**“Appealing to the Pope” The Present Truth, 13, 5.**

E. J. Waggoner

In Manitoba, where Protestants out-number Catholics, in a ratio of ten to one, a system of public instruction was established which very recently undertook only the secular education of the children, leaving the churches to do their legitimate work of looking after religious instruction. But the Roman Catholic element, not only in Manitoba but in all Canada, demanded that Catholic schools should be maintained from public funds for Catholic children. {PTUK February 4, 1897, p. 66.1}

It is the true Roman Catholic position, and Catholics have been tremendously fortified in their contention by the disposition lately becoming almost universal among Protestants to try to get the State to do the work which the churches are too lifeless to do, namely, to attend to the religious teaching of the young. The result has been strife and contention for several years in Canada, and one ministry was turned out and another put in by the last election, which turned upon this question. Now the new ministry has arranged a compromise, providing for certain hours of religious instruction in the State schools where a given number of parents request it. It makes equal provision for Protestants and Catholics, and like all illogical compromises it will surely lead to much in religious friction in school matters in years to come, even if accepted by both sides. {PTUK February 4, 1897, p. 66.2}

But the Catholic hierarchy in Canada have been denouncing the compromise and threatening to make trouble. In portions of the Dominion the Catholic and French element is largely in the majority, and political life is strongly influenced by religious rivalry. The compromise has been approved by the Dominion Government and by our home Government. But it is not enough that Ottawa and Downing-street should issue a programme. Now the Governments appeal to Rome, and the matter is laid before the Pope to secure his aid in silencing the Canadian bishops. However it turns, the Pope could desire nothing better to establish his prestige. The Canadian ministry just set in power by a large majority and the British Government appeal to the Vatican for support in their educational policy. It is a situation which flatters Rome’s ambition. {PTUK February 4, 1897, p. 66.3}

**“‘What Do We?’” The Present Truth, 13, 5.**

E. J. Waggoner

The diverse influence of witnessing the effect of the power of the Spirit of God is well marked in the result upon those who stood by, of the miracle of raising Lazarus from the dead. Many who saw it believed on Him. “But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.” {PTUK February 4, 1897, p. 66.4}

At the voice of Christ the righteous dead arose from the grave, but the unrighteous living, who were dead in their sins, nevertheless to their living death. They made this exhibition of Divine power a pretext for bringing His case before an extra-legal assembly called together on purpose. Here they argued, that, for political reasons, the influence of Christ must be crushed, and He Himself put out of the way,—lest the Romans come and take away their place and nation. {PTUK February 4, 1897, p. 66.5}

The futility of this argument was proved by the event, not so many years after, when Jerusalem was utterly destroyed and both their place and nation indeed taken away, while only those who believed in Christ and remembered and observed His warning words, directing them how and when to escape, were saved. {PTUK February 4, 1897, p. 66.6}

But the words of the high priest Caiaphas are particularly remarkable, in that he, being a wicked man and the tool of the Roman power, while advising, with cold-blooded cruelty, the death of Christ, at the same time, unconsciously, states the mission upon which He came to the world,—to die for the people,—and prophesies its success in the ingathering from all nations of the children of God. {PTUK February 4, 1897, p. 66.7}

How manifestly here the wrath of man is made to praise God! {PTUK February 4, 1897, p. 66.8}

**“Philanthropy” The Present Truth, 13, 5.**

E. J. Waggoner

One of the magazines has an article calculated to make one pity the poor millionaire, who, with the demands upon his income in the way of town and country houses, yachts, horses, wines, and other demands innumerable, finds it necessary to plan carefully to get ahead. Even philanthropy levies tribute upon him. “Philanthropy,“ the writer says, “is now obligatory upon the rich, utterly because it is the cheapest form of advertisement, but because a non-subscribing millionaire would soon find the great ladies of his acquaintance looking at him coldly.” So Dives must devote a crumb or two from his thousands to the Lazarus at his gate. {PTUK February 4, 1897, p. 66.9}

Some rich, however, it must be said, do not devote the mere crumbs to the welfare of others, nor do they give because fashion prescribes philanthropy for a well-conducted millionaire. Every man who has must be the steward of his own possessions, and it is very easy for the man who has but a comfortable amount to spend it upon himself or selfishly hoard it. But it is a fact that the great amounts devoted to charity come from the poorer class and not from the prodigally rich. The man who gives because it would not be “good form” not to do so-whether the amount be a half-crown or a thousand guineas-has had his reward. The poor soul who slips in the farthing because it is all she has, sorrowing that it is so little, will have a large account on the ledger of heaven-that is, if she does not spoil it all by advertising the farthing. {PTUK February 4, 1897, p. 66.10}

**“Where Eternal Life Begins” The Present Truth, 13, 5.**

E. J. Waggoner

**Where Eternal Life Begins.**—It is the desire of Christians to possess, or to be possessed rather, by that perfect mind and heart which is the evidence of the indwelling within them of their Lord, that, being one with Him they may together, as He has prayed, be one with the Father. Those who are not filled and possessed with this desire, though they may be growing and developing, are not yet full-fledged Christians. It is with this complete renunciation of self that eternal life begins. {PTUK February 4, 1897, p. 66.11}

**“The Promises to Israel. ‘Another Day’” The Present Truth, 13, 5.**

E. J. Waggoner

“For if Joshua had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God.” Hebrews 4:8, 9. {PTUK February 4, 1897, p. 67.1}

We have seen that although not one word of God’s promises to Israel failed, “the word preached did not profit them, not being mixed with faith in them that heard it,“ (Hebrews 4:2), and that a long time after the Lord had given them rest, He set before them, through Joshua, the conditions on which they might enjoy the inheritance. {PTUK February 4, 1897, p. 67.2}

**THE KINGDOM THE LORD’S**

Passing over a period of more than four hundred years, during which time the history of the children of Israel is a record of apostasy and repentance and apostasy again, we come to the time of David, when the kingdom of Israel was at the height of its power. Although, in demanding a king, the children of Israel rejected God, He did not reject them. It was not God’s design that Israel should ever have any other king than Himself, but they were not content to walk by faith, having a King whom they could not see. Nevertheless the kingdom still remained the Lord’s, and therefore He exercised His right to appoint rulers. {PTUK February 4, 1897, p. 67.3}

Even so it is in all the world. “The earth is the Lord’s, and the fulness thereof.” “His kingdom ruleth over all.” The people of the world do not recognise Him as King, and boast in the pride of their own Governments; yet “the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” “He removeth kings, and setteth up kings.” Daniel 4:32; 2:21. “There is no power but of God; the powers that be are ordained of God.” Romans 13:1. This is why every soul ought to be subject unto “the *higher* powers,“ and is an evidence that the Lord’s kingdom includes the whole earth, even though the rulers who for a season are allowed to imagine that they are holding the reins, set themselves up against Him. {PTUK February 4, 1897, p. 67.4}

**STRANGERS AND SOJOURNERS IN DAVID’s TIME**

So when in the providence of God David came to the throne of Israel, “and the Lord had given him rest round about from all his enemies” (2 Samuel 7:1), it was in his heart to build a temple to the Lord. At first the prophet Nathan, speaking his own words, said to him, “Go, do all that is in thine heart,“ but afterwards he spoke the word of the Lord, and said that David should not build it. At that time the Lord said to David:— {PTUK February 4, 1897, p. 67.5}

“I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any source as at the first, and as from the day that I commanded judges to be over My people Israel. Moreover the Lord telleth thee that He will make thee an house.” 2 Samuel 7:10, 11. {PTUK February 4, 1897, p. 67.6}

The people of Israel therefore had not yet obtained the rest and the inheritance. David was a powerful king, and had “a great name, like unto the name of the great men that are in the earth,“ yet when he bequeathed the kingdom, with all the material for the building of the temple, to his son Solomon, he said in his prayer to God, “We are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.” 1 Chronicles 29:15. {PTUK February 4, 1897, p. 67.7}

At the time when the kingdom of Israel was as great and powerful as it ever was on this earth, the king declared himself to be as much a stranger and sojourner in the land as was Abraham, who had “none inheritance in it, no, not so much as to set his foot on.” David in his house of cedar, as well as Abraham, Isaac, and Jacob, who dwelt in tents, “sojourned in the land of promise as in a strange country.” Not only Abraham, Isaac, and Jacob, but Gideon, Samson, Jephthae, David, Samuel, and the prophets, with many others, “having obtained a good report through faith, received not the promise.” Hebrews 11:32-39. What stronger evidence could there be that the inheritance which God promised to Abraham and his seed was never a temporal possession in “this present evil world”? {PTUK February 4, 1897, p. 67.8}

**THE TEMPORAL JERUSALEM SIGNIFIES BONDAGE**

Since the great king David, at the height of his power, had not received the promise, what utter folly it is to suppose that the promise to restore Israel to their own land can ever be fulfilled by any return of the Jews to old Jerusalem. Those who are building their hopes on “Jerusalem which now is,“ are losing all the blessedness of the Gospel. “We have not received the spirit of bondage again to fear,“ therefore we will put no confidence in anything connected with old Jerusalem; for “Jerusalem which now is,“ “is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all.” Galatians 4:25, 26. When the promise is fulfilled, and the people of Israel really possess the land, and are no more strangers and sojourners in it, their days will no more be as a shadow, but they will abide for ever. {PTUK February 4, 1897, p. 67.9}

But “the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. “The longsuffering of our God is salvation.” Verse 15. Even in the days of Moses, the time of the promise was at hand (Acts 7:19), but the people would not have it. They chose this present evil world, rather than the world to come. But God had sworn by Himself that the seed of faithful Abraham should enter in, and “seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, Today, if ye will hear His voice, harden not your hearts.” Hebrews 4:6, 7. {PTUK February 4, 1897, p. 68.1}

The unbelief of man cannot make the promise of God of none effect. Romans 3:3. “If we believe not, yet He abideth faithful; He cannot deny Himself.” 2 Timothy 2:13. If not a single soul of the natural descendants of Abraham and Jacob proved themselves children of Abraham, but were all children of the devil (John 8:39-44), God’s promise to the seed of Abraham, Isaac, and Jacob would be fulfilled to the letter, for God is able even of the stones of the ground to “raise up children unto Abraham.” Matthew 3:19. That would simply be a repetition of what He did in the beginning, when He made man of the dust of the ground. If Joshua had given them rest, then of course there would have been no need of any further day of salvation; but the unfaithfulness of professed followers of God delays the fulfillment, and so God in His mercy grants another day, and that is “To-day.” “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2. “To-day if ye will hear His voice, harden not your hearts.” {PTUK February 4, 1897, p. 68.2}

**“TO-DAY”**

Just think of it! even when David lived, it is called “after so long a time.” It was indeed a “long time,“ fully five hundred years after the promise might have been fulfilled; and yet, after so much longer a time the Lord still offers “another day.” That other day is *to-day*; we have not a year given us in which to accept the offer of salvation, not next month, not next week, not even to-morrow, but only *to-day*. That is all the time that God has given us—probation is but one day long. With how much greater force, therefore, the words come to us after so long a time, “*To-day*, if ye will hear His voice, harden not your hearts.” What a glorious treasure God has given us in *to-day,*—the opportunity of entering into the gate of righteousness. Christ is the door, and by Him all may enter in “while it is called *to-day.*” Shall we not accept it as “the day which the Lord hath made” and “be glad and rejoice in it?” “The voice of rejoicing and salvation is in the tabernacles of the righteous;” “for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” “For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isaiah 30:15. {PTUK February 4, 1897, p. 68.3}

This rest is announced in the Gospel, for Christ says, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matthew 11:28-30. The people of Israel in old time failed of this rest, not because it was not offered them, but because when the Gospel was preached to them they did not believe; the Gospel that is now preached to us is the very same that was preached to them. Hebrews 4:2. {PTUK February 4, 1897, p. 68.4}

The rest is all prepared, for “we which have believed do enter into rest, as He said, As I have sworn in My wrath, If1 they shall enter into My rest.” God has sworn by Himself that the seed of Abraham—those who have his faith—should enter into rest; and that was equivalent to an oath that they who did not believe should not enter in, and therefore God did indeed sware that the faithless ones should not enter in. This was not an arbitrary decree, but a statement of fact, for it is as impossible for an unbelieving person to enter into rest as it would be for a man to live and grow strong without eating, drinking, or breathing. {PTUK February 4, 1897, p. 68.5}

The fact that “they could not enter in because of unbelief” shows that they would have entered in if they had believed; and the fact that perfect rest was all ready for them, is still further shown by the statement, “the works were finished from the foundation of the world.” Hebrews 4:3. When works are finished, rest must ensue; accordingly we read that “God did rest the seventh day from all His works.” Verse 4. That is what God said in one place of the seventh day; but in another place He said, “They shall not enter into My rest.” Verse 5. We see, therefore, that the rest which was ready, and which the children of Israel did not enter into because of unbelief, was the rest connected with the seventh day. For it was God’s rest that was offered them, and it was His rest that they failed to secure, and the seventh day is the Sabbath-rest-of the Lord; it is the only rest of which we read in connection with God-God rested on the seventh day from all His work-and that rest was ready as soon as the work of creation was completed. {PTUK February 4, 1897, p. 68.6}

**GOD’s WORK AND GOD’s REST**

The rest that is promised is God’s rest. Rest follows labour, but not until the labour is completed. A man cannot rest from a given work until that work is finished. God’s work is creation, a complete, perfect work; “God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” Genesis 1:31; 2:1-3. {PTUK February 4, 1897, p. 68.7}

The work was perfect,—it was as good as God Himself could make it, as perfect as He is,—and it was all done; therefore the rest was also perfect. There was no taint of the curse; it was absolute, pure, unalloyed rest. God looked upon His work, and there was nothing to cause Him regret; there was nothing to induce Him to say, “If I had it to do over again—;” there was no room for alteration or amendment; He was perfectly satisfied and delighted with what He had wrought. Ah, what tongue or pen can describe, or what mind imagine, the sense of boundless satisfaction, the delicious peace and content that must necessarily follow work *all done* and *well done?* This earth affords no such enjoyment, for,

*“Labour with what zeal we will,  
Something still remains undone;  
Something uncompleted still  
Waits the rising of the sun;”*

but all that sweet satisfaction and delicious rest God enjoyed in as much greater degree than human mind can imagine it, as God is greater than man, on that seventh day when God rested from all His work. {PTUK February 4, 1897, p. 68.8}

**THE REST INTO WHICH ADAM ENTERED**

This incomparable rest is what God gave man in the beginning. “The Lord God took the man and put him in the garden of Eden to dress it and to keep it.” Genesis 2:15. Eden means *delight, pleasure;* the garden of Eden is the garden of delight; the Hebrew word which in this place is rendered “put” is a word meaning rest; it is the word from which the proper name Noah comes (for the signification, see Genesis 5:29, and margin); therefore Genesis 2:15 may be rendered thus: “And the Lord God took the man, and *caused him to rest in the garden of delight* to dress it and to keep it.” {PTUK February 4, 1897, p. 69.1}

Man entered into rest, because he entered into God’s perfect, finished work. He was God’s workmanship, created in Christ Jesus unto good works, which God had before prepared, that he should walk in them. “This is the work of God, that ye believe,“ (John 6:29), and it was solely by faith that Adam could enjoy God’s work and share His rest; for as soon as he disbelieved God, taking the word of Satan instead, he lost everything. He had no power in himself, for he was but dust of the ground, and he could retain his rest and his inheritance only as long as he allowed God to work in him “both to will and to do of His good pleasure.” {PTUK February 4, 1897, p. 69.2}

