be said that general Bible distribution is now possible in Japan. Another result of the war is likely to be the introduction into China of modern facilities for travelling and transportation. This means that the Bible and Bible teachers will then go throughout the length and breadth of that benighted land. {PTUK May 7, 1896, p. 290.12}

It may also be said that a great change in the map of Asia is about to be made by the cession of territory by China to Russia, in return for protection and favours past and to come. With the results of such a change as that might be time only would develop. Certain it is that the foundations of the great East are breaking up. Ancient paganism must give way, to be succeeded by modern paganism and Christianity. {PTUK May 7, 1896, p. 290.13}

**“A Sign of the Times” The Present Truth, 12, 19.**

E. J. Waggoner

It is not impossible that the introduction into the eastern world of the machinery and appliances of modern western civilisation may be the means of working a great revolution in industrial matters, not unattended with privation and suffering for the labouring classes of western Europe and America, who are dependent upon manufacturing interests for their support. {PTUK May 7, 1896, p. 291.1}

Japan, China, and India possess multitudes of skilled hand-workers,-patient, painstaking, and intelligent artists. What will be the result when all the latest and highest achievements, in the way of labor-saving mechanical appliances, are put into those skillful and patient hands? Chinese cheap labour has been excluded from the United States. But what is to hinder the progressive Oriental, or any American, or European for that matter, from taking the latest approved and perfected machinery, in any branch of manufacture, to Japan, or China, and there utilising this cheap labour in its own home? {PTUK May 7, 1896, p. 291.2}

The Japanese are an enterprising people. They are already awake to the possibilities open to them. Machinery has been imported from Europe and America; and manufactured products from Japan, equal in quality to anything that can be produced in the United States, have already, says a London journal, been offered in San Francisco at from thirty to fifty per cent. less than the prices made to dealers by American manufacturers. If Japan can undersell the United States with so wide a margin to spare as that, it can also compete with Great Britain and Europe in their own markets. Thus it will be found that there are more ways than one in which Oriental cheap labour can be brought to the doors of the western world. {PTUK May 7, 1896, p. 291.3}

As for the Chinese, they have learned more in the last two years than in the preceding twenty centuries. If they put their new-fledged acquirements into practice they will soon be close on the heels of Japan. What is to hinder Japan and China from producing useful goods cheaper than Continental, British, or American manufacturers? Unskilled labour is a drug in the market,-neither do they lack for those who have intelligence and whose brains are in their fingers. All that they lack is machinery,-this the forges, foundaries, and machine-shops of Europe and America are ready to furnish them. Skilled workmen will not be lacking to go with the machinery and furnish all the expert training needed. Experience has already shown in Japan and China that such assistance is not needed long. {PTUK May 7, 1896, p. 291.4}

With cheap transportation by sea, and rapid communication by direct transcontinental railroad lines, every facility is within their reach to render them able to create a revolution in trade and manufactures. Such a possibility,-no, such a probability-as this adds another, and a striking factor, to the signs the times which are multiplying all around us. {PTUK May 7, 1896, p. 291.5}

**“Official Religion” The Present Truth, 12, 19.**

E. J. Waggoner

The Russian law forbids any member of the State Church withdrawing from it. The religion is officially called Christianity, and “Christians” the people must be, whether they will or no. The following paragraph from a newspaper shows how the scheme works out:- {PTUK May 7, 1896, p. 291.6}

Just what the Russian State and Church think of religious liberty can be learned from the court proceedings at Ufa, where recently fourteen young people were charged with having denied the Orthodox faith and become Mohammedans. The defence declared that they had never been Christians and did not want to be, and the investigations of the officials showed that their parents had indeed, many years ago, submitted to forced baptism and were entered in the Church records as converts, but that the accused had been reared as Mohammedans. On the basis of existing laws as the Church declared that they had been guilty of a denial of Christianity, and decreed that they should be put into a cloister, and that their property should be confiscated until they would return to the Christian religion. Essentially the same principles of procedure and laws are in vogue in the dealings of the Orthodox Church with the Protestants of the three Baltic provinces. {PTUK May 7, 1896, p. 291.7}

Anyone can see that the logic of the law is to make the heathen a “Christian” against his will-and that is the logic of every human religious law. Thus it is apparent that the whole system by which it is thought to make men Christians by human power and authority is itself absolute heathenism. As the Gospel goes to the world to-day it is again the light shining in gross darkness. {PTUK May 7, 1896, p. 291.8}

**“Like Themselves” The Present Truth, 12, 19.**

E. J. Waggoner

Like Themselves.-It is very apparent in the case of the Russian officials who would force Mohammedans to be “Christians” in spite of themselves that these officials have no idea of religion other than that a man may be forced into it. They know nothing of genuine religious conviction, and as they profess without conviction so they would force others to do the same. Error deceives men thus, but truth never. No one with an apprehension of spiritual truth can for a moment take pleasure in the thought of forcing an unwilling profession of it. The lesson applies to the Sunday-law movement in professedly Protestant countries as well as to Russian religious laws. {PTUK May 7, 1896, p. 291.9}

**“The Everlasting Gospel. The Gospel Message” The Present Truth, 12, 19.**

E. J. Waggoner

When the humble shepherds on the plains of Bethlehem were astonished by the shining of the glory of the Lord round about them, as they watched their flocks by night, their fears were quieted by the voice of the angel of the Lord, who said, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2:10, 11. {PTUK May 7, 1896, p. 292.1}

The words, “good tidings,” are from the one Greek word which elsewhere is rendered “Gospel;” so that we might properly read the message of the angel thus: “Behold, I bring you the Gospel of great joy, which shall be to all people.” In that announcement to the shepherds, therefore, we learn several important things. {PTUK May 7, 1896, p. 292.2}

1. That the Gospel is a message that brings joy. “The kingdom of God is...righteousness, and peace, and joy in the Holy Ghost.” Christ is anointed “with the oil of gladness,” and He gives “the oil of joy for mourning.” {PTUK May 7, 1896, p. 292.3}

2. It is a message of salvation from sin. For before this time the same angels had foretold to Joseph the birth of this infant, and had said, “Thou shalt call his name Jesus; for He shall save His people from their sins.” Matthew 1:21. {PTUK May 7, 1896, p. 292.4}

3. It is something which concerns everybody,-“which shall be to all people.” “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 3:16. {PTUK May 7, 1896, p. 292.5}

This is assurance enough for everybody; but as if to emphasise the fact that the poor have equal rights in the Gospel with the rich, the first announcement of the birth of Christ was to men in the humblest walks of life. It was not to the chief priests and scribes, nor to the nobles, but to shepherds, that the joyful news was first told. So the Gospel is not beyond the understanding of the uneducated. Christ Himself was born and brought up in deep poverty; He preached the Gospel to the poor, and “the common people heard Him gladly.” Mark 12:37. Since it is thus presented to the common people, who form the bulk of the whole world, there is no doubt about its being a world message. {PTUK May 7, 1896, p. 292.6}

**“THE DESIRE OF ALL NATIONS”**

But although the Gospel is first of all to the poor, it is not something mean and ignoble. Christ became poor that we might become rich. The great apostle who was chosen to give the message to kings, and to the great men of the earth, said in view of His hoped-for visit to the capital of the world, “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.” Romans 1:16. The one thing that all the world is seeking after is power. Some seek it by means of wealth, others through politics, others through learning, and still others in various other ways; but in whatever enterprise men engage, the object is the same,-power of some kind. There is in the heart of every man an unrest, an unsatisfied longing, placed there by God Himself. The mad ambition that drives some to trample on scores of their fellow-creatures, the unceasing struggle for wealth, and the reckless round of pleasures into which many plunge, are all vain endeavours to satisfy this longing. {PTUK May 7, 1896, p. 292.7}

God has not placed in the human heart a longing for any of these things; but the quest for them is a perversion of that desire which He has implanted in the human breast. He desires that man should have His power; but none of the things which men ordinarily seek, give the power of God. Consequently none of these things satisfy man. Men set a limit to the amount of wealth which they will amass, because they think that when that limit is reached they will be satisfied; but when the fixed amount has been gained, they are as unsatisfied as ever; and so they go on seeking for satisfaction by piling up wealth, not realising that the desire of the heart cannot be met in that manner. He who implanted that desire is the only one who can satisfy it. God is manifested in Christ, and Christ is indeed “the desire of all nations” (Haggai 2:7), although there are so few who will believe that in Him alone is their perfect rest and satisfaction. To every unsatisfied mortal the invitation is given, “O taste and see that the Lord is good; blessed is the man that trusteth in Him. O fear the Lord, ye His saints; for there is no want to them that fear Him.” Psalm 34:8, 9. “How precious is Thy loving-kindness, O God! and the children of men take refuge under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.” Psalm 36:7, 8, R.V. {PTUK May 7, 1896, p. 292.8}

Power is what men desire in this world, and power is what the Lord wants them to have. But the power which they are seeking would ruin them, and the power which He desires them to have is power that will save them. The Gospel brings to all men this power, and it is nothing less than the power of God. It is for everybody, if they will accept it. Let us for a while study the nature of this power, for when we have discovered it, we shall have before us the whole Gospel. {PTUK May 7, 1896, p. 292.9}

**THE POWER OF THE GOSPEL**

In the vision which the beloved disciple had of the time just preceding the coming of the Lord, the Gospel message which prepares men for that event is thus described:- {PTUK May 7, 1896, p. 292.10}

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the power of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7. {PTUK May 7, 1896, p. 292.11}

Here we have plainly set before us the fact that the preaching of the Gospel consists in preaching God as the Creator of all things, and calling on men to worship Him as such. This corresponds to what we have read in the Epistle to the Romans, that the Gospel “is the power of God unto salvation.” What the power of God is we learn a little farther on, where the apostle, speaking of the heathen, says: {PTUK May 7, 1896, p. 292.12}

“That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.” Romans 1:19, 20. That is to say, ever since the creation of the world, men have been able to see the power of God, if they would use their senses, for it is clearly to be discerned in the things which He has made. Creation shows the power of God. So the power of God is creative power. And since the Gospel is the power of God unto salvation, it follows that the Gospel is the manifestation of creative power to save men from sin. {PTUK May 7, 1896, p. 293.1}

But we have learned that the Gospel is the good news of salvation through Christ. The Gospel consists in the preaching of Christ and Him crucified. The apostle says: “For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the preaching of the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:17, 18. {PTUK May 7, 1896, p. 293.2}

And still further: “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1 Corinthians 1:23, 24. And this is why the apostle said, “And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified.” 1 Corinthians 2:1, 2. {PTUK May 7, 1896, p. 293.3}

The preaching of Christ and Him crucified is the preaching of the power of God, and therefore it is the preaching of the Gospel, for the Gospel is the power of God. And this is exactly in harmony with the thought that the preaching of the Gospel is the setting forth of God as the Creator; for the power of God is creative power, and Christ is the one by whom all things were created. No one can preach Christ without preaching Him as the Creator. All are to honour the Son even as they honour the Father. Whatever preaching fails to make prominent the fact that Jesus Christ is the Creator of all things, is not the preaching of the Gospel. {PTUK May 7, 1896, p. 293.4}

**CREATION AND REDEMPTION**

“In the beginning was the Word, and the Word was with God, and the Word was God.... All things were made by Him; and without Him was not any thing made that was made.... And the Word was made flesh, and dwelt among us full of grace and truth.” John 1:1-14. “By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:16, 17. {PTUK May 7, 1896, p. 293.5}

Let us give more careful attention to the last text, and see how creation and redemption meet in Christ. In verses thirteen and fourteen we read that God “hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins.” And then, after a parenthetical remark as to who Christ is, the apostle tells us how it is that we have redemption through His blood. This is the reason: “For by Him were all things created,” etc. The Revised Version, and others also, give the more literal rendering, “For in Him were all things created,...and He is before all things, and in Him all things consist.” {PTUK May 7, 1896, p. 293.6}

So the preaching of the everlasting Gospel is the preaching of Christ the creative power of God, through whom alone salvation can come. And the power by which Christ saves men from sin is the power by which He created the worlds. We have redemption through His blood; the preaching of the cross is the preaching of the power of God; and the power of God is the power that creates; therefore the cross of Christ has in it creative power. Surely that is power enough for anybody. No wonder that the apostle exclaimed, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. {PTUK May 7, 1896, p. 293.7}

**THE MYSTERY OF GOD**

To some it may be a new thought that creation and redemption are the same power; to all it is and must ever be a mystery. The Gospel itself is a mystery. The Apostle Paul desired the prayers of the brethren, that utterance might be given him, “to make known the mystery of the Gospel.” Ephesians 6:19. Elsewhere he says that he was made a minister of the Gospel, according to the gift of the grace of God, given unto him by the effectual working of His power, that he “should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world have been hid in God, who created all things by Jesus Christ.” Ephesians 3:8, 9. Here again we see the mystery of the Gospel to be the mystery of creation. {PTUK May 7, 1896, p. 293.8}

This mystery was made known to the apostle by revelation. How the revelation was made known to him we learn in his Epistle to the Galatians, where he says, “But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it, neither was I taught it, but by the revelation of Jesus Christ.” And then he makes the matter still more definite, by saying, “But when it pleased God, who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood.” Galatians 1:11, 12, 15, 16. {PTUK May 7, 1896, p. 293.9}

Let us sum up the last few points. 1. The Gospel is a mystery. 2. It is a mystery that is made known by revelation of Jesus Christ. 3. It was not merely that Jesus Christ revealed it to him, but that he was made to know the mystery by the revelation of Jesus Christ in him. Paul had to know the Gospel first, before he could preach it to others; and the only way in which he could be made to know it was to have Christ revealed in him. The conclusion therefore is that the Gospel is the revelation of Jesus Christ in men. {PTUK May 7, 1896, p. 293.10}

This conclusion is plainly stated by the apostle in another place, where he says that he was made a minister “according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory.” Colossians 1:25-27. So we are fully assured that the Gospel is the making known of Christ in men. Or rather, the Gospel is Christ in men, and the preaching of it is the making known to men of the possibility of Christ dwelling in them. And this agrees with the statement of the angel, that they should call the name of Jesus Emmanuel, “which, being interpreted, is God with us” (Matthew 1:23); and also with the statement by the apostle that the mystery of God is God manifest in the flesh. When the angels made known to the shepherds the birth of Jesus, it was the announcement that God had come to men in the flesh; and when it was said that this good news should be to all people, it was revealed that the mystery of God dwelling in human flesh was to be declared to all men, and repeated in all who should believe Him. {PTUK May 7, 1896, p. 293.11}

And now let us briefly sum up all that we have thus far learned. {PTUK May 7, 1896, p. 294.1}

1. The Gospel is the power of God unto salvation. Salvation is only by the power of God, and wherever the power of God is, there is salvation. {PTUK May 7, 1896, p. 294.2}

2. Christ is the power of God. {PTUK May 7, 1896, p. 294.3}

3. But Christ’s salvation comes through the cross; therefore the cross of Christ is the power of God. {PTUK May 7, 1896, p. 294.4}

4. So the preaching of Christ and Him crucified is the preaching of the Gospel. {PTUK May 7, 1896, p. 294.5}

5. The power of God is the power that creates all things. Therefore the preaching of Christ and Him crucified, as the power of God, is the preaching of the creative power of God put forth for the salvation of men. {PTUK May 7, 1896, p. 294.6}

6. This is so, because Christ is the Creator of all things. {PTUK May 7, 1896, p. 294.7}

7. Not only so, but in Him all things were created. He is the first-born of all creation; when He was begotten, “in the days of eternity,” all things were virtually created, because all creation is in Him. The substance of all creation, and the power by which all things should be made to appear, were in Christ. This is simply a statement of the mystery that only the mind of God can comprehend. {PTUK May 7, 1896, p. 294.8}

8. The mystery of the Gospel is God manifest in human flesh. Christ on earth is “God with us.” So Christ dwelling in the hearts of men by faith is all the fulness of God in them. {PTUK May 7, 1896, p. 294.9}

9. And this means nothing less than the creative energy in God working in men through Jesus Christ, for their salvation. “If any man be in Christ, he is a new creature.” 2 Corinthians 5:17. “We are His workmanship, created in Christ Jesus unto good works.” Ephesians 2:10. {PTUK May 7, 1896, p. 294.10}

