**“Front Page” The Present Truth, 13, 26.**

E. J. Waggoner

“Every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.” Luke 6:43. {PTUK July 1, 1897, p. 401.1}

That is one of the simplest propositions to be found in the whole Bible; yet there is probably not a text in the Bible that is more misunderstood. Nearly every one who reads it imagines that it means that he must indure everybody else and measure every other person’s deeds; when it teaches exactly the opposite. {PTUK July 1, 1897, p. 401.2}

Notice: “Every tree is known by his own fruit.” Very well; but who is it that knows the fruit? Is it the tree itself?—No; not by any means. Is it another tree that stands in the same row? or any other tree in the garden?—Impossible; no tree in the garden is, or can be, the judge of any other tree’s fruit. All that any tree can do is to bear fruit; it is not fitted for anything else, and if it should attempt anything else, then it would be of no use at all, except to cut up for firewood. See Matthew 3:10. The gardener is the one to judge of the fruit, not only of one tree, but of all. {PTUK July 1, 1897, p. 401.3}

The trouble with those who read these words of Christ, is that each one thinks of everybody else as a tree, whose fruit is to be proved, and forgets that he himself is also a tree. It is as though each tree in a garden should imagine itself to be the gardener. In that case there would not be much fruit of any kind. The only tree that would be of any value would be the one that was content to be simply a tree, neither trying to bear the fruit of another tree, nor to train another tree to bear its kind of fruit. {PTUK July 1, 1897, p. 401.4}

Read the connection, and you will see that the whole is a warning against judging another. “Why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.” Luke 6:41-45. {PTUK July 1, 1897, p. 401.5}

God is the husbandman. It is He who has planted the trees, that by their fruit He might be glorified (John 15:8), and it is He who alone can judge of the fruit. “And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (1 Peter 1:17), and not in boastfully judging another’s work. Let us be content to bear fruit, and leave to God the work of deciding as to its quality. Let not us, who are but plants, imagine that we are the gardener. {PTUK July 1, 1897, p. 402.1}

**“Acceptance with God” The Present Truth, 13, 26.**

E. J. Waggoner

Many people hesitate to make a start to serve the Lord, because they fear that God will not accept them; and thousands who have been professed followers of Christ for years are still doubting their acceptance with God. For the benefit of such I write, and I would not bewilder their minds with speculations, but will endeavour to give them the simple assurance of God’s Word. {PTUK July 1, 1897, p. 402.2}

**A PURCHASED POSSESSION**

“Will the Lord receive me?” I reply by another question: Will a man receive that which he has bought? If you go to the store and make a purchase, will you receive the goods when they are delivered? Of course you will; there is no room for any question about it. The fact that you bought the goods, and paid your money for them, is sufficient proof, not only that you are willing, but that you are anxious, to receive them. If you did not want them, you would not have bought them. Moreover, the more you paid for them the more anxious you are to receive them. If the price that you paid was great, and you had almost given your life to earn it, then there can be no question but that you will accept the purchase when it is delivered. Your great anxiety is lest there should be some failure to deliver it. {PTUK July 1, 1897, p. 402.3}

Now let us apply this simple, natural illustration to the case of the sinner coming to Christ. In the first place, He has bought us. “What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.” 1 Corinthians 6:19, 20. {PTUK July 1, 1897, p. 402.4}

The price that was paid for us was His own blood-His life. Paul said to the elders of Ephesus: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” Acts 20:28. “For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1:18, 19. He “gave Himself for us.” Titus 2:14. He “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4. {PTUK July 1, 1897, p. 402.5}

He bought not a certain class, but the whole world of sinners. “For God so loved the world, that He gave His only begotten Son.” John 3:16. Jesus said, “The bread that I will give is My flesh, which I will give for the life of the world.” John 6:51. “For when we were yet without strength, in due time Christ died for the ungodly.” “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:6, 8. {PTUK July 1, 1897, p. 402.6}

The price paid was infinite, therefore we know that He very much desired that which He bought. He had His heart set on obtaining it. He could not be satisfied without it. See Philippians 2:6-8; Hebrews 12:2; Isaiah 53:11. {PTUK July 1, 1897, p. 402.7}

**IT WAS HIS BARGAIN**

“But I am not worthy.” That means that you are not worth the price paid, and therefore you fear to come lest Christ will repudiate the purchase. Now you might have some fear on that score if the bargain were not sealed, and the price were not already paid. If He should refuse to accept you, on the ground that you are not worth the price, He would not only lose you, but also the amount paid. Even though the goods for which you have paid are not worth what you gave for them, you yourself would not be so foolish as to throw them away. You would rather get some return for your money than get nothing. {PTUK July 1, 1897, p. 402.8}

But, further, you have nothing to do with the question of worth. When Christ was on earth in the interest of the purchase, He “needed not that any should testify of man; for He knew what was in man.” John 2:25. He made the purchase with His eyes open, and He knew the exact value of that which He bought. He is not at all disappointed when you come to Him and He finds that you are worthless. You have not to worry over the question of worth; if He, with His perfect knowledge of the case, was satisfied to make the bargain, you should be the last one to complain. {PTUK July 1, 1897, p. 402.9}

For, most wonderful truth of all, He bought you for the very reason that you were not worthy. His practised eye saw in you great possibilities, and He bought you, not for what you were then or are now worth, but for what He could make of you. He says: “I, even I, am He that blotteth out thy transgressions for Mine own sake.” Isaiah 43:25. We have no righteousness, therefore He bought us, “that we might be made the righteousness of God in Him.” Says Paul: “For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power.” Colossians 2:9, 10. {PTUK July 1, 1897, p. 402.10}

**HOW CHRIST GETS GLORY**

Here is the whole process:— {PTUK July 1, 1897, p. 402.11}

“We all ... were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:3-10. {PTUK July 1, 1897, p. 402.12}

We are to be “to the praise of the glory of His grace.” This we could not be if we were originally worth all He paid for us. There would in that case be no glory to Him in the transaction. He could not, in the ages to come, show in us the riches of His grace. But when He takes us, worth nothing, and at the last presents us faultless before the throne, it will be to His everlasting glory, and then there will not be any to ascribe worthiness to themselves. Throughout eternity, the sanctified hosts will unite in saying to Christ: “Thou art worthy ... for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.” “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” Revelation 5:9, 10, 12. {PTUK July 1, 1897, p. 402.13}

**THE DOUBTING “BUT”**

Surely all doubt as to acceptance with God ought to be set at rest. But it is not. The evil heart of unbelief still suggests doubts. “I believe all this, but—.” There, stop right there; if you believed you wouldn’t say “but.” When people add “but” to the statement that they believe, they really mean, “I believe, but I don’t believe.” But you continue: “Perhaps you are right, but hear me out. What I was going to say is, I believe the Scripture statements that you have quoted, but the Bible says that if we are children of God we shall have the witness of the Spirit, and will have the witness in ourselves; and I don’t feel any such witness, therefore I can’t believe that I am Christ’s. I believe His Word, but I haven’t the witness.” I understand your difficulty; let me see if it cannot be removed. {PTUK July 1, 1897, p. 403.1}

As to your being Christ’s, you yourself can settle that. You have seen what He gave for you. Now the question is, Have you delivered yourself to Him? If you have, you may be sure that He has accepted you. If you are not His, it is solely because you have refused to deliver to Him that which He has bought. You are defrauding Him. He says, “All day long I have stretched forth My hands unto a disobedient and gainsaying people.” Romans 10:21. He begs you to give Him that which He has bought and paid for, yet you refuse, and charge Him with not being willing to receive you. But if from the heart you have yielded yourself to Him to be His child, you may be assured that He has received you. {PTUK July 1, 1897, p. 403.2}

Now as to your believing His words, yet doubting if He accepts you, because you don’t feel the witness in your heart, I still insist that you don’t believe. If you did, you would have the witness. Listen to His Word: “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son.” 1 John 5:10. To believe in the Son is simply to believe His Word and the record concerning Him. {PTUK July 1, 1897, p. 403.3}

And “he that believeth on the Son of God hath the witness in himself.” You can’t have the witness until you believe; and as soon as you do believe, you have the witness. How is that? Because your belief in God’s Word is the witness. God says so: “Now faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1. {PTUK July 1, 1897, p. 403.4}

If you should hear God say with an audible voice that you are His child, you would consider that sufficient witness. Well, when God speaks in His Word, it is the same as though He spoke with an audible voice; and your faith is the evidence that you hear and believe. {PTUK July 1, 1897, p. 403.5}

“The Spirit itself beareth witness with our spirit, that we are the children of God.” Romans 7:16. How is the witness given? By the Word. There the witness is written, and the Holy Spirit brings to our remembrance the words recorded. {PTUK July 1, 1897, p. 403.6}

This assurance does not warrant us in relaxing our diligence and settling down contentedly, as though we had gained perfection. We must remember that Christ accepts us not for our sake, but for His own sake; not because we are perfect, but that in Him we may go on unto perfection. He blesses us, not because we have been so good that we have deserved a blessing, but in order that in the strength of the blessing we may turn away from our iniquities. Acts 3:26. To every one that believes in Christ, the power-right or privilege-is given to become the sons of God. John 1:12., margin. It is by the “exceeding great and precious promises” of God through Christ that we are “made partakers of the Divine nature.” 2 Peter 1:4. {PTUK July 1, 1897, p. 403.7}

**“Rome in Australia” The Present Truth, 13, 26.**

E. J. Waggoner

The Roman Catholic press has been advertising the progress of Romanism in the Empire during the Queen’s reign. It is freely said that not less by the numerical increase in her ranks than by the spread of her principles amongst Protestants she estimates her gains. The following paragraph shows how extensive a propaganda of Rome Protestants must face in Australia:— {PTUK July 1, 1897, p. 411.1}

“When her Majesty ascended the throne sixty years ago, there was only one Bishop in all the vast Australian colonies. He bore the title of Vicar-Apostolic of New Holland and Van Dieman’s Land and the adjacent islands, and with him were associated half-a-dozen priests ministering to twenty thousand faithful. There were as yet but a few humble sacred edifices; no institutions of Catholic charity, no religious schools. How different from the rude outlines of such a picture is the grand religious spectacle to be contemplated in the Australian Church of to-day. Including New Zealand, there are twenty-eight Arch-bishops and Bishops, with 900 priests and more than 800,000 faithful. In 1837 there was not a single nun in Australasia; there are at present considerably more than 3,000 engaged in their marvellous mission on charity and mercy. Such is the review which Cardinal Moran has been making in replying to congratulations and addresses on the occasion of the silver jubilee of his episcopate, and it will be readily admitted that the pleasant retrospect was a fitting subject of thought in these Jubilee days.” {PTUK July 1, 1897, p. 411.2}

**“A Singular Fact” The Present Truth, 13, 26.**

E. J. Waggoner

Curiously enough, says the Century Magazine, neither the birth, baptism, nor confirmation of Queen Victoria is a matter of official public record. One might suppose that, filed away in its appointed place among the State archives, there could be found a document formally setting forth the birth of the child who, though not heir presumptive to the throne at the time of her birth, was removed from it by only three degrees. But such is not the case. With regard to her birth, all that was deemed necessary was its announcement by the State officials whose duty it was to be personally cognisant of the fact. {PTUK July 1, 1897, p. 411.3}

In the huge Public Records Building in Chancery Lane, wherein are jealously guarded the muniments of ancient lauded titles and the records of royal treaties, one may see the marvelously well-preserved Doomsday Book, which is the beginning of all things to the English conveyancer; the solemn compacts of cardinals, enjoys, ambassadors, and ministers; the priceless records of royal prerogatives side by side with the grants wrung from unwilling monarchs to the growing power of the people. There, also, are preserved, and with equal care, a multitude of writings which have no other interest, despite their antiquity, than that which comes from the fact that they have to do with the trivial details of the most common incidents in the lives of the kings and queens of England. But among them all there can be found no official or other record of the coming into existence of a certain child, one Alexandrina Victoria, who was destined to become the first empress that ever sat upon an English throne, to rule over a wider extent of country than ever before comprised the dominion of a sovereign, to count among her willing subjects a greater number of people and a wider diversity of races than has ever acknowledge a common scepter, and who has, finally, in the closing decade of the nineteenth century, completed a longer term of continuous reign than has been allotted to a queen in the world’s history. {PTUK July 1, 1897, p. 411.4}

Among these records there is guarded, as if it had a special pious virtue, a discoloured parchment which, in Elizabeth’s time, was the patent by the authority of which a certain dean was made the instructor of the queen in the rights and ceremonials of the Church. But there is no note, formal or informal, among these records of how or where or when Queen Victoria, this first empress, and the most illustrious of English sovereigns, was received into that Church of which she is now the temporal head. Even the circumstance that, since the time of Charles II., every English sovereign, upon his accession to the throne, has been required by law to make a declaration which precludes the possibility of its occupant being of any faith save that of the Established Church, is hardly sufficient to account for the omission from the records of the baptism and confirmation of the present head of the Church. But this being the case, and the birth of the Queen being accepted as a matter of officially demonstrable proof, and her baptism as a matter of inference, her coronation becomes, in point of time and importance, the first event with which the public records concern themselves. {PTUK July 1, 1897, p. 412.1}

**“Boy Smokers” The Present Truth, 13, 26.**

E. J. Waggoner

So great evil has followed the use of tobacco by young boys that physicians and statesmen in many lands are making strong efforts to keep tobacco away from them. Cases of death and of insanity among boys have been reported lately as the result of cigarette smoking. Let boys beware of following a nasty practice, which will surely injure their health. Many a boy who smokes thinks no one knows it, but his friends can often tell it by the change in his looks. A public school-master recently said: “I can go through this school and put my hand on every boy that uses tobacco, for he shows it in his face, and if I am in doubt, I can prove my surmise by looking at his recitation cards.” It ruins the health, dulls the mind for good and noble thinking, and very generally leads boys to deceive their parents. It is one of Satan’s favourite ways of preventing the young from being manly and useful in the Lord’s service. For your own sake, boys, and for Christ’s sake, don’t smoke. {PTUK July 1, 1897, p. 413.1}

**“Items of Interest” The Present Truth, 13, 26.**

E. J. Waggoner

-The Powers find it difficult to select the Governor for Crete. The insurgents there are comparatively quiet, waiting for the announcement of the war between Greece and Turkey. {PTUK July 1, 1897, p. 414.1}

-Official figures give the deaths from the earthquake in India as 360. Villages are ruined, and, railway lines in some districts are twisted out of shape for miles. {PTUK July 1, 1897, p. 414.2}

-It is estimated that four millions of people watched the Royal procession on Jubilee Day. The freedom from any serious incidents attending it is a good testimony to the orderliness of London crowds. {PTUK July 1, 1897, p. 414.3}

-The war in Cuba goes on savagely. The Spanish authorities having declared the Cubans traitors and not to be treated as prisoners of war when captured, the insurgents have declared their intention to shoot all Spaniards taken in arms. {PTUK July 1, 1897, p. 414.4}

-The fanaticism of the Brahmins has been roused by the steps taken to stamp out the plague in India. They regard the visit; of the sanitary officers to houses and temples, and interference with burials, as sacrilege, and on Jubilee Day three officials were shot by natives. {PTUK July 1, 1897, p. 414.5}

-A comparison of prices of common household articles in the years 1887 and 1897 shows how things have cheapened. Sugar cost from 3rd. to 1s. when the Queen came to the throne; now it is 1d. to 2? d. Butter is less than half the price, soap less than a third, and so also raisins and currants. {PTUK July 1, 1897, p. 414.6}

-Between 500,000 and 400,000 are estimated to have participated in the free dinners to the London poor last Thursday, initiated by the Princess of Wales, and mainly paid for by Mr. Lipton, a successful provision merchant, who contributed ?25,000 for the purpose. {PTUK July 1, 1897, p. 414.7}

-Sixty years ago the revenues of the British Empire amounted to about ?75,000,000-the United Kingdom ?50,000,000, India and the Colonies ?25,000,000, of which India’s share was ?20,000,000. To-day the gross public revenue of the Empire is about three times this amount, or ?335,000,000. {PTUK July 1, 1897, p. 414.8}