“We which believe do enter into rest,“ because “this is the work of God, that ye believe.” The two statements are not contradictory, but are identical in meaning, because the work of God, which is ours by faith, is completed work, and therefore to enter upon that work is to enter upon rest. God’s rest, therefore, is not idleness, not laziness. Christ said, “My Father worketh hitherto, and I work,“ (John 5:17), yet “the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isaiah 40:28. He works by His word to uphold that which He created in the beginning; so those who have believed God, and have therefore entered into rest, are exhorted to “be careful to maintain good works;” (Titus 3:8); but as those good works were obtained by faith, and “not by works done in righteousness, which we did ourselves,“ (verse 5), so they are to be maintained by faith; but faith gives rest, and therefore the rest of God is compatible with and necessarily accompanied by, the greatest activity. {PTUK February 4, 1897, p. 69.3}

**“Life by the Resurrection” The Present Truth, 13, 5.**

E. J. Waggoner

When Jesus said to Martha that her brother Lazarus should rise again, she replied, “I know that he shall rise again in the resurrection at the last day.” His answer to her was intended to open her mind to the understanding of the fact that as the resurrection, at the last day, was through Him, so He was able at that time to raise her brother from the grave. Lazarus was now dead, and awaiting his resurrection from the dust. Martha understood that fact. She had sat at the feet of Jesus and been taught of Him. She knew what death was. {PTUK February 4, 1897, p. 71.1}

If she had been in error, He who alone had the power of life and death was before her—of Him it was said, “Now Jesus loved Martha, and her sister, and Lazarus”—and He would have told her the truth. He would have done that which was the expression of His love for them, and given the assurance that was best for them. This is what He did. If Lazarus had not been dead, but entered into a blissful immortality, Jesus, who loved them both, would have told Martha so, and explained to her how unkind an act it would be to call back the loved one to the cares and trials of the world. But He told her nothing different from that which she had said. Lazarus was dead. As to this fact, and the understanding of what death was, there is evident harmony in the thought and words of Martha and Christ. The sisters said, “Our brother is dead, come and see where we have laid him.” Christ went, looked upon him in the grave where he had been laid, and said, “Lazarus, come forth.” And he came, not from the heavens, a transfigured, seraphic being, but from the grave, the man Lazarus, bound with grave clothes. {PTUK February 4, 1897, p. 71.2}

**“Raratongan Superstition” The Present Truth, 13, 5.**

E. J. Waggoner

The power of superstitions about ghosts is a force that has frequently to be reckoned with at home. It is therefore not surprising that amongst more unenlightened peoples it is a more apparent evil. Ignorance of the Bible fosters these notions here, and is making the people an easy prey to the very real deceptions of Spiritualism. The same ignorance of what the Bible says of man’s nature and of Satan’s miracle-working power is responsible for the terrors that attend death in the minds of simple native tribes. The Medical Missionary gives the following account of common experiences which come to our Society’s medical missionary in Raratonga, in the South Pacific Ocean:— {PTUK February 4, 1897, p. 71.3}

“A boy was very sick, and the doctor was sent for in the afternoon. At bedtime he called again, and the doors were tightly closed as soon as he was admitted. The family, ten or twelve in number, were assembling to sleep on the floor of the boy’s room, which was only about 12 x 14 feet. The doctor remonstrated with the father, and urged him to set at least one door open; but he would not consent, saying he was afraid of the turuma (ghost), and did not dare to open the doors. ‘Do you wonder,’ adds Dr. Caldwell, ‘that I want a house in which to care for the sick?’ {PTUK February 4, 1897, p. 71.4}

“‘This belief in and fear of evil spirits,’ he says further, ‘is not uncommon, even among church-members; though when they are questioned closely, and shown that faith in God excludes fear of devils, they seem ashamed of their fear of the turumas, and sometimes deny it. {PTUK February 4, 1897, p. 71.5}

“‘When they bury their dead, they used to put into the graves the personal belongings of the deceased. I have known even the iron bedstead of the woven-wire springs to be buried in the grave with the dead. This seems to be a vestige of the heathen custom of providing for the future comfort of the spirit of the dead.’” {PTUK February 4, 1897, p. 71.6}

**“Intemperant Eating” The Present Truth, 13, 5.**

E. J. Waggoner

The veteran temperance writer, Dr. Lees, very clearly lays bare one of the weak places in this hurrying, worrying, nervous age. The boasting civilisation, in this end of the nineteenth century, can be seen to be visibly breaking down, and the perilous times of the latter days are about us. As a symptom of it, and as one of the causes contributing to the evil condition, intemperance in eating and drinking and living is plainly indicated. Dr. Lees says:— {PTUK February 4, 1897, p. 78.1}

We live in a sensational age, because the nervous stamina of our people is lessened—the very brain is going. And why? The silly cry is, “We live too fast!”—silly because it is in itself an effect. With less brain force, stronger outward appeals to excitement are necessary. Sensational play-bills, sensational amusements, sensational books, even sensational songs and sermons. What are the elements of this fast life? A fast life is a life of waste, of exhaustion, both morally and physically, and this has been going on in spite of Temperance education and shortened hours of labour. {PTUK February 4, 1897, p. 78.2}

What then, are the chief constituents in this causation which can possibly account for the terrible effects? They are not far to seek, and they are vices entailed upon the children, cursing them evermore with each generation. A tablespoonful of alcohol diluted, taken in twenty-four hours, causes 4,300 extra heart-beats, and in secondary effect narcotises the recuperative forces. Consider the effect of one hundred and thirty millions of pounds in value of this poison yearly consumed by 12,000,000 of adults; and then calculate the possible effect upon the nerve and brain of ?16,000,000 worth of narcotic tobacco consumed by another 12,000,000 of our population. {PTUK February 4, 1897, p. 78.3}

Gambling finds in these people a lowered tone of moral life and intellect which responds to the temptations of custom, example, and interest, flooding our country with corruption and crime, and filling our homes with heart-break and misery far beyond our skill to describe. Thrift is natural to the Celtic race, but the unnatural appetite for narcotics, on which brewers, wine growers, and distillers thrive and grow wealthy counteracts nature. First conquer alcohol and tobacco, and then will foresight and economy resume their happy reign of amelioration and true glory. {PTUK February 4, 1897, p. 78.4}

**“Items of Interest” The Present Truth, 13, 5.**

E. J. Waggoner

—There are eighteen thousand pauper children in London. {PTUK February 4, 1897, p. 78.5}

—Of the natives in India, about 2,000,000 can now read English. {PTUK February 4, 1897, p. 78.6}

—It is said that Germany can, in twenty-four hours, raise an army of 4,000,000 disciplined men. {PTUK February 4, 1897, p. 78.7}

—It is estimated that between 1702 and 1876 7,000,000 acres of common lands in this country were enclosed. {PTUK February 4, 1897, p. 78.8}

—The terms of a religious compromise in the matter of the Manitoba school dispute have been referred to the Pope. {PTUK February 4, 1897, p. 78.9}

—According to official estimate 50,000 Armenian children under twelve years of age have been made orphans by the late massacres. {PTUK February 4, 1897, p. 78.10}

—The income of the charitable institutions having their headquarters in London will this year reach nearly ?6,000,000. There has been subscribed for hospitals no less a sum than ?700,000, for institutions for the aged over half a million, for dispensaries over ?150,000. {PTUK February 4, 1897, p. 78.11}

—About the year 1500 soldiers who used guns stood in files thirty-seven deep, and we are told that the re-loading occupied so much time that when a man had fired he passed to the rear and was not ready to fire again until the thirty-six men in front had discharged theft weapons. {PTUK February 4, 1897, p. 78.12}

—On the completion of the Trans-Siberian Railway in 1901, it will be possible to go from Dover to Vladivostock in 297 hours, or twelve and a-half days. The entire length of the railway will exceed 14,000 miles. The Trans-Siberian Railway will enable China to be reached in fourteen days, instead of thirty-eight now required for the journey *via* the Suez Canal. {PTUK February 4, 1897, p. 78.13}

—The increase of population in Europe, the colonies and the United States is carefully estimated by a recent author as follows, the figures representing the per cent, of increase during the last sixty-five years; United Kingdom, 63; France, 18; Germany, 75; Russia, 92; Austria, 45; Italy, 48; other European countries, 62 ; United States, 626; British colonies, 510. {PTUK February 4, 1897, p. 78.14}

—An English traveller arriving at Brindisi from Bombay last week was sent by the authorities through Italy in a sealed carriage, and was four times disinfected on the journey through. All Continental ports in communication with Bombay are being carefully watched to guard against the plague, and Russia and Persia are guarding their Asiatic frontiers. Sanitary authorities hardly hope to be able to keep the plague from reaching Europe. {PTUK February 4, 1897, p. 78.15}

—Europe has increased its population by 62 per cent., but at the same time 80 millions of its inhabitants have emigrated to other lands. Between 1851 and 1893, 8,601,000 have emigrated from the United Kingdom, 5,360,000 from Germany, and 4,000 from Italy. The other countries contributed 8,693,000 to the immense army, making a total of 26,674,000 souls. The bulk have gone to English-speaking lands. The United States absorbed 64 per cent., South America 13, the British Colonies 11, and the rest of the world 13 per cent. {PTUK February 4, 1897, p. 78.16}

**“Back Page” The Present Truth, 13, 5.**

E. J. Waggoner

The racial and religious enmities continue to make trouble in Crete, and a revival of violence and agitation caused the representatives of the Powers to apprehend another general outbreak in the spring. {PTUK February 4, 1897, p. 80.1}

We have received from the Calcutta branch of our Society (154, Bow Bazaar-street), a specimen packet of twenty different tracts on health and temperance subjects, which we expect will have a wide circulation in India. {PTUK February 4, 1897, p. 80.2}

The Houses of Parliament make laws legalising the drink traffic, but the Attorney-General the other day, when pressed for an opinion, declared that he had come to the conclusion that the sale of intoxicating liquors as carried on in the refreshment rooms of the House itself was illegal. Some one has well remarked that it would be well for the members as well as for the State if the sale of liquor in the House were stopped instead of being legalised by special legislation exempting the place where the laws are made from the excise laws. {PTUK February 4, 1897, p. 80.3}

The Odessa correspondent of the Chronicle says that a number of Stundists have recently arrived in Roumania from Russia, several having escaped from the penal colony of Gerusi, in Transcaucasia, near the Persian border. One of these latter bore on his body the marks of numerous wounds, some caused by burning with a hot iron, which he received at the hands of the local authorities and the priest. It was their way of arguing with a Protestant preacher. This village of Gerusi is the same to which ten or a dozen Russian members of our own Society were exiled several years ago. But the cause of the Gospel makes progress in Russia every year. {PTUK February 4, 1897, p. 80.4}

Between genuine Protestantism and Romanism there can be no truce or compromise. Rome is wise enough, after the serpent’s wisdom, to know this, and every compromise which she arranges with Protestants is known to be in her favour. All along Rome has known that the professedly Protestant demand for religious instruction in state schools was actually Romish in principle, and while reprobating as strongly as possible the kind of religion taught has never objected to having religion made a department of State. Anyone can see why. Now she begins to reap where others have sown. {PTUK February 4, 1897, p. 80.5}

The Cape Times of January 13 contains a two-column report of the opening of the Claremont Medical and Surgical Sanatorium (near Cape Town), which the South African friends of our Society have had in process of construction for about two years. The description shows it to be well located and admirably fitted for the care of the sick. The building has accommodations for forty patients. The institution is under the general management of the Seventh-day Adventists Medical Missionary Association, and, as in all the similar sanatoriums, the end and aim is not financial profit in itself, but all the profits in the working of the institution are devoted to extending medical missionary operations. Thus every such institution is made a centre for the training of workers, and advancing the cause of the Gospel of health and helpfulness. {PTUK February 4, 1897, p. 80.6}

**“A Good Day’s Work” The Present Truth, 13, 5.**

E. J. Waggoner

**A Good Day’s Work.**—It is said that the British and Foreign Bible Society distributes, on an average for the year, over thirteen thousand copies of the Bible daily. And it goes out in more than three-quarters of the leading languages of the human race. {PTUK February 4, 1897, p. 80.7}

**“Sunday Closing” The Present Truth, 13, 5.**

E. J. Waggoner

**Sunday Closing.**—Various Sunday-closing Bills are being urged upon Parliament. It seems almost unnecessary to say that bills of this kind are not in the interests of temperance but of Sunday. To sell liquor is as wrong as on Saturday or Monday as on Sunday. The sting of the adder is in the cup whenever it is taken. But when temperance workers, in the interests of Sunday, accept the principle of Sunday closing they throw a mantle of respectability and even of religion over the trade through the rest of the week. The drink curse is the greatest promoter of crime and vice and sin. There is no need to argue academically about this; for no one can live in our cities without seeing it, and the prison authorities know well what brings most of the offenders to them. The trade is an absolutely wicked one, and no one is advancing the cause of Gospel temperance by tacitly accepting the principle licensing sin. {PTUK February 4, 1897, p. 80.8}

**“Fined for Praying” The Present Truth, 13, 5.**

E. J. Waggoner

**Fined for Praying.**—Not long ago, in Eastern Prussia, a poor widow was fined and imprisoned for reading a selection from the Bible and singing a hymn at the grave of her little child, and now again, in the same district a somewhat similar incident has taken place. It appears that at the burial of a member of a workmen’s club, there being no clergyman present, the president of the club made a speech and concluded with prayer. For this he was summoned before the court and fined, on the ground that no one has the right to invite an audience to pray without a clergyman’s permission-the prayer having been prefaced with the words, “Now, let us pray!” The logical development of the principle at the bottom of these cases would make it necessary, eventually, to legally define precisely the places, times, and circumstances, in which the law should permit men and women to pray, sing religious music, or read aloud from their Bibles, or their devotional books. Any authority which proposes to so regulate the forms of devotion and religious expression must necessarily claim to dictate to men in spiritual things by assumption of Divine right, and so to speak with a papal voice. {PTUK February 4, 1897, p. 80.9}

**“Priestism in Power” The Present Truth, 13, 5.**

E. J. Waggoner

**Priestism in Power.**—It is said that the witch doctors, or Fetish priests, rule over the King of Benin, and that their influence is responsible for most of the human sacrificing and slaughtering in that country. Go where one will in the world, or look through secular history, and it will be found that wherever a priestly caste has most influence in government there has been the greatest wickedness. Many think that this is solely because it is bad religion that gets into power, and that if only good religion could be lifted to the authority in the councils of State it would be a desirable thing. But good religion asks for no authority or power from man; it rests upon the power of God and preaches a Gospel of Divine power. Whenever religion forsakes this in order to secure power in the State it becomes bad religion, and its whole influence is evil, whether among whites or blacks, civilised or uncivilised. {PTUK February 4, 1897, p. 80.10}

**“A Parable of the Kingdoms” The Present Truth, 13, 6.**

E. J. Waggoner

A Parable of the Kingdom .—“So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.” Mark 4:26, 27. {PTUK February 11, 1897, p. 81.1}

“The Sower Soweth the Word.” —We are workers together with God, and He is the great Sower. The field is the hearts of men, and the fruit is the fruit of righteousness. A willing heart is good soil. We cannot understand “how” the seed grows. It is the mystery of life and of God. But we understand the fact that it does grow. Nicodemus was unable to understand with his head how a man could be born again, but later he understood the fact with his heart. “With the heart man believeth unto righteousness.” {PTUK February 11, 1897, p. 81.2}

By Automatic Power .—In describing the process the Lord uses a word which makes the subject very plain. “For the earth bringeth forth fruits of herself,“ literally automatically, or spontaneously, by a controlling power within. Good soil in which the seed is sown cannot help bringing forth the fruit, because the life in the seed causes it to spring up automatically. And remember that the earth, the soil, is the heart, and the seed is the Word. Just as the seed of corn causes the earth to bear the bread of our physical life, so the “incorruptible seed” of the Word must cause every heart that receives and holds it to bear fruit unto everlasting life. {PTUK February 11, 1897, p. 81.3}