All this is indicated by the apostle when he says that to preach the unsearchable riches of Christ is to make all see “what is the fellowship of the mystery, which from the beginning of the world have been hid in God, who created all things by Jesus Christ.” {PTUK May 7, 1896, p. 294.11}

**A SUMMARY**

In the following portion of Scripture we have the details of this mystery well summarized:- {PTUK May 7, 1896, p. 294.12}

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him; in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. Wherefore I...cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:3-20. {PTUK May 7, 1896, p. 294.13}

Now we will note the different points of this statement. 1. All blessings are given to us in Christ. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.” Romans 8:32. {PTUK May 7, 1896, p. 294.14}

2. This gift of all things in Christ is in accordance with the fact that He has chosen us in Him before the foundation of the world, that in Him we might obtain holiness. “For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thessalonians 5:9. {PTUK May 7, 1896, p. 294.15}

3. In that choice the destiny determined for us was that we should be sons. {PTUK May 7, 1896, p. 294.16}

4. Accordingly He accepts us in the Beloved. {PTUK May 7, 1896, p. 294.17}

5. In the Beloved we have redemption through His blood. {PTUK May 7, 1896, p. 294.18}

6. All this is the making known to us of the mystery, namely, that in the fulness of times He will gather together in one household all things in Jesus Christ, both things in the heaven and things on the earth. {PTUK May 7, 1896, p. 294.19}

7. This being the fixed purpose of God, it follows that in Christ we have already obtained an inheritance; for God makes all things work out the purpose of His own will. {PTUK May 7, 1896, p. 294.20}

8. All who believe in Christ are sealed with the Holy Spirit, which is called the Holy Spirit of promise, because it is the surety of the promised inheritance. {PTUK May 7, 1896, p. 294.21}

9. This seal of the Holy Spirit is the pledge of our inheritance until the redemption of the purchased possession. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Ephesians 4:30. {PTUK May 7, 1896, p. 294.22}

10. Those who have the Spirit as the seal, know what is the riches of the glory of the inheritance; that is, the glory of the future inheritance becomes theirs now, through the Spirit. {PTUK May 7, 1896, p. 294.23}

In this we see that the Gospel involves an inheritance; in fact, the mystery of the Gospel is really the possession of the inheritance, because in Him we have obtained an inheritance. Now let us see how the matter is stated in the eighth of Romans. We shall not quote the Scripture entire, but simply summarise it. {PTUK May 7, 1896, p. 294.24}

Those who have the Holy Spirit of promise are the sons of God; “for as many as are led by the Spirit of God, they are the sons of God.” If we are children we are necessarily heirs; heirs of God because sons of God. And if heirs of God, we are joint heirs with Jesus Christ. The one thing above all others that Christ is desirous that we should know is that the Father has loved us even as He loved Him. {PTUK May 7, 1896, p. 294.25}

But of what are we heirs together with Christ?-Why, of all creation, because the Father has constituted Him “heir all things” (Hebrews 1:2), and has said that “he that overcometh shall inherit all things.” Revelation 21:7. And this is shown by what follows in the eighth of Romans. We are now sons of God, but the glory of the sons of God doth not yet appear. Christ was the Son of God, yet He was not recognised as such by the world; “therefore the world knoweth us not, because it knew Him not.” 1 John 3:1. In possessing the Spirit we are in possession of “the riches of the glory of the inheritance;” and that glory will in due time be revealed in us, in a measure far exceeding all present sufferings. {PTUK May 7, 1896, p. 294.26}

“For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.” Romans 8:19-23. {PTUK May 7, 1896, p. 294.27}

Man by creation was a son of God; but through sin he became a child of wrath, even a child of Satan, to whom He rendered obedience, instead of to God. But through the grace of God in Christ those who believe are made sons of God, and receive the Holy Spirit. Thus they are sealed as heirs until the redemption of the purchased possession, that is, of the whole creation, which is waiting for its redemption when the glory shall be revealed in the sons of God. {PTUK May 7, 1896, p. 294.28}

Next week we shall continue the study of the Gospel, specially considering what is included in the “purchased possession.” {PTUK May 7, 1896, p. 294.29}

**“Plain Bread for Hungry Men” The Present Truth, 12, 19.**

E. J. Waggoner

That veteran preacher and writer, Dr. Theodore L. Cuyler, celebrated his fiftieth year in the ministry the other day. Speaking of his early years as a preacher he said:- {PTUK May 7, 1896, p. 295.1}

“My congregation was small, and mostly composed of shoemakers, coachmen, gardeners, and plain folk-just the best sort of material for a young beginner. I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation. One thing I soon discovered, and that was that the half-dozen highly cultured families in the parish relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. The Gospel of Christianity is not a delicate dainty for the fastidious few, or a difficult enigma for acute intellects alone to solve. It is God’s simple bread of life for the hungering masses of humanity. There is no greater delusion than the idea that highly-educated parishioners hanker after severely intellectual or abstruse preaching.” {PTUK May 7, 1896, p. 295.2}

**“‘Just as I Am’” The Present Truth, 12, 19.**

E. J. Waggoner

It is but a step into the kingdom. The decision may be made by any man and the step be taken within a moment-the step from the kingdom of darkness and unrest into that of light and peace. The following incident is an illustration of this:- {PTUK May 7, 1896, p. 296.1}

At a mission service held at a seaside place by an earnest servant of God, this familiar hymn was given out to be sung. Before it was begun, the gentleman who weas conducting the meeting urged very solemnly that none should join in singing the words without really meaning them. {PTUK May 7, 1896, p. 296.2}

Thus cautioned, an officer who was sitting in one of the rows cast his eye down the verses, and thinking them over, he came to the determination that he could not stand up and sing, “O Lamb of God, I come.” He had never really meant anything by it when he had sung it before, and decided not to sing a lie again. {PTUK May 7, 1896, p. 296.3}

A moment more, and the sudden blessed thought came, “I must come now!” He did not hesitate because his life had been careless before, or because his life might in future be one of difficulty or temptation. He just closed with the loving Saviour’s free offer of salvation, and trusted Him for the rest. He sprang to his feet and sang, meaning it, “O Lamb of God, I come!” {PTUK May 7, 1896, p. 296.4}

**“Items of Interest” The Present Truth, 12, 19.**

E. J. Waggoner

-Strikes and rumours of strikes are abounding in the labour world just now. {PTUK May 7, 1896, p. 302.1}

-Seventy lives were reported lost in a colliery disaster in Yorkshire last week. {PTUK May 7, 1896, p. 302.2}

-The trans-Siberian railway is expected to be completed in 1900, when one can girdle the earth in thirty days. {PTUK May 7, 1896, p. 302.3}

-The ravages of the rinderpest in South Africa are said to be very serious indeed, many natives in the affected districts having lost all their cattle. {PTUK May 7, 1896, p. 302.4}

-The military authorities have provided for the use of the new X-ray photography in the Soudan expedition for the purpose of locating bullets in the body. {PTUK May 7, 1896, p. 302.5}

-Spain has been suffering from a severe drought, and the Government has had to organise public works to give employment to farm labourers who are unable to work on the land. {PTUK May 7, 1896, p. 302.6}

-Typhus and cholera are said to be breaking out in the districts lately desolated in Turkey. The pestilence may, with the approach of warm weather, prove more deadly even than the sword. {PTUK May 7, 1896, p. 302.7}

-Japan has always prohibited the opium traffic, and now that the great island of Formosa has come into Japanese hands the drug is excluded, save as a medicine. In this respect Japan rises to a higher standard than Western nations. {PTUK May 7, 1896, p. 302.8}

-Osman Digna, the leader of the Dervish column that went against the Italians at Kassala, is retreating, and the Italian forces are acting on the offensive. The Italian Government is preparing to prosecute the campaign against the Abyssinians, the latter terms of peace having been rejected. {PTUK May 7, 1896, p. 302.9}

-Crown-making is one of Birmingham’s industries. The trade is principally with Africa. It is said that a very serviceable crown for the African king can be had for a sovereign, and they are taking the place of the silk hat, formerly the mark of lank amongst the small potentates of the Dark Continent. {PTUK May 7, 1896, p. 302.10}

-The funeral of Miss Ellen Richardson took place in Newcastle on April 29. It was she and her sister Anne who purchased the freedom of the slave Frederick Douglass, and thus liberated him to the work which he accomplished for his race, and in the pursuance of which he made for himself a name among the brilliant orators of his time. {PTUK May 7, 1896, p. 302.11}

-The Maxim guns employed in the defence of Buluwayo are described as doing terrible execution. The waters of the Umgnza, says one report of an engagement, were dyed red with blood. Thus far every attack of the Matabeles has been repelled with severe loss to the natives. The relief forces are nearing Buluwayo, and soon the Matabeles will be put on the defensive, and then it will only be a question of a little time when the rising will be ended and the white man will be in possession of the field. {PTUK May 7, 1896, p. 302.12}

**“Back Page” The Present Truth, 12, 19.**

E. J. Waggoner

The spiritual bankrupt is never the man who has been a factor for the Lord. {PTUK May 7, 1896, p. 304.1}

To die for principle is but the struggle of a moment. To live for principle is the ceaseless battle of a lifetime. {PTUK May 7, 1896, p. 304.2}

The old “Hall of Science,” for many years the centre of the atheistical propaganda in London, will now be known as the “Hall of Mercy,” having been purchased by the Salvation Army for a shelter for women. {PTUK May 7, 1896, p. 304.3}

A correspondent who is engaged in evangelistic work in the Midlands writes us:- {PTUK May 7, 1896, p. 304.4}

It is astonishing to see how Spiritualism is spreading in the Midlands. Liecester and Northampton seem to be permeated with it. {PTUK May 7, 1896, p. 304.5}

Doubtless the same thing might be said of many parts, at home and abroad. {PTUK May 7, 1896, p. 304.6}

This season of the annual “May Meetings” of the various religious societies has begun, and reports of missionary operations tell of many advances with the Word into hitherto unentered fields. And wherever the Word goes there the Lord is at work, saving from sin and preparing hearts for His coming. Godspeed every man who is feeding hungry souls with the Word of Life indeed. {PTUK May 7, 1896, p. 304.7}

There is a fable of a fox who was about to enter the mouth of the cave where it was evident from the multitude of footprints that many of his own kind had preceded him. But when just at the entrance he noticed that all the tracks pointed in one direction,-all were entering, not returning. He stopped, meditated, turned away. Wise fox! {PTUK May 7, 1896, p. 304.8}

Many and various are the dens, caves, yes, palaces of iniquity frequented by multitudes of men and women. But the steps point all onward and downward.-the returning are so few that their footprints are obliterated by the hurrying feet of the great onrushing majority. The wise man says: “Enter not into the path of the wicked, and go not the way of evil men. Avoid it, pass not by it, turn from it and pass away.... The way of the wicked is as darkness: they know not at what they stumble. But the path of the just is as the shining light, that shineth more and more under the perfect day.” {PTUK May 7, 1896, p. 304.9}

Satan is responsible for Sunday enforcement and yet himself observes no Sunday rest, and keeps no holidays. {PTUK May 7, 1896, p. 304.10}

A Calcutta correspondent says that the drying up of the water supplies over the country is causing apprehension. He writes:- {PTUK May 7, 1896, p. 304.11}

Just now the cholera is quite prevalent here in the city. The death rate is above fifty per thousand, and the municipality have received a request from the natives asking that they be allowed to hold a particular pooja, day and night, for three days, on account of the cholera epidemic. This, they say, is necessary because the goddess Kahli is angry and has sent the cholera, and they must do something to appease her wrath. This pooja means that they will keep up the most hideous noise without any interruption. They sing and play and dance and yell like demons, and keep it up all night. Of course the natural consequence is that the more they go on in that way the less powers they have to resist disease, and so the disease goes on from bad to worse, and they think that they must put forth greater efforts to appease their goddess. How like some Christians in their supposed worship of the true God! {PTUK May 7, 1896, p. 304.12}

**“In Austria” The Present Truth, 12, 19.**

E. J. Waggoner

In Austria.-One of our Society’s workers writes as follows of influences which have to be met in Vienna and other parts of Austria, where the circulation of literature and the Bible is hindered, as far as they are able, by the priests:- {PTUK May 7, 1896, p. 304.13}

Rome still shuts out God’s Word wherever she can. At the same time the Virgin Mary is found in every nook and corner, worshipped under every colour and name. There are white and black statutes of Mary; each neighborhood has its particular Mary; but it is the “holy” Mary all the same. Any book with her picture and some story about her miraculous power is sold by the thousand; but the word of God is shut out, and darkness and superstition reign supreme. The only hope is that from the great centres the light will radiate to the remote country places; but it will cost money and hard labour, and perhaps many a fine, before we gain a good foothold in these large cities. {PTUK May 7, 1896, p. 304.14}

**“Hunger for Power” The Present Truth, 12, 19.**

E. J. Waggoner

Hunger for Power.-The President of the Baptist Union devoted his annual address to the subject of authority and power in the church. Of the hunger for civil authority he said:- {PTUK May 7, 1896, p. 304.15}

The Roman Church was not alone in affording historical examples of the evils of power. Every Church which has sought or accepted political power as an instrument for the furtherance of religious plans has been a partaker of her fault, and in some measure of her plagues. Luther erred when he yoked the German Princes to his Reformation chariot, and the Church which bears his name has paid for that error by Erastian stripes and by widespread unbelief. Calvin made a similar mistake when he entangled the relations of ministers and magistrates in republican Geneva. The great English reformer, Henry VIII. did not make this mistake himself, but he forced it on the Anglican Church, and that church is weaker than she ought to be to-day because her clergy stand to minister as privileged officials of the State. {PTUK May 7, 1896, p. 304.16}

He might have gone further, and pointed out the fact that whenever Nonconformity as well as secured political power to a degree the result has been the same. The Gospel is says “the power of God,” and with that as a living principle there is no hunger for the earth-power-the Word is the sole reliance. But when the Word is set aside, then comes the desire for civil power and political influence. The revival of the Sunday-law movement all over the world is bringing to all again the test on the principle of religious liberty. The sentiment of the religious world which aims at making Sunday rest compulsory, and the history of the prosecution of Sabbath-keepers, during the last year or two, in many parts, show that a hunger for civil power is a rising passion in the religious world to-day. {PTUK May 7, 1896, p. 304.17}

**“The Missionary as Pioneer” The Present Truth, 12, 19.**

E. J. Waggoner

The Missionary as Pioneer.-The idea that the missionary is unable to go forward until civilisation-meaning the trader and the soldier-has prepared the way is based on ignorance of the history of Christian missions. It has, on the contrary, often proved to be the case that the advance of civilisation has been the signal of trouble for the missionary. Such a case is described by a Dalziel’s despatch, sent from Bulawayo last week. {PTUK May 7, 1896, p. 304.18}

The mission station belonging to the London Missionary Society at Hope Fountain-a fine place established many years before the Chartered Company came upon the scene-was looted and burned by the Matabeles on Friday, everything belonging to the missionaries being destroyed. {PTUK May 7, 1896, p. 304.19}

It is useless to attempt to apportion blame or to condemn, but war is the common history of the subjugation of a new country. Livingstone and other missionaries have laboured in Africa unmolested; while now in some of those same districts the white is regarded as an enemy irrespective of his motives. It makes every difference whether barbarous tribes are impressed by the gun or the Gospel. {PTUK May 7, 1896, p. 304.20}

**“The First Dominion. The Purchased Possession” The Present Truth, 12, 20.**

E. J. Waggoner

Redemption means to buy back. And what is to be bought back? Evidently that which was lost; for that is what the Lord came to save. And what was lost? Man, for one thing; “for thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money.” Isaiah 52:3. What else was lost? Necessarily all that man had. And what was that? {PTUK May 14, 1896, p. 305.1}

“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Genesis 1:26-28. {PTUK May 14, 1896, p. 305.2}

The Psalmist says of men: “Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.” Psalm 8:5-8. {PTUK May 14, 1896, p. 305.3}

This was man’s original dominion, but it was not retained. In the Epistle to the Hebrews we have these words of the Psalmist quoted in the following passage:- {PTUK May 14, 1896, p. 305.4}

“For not unto angels did He [God] subject the world to come, whereof we speak. But one hath somewhere testified, saying, what is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou madest him a little lower [or, “for a little while lower”] than the angels; thou crownest him with glory and honor, and didst set him over the works of Thy hands. Thou put all things in subjection under his feet. For in that He subjected all things unto him, He left nothing that is not subject to him. But now we see not yet all things subjected to him. But we see Jesus, who was made a little lower [for, “for a little while lower”] than the angels, because of the suffering of death crowned with glory and honor; that by the grace of God, He should taste death for every man.” Hebrews 2:5-9, R.V. {PTUK May 14, 1896, p. 305.5}