-American Socialists are preparing to found a colony in the Far West on Socialist lines. They assert that half a million men will join the colony before the end of the year. They purpose forming a new political party opposed to the money power. The poor men who dream dreams of an ideal commonwealth will, of course, be disappointed. {PTUK July 1, 1897, p. 414.9}

-Japan has entered serious protest against American annexation of Hawaii. The United States may very easily get into trouble at its first step toward annexing island territory. The Hawaiian Islands are thirteen in number, with a population of 107,000, of whom 23,000 are whites. The whites who govern the islands overthrew the native monarchy in 18114, making it a republic. {PTUK July 1, 1897, p. 414.10}

**“Back Page” The Present Truth, 13, 26.**

E. J. Waggoner

“The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.” {PTUK July 1, 1897, p. 416.1}

“Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word.” {PTUK July 1, 1897, p. 416.2}

“Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure. Bless the Lord all His works in all places of His dominion: bless the Lord, O my soul.” Psalm 103:19-22. {PTUK July 1, 1897, p. 416.3}

This is the Lord’s call to all to recognise in sovereignty. From the angels that excel in strength to the humblest soul in His dominion, all have reason to bless Him and serve Him. And only service can honour Him. His will is to be done in earth even as the angels do it in heaven. {PTUK July 1, 1897, p. 416.4}

The one part of God’s dominion where His will is not done is this rebellious earth, under the temporary rule of “the prince of this world.” Out from this rebellion God is calling men by His Gospel. They are called to join the angels in doing His commandments and hearkening to the voice of His Word. The world likes not to listen to that voice. It does not minister to ambition and pomp and pride. And yet it calls to fellowship with God and the angels! {PTUK July 1, 1897, p. 416.5}

The worldling counts it a great thing to be a part of the machinery of this world’s government. The recent pageant, representing the greatest of empires, stirred the enthusiasm of the multitudes who watched it because, as one distinguished journalist said, {PTUK July 1, 1897, p. 416.6}

Each one of us-you and I, and that man in his shirt-sleeves at the corner-is a working part of this world-shaping force. {PTUK July 1, 1897, p. 416.7}

It is a tremendous force, as the world goes, and those elated with the idea of being important factors in it think they have too important work on hand to wait in the attitude of the angels, hearkening for the voice of the Lord. But the greatest thing in this world to-day is the Lord’s work in the earth, and there are none so lofty and none so lowly but that the most important thing to them is to be a part of that work. {PTUK July 1, 1897, p. 416.8}

“For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last hour.” 1 John 2:16-18, R.V. {PTUK July 1, 1897, p. 416.9}

The Archbishops and Bishops in charge of the religious service at St. Paul’s on Jubilee Day seized the occasion to show that the official religion of the realm is Sacerdotalism. High Church papers are eloquent in describing the gorgeous appearance of the sacerdotal vestments, glittering with gold and silver embroidery. {PTUK July 1, 1897, p. 416.10}

As the Queen started in the procession last week she touched the button that sent her message to the Empire: “From my heart I thank my beloved people. May God bless them.” During the few minutes following the message was flying under seas and over continents to the ends of the earth, and by the time the Queen’s carriage returned to her palace loyal replies were in waiting. Distance counts little if only proper connections are established and open. Sometimes people wonder how the Lord’s message is to be carried to every creature in the world, before He comes in the clouds of heaven, all the angelic hosts uniting to make it the greatest triumphal procession of the universe. They forget that God has established connections with every creature. “He sendeth forth His commandment upon earth: His Word runneth very swiftly.” {PTUK July 1, 1897, p. 416.11}

Twenty-five miles of British war ships were reviewed at Spithead, the heaviest naval fighting force ever assembled. Nearly as many more are on their stations in various waters abroad. Yet this is not enough. If the wave of Imperialism passing over the Empire does not result in at once greatly increasing the navy, says a Government organ, “the Jubilee itself will be a mockery, a delusion, and a snare.” {PTUK July 1, 1897, p. 416.12}

We are glad to learn that the sanatorium established by our Society just over a year ago in Basel, Switzerland, makes progress. The health magazine published in connection with it, Le Vulgarisaleur, has a circulation of 8,000 copies monthly. {PTUK July 1, 1897, p. 416.13}

**“Earthly Empire at its Best” The Present Truth, 13, 26.**

E. J. Waggoner

Earthly Empire at its Best .—At various crises it is well known that the Queen’s influence has been to restrain warlike feelings. The high character of her domestic life has raised the standard of the court far above its predecessors. It has been an era of constitutional development. But no kingdom of this world can be maintained save by the price of blood, and for the reason that it has been an era of expansion of the Empire it has been an era of almost continuous war in some part. {PTUK July 1, 1897, p. 416.14}

**“Labouring for the Fire” The Present Truth, 13, 26.**

E. J. Waggoner

Labouring for the Fire .—Because all nations dream of similar expansion, the world is now making war preparations on a scale never before attempted. Empire building is the international passion of the hour, and it has became a proverb of statesmen that “you cannot make omelette without breaking eggs.” You cannot build empires without giving life and taking life. They think it pays. But God says that they are labouring for vanity-nothing-building for the fires of the last day that is now hastening on. Over every nation to-day hangs the woe of the prophet: “Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity?” {PTUK July 1, 1897, p. 416.15}

**“‘Thy Kingdom Come’” The Present Truth, 13, 26.**

E. J. Waggoner

“Thy Kingdom Come.” -“Since that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the elements being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness.” Then again all His works will bless Him “in all places of His dominion.” {PTUK July 1, 1897, p. 416.16}

**“A Mind at Rest” The Present Truth, 13, 26.**

E. J. Waggoner

A Mind at Rest .—The one who shuts the Lord out of his life, in order that his mind may not be troubled with questions of duty and conscience, little realises that God alone can keep the mind at rest. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” {PTUK July 1, 1897, p. 416.17}

**“Lessons From the Book of Hebrews. The Voice of God” The Present Truth, 13, 27.**

E. J. Waggoner

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” {PTUK July 8, 1897, p. 417.1}

Under this heading it is proposed to call the attention of the readers of the PRESENT TRUTH week by week to a portion of the Epistle to the Hebrews and to other portions of Scripture that are naturally suggested by it. The study will be somewhat similar to that which appeared on the Book of Romans two or three years ago, although we do not propose, at present at least, to make a study of the entire Epistle, but only of the first four or five chapters. The design is to fix the words of the text as firmly as possible not simply in the memory but in the mind of the reader, that the Holy Spirit may open them to the understanding. When this is done, the treasures of the Word will be seen, and the possessor will have within him a constant source of joy and strength. {PTUK July 8, 1897, p. 417.2}

The object of Bible study is to find out what God says; for it is not alone those who never read the Scriptures, who are ignorant in this respect. Many read the Bible regularly, and still have very little idea of what God actually says to them. All the meaning of the words of the Lord does not lie on the surface; the business of the Bible teacher is to make this deeper meaning appear; for the true Bible teacher simply follows the leading of the Spirit of God, “for the Spirit searcheth all things, yea, the deep things of God.” There is all the difference in the world between this kind of Bible study and that (miscalled) study that consists in putting a meaning into the text, and saying dogmatically, “This means so and so.” In this case the individual follows his own mind or fancy, and not the mind of the Spirit. The difference between the two methods of teaching may be seen in this, that where the teacher puts a construction on the text, giving his opinions and ideas, arbitrarily saying that it means thus and so, the student who accepts his guidance must always keep his words in mind; for since the interpreted meaning is not actually in the text, but is put upon it, it is very evident that the reader cannot see it in the words of the text, but must look through the words of the teacher; in the other case, if the teacher is indeed only an instrument of the Holy Spirit, the student sees in the very words of the Bible a meaning that he did not see before, but which he can clearly see is actually there; and he sees it now so plainly that he wonders why he did not see it before. The Spirit of faith may thus be likened to a magnifying glass, or a telescope, that enables us to see realities that are hidden from the unaided sight. {PTUK July 8, 1897, p. 417.3}

Knowing that this epistle is the Word of the Lord, we shall spend no time trying to prove that it was written by Paul, or speculating over the question whether it might not nave been written by Apollos, or some one else. “What then is Paul? and what is Apollos?—Ministers through whom ye believed; and each as the Lord gave to him. 1 Corinthians 3:5, R.V. With prayer to God for the blessing and enlightenment of the Holy Spirit, let us devote ourselves to meditation upon the very words of this epistle so wondrously rich in doctrine, reproof, correction, and instruction in righteousness. {PTUK July 8, 1897, p. 417.4}

**THE VOICE OF GOD**

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.” Hebrews 1:1, 2. {PTUK July 8, 1897, p. 417.5}

Let us question the test for a few minutes, to be sure that we know just

what it says. We will let it answer in its own words. {PTUK July 8, 1897, p. 417.6}

To whom are we introduced in the very beginning of this epistle? {PTUK July 8, 1897, p. 418.1}

“God.” {PTUK July 8, 1897, p. 418.2}

“What has God done?” {PTUK July 8, 1897, p. 418.3}

God spake. {PTUK July 8, 1897, p. 418.4}

When did God speak? {PTUK July 8, 1897, p. 418.5}

“God spake in time past.” {PTUK July 8, 1897, p. 418.6}

To whom did God speak in time past? {PTUK July 8, 1897, p. 418.7}

“God dpake in time past unto the fathers.” {PTUK July 8, 1897, p. 418.8}

Through whom did God speak in time past? {PTUK July 8, 1897, p. 418.9}

“God spake in time past unto the fathers by the prophets.” {PTUK July 8, 1897, p. 418.10}

Did God speak more than once? {PTUK July 8, 1897, p. 418.11}

“God spake at sundry times.” {PTUK July 8, 1897, p. 418.12}

How did He speak? {PTUK July 8, 1897, p. 418.13}

“In divers manners.” {PTUK July 8, 1897, p. 418.14}

Has God spoken in later times? {PTUK July 8, 1897, p. 418.15}

“God hath in these last days spoken.” {PTUK July 8, 1897, p. 418.16}

To whom has God spoken in these last days? {PTUK July 8, 1897, p. 418.17}

“God hath in these last days spoken unto us.” {PTUK July 8, 1897, p. 418.18}

Through whom does He speak to us? {PTUK July 8, 1897, p. 418.19}

“By His Son.” {PTUK July 8, 1897, p. 418.20}

Nevertheless who is it that speaks first and last, by whatever agent and in whatever manner? {PTUK July 8, 1897, p. 418.21}

“God.” {PTUK July 8, 1897, p. 418.22}

What has God done for His Son, by whom He speaks to us? {PTUK July 8, 1897, p. 418.23}

“God hath appointed (Him) heir of all things.” {PTUK July 8, 1897, p. 418.24}

Of how much is the Son heir? {PTUK July 8, 1897, p. 418.25}

“Of all things.” {PTUK July 8, 1897, p. 418.26}

What force is there to the words which God has spoken to us by His Son? {PTUK July 8, 1897, p. 418.27}

“God has spoken unto us by His Son, by whom also He made the worlds.” {PTUK July 8, 1897, p. 418.28}

What two things are said of God in these two verses? {PTUK July 8, 1897, p. 418.29}

“God spake,“ and “He made the worlds.” {PTUK July 8, 1897, p. 418.30}

“In the beginning, God.” -Here we may pause. When that has been said, everything has been said and done; “for of Him, and through him, and to Him, are all things; to whom be glory for ever. Amen.” Romans 11:36. It is a striking and significant fact that the first word in this epistle brings us face to face with God, and that the text could not possibly be put into good English without having “God” as the first word. And, moreover, when we read the text, we are forced by the very nature of the construction, to pause after the utterance of that title. It is as though designed to make us see that God is, and that that simple, grand fact comprises everything. We are compelled to stop and think that His name is “I AM.” Exodus 3:14. “I am the Lord (Jehovah); that is My name.” Isaiah 42:5. “Before Me there was no god formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour.” Isaiah 43:10, 11. {PTUK July 8, 1897, p. 418.31}

“God Is.” -To believe that God is, sums up all that is necessary to salvation. Enoch pleased God and was translated to heaven, because he believed. “But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Hebrews 11:6. There are fewer people who believe that God is, than is generally supposed. He is-what?—Life, love, strength, righteousness. He is good. Now many persons believe that God has strength, and life, and love, and goodness; but that is not believing that He is. For to believe that He is, means to believe that He is just what He is. “I AM that I AM.” God is goodness itself, and life, and strength. There is no goodness, no life, no strength, that does not come directly from Him. Do you believe this? Do you believe that He is-all that is worth being? If so, then you acknowledge your complete dependence on Him, and allow Him to use His strength in you after His own will, to His own glory. And that is salvation. God is-where?—There is “one God and Father of all, who is over all, and through all, and in all.” Ephesians 4:6. R.V. “Whither shall I go from Thy presence? or whither shall I flee from Thy Spirit? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.” Psalm 139:7-10. Truly, God is. If that one fact were ever before us, the object of our contemplation, it would completely transform our whole lives. We should then appreciate what power there is in the name. As we proceed in our study, let us not forget that we stand in the presence of God, and that He is. {PTUK July 8, 1897, p. 418.32}

Silence! -“The Lord is in His holy temple; let all the earth keep silence before Him.” Habakkuk 2:20. Why keep silent?—Because He seaks, and we need to hear. “Hear, O heavens, and give ear, O earth; for the Lord hath spoken.” Isaiah 1:2. “Be still, and know that I am God.” Psalm 46:10. There is a good reason why people as a general thing find it so difficult to understand the Word of the Lord, and that is, that they do not keep still long enough to hear what He says. If when a teacher began to speak, all his hearers should at once fall to disputing with one another, and to questioning and contradicting him, no one would wonder at their not understanding him; and none would be warranted in saying that he spoke so indistinctly or in so obscure a manner that he could not be understood. If they should make this complaint, they would merit the retort, “If you would but keep still, and listen, you would have no difficulty in understanding.” This is exactly the way it is when the Lord speaks. No sooner is a word uttered, than people begin to clamour; without giving quiet consideration to His Word, or even waiting to hear what He has to say, they begin, “I don’t see how that can be; “yes, but then how about this?” “That doesn’t harmonise with the other statement;” “what do you think of that?” “what’s your opinion about this matter?” “It can’t mean that;” “this is what it means;” and so on without limit. No wonder they don’t understand. If a learned professor should begin to speak upon his special subject, all sensible persons would respectfully and attentively listen, because they would consider that the only wise thing to do is to listen when one wiser than they speaks; and they would strain their ears not to miss a word, so that they might understand. Should we not much more silently listen when the Lord of the universe, “the only wise God,“speaks? {PTUK July 8, 1897, p. 418.33}

God’s Voice .—God has many ways of speaking. He spoke in old time “in divers manners.” “God thundereth marvelously with His voice; great things doeth He, which we cannot comprehend.” Job 37:5. There is power when He speaks, “For He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength;” and so it is. “When He uttereth His voice there is a multitude of waters in the heavens.” Jeremiah 10:13. “The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; the Lord breaketh the cedars of Lebanon.” “The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness.” Psalm 29:3-5, 7, 8. Yet the Lord also speaks with “a still, small voice” (1 Kings 19:9), and that voice is just as powerful as when He thunders. It is in this tone that He most commonly speaks to men, because our ears could not endure constant thunder; and therefore it is the more necessary that we keep silent before Him, in order that we may hear. {PTUK July 8, 1897, p. 418.34}

God Still Speaks .—“The word of God is living and active.” Hebrews 4:12. The word of God “liveth and abideth forever.” 1 Peter 1:23. The word that was spoken by the Lord six thousand years ago is just as fresh and active and as full of life today as it was then. Therefore every word that God has ever spoken, He still speaks. We have the statement that in these last days God has spoken to us by His Son, which brings the word direct to us; but that is not all, for “whatsoever things were written aforetime, were written for our learning” (Romans 15:4), and as the word is living, ever fresh and new, we have it all directly addressed to us. What a wonderful thought! God speaks! Who speaks?—God speaks. What does God do?—He SPEAKS. What does He say?—Listen, and you will know. “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 4:3. Truly, if men only believed the fact that God speaks,-is still speaking,-they would involuntarily listen; and when they did that, they would see His word and hear His voice in everything that He has made. The mighty power that there is in the thought that God speaks to us, must be experienced, for it cannot be described. {PTUK July 8, 1897, p. 419.1}