**Man an Instrument.**—The Lord used that word, from which comes our word automatic, to describe the action of His Word in the heart. An automatic figure at a waxworks, for instance, to use a common illustration, moves its head or hand as though alive. It works automatically, by some spring or power within which controls the figure. Just so man is but helpless clay. The power of Satan has worked within, moving hands and feet and all the members as “instruments of unrighteousness.” Now the great Sower sows the Word in the darkened hearts, and as it is received every word has power within itself to cause the members to move and act “as instruments of righteousness unto God.” {PTUK February 11, 1897, p. 81.4}

Man Not a Machine .—While the automaton, or wax figure, is a perfect representation of the way in which the Word works in man, in actual life the instrument is not an unconscious form. The fruits of righteousness can only be rooted in a willing heart. Man is a living free moral agent, and even God will not work in him contrary to his will. God pleads with men to share His Word, to choose life, to be willing to do His will. “He that willeth to do His will shall know the doctrine”—God will teach it to him by living it in him. Every word believed with the heart is a power to put the thing described in that word into life. All the time man is free; he must choose, he must will to do God’s will continually, and as he does thus place his will on the side of righteousness God’s powerful word of grace comes in. “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” Every man holds the decision of his salvation in his own hands, but, thanks be to God, when the choice is on the side of life, the working out of that life is by the power of God. {PTUK February 11, 1897, p. 82.1}

The Word Works .—The meaning of all the Bible criticism of which we hear so much is that Satan wants men to believe that there is no power in the Word to work in these days, when he has himself come down to work as never before, “knowing that he hath but a short time.” Men see what the Bible says, but do not believe they can do what God tells them to do. When men study the Word with their hearts they readily learn what God requires, but the general impression is that what He says cannot be done. The whole point of Christian living and salvation, then, comes to just this, Has the Word that brings salvation power to work the works of God in the one who believes it? The Lord says it has. To the Thessalonians Paul said, “When ye received the Word of God ... ye received it not as the word of man, but as it is in truth, the Word of God, which effectually worketh also in you that believe.” 1 Thessalonians 2:13. It worked so effectually that it turned those who received it from the way of sin and from the traditions and customs of the world to the truth of God, and it kept them, too, in the persecutions and afflictions that were brought upon them. It is still the living, working Word, calling men away from the untruths and traditions that have covered the earth with gross darkness. As you hear it, believe it, open the heart to it, and let it work. It will work nothing that is against you, but only for you. {PTUK February 11, 1897, p. 82.2}

**“Religious Coercion Is Anti-Christian” The Present Truth, 13, 6.**

E. J. Waggoner

Why is it that those who have passed under the name of Christian, and whom the world at large accounts as representative of Christianity, have, so universally, sought temporal power? {PTUK February 11, 1897, p. 82.3}

He who is really Christian follows in the footsteps of Christ, does he not? But Christ avoided even the slightest assumption of temporal authority. He even refused to be an arbitrator in a simple dispute as to the division of property, saying to the one who sought his intervention, “Man, who made Me a judge or a divider over you?” {PTUK February 11, 1897, p. 82.4}

The persistent and fatal error with which so many of His personal followers were possessed was that He was about to set up an earthly kingdom. But Christ combated this error continually, taking every occasion of reproving them for their worldly ambitions, and of setting before them the contrast between the futility of all earthly things and the eternal stability of the mansions of that kingdom eternal in the heavens, which He went to prepare. {PTUK February 11, 1897, p. 82.5}

The follower of Christ must follow Him in truth, or else he is not a disciple and a follower, but a pretender and a traitor. Christ sought no temporal authority over men. He strenuously referred even the smallest opportunity for the exercise of such power. Is it then consistent with the life and example of the Master, for those who claim to be His disciples, to seek to dominate over their fellow-men? {PTUK February 11, 1897, p. 82.6}

If the example of Christ is followed, those who carry His Gospel will use no authority in religious things, other than the persuasion of the Word. Christ judges no man. He Himself said so. He permits all men to judge themselves, to choose that which they will, whether it be life or death. This being so, it is impossible for men who claim to speak for Christ, and exercise authority from Him, to coerce men into accepting and receiving eternal life. Spiritual coercion is futile. It even goes beyond futility, it defeats itself, and becomes an active agent in the opposite direction to that in which it purports to work. {PTUK February 11, 1897, p. 82.7}

The fact that this is so marks the origin of this great deception, and its masterly development to the present hour, as coming from the arch-enemy of God and mankind. When the teachings of the Word of God, and the example of Christ, are so plain, and the evidences of the destructive working of Satan’s deceptions so evidently seen, it is indeed a “mystery of iniquity” that man should choose the antichristian way and call it Christian. {PTUK February 11, 1897, p. 82.8}

**“‘The Great Change’” The Present Truth, 13, 6.**

E. J. Waggoner

**AMONGST NATIONS DURING THE GENERATION**

Let anyone read the words which follow from the Prime Minister and then think of the third chapter of Joel’s prophecy and other portions of the Scripture predicting the preparations for war in the very last days, and it seems as though the conclusion that the perils of those days are about us must be inevitable. Lord Salisbury, speaking from his place in the House of Lords as the responsible minister of the Crown, was not talking as an alarmist. Nevertheless the very caution and counsels of statesmen are helping to “sound an alarm,“ even though they themselves are party to the warlike preparations. {PTUK February 11, 1897, p. 82.9}

People say truly that there has always been war. There has been ever since Satan began war in heaven. But so greatly has the spirit of militarism spread of late that it is marked as “the great change” that has come in this generation. It is not the only great change either in this generation, the people of which may see the signs of the end multiplying. The words referred to are:— {PTUK February 11, 1897, p. 82.10}

“What would you say is the great change which has passed over Europe since the older of us were young men? It is this tremendous increase in the burdens which the necessity of self-defence has cast upon every nation of the world. That burden goes on getting higher and higher; a larger and larger part of the population is devoted to military service, more and more money has to be spent in the provision of the mechanical apparatus of war, and, as the conquests of science are extended, not only are all the previous efforts determined to be obsolete and have to be thrown away and something new introduced in their place, but a larger and larger proportion of the public wealth has to be devoted to this unremunerative purpose. The burden has become so serious to nations that many men have thought that the day will come when they will rather rush into war and provoke a decision once for all than continue to groan under the sufferings which modern necessity forces upon them.” {PTUK February 11, 1897, p. 82.11}

**“The Promises to Israel. ‘Another Day’” The Present Truth, 13, 6.**

E. J. Waggoner

[In studying this subject last week we saw that the rest promised is God’s rest-the rest into which Adam entered when the Lord “caused him to rest in the garden of delight.”] {PTUK February 11, 1897, p. 83.1}

It is sin that brings weariness. Adam in the Garden of Eden had work to perform, yet he had absolutely perfect rest all the time he was there, till he sinned. If he had never sinned, such a thing as weariness would never have been known on this earth. Work is no part of the curse, but fatigue is. “Because ... thou hast eaten of the tree, of which 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 to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground.” Genesis 3:17-19. {PTUK February 11, 1897, p. 83.2}

**KEEPING THE REST**

Up to this time he had enjoyed perfect rest while labouring. Why?—Because his work was simply to “keep” that perfect work which God had prepared for him and committed to him. Adam did not have to create anything. If he had been asked to create no more than one flower or a single blade of grass, he could have wearied himself to death over the task, and died leaving it unfinished; but God did the work, and placed Adam in possession of it, with directions to keep it, and this he did so long as he “kept the faith.” {PTUK February 11, 1897, p. 83.3}

Note that this perfect rest was rest in the new earth, and note further that if sin had never entered, the earth would have remained new for ever. It was sin that brought a blight upon the earth, and has caused it to wax old. God’s perfect rest is found only in a heavenly state, and the new earth was most decidedly “a better country, even an heavenly.” That which was given to man in the beginning, when he was “crowned with glory and honour,“ which he lost when he “sinned, and came short of the glory of God,“ but which the Second Adam has in His own right, being crowned with glory and honour, because of the suffering of death, is what God has promised to Abraham and his seed, and will be given to them when the Messiah comes at “the times of restitution of all things.” {PTUK February 11, 1897, p. 83.4}

**A BIT OF EDEN STILL REMAINS**

That perfect, new creation has disappeared-but the rest still remains. The proof that the works were finished and the rest prepared from the foundation of the world, is that “God did rest the seventh day from all His works.” The Sabbath of the Lord-the seventh day-is a portion of Eden that remains amid the curse; it is a portion of the new-earth rest spanning the abyss from Eden lost till Eden restored. For as the Sabbath rounded out the creation week, and was the proof that the work was finished, it was the seal of a perfect new creation. Now a new creation is necessary, and it must be brought about by the same power as in the beginning. In Christ all things were created, and “if any man be in Christ he is a new creation;” and the seal of perfection is the same in both cases. The Sabbath therefore is the seal of perfection, of perfect righteousness. {PTUK February 11, 1897, p. 83.5}

**WHAT THE SIGN SIGNIFIES**

But it must be understood that Sabbath rest does not consist merely in abstaining from manual labour from sunset on Friday evening till sunset on Saturday;—that is but a sign of the rest, and like all other signs is a fraud if the thing signified is not present. The true Sabbath rest consists in complete and continuous recognition of God as the Creator and Upholder of all things, the One in whom we live, and move, and have our being, our life and our righteousness. Keeping the Sabbath is not a duty to be discharged in order to obtain the favour of God, but the keeping of the faith by which righteousness is accounted to us. {PTUK February 11, 1897, p. 83.6}

There is no room for the objection that we ought not to keep the seventh-day Sabbath because we are not saved by works; for the Sabbath is not a work, it is a rest—God’s rest. “He that is entered into his rest, he also hath ceased from his own works, as God did from His.” Hebrews 4:10. True Sabbath-keeping is not justification by works, and is utterly disconnected from any idea of such a thing; it is, on the contrary, justification by faith,—it is the absolute rest that comes from perfect faith in the power of God to create a new man and to keep the soul from falling into sin. {PTUK February 11, 1897, p. 83.7}

But “faith cometh by hearing, and hearing by the word of God,“ (Romans 10:17), so that it is idle for anybody to profess faith in God while ignoring or rejecting any word of God. Man is to live by every word that proceedeth out of the mouth of God. In every word of God there is life. If a man knew no more than one word of God, and accepted that word as God’s word indeed, he would be saved by it. God has compassion on the ignorant, and does not require that men should know a certain amount before they can be saved; but wilful ignorance is a different thing. A person’s ignorance may be the result of deliberately rejecting knowledge, and he who does that, rejects life. For as there is life in every word of God, and the life is one and the same in every word, whoever rejects but one word that clearly comes to him, thereby rejects the whole. Faith takes the Lord for all that He is,—for all that we see of Him, and for all the infinite unknown. {PTUK February 11, 1897, p. 83.8}

**A GIFT TO MAN**

Let it not be forgotten that the Sabbath is not a burden which God lays upon people (whoever heard of perfect rest being a burden?) but a blessing which He offers them; it is the removal of burdens. “Come unto Me all ye that labour, and are heavy laden, and I will give you rest.” Instead of forcing it upon people, God says that it is impossible for anybody to share the Sabbath rest, if he does not believe. To the man who says, “I don’t believe that it is necessary for me to keep the Sabbath,“ the Lord replies, “You cannot keep it; you shall not enter into My rest; you have no part nor lot in it.” It is impossible for a man to keep the Sabbath of the Lord without faith, because “the just shall live by faith.” The Sabbath is God’s rest, God’s rest is perfection, and perfection cannot be obtained except by perfect faith. {PTUK February 11, 1897, p. 84.1}

“God is a Spirit; and they that worship Him must worship Him in Spirit and in truth.” John 4:24. His rest therefore is spiritual rest, so that mere physical rest without spiritual rest, is not Sabbath-keeping at all. Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all our own work and pleasure on the seventh day,—from everything by which we could personally profit,—is simply in recognition of God as Creator and Upholder of all things,—the one by whose power we live; but this apparent rest is but a farce if we do not really and wholly recognise Him as such, and commit ourselves fully to His keeping. {PTUK February 11, 1897, p. 84.2}

The Sabbath, therefore, is especially the poor man’s friend; it appeals above all to the labouring man, for it is to the poor that the Gospel is preached. The rich will hardly listen to the Lord’s call, for they are likely to feel content with their lot; they trust in their riches, and feel able to take care of themselves in the present, and as for the future, “their inward thought is that their houses shall continue for ever;” but to the poor man, who knows not how he is to get a living, the Sabbath comes bringing hope and joy, in that it directs his mind to God, the Creator, who is our life. It says, “Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you.” Instead of being obliged to say, “How can I get a living if I keep the Sabbath?” the poor man may see in the Sabbath the solution of the problem of life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. {PTUK February 11, 1897, p. 84.3}

**THE BLESSED DAY AND THE BLESSED MAN**

Bear in mind that while the Sabbath day is the seventh day of the week, the rest which the Sabbath day brings to view is continuous. Just as a day is not a man, so there is a difference between blessing a day and blessing a man. God blessed the seventh day (Genesis 2:3), but He blesses men every day. The Sabbath is kept only by those who rest in the Lord all the time. While nobody can be a Sabbath-keeper and ignore the day upon which God has placed his blessing, it is equally true that the man who does not continually rest in the Lord does not keep the Sabbath. {PTUK February 11, 1897, p. 84.4}

Thus, rest in the Lord is found only by faith in Him; but faith saves from sin, and living faith is as continuous as the breath, for “the just shall live by faith.” If now a man distrusts the Lord during the week, is doubting and fearing as to how he shall get along, perhaps fretting and worrying, is impatient, or harsh, or in any way unjust to his fellow-men, he is certainly not resting in the Lord,—he is not remembering the Sabbath day, to keep it holy; for if he really remembered the Sabbath day, he would know God’s power to provide for him, and he would commit the keeping of his soul to Him in well-doing, “as unto a faithful Creator.” {PTUK February 11, 1897, p. 84.5}

**THE CROSS OF CHRIST**

The Sabbath comes revealing Christ the Creator as the burden bearer. He bears the burdens of the whole world, with all its toil and sin and sorrow, and He bears it easily;—His burden is light. “His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed.” 1 Peter 2:24. It is in the cross of Christ that we receive life, and are made new creatures. The power of the cross, therefore, is creative power. So when on the cross Jesus cried, “It is finished,“ He was simply announcing that in Him, through His cross, could be obtained the perfect works of God, which were finished from the foundation of the world. Thus the Sabbath—the seventh day rest that commemorates creation completed in the beginning—is a blessed reminder of the fact that in the cross of Christ that same creative power is freely offered to deliver us from the curse, and make us in Him as complete as was everything when God saw it and pronounced it “very good.” The word of life which is proclaimed to us in the Gospel is “that which was from the beginning.” {PTUK February 11, 1897, p. 84.6}

He does not fail nor become impatient or discouraged; therefore we may confidently cast all our care on Him. Thus the Sabbath is indeed a delight. In the Psalm for the Sabbath day, David sang, “Thou, Lord, hast made glad through Thy work; I will triumph in the works of Thy hands.” Psalm 92:4. The Sabbath means triumphing in the works of God’s hands, not in our own works. It means victory over sin and death—everything connected with the curse—through our Lord Jesus Christ, by whom the worlds were made. It is a remnant of Eden before the curse came, and therefore he who keeps it indeed really begins his eternal rest,—he has the rest, the perfect rest, which the new earth alone can give. {PTUK February 11, 1897, p. 84.7}