A wonderful picture is in these words opened to our view. God has put the earth, and all that pertains to it, under the rule of man. But that is not the case now. “We see not yet all things put under him.” Why not? Because man lost everything by the fall. But we see that Jesus, who was made “lower than the angels,” that is, was made man, so that all who will believe may be restored to the lost inheritance. So that just as surely as Jesus died and rose again, and just as surely as by His death and resurrection those who believe in Him shall be saved, so surely will the lost inheritance be restored to those who are redeemed. {PTUK May 14, 1896, p. 305.6}

This is indicated in the first words of the passage quoted from the Book of Hebrews: “Unto the angels had He not put in subjection the world to come, whereof we speak.” Well, has He put the world to come in subjection to man? Yes; for when the earth was created He put it in subjection to man, and Christ has taken man’s fallen state in order to redeem both him and his lost possession, for He came to save that which is lost; and since in Him we have obtained an inheritance it is clear that in Christ we have in subjection the world to come, which is nothing less than the earth renewed as it was before the fall. {PTUK May 14, 1896, p. 305.7}

This is shown also by the words of the prophet Isaiah: “They shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited; I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right.” Isaiah 45:16-19. {PTUK May 14, 1896, p. 305.8}

The Lord formed the earth to be inhabited, and since He works all things after the counsel of His own will, it is certain that His design will be carried out. But when He had made the earth, the sea, and all things that are in them, and man upon the earth, He “saw everything that He had made, and, behold, it was very good.” Genesis 1:31. Then since God’s plan is to be carried out, it is evident that the earth is yet to be inhabited by people who are very good, and that it is to be at that time in a perfect condition. {PTUK May 14, 1896, p. 306.1}

When God made man, He “crowned him with glory and honor,” and gave him “dominion over the works of His hands.” He was therefore king, and as his crown indicates, his kingdom was one of glory. By sin he lost the kingdom and the glory, “For all have sinned, and come short of the glory of God.” Romans 3:23. Then Jesus stepped into his place, and through death, which He tasted for every man, He became “crowned with glory and honour.” It is the man Christ Jesus, (1 Timothy 2:5) who has thus won back the dominion that the first man Adam lost. He did this in order that He might bring many sons to glory. In Him we have obtained an inheritance; and since it is “the man Christ Jesus” who is now “in the presence of God for us,” it is plain that the world to come, of which is the new earth,-“the first dominion,”-is still man’s portion. {PTUK May 14, 1896, p. 306.2}

The following text also makes this clear: “Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Hebrews 9:28. When He was offered He bore the curse, in order that the curse might be removed. “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.” Galatians 3:13. But when the curse of sin came upon man, it came also upon the earth; for the Lord said to Adam: “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee.” Genesis 3:17, 18. When Christ had been betrayed into the hands of sinful men, “when they had platted a crown of thorns, they put upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head.” Thus when Christ bore the curse that came on man, He at the same time bore the curse of the earth. So when He comes to save those who have accepted His sacrifice, He comes to renew the earth as well. {PTUK May 14, 1896, p. 306.3}

**THE TIME OF RESTITUTION**

Therefore it is that the Apostle Peter said: “And He shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. And so we have the words of Christ: “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth His sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:31-34. This will be the consummation of the work of the Gospel. {PTUK May 14, 1896, p. 306.4}

Now let us return to the words of the apostle in the first chapter of Ephesians. There we learned that in Christ we are predestinated to the adoption of sons; and as we learned in another place, if we are sons we are heirs of God, and joint-heirs with Jesus Christ. Therefore it is that in Christ we have obtained an inheritance, for He has gained the victory, and is set down at the right hand of the Father, awaiting the time when His foes shall be made His footstool, and all things be put in subjection under Him. This is as sure as that He overcame. As the pledge of this inheritance which we have in Him, He has given the Holy Spirit. It is of the nature of the inheritance, and therefore makes known what is the riches of His glory of the inheritance. In other words, the fellowship of the Spirit makes known the fellowship of the mystery. {PTUK May 14, 1896, p. 306.5}

The Spirit is the representative of Christ. Therefore the Spirit dwelling in men is Christ in men the hope of glory. And Christ in men is creative power in men, creating them new creatures. The Spirit is given “according to the riches of His glory,” and that is the measure of the power by which we are to be strengthened. So the riches of the glory of the inheritance, made known through the Spirit, is nothing less than the power by which God will create all things new by Jesus Christ, as in the beginning, and by which He will create man anew, so that he may be fitted for that glorious inheritance. Thus it is that when the Spirit is given in the fullest measure, those to whom it is given taste “the good word of God, and the powers of the world to come.” Hebrews 6:5. {PTUK May 14, 1896, p. 306.6}

So the Gospel does not deal exclusively in the future. It is present and personal. It is the power of God unto salvation to everyone that believeth, or that is believing. While we believe we have the power, and that power is the power by which the world to come is to be made ready for us, even as it was made in the beginning. Therefore in studying the promise of the inheritance we are simply studying the power of the Gospel to save us in this present evil world. {PTUK May 14, 1896, p. 306.7}

**WHO ARE HEIRS?**

“And if ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK May 14, 1896, p. 306.8}

Of what are we heirs if we are Abraham’s seed? Why, evidently of the promise to Abraham. If we are Christ’s, then we are heirs with Him; for they are Christ’s who have the Spirit, and they who have the Spirit are heirs of God and joint-heirs with Jesus Christ. So to be a joint-heir with Christ is to be an heir of Abraham.” {PTUK May 14, 1896, p. 306.9}

Heirs according to the promise. “What promise? The promise to Abraham, as a matter of course. And what was that promise? Read Romans 4:13, for an answer: “For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith.” So then, they who are Christ’s are heirs of the world. We have already learned this from many texts, but now we see it connected definitely with the promise to Abraham. {PTUK May 14, 1896, p. 306.10}

We have also learned that the inheritance is to be bestowed at the coming of the Lord, for it is when the Lord comes in His glory that He says to the righteous, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” When the world was created it was designed for the habitation of man, and was given to him. But that dominion was lost. True, men now live on the earth, but they do not enjoy the inheritance that God originally gave to men. That was the possession of a perfect creation by perfect beings. Nay, they do not even possess it; for “one generation passeth away, and another generation cometh; but the earth abideth for ever.” Ecclesiastes 1:4. While the earth abideth for ever, “Our days on the earth are as a shadow, and there is none abiding.” 1 Chronicles 29:15. No one really possesses anything of this world. Men labour and fight to amass wealth, and then they “perish, and leave their wealth to others.” Psalm 49:10. But God works all things after the counsel of His own will; not one of His purposes will fail; and so as soon as man had sinned and lost his inheritance, a restoration was promised through Christ, in these words: “And I will put enmity between thee and the woman, and between by seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15. In these words the destruction of Satan and all his work was foretold. The “great salvation” “at the first began to be spoken by the Lord.” Thus “the first dominion” (Micah 4:8), even “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.” Daniel 7:27. That will be real possession, for it will be everlasting. {PTUK May 14, 1896, p. 306.11}

**THE PROMISE OF HIS COMING**

But all this is to be consummated at the coming of the Lord in glory, “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. Therefore the coming of the Lord to restore all things has been the grand hope set before the church ever since the fall of man. The faithful have always looked forward to that event, and although the time has seemed long, and the majority of people doubt the promise, it is as sure as the word of the Lord. The promise, the doubts of the unbelieving, and the certainty of the fulfilment of the promise are vividly set forth in the following portion of Scripture:- {PTUK May 14, 1896, p. 307.1}

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that 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. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water [compacted out of water and amidst water, R.V.]; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 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. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:1-13. {PTUK May 14, 1896, p. 307.2}

Now read the passage again, and note the following points: Those who scoff at the promise of the coming of the Lord our willingly ignorant of some of the plainest and most important events recorded in the Bible, namely the creation and the flood. The word of the Lord created the heavens and the earth in the beginning. “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” Psalm 33:6. By the same word the earth was covered with water, the water with which the earth was stored being made to contribute to its destruction. By the flood the earth “perished;” the earth in its present condition bears scarcely any resemblance to that which existed before the flood. By the same word by which the earth was created and destroyed, the earth which is now is kept until the time of the perdition of ungodly men, when it will be overwhelmed by a lake of fire instead of a flood of water. “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” The same word accomplishes it all. {PTUK May 14, 1896, p. 307.3}

**THE GRAND CLIMAX**

To us it appears that the coming of the Lord has been the one grand event toward which everything has been tending ever since the fall. The “promise of His coming” is the same as the promise of a new heavens and a new earth. This was the promise to the “fathers.” Those who scoff at it cannot deny that the Bible contains the promise, but as no change has appeared since the fathers fell asleep, they think that there is no probability of its fulfilment. They ignore the fact that things have changed much since the beginning of creation; and they have forgot that the word of the Lord endureth for ever. “The Lord is not slack concerning His promise.” Notice that it is the singular, not the plural form of the word. It is not promises, but promise. It is a fact that the Lord does not forget any of His promises, but the apostle Peter is here speaking of a definite promise, namely, the promise of the coming of the Lord, and the restoration of the earth. It will be a “new earth” in very fact, because it will be restored to the condition in which it was when it was first made. {PTUK May 14, 1896, p. 307.4}

Now although it has been a long time, as man counts, since the promise was made, “the Lord is not slack concerning His promise,” because He has all time for His own. A thousand years are with Him as one day. So then it has been scarcely a week since the promise was first made, at the time of the fall. Only about half a week has elapsed since the “fathers fell asleep.” The passage of a few thousand years does not abate one jot of the promise of God. It is as sure as when it was first made. He has not forgotten. The only reason why He has delayed thus long, is that “He is long-suffering to usward; not willing that any should perish, but that all should come to repentance.” So we should “account that the long-suffering of the Lord is salvation,” and should gratefully accept the kindness thus graciously offered, instead of taking His merciful delay as an evidence of lack of good faith on His part. {PTUK May 14, 1896, p. 307.5}

It should not be forgot that while a thousand years is with Lord as one day, one day is with Him also as a thousand years. What does that mean? Simply that while the Lord may wait a long time as man counts, before carrying out His plans, that should not be taken as evidence at any stage that to do a given amount of work will necessarily take as great a length of time as has been taken for the same amount of work in the past. One day is just as good as a thousand years with the Lord, whenever He chooses to have the work of a thousand years done in a single day. And this will yet be seen. “For He will finish the work, and cut it short in righteousness; because a short work will the Lord make in the earth.” One day will suffice for the work of a thousand years. The day of Pentecost was but a sample of the power with which the work of the Gospel is yet to go. {PTUK May 14, 1896, p. 308.1}

And now that we have had this summary of what the Gospel of the kingdom really is, and have been referred to the promise to the fathers as the foundation for our faith, we may next take up the study of that promise, beginning with Abraham, whose children we must be if we are to be heirs with Christ. {PTUK May 14, 1896, p. 308.2}

**“Christianity Is a Promise” The Present Truth, 12, 20.**

E. J. Waggoner

Paganism is a threat, Christianity is a promise. Paganism is essentially pessimistic. Christianity is essentially optimistic. The heathen knows no future, has no assured hope. But the Christian is a man with more than a hope,-with a Gospel, with a faith, with an inheritance unfailing and eternal. This Gospel, this faith, this inheritance is offered without money and without price. Whosoever will, let him come and take it. Why then should he who knows the Christian promises remain in heathen fear, trembling under the threats of Satan instead of rejoicing in the promises of Christ? {PTUK May 14, 1896, p. 308.3}

**“The Test of Christian Character” The Present Truth, 12, 20.**

E. J. Waggoner

A series of articles on “Sabbath and Sunday,” which first appeared in the Bibliotheca Sacra Magazine, 1870-1881, has lately been published in book form. In the introduction to the work this sentence is found:- {PTUK May 14, 1896, p. 308.4}

The disciples of the Seventh-day Sabbath have been increasing; and this has brought disesteem of the Christian Sabbath or Lord’s day, even among some who do not embrace their Sabbatarian views. {PTUK May 14, 1896, p. 308.5}

This is a statement which is not original with that writer,-it has frequently been made of late. It may be true,-yet there is no positive evidence of its truth. But whether true or not, what does it signify? If true it simply means that professing Christians are being tried as to the character of the profession which they make. It means that a knowledge of the Sabbath question has proved a test and touch-stone by which the various church organisations to which those persons belong have been able to discover their unworthy members. {PTUK May 14, 1896, p. 308.6}

The Christian who has never seen, and does not understand, the contradiction and antagonism between the fourth commandment and Sunday observance will look upon Sunday as the Sabbath, and so observe it. When such an one discovers his error and learns that Sunday is the Sabbath, and learns that it is not, he will of course no longer respect Sunday as the Sabbath. But that is the moment in which the test comes as to whether he has ever really-though mistakenly-respected Sunday as the Sabbath or not. If he has, it will be the Sabbath and the Sabbath commandment that He will still respect. If he has not had respect for Sunday as the Sabbath the fact will now be apparent, and, the formality of his religious profession being shown, it will be evident that his church’s membership was no eternal value to himself, and but an element of weakness to the denomination to which he belongs. {PTUK May 14, 1896, p. 308.7}

Why should anyone disapprove of the practical application of the commandment of God to life and habits of a man as a proof of his Christian or unchristian character? No one could properly object to the use of the acid test upon a gold piece to prove its genuineness. If he did the supposition would be that he either knew or feared that it was counterfeit, and did not wish the fact made known. If anyone is disinclined to subject professed Christianity to the test of obedience to any one of the commandments, does it not lay that profession open to a similar supposition? {PTUK May 14, 1896, p. 308.8}

The acid shows the pure gold, and under its biting, cleansing test, the true metals shine bright and unmistakable. Thus obedience to the commandments makes known true Christian character. It is an acid test under which Christianity shines clear and radiant. Why hesitate to apply it? The acid does not destroy the pure gold,-it only makes its presence known. Obedience to all the ten commandments does not destroy or bring “disesteem” upon Christianity, it only brings true Christianity to the proof and shows its reality. {PTUK May 14, 1896, p. 308.9}

Counterfeit currency is always necessarily in disesteem. It is of the utmost importance to the commercial world that it should be subjected to such tests as should cause it to be withdrawn from circulation. A large amount of it in the channels of trade would be disastrous to the interests of the business world. Any religious counterfeit should also be held in similar disesteem, for it is equally dangerous to the best interests of the Christian world. {PTUK May 14, 1896, p. 308.10}

**“Buying the Kingdom” The Present Truth, 12, 20.**

E. J. Waggoner

A lady of means, who was asked for a contribution for the assistance of a mission to convert the Jews, is said to have refused on the ground that the Jews were rich enough, so she understood, to convert themselves. It was certainly an epigrammatic speech, and a unique application of worldly wisdom. The suggestions which it conveys are worthy of being weighed. Rich enough to convert themselves! What are the riches necessary to conversion, and who possesses that wealth? What is conversion? Can a man convert himself? Can a man’s money convert him? Can a man convert others with his money? {PTUK May 14, 1896, p. 308.11}

The answers to these questions show how subordinate a part it is that money really plays in the furtherance of the Gospel and the conversion of souls. The reliance upon the money power is responsible for much of the failure registered against missionary efforts in all parts of the world. It is largely responsible for the worldliness found among professed religionists everywhere. {PTUK May 14, 1896, p. 308.12}

If that man who trusts in riches for worldly successes so often finds his trust unwisely placed, how much more shall it be true of him who hopes with gold to buy eternity for himself or others. The comparative part which money plays is indeed very small. Yet money must be used,-but a consecrated pound, put in the hands of God, will bring a knowledge of truth to more souls than an unconsecrated million in the hands of those who put their faith in the power of money. {PTUK May 14, 1896, p. 309.1}

**“Fighting the Jesuits” The Present Truth, 12, 20.**

E. J. Waggoner

Ever since the children of the flesh began to war against the children of the Spirit it has been constantly shown that no human power can quench the shining of the true Light. The light shines from the Word, and so, while error may resort to force and persecution, the truth only shines on, delivering men who receive it from the darkness of error. And it is a truth—which all who would resist Rome in these days need to know—that error is not to be crushed by force. Darkness is dispelled only by the shining of the light. {PTUK May 14, 1896, p. 309.2}