Recognising the Voice .—Once when Jesus was giving instruction, He uttered a prayer to the Father, which was immediately and audibly answered from heaven. “The people, therefore, that stood by, and heard, said that it thundered; others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes.” John 12:29, 30. To Jesus, the voice from heaven conveyed a distinct message,-there were articulate words,-but to the others it was only meaningless thunder. Why?—Because Jesus was acquainted with the voice of the Lord, and the others were not. If they had accustomed themselves to the Lord’s voice, they would have found comfort in the message from heaven. In the eighty-ninth Psalm, where we have the glorious throne of God set before us (verses 1-14),-that throne from which proceed “lightnings and thunderings and voices” (Revelation 4:5),-we are told, “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted.” If we get acquainted with God we shall rejoice to hear His voice, even though He thunders. When God thundered from Sinai, the people “removed, and stood afar off,“ but “Moses drew near unto the thick darkness where God was.” Exodus 20:18-22. The people had no reason to fear, and if they had but believed, they might also have drawn near, and found in those thundered commandments infinite promises. God commands His servants in the last days to proclaim the message of comfort from a high mountain, with a loud voice (Isaiah 40:9); and He Himself set the example. The greater the thunder tones of God’s voice, the greater assurance of the power of the promise. The voice that sounded from Sinai was the same that still says, “Come unto Me, all Me that labour and are heavy laden, and I will give you rest,“ Matthew 11:28. When God says, “Thou shalt,“ knowing as He does that we are utterly powerless, His command is an assurance that He Himself will work in us “both to will and to do of His good pleasure.” Therefore when we learn that God’s voice is “a joyful sound” no less when it thunders than when it whispers, we shall find rest and delight and peace in His commandments. {PTUK July 8, 1897, p. 419.2}

How Do We Know? -It is a question that is often asked, “How do you know that God speaks? How do you know that the Bible is the Word of God?”—In the most natural way possible: by listening. If my friend speaks to me, I shall be unconscious of it if I am so occupied with my own thoughts that I pay no heed; but when I listen, and hear his voice, and distinguish the words, then I need nobody else to tell me that he is speaking to me. We know that the Bible is the Word of God, because we hear Him speaking to us personally. Nobody in the world can prove to another that the Bible is the Word of God, but everybody in the world has the means of knowing for himself. Stop and listen; get apart from men, and even from your own thoughts, alone with the One who speaks, and you will know that it is God who speaks. {PTUK July 8, 1897, p. 419.3}

In the Prophets; In the Son .—From the Revised Version we see that God spoke to the fathers “in the prophets,“ and hath now spoken unto us “in His Son.” “God was in Christ.” 2 Corinthians 5:19. His name is Emanuel, God with us. “Believe Me, that I am in the Father, and the Father in Me.” John 14:11. Wherever the Son is, there is the Father also. Therefore we see that it was God speaking in the prophets, when we read that “the Spirit of Christ which was in them” (1 Peter 1:11) was testifying. “For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” 2 Peter 1:21, R.V. Therefore when we read the Bible we may drop every thought of man from our minds, and listen to God alone. It is when we thus listen that we find blessing. “We also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God.” 1 Thessalonians 2:13, R.V. {PTUK July 8, 1897, p. 419.4}

The Spoken Word .—Do not lose sight of the fact that God speaks. The word is living, and does not consist of mere printed letters arranged in the form of words. This is not said to disparage the Bible, but that we may appreciate it the more, and find the more power in it. The words that we see printed are but the form, the picture of the real words. A word is a living thing, formed of the very breath of life. A man may read the Bible, and read very critically, and derive no real good from it, because he sees only cold, dead print. He sees thoughts, ideas, it is true, but they are crystallised, inanimate. At the best he gets only the empty honeycomb, but none of the honey. The living word is that which the eye cannot see nor the ear hear, but which is revealed to the heart by the Spirit of God. There cannot be in this any opposition between the letter and the Spirit, although the letter kills and the Spirit gives life; for while the letter alone kills, since it is itself dead, the Spirit that makes alive does not contradict the letter, since it is but the reality of that which the letter presents in form. {PTUK July 8, 1897, p. 419.5}

“These Last Days.” -In the second verse the Revised Version has, “at the end of these days,“ instead of “in these last days.” But a comparison of all the other places in which the same Greek words occur which are found here, shows that we may very well read it as in the common version, “in these last days.” It is thus rendered in many other translations. But that there may be no doubt that it was in the last days when Jesus spoke in Judea and Galilee, we read in both the old and the revised versions in Acts 2:17, that it is “in the last days” that the Spirit is poured out on all flesh, which was fulfilled at Pentecost. No apology is needed, therefore, and no explanation, further than a reference to the Scriptures, for saying most emphatically that we are living “in the last days.” {PTUK July 8, 1897, p. 419.6}

“Heir of All Things.” -God has appointed the Son heir of all things. But “as many as are led by the Spirit of God, they are the sons of God,“ “and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.” Romans 8:14, 17. “He that overcometh shall inherit all things.” Revelation 21:7. Glorious inheritance! But we must not forget that suffering is a part of this inheritance, for those who suffer with Him are glorified with Him. That, however, need not discourage us: for God does not say that the suffering precedes the glory, but that it precedes the revelation of the glory. Jesus when on earth had “the glory as of the only begotten of the, Father” (John 1:14), but men did not perceive it because it was in the form of “grace and truth,“ which they rejected. He says that he has given His disciples the same glory that the Father gave Him. John 17:2. All things are even now in Christ, for “He is before all things, and in Him all things consist.” Colossians 1:17, R.V. Therefore even though we may seem to have all reproach and suffering, we have all the power and glory of heaven given us to enable us to bear it; for “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:33. Here is the assurance: “All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s, and Christ is God’s.” 1 Corinthians 3:21-23. What blessed things God speaks. {PTUK July 8, 1897, p. 420.1}

Guilty Ignorance .—“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it, and He that keepeth the soul, doth not He know it?” {PTUK July 8, 1897, p. 420.2}

**“The Dust of a Pharaoh” The Present Truth, 13, 27.**

E. J. Waggoner

When Moses chose to suffer affliction with the Israelitish people rather than to accept the throne of Egypt, the popular verdict, we can well understand, was that the young man had thrown, himself away. His name must have been a by-word in the court for all that was foolish and fanatical. But the Scripture says that “he had respect unto the recompense of the reward.” His choice was not a blind one. He weighed both sides, and decided that the honour of being a Pharaoh was not to be compared with the glory of sharing the reproach of Christ. {PTUK July 8, 1897, p. 422.1}

After his death, Moses was raised to life, and he appeared with Christ in glory on the mount of transfiguration. We know, therefore, that he now lives in the City of God, amidst glories that human eyes have never seen. What about the Pharaohs, amongst whom he might have ranked for a few years? They are but dust. Some have been discovered in recent years, and may be seen in museums for a small entrance fee. An incident that occurred several years ago is thus related:— {PTUK July 8, 1897, p. 422.2}

“Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to Cairo. On arriving at the railway station, he was directed to have his ‘luggage’ put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the carriage with him. The officials consented on the condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh’s fare, and the mummy went in the passenger coach. At the custom-house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of a Pharaoh, and that no duty could he levied upon it. But the officers were convinced that it might be made dutiable under some category, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. Isaiah 29:9.” {PTUK July 8, 1897, p. 422.3}

**“Other Gospels” The Present Truth, 13, 27.**

E. J. Waggoner

In a series of specially written papers on various phases of British history during the Queen’s reign, the Daily Chronicle includes one paper on the history of Religious Thought, by Mr. William Clarke. He gives an interesting survey of the period, the Anglican Catholic and the Roman Catholic revivals, and the long struggle of Dissent for political rights-which, he says, has “necessarily made it more ‘worldly’ and political in tone” than it was in the old days of the back-lane meeting houses. The general tendency toward a social and political gospel is very clearly stated, and the author shows that this course in religion runs parallel with the increased rage for money-making and pleasure. The Gospel of God with its power to reform the man from within is the only Gospel that call have reformatory power. But as in the fourth century so now there is an idea abroad that there is an easier way of reforming the world than by preaching the Word. Mr. Clarke says:— {PTUK July 8, 1897, p. 422.4}

“Social reforms are demanded in the name of Christian ethics; Churchman and Nonconformist alike seem disposed to take the kingdom of heaven by violence; Christian Socialists urge its introduction by the easy machinery of the ballot-box. But, on the other hard, there are not a few signs that all this is or may be surface work. A deep-rooted scepticism prevents men of culture from joining in action. The theory of evolution as presented by Darwin and his successors is not easy to reconcile in all its parts with the fabric of theology and belief built up through many centuries, even when mutual compromises are offered on both sides. {PTUK July 8, 1897, p. 422.5}

“There is good reason to suspect that undue devotion to ritual and to authority is often used to cover a very real scepticism beneath. A chaos of opinion prevails wherever cultivated men who are not afraid to talk find themselves together. The substitution of ethical sermons and discourses on social reform for the old doctrinal essays may mean that a wise insistence should be laid on aspects of life that have been neglected; but it may also mean mental bewilderment on the part of the preacher, but the most manifest sign which hints to us that the outward religious activity may not be correspondent to inner facts is to be found in the dominating power of money-making and the rage for amusements. These things appear to produce a certain overmastering materialism of life and thought which, whatever we may say of it as a part of the general evolution of mankind, seems entirely out of touch with the distinctive Christian ideal of life.” {PTUK July 8, 1897, p. 422.6}

**“Items of Interest” The Present Truth, 13, 27.**

E. J. Waggoner

-Over 16,000 miners are out on strike in Belgium. {PTUK July 8, 1897, p. 430.1}

-A great strike of tin-plate workers, of Dean Forest, has closed seventeen mills. About a thousand hands are idle. {PTUK July 8, 1897, p. 430.2}

-Last year the Imperial revenue showed general business prosperity, and returns for the first quarter of this year indicate still an increase of commercial prosperity. {PTUK July 8, 1897, p. 430.3}

-While many caterers for the public in London made money by the Jubilee, very many lost. The great crowds were kept away, it is said, by the fear of crush and accidents. {PTUK July 8, 1897, p. 430.4}

-It is said that the Khalifs has 80,000 troops gathered at Omdurman, his capital, to resist the British force soon to start up the Nile to retake the tipper Nile province. {PTUK July 8, 1897, p. 430.5}

-Much is being said of Colonial representation in an Imperial Parliament in England. The Jubilee and the visit of Colonial premiers has drawn the Empire closer together. {PTUK July 8, 1897, p. 430.6}

-While the conference to arrange terms of peace between Turkey and Greece makes slow progress, Turkey is said to be continually strengthening her hold on Thessaly. {PTUK July 8, 1897, p. 430.7}

-The Queen remarked to a friend during the Jubilee: “This Jubilee means one thing. It means that I am a very old woman.” Yet she has surprised all by the vitality she has shown in all the celebrations. {PTUK July 8, 1897, p. 430.8}

-Greece is so hard pressed financially that economy is necessary. But it is surely bad economy that begins on education. The national schools are closed for a time. It would save something if the army were disbanded. {PTUK July 8, 1897, p. 430.9}

-Extraordinary hailstorms in Essex have destroyed much of the fruit in that county. Many of the fruit farmers are nearly ruined. It is said to have been the most disastrous season ever experienced, as far as fruit is concerned. {PTUK July 8, 1897, p. 430.10}

-Very grave news has been coming from India. The native press in Poona is accused of preaching sedition, and the attacks on civil servants are not regarded as the work of a few discontented ones only, but to be symptoms of very general disloyalty. Soldiers have been quartered upon the city, and the inhabitants are to pay a large indemnity. The disorder in Poona has been followed by riot in Calcutta. {PTUK July 8, 1897, p. 430.11}

-Considerable sensation was caused by the announcement in the Commons that run-away slaves in East Africa were being caught by British officers, and returned to their masters. Missionary stations had been called upon to deliver up slaves who had fled from districts where slavery was legal. The Government have promised that this shall be stopped, though the anti-Slavery Society say that good-faith has not been kept in the matter of the abolition of slavery in Zanzibar. They are determined to press matters until in no protectorate of Great Britain a slave can be held to a master whom he wishes to leave. It is said that slavery in Africa now costs 2,000,000 of lives yearly. For one slave reaching the coast nine are said to die on the journey. {PTUK July 8, 1897, p. 430.12}

**“Back Page” The Present Truth, 13, 27.**

E. J. Waggoner

“Grace means unmerited mercy and undeserving favour. If a man can prove that he is not worthy of salvation, I can prove that there is salvation for him.” {PTUK July 8, 1897, p. 432.1}

Speaking of laws against Romanists still on the statute books of Great Britain, although obsolete, a Roman Catholic says: “All the religious orders, and thousands of Dominican and Franciscan Tertiaries now in this country are liable to summary expulsion from their native land at any time.” {PTUK July 8, 1897, p. 432.2}

The gravity of the situation in India is generally recognised. It is a time for specially remembering the spiritual needs of that great empire in prayer before the Lord. Missionaries will need special wisdom and power in order that it may be clearly manifested that the Gospel is not a theory of religion identified with any earthly power, but a message of love and salvation from Heaven. {PTUK July 8, 1897, p. 432.3}

From Belgium, Italy, and the United States come news of great strikes. In the latter country the extent of the, labour troubles is very large, and the situation is a grave one. And as we go to press, it seems an assured thing that a great struggle between masters and men has begun in the engineering trade in England. It is predicted that, if no compromise is effected, it will be the severest industrial war in recent times. {PTUK July 8, 1897, p. 432.4}

The increase of strikes and of discontent in the labour world is one of the most disquieting signs of the times to men of the world. Many are the schemes propounded to remedy matters. There is but one remedy, according to the Word, and that is the coming of the Lord. The fifth chapter of James is the Lord’s pronouncement on the industrial question. The Lord warns the rich against oppression and the poor He exhorts to patience. But because few of either class will hear the Lord, there will be increased trouble and violence. The message to all who will hear is: “Be patient, therefore, brethren, unto the coming of the Lord.... Stablish your hearts: for the coming of the Lord draweth nigh.” {PTUK July 8, 1897, p. 432.5}

The various funds organised for the purpose of giving the children of the slums and congested districts a trip to the country in summer are doing a good work. The other day a newspaper reported a touching incident in connection with this work. A little fellow from East London, set free in the open fields amidst the wild flowers, dropped on his knees and kissed the upturned face of a daisy. The Lord spoke to his little heart by that emblem of sweetness and purity of life:— {PTUK July 8, 1897, p. 432.6}

“Into most women’s faces has crept a pathetic care-worn look,“ said the writer of the Society column of a morning paper last Friday. What gave such concern? It was the question whether “they would look their best” in the costumes ordered for the great ball that evening. The description of the extravagant dresses and the “bushels of jewels” which figured at the function will not tend to lessen the discontent of the toilers of the world, who say that their labours pay for these luxurious displays, and whose wives’ faces wear a pathetic care-worn look for reasons very different. {PTUK July 8, 1897, p. 432.7}

Between the foolish rich who use their wealth for personal pleasure, and the restless and discontented poor who are made more discontented by seeing these displays, there is another class who covet not the wealth and who share not in the discontent. They are “the poor of this world rich in faith, and heirs of the kingdom.” They know that God who clothes the grass of the field has promised raiment to those who seek first the kingdom of God and His righteousness. There is something more important than bodily apparel. “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.... Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Romans 13:12-14. {PTUK July 8, 1897, p. 432.8}

A sad story that recalls the plot of Haman against the Jews in the days of Esther, consort of the Persian King, Ahasuerus, reaches the Daily Chronicle from a correspondent in official position at Teheran. A Moslem Mollah, or priest, it is said, has planned for the extermination of all the Jews in Persia who will not become Mohammedans. The fanatical movement has assumed such proportions that the Persian Government are almost powerless. They have ordered every Jew to wear a mark to distinguish him from the Moslems. The Jews are in fear for their lives and many have become Mohammedans to escape violence and the destruction of their property. {PTUK July 8, 1897, p. 432.9}