**GOD’s INVITATION TO SABBATH-KEEPING**

Now we can understand why the Sabbath occupies so prominent a place in the record of God’s dealings with Israel. It is not because the Sabbath was for them exclusively, any more than salvation was exclusively for them; but it is because Sabbath-keeping is the beginning of that rest which God promised His people in the land of Canaan. It is sometimes said that the Sabbath was not given to the Gentiles, but it must also be remembered that the land was not promised to the Gentiles. The Gentiles are “strangers from the covenants of promise.” But it is true that the Gentiles—all the world—were called to come to Christ, the living water. “Ho, every one that thirsteth, come ye to the waters.” The promise to Israel was, and is, that “nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel.” Still further in the call, the Lord says:— {PTUK February 11, 1897, p. 84.8}

“Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, “The Lord hath utterly separated me from His people.... Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain; and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered to him.” Isaiah 56:1-8. {PTUK February 11, 1897, p. 84.9}

And to both these and those,—to all to whom He proclaims peace, both near and far (Isaiah 57:19),—the Lord declares:— {PTUK February 11, 1897, p. 85.1}

**A GLORIOUS PROMISE**

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” Isaiah 58:13, 14. {PTUK February 11, 1897, p. 85.2}

Those who call the Sabbath a delight—not a burden—shall delight themselves in the Lord. Why?—Because the Sabbath of the Lord is the Lord’s rest—rest that is found only in His presence, where there is “fulness of joy” and everlasting pleasure. It is the rest of Eden, for Eden is delight, pleasure; it is the rest of the new earth, for Eden belongs to the new earth. We have read that those who come to the Lord to keep His Sabbath, shall be made joyful in the house of the Lord, and of them 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,“ literally, “Thy Eden.” Psalm 36:8. This is the heritage of the Lord, now is the time, to-day is the day in which we may enter upon it, for He is the portion of our inheritance, and in Him we have all things. {PTUK February 11, 1897, p. 85.3}

**“When the Busy Bee Takes to Drink” The Present Truth, 13, 6.**

E. J. Waggoner

The late Dr. Richardson said that the appetite of animals could be cultivated to demand alcoholic drinks as well as that of man, and the following paragraph shows that the busy bee can also lose his character for business industry and orderliness by taking to the cup. There is so good a temperance lesson in it that it may be we should print it in our temperance column instead of here:— {PTUK February 11, 1897, p. 92.1}

“Dr. Bulhoer has published an interesting report upon the experiments which he has recently carried out for the purpose of ascertaining the effects of alcohol upon working bees. By placing them on a regimen of alcoholised honey the most astonishing effects were produced. He discovered unmistakable signs that they revolted against their queen, and gave themselves entirely over to idleness and to habits of pillaging and pilfering, until they were cast out by their fellows.” {PTUK February 11, 1897, p. 92.2}

**“The Christmas Sacrifice” The Present Truth, 13, 6.**

E. J. Waggoner

Under the title “Feasting and Mortality” a correspondent of The Echo says:— {PTUK February 11, 1897, p. 94.1}

“Judging from the returns as published in the papers week by week, the Registrar-General’s report of the annual rate of mortality in 33 great towns, with Dublin, Edinburgh, and Glasgow added, it would seem that Christmas feasting is deadly in its effects. In Christmas week, commencing 27th, there were 1,136 deaths; in the three subsequent weeks, there were 722, 724, 738—i. e., 33 per 1,000 in the Christmas week, and 20 per 1,000 in the three following weeks. ln some towns the death-rate was most striking in the time of feasting:—Newcastle-on-Tyne, 33; Wolverhampton, 40; Derby, 41; Huddersfield, 11; Gateshead, 51; Norwich, 62; Bristol, 65; Halifax, 72; Oldham, 73; Dublin, 31; Preston, 92, per 1,000.” {PTUK February 11, 1897, p. 94.2}

It has always been the religious festivals of heathendom which have been credited with demanding the sacrifice of human life,—but here is the evidence of official statistics, which cannot be denied, proving conclusively that our Christmas festivities will scarcely bear favourable comparison, in the matter of the destruction of human life, with the ancient Juggernaut festivals of India. It certainly cannot properly be called a Christian festival which produces such results as this. {PTUK February 11, 1897, p. 94.3}

**“Items of Interest” The Present Truth, 13, 6.**

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—There are said to be one million of men under arms in the British service. {PTUK February 11, 1897, p. 94.4}

—There is an organised native effort in China to abolish the custom of foot-binding. {PTUK February 11, 1897, p. 94.5}

—The world’s population is said to average 109 women to every 100 men, while eight-ninths of the sudden deaths are of males. {PTUK February 11, 1897, p. 94.6}

—The world is crowded only in spots. There are still 20,000,000 square miles of the earth’s surface that have not been explored. {PTUK February 11, 1897, p. 94.7}

—During the discussion of the women’s suffrage Bill a Member of Parliament stated that there were 1,200,000 more women than men in the United Kingdom. {PTUK February 11, 1897, p. 94.8}

—The Japanese officers who took part in the war with China have memorialised their government to erect a monument to the horses which perished in the campaign. {PTUK February 11, 1897, p. 94.9}

—It is estimated that the recent bog flow in Kerry displaced about 6,000,000 cubic yards of bog. There are records of eighteen similar occurrences in Ireland the pest century. {PTUK February 11, 1897, p. 94.10}

—Three Irish centenarians died on January 21, Martin Walsh, of Tipperary, aged 102, leaving a widow 95; Hersh Hanley, Limerick, 104; Anne McLoughlin, Londonderry, 112. {PTUK February 11, 1897, p. 94.11}

—According to the compiler of the Stock Exchange Year Book there has, during the last three years, been a balance advance in the value of securities to the amount of nearly ?500,000,000. {PTUK February 11, 1897, p. 94.12}

—A Bill to give women the vote passed its second reading in the Commons last week. It is generally thought that other measures will crowd it out, and that it will not get into the committee stage. {PTUK February 11, 1897, p. 94.13}

—There were more National Exhibitions last year than ever before. Those of Berlin, Nishui, Novgorod, Buda-Pesth, and Geneva all made financial losses. The Exhibition of arts and industry at Dresden was alone profitable. {PTUK February 11, 1897, p. 94.14}

—An unlooked-for effect of the plague and famine in India has been to flood the Leaden market with pearls. One firm of importers has acquired such a stock that, it is estimated, if offered for immediate sale there would be a break of twenty-five per cent in prices. {PTUK February 11, 1897, p. 94.15}

—The alphabets of the different nations contain the following number of letters: English 26, French 28, Italian 20, Spanish 27, German 26, Solavonian 27, Russian 41, Latin 22, Greek 24, Hebrew 22, Arabic 28, Persian 32, Turkish 33, Sanscrit 50, Chinese 214. {PTUK February 11, 1897, p. 94.16}

—Repent statistics prove that the danger of navigation has been lessened considerably since the general introduction of steamers in place of sailing vessels. Of 50,095 sailors employed on sailing vessels, 928 were drowned during last year, or 1 in 60. During the same period only 617 men out of 162,169 employed on steamships lost their lives by drowning, which is but 1 in 241, or just about one-fourth of the fatalities on sailing vessels. Navigation Journal. {PTUK February 11, 1897, p. 94.17}

**“Back Page” The Present Truth, 13, 6.**

E. J. Waggoner

The London popular memorial of the Queen’s long reign could surely have taken no more appropriate forms than the proposed fund for supplying further regular support for the hospitals. Of the one hundred and twenty-two hospitals in the metropolis, all, or nearly all, are working beyond their incomes. {PTUK February 11, 1897, p. 96.1}

By a concordat with Portugal the Vatican secures the recognition by that country of “the advantages it derives from the Catholic missions, and has agreed to aid them by a liberal subvention annually.” Thus in Portuguese colonial possessions the missionary is but the agent of the Government. Such agreements make it more difficult for Protestant missionaries to enter these colonies, but no covenant to keep out the light of truth has ever yet succeeded. {PTUK February 11, 1897, p. 96.2}

**“Wasting His Time” The Present Truth, 13, 6.**

E. J. Waggoner

**Wasting His Time.**—There is often deep philosophy in the sayings of childhood. The other night a little four-year-old told the Lord in her prayer that she knew that Satan was trying to get her to do wrong all the time, and she wanted the Lord to help her to waste his time. The trouble is that the devil’s time is not wasted as much as it ought to be. Older people know by sad experience only too well that very often his time, from his standpoint, is very well spent. But God can frustrate his every effort. The one who hides in the Lord is saved, and the enemy is only wasting his time in trying to carry the fortress by assault. {PTUK February 11, 1897, p. 96.3}

**“Man-made Religion” The Present Truth, 13, 6.**

E. J. Waggoner

**Man-made Religion.**—Religion which is enforced by human law, as a part of the governmental structure which man has built, is a religion which has been developed in the minds of men. It must, necessarily, be no better than the men who made it. Such laws must mirror the minds and hearts of those who made them, and contain a composite picture of their character, and characteristics. The average character of men as we know it by experience, and as we learn it from the teachings of the Bible regarding the natural man, does not warrant us in accepting any religion which emanates from any man or body of men, whatever their intellectual ability or moral worth may seem to be. We may be thankful that we do not need to receive the religious beliefs or theories of any man. God has given to man the science of true religion in His Word, from His own mouth,—and Christ came to this world and made it an applied science. So none need fail for lack of either precept or example. {PTUK February 11, 1897, p. 96.4}

**“Livingstone’s Influence” The Present Truth, 13, 6.**

E. J. Waggoner

**Livingstone’s Influence.**—In reporting to the Royal Geographical Society on an expedition which he conducted into the Barotse country, north of the Zambezi, Captain Gibbons bears witness to the powerful influence of a life unselfishly devoted to the service of savage tribes. He found that the name and fame of Livingstone was, after these years, still a power in those regions, and the fact that he was a countryman of the missionary secured him the greatest courtesy and kindness from the natives. He attributes his success in making treaties to this admiration of Livingstone, who, single-handed and with no authority but that of a loving heart, won a power over tribes which our explorers find a protection for their expeditions. If there had been more missionaries like Livingstone in the heart of Africa and fewer armed expeditions, Darkest Africa would be much lighter. {PTUK February 11, 1897, p. 96.5}

**“Enthroning a Bishop” The Present Truth, 13, 6.**

E. J. Waggoner

**Enthroning a Bishop.**—The one work of the minister of Christ is to lift Him up. He is the One to be seen. This is where Ritualism, with its vestments and elaborate ceremonies is altogether wrong. It calls attention to the minister and not to Christ. One has only to try to fancy the apostles or the Lord Himself posturing and processioning about in the manner of the modern sacerdotalist to see how foreign all these additions are to the Gospel that teaches that Christianity is a life to be put into men and not a garment to be put upon the outside. The papers describe the “effects” produced by the groupings of colours worn by the ecclesiastics in enthroning the Bishop of London, and the processions, and the enthronement of the Bishop by the Archdeacon, “causing him to sit down” on his throne. All this can have no very cheering effect on Protestants in the Church of England, or on any who know that all of these things come from the time when the church joined the world and the dignitaries of the fallen church adapted the ways and even some of the garments of the civic magistrates of Rome, and had thrones and commanded obedience. Simple Christians may well wait for that enthronement when the overcomer will sit down with Christ on His throne (Revelation 3:21), clad in no vestments borrowed from the pagan church or Roman State, but in the “white raiment” that is the righteousness of the saints. {PTUK February 11, 1897, p. 96.6}

**“Astrologers in Council” The Present Truth, 13, 6.**

E. J. Waggoner

**Astrologers in Council.**—The first annual meeting of an Astrological Society was held in London last week. The chairman challenged any man to show that astrology was not true. Sooner or later it would become the religion of the world. It was practical and ruled the universe; and by it a man could rise to be a god. {PTUK February 11, 1897, p. 96.7}

That was the promise of the author of ancient astrology-that if men would only reject God’s wisdom and seek for wisdom contrary to His Word they should be as gods. We know the result when Adam and Eve attempted it. The old lie is still repeated, and the ancient cults by which Satan deceived men in the days of Nineveh and Babylon are being revived in this intellectual but darkened nineteenth century. {PTUK February 11, 1897, p. 96.8}

**“Principals and Practice” The Present Truth, 13, 6.**

E. J. Waggoner

**Principals and Practice.**—A magazine writer who has lived in Turkey says some things about the Mohammedan view of Christ’s teachings which ought to make Christians think. He says that many intelligent Mohammedans claim that it must be that some false prophet has followed Christ—Issa ben Mirjam, “Jesus the Son of Mary”—and Christianity has been led by the false prophet to depart from the principles of Christ. {PTUK February 11, 1897, p. 96.9}

The simple-minded Mussulman says, for example: “Issa ben Mirjam tells them: “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” But did you ever see a Christian do so? A Greek, or a Catholic Armenian? Or an English missionary? Or any European consul or ambassador?—No! not within the memory of man.... Again: Issa ben Mirjam says: “Love your enemies, bless them that curse you, do good to them that hate you.” But the other, the false prophet says: “To forgive is a weakness; you must avenge and punish. Whoever forgives makes himself contemptible, dishonourable and ridiculous.” {PTUK February 11, 1897, p. 96.10}

There is no doubt that the simple Oriental mind finds a difficulty in reconciling profession to follow Christian principle with the common practice. The occasions are not wanting which show that when they have seen conduct consistent with the profession many are ready to respect such consistency. {PTUK February 11, 1897, p. 96.11}

**“Rome’s Boldness” The Present Truth, 13, 7.**

E. J. Waggoner

Rome’s Boldness .—Her success in recent years and the general tendency among Protestants to mix religion and politics have caused Rome to adopt a less apologetic tone in regard to her past record. Why should she apologise when the demand for religious legislation and a religious State—at the root of all the religio-political controversy and of the Sunday laws—is but the same thing that led to the Inquisition, and is now leading toward its revival? {PTUK February 18, 1897, p. 97.1}

Defending the Inquisition .—A few months ago a Roman Catholic writer in the Catholic Mirror, Cardinal Gibbon’s official organ, expressly justified the Inquisition and the rack. Of the times when heretics were punished, he says:— {PTUK February 18, 1897, p. 97.2}

King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false.... And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that anyone who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the State as one who contrived to undermine its civil institutions.... The State then, as it should now, protected and defended her holy bride from danger and persecution: the church softened the might and impetuosity of her sterner companion with gentleness and mercy. The State made enactments and laws for the government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws then, had a tinge of Catholicity, and they were carried out in a manner savouring of the principle of that universal religion. Consequently, it is evident, that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country-in other words, a disturber of the public peace, and an underminer of civil society. {PTUK February 18, 1897, p. 97.3}

On the same grounds multitudes of professed Protestants defend religious legislation now. {PTUK February 18, 1897, p. 97.4}

“Converting” by the Rack .—The writer says, “The Roman Inquisition was formally established to bring to trial the Cathari,“ the Albigenses, early Protestants of southern France, but it was not fully established “until in 1248, Innocent IV. took the tribunal out of the hands of the seculars, and turned it over to the Dominicans, who had done great work in converting the Cathari.” {PTUK February 18, 1897, p. 97.5}

But aside from the question of civil society, was the Church justified in punishing heretics for that reason alone? Most assuredly. The Church is the Divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of that faith.... It was not only not unjust but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein. {PTUK February 18, 1897, p. 97.6}

Thus Rome to-day justifies torture by the cruellest means that devils can suggest to human minds in order to bring men into what holds itself forth as the fold of Christ. Of the Spanish Inquisition this writer says:— {PTUK February 18, 1897, p. 97.7}

“In fact, the Inquisition was a very merciful tribunal, I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a most wonderful leniency in those times. {PTUK February 18, 1897, p. 97.8}

**“The Promises to Israel. Again in Captivity” The Present Truth, 13, 7.**

E. J. Waggoner

Although the children of Israel sang the song of deliverance by the Red Sea, and with good reason, too, it was not until they had crossed the Jordan that they were really free from Egypt. They did not hold the beginning of their confidence steadfast unto the end, but “in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us.” Acts 7:39, 40. When they crossed the Jordan, however, and came into the land of Canaan, they had the testimony from God that the reproach of Egypt was rolled away from them. Then they had rest, and were free in the Lord. {PTUK February 18, 1897, p. 99.1}