Of course in the end Divine power will destroy all the works of the devil, but for men it is only to hold forth the Word of life. No better illustration of the futility of trying to suppress error by force could be given than is found in the history of the Jesuits. Rising at a time when Rome sadly needed some new force in order to regain her feet after the shock of the Reformation, the society established by Loyola fully deserves the discredit of setting up the counter movement to the Reformation which kept the light from entering Latin Europe. But it was at the same time setting up a rival authority in the Church of Rome, and the struggle began which was to decide whether the Jesuit society should manage the Church or the Church manage the society. Then began the efforts to suppress Loyola’s followers, the most determined opposition coming from purely Catholic communities. They were expelled- {PTUK May 14, 1896, p. 309.3}

From Saragossa in 1555, La Palintine 1558, Vienna 1566, Avignon 1570, Antwerp, Portugal, and Sagovia 1578, England 1579, England again 1581, England again 1586, Japan 1887, Hungary and Transylvania 1588, Bordeaux 1589, the whole of France 1594, Holland 1596, the city of Tournon and Berne 1597, England 1602, England again 1604, Denmark, Thorn, and Venice 1606, Venice again 1612, the kingdom of Amura in Japan 1613, Bohemia 1618, Moravia, 1619, Naples and the Netherlands 1622, China and India 1623, Malta 1634, Russia 1723, Savoy 1729, Paraguay 1733, Portugal 1759, France again 1764, Spain and the two Slollies 1767, the Duchy of Parma and Malta 1768, from all Christendom by the Bull of Clement XIV. in 1773. {PTUK May 14, 1896, p. 309.4}

In his famous document against them, Clement first sketched their history and then declared them “suppressed, extinguished, abolished, and abrogated forever.” But the society would not be extinguished and abolished forever, nor for a year. Under various names, and in non-Catholic countries, it continued its work, and has cut back its old power and its recognition of the Church. Many countries have since tried to legislate to prevent its agents from working, but in vain. Now and then some Protestant calls attention to the Act making their presence illegal in England, but it is not surprising that such a purely Romanist statute as a law against religious opinions and orders should fail to shut out the Romanist society. {PTUK May 14, 1896, p. 309.5}

Now and then, when the veil is lifted, we see how the Jesuits hold the Church of Rome in their hands, sometimes in spite of the efforts of those who writhe under their tyranny. The late Cardinal Manning left certain documents relating to the society with his biographer. The Catholic Times shows how the Jesuits moved everything to get possession of them:- {PTUK May 14, 1896, p. 309.6}

Cardinal Manning’s papers and correspondence-including the famous memorandum about Jesuits-have, it is stated, been obtained from Mr. Purcell, his executors took legal proceedings, with a double object of recovering the documents and restraining Mr. Purcell from publishing anything more. {PTUK May 14, 1896, p. 309.7}

Everywhere they are at work, and everywhere the leaven of Romanism is working. This history shows, as we have said, the utter uselessness of trying forcibly to suppress principles of error which find their spring in the natural heart. The cry for laws and the use of force which finds expression in some professedly Protestant circles betrays an ignorance of the true nature of error, and of the power of the Word. When the Princes thought to stay up the Reformation by the sword they well-nigh brought it to its end: and when Catholic and Protestant sovereigns alike tried to suppress Jesuitism by force they failed utterly. But through it all the Word has been the one thing which Jesuitism could not face. {PTUK May 14, 1896, p. 309.8}

**“A Canadian Sunday Law” The Present Truth, 12, 20.**

E. J. Waggoner

**ITS ANIMUS FRANKLY AVOWED**

The Sunday law of Ontario, Canada, has not, heretofore, included farm labour within its prohibitions. Lately a considerable number of farmers in that province have become Seventh-day Adventists, and, of course, observing the seventh day of the week according to the commandment they pursue their regular farm labour on the first day. The result of the opposition which this developed is thus told in the American Sentinel, of New York: {PTUK May 14, 1896, p. 310.1}

The following, recently printed in the Leamington Post, a paper published in Essex County, Ontario, shows very plainly the purpose of the amendment to the so-called “Lord’s day Act of that Province:- {PTUK May 14, 1896, p. 311.1}

Speaker’s Chamber,
Legislative Assembly.

Toronto, April 3rd, 1896.

To —-, Esq., Blytheswood:

MY DEAR SIR, -

I have been finally enabled to get a bill through the legislature prohibiting farmers from working on the sabbath day. I trust this will have the effect desired in regard to the second Adventists who have been giving some annoyance in your neighbourhood. {PTUK May 14, 1896, p. 311.2}

Yours respectfully,
W. D. BALFOUR.

As “the intent of the law-makers is the law,” there can be no question as to the “law” for Sabbatarians in Ontario. They must observe the legal “sabbath” or suffer for it. {PTUK May 14, 1896, p. 311.3}

Certainly, upon this evidence, it could be pleaded in good faith that it was not the intention of the amendment to apply its prohibition to other than Seventh-day Adventist farmers, and that therefore all others were free from its restrictions. The previous attempted application of the law has already shown this to be the true interpretation of its animus. {PTUK May 14, 1896, p. 311.4}

**“Items of Interest” The Present Truth, 12, 20.**

E. J. Waggoner

-Hungary is celebrating its millennium as a nation. {PTUK May 14, 1896, p. 318.1}

-The Abyssinian king has been making peace proposals to Italy, which are not accepted. {PTUK May 14, 1896, p. 318.2}

-The rebellion in Cuba still continues with much bloodshed and destruction of property. {PTUK May 14, 1896, p. 318.3}

-London last week opened the largest hotel in Europe. It has accommodation for 1,500 guests. {PTUK May 14, 1896, p. 318.4}

-The Egyptian expedition had its first encounter with the Dervishes last week. The latter were repulsed. {PTUK May 14, 1896, p. 318.5}

-The seventy-two races inhabiting the world communicate with each other in 3,004 different tongues, and confess to about 1,000 religions. {PTUK May 14, 1896, p. 318.6}

-Telegrams from Buluwayo last week declared the place “as safe as London.” It is said that the hostile Matabele are talking of making off into the region north of the Zambesia to get away from the punishment which is preparing for them when the troops arrive. {PTUK May 14, 1896, p. 318.7}

-The total population of the earth is estimated at about 1,200,000,000 souls, of whom 82,214,000 die annually- i.e., an average of 98,848 a day, 4,020 an hour, and 67 a minute. The annual number of births, on the other hand, is estimated at 36,792,000, that is an average of 100,800 a day, 4,200 an hour, and 70 a minute. {PTUK May 14, 1896, p. 318.8}

-The number of men and women is very nearly equal, the average longevity of both sexes being only 38 years, about one-third of the population dying before the age of 17. Moreover, according to the most careful computations, only one person in 100,000 of both sexes attains the age of 100 years, and only six to seven in 100 the age of 60. {PTUK May 14, 1896, p. 318.9}

-The assassination of the Shah of Persia has led to a fresh discussion as to the future of that country. Russian influence is very strong in the northern part, and that Power is credited with designs of annexation; while in southern Persia sympathies are said to be in favour of British administration. The history of the royal Persian house has been one of assassination and violence for centuries. {PTUK May 14, 1896, p. 318.10}

-In getting Moscow ready for the Czar’s coronation the police have been busy sending off or locking up all persons not giving satisfactory account of themselves. The whole city has had every nook and corner investigated. Many students in the city have been warned to leave until the festivities are over. Thousands of soldiers will line the ways to protect the Czar from possible violence. {PTUK May 14, 1896, p. 318.11}

-The moment the House of Commons is adjourned, messengers and policemen shout out in lobbies and corridors, “Who goes home?” These mysterious words have sounded through the Palace of Westminster every night for centuries. This strange custom dates from a time when it was necessary for members to go home in parties, accompanied by linksman, let common protection against footpads who infested the streets of London. {PTUK May 14, 1896, p. 318.12}

**“Back Page” The Present Truth, 12, 20.**

E. J. Waggoner

France is just completing a new battleship called the Galilee. {PTUK May 14, 1896, p. 320.1}

Napoleon said, “A man is not a soldier,” and a military journal insists that it is still a true saying. He must be drilled into a fighting machine. {PTUK May 14, 1896, p. 320.2}

The Bishop of Peterborough has been deputed to represent the Church of England at the Moscow Coronation ceremonies. There are many signs of closer relations being established between the Roman, Greek, and Anglican churches. {PTUK May 14, 1896, p. 320.3}

At the annual meeting of the Bible Society it was stated that in “Mohammedan lands an unaccustomed readiness to read the Bible was seen; in Roman countries counter-activities have a not unwelcome significance, and Eastern wars have improved the prospects of Bible distribution.” {PTUK May 14, 1896, p. 320.4}

“The masterpiece of human wisdom” is what Macaulay called the Papacy. It is such indeed-the masterpiece of that wisdom which is from beneath. With a machinery of organisation in touch with all the world, with a policy of craft and foresight, the legacy of centuries of intrigue, and with a principle as a basis that meets a response in every natural heart, the principle of self-exaltation and self-salvation,-with all of this it stands as the representative of the religion of human nature. {PTUK May 14, 1896, p. 320.5}

The stars have their known orbits and are invariably in their places. We see them nightly in the heavens, as a matter of course, without astonishment. A vagrant meteor, crashing lawlessly through space, blazing up in the instant of its destruction, passes momentarily athwart our vision and we are astonished and wonder. But men see the star for ever,-the meteor they forget. Why be the meteor, when we might be the star? {PTUK May 14, 1896, p. 320.6}

The persecuted Dukhobortsi in the Caucuses have no easy life, says the Christian World. They are still being shamefully treated for their refusal to bear arms for Russia. A letter just received by an English sympathiser relates some of the methods of punishment adopted. {PTUK May 14, 1896, p. 320.7}

The soldiers take bundles of prickly rods, cause our brethren to lie upon the ground, give them about thirty strokes and lead them out into a cold prison. Next day they give them guns and lead them out to drill. The sufferers say, “We cannot do what is not in accordance with the will of God.” The soldiers scourge them again, and order them to climb ropes, jump over racks, etc. {PTUK May 14, 1896, p. 320.8}

With this continued punishment and torment the prisoners receive no more nourishment than will just keep them alive. Russia does not believe in conscientious scruples of any kind. {PTUK May 14, 1896, p. 320.9}

An ancient manuscript Gospel has recently been found in Asia Minor. Representatives of an English and of an American university have been treating with the authorities of the little village church in the neighbourhood of C?sarea, in whose possession this valuable manuscript has been. The Czar of Russia has, however, purchased it at the price, as it is stated, of one thousand pounds. The writing is described as being upon delicately thin purple vellum, and the letters in silver and gold. Hopes are expressed that it may prove to be the remainder of the famous purple Codex, parts of which are in the Vatican, the British Museum, Vienna, and the island of Patmos, but the major portion of which is missing. {PTUK May 14, 1896, p. 320.10}

The steady increase in the habitual use of liquors, tobacco, and poisonous drugs is continually emphasised by statistics and items which appear in the daily press. One of the latest news paragraphs relates to the use of tobacco, and says:- {PTUK May 14, 1896, p. 320.11}

Society in St. Petersburg is considerably agitated over a Court prohibiting her ladies and female servants from using tobacco in or about the Palace. Those who have lived in Russia will understand and appreciate the importance of such a prohibition to women who are rarely without a cigarette between their lips. {PTUK May 14, 1896, p. 320.12}

If the use of tobacco is as general among women in Russia as the paragraph would suggest, it is to be hoped that this court regulation will act as an effective example. {PTUK May 14, 1896, p. 320.13}

**“An Apparition” The Present Truth, 12, 20.**

E. J. Waggoner

An Apparition.-Great excitement is reported from a French village over the alleged appearance of the Virgin Mary in a tree. To show that the priests did not stir up the sensation the Catholic papers are careful to say that the clergy adopt an attitude of reserve in the matter. But they are directly responsible for these outbreaks of fanaticism, which are due to the Catholic teaching regarding the worship of the dead. Rome has always fostered this form of Spiritualism. It is but a continuation of the old pagan demon worship, “the very instruments and appendages” of which, as Cardinal Newman says, were adopted and adapted by the apostate church leaders in the third century. {PTUK May 14, 1896, p. 320.14}

**“Violence and Lawlessness” The Present Truth, 12, 20.**

E. J. Waggoner

Violence and Lawlessness.-The Lord said that the last days would be as the days of Noah. In those days men had perverted “His way upon the earth”-had turned from His way and law to their own ways-and in consequence “the earth was filled with violence.” The earth at the present day appears to be rapidly filling with the spirit of violence. There have been wars before, long ones, and in the old feudal days nearly every man was a warrior, but never before has the world seen such universal preparation for violent strife as we see to-day. New conditions make possible preparations and combinations impossible before, and the temper abroad in the world is decidedly not of peace. While that spirit of war is stirring the hearts of men to race hatred it is for Christians to preach peace, and while lawlessness is abroad it is for believers to emphasise the claims of God’s law. {PTUK May 14, 1896, p. 320.15}

**“A Companion” The Present Truth, 12, 20.**

E. J. Waggoner

A Companion.-The two disciples on the road to Emmaus talked together of Christ. As they went, Jesus himself drew near and went with them. It is just as true to-day that wherever two commune together of Jesus He is there between them. He expounded to those two disciples all the Scriptures concerning Himself, beginning even with Moses and the prophets. He is just as ready to do this to-day as He was then. He tarried with them, He blessed their bread, and ate with them,-He opened their eyes to His presence and they knew Him. All this is not impossible now-for He said, “Lo, I am with you alway, even unto the end of the world.” {PTUK May 14, 1896, p. 320.16}

**“The Desire of All” The Present Truth, 12, 21.**

E. J. Waggoner

The Desire of All.-Jesus Christ is “the Desire of all nations.” Haggai 2:7. {PTUK May 21, 1896, p. 321.1}

**“The Devil’s Work” The Present Truth, 12, 21.**

E. J. Waggoner

The Devil’s Work.-It is to try to persuade people that satisfaction can be found in some other way than by the possession of Jesus Christ. {PTUK May 21, 1896, p. 321.2}

**“Unsatisfied” The Present Truth, 12, 21.**

E. J. Waggoner

Unsatisfied.-The drunkard drinks to satisfy a craving that is never satisfied. The vicious man, in common with the miser, finds no satisfaction in the gratification of his passion. {PTUK May 21, 1896, p. 321.3}

**“God’s Invitation” The Present Truth, 12, 21.**

E. J. Waggoner

God’s Invitation.-“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” {PTUK May 21, 1896, p. 321.4}

What to Eat.-The flesh of Christ-His Word. Of those who eat of His fullness it is said:-“They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.” The wonderful God has so made man that he cannot find satisfaction outside of Himself. Rest in Him and be satisfied. {PTUK May 21, 1896, p. 321.5}

*“O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy, I sought so long,
The bliss till now unknown. {PTUK May 21, 1896, p. 321.6}*

*“Now none but Christ can satisfy;
None other name for me;
There’s love, and life, and lasting joy,
Lord Jesus, found in Thee.” {PTUK May 21, 1896, p. 321.7}*

**“The Call of Abraham. The Promise to Abraham” The Present Truth, 12, 21.**

E. J. Waggoner

In studying this promise, two portions of Scripture must ever be kept in mind. The first is in the words of Jesus: “Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.” “If ye believed Moses, ye would believe Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:39, 46, 47, R.V. {PTUK May 21, 1896, p. 321.8}

The only Scriptures in the days of Christ were the books now known as the Old Testament; these testify of Him. They were given for no other purpose. The Apostle Paul wrote that they are able to make men wise unto salvation, through faith which is in Christ Jesus (2 Timothy 3:15); and among those writings the books of Moses are specially pointed out by the Lord as revealing Him. He who reads the writings of Moses, and the entire Old Testament, with any other expectation than to find Christ, and the way of life through Him, will utterly fail of understanding them. His reading will be in vain. {PTUK May 21, 1896, p. 321.9}

The other text is 2 Corinthians 1:19, 20: “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timothy, was not yea and nay, but in Him is yea. For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” No promise of God has ever been given to man except through Christ. Personal faith in Christ is the one thing necessary in order to receive whatever God has promised, God is no respecter of persons: He offers His riches freely to everybody; but no one can have any part in them except as he receives Christ. This is perfectly fair, since Christ is given to all if they will but have Him. {PTUK May 21, 1896, p. 321.10}