Jesus said, “I can of Mine own self do nothing.” It was because, as He came to take our place and live our example, He continually confessed His inability to do anything, that the Father that dwelt in Him was able to do all things by Jesus. When we are weak, then are we strong, because the knowledge of helplessness leads us to trust God. The trouble is we too often think we can do something; then nothing is done but evil. Let all of self go, confess the helplessness, and then yield the members as instruments of righteousness unto God. He can work with almighty power in the one who confesses that he has no power, and that God has all power. {PTUK July 8, 1897, p. 432.10}

**“Bread from Heaven” The Present Truth, 13, 27.**

E. J. Waggoner

Bread from Heaven .—The Catholic makes a great point of the alleged power of the priest to convert the bread of the communion into the material substance of Christ’s body. Without going into the false foundation on which the Catholic claim rests, we may ask, “What of it if the bread of the communion were actually the flesh of Christ?” Jesus said, “The flesh profiteth nothing.” He had told them that “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” The people, ever blind to the spiritual meaning of His words, debated among themselves as to how they could eat His flesh. The Catholic priest answers that by saying, “Here it is, in the bread of the communion.” But Jesus answers, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Feeding upon the Word is partaking of Christ, the Living Bread. {PTUK July 8, 1897, p. 432.11}

From the time of His betrayal to His last moment upon the cross Jesus was thinking of others. He was not on His defence during His trial. He told Pilate, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” The secret of His calm composure which so impressed Pilate was that He was witnessing to save others, not to save or defend Himself. {PTUK July 8, 1897, p. 432.12}

**“Front Page” The Present Truth, 13, 28.**

E. J. Waggoner

“And you hath He quickened [or made alive], who were dead in trespasses and sins.” Ephesians 2:1. {PTUK July 15, 1897, p. 433.1}

The moral condition of the natural man is death, spiritual death. It is essential to the Christian worker to know this, so that he may not lose time in trying to talk to the dead. {PTUK July 15, 1897, p. 433.2}

The Lord Jesus sends every believer into the world to win souls from death. But as well might one go to the cemetery to talk to those who sleep in the grave, as to go with one’s own words and wisdom to help unbelievers. {PTUK July 15, 1897, p. 433.3}

It requires none other than a voice the dead can hear to speak to souls dead in sin. They can hear the voice of God, because there is life in His words to give life to the very dead that they may hear. “Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Ephesians 5:14. He must say it. {PTUK July 15, 1897, p. 433.4}

When the Christian worker understands his absolute inability even to speak to those who are dead in sin, he will not weaken his work by trusting in any human wisdom or ability to present the truth to the perishing. They can hear only God’s voice. His words must do all the good that is done. “Which things also we speak,“ said the apostle, “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” {PTUK July 15, 1897, p. 433.5}

**“Lessons From the Book of Hebrews. The Power that Purifies” The Present Truth, 13, 28.**

E. J. Waggoner

Since we did not come so far last week as the close of the second verse, and the third and fourth verses form one sentence with the first two verse, we will for the sake of the connection read the entire four together:— {PTUK July 15, 1897, p. 433.6}

“God, who at sundry times and in divers manners spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, set down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” Hebrews 1:1-4. {PTUK July 15, 1897, p. 433.7}

“He Spake and It Was.” -The story of creation runs thus: “God said, Let there be-; and it was so.” Wherever His Word came, there was the thing that it named. But Christ is the Word. John 1:1. It is in Him that every thought of God is expressed. Therefore “in Him were all things created, in the heavens and upon the earth, things visible and things invisible. Whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him.” Colossians 1:16, R.V. By Him-in Him-God made the worlds, because in Christ He speaks, and when He speaks, the thing spoken is. There is a world, yea, a universe, of significance in the statement that God speaks to us in the One in whom all things in heaven and earth, visible and invisible, were created. The word which God speaks to us in Christ is the word that creates. {PTUK July 15, 1897, p. 433.8}

He speaks peace (Psalm 85:8), even “preaching peace by Jesus Christ” (Acts 10:36), and so there is peace; for, as the Word is the thing that it names, “He is our peace.” Ephesians 2:14. He speaks righteousness (Psalm 40:9), and therefore the name whereby He shall be called is “THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:6. He “of God is made unto us wisdom, and righteousness.” 1 Corinthians 1:30. He is the commandment of God, as we learn by a comparison of Deuteronomy 30:11-14 with Romans 10:6-9. This is seen also from the fact that the commandment of God is life everlasting (John 12:50) and to know Him is life everlasting. John 17:3. Therefore the commandments of God, all of which are spoken through Christ alone, carry with them the power of performing the things that they require. So there is rest and peace for us in the greatest and seemingly most irksome of His commandments, when we remember that nothing is spoken to us except in Christ, and that He is the Word by which the worlds were made.Thus it is that “His commandments are not grievous.” 1 John 5:3. {PTUK July 15, 1897, p. 433.9}

The Light of the World .—“Who, being the brightness of His glory.” Christ is the very essence of the glory of God. As the Revision has it, “the effulgence of His glory,“ or as in other translations, “the shining of His glory.” God is “the God of glory.” Acts 7:2. “God is Light, and in Him is no darkness at all.” 1 John 1:5. “The darkness hideth not from Thee; but the night sliineth as the day; the darkness and the light are both alike to Thee.” Psalm 139:12. God’s Word is light (Psalm 119:105, 130), so that when God sent His Word into the darkness, saying “Let there be light,“ immediately the light shone out of darkness. 2 Corinthians 4:6. {PTUK July 15, 1897, p. 434.1}

“The heavens declare the glory of God” (Psalm 19:1), because He has set His glory upon the heavens. Psalm 8:1. God’s glory is infinitely greater than that of the heavens, since He is the Creator, and they are infinitely less than He. In the New Jerusalem, when it comes down upon this earth, “the city hath no need of the sun, neither of the moon to shine upon it,“ for the glory of God lightens it and “the Lamb is the light thereof.” Revelation 21:23. All the light that shines upon this earth is but a portion of the glory of God. Christ is the shining of that glory; therefore He is most literally “the Light of the world.” In every sunbeam Christ comes to us, making known His love and power. If therefore we recognise Him in the light, thanking Him for every ray of light that we receive, walking in the light as He is in the light, we shall realise that He is “the Sun of Righteousness” (Malachi 4:2), and will rejoice in the righteousness that His word speaks. “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted.” Psalm 89:15, 16. {PTUK July 15, 1897, p. 434.2}

“The Impress of His Substance.” -This is what we find in the margin of the Revised Version, for “the express image of His person,“ and it is more true to the original. In a vastly inferior degree we see this illustrated among men. The son is to a degree the impress of his father’s being, but only to a degree, since nothing on this earth is perfect. The son inherits not only the goods of his father, but also the disposition and characteristics; and this is by far the most important inheritance. A poor man, without a foot of land, or a shilling above his daily bread, may give his son an inheritance that cannot be valued in money, while a millionaire may bequeath to his son so wretched an inheritance that it would be almost better if he had never been born. But God is perfect, and Christ is His heir. He is the living image of the Father, the very personality of God; for “in Him dwelleth all the fulness of the Godhead bodily.” Colossians 2:9. {PTUK July 15, 1897, p. 434.3}

Joint Heirs with Christ .—“And ye are complete in Him, who is the head of all principality and power.” Colossians 2:10. If by faith we receive the Spirit of God, then we are children of God; “and if children, then heirs; heirs of God, and joint-heirs with Christ.” Romans 8:17. Heirs of God; not merely of His possessions, but of Himself. “The Lord is the portion of mine inheritance.” Psalm 16:5. “As by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Romans 5:19. We were made sinners by birth; we are made righteous by the new birth. Just as by our natural birth we inherit evil dispositions, and all the tendencies to evil that dwell in the flesh, even so by the new birth we inherit the graces of the Spirit. To doubt this, would be to say that God is less powerful as Father than man is. {PTUK July 15, 1897, p. 434.4}

But we must not forget that the new birth is accomplished by faith, and is therefore continuous, and is not the work of one instant for all time. God hears us continually, as we believe. It is by the obedience of Christ,-the present, personal obedience of Christ in us,-that we are made righteous. It is this inheritance of the character of God in Christ, that makes us heirs of all His possessions; for if we were not sons, we could not be heirs, and it is the bearing of His image that marks us as sons. “We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.” 2 Corinthians 3:18. “As we have borne the image of the earthy, we shall also bear the image of the heavenly.” 1 Corinthians 15:49. But all this is only because Christ is “the effulgence of His glory and the very impress of His substance.” {PTUK July 15, 1897, p. 434.5}

“Bearing All Things.” -Christ is revealed to us “upholding all things by the Word of His power.” Just as we read in Colossians 1:17, “He is before all things, and in Him all things consist.” R.V. The word that creates is the word that maintains; in Christ were all things created, and in Him they are kept. But Christ Himself is the Word, the words that He speaks are Spirit and life (John 6:63), because they are the utterance of His own life. He speaks just what He Himself is; therefore in that He bears all things by the word of His power, He bears all things by Himself. {PTUK July 15, 1897, p. 434.6}

Think closely upon the word “upholding,’” remembering that Christ is the One who upholds. Upholding,-holding up,-holding all things up by Himself. That is, all things rest upon Him. And thus we come to see that the text really says that Christ bears all things by the Word of His power, that is, by Himself. This is the regular meaning of the Greek word, phero, which we have in the word Christopher (Christbearer) and which is the same as the Latin fero, which appears in so many compounds, as for example, coniferous (cone bearing). Other translations give us simply and plainly in Hebrews 1:3, “bearing all things by the Word of His power,“ Here is something for us to think about for a long time. {PTUK July 15, 1897, p. 434.7}

What Christ Bears .—He bears all things. How many things?—AIl things. Are there any exceptions?—Impossible; “for in Him were all things created, in the heavens and upon the earth, visible and invisible;” and in Him all things consist.” Colossians 1:16, 17. All that can be seen, and all that cannot be seen, rests upon Him. This includes the whole universe; but we will confine our thoughts to this earth. He bears the earth, and all that is upon it. The “all things” must necessarily include us,-all men. Yes, He bears us, for “in Him we live, and move, and have our being.” Acts 17:28. His life is the light of men, and it “lighteth every man that cometh into the world.” John 1:4, 9. But as He bears us, He must necessarily bear all that pertains to us,-all that we bear,-our sins, our sorrows, and our sufferings. As He is our life, it cannot be otherwise than that He bears all that tends to make life a burden. “Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:4-6. {PTUK July 15, 1897, p. 434.8}

Purification of Sins .—We shall have this thought that Christ bears all things constantly before us as we pass along, for it is involved in what follows. The text says that He “by Himself purged our sins.” The word “our” is not found in the best texts. He purged sins by Himself; not simply our sins, but all sins; for “He is the propitiation for our sins; and not for ours only, but also for the whole world.” 1 John 2:2. How could He purge the sins of the whole world by Himself?—Because He bears the sins of the world. John the Baptist pointed to Jesus, saying, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:39. Here the margin gives the word “beareth,“ which is more literal. When He hung upon the cross, when He walked by the Jordan, when He was with the Father before His revelation in the flesh, and now that He is at the right-hand of the Majesty on high,“ He bears the sins of the world. {PTUK July 15, 1897, p. 435.1}

Let us come a little nearer to this thought, for it has in it all strength, all righteousness. There is no life but from the Lord. “In Him we live.” With Him is “the fountain of life.” Psalm 36:9. A fountain continually flows, and so our life continually comes from God. Our life is not in reality our own life, but His, and therefore it is that all men owe to the Lord righteousness. The sin of the world is that men have taken the life and strength which God has loaned them, and have used them in a way utterly contrary to His will and character. The strength with which man smites and kills his fellow, is not inherent in the man, but is God’s. The breath with which man blasphemes His Maker, is the breath of life from God. The very words with which man denies the existence of God, are a proof of God’s long-suffering and love, in that He continues His life to rebellious men. Sin is most repugnant to God, yet He bears it in wayward men, in hope that His love and patience will draw them to an acknowledgment of Him. So He exclaims in words that should move the hearts of all who hear: “Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.” Isaiah 43:24. All the sins of the world have come upon the life of God, and so God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. 2 Corinthians 5:19. Man has committed sin of his own free will; but since it was the life of God that was used in the commission of it, God takes the responsibility of it upon Himself, although He was not responsible for it. Sin is most distasteful and abhorrent to God, yet it is upon Him; therefore He says: “I, even I, am He that blotteth out thy transgressions for Mine own sake.” Isaiah 43:26. {PTUK July 15, 1897, p. 435.2}

Is the participle “being,“ in verse 3, we have the idea of cause, thus, Christ, being the brightness of glory, etc., did so and so, that is, having that nature, He was able to do what is said of Him. In a translation before me, which follows the original very closely in this verse, we have the following, “Who, because He is the shining of His glory, and the impressed image of His being, and bears all things by the Word of His power, by Himself made purification of sins, and sat down on the right hand of the Majesty in the heavens.” He purged sins, because He is the shining of God’s glory and the expression of His personality, and because He bears all things. Since He is all that, He is able to make reconciliation for sins. “He is able to save them to the uttermost that come unto God by Him.” {PTUK July 15, 1897, p. 435.3}

Take now a brief glance over the whole, that we may begin to realise what a wonderful salvation we have in Christ. All power and glory belong to God, but Christ is the power of God and the shining of His glory. God has spoken in Him, and still speaks, the word that creates. All things are upon Him. Everything that affects one of God’s creatures affects God Himself, for their life is His life. The sin and the pain that afflict us, make God weary. Everything that man has done was done with God’s life, and therefore comet upon God; and God has shown and still shows His willingness that it should come upon Him, by patiently continuing His life to sinful men, and not cutting them off from the face of the earth. But Christ, who bears all things, upon whose life are all sins, has given His life, and thereby made an atonement for all sin. “Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Hebrews 9:26. Now His life is clear; no one can charge, God with complicity with sin, although it was committed with His life. He hates sin, and so He destroys it in giving up His own life. Thus He is the propitiation for the sins of the whole world, for He bears the sins of the world. For His own sake He blots out sin, and since His life is our life, we necessarily get the benefit of the transaction. {PTUK July 15, 1897, p. 435.4}

Will all be saved, then?—No; because they will not acknowledge sin nor the life of God in them. lt is true that He bears all sin; but if we persist in hearing it as well, either by refusing to acknowledge that it is sin, or by refusing to believe that He bears it, then it necessarily follows that in the final extinction of all sin we must go out of existence also. The sacrifice has been made, and it is ample because it is the life that bears all things; therefore all men might as well be saved as not. {PTUK July 15, 1897, p. 435.5}

He bears all things, even our sins; but it makes all the difference in the world whether we acknowledge it or not. He bears us and our sins, whether we believe or not; but if we do not believe, then we continue to bear them, a most useless proceeding. Since the sin comes upon His life, it is no more burden for Him to relieve us of it, than for Him to hear us with the burden on our shoulders. More than this, it is a joy for Him to relieve us of the burden, because then our lives are saved for sin must he destroyed by His life; “He will swallow up death in victory;” and if we persist in bearing the sin ourselves, we shall be destroyed with it, and He has no pleasure in the death of any. {PTUK July 15, 1897, p. 435.6}

What joy and strength there is for all who really believe that Christ hears all things. He is come in the flesh, so that we have not to go and search for Him in order that we may cast our burdens on Him. They are there; the question is, Will we persist in bearing them also, or will we allow Him to relieve us of them. There is a strong temptation pressing upon you; He feels it, for He is touched with the feeling of our infirmities; believe that with all your heart, and hold to it, and you are free, for since He bears it, why need you? He can bear it so easily. He has demonstrated His power to resist evil even in the flesh, therefore we may safely trust Him with all that we have. You have a task, perhaps a daily round of toil, that worries you, and tries your patience beyond endurance; why not accept the fact that Jesus bears the burden, and that He can do it without losing patience? It is a common saying that “misery loves company,“ which means that people in trouble like to have a companion who can sympathise with them. It seems to divide the suffering. Well, Jesus is a companion in tribulation, who not merely divides it, but who takes it all, so that we May have fulness of joy. John 15:11; 16:33. Believe it, and you will find that it is no fancy, but actual fact. In time of pain and sickness there is ease and healing in the knowledge of the fact that Jesus feels every pang. As with the heart man believeth unto righteousness, so with the heart may man believe unto health. Let Him then bear the burden in His own loving way; whatever it may be, let this truth be indelibly printed in your mind, and be upon your lips, “He bears it,“ and you will have so much to thank the Lord for that you will forget how to doubt, murmur, or be afraid. {PTUK July 15, 1897, p. 435.7}