But this freedom was not long retained; murmuring, distrust, and apostasy soon appeared among God’s people. They desired a king, that they might be like the heathen about them, and their desire was granted to the full. They “mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them, Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.” Psalm 106:35-38. Thus they became literally like the heathen round them. {PTUK February 18, 1897, p. 99.2}

A little glance at the history of some of the kings of Israel and Judah will show how completely the children of Israel, in getting a king, had the fulfilment of their wish to be like the heathen. To Saul, the first king, the prophet of God said, “To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.” 1 Samuel 15:22, 23. {PTUK February 18, 1897, p. 99.3}

Solomon took many strange wives from among the heathen and “it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.” 1 Kings 11:4, 5. {PTUK February 18, 1897, p. 99.4}

Under Rehoboam, Solomon’s son, “Judah did evil in the sight of the Lord, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves,1 on every high hill, and under every green tree. And there were also Sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.” 1 Kings 14:22-24. {PTUK February 18, 1897, p. 99.5}

The same thing is recorded of Ahaz (2 Kings 16:1-4), and although “the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord,“ yet “in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.” 2 Chronicles 28:19-23. {PTUK February 18, 1897, p. 99.6}

**“WORSE THAN THE HEATHEN”**

Manasseh, son of Hezekiah, “did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.... And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke Him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put My name for ever; neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them. But they hearkened not; and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.” “Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.” 2 Kings 21:1-9, 16. {PTUK February 18, 1897, p. 99.7}

Amon succeeded Manasseh, “but he did that which was evil in the sight of the Lord, as did Manasseh his father; for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them.” 2 Chronicles 33:22. {PTUK February 18, 1897, p. 99.8}

**IN THE NORTHERN KINGDOM**

If we take the kings that reigned over the northern portion of Israel after the kingdom was divided upon the death of Solomon, we find a worse record still. There were some righteous kings in Jerusalem; but beginning with Jeroboam, “who did sin, and who made Israel to sin” (1 Kings 14:16), each successive king over the rest of Israel was worse than the one before him. Nadab, the son of Jeroboam, “did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.” 1 Kings 15:26. Baasha “did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.” Verse 34. Omri, who built Samaria, “wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.” 1 Kings 16:25, 26. Yet bad as Omri was, “Ahab the son of Omri did evil in the sight of the Lord above all that were before him;” “and Ahab did more to provoke the Lord to anger than all the kings of Israel that were before him.” Verses 30, 33. {PTUK February 18, 1897, p. 100.1}

These matters went on until the Lord could say by the prophet Jeremiah, “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh truth.” Jeremiah 5:1. Such a man was hard to find; “For among My people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore are they become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the heathen.” Verses 26-28. {PTUK February 18, 1897, p. 100.2}

Inasmuch as God drove the heathen out of the land, because of their abominable idolatry, it is very evident that the children of Israel could have no real inheritance in it when they were just like the heathen, and even worse. The fact that those who call themselves by the name of the Lord, adopt heathen customs and manners, does not make these customs one bit more acceptable to God. The fact that heathenism is in the church, does not recommend it. On the contrary, a high profession only makes the evil practice more heinous. The children of Israel were therefore not really in possession of the land of Canaan while they were following the ways of the heathen; nay, since the reproach of the bondage in Egypt was the sin into which they had fallen, it is evident that even while boasting of their freedom in the land of Canaan they were actually in the worst kind of bondage. When at a later date the Jews boastingly said, “We be Abraham’s seed, and have never yet been in bondage to any man,“ Jesus repeated, “Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth ever.” John 8:33-35. {PTUK February 18, 1897, p. 100.3}

**GOD’s FAITHFULNESS**

Yet there were wondrous possibilities all the time within reach of the people. At any time they might have repented and turned to the Lord, and they would have found Him ready to fulfil His promise to them to the uttermost. Although “all the chief of the priests and the people, transgressed very much after all the abominations of the heathen,“ still “the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place.” 2 Chronicles 36:14, 15. Many wonderful deliverances, when the Israelites were oppressed by their enemies, and humbly sought the Lord, showed that the same God who delivered their fathers from Egypt, was ready and waiting to exert the same power in their behalf, in order to perfect that for which He had brought them into the promised land. {PTUK February 18, 1897, p. 100.4}

One remarkable instance of the working of God for those who trust Him, and of the victory of faith, is found in the history of Jehoshapat. (2 Chronicles 20.) It is specially valuable to us, for it shows us how to gain victories; and it also shows us again, what we have so many times noted, that the real victories of Israel were gained by faith in God, and not by the use of the sword. The story in brief is this:— {PTUK February 18, 1897, p. 100.5}

The Moabites and the Ammonites, together with other people, came against Jehoshaphat to battle. Their numbers were vastly in excess of those of the Israelites, and in their “Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord.” {PTUK February 18, 1897, p. 100.6}

Jehoshaphat’s prayer on that occasion is a model. He said, “O Lord God of our fathers, art not Thou God in Heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee? Art Thou not our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? ... And now, behold the children of Ammon and Moab and Mount Seir, ... how they reward us, to come to cast us out of Thy possession, which Thou hast given us to inherit. O Lord our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee.” {PTUK February 18, 1897, p. 100.7}

First he recognised God as God in heaven, and therefore having all power. Next he claimed all this power as his own by claiming God as his own God. Then he was ready to make known his need, and to prefer his request, with full assurance of faith. To one who prays in that way, all things are possible. Too many offer prayer to God, without any just sense of His existence, as though they were praying to an abstract name, and not to a living, personal Saviour, and of course they receive nothing, for they do not really expect anything. Every one who prays should first contemplate God, before thinking of himself and his own needs. It is doubtless the case that most people when they pray think more about themselves than they do of God; instead of that, they should become lost in contemplation of God’s greatness and His kindness; then it is not difficult to believe that God is a rewarder of them that diligently seek Him. As the Psalmist said, “They that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee.” Psalm 9:10. {PTUK February 18, 1897, p. 100.8}

While the people were still gathered to pray, the prophet of God came, and said, “Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed, for the battle is not yours, but God’s.” “Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you.” {PTUK February 18, 1897, p. 100.9}

The people believed this message, “and they rose early in the morning and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood, and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord: for His mercy endureth for ever.” {PTUK February 18, 1897, p. 101.1}

**“WHEN THEY BEGAN TO SING”**

A strange way that, to go out to battle. It reminds us somewhat of the march round Jericho, and the shout of victory. As a general thing, people getting such a promise as they did at that time, that God would fight for them, would think that they showed great faith in going out at all against the enemy. They would say, “God has promised to help us, but we must do our part;” and so they would make every preparation for fighting. But these people at that time were just simple enough to take the Lord at His word; they knew that they must indeed do their part, but they knew that their part was to believe, and to go forward as though they did really believe. And they did believe. So strong was their faith, that they sang. It was no forced song that was heard, weakly issuing from trembling lips, but a full, deep, spontaneous, hearty song of joy and victory, and all this while the enemy was before them in overwhelming numbers. And what was the result? {PTUK February 18, 1897, p. 101.2}

“And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.” {PTUK February 18, 1897, p. 101.3}

As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith. {PTUK February 18, 1897, p. 101.4}

This is a lesson for us in our conflicts with our adversaries-principalities and powers and wicked spirits. “Resist the devil, and he will flee from you;” but we are to “resist steadfast in the faith.” Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the faith of Jesus, he must flee, for he knows that he has no strength at all against Christ. And so we learn again that “the redeemed of the Lord shall return, and come with singing unto Zion.” In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers. {PTUK February 18, 1897, p. 101.5}

(To be Continued.)

**“Politics and Religion” The Present Truth, 13, 7.**

E. J. Waggoner

Why is it that a society which considers itself cultivated the two tabooed subjects are “religion” and “politics?” No doubt because so many people, who are admitted even to the best society, are unable to control their tempers, or speak with calmness and moderation respecting subjects in which their personal interests are involved, or concerning which their personal prejudices are crossed. In discussing politics it certainly is quite natural that there should be heat and rancour. Here individual prejudices are likely to hold sway and to govern more or less the language and demeanour of those who indulge in political conversation. But in the realm of true religion, the religion of Jesus Christ, prejudice has no place. {PTUK February 18, 1897, p. 101.6}

There must be, it is true, assured and fixed conviction. But that is quite a different thing from prejudice. Conviction is indeed the natural foe and conqueror of prejudice. Two persons whose hearts are filled with the conviction of the eternal truths of true religion pure and undefiled, may talk together of the hope that is in them with joy and delight. Nothing in word, or act, or look, would pass between them which could mar the amenities of any social gathering. In their hearts prejudices do not exist,—they have been driven out by the conviction and acceptance of religious truth. {PTUK February 18, 1897, p. 101.7}

Politics cannot exist without prejudice. Indeed it is nothing else than the personal and individual interests, desires, and feelings, of different men and bodies of men, countries and sections of countries, brought into activity and antagonism. It is unavoidable that the partisanship here should be intense. But in the realm of true religion there is no room for partisanship, there can be no selfish interests or desires. Politics, it is evident, cannot be otherwise than disturbing in its tendency, it is inevitable from its very nature. But the very contrary is the fact in the case of true religion from its very nature. {PTUK February 18, 1897, p. 101.8}

What then is the trouble? Why should these two things, direct opposites-the one which makes the most for war, and the one which makes the most for peace-be classed together as the two greatest elements of disturbance, and equally denied admittance to the drawing room? The one, it is true, contains every uncomfortable and disagreeable possibility, but the other contains none. The reason of this strange and ill-assorted companionship in exile is that true religion is utterly misapprehended. That which is thought to be religion, and discussed as religion, is not the Word of God and the Gospel of Jesus Christ, but the visionary politics of an unknown future. {PTUK February 18, 1897, p. 101.9}

**“Lifeless Forms” The Present Truth, 13, 7.**

E. J. Waggoner

A writer in the Spectator comments on the power of ritual to hold people to the forms of religious service. One who knows India intimately says, for example:— {PTUK February 18, 1897, p. 101.10}

A Brahmin who has lost all faith in the supernatural, will yet stand neck-deep in the Ganges water twice a day, going through an elaborate ceremonial, not that his neighbour may see, but because it is his habit. {PTUK February 18, 1897, p. 101.11}

One need not go to India to see the same truth illustrated. A great mass of professors make of Christianity but a round of ritual, having an idea that the religion of Christ is a life of right doing. There is the habit of church-going, the habit of performing this or that religious ceremony, and as a door swings open its hinges, they follow the forms which training and habit have made a part of their lives, without ever giving intelligent earnest thought as to whether they really mean anything by it, or whether there is any actual life and power in the service. {PTUK February 18, 1897, p. 101.12}

In order to hold men’s minds in this state of apathy and yet to satisfy man’s naturally religious nature, Satan has always led to the manufacture of ritual and form by which to hide the simplicity of the Gospel. But it is at the same time true that the great danger is that multitudes who reject these importations, and would hold only the truth as it is revealed in the Word, may yet hold only the form and theory of the truth and miss its life. This is to fail as grievously as the other class who hold only the forms of error and superstition. “Having the form of godliness, but denying the power thereof”—is the description of the condition from which the Apostle Paul warns us to turn. The only way to turn from it is by taking Jesus Christ, the life and power which alone can work righteousness in human flesh. {PTUK February 18, 1897, p. 101.13}

**“A General Conference in the Far West” The Present Truth, 13, 7.**

E. J. Waggoner

The General Conference of Seventh-day Adventists, which meets every two years, is now in session in America, attended by delegates representing the work of our Society in Europe, the British Colonies, the various State conference organisations in the United States, and other fields. The session, which continues into March, is devoted to conferences for Bible study and to business connected with all the various lines of work by which the attention of the people is being called to the “Gospel of the kingdom.” The message of that Gospel, calling men to “the commandments of God and the faith of Jesus” (Revelation 14:12), gathers volume and strength as it goes, for the one work is to turn the minds of the people to the Word that they may decide for themselves what the Christ-life is that is the preparation to stand in the trying times that are before the world ere the coming of Christ in glory. The conference this year is held in the State of Nebraska, in the village of College View, a suburb of Lincoln, the capital city of the State. At this place is located Union College, established a few years ago to meet the needs-as regards education and religious training-of the youth amongst Seventh-day Adventists in the middle-western States, who had formerly to travel some hundreds of miles to attend other of our Society’s schools. We give a picture of the main building of this school. {PTUK February 18, 1897, p. 102.1}

**“Fighting Fire with Fire” The Present Truth, 13, 7.**

E. J. Waggoner

**Fighting Fire with Fire.**—It is not the business of the church to substitute lesser for the grosser evils in order to win men. An illustration of the futility of fighting fire with fire, or of trying to fight the devil with his own weapons is thus reported by a newspaper: “A clergyman owns a beer-shop near Hayward’s Heath which he claims to keep open, not with a view to profit, but to put a stop to the local drunkenness. The manager of the house has just committed suicide, according to the coroner’s jury, as the result of intemperance.” It is the lesser evil that leads to the greater. The encouragement of moderate drinking manufactures the drunkard. “Woe unto him that giveth his neighbour drink” is a word that shuts every Christian out of any contact with the traffic in intoxicants. {PTUK February 18, 1897, p. 102.2}

**“The Roman Pontiffs” The Present Truth, 13, 7.**

E. J. Waggoner

**The Roman Pontiffs.**—“Two hundred and ninety-three Popes have succeeded each other,“ says a newspaper (and very likely the list begins, as usual, with Peter), “and only eleven of them, including the present Pope, have reigned more than 17 years. Leo XIII. has reigned 19 years. Pius IX. reigned 32 years, thereby stultifying the popular superstition that no Pope would reign more than 25 years. Leo owes his astonishing powers of work, fine health, and clear, bright eyes, in old age, firstly, of course, to his frugal up-bringing in the Italian hills, and in the next place to his regularity and life-long abstemiousness. He lives on less than five francs a day.” Notwithstanding the constant rumours to the contrary, the Pope apparently has still a fair degree of strength, and preparations are being made to celebrate the twentieth year of his accession in March. But whether the reign of any one Pope is long or short, the Papacy continues the same, following the traditions of centuries, guided by cunning intelligence and singleness of purpose, the very masterpiece of human wisdom. {PTUK February 18, 1897, p. 102.3}

**“Above Proof by Argument” The Present Truth, 13, 7.**

E. J. Waggoner

A man may know that to be true which it would be utterly impossible for him to prove beyond the possibility of a doubt, by the accepted methods of human reasoning. The converted man knows that he is the child of God. He does not need to stop to prove it, or to reason about it, any more than his own toddling baby boy who throws himself into his arms with joyous shout. Let him think of the little fellow, in broken baby talk, gravely expressing all the doubts and questions about himself, which he is often wont to raise about his heavenly Father,—then appreciate the strange, pathetic ludicrousness of all his scepticism. {PTUK February 18, 1897, p. 103.1}

**“Progress in Eastern Europe” The Present Truth, 13, 7.**

E. J. Waggoner

The work of our Society, by preaching and book distribution, makes encouraging progress amongst the mixed nationalities of Eastern Europe, where, naturally, it has been difficult for our workers to get a foothold, owing to the barriers of language and the restrictions of repressive laws. A recent report of the work in this part of Europe says:— {PTUK February 18, 1897, p. 103.2}

“An encouraging feature in this field is that, as the truth spreads, the way is preparing for its proclamation in the various tongues of this field. Already there are labourers in the Polish, Livonian, Bohemian, Hungarian, Russian, Rumanian, and Bulgarian tongues. There are from fifty to sixty Polish members; and news is just received from Prague, that some Bohemians await baptism. Thus the light of the message is shining in the land where Waldensian missionaries wrought so extensively, and where the early dawn of the great Reformation broke forth. {PTUK February 18, 1897, p. 103.3}