With these principles in mind, we read the first account of the promise of God to Abraham. “Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.” Genesis 12:1-3. R.V. {PTUK May 21, 1896, p. 321.11}

At the very outset we may see that this promise to Abraham was a promise in Christ. The Apostle Paul writes: “The scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the Gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham.” Galatians 3:8, 9. R.V. From this we learn that when God said that in Abraham all the families of the earth should be blessed, He was preaching the Gospel to him. The blessing that was to come upon the people of the earth through him could be enjoyed only through faith. {PTUK May 21, 1896, p. 322.1}

**ABRAHAM AND THE CROSS**

The preaching of the Gospel is the cross of Christ. Thus the Apostle Paul says that he was sent to preach the Gospel, but not with wisdom of words, lest the cross of Christ should be made of none effect. And then he adds that the preaching of the cross is the power of God to them that are saved. 1 Corinthians 1:17, 18. And this is but another way of saying that it is the Gospel, for the Gospel is the power of God unto salvation. Therefore since the preaching of the Gospel is the preaching of the cross of Christ (and there is no salvation by any other means), and God preached the Gospel to Abraham when He said, “In thee shall all the families of the earth be blessed,” it is very clear that in that promise the cross of Christ was made known to Abraham, and that the promise thus made was one that could be gained only through the cross. {PTUK May 21, 1896, p. 322.2}

This fact is made very clear in the third chapter of the Epistle to the Galatians. Following the statement that the promise of blessing is to all the nations of the earth through Abraham, and that they which be of faith are blessed with faithful Abraham, are the words, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” 2 Galatians 3:13, 14. Here we have it stated in the most explicit terms that the blessing of Abraham, which was to come on all the families of the earth, was to come only through the cross of Christ. {PTUK May 21, 1896, p. 322.3}

This is a point that needs to be well fixed in the mind at the very beginning. All the misunderstandings of the promises of God to Abraham and his seed have arisen through a failure to see the Gospel of the cross of Christ in them. If it be continually remembered that all the promises of God are in Christ, to be enjoyed only through His cross, and that consequently they are spiritual and eternal in their nature, there will be no difficulty, and the study of the promise to the fathers will be a delight and a blessing. {PTUK May 21, 1896, p. 322.4}

We read that Abraham, in obedience to the call of the Lord, went forth from his father’s house, and from his native land. “And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called on the name of the Lord.” Genesis 12:5-8. {PTUK May 21, 1896, p. 322.5}

It is best for us to perceive the real meaning of God’s promises and dealings with Abraham from the very start, and then our subsequent study will be easy, since it will be but the application of these principles. In this last scripture there are a few subjects introduced, which occupy a very prominent place in this study, and so we will note them here. First, {PTUK May 21, 1896, p. 322.6}

**THE SEED**

The Lord said to Abraham, after he had reached the land of Canaan, “Unto thy seed will I give this land.” If we but hold to the Scriptures we shall not have a moment’s difficulty in ascertaining who the seed is. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Galatians 3:16. This ought for ever to settle the matter, so that there could be no dispute about it. The seed of Abraham, to whom the promise was made is Christ. He is the heir. {PTUK May 21, 1896, p. 322.7}

But we also may be joint-heirs with Christ. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:27-29. {PTUK May 21, 1896, p. 322.8}

Those who have been baptized into Christ have put on Christ, and are therefore one in Him. So when it is said that Christ is the seed of Abraham, to whom the promises were made, all who are in Christ are included. But nothing outside of Christ is included in the promise. To say that the inheritance promised to the seed of Abraham could be possessed by any except those who were Christ’s through faith in Him, is to ignore the Gospel, and to deny the word of God. “If any man be in Christ he is a new creature.” 2 Corinthians 5:17. Therefore since the promise of the land was to Abraham and His seed, which is Christ and those who have put Him on by baptism, and who are therefore new creatures, it follows that the promise of the land was only to those who were new creatures in Christ-children of God through faith in Christ Jesus. This again is additional evidence that all the promises of God are in Christ, and that the promises to Abraham can be shared only through the cross of Christ. {PTUK May 21, 1896, p. 322.9}

Let this principle, therefore, never for a moment be forgotten in reading about Abraham and the promise to him and his seed,-that the seed is Christ and those who are in Him. This and nothing besides. {PTUK May 21, 1896, p. 322.10}

**THE LAND**

Abraham was in the land of Canaan when God said to him, “Unto thy seed will I give this land.” Turn now to the words which the martyr Stephen, full of the Holy Ghost, his face shining like that of an angel, said to his persecutors: “The God of glory appeared unto our father Abraham, when he dwelt in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran;1 and from thence, when his father was dead, he removed him into this land wherein ye now dwell.” Acts 7:2-4. {PTUK May 21, 1896, p. 322.11}

This is but a repetition of what we have already read in the twelfth chapter of Genesis. Now read the next verse: “And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child.” {PTUK May 21, 1896, p. 323.1}

We learn here that although it is sometimes merely stated, “Unto thy seed will I give this land,” Abraham himself was always included in the promise. This is made very evident in the repetitions of the promise that follow in the book of Genesis. {PTUK May 21, 1896, p. 323.2}

But we learn more, and that is that Abraham actually received no inheritance of land. He had not so much of the land as to set his foot on; yet God had promised it to him and to his seed after him. What shall we say to this?-That the promise of God failed?-Not by any means. God “cannot lie.” “He abideth faithful.” Abraham died without having received the promised inheritance, yet he died in faith. We must therefore learn from this the lesson that the Holy Spirit wished the Jews to learn, namely, that the promised inheritance could be received only through Jesus and the resurrection. This also is made very clear by the words of the Apostle Peter:- {PTUK May 21, 1896, p. 323.3}

“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Acts 3:25, 26. {PTUK May 21, 1896, p. 323.4}

The blessing of Abraham, as we have learned, comes on the Gentiles, or all the families of the earth, through Jesus Christ and His cross; but the blessing of Abraham is connected with the promise of the land of Canaan. That also was to be possessed only through Christ and the resurrection. If it had been otherwise, Abraham would have been disappointed, instead of dying in full faith of the promise. But this also will appear more plainly as we proceed. {PTUK May 21, 1896, p. 323.5}

**“The Stundist and His Bible” The Present Truth, 12, 21.**

E. J. Waggoner

The Sundist movement in Russia, and the East,-for the influence of this religious awakening is felt in Eastern countries outside of Russia,-is one which should awaken serious thought, and prayerful self-examination in missionary boards, societies, and church organisations. {PTUK May 21, 1896, p. 323.6}

The work of one of these simple men in Persia,-self-supporting and backed up by no human influence and power whatever,-has been declared, by a recent writer from there, to have been of greater value to the cause of the Gospel than the efforts of numerous foreign missions supported and furnished with many facilities by organised religion at home. {PTUK May 21, 1896, p. 323.7}

What is the reason of such a thing as this, and what is the secret of this Stundist movement? It is contained in the word “Stundist.” Who is the Stundist? His name describes him. He is the man who takes an hour with his Bible. The word Stunde is German, and means an hour. Stundists, then, are only people who make a practice of coming together for an hour to study the Bible. This it is, and nothing more, which is troubling the whole Russian Empire from centre to circumference, as Herod and Jerusalem were troubled when the wise men from the East dismounted from their camels at the gates of Jerusalem and simply asked-“Where is He that is born King of the Jews?” The wise men were men of peace who came only with the Word of God in their mouths, and yet, without any thought on their part of such a result, their quiet coming and plain question aroused the nation and caused the king himself to tremble upon his throne. {PTUK May 21, 1896, p. 323.8}

The Stundists are simple, peaceful men-they are not even wise men,-but what a spectacle it is,-a great nation, gigantic among nations,-shivers and rages at the sight of a few peasants gathering regularly with their Bibles in their hands to spend an hour together in the study of the Word of God. {PTUK May 21, 1896, p. 323.9}

It is not the wise men whom Herod feared. It is not the unlettered Russian peasants who are frightening and angering the Russian bear. Indeed no, they are helpless and harmless, the whole world knows that! It is the Bible in their hearts, and the Word of God in their mouths, which disturbs all Russia, until the attention of the world is drawn to its trembling, its fears, and its Herodian measures to suppress the Stundist’s power with his Bible and his God. Thus it is that these unlearned peasants preach the Gospel not only at home, but the living and speaking knowledge of the power of their faithful, personal sacrifice and consecration has gone throughout the world. Wherever the Bible is read it speaks to-day of those who read it in Russia and suffer because they read. {PTUK May 21, 1896, p. 323.10}

It is the Bible which speaks. This is the lesson which Mission Boards should learn-that it is the Bible which speaks;-not man. It is Divine omnipotence which is at the head of true religious work upon earth; not man, not churches, not missionary societies,-but God. {PTUK May 21, 1896, p. 323.11}

**“Working in the Dark” The Present Truth, 12, 21.**

E. J. Waggoner

The death of Mr. W. Q. Judge, the president of the Theosophical Society, and the election of some one to fill his place has occupied the attention of the Theosophists in America of late. At a recent general meeting in New York a London gentleman was elected to fill the presidential chair vacated by the departed theosoph. England and Ireland are said to have been largely represented at the meeting. Many very mystical things were said about the dead president,-difficult of comprehension, or of credence, by the non-theosophical mind. {PTUK May 21, 1896, p. 323.12}

The tendency seemed to be to elevate Mr. Judge, now that he is gone, to a higher theosophical pedestal, even, than that upon which stands the memory of Madame Blavatsky. At the unveiling of a bust of Mr. Judge, during this meeting, one of the speakers said, among other things, the following:- {PTUK May 21, 1896, p. 323.13}

The examination of the advanced theories of modern science shows that while the scientists have examined the phenomena of life, there is one thing lacking, and that is to be found in the ancient teachings which advanced under the name of theosophy. That one thing is what we call the Principle, and this is its character-it is present everywhere; if it is eternal-without beginning and without end; it is boundless-without limitations of space. It is immutable. While in the working of this principle we find the forms in which it is manifest constantly under-going change, the essence is immutable. We find here the law of periodicity. It is under this law that the universe came into existence. It is the manifestation of consciousness. It is the natural law of cycles, and out of this great consciousness evolves the universe. {PTUK May 21, 1896, p. 323.14}

And this “Principle” is what? The creative power of God, of course; then why not say so in the first place-acknowledge it, and have done with it? But Theosophy and Spiritualism-the same thing, with variations to suit different minds-are not searching for the power of God; they spring from the power of darkness, and the ruler of the world of darkness works with too great success to blind the eyes of those who believe not, lest the light of the glorious Gospel should shine into their hearts. {PTUK May 21, 1896, p. 324.1}

**“A Missionary Object Lesson” The Present Truth, 12, 21.**

E. J. Waggoner

The history of the Hawaiian Islands has been a remarkable one. It should be a missionary object lesson. Here modern missionary methods may be said to have reached their highest development and success. When Captain Cook discovered these islands, in 1778, idolatry prevailed. He was himself mistaken for a divinity and worshipped. But when he returned the following year some scepticism had developed. They put him to the test at the point of the spear. When he shrank from its touch they knew he was not a god, and put him to death immediately. Notwithstanding this, however, his bones were preserved and remained objects of adoration until the abolition of idolatry in 1819. This most surprisingly, was brought about without the intervention of any outside influence. The yoke of formal idolatry was broken, without the Gospel to take its place. {PTUK May 21, 1896, p. 325.1}

They had not long to wait, however. In 1820, only one year after idolatry had been done away with, Congregational missionaries from Boston, U.S.A., arrived and began their work in Honolulu. At this time the native population was one hundred and forty thousand. In 1832, but twelve years after, a census showed a decrease of ten thousand. Now, after the lapse of seventy-five years, there remain less than forty thousand native inhabitants. During all this time they have lived in undisturbed peace, until the late bloodless revolution in which Queen Liliuokalani was deposed. No wars have decimated their numbers. They have simply perished from the destructive effects of specific diseases introduced among them by vicious whites who followed in the train of the missionaries. The descendants of the missionaries remained in the islands, and giving themselves to business and commerce, have become wealthy, and now constitute the ruling class. In the revolution of 1893, whatever might have been the real merits of the case, the foreign Anglo-Saxon element actually usurped the government and established a Hawaiian republic, after annexation to the United Sates had been refused through the earnest opposition of President Cleveland. At the present time the entire government is in the hands of the missionary element and the descendants of the earlier missionaries. {PTUK May 21, 1896, p. 325.2}

From a practical point of view there has been some serious mistakes here. When civilised men establish themselves in these islands, they were thickly inhabited by a race of people who were as near physical perfection as any on record within historical time. In four-fifths of a century four-fifths of these inhabitants have been swept away, by causes directly attributable to the customs and vices of the civilisation which was introduced among them. This civilisation was either introduced by, or followed in the wake of, the missionaries. Now that the missionaries and their descendants have become numerous, wealthy, and powerful, the few remaining natives naturally see and appreciate these serious facts. It is not surprising that they revolt from the white man, and his civilisation, and look longingly back to their primitive state. {PTUK May 21, 1896, p. 325.3}

What is the secret of this condition, and what has the mistake been? A true civilisation, born and developed under Divine blessing, could not have contributed to so unfortunate a denouement. It is evident that those who carried the Gospel to these islands carried at the same time an impure civilisation and unhygienic habits of life. Theoretically they brought to these healthy, happy, human animals, living in an earthly paradise, the message of eternal life,-practically they brought to them disease and speedy death. Nothing could demonstrate more forcibly than this that true religion is not a theory but a life, and that the Gospel of bodily health, purity and hygiene, is a sacredly essential part of the practice, example, and teaching, of the consecrated missionary. {PTUK May 21, 1896, p. 325.4}

**“Printing the Truth” The Present Truth, 12, 21.**

E. J. Waggoner

One of the earliest uses of the printing press was to print the Scriptures and those little tracts of Luther’s, and other reformers, by which the Gospel of the Reformation was published far and wide in the sixteenth century. The time had come for the Word to go, and we can see the hand of Providence in the development of the printing press to supply the need of the time. And from that day to this-whilst the power of the press has been sadly used in the interests of the god of this world-the art of printing has supplied a powerful auxiliary for spreading Gospel truth. {PTUK May 21, 1896, p. 326.1}

In carrying forward the work to which the PRESENT TRUTH is devoted, the sound of the Gospel of Christ’s coming kingdom, very great use has been made of the printed page. The appeal is not to the emotions or to a passing sentiment, but to the understanding. The Gospel is not a theory but a life, and if one is to cease drifting with the current of the world he needs the everlasting Word beneath his feet. Therefore the literature designed to lead the people to study the Word is being scattered throughout the world in ever-increasing volume. {PTUK May 21, 1896, p. 326.2}

Great Britain and the colonial fields are supplied from our London house. The Scandinavian countries-Norway, Sweden, Denmark, and Finland-are supplied by the well-equipped printing house owned by our society in Christiania, Norway. Since the printing house in Basel, Switzerland, was closed by the working of the Swiss Sunday laws the literature for the other European fields has been printed by various firms in Germany and Switzerland, the Basel building having been converted into a sanatorium. A few weeks ago we printed a picture of the Australasian publishing house, in Melbourne, and this week we reproduce a photograph of the main building of the Michigan printing works, the central house in the United States. In California is another establishment, doing the same work in the far west. {PTUK May 21, 1896, p. 326.3}

A few lines from the recent annual report of the Michigan printing works will show the amount of work being done there. {PTUK May 21, 1896, p. 326.4}

At no time during the year just past have the works been running less than ten hours a day in any of the departments, while in some departments, notably the press room and the bindery, it has been found necessary to keep all hands at work from twelve to fourteen hours a day for weeks at a time in order to keep up with the influx of business. The total number of persons employed at the present time is nearly two hundred and sixty, or about fifty more than last year. Of this number about forty per cent. are women. The retail value of publications sold during 1895 was about ?60,000, or nearly ?2,000 more than during the preceding year. {PTUK May 21, 1896, p. 326.5}

Besides bringing out books (and doing some general commercial printing) the Michigan house publishes several periodicals in English, and one each in the German, Danish, Swedish, and Holland languages, all being devoted to Bible teaching, and circulating amongst these nationalities in the United States. {PTUK May 21, 1896, p. 326.6}