Yes, He bears all things by the Word of His power, and tile Word is very near us, even in our mouth and in our heart (Romans 10:10); therefore “unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. {PTUK July 15, 1897, p. 436.1}

**“A Californian Sanatorium” The Present Truth, 13, 28.**

E. J. Waggoner

The accompanying illustration is a picture of the St. Helena Sanatorium, an institution under the direction of our Society in California. It is located among the mountains, amidst beautiful scenery, and enjoys a good patronage from those in search of health. It was founded somewhat under a score of years ago, and has done good work in caring for the sick, and as a centre for the dissemination of health and temperance principles. There is published in connection with it a monthly magazine devoted to health subjects, and in all its work the aim of the institution is to preach the Gospel. Three physicians are employed in its work, with a corps of thirty nurses. Much is hoped for from this and the other larger sanatoriums conducted by our Society in various parts, in the way of supplying trained and consecrated workers for needy mission fields abroad. {PTUK July 15, 1897, p. 439.1}

**“One Evil Thing Held To” The Present Truth, 13, 28.**

E. J. Waggoner

One evil habit held to, one wrong sinful way that is not given up, will ruin the life. The Lord wants us to let Him cleanse our hearts from “all sin.” However pleasant evil ways may appear to be, they surely end in sorrow, and unless repented of, in death. Here is a little parable that has in it a good lesson for us:— {PTUK July 15, 1897, p. 445.1}

“Flowers, shake off all your caterpillars,“ said an old elder tree. {PTUK July 15, 1897, p. 445.2}

“Why? Why?” said all the flowers. {PTUK July 15, 1897, p. 445.3}

“Because if you don’t, they will eat you all up.” {PTUK July 15, 1897, p. 445.4}

So they shook off all the caterpillars. But one lovely rose tree said: “This is such a beautiful caterpillar, and he is not very large! I want to keep him. Just one won’t hurt me.” A few days after, there was not a whole leaf on the rose tree; all her beauty was gone. {PTUK July 15, 1897, p. 445.5}

**“Natural Drink” The Present Truth, 13, 28.**

E. J. Waggoner

The Welsh miners who, some years ago, were locked up for many days without access to solid food were sustained, said the late B. W. Richardson, because, fortunately, near to them, and within their reach, was a little stream which supplied them with water. And, in the absurd feats of men living without food, we find they all take water; when sometimes for even forty days, they survive. Many call this starvation, but it is really not so. The water acts as a food-not, after all, a surprising fact when we consider that the human body, including even the teeth and the skeleton, is made up pretty nearly of sixty-five per cent. of water alone. {PTUK July 15, 1897, p. 446.1}

The greatest fact, however, derived from natural history is the magnificent one that all animals except man, and all plants, demand, as a drink, nothing but water. Life, strength, activity, intelligence, are sustained on this fluid alone. Nay, if we take man, we discover that not all men, women, and children use alcohol. Millions and millions never touch it, and yet, as our modern experience shows us, they live just as well, just as industriously, just as actively, as do they who indulge in alcohol. Most convincing is it, too, that men who take alcohol take it with water. Brandy contains half water, and it has to be diluted with more before it can be tolerated; our beers and ales contain over ninety per cent. of water, our wines over eighty; so that eve the alcoholic populations are largely water-drinking communities. {PTUK July 15, 1897, p. 446.2}

The only drink for man, plant, or animal, in a natural sense is water, without which we could not live, but which many poison with this foreign substance, giving no credit to the water that is their mainstay, and deluded in supposing that it is the alcohol, or spirit, they have put into the water that renders the vital service. {PTUK July 15, 1897, p. 446.3}

**“Tobacco-using Fathers” The Present Truth, 13, 28.**

E. J. Waggoner

It often occurs, and, indeed, is true as a rule, says a medical journal, that the chief effects of the use of tobacco are not seen in the man who indulges the habit, but appear in his children. Whence came such a vast army of nervous, sickly, yellow-faced young women? Inquire, and learn that their fathers were tobacco-users, and you have the secret. {PTUK July 15, 1897, p. 446.4}

A terrible inheritance of constitutional weakness, nervous debility, and general incapacity for enjoyment, does the tobacco-using father entail upon his children. Most strikingly applicable are the words of Ezekiel, “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” {PTUK July 15, 1897, p. 446.5}

With reference to the same subject, the renowned Sir Benjamin C. Brodie said, “No evils are so manifestly visited upon the third and fourth generations as the evils which spring from the use of tobacco.” {PTUK July 15, 1897, p. 446.6}

**“Items of Interest” The Present Truth, 13, 28.**

E. J. Waggoner

-Russia is threatened with another famine to its southern province. {PTUK July 15, 1897, p. 446.7}

-About fifty thousand workmen are said to be engaged on the great Trans-Siberian railway. {PTUK July 15, 1897, p. 446.8}

-Estimates of the damage done by the hailstorm in Essex place is at ?200,000. May persons lost all they had. {PTUK July 15, 1897, p. 446.9}

-Before a select committee of the House of Commons last week, a money-lender, who testified as to the ways of his class, confessed that he might have lent money at 4,000 per cent. {PTUK July 15, 1897, p. 446.10}

-Severe heat, with many prostrations and deaths, is reported from the United States and Canada. We have much to be thankful for in the matter of climate in these islands. {PTUK July 15, 1897, p. 446.11}

-Lisbon recently felt a shock of earthquake, and at points along the Mediterranean Sea the bed of the sea has swayed, varying several feet, so much that anchors have broken loose. {PTUK July 15, 1897, p. 446.12}

-A Socialist organ in London, which publishes a most inflammatory appeal to Indians to rise against the Government of India, says that it is sending a copy of the issue to every native newspaper of India. {PTUK July 15, 1897, p. 446.13}

-Explorers in Egypt have recently found a great quantity of ancient records. There are rolls of manuscripts, written on papyrus, dating from the second and third centuries, it is thought. Little has been translated yet, but in one of the papyri there are references to the sayings of Christ. {PTUK July 15, 1897, p. 446.14}

-The death-rate in Bombay has returned to the normal, showing that the plague is practically extinct. Figures are given showing that between September 20 and May 25 nearly 21,000 persons died of the plague in Bombay, notwithstanding the enormous exodus of the people from the plague-stricken city. {PTUK July 15, 1897, p. 446.15}

-In Algeria the Mohammedan tribes are being stirred into turbulence by Turkish successes. These far-away Moslems care nothing for Turkey as a Power, but the Sultan represents the religion of Mohammed, and every Mohammedan considers that Allah has again manifested His will that the injfidel should be overthrown wherever he is. {PTUK July 15, 1897, p. 446.16}

-It is hoped that for the present the riots in India have subsided. Native troops were employed to disperse crowds of their co-religionists near Calcutta, and their loyalty to their officers is much commented upon. However, prudent observers, and men who are acquainted with India, do not disguise the fact that the country is in a more disquieted state than at any time since the great mutiny. {PTUK July 15, 1897, p. 446.17}

-The Japanese have a large population on a small island home country and they are ever on the alert for fresh fields for their surplus people. The island of Formosa they got from China, but this is not enough. They have been coming into the Sandwich Islands until the government of that republic has become alarmed and thrown itself into the arms of the United States. They are known to be looking upon the Philippine Islands with longing eyes, and now Sydney papers are alarmed at the rate at which Japanese immigrants are coming into Australia. {PTUK July 15, 1897, p. 446.18}

**“Back Page” The Present Truth, 13, 28.**

E. J. Waggoner

Now, added to all its other troubles, India suffers from an invasion of locusts. Clouds of them are reported in northern districts. {PTUK July 15, 1897, p. 448.1}

The special Papal envoy, representing the Vatican at the Jubilee celebrations, has assured the Pope that “his mission would probably result in improved relations between England and the Vatican.” {PTUK July 15, 1897, p. 448.2}

Of the envoy’s reception here the Pope can have no reason to complain. The Sussex Daily News says: “Monsignor Sambucetti was the only foreign envoy whom the Queen rose from her chair to receive; and the length of audience accorded to the Archbishop was much longer than that given to the other representatives.” Rome is “that great city, which reigneth over the kings of the earth” (Revelation 17:18), and the Papacy expects its representatives to rank above those of ordinary Powers. {PTUK July 15, 1897, p. 448.3}

The movement for enforcing Sunday observance makes continual progress. Last week an International Congress on Sunday Rest was held in Brussels. A member of the Belgian Government who presided, admitted that their purpose “was not attainable in Belgium on religious grounds,“ but thought Sunday rest “might be secured under pressure of public opinion, aided by State intervention.” {PTUK July 15, 1897, p. 448.4}

The Medical Missionary Board of our Society is pushing forward its work on Mexico. A large sanatorium is under construction, as the work of the mission demanded greater facilities. In a recent appeal in behalf of funds to complete this and other enterprises, it was stated that the medical missionary operations in Mexico had met with most cordial cooperation from all save the priests, who did their best unsuccessfully to defeat the aims of the workers. President Diaz has expressed his sympathy with, and interest in, the proposed sanatorium. While all depends upon the presence and blessing of God in the work, it is but an evidence of this that open doors, rather than barriers of prejudice, meet the workers in that needy field. {PTUK July 15, 1897, p. 448.5}

A Chinese missionary tells of a young convert, the son of a wealthy man, who resisted every effort of his friends to compel or persuade him to give up his faith. At last his father was advised: “Send him to England for his education. He will soon lose his religion.” It was done, and sadly enough, his life amidst the formal profession of godliness, with the denial of its power, did the work that the open opposition of heathenism could not do. He returned to China without his religion. {PTUK July 15, 1897, p. 448.6}

A little time ago a statesman who was trying to defend a course of action declared: “Whether their policy was right or wrong, there were very good grounds for it.” The unconscious contradiction of terms was characteristic of human nature in the wrong. In private life people often persuade themselves that there may be good reasons for not doing right. But it is never right to do wrong, and it is dangerous to adopt the world’s proverb, “Let us do evil that good may come.” {PTUK July 15, 1897, p. 448.7}

The reception accorded the Russian Archbishop by Anglican clergy-men speaks volumes, when it is remembered that the Russian Church is even now bitterly persecuting all who leave its fold. When he came to London to attend the recent celebrations he passed into the station blessing a kneeling crowd of clergymen and others, and when he left the station platform was again crowded with kneeling people, amongst whom for twenty minutes he passed backwards and forwards bestowing his blessing. The medi?val spirit is growing. {PTUK July 15, 1897, p. 448.8}

Reports show that the persecution of Russian Quakers still goes on amongst the scattered remnant. All accounts show that they are a temperate and industrious people. But they refuse to bear arms or to put themselves ill training for killing their fellowmen whenever statesmen fall out and give the word. This is unpardonable in the eyes of military governments. But if the authorities really knew it, these people, and all conscientious Protestants who suffer in Russia, are the best friends the Government has. That is, at a time when internal discontent threatens the State, and observers predict that it must break out one of these days, these elements that make for righteousness are a power to hold unrighteousness in check to the extent of their influence. It is the hopeless and the malicious who are elements of disturbance. The man who follows Christ can never be other than subject to constituted authorities in all civil things, nor will he be found even in political strife. {PTUK July 15, 1897, p. 448.9}

**“Firmer than Earth” The Present Truth, 13, 28.**

E. J. Waggoner

Firmer than Earth .—The promise of God cannot be shaken, and the believer can rest securely upon the Everlasting Word even though the earth reels to and fro. It is the lesson to be learned from every shock, now so frequent, warning earth-dwellers that they need to build their hopes on a firmer foundation than temporal things afford. One of our workers in Calcutta speaks as follows of the late earthquake there:— {PTUK July 15, 1897, p. 448.10}

“I had been in two slight shocks before, but they were all over in less than a minute, but this one was fully five minutes so that we had ample time to view the results of the shock as they were occurring. I never can forget it so long as I live. The buildings round seemed like boats on a slightly troubled water, the ground under our feet was too unsettled to stand without stepping in order to keep from falling down. I went up on to the front terrace and looked into the street. The scene was indescribable. The terror-stricken people were running hither and thither, screaming, praying and calling on their gods. The contrast, as I went down into our yard again and saw the calm features of our little company who stood silently looking at this visible manifestation of God’s power before us was marked indeed, and I said in my heart, ‘Thank the Lord for the Christian’s hope.’ Our house is now undergoing repairs.” {PTUK July 15, 1897, p. 448.11}

**“Subject to God’s Law” The Present Truth, 13, 28.**

E. J. Waggoner

Subject to God’s Law .—It is becoming very common to hear religious teachers boldly proclaiming that they do not hold themselves subject to the law of God. Even some whose church creed affirms the everlasting perpetuity of the Ten Commandments-and nearly all church creeds do so-take refuge in the no-law position when loyalty to God’s law in Sabbath-keeping is preached by the Gospel. It is but a fulfilment of the Lord’s words concerning the last days. “Because iniquity (literally, lawlessness) shall abound, the love of many shall wax cold.” Matthew 24:12. This claim of not being subject to God’s law is a true but sad confession. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Romans 8:7. Only the one who will let God save Him from sin can be subject. The Lord Jesus died that He might destroy the carnal, fleshly mind, and our salvation is in letting Him do so. {PTUK July 15, 1897, p. 448.12}

**“Going Home” The Present Truth, 13, 29.**

E. J. Waggoner

Going Home .—“Jesus knew that His hour was come, that He should depart out of this world unto the Father.” John 13:1. {PTUK July 22, 1897, p. 449.1}

For Us .—But there was no selfishness in His thought. “It is expedient for you that I go away,“ He told His disciples. He was soon to leave this sinful world for the Father’s house, but His heart was with His children here. {PTUK July 22, 1897, p. 449.2}

His Love Constant .—“Having loved His own which were in the world, He loved them unto the end.” Verse 1. Not the agony of the garden nor the horror of great darkness upon the cross could dim the flame of love which makes His life the light of men; it was for this love that He bore us that He endured the awful weight of sin. {PTUK July 22, 1897, p. 449.3}

In the World .—We are in the world now, and we are all His, for He “gave Himself for us.” All are His by purchase. And He loves His own in this world. Weak, sinful, surrounded by evil, He knows all about it, and here, in this world, where we need the help and comfort, He tells us that He loves us, and He loves us unto the end. “And, lo, I am with you alway, even unto the end of the world.” {PTUK July 22, 1897, p. 449.4}

Power and Service .—“Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God”—knowing that all power in heaven and earth was His, He did not exact recognition of His superiority after the manner of the great and powerful of earth-but “took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded.” Verses 3-5. {PTUK July 22, 1897, p. 449.5}

An Object Lesson .—How that object lesson must have appealed to the disciples after the Lord’s ascension. He who sat on the throne of the Father, at the right hand of power, was “this same Jesus” whom they had seen kneeling at their feet. His whole life taught that the highest exercise of power is in service, but in this ordinance, which appealed to their senses, Jesus showed that, with full knowledge of His power and superiority, He did not hold Himself above those whom He loved. And “God was in Christ. The Creator was kneeling at the feet of the simple fishermen, performing the service to show His love and fellowship with His children, and to set them and the church for ever an example in humility. {PTUK July 22, 1897, p. 449.6}

An Example .—Jesus came not to be ministered unto, but to minister. The rule of His kingdom is self-sacrifice and service. “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them.” Not the duty of service, but the happiness of service is here enjoined. The forced service, the affectation of humility, is not a following of the Lord’s example, but the service prompted by the love of Christ in the heart is the means of grace and joy. {PTUK July 22, 1897, p. 449.7}