“In Russia the doors are closed to the truth as tightly as the government can close them; but, like the Master, the truth appears, though the doors be shut. At present, labourers are stationed at five points in the west, south, and east, and members are constantly being added. Nearly all our publications, German as well as Russian, are now excluded. Recently, a copy of ‘His Glorious Appearing’ was returned by the censors, with the objectionable passages marked. The marks showed that it had been thoroughly examined. All passages referring to the second advent were indicated as inadmissible; and finally the words of Scripture, ‘Even so, come, Lord Jesus,’ were underlined as objectionable. Yet in various ways, publications on the message find their way into the country, and are silently doing their work. The work is the Lord’s, and cannot be stopped.” {PTUK February 18, 1897, p. 103.4}

**“Relics of Old Palestine” The Present Truth, 13, 7.**

E. J. Waggoner

The spade of the antiquarian has turned up many records of ancient times in Eastern lands, and those which relate to Bible times are especially interesting to us. Not that the Scripture requires any confirmation. The Word is the test and proof of all else, not a thing that can be proved true by any human testimony. A writer in the Sunday Magazine gives the following account of the “finds” of Dr. Bliss, who, a few years ago, dug down into old Tarshish, the library town of Palestine in the days of Moses and the Exodus. {PTUK February 18, 1897, p. 103.5}

“Before us compelled the mound to yield up that secret, Dr. Bliss was rewarded with many ‘finds.’ He unearthed many jars, and all sorts of implements, a wine-press, heaps of burnt barley, idols, etc. He also laid bare a hot-blast furnace, containing iron ore and slag. It seems that, 1400 or 1500 years before Christ, the Amorites knew how to use the hot air-blast instead of cold air; and that they anticipated the modern improvement in iron manufacture due to Nelson, and patented in 1828! On May 14, 1892, he found, in a great ashbed, a coffee-coloured stone with wedge-shaped inscriptions on both sides. This tablet contained letters from the governor of Lachish to the Pharaohs of Egypt, and there is no doubt about the exact date. In 1887 a peasant woman discovered similar tablets at Tell-el-Amama in Egypt. These tablets contained 170 letters from Palestine, and the names of kings who were contemporary with Joshua. {PTUK February 18, 1897, p. 103.6}

“Some of the letters in the Tell-el-Amarna tablets are from Lachish, and, both in style and contents, they agree with the tablet discovered by Dr. Bliss. The two sides of the tally have thus been brought together, and the veracity and date of both have been established. This double discovery created a great sensation among the learned, and the story of it claims a foremost place in the romance of exploration. The Lachish tablet is the first written record of pre-Israelite times that has yet been found on the soil of Palestine. The Lachish letters are in entire harmony with the measureless egotism and vanity which are revealed, by picture, scripture, hieroglyph, upon miles of surviving Egyptian monuments. They show that Pharaoh demanded even from his chief rulers the most abject and preposterous flattery. Zimridi, the governor of Lachish, thus addresses his over-lord of Epypt:— {PTUK February 18, 1897, p. 103.7}

“To the king, my lord, my god, my sun-god, the sun-god who from heaven, thus writes Zimridi, the governor of the city of Lachish, thy servant, at the feet, my lord, the sun-god from heaven, bows himself seven times seven. I have very diligently listened to the words of the messenger whom the king, my lord has sent to me, etc. {PTUK February 18, 1897, p. 103.8}

“Many passages in these letters read like extracts from the Book of Genesis. The writing is perfect in its kind, and very beautiful. It reveals a high degree of literary culture. These tablets, have upset some theories in Biblical criticism. In solving antiquarian and Biblical problems, the spade has often proved mightier than the pen. Some critics of the School of Wellhausen used to maintain that the books of Moses could not have been written at the dates assigned, as writing was not known in Palestine till the eighth or ninth century before Christ. It is not possible to hold such a theory, as it has been demonstrated that the Israelites, both in Egypt and in Canaan, were surrounded by literary nations, who had carried the art of writing to a surprising perfection.” {PTUK February 18, 1897, p. 103.9}

**“Masticating the Food” The Present Truth, 13, 7.**

E. J. Waggoner

Hasty eating is one of the commonest causes of indigestion. The best of food, hastily swallowed, must fail to properly nourish the body, as digestion begins with the action of the saliva upon the food in the mouth. A recent writer, Dr. Taft, calls attention to this. He says:— {PTUK February 18, 1897, p. 110.1}

“I have often asked dentists how much they urge their patients to masticate properly? Some of them say they never speak to their patients about it, and very rarely have I heard one say that he gave any special information or urged his patients to masticate thoroughly. It is not only the mastication, but the thorough insalivation, that is required. Those persons who masticate their food most thoroughly have the best health. They have the least dyspepsia and the best nourished tissues in the body all through, and are better able to withstand all attacks of disease than those who do not masticate thoroughly. I know from observation that the majority do not masticate their food in anything like an adequate degree. {PTUK February 18, 1897, p. 110.2}

“I have noticed in this village a number of dentists, and I have observed that they take their meals in a few moments’ time, the food not being thoroughly masticated nor thoroughly insalivated. I believe if the dentist can impress upon his patient the importance and the necessity of thorough mastication, that he has done one of the greatest services for his patient that is within his power. It is better than treating the diseases and conditions which we so frequently meet. It is hygiene of the mouth and teeth, and it is for the benefit of the entire organisation of the patient as well as of the teeth. The mother, the father, the nurse, and anybody in care of a child should notice it as early as three years of age, and teach it to masticate thoroughly and properly. The habit will stay with it through life, and prevent many of the ills and distresses that assail us.” {PTUK February 18, 1897, p. 110.3}

**“Items of Interest” The Present Truth, 13, 7.**

E. J. Waggoner

—A tramway is soon to be built from Cairo to the Pyramids. The distance is out about eight miles. {PTUK February 18, 1897, p. 110.4}

—A saw-mill in California, U.S.A., which outs 50,000 ft. of boards daily, is run entirely by electricity. {PTUK February 18, 1897, p. 110.5}

—The new Hamburg-American liner, Pennsylvania, built at Belfast, is the largest vessel is the world. Its carrying capacity is 20,000 tons of freight, and 3,300 persons. {PTUK February 18, 1897, p. 110.6}

—The reports from the famine stricken districts of India show that the calamity increases week by week. It is said to be “the record famine of the century,“ and the loss of life must be tremendous. {PTUK February 18, 1897, p. 110.7}

—An auction of an unusual kind was held in Carlow last week. The county of Carlow having decided that a county gaol was unnecessary, the gaol was sold at auction by order of the grand jury. {PTUK February 18, 1897, p. 110.8}

—At an electric light station, in Paris, recently, a mouse gnawed off the insulation of one of the high tension wires, and at the instant his tooth touched the wire was electrocuted and burned to a crisp. {PTUK February 18, 1897, p. 110.9}

—The 200 Roman Catholic students in the gymnasium at Liban were ordered recently by the local Russian education authorities to say their opening prayers in Russian instead of Latin. The priest in charge of the gymnasium demurred to this, whereupon prayers were forbidden altogether. {PTUK February 18, 1897, p. 110.10}

—Edinburgh, with its numerous schools of medicine and surgery, appears to possess more doctors than any other town in the United Kingdom in proportion to population, the rate in the Scottish capital being one to every 500 inhabitants. Glasgow, on the other hand, has about the same relative number as London—one in 850. {PTUK February 18, 1897, p. 110.11}

—According to Sir Henry Mance there are to-day no fewer than 1,300 submarine cables in existence, their length being not less than 162,000 nautical miles. They represent a total expenditure of about 40,000,000 sterling, of which 75 per cent. has been contributed by English capital. To effect repairs forty-one telegraph ships are maintained. {PTUK February 18, 1897, p. 110.12}

—The English steam mercantile navy contains 7,300 steamers, besides sailing ships. Germany’s trading steamers count a little over nine hundred. Of the ships that pass annually through the Suez Canal, Britain has, in round numbers, 80 percent. Germany has a little less than 6 per cent., but she is moving upward. Finally, Britain’s total commercial tonnage is 13,000,000, as against 11,000,000 for the rest of the world. {PTUK February 18, 1897, p. 110.13}

—A Jewish society was recently formed in New York City for the protection and advancement of the interests of the Orthodox Hebrew congregations. The society applied for a certificate of incorporation. The time stated for holding its regular annual meeting was stated in its by-laws to be the second Sunday in each year, The Justice of the Supreme Court, before whom the application came, denied it on the ground that the corporation was not a religious but a civil one, and ought not to hold its business meetings on Sunday. {PTUK February 18, 1897, p. 110.14}

**“Back Page” The Present Truth, 13, 7.**

E. J. Waggoner

One should strive always to have the best word, and willingly let others have the last word. {PTUK February 18, 1897, p. 112.1}

Those who will possess the most of the power of God will be those who are best acquainted with Him, and they will be those who are most intimate with Him, because they are most alone with Him. {PTUK February 18, 1897, p. 112.2}

Where there is true religion in the homes of the congregation there will be true piety in the church, and it will not lack for expression in the prayer meeting and the gatherings for social devotion. But no amount of the surface display of formal piety in the church will make up for the lack of genuine religion at home. {PTUK February 18, 1897, p. 112.3}

Reports from the United States indicate a greater amount of suffering than usual amongst the poor in the great cities, owing to the hard times and severe weather. But at the same time our newspapers have been supplied by correspondents with news of the vulgar display of extravagance which characterises fashionable society in the New World. Last week a ball in New York was attended by those who represented half of the wealth of the whole city, and was estimated to have cost half a million dollars. There was wide and influential protest against such a display at a time when there is so much social discontent, but the folly of fashion was deaf to the protests. Every element that entered into the making of the French Revolution of a century ago is working in the United States, and very likely most of those who scorned the protests of serious society will live to see history repeating itself in a reign of terror. {PTUK February 18, 1897, p. 112.4}

It is not recorded of Christ that He ever attended a funeral. Where He was death could not come, until He submitted Himself to its power on the cross. Martha said, “Lord, hadst Thou been here my brother had not died.” But Lazarus rose from the grave at the call of Jesus, as will all who love Him at His coming. For in the resurrection of Jesus is the certainty of the resurrection of all, according to His promise. Well, therefore, may the apostle have exclaimed in exultation, “O grave, where is thy victory!” {PTUK February 18, 1897, p. 112.5}

**“How the Famine Fund Might be Increased” The Present Truth, 13, 7.**

E. J. Waggoner

How the Famine Fund Might be Increased. -The country is showing a lively interest in contributing to the Lord Mayor’s Fund to help suffering India. It is hoped that the fund will grow to a million sterling. More than that the most sanguine do not expect, and it will take some months to reach that sum. But if the United Kingdom ceased to use alcoholic drinks and tobacco for one week only, and devoted the amount saved to giving bread to the famishing provinces, nearly three million pounds would be available. {PTUK February 18, 1897, p. 112.6}

**“Does It Mean Anything to You” The Present Truth, 13, 7.**

E. J. Waggoner

Does It Mean Anything to You? -Such figures show how wicked it is to spend money for that which is only harmful and demoralising while the cry of multitudes goes up for bread. The piteous cry of hunger appeals to all alike who have hearts of flesh. But to Christians whose ears are unstopped, the cry comes not merely from millions calling for bread, but from the many millions who are perishing without a knowledge of God. How can any Christian who is not a disgrace to the name of Christ selfishly and wastefully use the means God commits to him when the Lord asks him to be the keeper of all his brother sinners who are ignorant of the great salvation? To be a living Christian means something very practical, and every day the needs of the cause of God enforce the injunction, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” {PTUK February 18, 1897, p. 112.7}

**“Militarism” The Present Truth, 13, 7.**

E. J. Waggoner

Militarism .—“It is a startling fact,“ says the London Echo, “that at the end of the century the military spirit in England is more pronounced than it has been since the great struggle with France a hundred years ago.” And from the point of view of the world it needs to be so as the spirit of militarism is equally in evidence everywhere. All this din of preparation for war means that those who do not wish to be of the world and its lusts must hasten forth in the Lord’s work with their feet “shod with the preparation of the Gospel of peace.” {PTUK February 18, 1897, p. 112.8}

**“The Eastern Question” The Present Truth, 13, 7.**

E. J. Waggoner

The Eastern Question .—The reign of anarchy in Crete—this time “Christians” seeming to do most of the killing—brings the great Powers face to face with the always-open Eastern Question. The serious thing about every such outbreak in Turkey is that the Powers are so distrustful and jealous that the least thing is sufficient to bring them to the verge of hostilities before which the record of blood in Turkey itself would become insignificant. As a morning paper says:— {PTUK February 18, 1897, p. 112.9}

The lesson of the situation remains the old one; the “Concert of the Powers,“ with the colossal forces it contains, is helpless in the face of the most insignificant outbreak. A thousand of ships and twenty millions of men cannot keep the peace in an island which you can hardly find on a small-scale map. {PTUK February 18, 1897, p. 112.10}

Yet the same journal urges the Cretans on in “the sacred cause of insurrection;” and rallies religious people to support its position. It is not the trumpet of war or of insurrection that Christians will be sounding. God says, “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” Who believes it?—let him sound it. {PTUK February 18, 1897, p. 112.11}

**“‘Universal Conflagration’” The Present Truth, 13, 7.**

E. J. Waggoner

“Universal Conflagration.” -The military spirit, by which Satan is gathering all the nations together in alliances and combinations for the battle of the great day (Revelation 16:14), has converted the world into a veritable magazine of explosives, and every spark that is set going in one part endangers the whole mass. A great morning paper says that if the Powers allow a struggle between Greece and Turkey they will simply have paved the way for the universal conflagration in which the Ottoman Power will go down. {PTUK February 18, 1897, p. 112.12}

It will surely be a world-wide conflagration when that power goes down, for prophecy shows that when the power which occupies the territory of the “king of the North” of Daniel’s eleventh chapter does come to his end,“ then will come “a time of trouble such as never was since there was a nation.” {PTUK February 18, 1897, p. 112.13}

**“The Same Old Voice” The Present Truth, 13, 8.**

E. J. Waggoner

**ROME’s LATEST UTTERANCE**

The Pope has just issued an “Apostolic Constitution” defining anew the rule of the Church of Rome which regulates the reading of books. It has the same brand of hatred for the truth that characterised papal utterances of the long ago. {PTUK February 25, 1897, p. 113.1}

Rome has good reason to fear the Word of God and shows a fine discrimination when she classes it with “bad books,“ which are prohibited to her followers. The plain Word, without human additions and corruptions, is indirectly declared to be “terrible poison.” The seventh rule of this un-Apostolic Constitution reads:— {PTUK February 25, 1897, p. 113.2}

Since experience has proved that, on account of men’s boldness, more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue: wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden unless approved by the Holy See or issued under the care of Bishops, with notes taken from the holy Fathers of the Church and from learned Catholic writers. {PTUK February 25, 1897, p. 113.3}

God Himself speaks; but it is not safe to let the people hear what He says unless some man who knows how to explain what the Speaker means is in attendance! It is well to have the actual position of Rome thus publicly and boldly re-affirmed, as the idea that Romanism is more tolerant of the Bible than formerly has obtained to a considerable extent. It is well enough known that it is not a question of translations. This thing is the Word itself in such shape that the people can get at it without the “check” of human tradition and explanations purposely designed to “make the Word of God of none effect.” With the Book alone “more evil than good arises”—it requires human authority to supplement God’s effort to give the news of salvation in order to make that effort of any avail whatever. This is nothing new, but the same old voice “speaking great words against the Most High.” The Word that predicts the rise and lawless career of the Papacy, and that brings men face to face with Jesus as sole Mediator, is not in favour at Rome unless hidden by human gloss. {PTUK February 25, 1897, p. 113.4}