“This Gospel of the kingdom shall be preached in all the world for a witness unto all nations,” said Christ, “and then shall the end come.” Wherever the Word goes the Gospel is preached; and the burden of that Gospel in the last days is outlined by the apostle in Revelation 14 It is a message to “every nation, and kindred, and tongue, and people,” calling upon men to worship God; “for the hour of His judgment is come.” Then follows the warning against the perversions of the truth by the papal beast of prophecy, and the results of heeding the message are seen and the gathering out of a body of whom the prophet says: “Here are they that keep the commandments of God and the faith of Jesus.” Then follows the coming of the Lord to reap the harvest of the earth. {PTUK May 21, 1896, p. 326.7}

Even the most cursory reading of the chapter must convince the reader that the special work in the final proclamation of the Gospel is to set before the world the commandments of God-including the Sabbath commandment-and the faith of Jesus, that same faith which works by love the obedience to the Law of God. It is to call attention to the claims of this everlasting Gospel, and to get people to study the Word of life indeed that the printing machines are running in the various publishing branches of the Seventh-day Adventists. {PTUK May 21, 1896, p. 326.8}

**“How Not to Govern” The Present Truth, 12, 21.**

E. J. Waggoner

Kings and mighty men from all time have known and acknowledged the power of God. But intellectual perception of the Divine attributes is one thing while obedience and worship is quite another. {PTUK May 21, 1896, p. 327.1}

Pharaoh, Nebuchadnezzar, Belshazzar, Darius, all knew and acknowledged Jehovah to be the true God, but they failed to follow in practice what they knew to be truth. {PTUK May 21, 1896, p. 327.2}

The Bible is filled with examples of how not to govern. It is a veritable mine of information as to what rulers should not be. What a valuable Bible lesson might be compiled, especially adapted to the use of princes and presidents, emperors and empresses, kings and queens! {PTUK May 21, 1896, p. 327.3}

**“Items of Interest” The Present Truth, 12, 21.**

E. J. Waggoner

-The cholera is appearing in Egypt. {PTUK May 21, 1896, p. 334.1}

-It is said that in India only one woman in 250 can read. {PTUK May 21, 1896, p. 334.2}

-The order for a large body of Indian troops to assist in the Egyptian campaign is a new departure. {PTUK May 21, 1896, p. 334.3}

-The latest returns of the regular Army show that its strength on January 1 was 222,194 officers and men. {PTUK May 21, 1896, p. 334.4}

-The late Shah of Persia was, it is said, the eighteenth head of a State assassinated during the century. {PTUK May 21, 1896, p. 334.5}

-In the Transvaal all citizens from eighteen to sixty years of age are liable to be called to military service. Each soldier provides his own horse and outfit. {PTUK May 21, 1896, p. 334.6}

-The Khalifs is reported to be forcing men into the ranks to fight against the Egyptian expedition, and is preparing to flee at the news of a decided reverse to his arms. {PTUK May 21, 1896, p. 334.7}

-It appears that only seventeen out of every 100 Russians know how to read. For the 125,000,000 of Russians there are but 900 newspapers, and their circulation is small. {PTUK May 21, 1896, p. 334.8}

-The natives of one of the Solomon Islands rose recently and massacred traders and missionaries, afterward eating some of the victims. Cannibalism still survives in Africa, also, back from the West Coast. {PTUK May 21, 1896, p. 334.9}

-Japanese merchants are sending representatives to Europe to find markets for their goods. It is said that certain chemicals which sell well in India can be made in Japan for half the price charged in Glasgow, and Japan is going to essay the experiment. {PTUK May 21, 1896, p. 334.10}

-At the opening of an electric exhibition in New York, the Governor pressed a golden key which fired cannons in New York, San Francisco, and New Orleans, by power furnished by Niagara. The roar of Niagara was transmitted by telephone to New York, and made audible in the exhibition. {PTUK May 21, 1896, p. 334.11}

-It is estimated that in Great Britain and Ireland there are thirty million fowls, which lay one thousand million eggs a year. But over twice that number are eaten, the greater quantity being imported. It is difficult to understand why the whole supply needed cannot be produced in the country. {PTUK May 21, 1896, p. 334.12}

-Stanley says that certain portions of Africa will always be worthless on account of the ravages of the grasshoppers. In one instance he saw a column of young grasshoppers ten miles broad by thirty long marching down a valley, and when the grass was fired against them they were think enough to smother the flames. {PTUK May 21, 1896, p. 334.13}

-The Russian Steam Navigation Company wanted land for docks at Chefoo, which was claimed by a British firm. The Chinese authorities sided with the Russian company, and the latter took the land. No immediate trouble is anticipated over the matter but It is taken as showing how persistently Russia is advancing her interests in China and the Far East. China has now become very much as Africa, free plunder for all the Powers. {PTUK May 21, 1896, p. 334.14}

**“Back Page” The Present Truth, 12, 21.**

E. J. Waggoner

The Free Church Monthly says that the practice of auricular confession in the Scotch Episcopal Church is on the increase in Scotland. {PTUK May 21, 1896, p. 336.1}

Armenia, Africa, and Cuba still continue to be centres of social and political disturbance. Rumours of war, also, are not wanting. The shrewdest statesmen seem in these times utterly unable to forecast events, and are sailing the political seas by dead reckoning. {PTUK May 21, 1896, p. 336.2}

Speaking of the influence of the vices of civilisation upon the natives who come into the Rand district to work in the mines of Johannesburg, a correspondent says in the Christian that it has been aptly said that “they come to us savages and go back devils.” Civilisation without the Gospel falls lower than barbarism. {PTUK May 21, 1896, p. 336.3}

All the public museums of London are now open on Sunday. The British Museum was opened Sunday, May 17, being the first time, it is said, in its existence that the public have had the opportunity of entering it upon that day. The unanimity of this change in the regulations of museums and exhibitions is drawing attention to the Sunday question in general. {PTUK May 21, 1896, p. 336.4}

The New York Independent, of May 7, publishes a “symposium” in which it takes up for consideration the question of international arbitration. Among a number of men of legal, political, and educational prominence in the United States, who contribute their views on this subject, are names well known on this side of the Atlantic, such as Dean Farrar, Hugh Price Hughes, Prof. Goldwin Smith, and H. M. Stanley. The views of fifteen different contributors occupy thirty-nine solid columns of the paper. The subject is for the most part treated very ably and candidly. Noble feelings are expressed which do honour to the writers. No little skilful ability is shown in some of the suggestions made. Yet, after all, they only serve to emphasise the fact that prophecy must and will be fulfilled, and that even when men cry, “Peace, peace,” wars and rumors of wars will continue to plague the world until the end. {PTUK May 21, 1896, p. 336.5}

The Commission on Anglican orders, sitting at Rome, has made its report to the Congregation of the Inquisition, we are told. Those clergy of the Establishment who wish someone to tell them whether they are qualified to preach the Gospel will no doubt await with great interest the word from this body with fearsome name. The name suggests a time when an adverse decision was often followed by the rack or flames. {PTUK May 21, 1896, p. 336.6}

Making allowance for the usual tone of statesmen in opposition, it is nevertheless doubtless a fact that Sir William Harcourt expressed the feeling of public men very generally when he said the other day:- {PTUK May 21, 1896, p. 336.7}

We are getting surrounded by troubles of all kinds to a degree that I never recollect in my political experience before. I have never known England in trouble, and so great trouble, in so many parts of the world. {PTUK May 21, 1896, p. 336.8}

It is but the storing up of those elements which will in the end bring upon the world that “time of trouble, such as never was since there was a nation.” Daniel 12:1. {PTUK May 21, 1896, p. 336.9}

The London Catholic Times says that arrangements are in progress in America for “the most remarkable religious conference ever held in the United States.” {PTUK May 21, 1896, p. 336.10}

Fifteen priests and laymen of the Catholic Church and the same number of Protestant ministers and laymen will shortly meet in Pittsburgh for a friendly conference in regard to the obstacles which lie in the way of Christian union and will formulate plans, if possible, for their removal. {PTUK May 21, 1896, p. 336.11}

It is not without significance that the place of meeting, Pittsburgh, has for many years been the centre of the Sunday law crusade in America, the professedly Protestant movers in which have long courted the favour of the Catholics. {PTUK May 21, 1896, p. 336.12}

A missionary met a man at a Chinese inn who many years before had found a copy of the Scriptures and secretly retained it. He said that he had never been able to understand it, but thought it a most wonderful book. “What do you think the most wonderful thing in it?” was asked him. “God so loved the world that He gave His only begotten Son” was the answer. Truly this seed of the Gospel will germinate wherever it falls. {PTUK May 21, 1896, p. 336.13}

There is a better way of dealing with the theological fighter than by partaking of his controversial spirit and “having it out” with him. It is not an argument he needs but the Lord. If he does not like to talk of personal experience with the Lord, it is better to leave him with the Word, until he can be approached in a different frame of mind. {PTUK May 21, 1896, p. 336.14}

**“Not In Russia but America” The Present Truth, 12, 21.**

E. J. Waggoner

Not In Russia but America.-Somewhere, in the United States or Canada, the Sunday laws have had some of our friends before the courts or in prison very nearly all the time for months. One of our American exchanges just received gives the following newspaper press despatch from Arkansas, which we may quote as a sample:- {PTUK May 21, 1896, p. 336.15}

Chester Gordon and his wife, two intelligent and respectable citizens of Eagle township, in this county, were convicted this week in the court presided over by Albert Desha, a justice of the peace, of Sabbath-breaking, and were fined five dollars each. It was proved (and no attempt was made to deny the charge) that they are Adventists, and in accordance with the tenets of the faith are accustomed to rest on Saturday, which they consider their Sabbath, and to labour on Sunday. They refused to pay the fines, although able to do so, and by order of the court were remanded to the county jail, where they now are. Husband and wife were handcuffed together when brought into town by a deputy constable. {PTUK May 21, 1896, p. 336.16}

The work done, it is stated, was on a farm more than a mile from any habitation. The prosecution was at the instance of a church in the place, which appointed a committee to attend to the matter. This is the argument by which the churches are preparing to meet the Lord’s declaration that “the seventh day is the Sabbath of the Lord thy God.” But it is not an argument that will satisfy those who want to know the truth. {PTUK May 21, 1896, p. 336.17}

**“The Babi Sect” The Present Truth, 12, 21.**

E. J. Waggoner

The Babi Sect.-The assassin of the late Shah of Persia was a member of a Mohammedan sect of religionists, whose influence is said to be quite extensive in Persia and the Orient generally. The movement is described as somewhat Socialistic, and the Babis forty years ago attempted the life of the Shah. Mohammedism is honey-combed by the sects, each with its own peculiar fancies, but all alike true followers of Mohammed in propagating their principles by the sword. {PTUK May 21, 1896, p. 336.18}

**“The Divinity of Labour” The Present Truth, 12, 22.**

E. J. Waggoner

It was never intended that man should be without occupation. In Eden Adam was given his task:- {PTUK May 28, 1896, p. 339.1}

“And the Lord God took the man, and put him into the garden of Eden to address it and keep it.” Genesis 2:15. He was directed by the Almighty to subdue the earth, and to exercise dominion over all living creatures upon the earth. His gift of language and facility of expression were exercised to give names to all the beasts of the field and every fowl of the air, as the Lord brought them to him “to see what he would call them.” The requirement of mental and physical effort was not lacking for man in the very first days of his existence on earth. {PTUK May 28, 1896, p. 339.2}

Indeed if man were created in the image of his Maker why should he not work? Work is divine! We are told in the second verse of the second chapter of Genesis, of God Himself. “And He rested on the seventh day from all His work which He had made.” And Christ Himself said: “My Father worketh hitherto, and I work.” If God works, it is God-like to work,-and he who would be godly must work. {PTUK May 28, 1896, p. 339.3}

**“Why Men Love the Lark” The Present Truth, 12, 22.**

E. J. Waggoner

The lark is happy in singing, and winging his way toward heaven, but just as happy, when, weary, he closes his pinions and drops to his lowly nest in the greensward. {PTUK May 28, 1896, p. 339.4}

There is an ecstasy in all high endeavour and great achievement,-a certain rapture of lofty loneliness in the altitude which removes the heroic actor in exceptional scenes, from the humdrum daily life of the ordinary multitude. Yet, after all, the test comes to him who has borne his part in great enterprises when he returns again to the common level of home life. It is the petty details of every day existence that try men’s souls, and prove their metal. {PTUK May 28, 1896, p. 339.5}

The exultant cloud-song of the lark does not detract in the least from the sweetness of his roundelay by the side of his mate in the heather. So it happens that the plain little bird, which is equally at home in the sky or on the meadow, appeals to the heart of the world. The skylark’s ambition to pour out his morning song at the very doors of the sun, as they open to its earliest beams, does not lead him to forget that the gates of heaven are just as near his own home nest. And so mankind loves the lark. {PTUK May 28, 1896, p. 339.6}

But men love the lark not because, in its ambitious flight, it loses is joyous voice and tiny form in the far blue heavens, but because, in the midst of its wildest enthusiasm of song, and from its loftiest heights, it drops with plummet swiftness to the level of home cares and domestic life. And because it brings to its home, and to us, the song of the sky with all its brightness, and purity, and sweetness. If every morning the lark climbs above to renew its song and fill its heart anew at the fount of heavenly melody, it is with the intent to return and bless the work-a-day world all the day long with its mission of heavenly music. {PTUK May 28, 1896, p. 339.7}

So the value of lofty impulses and heroic deeds is proved by their application to the affairs of daily life, on the common level, and among the multitude. The poet who sings only in the sky has no vocation either for man or angels. The hero whose noble deeds are done only among the clouds, and who never imprisons his lightning and brings it down to serve his fellow man, is only a tinseled hero after all. Our great Example brought Godhood, and the angelic, from heaven to earth, to the service of man. In following Him, though the path be very humble, is the highest and divinest heroism known to man. But he who brings the message of heaven to man must mount daily to heaven’s gate in prayer and song, and return with joy-filled heart to live and work among his fellows as the singing, soaring lark returns to the meadows and to his mate. {PTUK May 28, 1896, p. 340.1}

**“‘Civic Righteousness’” The Present Truth, 12, 22.**

E. J. Waggoner

The expression “civic righteousness” is one which is not infrequently used of late. What is the meaning of the term? In the second chapter of Proverbs the wise man has said:- {PTUK May 28, 1896, p. 340.2}

“My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding:...Then shalt thou understand the fear of the Lord, and find knowledge of God. Then shalt thou understand righteousness.” {PTUK May 28, 1896, p. 340.3}

It is, then, through the fear and knowledge of God that an understanding of righteousness is to be gained. Very possibly the thought of Solomon, in writing these words, was directed to the language of the inspired poet, his father, where, in the one hundred and seventy-second verse of the one hundred and nineteenth psalm, he says:-“My tongue shall speak of Thy Word: for all Thy commandments are righteousness.” {PTUK May 28, 1896, p. 340.4}

So it is the commandments of God, which, being themselves an epitome of righteousness, are the test and measure of all righteousness. But the commandments of God apply to the whole circle of human relations; not only to the social and civil side of life, but to the moral and spiritual existence as well. They regulate, not only the exigencies of civic life and a man’s association with his neighbour, but also the inner thought of his mind, inclination of his heart, an attitude of feeling toward his neighbour and toward his God,-things which none can know except the man himself and the omniscient God. To fulfil the requirements of this universal law, and satisfy the omniscient Judge, is to possess righteousness. {PTUK May 28, 1896, p. 340.5}

It is within the power of God, as an omniscient Judge, to measure and test every man by this law and enforce the fulfilment of its requirements. The commandments of God are righteousness. They are Divine law. “Civic righteousness,” then, would be civil law. Civil law is human law. There is no such thing as “civic righteousness.” It is a figure of speech in which poor, feeble, fallible human justice has attempted to array itself in the judicial robes of omnipotent and omniscient Divinity. {PTUK May 28, 1896, p. 340.6}

The law of righteousness God alone can administer. Civic justice, according to its human law, man may administer. But when the human agent for the administration of civic justice thinks, or attempts, to administer the Divine law of righteousness, he becomes the most pitifully incompetent usurper in all God’s infinite universe. {PTUK May 28, 1896, p. 340.7}