Self-Love .—Self-exaltation has been the cause of all the trouble since Lucifer said in heaven, “I will exalt my throne.” He exalted himself and fell. Then he persuaded man to join him in his religion of self-conceit and rebellion. To save man, Jesus humbled Himself more than any man. “Wherefore God also hath highly exalted Him.” Philippians 2:9. Not lifting up oneself but humbling oneself is the way of honour; not that it is possible for one to humble himself in order to win exaltation, but that God gives grace to the one who seeks nothing for himself but that he may serve. “Learn of Me,“ says Jesus, “for I am meek and lowly in heart.” Vain man, in his petty pride, must learn humility of his Creator and Saviour. {PTUK July 22, 1897, p. 449.8}

There had been a controversy among the disciples as to which should be the greater. On this His last night with them before the crucifixion He taught them what He meant by that saying, “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.” Matthew 20:25-27. The Lord introduced this ordinance the same night that He instituted the Lord’s Supper. Had its lesson been kept in mind there never could have arisen in the church that strife for the supremacy which led up to the Papacy. {PTUK July 22, 1897, p. 450.1}

And the lesson is not more for a lordly clergy, who assume authority over God’s heritage, and whose movements are attended by stately pomp and ceremony, than for all the Lord’s people. It is love of self that causes all the alienations and troubles among brethren. Jesus at the feet of His brethren (even of the traitor Judas, by that service making His last loving appeal to win him from his sin), is the example for the follower of the Lord. In such an attitude of mind no offence, even when intended, can cause resentment and bitter feelings. In the church of Christ self is dead, and Christ lives within the hearts of His children. He is “Jesus Christ, the same yesterday, and to-day, and for ever.” Now His joy is to serve His brethren. Now he who has Christ within will be ambitious only to serve. {PTUK July 22, 1897, p. 450.2}

This spirit is not something that can be put on. It is put into the life when “the love of God is shed abroad in our hearts by the Holy Ghost.” “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.... And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Ephesians 4:30, 32. “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.” 1 Peter 5:15. {PTUK July 22, 1897, p. 450.3}

**“Lessons From the Book of Hebrews. Christ’s Superiority to the Angels” The Present Truth, 13, 29.**

E. J. Waggoner

Let us take a brief glance at what we have passed over. God has spoken, and still speaks. He speaks to us in His Son, that only begotten Son-the Lord-who was in the beginning with God, and who was God. This Son through whom God speaks to us is the heir of all things, because in Him were all things created. Moreover He is the image of the invisible God (Colossians 1:15), the very impress of His substance, and the shining of His glory; and because He is all this, and because He hears in His own life all creation with the sins and the curse of the whole world, He has by Himself, and for His own sake, made a reconciliation, a cleansing, of sin, and is seated “on the right hand of the Majesty on high; {PTUK July 22, 1897, p. 450.4}

“Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” Hebrews 1:4. {PTUK July 22, 1897, p. 450.5}

“Being made so much better than the angels.” How much better?—So much better as to have a seat on the right hand of the Majesty on high, a place that is infinitely higher than that occupied by the highest angel; and this place He has by right, because “He hath by inheritance obtained a more excellent name than they.” {PTUK July 22, 1897, p. 450.6}

The “More Excellent Name.” -What is the “more excellent” name? It is a name that He has “by inheritance,“ and must therefore be the Father’s name. God the Father Himself addresses the Son as God, saying, “Thy throne, O God, is for ever and ever.” He is as much more excellent than the angels, as the Creator is above the thing created. In Christ were the angels in heaven created (Colossians 1:16), so that it is impossible that any angel should ever equal the Son in rank and power. The place which He occupies He has by right of inheritance, as the only begotten Son of God. {PTUK July 22, 1897, p. 450.7}

“For unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee? And again, I will be to Him a Father, and he shall be to Me a Son?” {PTUK July 22, 1897, p. 450.8}

To this question there can be but one answer-to none of them. But God has said it to the Son. He has said it to the Son, because it is true of the Son. Angels are sons of God (Job 38:7), but not in the sense that Christ is. He stands in a relation to the Father, that the highest angel cannot attain to, because not born to it as was Christ. {PTUK July 22, 1897, p. 450.9}

We also are Sons .—But “behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God!” “Before the foundation of the world,“ He “predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will.” Ephesians 1:4, 5. To us God says what He has not said to any angel, but what He has said to Christ, the only begotten Son: “I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters.” 2 Corinthians 6:16, 17, R.V. {PTUK July 22, 1897, p. 450.10}

There is nothing in this to cause any soul to feel proud and exalted, although the position promised is the highest that is in God’s power to bestow. On the contrary, it produces true humility, in that it exalts the infinite love of God, and the infinite power that can take creatures of dust, and fallen creatures at that, and make them “meet to be partakers of the inheritance of the saints in light.” It is the inheritance only of the meek. Because Christ possessed, even while yet in heaven, the mind of humility that led Him to take the form of a servant, as He already had the character of a servant; therefore “God also hath highly exalted Him, and given Him a name that is above every name.” Philippians 2:5-9. It is only in the gentleness and humility of God, that we can be made great. But with all who humbly accept Him, Christ shares all that He inherits,-His character, His possessions, His glory, His name. See Romans 8:17; Revelation 21:7; John 17:22; Revelation 3:12. {PTUK July 22, 1897, p. 451.1}

The Son of Man Exalted .—Jesus sits on the right hand of the Majesty on high-but in what capacity?—As the Son of man; for “now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.” Ephesians 4:9, 10. All this happened to “the Son of man.” Matthew 20:17-19. It would be no more than men would expect that God would give to His only begotten Son the place which He had by right from eternity; but here we see the Son of man exalted to that same position,-that Son of man whose “visage was so marred more than any man, and His form more than the sons of men” (Isaiah 52:13, 14), so that He scarcely had the appearance of a man, and who in His utter abasement said, “I am a worm, and no man; a reproach of men, and despised of the people.” Psalm 22:6. “This Jesus hath God raised up,“ and by the resurrection from the dead it is demonstrated that He is the Son of God as well as the Soil of man. Romans 1:4. He was by the resurrection declared to be the Son of God with power “according to the Spirit of holiness,“ because it was on account of His holiness through the Spirit, that it was impossible for the grave to hold Him. Acts 2:24. Because Christ was marred and bruised and degraded more than any man, and yet by the Spirit of holiness shown to be the Son of God, and exalted to the throne of the Majesty on high, there is no room left to doubt that the very lowest man may through Him attain to the same position. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of gory.” 1 Samuel 2:8. {PTUK July 22, 1897, p. 451.2}

“And again, when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him.” {PTUK July 22, 1897, p. 451.3}

God does nothing arbitrarily. Whatever He does stands fast for ever and ever, because it has in it the very substance of eternity, namely, truth. He does not, as men do, place persons in a position that is purely artificial, and demand that they shall receive homage because of their position and surroundings; but with God the character makes the position. He did not demand that all the angels should worship Christ because He had arbitrarily placed Him over them, but because Christ was worthy of worship; and the angels saw in Him that which commanded their adoration. In Christ’s deepest humiliation, when haggard and worn with the burden of sin and the conflict with Satan, when battered and bruised, His face covered with shame and spitting,-even then He carried with Him kingly authority and dignity, that was felt even by those who mocked Him because of His appearance, but who would have done homage to Him if He had come with the outward pomp and trappings of a king. He was king by force of character, and therefore to Him was accorded the homage due to a king, even while arrayed as a degraded criminal. In His most humiliating position He had royal honour, to show us that in the most truly exalted position there must be humility. The truly noble does not exalt itself-it has no need to. Only in the absence of greatness is there the vaunting of names and titles, and the arrogation to one’s self of position and homage. Jesus demonstrated His right to be highest over all, and to receive the adoration and homage of the universe, by the possession in the deepest poverty and abasement of a character that compelled the adoration of the highest angels of God. {PTUK July 22, 1897, p. 451.4}

“And of the angels He saith, Who maketh His angels spirits [winds, R.V.], end his ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy follows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish; but Thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt Thou told them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.” Hebrews 1:10-13. {PTUK July 22, 1897, p. 451.5}

God has not exalted the Son at the expense of the angels. Human pride and ambition overreaches itself, by seeking to exalt itself at the expense of others. It is a common failing with men, to depreciate others, in order that self may stand highest. When we do that, we do not think that the very fact that we must depreciate the worth of others in order that our oven may be seen, is an evidence that ours is very small, smaller than that of those whom we seek to depreciate. Only true worth can recognise worth. The chapter before us shows Christ’s infinite superiority to the angels, but it does not in the least give the angels a low position. Of their greatness and work, however, we will speak in the next article. Let as now note what is said of the Son. {PTUK July 22, 1897, p. 451.6}

Christ is God .—“Thy throne, O God, is for ever and ever.” Who says this? God, the Father. To whom does He say it?—“Unto the Son.” The Father, therefore, addresses the Son as God, thus showing that He is worthy of all worship. This is to give Him the very highest position in the universe, or, rather, to recognise His right to it, the position which He has at the right hand of the Majesty on high. {PTUK July 22, 1897, p. 451.7}

The Word of God .—It is worth while in passing to learn a lesson as to how we should read the Scriptures. The words, “Thy throne, O God, is for ever and ever,“ are quoted from Psalm 45:6. One who reads that Psalm would naturally say that they are the words in which David addresses God. That is all true, but it is not all the truth. The truth, as we see from the first of Hebrews, is that the words are God’s own words, showing us that when we read the Scriptures, we should read them, not as the words of men, but as they are in truth, the words of God, This is an illustration of the statement in the first verse: God spake in the prophets. {PTUK July 22, 1897, p. 451.8}

A Kingdom of Righteousness .—“A sceptre of righteousness is the sceptre of Thy kingdom.” What is a sceptre?—It is a symbol of power. It is the emblem of kingly power and authority. The fact that the sceptre of Christ’s kingdom is a sceptre of righteousness, shows that the kingdom is a kingdom of righteousness. Christ rules in righteousness. He wins, “not by might nor by power,“ as men understand those terms, but by the inherent righteousness of His cause. “Righteousness and judgment are the foundation of Thy throne.” Psalm 89:14, R. V. The margin of the common version has “establishment” or “foundation.” God’s throne-Christ’s throne-is for ever and ever, because it is founded on righteousness,-it is righteousness. Whatever is right must stand for ever. In this we have a lesson to learn: We need not concern ourselves about defending ourselves and our cases; all we have to do is to leave ourselves in God’s hands, that He may work His righteous will in us, and our case must stand, no matter what is said and done to overthrow it. “The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” 1 John 2:17. {PTUK July 22, 1897, p. 451.9}

Loving Righteousness-Hating Iniquity .—“Thou hast loved righteousness, and hated iniquity.” Men are wont to transpose the terms, to put hating iniquity first. And then too often they forget the second term. Loving righteousness must precede hating iniquity. When that is the case, there is no danger that hating iniquity will be omitted; for the first includes the second. If one really loves righteousness, that is of itself hatred of iniquity; “for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” 2 Corinthians 6:14. Righteousness is light; unrighteousness is darkness. Light has no communion with darkness, not because it arbitrarily decides to exclude darkness from its fellowship, but because darkness cannot possibly come where light is. Where light is, there darkness cannot be. There is a way common among men, of declaiming against iniquity, in order to show one’s hatred of it. It is as though a candle should continually cry out against darkness in order to show that it has no fellowship with darkness, but the fact that it must be always talking against darkness, in order to show its abhorrence of it, is proof that it itself is nothing but darkness. The man who has no way of showing his own goodness except by talking against the evil deeds of others, has not righteousness enough to be seen. Light has nothing to do but to shine; by so doing it drives darkness away, and that is far better than declamations against it. {PTUK July 22, 1897, p. 452.1}

We are not sent into the world to chase after sin,-to hunt it out, trace it to its den, investigate it, attack it, and expose it to view to be hated-and then loved. What are we their to do with sin?—Let it alone; simply love righteousness; be a positive force instead of merely negative. If one goes toward the north, he necessarily goes away from the south. So one cannot love and seek righteousness without fleeing from iniquity. {PTUK July 22, 1897, p. 452.2}

A Kingdom of Joy .—“God hath anointed Thee with the oil of gladness above Thy fellows.” What does anointing signify?—Separation to a special office. Priests, prophets, and kings are thus inducted into office. Christ is Prophet, Priest, and King, but above all, King, His power as Prophet and Priest is derived from His authority as King. But what is the nature of His kingdom? We have already seen that it is a kingdom of righteousness; now we see that it is a kingdom of joy, for the anointing oil shows the character of the kingdom. Christ was anointed with the Holy Ghost. Acts 10:35. So the kingdom of God is “righteousness, and peace, and joy in the Holy Ghost.” Romans 14:17. {PTUK July 22, 1897, p. 452.3}

The subjects of Christ’s kingdom must therefore be glad and joyful. Not, they ought to be, but they must be. Not to be joyful in God is an evidence that Christ is not acknowledged as King. He who accepts Christ, and the righteousness of God which necessarily comes in Christ, cannot be otherwise than glad in the Lord. “Thou hast loved righteousness;”—therefore God hath anointed Thee with the oil of gladness. Gladness accompanies righteousness just as surely as light accompanies the rising sun. {PTUK July 22, 1897, p. 452.4}

But mark; we are not to make ourselves glad. We have not to force gladness; nor to simulate it. If joy a not spontaneous, it is not joy. In the world gladness is often fictitious; it is either the result of passing events, and so but momentary, or it is put on to cover up real unhappiness. That is the way the world gives peace and joy. But Christ gives not as the world gives. He gives joy that cannot be affected by surroundings. Jesus Christ was “a man of sorrows and acquainted with grief,“ and He says that His disciples shall have tribulation in the world: yet He was a man of joy, for He said, “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” John 15:11. And even when saying that tribulation must come, He says, “Be of good cheer.” John 16:33. Joy that is unaffected by tribulation and affliction is worth having. Among the many libels published against Christ, is the statement that He never smiled. As if a man of long visage and doleful countenance could ever attract children to him! No; “the joy that was set before Him” enabled Him to endure the cross. Hebrews 12:3. He had the Lord always before His face, in whose presence there is “fulness of joy;” and because He was “full of joy” from the countenance of the Father, our joy can be full in Him. God’s countenance is full of joy. Compare Psalm 16, Acts 2:25-28; John 15:11. Because of His anointing by the Spirit, He gives us “the oil of joy for mourning” (Isaiah 61:1, 3), so that although we may be “in heaviness through manifold temptations,“ yet, believing in Him, we are able to “rejoice with joy unspeakable and full of glory.” 1 Peter 1:5-8. {PTUK July 22, 1897, p. 452.5}

New Heavens and New Earth .—Read verses 10-12 again carefully. They tell, what we have already learned, that Christ is Creator. The Father Himself bears witness to the fact that Christ laid the foundation of the earth, and that the heavens are the work of His hands. When He made them they were as a matter of course new; and they would always have remained new, if sin had not come into the world; for righteousness is eternal and the characteristic of eternity is perpetual youth. But because of sin they have become old and threadbare, like a long used garment. So, like a garment, they shall be folded up and changed. When a garment is worn out, and therefore is changed, what follows?—A new garment. If the old garment were not to be replaced by a new one, there would be no reason for changing it. Therefore in the words, “They all shall wax old like a garment; and as a vesture shalt Thou fold them up, and they shall be changed,“ we have the promise of the “new heavens and a new earth, wherein dwelleth righteousness.” The same word that in the beginning caused them to stand forth from nothingness, still abides to “create all things new.” {PTUK July 22, 1897, p. 452.6}

Jesus Christ For Ever the Same .—“Jesus Christ the same yesterday, and today, and for ever.” Hebrews 13:5. “They shall perish; but Thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.” Glorious assurance! Everything else about us may change; we ourselves change; but He is unchangeable. Often in our changing moods we imagine that Christ has changed. Not so; we have been looking at ourselves, instead of at Christ. All the sin and misery in this world comes from putting self in the place of Christ. We rejoice for a season in the pardoning love of God; but, looking away from Christ, we fall into sin, and then we imagine that His feelings have changed towards us. Impossible! “If we believe not, yet He abideth faithful; He cannot deny Himself.” 2 Timothy 2:13. We wander away in sin, but we need not despair, for we cannot go so far away that we cannot find Him if we wish to. He “is not far from every one of us,“ and He is always the same. He loves “with an everlasting love.” Jeremiah 31:3. “It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.” Lamentations 3:22. And “this God is our God for ever.” From everlasting to everlasting He is God, and in all generations He is our dwelling place. Psalm 90:1, 2. The heavens may vanish away like smoke, and the earth may be removed, yet we may abide secure, for the eternal God is our refuge, and “underneath are the everlasting arms.” Deuteronomy 33:27. “Thou art the same, and Thy years shall not fail.” He changes not, therefore “they that trust in the Lord shall be as Mount, Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.” Psalm 125:1, 2. {PTUK July 22, 1897, p. 452.7}