The new document “especially” condemns the work of Bible Societies, and in the preface to the rules the Pope cites the record of history to show “how vigilantly the Roman Pontiffs have guarded against her radical writings creeping in.” They “pinned down” the “pestilent books” of such men as Wycliffe and Huss, and in his praise of their energetic zeal Leo XIII. does not stop to express regret that often they burnt the authors along with their books. Indeed, he seemed to regret that the failure of the civil power to wholly support the Church by the sword now precludes him from imitating his vigilant predecessor; for he says:— {PTUK February 25, 1897, p. 114.1}

And what is sadder still is that amid this great evil the public laws are not only conniving, but allowing great licence. Hence, on the one hand, the minds of so many are loosed from religion, and on the other such perfect impunity of reading without restraint whatever issues from the Press. {PTUK February 25, 1897, p. 114.2}

Happily the influence of the Bible, which the Reformation set free amongst the people, has deprived Rome of its old power; but as it was the Word that did it, nothing is surer than that neglect of the Word will undo it. {PTUK February 25, 1897, p. 114.3}

Rome has as good a right to make a creed and lay down human rules and prohibitions as any body of men. They stand by their creed because they made it, and are pleased with it. The only creed worth standing by, however, is not “made in Rome” or made in England, but in heaven. Any body of men who think to put truth into human words and definitions to press upon men are but leading the way to Rome. It is not men’s opinions about the truth, or men’s definitions of the truth that concern Christians; it is God’s own statement of the truth. His words alone have life in them. He desires everyone who has an ear to hear His voice. That is why Rome has burned so many Bibles. It is why men have shut away the Word by covering it with human traditions. It matters little which of the two ways is followed. It was of a people who read the Scriptures methodically that Christ said, “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heall them.” It requires more than merely the possession of the Word in a book. It must be in the heart. When the heart waxed gross the ears were dull of hearing. More is revealed to the warm heart than to the keen head in Bible study, and it is the Word in the heart that makes Rome tremble and the devil rage. Rome is increasing in power and arrogance, and the Word is not thought so much of in the Protestant world as when it was unsafe to read it; but thank God for the promise that there is present power in it to keep every soul who lives by it. {PTUK February 25, 1897, p. 114.4}

**“We Would See Jesus” The Present Truth, 13, 8.**

E. J. Waggoner

In the twelfth chapter of the Gospel of John it is narrated, “And there were certain Greeks among them that came up to worship at the feast: the same can therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.” There would seem to have been a world of significance in this incident to the mind of Jesus. {PTUK February 25, 1897, p. 114.5}

To the human mind it would seem to point to a broadening of His influence and a spread of His teachings, suggestive of the necessity of greater efforts in a wider sphere of activity. But when Andrew and Philip come to Him with the request of these Greeks for an audience with Him, Jesus utters immediately the prescient words, “The hour is come, that the Son of man should be glorified.” And then He illustrated to them, from the familiar processes of nature, how, as the grain of wheat yields up its individual existence that it may produce itself anew in multiplied numbers, each grain of which shall bear its characteristics, so must He submit to death that His ministry might go on. {PTUK February 25, 1897, p. 114.6}

Human philosophy would have taught no such necessity. Quite the contrary,—it would have said that this was the critical moment, when first impressions were being made upon men belonging to this intelligent, cultivated nation, whose literature and art until influenced the thought of the world,—that at this time, more than ever before, the personal presence of the Master and Teacher was necessary to direct His work, and see that no error and misconception marked its beginnings among those capable of preaching His message so ably and spreading it so widely among mankind. But how evident it is in this, as in all else, that God’s thoughts are not man’s thoughts! These men, representing the highest and most cultivated intellectuality of the world, came humbly saying, “Sir, we would see Jesus.” And Jesus saw in this event the sure precursor of His own crucifixion and death. “And I, if I be lifted up from the earth, will draw all men unto Me.” {PTUK February 25, 1897, p. 114.7}

How far from the thought of any mere man with all this have been! His followers, at that time, were utterly unable to comprehend the significance of all this. But it is evident He, looking through the centuries, sought the gathering of the faithful from every nation, town and people. At the coming of these first-fruits from among the Gentiles,—their hearts filled with the earnest desire, “We would see Jesus,”—He saw all the harvest which was to follow, and He pictured to His disciples, there, the seedtime which must precede that harvest. And by His own words, spoken in audible voice that men might hear, God the Father Himself expressed His approval. {PTUK February 25, 1897, p. 114.8}

Most momentous indeed, for others as well as themselves, were the events surrounding this simple request of the inquiring Greeks, “Sir, we would see Jesus.” {PTUK February 25, 1897, p. 114.9}

**“A Hard Service” The Present Truth, 13, 8.**

E. J. Waggoner

The struggle for worldly power and applause, even when successful, has little in it in the way of even temporal reward. Some time ago Prince Bismarck told an interviewer that he had known scarcely an hour of real happiness in his long and triumphant career in state-craft. And now a Dresden paper says:— {PTUK February 25, 1897, p. 114.10}

In answer to an inquiry as to his health, the Prince said, “I feel tired, but not ill. My complaint is weariness of life. I have no longer any object in life. I have no official duties now, and nothing that I see as a spectator gives me pleasure. The longer I live the more this will be the case. I feel only lonely; I have lost my wife, and my sons have their own business to attend to. Agriculture and forestry have lost their interest for me with advancing years. I seldom visit the woods and fields; I have no desire to see them now that I do not ride and shoot. Politics, too, are beginning to bore me. As I said before, weariness of life is my complaint, if I had one.” {PTUK February 25, 1897, p. 114.11}

The world is a hard master to serve, unfeeling and heartless when old age or reverses come. In the infinitely higher service of the kingdom of God there is no old age forsaken of the Master to whom the life has been devoted. “Even to your old age I am He,“ says the Lord; “and even to hoar hairs will I carry you.” Few can secure the applause of the world even for a passing triumph; but the simplest life devoted to the service of God brings the consolation of God’s cheering presence even when old age or illness lays one aside from the more active service. {PTUK February 25, 1897, p. 114.12}

**“The Promises to Israel. Again in Captivity” The Present Truth, 13, 8.**

E. J. Waggoner

We know that at any time within a period of several hundred years the children of Israel might have enjoyed the fullness of the promise to Abraham,—eternal rest in the earth made new, with Christ and all the glorified saints victorious over the last enemy,—because when Moses was born the time of the promise had drawn near, and Joshua did not die until “a long time after that the Lord had given rest unto Israel.” Joshua 23:1. The time when God through David offered them “another day,”—to-day,—is spoken of as “after so long a time.” God was anxiously waiting for the people to take all that He had given them. How true this is may be seen by His words to them by the prophet Jeremiah. {PTUK February 25, 1897, p. 115.1}

**IF THEY HAD OBEYED GOD**

Even though the people were so firmly fixed in their idolatry, that the sin of Judah was written with a pen of iron and with the point of a diamond, the gracious Lord made the following promise:— {PTUK February 25, 1897, p. 115.2}

“Thus saith the Lord unto Me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem: and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates, thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princess sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifice, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.” Jeremiah 17:19-26. {PTUK February 25, 1897, p. 115.3}

It is not for us to speculate as to how this promise would have been fulfilled; it is enough for us to know that God said it, and He is able to make every promise good. To build up the old city, and make it new would certainly have been as easy as to “change our vile body, that it may be fashioned like unto His glorious body” (Philippians 3:21), or to make an entirely new city to take the place of the old one. {PTUK February 25, 1897, p. 115.4}

**PROMISES OF RESTORATION WHICH WERE REJECTED**

Bear in mind that this promise by Jeremiah was in the very last days of the kingdom of Judah, for Jeremiah did not begin to prophesy till “the days of Josiah the son of Amon” (Jeremiah 1:2), in the thirteenth year of his reign, only twenty-one years before the beginning of the Babylonian captivity. Before Jeremiah began to prophesy, nearly all the prophets had finished their labours, and passed away. The prophecies of Isaiah, Hosea, Amos, Micah, and others,—all the principal prophets—were in the hands of the people before Jeremiah was born. This is a fact that should by no means be overlooked, for it is most important. In those prophecies are many promises of the restoration of Jerusalem, all of which might have been fulfilled if the people had given heed. But like all God’s promises, they were in Christ; they pertained, like the one before us, to eternity, and not simply to time. But since the people of those days did not accept them they remain equally fresh for us. They could be fulfilled only by the coming of the Lord, for whom we are now looking.Those prophecies contain the Gospel for this time, just as surely as do the books of Matthew and John and the Epistles. {PTUK February 25, 1897, p. 115.5}

**ALWAYS THE TEST**

Notice further that the keeping of the Sabbath is made the test, to all to whom that truth is revealed. If they kept the Sabbath, then they and their city would endure for ever. Why was this?—Recall what we have studied about God’s rest, and you have the answer. The Sabbath is the seal of creation finished and perfect. As such it reveals God as Creator and Sanctifier (Ezekiel 20:12, 20), as Sanctifier by His creative power. The Sabbath is not a work, by which we may vainly try to win the favour of God, but it is rest,—rest in the everlasting arms. It is the sign and memorial of God’s eternal power; and the keeping of it is the seal of that perfection which God alone can work out, and which He freely bestows upon all who trust Him. It means full and perfect trust in the Lord, that He can and will save us by the same power by which He made all things in the beginning. Therefore we see that since the same promise is left us, that was given to ancient Israel, it must necessarily be that the Sabbath also should be made specially prominent in our day, more especially as the day of Christ’s coming approaches. {PTUK February 25, 1897, p. 115.6}

**THE JUDGMENT PRONOUNCED**

But there was an alternative, in case the people refused to rest in the Lord. The prophet was commissioned to say still further:— {PTUK February 25, 1897, p. 116.1}

“But if ye will not hearken unto Me, to hallow the Sabbath day, and not to bear a burden, even entering into the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jeremiah 17:27. {PTUK February 25, 1897, p. 116.2}

And so it was; although God was faithful and longsuffering in sending messages of warning to His people, “they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years.” 2 Chronicles 36:16-21. {PTUK February 25, 1897, p. 116.3}

**THE KING OF BABYLON RULER IN JERUSALEM**

The last king in Jerusalem was Zedekiah, but he was not an independent king. Several years before he came to the throne, Nebuchadnezzar had besieged Jerusalem, and the Lord had given the city to him. Daniel 1:1, 2. Although Jehoiakim was overcome, he was allowed to reign in Jerusalem as a tributary prince, which he did for eight years. At his death his son Jehoiachin succeeded him, but he reigned only three months before Nebuchadnezzar besieged Jerusalem again, and conquered it, and carried the king and his family and all the craftsmen and smiths away to Babylon; “none remained save the poorest sort of the people of the land.” 2 Kings 24:8-16. {PTUK February 25, 1897, p. 116.4}

Still there was a king left in Jerusalem, for Nebuchadnezzar made Mattaniah king, changing his name to Zedekiah. Verse 17. The word Zedekiah means “the righteousness of Jehovah,“ and was given to the new-made king because Nebuchadnezzar “made him swear by God” (2 Chronicles 36:13) that he would not rebel against his authority. That Nebuchadnezzar had a right to demand this, is shown by the following:— {PTUK February 25, 1897, p. 116.5}

“In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah: And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein.” Jeremiah 27:1-11. {PTUK February 25, 1897, p. 116.6}

Nebuchadnezzar, therefore, had as much right to rule in Jerusalem as any of the kings of Israel had ever had. His kingdom, moreover, was more extensive than that over which any king of Israel had ruled; and, more than all, after much instruction from the Lord, he used his opportunity to spread throughout all the world the knowledge of the true God. See Daniel iv. Therefore when Zedekiah rebelled against Nebuchadnezzar, he was wickedly setting himself against the Lord, who had given Israel into the power of Nebuchadnezzar, as a punishment for their sins. In the following words we have a graphic description of the movement of Nebuchadnezzar against Jerusalem, and how God guided the action of the heathen king even while he was using divination:— {PTUK February 25, 1897, p. 116.7}

“Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. Therefore thus saith the Lord God: Because you have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear: because, I say, that ye are come to remembrance, ye shall be taken with the hand.” {PTUK February 25, 1897, p. 116.8}

**THE END OF ISRAEL’s INDEPENDENT, TEMPORAL DOMINION**

Then follow the fateful words addressed to Zedekiah:— {PTUK February 25, 1897, p. 116.9}

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is: and I will give it Him.” Ezekiel 21:19-27. {PTUK February 25, 1897, p. 116.10}

Zedekiah was profane and wicked, because to all his abominable idolatry he added the sin of perjury, breaking a solemn oath. Therefore the kingdom was utterly removed. The diadem passed from the descendants of David, and was placed on the head of a Chaldean, and the kingdom of Babylon is before us. Of its extent we have already read, and we have further the words of the prophet Daniel in explanation of the great image that Nebuchadnezzar saw in a dream given him by the God of heaven:— {PTUK February 25, 1897, p. 116.11}

“Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” Daniel 2:37, 38. {PTUK February 25, 1897, p. 117.1}

In this we trace the dominion which in the beginning was given to man (see Genesis 1:26), although the glory and power were greatly diminished. But we see that God still had His eye upon it, and was working towards its restoration, according to the promise to Abraham. {PTUK February 25, 1897, p. 117.2}

**FROM BABYLON TO THE SETTING UP OF THE EVERLASTING KINGDOM**

Very little time is devoted in the Bible to descriptions of human grandeur, and the prophet hastens to the end. Three overturnings or revolutions are foretold in Ezekiel 21:27, following the passing of the dominion of the whole earth into the hands of Nebuchadnezzar. As his kingdom was world-wide, the revolutions foretold must also be the overthrow and establishment of universal empire. So the prophet Daniel, continuing his explanation of Nebuchadnezzar’s dream, said:— {PTUK February 25, 1897, p. 117.3}

“And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.” Daniel 2:39. {PTUK February 25, 1897, p. 117.4}

The kingdom that succeeded the Babylonian is shown in Daniel v. to have been that of Medo-Persia; and in Daniel 8:1-8, 20, 21 we learn that the third kingdom, the successor of Medo-Persia in universal worldly dominion, was that of Grecia. Thus briefly have we outlined before us the history of the world for several hundred years. The first two overturnings of Ezekiel 21:29 are made clear; Babylon was followed by Medo-Persia, and that in turn by the Grecian empire. {PTUK February 25, 1897, p. 117.5}

The last of this earth’s universal kingdoms, following the third great revolution, is not directly named, but it is clearly enough indicated. The birth of Christ took place in the days of C?sar Augustus, who issued a decree that all the world should be taxed or enrolled. Luke 2:1. Therefore we are warranted in naming Rome as the product of the third great world revolution. In fact, we are shut up to that empire, for there is none other known to history that could take its place. Thus Babylon ruled the world; in its days three revolutions were foretold, bringing three successive empires in its stead; Medo-Persia and Greece are expressly named in the line of succession, and then we have the emperor of Rome named as ruling the world. This is strictly Scriptural evidence; corroborative evidence, or rather, evidence testifying to the exactness of the sacred record, may be found without limit in secular history. {PTUK February 25, 1897, p. 117.6}

But the revolution that resulted in giving the rulership of the world to Rome, was the last general revolution that shall take place in this world “until He come whose right it is.” Many men since Rome fell have dreamed of world-wide dominion, but their dreams have come to naught. {PTUK February 25, 1897, p. 117.7}