**“The Church and War” The Present Truth, 12, 22.**

E. J. Waggoner

Christ’s life and teaching are so directly opposed to strife and war that it has exceedingly perplexed the religious world to know how to justify the general teaching of Christendom that a Christian may slaughter his fellow-men and still be a follower of the Lord, who commissioned His disciples to preach the Gospel to every creature-not to kill. A Church paper argues thus:- {PTUK May 28, 1896, p. 340.8}

Christian peoples have followed Christian kings to battle from Constantine’s time to the present, and Christian bishops have solemnly besought the blessing of the God of Battles, while the solemn Te Deum has filled Christian Cathedrals with the exultant strains of victorious rejoicing over the defeated. Are we to say that the whole history of Christendom has been a hideous travesty of the evangelical precept: “I say unto you, resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also”? {PTUK May 28, 1896, p. 340.9}

So, because professedly Christian people have died since Constantine’s day, the conclusion is that it must be right, and that because the “church” since his day has blessed war is entirely in harmony with Christ’s commission to His church to bless the sword and the battleship, and pray for Divine assistance in prosecuting national and commercial quarrels. And the churches that happen to live on the other side of an imaginary boundary line are in turn supposed to pray to the same God for help to slaughter their fellows, whom, in ordinary times, they profess to regard as brethren in the Lord. {PTUK May 28, 1896, p. 340.10}

The mere statement of the case shows how abhorrent it is to every principle of the Gospel for Christians to have part in strife and bloodshed. Christians do not kill one another, neither do Christians kill unbelieving heathen, to whom the Lord has commissioned His servants to preach the Gospel of life. The error, into which the journal from which we quote falls, is the common mistake of confounding the worldly system, which arose in the great apostasy, with Christianity. It was not Christianity. It was heathenism, masquerading in the name of Christ. Constantine, who is accepted as the first and pattern “Christian” leading “Christian” followers to battle, was the murderer of his own wife, and other members of his family, besides the many treacherously put to death to secure his own aims and the multitudes slaughtered in his wars to secure the throne for himself alone. And the “Christian” bishops who championed his cause for the patronage he gave the “church” were almost as pagan as Himself. {PTUK May 28, 1896, p. 340.11}

The Christianity of Jesus Christ was not this hideous substitution; and to-day it is the same Christianity as in Christ’s day-a life which does not insist even upon its own-which knows no racial or geographical distinctions, and which can take no part in depriving of life the man for whom Christ gave His life. Is it not time to preach peace? And should not Christians decide whether Christ’s life and teachings are the standard for Christians, or whether some other standard of living has been found, adapted to the needs of professedly Christian Powers which are arming for the slaughter, setting the example even to the great “heathen” nations; and teaching those who make no profession about a Prince of Peace how to destroy life in the most expeditious manner? {PTUK May 28, 1896, p. 340.12}

**“The Call of Abraham. Building an Altar” The Present Truth, 12, 22.**

E. J. Waggoner

Everywhere Abraham went, he built an altar to the Lord. As you read this, remember that the promise that all nations should be blessed in Abraham, specified families. The religion of Abraham was a family religion. The “family altar” was never neglected in his household. This is not an empty figure of speech, but comes from the practice of the fathers to whom the promise was made, and of which we are partakers if we are of their faith and practice. {PTUK May 28, 1896, p. 341.1}

**AN EXAMPLE FOR PARENTS**

God said of Abraham, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.” Genesis 18:19. {PTUK May 28, 1896, p. 341.2}

Note the words, “He will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” He would not simply command them to do it, and there let the matter rest; but He would command them, and the result would be that they would keep the way of the Lord. His teaching would be effective. {PTUK May 28, 1896, p. 341.3}

We may be sure that the commands of Abraham to his children and his household were not harsh and arbitrary. We shall understand them better if we consider the nature of the commandments of God. They “are not grievous.” “His commandment is life everlasting.” He who thinks to follow the example of Abraham in commanding his family, by harsh, arbitrary rules, and by acting the part of a stern judge, or a tyrant, making threats of what he will do if his commands are not obeyed, and enforcing his commands, not in the spirit of love, because they are right, but because he is stronger than his children, and has them in his power, has much need to learn of the God of Abraham. “And, ye fathers, provoke not your children to wrath; but bring them up in the nature and admonition of the Lord.” Ephesians 6:4. {PTUK May 28, 1896, p. 341.4}

At the same time we may be sure that the commands of Abraham were not like Eli’s, weak and querulous reproofs to his wicked and worthless sons: “Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear.” 1 Samuel 2:23, 24. On the other hand, Abraham transmitted a blessing to all eternity, because the commands which he gave to his children had restraining power. {PTUK May 28, 1896, p. 341.5}

Abraham was to be a blessing to all people. Wherever he went he was a blessing. But this blessing began in his family. This was the centre. From the family circle the heavenly influence went out to the neighbours. And now we may well notice more closely the statement that when Abraham built an altar, he “called upon the name of the Lord.” Genesis 12:8; 13:4. In Dr. Young’s translation this is rendered, “He preached in the name of Jehovah.” Without calling attention to the various places where the same expression is found, it is worth while to note that the Hebrew words are identical with those used in Exodus 34:5, where we read that the Lord descended in the cloud, and stood by Moses, “and proclaimed the name of the Lord.” We may therefore understand that when Abraham erected the family altar he not only taught his immediate family but he “proclaimed the name of the Lord” to all around him. Like Noah, Abraham was a preacher of righteousness. As God preached the Gospel to Abraham, so Abraham preached the Gospel to others. {PTUK May 28, 1896, p. 341.6}

**ABRAHAM AND LOT**

“And Abram was very rich in cattle, in silver, and in gold.” “And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle; and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.” Genesis 13:2, 5-8. {PTUK May 28, 1896, p. 341.7}

When we understand the nature of the promise of God to Abraham, we can understand the secret of his generosity. Suppose Lot should choose the best part of the country; that could make no difference with Abraham’s inheritance. Having Christ, he had all things. He did not look for his possessions in this present life, but in the life to come. He would accept with thankfulness whatever prosperity the Lord might send him; but if his riches in this life should be small, that would not diminish the inheritance that was promised him. {PTUK May 28, 1896, p. 341.8}

There is nothing like the presence and blessing of Christ to settle all disputes, or to prevent them. In the course taken by Abraham, we have a true Christian example. As the eldest he might have stood upon his dignity, and have claimed his “rights.” But he could not have done so as a Christian. Love “seeketh not its own.” Abraham manifested the true Spirit of Christ. When professed Christians are eager to grasp the things of this world, and are troubled lest they shall be deprived of some of their rights, they show that they are unmindful of the enduring inheritance which Christ offers. {PTUK May 28, 1896, p. 341.9}

**THE PROMISE REPEATED**

Abraham’s Christian courtesy, which was the result of his faith in the promise through Christ, was not unrecognised by the Lord. We read:- {PTUK May 28, 1896, p. 342.1}

“And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” Genesis 13:14-17. {PTUK May 28, 1896, p. 342.2}

We will not forget that “to Abraham and his seed were the promises made; He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” There is no other seed of Abraham except Christ and those who are His. Therefore this innumerable posterity which was promised to Abraham, is identical with that spoken of in the following scripture:- {PTUK May 28, 1896, p. 342.3}

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” Revelation 7:9, 10, 13, 14. {PTUK May 28, 1896, p. 342.4}

We have already learned that the blessing of Abraham comes on all nations through the cross of Christ, so that in the statement that this innumerable company have washed their robes, and made them white in the blood of the Lamb, we see the fulfillment of the promise to Abraham, of an innumerable seed. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. {PTUK May 28, 1896, p. 342.5}

The reader should not fail to notice in the repetition of the promise in the thirteenth chapter of Genesis, that the land figures very prominently. We found it in the preceding chapters, and shall find it as the central feature of the promise wherever it occurs. {PTUK May 28, 1896, p. 342.6}

**ABRAHAM AND MELCHIZEDEK**

The brief story of Melchizedek forms a link which unites us and our times most closely with Abraham and his times, and shows that the “Christian dispensation,” so called, existed in the days of Abraham as well as now. {PTUK May 28, 1896, p. 342.7}

The fourteenth chapter of Genesis tells us all that we know of Melchizedek. The seventh chapter of Hebrews repeats the story, and makes some comments upon it. Besides this we have references to Melchizedek in the sixth chapter, and in Psalms 110:4. {PTUK May 28, 1896, p. 342.8}

The story is this: Abraham was returning from an expedition against the enemies that had carried away Lot, when Melchizedek met him, bringing bread and wine. Melchizedek was king of Salem, and priest of the Most High God. In this capacity he blessed Abraham, and to him Abraham gave a tenth part of the spoil which he had recovered. That is the story, but from it there are some very important lessons drawn. {PTUK May 28, 1896, p. 342.9}

In the first place we learn that Melchizedek was a greater man than Abraham, because, “without all contradiction the less is blessed of the better,” (Hebrews 7:7), and because Abraham gave him the tenth part of all. {PTUK May 28, 1896, p. 342.10}

He was a type of Christ, and was like Him: “Made like unto the Son of God.” He was a type of Christ in that he was both king and priest. His name signifies, “king of righteousness;” and Salem, of which he was king, means “peace;” so that he was not only priest, but king of righteousness and king of peace. So of Christ it is said: “The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.” “The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek.” Psalm 110:1, 4. And the name whereby He shall be called is “The Lord our Righteousness.” Jeremiah 23:6. {PTUK May 28, 1896, p. 342.11}

Christ’s kingly priesthood is thus set forth in the Scriptures: “Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both.” Zechariah 6:12, 13. The power by which Christ as priest makes reconciliation for the sins of the people, is the power of the throne of God, upon which He sits. {PTUK May 28, 1896, p. 342.12}

But the main thing with reference to Melchizedek, is that Abraham lived under the same “dispensation” that we do. The priesthood was the same then as now. Not only are we the children of Abraham, if we are of faith, but our great High Priest, who is passed into the heavens, is by the oath of God made a High Priest for ever, “after the order of Melchizedek.” Thus in a double sense it is shown that “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” “Your father Abraham rejoiced to see My day; and he saw it, and was glad.” John 8:56. {PTUK May 28, 1896, p. 342.13}

Abraham therefore was a Christian as much as any one who has ever lived since the crucifixion of Christ. “The disciples were called Christians first in Antioch.” But the disciples were no different after they were called Christians from what they were before. When they were known only as Jews, they were Christians just as much as they were after they were called such. The name is of but little account. The name “Christians” was given them because they were followers of Christ; but they were followers of Christ before they were called Christians, just as much as they were afterwards, Abraham, hundreds of years before the days of Jesus of Nazareth, was just what the disciples were who in Antioch were called Christians; he was a follower of Christ. Therefore he was in the fullest sense of the word a Christian. All Christians, and none others, are children of Abraham. {PTUK May 28, 1896, p. 342.14}

The reader will notice that in the seventh of Hebrews we are referred to the case of Abraham and Melchizedek for proof that the paying of tithes is not a Levitical ordinance. Long before Levi was born, Abraham paid tithes. And he paid them, too, to Melchizedek, whose priesthood is the Christian priesthood. Therefore those who are Christ’s and thus children of Abraham, will also give tithes of all. {PTUK May 28, 1896, p. 342.15}

It will be noticed that the tithe was a well known thing in the days of Abraham. He gave tithes to God’s priest as a matter of course. He recognised the fact that the tithe is the Lord’s. That record in Leviticus is not the origin of the tithing system, but is simply a statement of a fact. Even the Levitical order “paid tithes in Abraham.” We are not told when it was first made known to men, but we see that it was well known in the days of Abraham. In the book of Malachi which is specially addressed to those living just before “the great and terrible day of the Lord,” we are told that those who withhold the tithe are robbing God.1 {PTUK May 28, 1896, p. 342.16}

The argument is very simple: Abraham gave tithes to Melchizedek; the Melchizedek priesthood is a priesthood by which righteousness and peace come; it is the priesthood by which we are saved. Abraham gave tithes to Melchizedek, because Melchizedek was the representative of the Most High God, and the tithe is the Lord’s. If we are Christ’s then we are children of Abraham; and therefore if we are not children of Abraham, then we are not Christ’s. But if we are Abraham’s children, we shall do the works of Abraham. Whose are we? {PTUK May 28, 1896, p. 343.1}

One other item should not be overlooked in passing. It is the fact that Melchizedek who was king of righteousness and peace, and priest of the Most High God, brought out to Abraham bread and wine, of which Christ said, “This is my body,” and “this is my blood.” It may be said that the bread and wine were for the refreshment of Abraham and his followers. Very true; but that does not in the least detract from the significance of the fact, for we are continually to eat the flesh and drink the blood of Christ. Melchizedek came out in his capacity of king and priest, and Abraham recognised him as such. Note the connection in Genesis 14:18, 19: “And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the Most High God. And he blessed him and said, Blessed be Abram, of the Most High God, possessor of heaven and earth.” It is quite evident that the bread and wine which Melchizedek brought forth acquired special significance from the fact that he was the priest of the Most High God. The Jews in the days of Christ scoffed at the statement that Abraham rejoiced to see His day. They could see no evidence of the fact. May we not see in this transaction one evidence that Abraham saw Christ’s day, which is the day of salvation? {PTUK May 28, 1896, p. 343.2}

**“Crumbs from the Bread of Life” The Present Truth, 12, 22.**

E. J. Waggoner

A missionary of the Pacific Islands has related a touching and suggestive story. As he passed along the road a poor crippled leper, from whom both hands and feet were gone, raised himself on his knees, and, reaching his mutilated arms toward him,-instead of begging, blessed him that he had brought the light of the Word of God to that dark island. The missionary, surprised, and confident that he had never seen the man before, stopped and talked with him. He found the poor man knew the story of Christ well, and understood perfectly the saving power of Divine grace. More astonished still, he said to the poor fellow, “But where have you learned this? I have never seen you at My preaching, and besides it would be too far for you to go who can only creep on your knees.” {PTUK May 28, 1896, p. 343.3}

“Ah,” said he, “when the people come from your preaching, I sit on the side of the road and say, ‘Please, give me a word that the teacher has said,’-and one tells me one little thing and another tells me another, and then God who told you to come and tell it to us helps me to put the little stories altogether, and so I know.” {PTUK May 28, 1896, p. 343.4}

Thus this poor, helpless beggar had fed from the crumbs which fell from the Master’s table. Of what value may be the least morsel when it falls in the reach of a hungry soul! Who knows but that the tiniest crumb may feed and nourish a soul for eternity, as did this;-or perhaps it may fall into the Master’s hands and, like the loaves, be broken to many thousands. {PTUK May 28, 1896, p. 343.5}

**“Items of Interest” The Present Truth, 12, 22.**

E. J. Waggoner

-A reform of military criminal procedure is promised in Germany. {PTUK May 28, 1896, p. 350.1}

-Hong Kong is suffering from a recurrence of the plague that raged last summer in that place. {PTUK May 28, 1896, p. 350.2}

-Buluwayo is reported out of danger, and looking forward to an immediate resumption of business. {PTUK May 28, 1896, p. 350.3}

-The cost of the Russian coronation ceremonies is estimated at 22,400,000, this the amount of State expense alone. {PTUK May 28, 1896, p. 350.4}

-Herr Liebknecht declares that the 5,000,000 peasant proprietors in Germany “are all going to ruin as fast as they can.” {PTUK May 28, 1896, p. 350.5}

-The Germans have been engaged in fighting African natives in Damaraland, considerable losses being sustained on both sides. {PTUK May 28, 1896, p. 350.6}

-It is estimated that the amount spent in England on sports, racing, cricketing, etc., is over 288,000,000 annually, or about 21 per head of the whole population. {PTUK May 28, 1896, p. 350.7}

-Great damage to property has been done,-during the first half of the month of May,-by local tornadoes in America, accompanied by the loss of from one hundred and fifty to two hundred lives. {PTUK May 28, 1896, p. 350.8}

-Spain is said to be preparing to send 60,000 troops to Cuba in the autumn to subdue the rebellion. Meanwhile the insurgent forces are receiving arms and men from Florida, and are pre-paring for a desperate attack upon the Spanish forces. {PTUK May 28, 1896, p. 350.9}

-The Empress of Russia has been appointed Honorary Colonel of the Second Regiment of Prussian Dragoon Guards. In Prance, the practical employment of women in the army has been under discussion. It was even proposed, in good faith, to make certain forks of military service compulsory upon all women without distinction of rank or position. {PTUK May 28, 1896, p. 350.10}