*“Change and decay in all around I see;
O, Thou who changest not, abide with me.” {PTUK July 22, 1897, p. 453.1}*

**“Perilous Times Have Come” The Present Truth, 13, 29.**

E. J. Waggoner

At the recent meeting of the Yorkshire Evangelical Union Canon Faucett read a paper on the “Signs of the Times,“ in which he said:— {PTUK July 22, 1897, p. 455.1}

“Paganism was being revived, Spiritualism and Theosophy and modern occultism were reviving the oldest forms of demonworship; the Socialistic anarchy of the day, preached not only by word but by daggar and dynamite-no God, no devil, no king, magistrate, law or capitalist. Divorces were awfully on the increase. Suicides in the United States had increased from 2,600 in 1590 to 6,500 in 1896; murders from 4,300 in 1890 to 10,600 in 1896. Science was placed above conscience, heads crammed full, hearts empty. Conformity to the world characterised all Christendom in its apostasy, even the Protestant Churches. Vanity Fair had made its head-quarters where least they would expect it. Amateur theatricals, skirt dances, comic songs, raffles, and palmistry-anything and everything to amuse the congregation and to raise money in the name of religion were practised by the people who burned Mr. Faithful. How strange it was that, when God from heaven was crying, ‘Come out of her, My people, that ye be not partakers of her sins, and receive not of her plagues,’ bishops, clergy, and laity were longing for union with the apostate Greek and Roman Churches. Transubstantiation, idolatry of images and icons, invocation of the Virgin Mary, angels, and saints, and the blasphemous claims of infallibility, all warned them of the doomed apostasy. {PTUK July 22, 1897, p. 455.2}

Truly the world is filling up the specifications of 2 Timothy 3. It is called pessimism to say that the course of the world is downward, but so it always has been and is to-day. Perilous times have come, and only Divine power can save men from the perils. The world says, “Prophesy unto us Smooth things,“ but the Lord says, “Cry aloud, spare not.” {PTUK July 22, 1897, p. 455.3}

**“Items of Interest” The Present Truth, 13, 29.**

E. J. Waggoner

-The bricklayer; in Buluwayo have been striking for 25s. per day. {PTUK July 22, 1897, p. 462.1}

-The Pope has been condemning female voices in church choirs, and declares that the violin is “sensual and profane.” {PTUK July 22, 1897, p. 462.2}

-The heat in America has been so intense that hundreds of death, were occasioned. The shade thermometer in one place was 126 degrees. {PTUK July 22, 1897, p. 462.3}

-In Morocco, just across the Mediterranean from Europe, the slave traffic thrives, and boys and girls are regularly sold in all the cities. {PTUK July 22, 1897, p. 462.4}

-An Italian army officer has invented a new repeating rifle by which eighty shuts per minute can be fired without removing the gun from the shoulder. {PTUK July 22, 1897, p. 462.5}

-French savants who have been experimenting in the Transvaal, declare that they have found a cure for the rinderpest, where the German professor, Dr. Koch, failed. {PTUK July 22, 1897, p. 462.6}

-The report of the Parliamentary Committee on the raid into the Transvaal declares it to have been inexcusable and criminal and censures Mr. Rhodes severely, while exonerating the Colonial Office authorities from all blame in the matter. {PTUK July 22, 1897, p. 462.7}

-It is said that about 25,000 Spanish soldiers are on the sick list in Cuba. The climate has been more deadly than the battles, and while the Spanish troops suffer from it, the insurgents harry their posts and cut off supplies. The end of the struggle seems as far off as ever. {PTUK July 22, 1897, p. 462.8}

-Great excitement is reported to exist on the Pacific Coast over the discovery of rich gold deposits in Alaska. Thousands of miners are rushing to the country. The United States bought Alaska of Russia for a few million dollars, and it has proved a rich investment already in the fur harvest. {PTUK July 22, 1897, p. 462.9}

-Many M. P.s met privately at the House of Commons last week to hear statements from missionaries as to the ravages wrought in India by the famine. In a discussion a proposal in favour of an Imperial grant received much support, the Mansion House Fund of half a million having been quite inadequate. {PTUK July 22, 1897, p. 462.10}

-Greece has been heavily weighted with financial burdens, sufficient without s reckless war to keep a country on the verge of ruin. Out of a population of 500,000 adult males, 30,000 soldiers and marines have been maintained in time of peace, and there are nearly eighteen thousand Government officers in the civil service, all of whom change office with every change of ministry. Thus nearly 50,000 men out of 500,000 draw pay from the Greek State. {PTUK July 22, 1897, p. 462.11}

-Extensive works are being carried out in Gibraltar, chief of which is the construction of three naval docks capable of accommodating the largest battleships. Heretofore Malta has been the only place of repair along the Mediterranean. A harbour is being constructed, capable of sheltering the whole Mediterranean fleet. A number of years will be required to complete the works, and some officials think they will not he ready till “after the great war is over.” {PTUK July 22, 1897, p. 462.12}

**“Back Page” The Present Truth, 13, 29.**

E. J. Waggoner

Russia and the Vatican have been drawing nearer together lately. The reunion movement assumes a triangular form, Roman, Greek, and Anglican. {PTUK July 22, 1897, p. 464.1}

“Be strong in the Lord.” Literally, as the Revision gives it in the margin of Ephesians 6:10, it is, “Be made strong.” All the Lord asks is that we shall be willing to be made strong. He supplies the strength according to His almighty power. {PTUK July 22, 1897, p. 464.2}

An Indian missionary, just arrived in London, writes to a newspaper saying that many have an idea that the famine in India is nearly over, whereas distress in some parts is increasing. It is estimated that now one hundred persons are dying of famine every hour. God hasten the day when there shall be no more the curse and blight of sin. And He is hastening it. {PTUK July 22, 1897, p. 464.3}

**“Ancient Greek Papyri” The Present Truth, 13, 29.**

E. J. Waggoner

Ancient Greek Papyri .—Two Oxford archaeologists last winter searched the rubbish heaps which lie beneath low mounds marking the site of the ancient city of Oxyrhynchus, on the border of the Libyan desert, 120 miles south of Cairo. It was the chief city of the region in Roman times, but since its ruin in the Arab invasion the sands of centuries have drifted over it. As the result of the recent researches, quantities of papyrus manuscripts were discovered, dating from the first to the eighth centuries. Amongst this mass, there is a portion of the Gospel of Matthew, written in a style which the editors attribute to the third century. Thus it is the oldest fragment of Bible manuscript extant, by several centuries. {PTUK July 22, 1897, p. 464.4}

**“‘Sayings of Our Lord’” The Present Truth, 13, 29.**

E. J. Waggoner

“Sayings of Our Lord.” -The one portion of these papyri published is a mutilated leaf from a book, purporting to give some of the sayings of Christ. From the style, the writing is dated by the editors about the year 200. Scholars will discuss the genuineness of the sayings with great interest, and doubtless to no profit. It is easy to see how many sayings might pass current in early times, some inventions, some expansions, and the history of later times shows how this grew to lengths in the hands of mystics. But the Lord has not left us dependent upon human memory. It is a life and death matter, and as Jesus offered Himself through the Eternal Spirit for us, so the Holy Spirit left the record of His life and teaching. Many things Jesus did and said that were not written, but what is written by prophets and evangelists, speaking by the Holy Spirit, is sufficient to make the man of God “perfect, thoroughly furnished unto all good works.” It is that Word that will judge all in the last day. But the literary world is always more interested in discussing problems than in giving attention to the things assured. {PTUK July 22, 1897, p. 464.5}

**“Some of the Alleged Sayings” The Present Truth, 13, 29.**

E. J. Waggoner

Some of the Alleged Sayings .—Six are decipherable in whole or in part. The first, a fragment, ... “and then shalt thou see clearly to cast out the mote that is in thy brother’s eye,“ agrees with Luke 6:42. Another, “Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid,“ suggests Matthew 5:14. But the one which has caused quite a flutter in some quarters, and which the Daily News leader writer and critic declares to be “positively startling” is,— {PTUK July 22, 1897, p. 464.6}

Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father. {PTUK July 22, 1897, p. 464.7}

“If it is to be taken literally, it cannot be genuine,“ decides the Christian World. “It may be a Jewish forgery,“ says the Daily News. “The injunction to keep the Sabbath,“ it adds, “may be supported from the familiar text, ‘I am not come to destroy [the law], but to fulfil. It must on the other hand be contrasted with the story of the disciples who plucked the ears of corn, and with the authoritative utterance, ‘The Sabbath was made for man, and not man for the Sabbath.’” Some religious papers, too dense to perceive their inconsistency, accept the document as genuine and hail it as a great reinforcement of their plea for Sunday laws! {PTUK July 22, 1897, p. 464.8}

**“God’s Holy Day” The Present Truth, 13, 29.**

E. J. Waggoner

God’s Holy Day .—We would not for a moment suggest that this saying is evidence to be quoted in favour of Sabbath-keeping. That rests upon the everlasting Word, and from Genesis to Revelation there is one voice calling men to loyalty to God’s law, which declares the seventh day to be His holy Sabbath, Jesus’ life of obedience, and His death to sustain the eternal integrity of that law and to save man from transgression of it, is His witness. The cross of Christ is His testimony to the fact that not a jot or tittle of that law can fail, of which the Sabbath commandment is a part. The contrast suggested by the Daily News is only in the mind of the writer. Jesus did not declare that He came not to destroy so much as a jot or tittle of the law, and then proceed to transgress one commandment of it, as so many who themselves transgress it would have us suppose. The rulers made the law void by their traditions; Jesus kept it, and did only that which was “lawful.” Yet men so pervert the way of the Lord that Christ is wickedly represented a making void His Father’s law, while the Jewish rulers were upholding it. “The Sabbath was made for man” indeed. Then why don’t men keep it? It was made for them by Jesus Himself, without whom was not anything made. {PTUK July 22, 1897, p. 464.9}

**“A Good Thing” The Present Truth, 13, 29.**

E. J. Waggoner

A Good Thing .—Yes, the Word knows but one Sabbath, the Lord’s own holy day, and over 130 times in the New Testament alone, the Holy Spirit gives the Lord’s appointed title to the seventh day in language which Christians ought to speak. But men generally pay little attention to the language of God, and following the lawless way of the Papacy, the Protestant world has come to apply God’s title to a day which He never has blessed or sanctified. But the people are getting to know that there is not one word for Sunday sacredness in all the Book. And whatever leads the religious press to discuss the question is to be welcomed. Whether it talks against the Sabbath or for it, any agitation or mention of the subject serves to call the attention of the people to the fact that all the combined efforts of the churches can produce no Scriptural reason for keeping Sunday. Many have been convinced and led to investigate and keep the Sabbath by books written and sermons preached against it. When men have had their say, God still says, “The seventh day is the Sabbath of the Lord thy God,“ and Jesus says, “If thou wilt enter into life, keep the commandments.” If this little fragment which dates from a time when as yet the Sunday had not displaced the Sabbath of the Lord, sets anyone to searching to see what God says in His Word, it will not have been dug up in vain at any rate. There is a blessing on the Sabbath day for all who keep it, and all need the blessing. {PTUK July 22, 1897, p. 464.10}

**“Unity and Uniformity” The Present Truth, 13, 30.**

E. J. Waggoner

Unity and Uniformity .—There may be the most perfect uniformity without the slightest approach to unity. A lot of marbles may be exactly uniform as regards size and shape and colour but there is no unity among them. {PTUK July 29, 1897, p. 465.1}

So there may be uniformity among people, without unity. Since the days of Constantine strenuous efforts have been put forth by the ecclesiastical politicians to produce uniformity, and these efforts have been thought to be in the interests of Christian unity. In some cases uniformity has been attained, but there has been no more unity than there is in a gross of buttons fastened together by a string. {PTUK July 29, 1897, p. 465.2}

The Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ’s prayer to the Father, for His disciples, He said, “And the glory that Thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one.” John 17:22, 23. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son. {PTUK July 29, 1897, p. 465.3}

The union of the Father and the Son is union of Spirit. We cannot comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have one life. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. It is not accomplished by strife and debate and decisions of majorities, but by yielding the mind to Christ and hearing His voice. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church wilI produce the most perfect union in the whole body. {PTUK July 29, 1897, p. 465.4}

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the Head of the body, the church. Ephesians 1:22, 23. Colossians 1:13. “For as the body is one, and hath many members, and all members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” 1 Corinthians 12:13-14. In the human body there are many members, and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity. All work together in perfect harmony for one object. So it is in the body of Christ. “There are diversities of operations, but it is the same God which worketh all in all.” {PTUK July 29, 1897, p. 465.5}

This gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practising another thing. God has tempered the body together, “that there should be no schism in the body.” 1 Corinthians 12:24, 25. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Ephesians 4:4-6. The apostle’s exhortation is, “that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Corinthians 1:10. But let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the Divine nature. {PTUK July 29, 1897, p. 466.1}

The unity of belief in the church is not forced by the church coming together and the majority defining the creed to be believed. The church cannot define doctrine, nor make laws for itself or anybody else. The church of Christ is made up of all who obey the Lord’s commands, not a body to issue commands. The Head directs, the body obeys. God speaks; each one must listen to His voice, for faith comes by hearing the Word of God, and no one can give faith to another. “It is the gift of God.” {PTUK July 29, 1897, p. 466.2}

While Day Lasts .—“The sun of Christ’s Gospel remains moveless in the midst of heaven till the world’s day is closed, and makes it to every sinner a day of salvation and an acceptable time.” But the night cometh. {PTUK July 29, 1897, p. 466.3}

**“Lessons From the Book of Hebrews. Angels: Their Nature, Power, and Work” The Present Truth, 13, 30.**

E. J. Waggoner

Our last lesson from the first chapter of Hebrews was upon the power and greatness of Christ. He is infinitely superior to the angels,-seated on the right hand of the Majesty on high,-“being made so much better than the angels as He hath by inheritance obtained a more excellent name than they.” The study of the greatness of Christ is not for intellectual amusement, but for spiritual upbuilding; for since He has given Himself for us,-for our sins,-we know that all His power and glory are put forth for our salvation. Therefore the Apostle Paul prayed, {PTUK July 29, 1897, p. 466.4}

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the church.” Ephesians 1:17-22. {PTUK July 29, 1897, p. 466.5}

All Christ’s greatness and power therefore are for the benefit of the church. This is why we rejoice in His exaltation. He is far above all principality and power, so that when God brought the first begotten into the world, He said, “Let all the angels of God worship Him.” Yet of these being, so infinitely inferior to Christ, we read that God “maketh His angels winds, and His ministers a flame of fire.” Hebrews 1:7. {PTUK July 29, 1897, p. 466.6}

It is astonishing what a misconception people in general have of the angels of God. There are not a few who think that they are the spirits of departed men, forgetting that angels existed before man was created. Man was made a little lower, or, for a little while lower, than the angels (Hebrews 2:7), which is sufficient evidence that angels are not dead men, and that men never become angels. When God laid the foundation of the earth, “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. {PTUK July 29, 1897, p. 466.7}

A knowledge of this simple fact would save people from much danger; for there are “angels which kept not their first estate, but left their first habitation” (Jude 6), and these busy themselves with men, so that we must needs “try the spirits (1 John 4:1) to discern whether they are of God; for if “even Satan fashioneth himself into an angel of light” (2 Corinthians 11:14, R.V.), “it is no great thing if his ministers also be transformed into ministers of righteousness.” And since they have such power, it is no wonder that they fashion themselves into the form of the departed friends of those whom they would deceive. God’s angels are angels of light-flames of fire; but whoever speaks not according to His Word has no light. Isaiah 8:19, 20. Now God’s Word says that “the dead know not anything” (Ecclesiastes 9:5), and that when a man’s breath goeth forth, “he returneth to his earth,“ and “in that very day his thoughts perish” (Psalm 146:4); therefore the very fact that spirits come professing to be departed friends or illustrious men, is in itself sufficient evidence that they are not angels of light, but are of the evil one. {PTUK July 29, 1897, p. 466.8}