Christ was on earth, it is true, but it was as a stranger, like Abraham, with no place of His own where He could lay His head. He came, however, “to proclaim liberty to the captives,“ and announced that whoever would abide in His word should know the truth, and be made free by it. Day by day and year after year as the centuries have rolled by, the proclamation of freedom has been sounding, and weary captives have been set free from the power of darkness. It is not for us to know the times and the seasons which the Father has put in His own power; but we know that when all the professed church of Christ shall consent to be filled with His Spirit, the whole world will soon hear the Gospel message in the fulness of its power, and the end will come, when the groaning creation itself will be delivered from the bondage of corruption into the glory of the liberty of the children of God. {PTUK February 25, 1897, p. 117.8}

**“‘All Scripture’” The Present Truth, 13, 8.**

E. J. Waggoner

It is coming to be more common to find those who give away nearly all Scripture to other people or to past times, and thus shut away from their ears the living voice which speaks life. They forget that “all Scripture is given by inspiration of God, and is profitable,“ and that “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Most frequently this class draw the line at the Old Testament. They ignore the fact that the Scripture which the Apostles preached in demonstration of the Spirit and of power as they went out to preach Jesus Christ and Him crucified was at the first none other than what we call the Old Testament. To-day it is the living Word of God, given by inspiration of the Spirit of Christ, and He who shuts away the voice of Jesus through “Moses and the prophets” refuses to hear the voice of Jesus who is risen from the dead. Of the practical effect of this false distinction which men draw when they judge the Word the editor of the Christian recently said:— {PTUK February 25, 1897, p. 117.9}

“We also knew a Christian brother who had accepted the idea that much of the New Testament, as well as nearly all the Old, was Jewish. Matthew was essentially Jewish, the other Gospels and the Acts had a Judaic character. Hebrews, James, Peter, and the Revelation, all entirely Jewish. We said to him in those days that all that was left for us who were only Jews inwardly could almost be contained in one of the Bible Society ‘Portions.’ Last week we heard of that dear brother’s death. He died in darkness. He had given away his Bible to the Jew-its good tidings of great joy, the word of the kingdom, the exceeding great and precious promises-he had nothing left. For, while an unlettered man may find the essence of all Scripture in a single verse he who knows it all, and by a false exegesis puts the greater part away from him, finds that it is such an organic whole that if he gives away the body the life goes with it.” {PTUK February 25, 1897, p. 117.10}

**“‘While Ye Have the Light’” The Present Truth, 13, 8.**

E. J. Waggoner

When, as told in the twelfth chapter of John, Christ foretold His crucifixion, He, being so lifted up in the sight of all men, would draw them unto Him, “The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest though, The Son of man must be lifted up? who is this Son of man?” Then Christ replied,—making no direct answer to their question, but assuming that it was already answered,—“Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.” And when He had said this He “departed, and did hide Himself from them.” {PTUK February 25, 1897, p. 118.1}

The people profess a knowledge of the law, but because their knowledge of it is only in accordance with their own interpretation, it is so superficial as to become ignorance, yes, even more dangerous than complete ignorance. This is so because they know it only by their own fallacious interpretation. Because they were thus standing in their own shadow, and obscuring the light from themselves, and Christ warned them that although they had the Light of the world then personally present with them, it was not for long, and exhorted them while they had the light to walk in it, and believe in it and become the children of light. But for all this, and “though He had done so many miracles before them, yet they believed not on Him,“ and so Jesus went away, and hid Himself from them. {PTUK February 25, 1897, p. 118.2}

How different are men now from what they were then? They depend now upon their own interpretation of the Word and the law, as they did then. They disregard to-day the daily miracle of their own existence, and the wonders which God does continually before their eyes, as did the people then the many miracles which Jesus did before them. All existing things testify of God, and of His Son by the Word of whose mouth they came into being, they testify of Him without ceasing, and by day and by night the heavens and the earth show forth His handiwork, and yet men still either ignore, or refuse to accept, this plain testimony, than which nothing more overwhelming could possibly be. {PTUK February 25, 1897, p. 118.3}

The Light of the world as it shines from the multitudinous miracles of created nature, and from His Word, is preached by the voices of His servants throughout, now, nearly the whole earth, is still with the people. But it is certain, by the sure word of prophecy, that the day will soon come in which this light also will be hidden from men, and then indeed complete darkness will come upon them and they will walk in this darkness, which they have chosen and made for themselves, being without God and without hope in the world. Thus, having rejected the light of the Word, it is this which will judge them at the last. And all men and angels, even they themselves, will acknowledge the righteousness of that judgment. Then why not acknowledge it now, and thus escape this penalty, for accepting the freely offered light and grace which is still before the world? {PTUK February 25, 1897, p. 118.4}

**“Greek Saint-worship” The Present Truth, 13, 8.**

E. J. Waggoner

It was at Athens that Paul was so stirred as he saw the idolatry of the Greeks. Those were pagan Greeks, but the modern Greek inherits a large legacy of idolatry from his pagan forebears, professedly Christian though he be, and ready to draw the sword against Moslems in defence of what he calls Christianity. A writer in the Sunday at Home, Reverend Fred Hastings, tells what he recently saw in the island of Corfu, and it is altogether probable that even the apostle in ancient Athens saw no more revolting idolatry than is here described. One can plainly see in that the survival of Catholicism of the ancient heathen worship and invocation of the dead against which God so repeatedly warned His people of Israel. Mr. Hastings says:— {PTUK February 25, 1897, p. 118.5}

“It is the island where is preserved the body of that redoubtable old Bishop Spiridion. He is now the patron saint of the island, and I chance to be present at the annual festival in his honour. The people crowded in from various villages on that day, dressed in their best. A procession was formed, and in it the authorities, soldiers, and volunteers, civil servants, as well as many priests, took their part. The body of Spiridion was carried through the town, and then deposited in its place in the church. Three times a year this body of the saint, in its case of glass and wrought gold, is carried round Corfu. The sick are at these times brought out, and laid in such a position that the shadow of the body of the saint may at least pass over them. They believe that they will be healed thereby. I saw no such cures, although I saw many seek them. {PTUK February 25, 1897, p. 118.6}

“When the glass coffin was brought back to the church, it was placed in an upright position in the chancel, on one side of the screen. Thence the dark, shrivelled, hollow, mouldering face of the corpse looked out, with sightless eyes, on the assembled multitudes. The deadly effect was heightened by the very robes of cloth and gold with which the body was arrayed. The hands were just visible. The feet, encased in richly ornamented slippers, were not only seen, but exposed, projecting at the end of the case to receive the kiss of the faithful. I saw numbers of people pass up between the lines of soldiers, and, bending to the ground, salute the feet of the saint. {PTUK February 25, 1897, p. 118.7}

“But there is a shriek! It comes from some poor child, compelled by its father or its mother to kiss the feet of the corpse. One child cried bitterly at the sight of the corpse. Its mother could not get the child to go near, but a priest took it out of the mother’s hands, and compelled it to kneel to give the customary kiss. I saw a man, who appeared to be suffering from rheumatism, come up, in a lame staggering manner, leaning on a friend and a crutch. He went away after kissing the slippers certainly with less embarrassment than before. He was a well-dressed man of the middle-class, so that I was more surprised at his superstition. The priests are great gainers during the saint’s festival. But they do not pocket all of the proceeds. A great part of the money goes to the real proprietor of the money. It belongs to a certain nobleman of the island, who is said to be descended from the man who saved the mummy from destruction when Constantinople was sacked.” {PTUK February 25, 1897, p. 118.8}

**“Items of Interest” The Present Truth, 13, 8.**

E. J. Waggoner

—A farmer in Japan who has ten acres of land is looked upon as a monopolist. {PTUK February 25, 1897, p. 126.1}

—Turkey can put nearly 800,000 trained troops into the field. Her navy is reported to be practically useless in war. {PTUK February 25, 1897, p. 126.2}

—There are more than the normal number of strikes and rumours of strikes, particularly in the North of England, just now. {PTUK February 25, 1897, p. 126.3}

—The German Emperor’s four sons hold commissions in the army, the youngest, aged ten, having just put on military uniform. {PTUK February 25, 1897, p. 126.4}

—During the last five years the population of Germany has increased 2,851,000, while France, during that time, has added to her number but 133,000. {PTUK February 25, 1897, p. 126.5}

—According to the “Year Book of the Church,“ the number of communicants of the Church of England for the year 1895-96 is 1,840,351,—an increase of some 62,000 over the figures of the preceding year. {PTUK February 25, 1897, p. 126.6}

—Most of the railroad stations in Russia are, it is said, about two miles from the towns which they respectively serve. This is a precaution against fire, as many of the Russian dwellings are thatched with straw. {PTUK February 25, 1897, p. 126.7}

—The army of Greece, on a peace footing, is 66,000 strong. Military service in Greece is universal, though exemption may be purchased. In case all the reserves were called out it is said over 250,000 men could be put in the field. {PTUK February 25, 1897, p. 126.8}

—The natives of Bide are said to welcome the British rule, as they have been practically in slavery to their Fatah rulers, who have for many years held the country. There are said to be many schools in Bida, and many natives road and write, and there is an institution for the blind where they are taught to make ropes. {PTUK February 25, 1897, p. 126.9}

—In the heart of Paris is a small piece of ground, belonging to the Government, for which the sum of ?280,000 was paid more than twenty years ago. This ground has never been utilised except to raise a small crop of cabbages, averaging twenty-three yearly. The annual interest on the purchase price of the land makes these cabbages cost the French Government about ?600 each. Without question these are the most costly cabbages in the world. {PTUK February 25, 1897, p. 126.10}

—It is said that caste proves an enormous hindrance in the distribution of famine relief in India. Those who go on the relief works are mostly low caste. Proud Hindus as well as Mohammedans often refuse assistance when suffering the pangs of hunger. Many such are helped by furnishing some nominal work, such as copying, for which they are paid. Others are visited by night, and under cover of darkness accept help that would be proudly refused by day. Many formerly prosperous families have sold about all they possess and now are destitute. Photographs show children and adults with gaunt bodies, and in the last stages of starvation. {PTUK February 25, 1897, p. 126.11}

**“Back Page” The Present Truth, 13, 8.**

E. J. Waggoner

It has been said that a good sermon is half preacher’s brain and half listeners ears,—rather is it all the grace of God overflowing from one man’s heart and filling the hearts of his listeners. {PTUK February 25, 1897, p. 128.1}

Catholic journals announce with satisfaction that the recent German census shows that, whereas in 1890 there were sixty-six Catholics in every hundred inhabitants, now there are sixty-seven in every hundred. {PTUK February 25, 1897, p. 128.2}

Germany last week celebrated the 400th anniversary of the birth of Melancthon, the associate of Luther in the great German Reformation. It is one thing to glorify reforms of centuries ago; it is quite another to walk in the light that shines from the Word at the present time. {PTUK February 25, 1897, p. 128.3}

It is Christ who is the light of the world, and where two or three are gathered together among them. But if those who are gathered have not received Him in their hearts and do not desire His presence, then they have shut out from themselves the light of the world which is the life of man, and there is darkness among them indeed, and death. {PTUK February 25, 1897, p. 128.4}

**“Shutting Their Eyes” The Present Truth, 13, 8.**

E. J. Waggoner

Shutting Their Eyes .—One of the results of the strict rules prohibiting Roman Catholics from reading anything not issued by Rome, is to make it very difficult to work amongst Romanists. But the very fact that the doctrines of Rome have to be held upon the people by such restrictions, will open the eyes of many as time goes on. The Word must yet go with power through Catholic lands where the priests will not enter in, nor suffer those who would to enter the Kingdom. The very large percentage of illiterate people in those countries is itself a tremendous bar to working by the printed page. But the turnings and overturnings and the waking up of men as the judgments of God increase in the world will arouse the spirit of inquiry, and in God’s own time thousands of honest Romanists must soon hear and receive the Word. {PTUK February 25, 1897, p. 128.5}

**“Cut Loose” The Present Truth, 13, 8.**

E. J. Waggoner

Cut Loose .—We have seen an inflated balloon struggling at its fastenings, ambitious to explore the blue heights which draw it upwards, and impatient to be gone, yet unable to break away because of the cables of steel which hold it to earth. We have seen a great sea-going ship, pulled by the tide and the current, and pushed by the winds, yet swinging in an idle circle because it is anchored deep in the oozy mud of the harbour. So it is with many men, they have bound themselves to the earth more firmly than the captive balloon or the anchored ship. {PTUK February 25, 1897, p. 128.6}

**“War Clouds” The Present Truth, 13, 8.**

E. J. Waggoner

War Clouds .—It has been an anxious week for statesmen, who have been unable to tell what a day might bring forth. To those who look on as Christians, thinking of the work of the Lord and the needs of the people who would be involved did general war break upon Europe, it is a time for prayer and earnest effort. Whether the storm breaks now, or whether it will be held back yet a little longer, the one work is to sound the warning of the everlasting Gospel. The world sees only a question as to the political independence of an island or a province, and the overthrow of a hated empire. The Church of Christ must see in it the question of the lives that will go out in darkness, and of the multitudes to whom war will bring distress and terror. The end of all things is at hand; and instead of preparing to meet God the world is preparing to fill the earth with violence. {PTUK February 25, 1897, p. 128.7}

**“Preachers and Politicians” The Present Truth, 13, 8.**

E. J. Waggoner

Preachers and Politicians .—A great meeting was held last week in London to encourage Greece and Crete to strike for the independence of the Cretans. The subject lent itself to rhetoric and poetry, and the speeches of politicians and preachers denouncing the Turk and urging on the Greeks stirred the meeting to the wildest enthusiasm. It was natural enough; but what a strange sight to see preachers who have made their reputation in the work of the church standing side by side with politicians denouncing human beings as unworthy to live on the one hand, and encouraging others in the name of God to kill their enemies! What does it mean? It means that Christendom is almost wholly pagan, and that Jesus Christ is not recognised as the leader of Christians, nor the Gospel as the message that Christians have for sinners. Preachers literally shouting for war, and invoking the tradition of Marathon and Thermopyl? to put the spirit of war into the hearts of flag-waving crowds, when the Word says that the one business of Christians is to let the peace of God rule their hearts and to lay down their lives for their enemies! The preachers and the politicians spoke the same language of human nature. {PTUK February 25, 1897, p. 128.8}

**“Elementary Christianity” The Present Truth, 13, 8.**

E. J. Waggoner

Elementary Christianity .—Those who are wildly shouting for war in order to obtain for any people political liberty are honest enough. Political independence of any country has always been bought by blood and maintained by blood. It is the way of the world. “Every battle of the warrior,“ says Isaiah, “is with confused noise, and garments rolled in blood.” But all that is foreign to the Gospel of Christ. It was because Christ did not fall in with the demands of the Jewish nation for a leader who would help them to throw off the galling Roman yoke that they crucified Him. The liberty that He preached,—yes, gave even to slaves of Roman tyranny—was of a different kind altogether from that which the world applauds (when self-interest does not lead it to denounce), and which men fight for with carnal weapons. Now the world needs that same Gospel that Christ preached; but it is as ready as ever were the Jews to violently put away a Gospel which does not minister to selfish ambition. “As He is, so are we in this world. He that saith He abideth in Him ought himself also so to walk even as He walked.” These are the elementary principles of the Christian life; but so foreign are they to the popular religion of the day, that as a new revelation of the Gospel to the worldly church it must be insisted upon again that Christians must follow Christ. {PTUK February 25, 1897, p. 128.9}

**“The Microbe of Death” The Present Truth, 13, 8.**

E. J. Waggoner

The Microbe of Death .—A scientist has announced that he is trying to discover the microbe of death. The scientific medical world is turning its attention now to the study of the germs of disease, and this man thinks of attempting to get at the root of the matter. But it would puzzle him to know how to put to death the microbe of death. It is a problem beyond the science of the world, but it is a problem worked out in the science of heaven. Jesus Christ died “that through death He might destroy him that had the power of death, that is the devil.” {PTUK February 25, 1897, p. 128.10}