-The developments of the London horseless carriage exhibition go to show the probability of the speedy adoption of motor vehicles in the streets, and the consequent removal of horses from the thoroughfares, at least in a large degree. The cabmen have expressed anxiety lest their occupation be taken from them. This fear is groundless. Fares will be reduced. Many more will ride. The result will be more cabs, and occupation for a greater number of cab-drivers. {PTUK May 28, 1896, p. 350.11}

-Detailed accounts of the Armenian massacres come in very slowly. Reuter’s from Constantinople, May 18, gives details of the terrible deeds done at Ourfa in the autumn of last year. Out of a population of 20,000 Armenians at least one-half seems to have been put to the sword or burned alive in the cathedral where they had gathered for protection. The report states that the attack was made solely upon Armenians, no distinction being made between Gregorians, Protestants, and Roman Catholics,-professed Christians of other nationalities being unmolested. {PTUK May 28, 1896, p. 350.12}

**“Back Page” The Present Truth, 12, 22.**

E. J. Waggoner

Medical Missions are doing great good in China, in the way of breaking down prejudiced and getting the Word before the people. The various missionary societies are increasing this line of work. {PTUK May 28, 1896, p. 352.1}

Whilst “godliness is profitable,” the man who tries to serve the Lord as a business investment is bound to be disappointed. His thinking of what he can get for self out of the work of the Lord shows that he has never surrendered himself to God, and his lack of faith closes the avenues to which God so much desires to send him help. {PTUK May 28, 1896, p. 352.2}

The annual report of the Peace Society, which held its meeting last week, expressed regret at “the revival of Jingoism.” The Chairman said that in 1869 the armies and navies of Europe cost ?116,000,000, and now they cost ?230,000,000 per year; while the national debts of the European nations have risen from 4,680 to 6,000 millions. {PTUK May 28, 1896, p. 352.3}

The Roman Catholic “Guild of Our Lady of Ransom, for the conversion of England” paraded the streets of London in picturesque procession last Sunday week. The Daily Chronicle gives a detailed description of the spectacle, and says:- {PTUK May 28, 1896, p. 352.4}

The procession was a mile and a-half in length. From altar to altar it occupied nearly two hours. Nothing of the kind has been seen in England since the period known to Englishmen as the Reformation. Not many, perhaps, but some who witnessed it, might have remembered the “Surplice riots” of St. George’s in the East, or the disorderly scenes at St. James’s, Hatcham, or the threatenings at St. Alban’s, Holborn. How many of these could have supposed that within twenty years a Roman Catholic procession, accompanied by all the paraphernalia of Roman ritual, might pass through crowded London streets on a Sunday afternoon not merely without provoking disturbance, but amid undoubted manifestations of respect? Few of the Catholic cities of Europe could be expected to offer a more decorous welcome.... Father Whelan in his sermon at Benediction of the Blessed Sacrament afterwards described the procession as a glorious witness of the progress which the Church had made towards winning back the place which it had held in England for a thousand years. Ritualism, he added, was only a preparatory school towards the great consummation. {PTUK May 28, 1896, p. 352.5}

This procession in London streets is worthy of note as marking an epoch. These gorgeous and picturesque parades are effective object lessons in Roman Catholicism. They are Roman Catholic street preaching. {PTUK May 28, 1896, p. 352.6}

Some have hastily assumed from the Pope’s recent letter that he really disapproves of war. The Catholic order of England, however, assures us that he does not “shut his eyes to the fact that there are occasions when war is an inevitable necessity.” It is what the world generally believes. “Don’t fight unless necessary in order to get what you want” is a maxim which a man need not be a professor of religion to approve. {PTUK May 28, 1896, p. 352.7}

In Alabama a Seventh-day Adventist was arrested under a law enacted to prevent an employer compelling a minor to work on Sunday. The man’s son, of eighteen, who worked on the farm, testified that he worked of his own free will, being himself a member of a Seventh-day Adventist Church; but the father was convicted and removed to prison. Friends of justice in the place paid the fine and secured their neighbour’s release. Such are the Sunday laws in the United States, where church organisations are working as never before to get control of legislative bodies to secure more stringent enforcement of Sunday observance. {PTUK May 28, 1896, p. 352.8}

The riots in Cornwall, requiring the presence of gunboats and soldiers to keep the fishermen of Newlyn, who do not want to fish on Sunday, from maiming or killing those fishermen who do want to fish on Sunday, is a new development in the Sunday controversy. The appeal to force in behalf of Sunday observance is no new thing; but magistrates and courts are usually used instead of sticks and stones. Both methods show the wickedness and folly of trying to compel the recognition of Sunday, or of any other religious institution. It shows how religious sentiment is appealed to to cover prejudice or some other unworthy motive. The competition in trade is supposed to be as strong a factor as a religious sentiment in the fishing riots. {PTUK May 28, 1896, p. 352.9}

It was Matthew Arnold who said that two things govern the world, Force and Right-Force till Right is ready. In saying that he was only expressing what Zoroaster had said before him. And before that the Word of God had said the same thing. Force and right, Ormuzd and Ahriman, good and evil, God and Satan. Brought down to its original terms it simply means, then, that Satan rules this world, and will until such time as God is ready, to take His kingdom. This corresponds with the teachings of Christ, and for this reason He taught us to pray, “Thy kingdom come.” {PTUK May 28, 1896, p. 352.10}

The Pope is figuring largely, at present, as a promoter of “religious liberty”-in Russia. The representative of the Vatican at Moscow is said to have been charged with a mission, and provided with a letter on this subject, from the Pope to the Czar. When Rome and Russia become promoters, defenders, and exponents, of religious liberty, that which will be granted will no doubt be of a distinctly Russo-Roman type. However, the world looks to the new Czar with hope for the amelioration of the condition of Russian political prisoners and exiles. {PTUK May 28, 1896, p. 352.11}

**“In Chile” The Present Truth, 12, 22.**

E. J. Waggoner

In Chile.-One of our workers in Chile, writing from Valparaiso, reports progress there, success attending the work of preacher and colporteur. Of the general situation he says:- {PTUK May 28, 1896, p. 352.12}

Our city and state are much concerned over the increasing prospects of war with Argentina. The two countries are vying with each other in preparations. Those who know, say that no such depression of business generally, has prevailed here within the last fifteen years, and all seem to feel that a terrible struggle for the mastery is inevitable. And, as if to add immediate consternation to gloomy forebodings, the severest earthquake shocks that have been experienced for twenty-five years were felt here last Friday night at about nine o’clock. Many buildings were thrown down, while the earth groaned. There were thirty-two shocks felt during that night. The people who live in high houses take their beds and sleep in the streets. I am informed that the Grand Avenue, which is more than a mile long, was, and is yet, every night almost one continuous bed. It seems to me they are unnecessarily alarmed; but they say I am a “gringo,” which means that I am unsophisticated. {PTUK May 28, 1896, p. 352.13}

**“The Call of Abraham. The Covenant Sealed” The Present Truth, 12, 22.**

E. J. Waggoner

Now we come to a record which opens up the promise in a most wonderful manner. More than twenty-five years had passed since God first made the promise to Abraham.1 Doubtless the time had been prolonged by the false step that Abraham took through listening to the reasoning of his wife. More than thirteen years had elapsed since that time. But Abraham had learned the lesson, and so God could lead him again. {PTUK May 28, 1896, p. 387.1}

“And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect.” Genesis 17:1. The margin has it, “upright, or sincere.” As in I 1 Chronicles 12:33, 38, the meaning is, single-hearted. God told Abraham to be sincere before Him, and not double-hearted. When we recall the story recorded in the preceding chapter, we see the force of this injunction. We see also the force of the statement, “I am the Almighty God.” God would let him know that He was fully able to perform His promise, and that therefore he should trust Him with a perfect or an undivided heart. {PTUK May 28, 1896, p. 387.2}

**A NEW NAME**

“And Abram fell on his face; and God talked with him, saying, As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram but thy name shall be Abraham; for a father of many nations have I made thee.” Genesis 17:3-5. {PTUK May 28, 1896, p. 387.3}

The name Abram signifies “Father of height.” Abram’s father was a heathen, and the name may have had some reference to heathen worship in high places. But now his name becomes Abraham, “Father of many peoples.” In the change of name in the cases of Abraham and Jacob, we have a hint of the new name which the Lord gives to all who are His. See Revelation 2:17; 3:12. “And thou shalt be called by a new name, which the mouth of the Lord shall name.” {PTUK May 28, 1896, p. 387.4}

This giving to Abraham a new name did not indicate any change in the promise, but was simply a token to Abraham that God meant what He said. His name should ever afterward be a reminder to him of the promise. Some have thought that the giving of this new name marked a change in the nature of the promise to him; but a careful consideration of the promise as previously recorded will show that this cannot be. Abraham was just the same after his new name that he was before. It was while his name was still Abram that he believed God, and his faith in the promise was counted for righteousness. It was while His name was Abram that God preached the Gospel to him, saying, “In thee shall all families of the earth be blessed.” {PTUK May 28, 1896, p. 387.5}

We may not make any distinction in the promises of God to Abraham, saying that some of them were temporal, and only for the fleshly seed, and that others were spiritual and eternal. “For the Son of God, Jesus Christ, who was preached among you by us,...was not yea and nay, but in Him is yea. For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Corinthians 1:19, 20, R.V. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Note that the promises, no matter how many they are, all come through Christ. Note also that the apostle speaks of Abraham and not of Abram. He does not say that some were made to Abram, and some to Abraham. And this point is still more emphatic when we read the words of Stephen, “The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.” Acts 7:2. Although he was then known as Abram, the promise was the same as when he was known as Abraham. Every subsequent reference to him in the Bible, even to the first promises, uses the name Abraham. This is why we have referred to him only as Abraham. {PTUK May 28, 1896, p. 387.6}

The Lord continued, after telling Abraham of the change in his name, “And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” Genesis 17:7, 8. {PTUK May 28, 1896, p. 387.7}

Let us take up the different parts of this covenant in detail. The central part of it is the promised land, the land of Canaan. It is the same as in the fifteenth chapter. The promise is to give it to Abraham and his seed. The covenant is the same that was made there; but here we have it sealed. {PTUK May 28, 1896, p. 387.8}

Notice that it is {PTUK May 28, 1896, p. 387.9}

AN “EVERLASTING COVENANT”

that the Lord made with him. It is the one everlasting covenant, which is so often spoken of in the Bible. It is “through the blood of the everlasting covenant” that men are made perfect in every good work to do the will of God. Hebrews 13:20. Moreover, the land promised in this everlasting covenant, was to be {PTUK May 28, 1896, p. 387.10}

“AN EVERLASTING POSSESSION,”

for both Abraham and his seed. Mark well that Abraham himself, as well as his seed, was promised the land for an everlasting possession. It is not an inheritance that is simply to be the possession of his family for ever, but both Abraham and his seed together were to have it for an everlasting possession. {PTUK May 28, 1896, p. 387.11}

But a land can be held for an everlasting possession only by those who have {PTUK May 28, 1896, p. 387.12}

**EVERLASTING LIFE**

Therefore in this covenant we find the promise of everlasting life. It could not be otherwise, because when the covenant was first made, as recorded in the fifteenth chapter, Abraham was told that he should die before the land should be given for a possession; and Stephen said that God did not give him so much as to set his foot on. Therefore it could be his only through the resurrection; and when the resurrection takes place, then there will be no more death. For “we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-53. {PTUK May 28, 1896, p. 388.1}

So we see that the making of this everlasting covenant with Abraham was simply the preaching of the everlasting Gospel of the kingdom, and the assuring to him of a part in its blessings. The promise to Abraham was a Gospel promise, and nothing else, and the covenant was the everlasting covenant, of which Christ is Mediator. Its scope is identical with that of the new covenant, in which God says, “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.” Hebrews 8:10. But this will appear more plainly as we proceed. {PTUK May 28, 1896, p. 388.2}

**A COVENANT OF RIGHTEOUSNESS**

The Lord said to Abraham after this restatement of the covenant with him and his seed, “And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and thee.” Genesis 17:11. Now if we turn to the Epistle to the Romans we shall learn much more of the meaning of this transaction. We must have the Scripture before us in order that we may consider it understandingly, and so we will quote it at length. {PTUK May 28, 1896, p. 388.3}

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision, and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Romans 4:1-13. {PTUK May 28, 1896, p. 388.4}

The subject of the entire chapter is Abraham and justification by faith. The apostle takes the case of Abraham as an illustration of the truth presented in the preceding chapter, namely, that a man is made righteous by faith. The blessing that Abraham received is the blessing of sins forgiven, through the righteousness of Jesus Christ. See verses 6-9. Therefore when we read in Genesis 12:2, 3, that in Abraham all the families of the earth should be blessed, we know that the blessing referred to is the forgiveness of sins.This is positively proved by Acts 3:25, 26: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” {PTUK May 28, 1896, p. 388.5}

This blessing came to Abraham through Jesus Christ and His cross, even as it comes to us. For “Christ hath redeemed us from the curse of the law, being made a curse for us;...that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13, 14. So we find that the blessings of the covenant with Abraham are simply the blessings of the Gospel, and they are brought to us through the cross of Christ. Nothing was promised in that covenant except that which comes through the Gospel; and everything that the Gospel contains was in it. {PTUK May 28, 1896, p. 388.6}

Circumcision was given as the seal of this covenant. But the promise, the covenant, the blessing, and everything, came to Abraham before he was circumcised. Hence he is the father of the uncircumcised as well as of the circumcised. Jews and Gentiles are alike sharers in the covenant and its blessings, provided they have the faith that Abraham had. {PTUK May 28, 1896, p. 388.7}

In Genesis 17:11 we are told that circumcision was given as the sign of the covenant that God made with Abraham. But in Romans 4:11 we are told that it was given him as a seal of the righteousness which he had by faith. In other words it was the assurance and seal of the forgiveness of sins through the righteousness of Christ. Therefore we know that the covenant, of which circumcision was the seal, was a covenant of righteousness by faith; that all the blessings promised in it are on the basis of righteousness through Jesus Christ. This again shows us that the covenant made with Abraham was the Gospel and that only. {PTUK May 28, 1896, p. 388.8}

**A GRANT OF LAND**

But in this covenant the central promise was concerning land. All the land of Canaan was promised to Abraham and his seed for an everlasting possession. And then the seal of the covenant-circumcision-was given-a seal of the righteousness which he had by faith. This shows that the land of Canaan was to be possessed only by faith. And here we have a practical lesson as to the possession of things by faith. Many people think that a thing that is possessed by faith is only possessed in imagination. But the land of Canaan was a real country, and was to be actually possessed. Possession of it was to be gained however, only through faith. That is, faith was to give them the possession of it. This was indeed the case. By faith the people crossed the river Jordan, and “by faith the walls of Jericho fell down, after they were compassed about seven days.” But of this we shall have more hereafter. {PTUK May 28, 1896, p. 388.9}

The land of Canaan, which was promised in the covenant, was to be had through the righteousness of faith, which was sealed by circumcision, the seal of the covenant. Read now Romans 4:13 once more, and we shall see how much was involved in this promise. “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” This righteousness of faith we are told in verse eleven was sealed by circumcision; and circumcision was the seal of the covenant which we have recorded in Genesis 17 Therefore we know that the promise of land, which the covenant with Abraham contained, was nothing less than the promise of the whole earth. As we come to the fulfilment of the promise, we shall see more plainly how it can be that the promise of the land of Canaan included the possession of the whole earth; but the fact may be briefly indicated here. {PTUK May 28, 1896, p. 388.10}

The covenant in which that land was promised, was, as we have seen, a covenant of righteousness. Its basis was the righteousness of faith. It was an everlasting covenant, promising an everlasting inheritance to both Abraham and his seed, which meant for them everlasting life. But grace reigns through righteousness unto eternal life only through Jesus Christ our Lord. Eternal life can be had only in righteousness. Moreover, since the promise was to Abraham, as well as to his seed, and Abraham was assured that he should die long before the inheritance was bestowed, it is evident that it could be gained only through the resurrection, which takes place at the coming of the Lord, when immortality is bestowed. But the coming of Christ is at “the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:21. Therefore we are shut up to the fact that the inheritance of righteousness, which was promised to Abraham for an everlasting possession, to be had through the resurrection, at the coming of the Lord, was the “new earth, wherein dwelleth righteousness,” for which we look according to the promise of God. {PTUK May 28, 1896, p. 388.11}