But we will now consider only the angels who are God’s ministers. He makes them “winds.” Think what wonderful power that implies. We cannot see the wind, but we can feel it, and can see the results of its working. How the wind lashes the sea into fury, so that nothing can resist it except the barriers that God Himself has set for it, saying, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” Job 38:11. How in its course the wind fells whole forests, uprooting giant trees as easily as a man would pluck up a blade of corn. Before the might of the wind, cities tumble into ruins, and the proudest structures erected by the art of man are as though they were made of straw. {PTUK July 29, 1897, p. 467.1}

“But do you mean to say that this is the work of God’s angels?”—Not by any means. The power of the winds simply show us something of the power of those beings. Destruction and death are the work of Satan, who is “the prince of the power of the air.” Ephesians 2:2. Whenever God permits him (for he cannot go beyond God’s limit) he brings whirlwinds, and destruction. See Job 1:9, 19. In the destructive power of the wind, we see the power which angels possess even though fallen, and thus get an idea, although not perfect, of the power of the “angels that excel in strength” (Psalm 103:20), and “are greater in power and might.” 2 Peter 2:11. {PTUK July 29, 1897, p. 467.2}

“His ministers a flame of fire.” The angel that came in answer to Daniel’s prayer “was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire and his arms and his feet like in colour to polished brass.” Daniel 10:6. {PTUK July 29, 1897, p. 467.3}

At the resurrection of Christ, “there was a great earthquake; and the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.” Matthew 28:2-4. {PTUK July 29, 1897, p. 467.4}

Peter was in prison in an inner cell, “sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison” (Acts 12:6, 7) and Peter was instantly freed from his chains and led forth in safety, an evidence of the fact that “the angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. {PTUK July 29, 1897, p. 467.5}

John in vision saw a “mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.” Revelation 10:1. And, more wonderful still, he saw “another angel come down from heaven, having great power; and the earth was lightened with his glory.” Revelation 18:1. So mighty and glorious are the angels of God, who are nevertheless far inferior to Christ, the Saviour. {PTUK July 29, 1897, p. 467.6}

These wondrous being, are “all ministering spirits, sent forth to minister for them who shall he heirs of salvation” (Hebrews 2:14), or, as in the Revision, “sent forth to do service for the sake of them that shall inherit salvation.” An instance of their ministering we have already seen in the case of Peter. There was a time when the king of Syria sent a whole army to capture one man-Elisha the servant of God. “And they came by night and compassed the city about. And when the servant of the God.” “And they came, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said Unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.” 2 Kings 6:14-18. {PTUK July 29, 1897, p. 467.7}

The result was that the one man captured the army, because he had an invisible host with him. We are not told whether Elisha saw the angels before the young man did or not. He may have seen them, and he may not; but whether he saw them or not, he knew that they were there; and we may have the same confidence, for the Word of God assures us that these messengers of tire camp round about us, being sent to do service for us. Therefore we may say with David, “Though a host should encamp against me, my heart shall not fear.” Psalm 27:3. {PTUK July 29, 1897, p. 467.8}

On another occasion Jerusalem was threatened by the Assyrian host, whose officers, sure of their prey, mocked King Hezekiah, and ridiculed his confidence in God. See Isa xxxvi. and xxxvii. But Hezekiah prayed to the Lord, whom Sennacherib and his servants had blasphemed and derided; and He promised deliverance.” Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose in the morning, behold they were all dead corpses. So Sennacherib, king of Assyria, departed.” Isaiah 37:36, 37. A wonderful example that, of the power of the angel of the Lord, who encamps round about His people. {PTUK July 29, 1897, p. 467.9}

Jesus was here on the earth as a man. He was “in all things” “made like unto His brethren.” Hebrews 2:17. He “was in all points tempted like as we are” (Hebrews 4:15), and since it was only for our sakes that He thus suffered temptation, we may be sure that we shall have the same help in temptation that He had. He Himself gives us the assurance that the Father laves us even as He has loved Him. John 17:23. The fact that Christ was given for us, is proof that God loves us even as He loves His only begotten Son, and that therefore He will do as much for us as for Him. When Jesus was tempted, and by the power of the Spirit resisted the devil so that he departed from Him, “behold, angels came and ministered unto Him.” Matthew 4:11. {PTUK July 29, 1897, p. 467.10}

On that Iast night, when Jesus was betrayed, when He was tempted as never before, “there appeared an angel unto Him from heaven, strengthening Him.” Luke 22:43. Later on, when the mob had surrounded Him,and Peter zealously but vainly began to defend Him, Jesus said unto him:— {PTUK July 29, 1897, p. 467.11}

“Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?” Matthew 26:52, 53. {PTUK July 29, 1897, p. 468.1}

Everything that the Father would do for Jesus, He is willing to do for us, for we are sons with Him, and He loves us with the same love. Therefore in any time of need we have “more than twelve legions of angels” ready to go forth to do service for us. Jesus would not call for them to deliver Him from the hands of the mob, for He came for the express purpose of suffering what was now before Him; but we have the assurance that when we put our trust in the Lord, more than twelve legions of angels stand ready, if necessary, to preserve us from anything that is contrary to His will. Let us try to get a little idea of what this means. {PTUK July 29, 1897, p. 468.2}

A legion was composed of six thousand men. Twelve legions would therefore be seventy-two thousand. There are therefore more than seventy-two thousand angels ready to do service for every oppressed child of God. How many more we have no means of knowing; we only know that “round about the throne” of God there are “ten thousand times ten thousand, and thousands of thousands” of angels (Revelation 5:11), “that do His pleasure,“ “hearkening unto the voice of His word” (Psalm 103:20, 21), ready to go like the lightning to the succour of those who are in need. {PTUK July 29, 1897, p. 468.3}

Think now what a host they could withstand, even at the lowest human calculation. A single angel destroyed one hundred and eighty-five thousand men of war. At the least, then, an angel is equal to so many armed men. Of course an angel has inconceivably greater power than that, but we will take that as the standard. Seventy-two thousand angels would he therefore more than a match for over thirteen thousand million armed men; and we have “more than twelve legions of angels” waiting to do service for us. Therefore when the Lord says to us, “Call upon Me in the day of trouble, and I will deliver thee” (Psalm 50:15), we know that at the very lowest calculation we have at our disposal a force more than ten times greater than all the inhabitants of this earth! Surely, “it is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.” Psalm 118:8, 9. {PTUK July 29, 1897, p. 468.4}

But there is yet another lesson for us to learn from the angels, besides that of confidence. Think of these glorious beings going forth to be servants of those who shall be heirs of salvation. Angels of God acting as servants, helpers, to puny men, and fallen men at that! And not only are they content to do this service, but glad to do it, because it is the will of God. There is no complaining, no proud objection that such work is beneath their dignity. No; their very power and dignity, like that of their Master, comes from their humility, and their love of service. These mighty angels see the work of the Gospel committed to men, and instead of sulking because the high honour is entrusted to such inferior beings, they gladly act as servants to men, and rejoice with unaffected joy at the honours that God bestows on them. Who that contemplates this can have any other feeling than that of humility? Who can stand on his dignity and refuse to do certain kinds of work because it is “menial”? Who can refuse to do the work of a servant, even though somebody lower in position and wealth (after the world’s standard) is in the place of honour? We may be unspeakably glad in the Lord for all the help He has provided for us, but when we truly appreciate it, we can never let pride hold us back from saying, “Here am I, send me,“ because the work is menial, and the place of service so obscure that no eye but God can see it. {PTUK July 29, 1897, p. 468.5}

**“The Demands of the Australian Churches” The Present Truth, 13, 30.**

E. J. Waggoner

While the churches in Australia presented to the Federal Convention (met to frame a constitution for the union of the Australian colonies) a petition praying for the insertion of a religious clause, recognising God and religion, our Society there put in a petition signed numerously by all classes, setting forth the principles of Gospel liberty, and asking that the Convention might not take a step that would open the way for religious legislation and persecution and strife for political power on the part of religious factions. For it is apparent that as soon as a State professes a religion, the struggle inevitably follows to see whose and what religion it shall be. {PTUK July 29, 1897, p. 468.6}

The Convention wisely refused to meddle with religion, and introduced a clause prohibiting any colony from making religious laws. They decided that it would only make trouble if a political body interfered with religion. But the churches with one accord-although there are amongst their members very many who stand by Gospel principles in the matter-threaten to make trouble if their demands are not met. One leading Australian divine wanted to know if the churches were going to allow “a little parcel of Seventh-day Adventists” to defeat their wishes. The superintendent of our Society’s work in Australia writes of the efforts now being made to reverse the decision of the Convention; and this by the very churches which here at home are supposed to be opposed to a union of Church and State. {PTUK July 29, 1897, p. 468.7}

It shows, what is very apparent at home, that a large part of the opposition to the Establishment is not because they regard such a thing as wrong in principle and contrary to a Gospel that is established only by faith in the power of God, but because they want a share in making the political religion. Every religious law is establishing religion by law. This is what our friend says:— {PTUK July 29, 1897, p. 468.8}

“The action of the Convention in rejecting the petition of the churches has greatly incensed the church leaders. In all parts of the colonies they are threatening the delegates with vengeance. In public addresses, newspaper correspondence, and in the meetings of the various organisations, the people are being called to arms. It is proposed to bring pressure to bear upon each local parliament to insert the religious clause, and then when the Convention meets for final adoption of the Constitution to bring special pressure to bear upon the delegates. To accomplish this lectures are to be delivered on the question in different parts of the country. Protestant ministers are urged to preach special sermons on this theme. Newspaper correspondence is to be carried on. Emissaries in all parts of the country are to test the members of parliament to see just where they lean, and all are to understand that any man who will not pledge himself to carry the measure proposed by the churches, will stand no chance of election to parliament.” {PTUK July 29, 1897, p. 468.9}

**“God’s Armour” The Present Truth, 13, 30.**

E. J. Waggoner

“Put on the whole armour of God.” The apostle says we need it because the fight is against principalities and powers and wicked spirits. When David was to fight Goliath, they put Saul’s armour on him. It did not fit him, he had not “proved” it, and so he laid it off. Really he fought in the armour of God. He had proved that. Now, God’s armour has been fitted to every man. “The Man Christ Jesus,“ was God made flesh, and He, “for every man,“ fought the battle against the enemy and won it. It is this armour, tried and invulnerable that Christians are to wear. Think of fighting in God’s own armour! There is safety in that. And the shield of faith is “the faith of Jesus,“ and the sword is the Word, “the sword of the Spirit.” {PTUK July 29, 1897, p. 471.1}

**“Drug-Drunkenness” The Present Truth, 13, 30.**

E. J. Waggoner

The House of Commons Committee on the Drink Question favour giving magistrates power to order the detention of habitual drunkards. And they have consulted the Council of the British Medical Association to get a definition of “habitual drunkenness.” {PTUK July 29, 1897, p. 478.1}

The medical men say that the term should include not only those enslaved to alcoholic drinks, but those who take drugs of a narcotic nature without restraint. They say that drug-drinking and taking is seriously on the increase, specially among women. It very often begins by doses to relieve sleeplessness or headaches, and the habit for the drug is quickly established. {PTUK July 29, 1897, p. 478.2}

**“Items of Interest” The Present Truth, 13, 30.**

E. J. Waggoner

-Alcoholic liquors are still sold illegally in the House of Commons. {PTUK July 29, 1897, p. 478.3}

-Turkey is negotiating with German builders for the construction of new warships. {PTUK July 29, 1897, p. 478.4}

-It is stated that every year the railway servants of Great Britain get no less than ?300,000 in tips from the public. {PTUK July 29, 1897, p. 478.5}

-The Austrian army is soon to be armed throughout with a new rifle, which weighs Iess and is more effective than the old arm. {PTUK July 29, 1897, p. 478.6}

-Mullhall gives the money of the world ?2,437,000,000, of which ?846,000,000 is paper ?801,000,000 silver, and ?790,000,000 gold. {PTUK July 29, 1897, p. 478.7}

-At the beginning of the week it was estimated that about 40,000 men were idle in consequence of the engineers lock-out and strike. {PTUK July 29, 1897, p. 478.8}

-Earthquake shocks are reported from various parts of Southern Europe nearly every week. Vesuvius has been in a state of violent eruption also. {PTUK July 29, 1897, p. 478.9}

-China is preparing a vigorous railway building programme, and is to have its navy strengthened by this country and Germany, and is to have army drilled and organised after the German model. {PTUK July 29, 1897, p. 478.10}

-The Queen’s Jubilee present from the British residents in the Transvsaal is in the form of a gold shield, weighing thirteen pounds. The address which runs to 260 words, is engraved thereon. It is adorned with 132 fine diamonds. {PTUK July 29, 1897, p. 478.11}

-A great strike in the telegraph department was narrowly averted this week by the intervention of members of Parliament, who have arranged a conference between the operators and the Government authorities. It is a sign of the popular of the strike when even civil servants threaten it. {PTUK July 29, 1897, p. 478.12}

-Twenty-one years ago Japan had no newspapers whatever. Now there are seventeen in Tokio, the capital city, with a circulation 40,000,000 copies per year. In all the country there are now 700 newspapers. The awakening and growth of Japan in modern arts is one of the wanders of this generation. {PTUK July 29, 1897, p. 478.13}

-According to the Registrar-General’s latest returns, the proportion of Englishmen who now get married but are unable to sign their names is 4.6 per cent.; the proportion of English women, 5.4 per cent. At the beginning of the Queen’s reign 38 per cent. of the men who married in England could not write, and 40 per cent, of the women. {PTUK July 29, 1897, p. 478.14}

-The find of gold in Alaska is on the Canadian side, although the gold-bearing reefs is run across the United States side. As the boundary is not definitely established there is some danger of difficulties arising. All boats going to Alaska are filled with miners, and the district is rapidly growing in population. It is so far from supplies that some predict that there will be a food famine shortly in the gold field. All food now sells at famine prices and possibly thousands will find that it costs more gold to live there than they can find in the earth. But the deposit is said to be rich, and several million dollars’ worth has already be taken out. {PTUK July 29, 1897, p. 478.15}

**“Back Page” The Present Truth, 13, 30.**

E. J. Waggoner

The Church Missionary Society is sending out eighty new missionaries to mission fields this year. {PTUK July 29, 1897, p. 480.1}

The steam locomotive has for long awakened the echoes in Palestine, and now a railway to and up Mount Sinai is being planned. {PTUK July 29, 1897, p. 480.2}

“I have kept Father’s commandments,“ said Jesus, “and abide in His love.” John 15:10. And as for us, “This is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3. {PTUK July 29, 1897, p. 480.3}

“Always explaining Scripture by Scripture,“ said D’Aubigne, “this was the great principle of the Reformation.” “Comparing spiritual things with spiritual” is the rule given in the Word itself. Not guessing, not speculating, but listening with the heart to hear what God says. {PTUK July 29, 1897, p. 480.4}

The sentiment of many correspondents of Protestant journals is that the Queen ought to use her authority to “put down Popery.” On the same principle Catholics in some countries appeal to Catholic sovereigns to put down Protestantism. Why will not Protestants see that Popery is the natural religion of every heart, and that the only way to put it down is to preach the Gospel that can save both professed Protestants and Catholics from the papal spirit. {PTUK July 29, 1897, p. 480.5}

The Herold der Wahrheit, our Society’s German organ, says that the general meeting of Seventh-day Adventists, just held in Berlin, was the largest and best meeting they have ever had. Representatives were present from all parts of Germany, and from Holland, Russia, Bohemia, Hungary, and Switzerland. During the year eighteen new churches were added to the German Conference, with 280 members. From the same paper we learn that our German friends are preparing to publish a monthly health journal next year. {PTUK July 29, 1897, p. 480.6}

The physician in charge of our Society’s medical mission and sanatorium in Honolulu, Sandwich Islands, reports that the institution “is filled to overflowing with patients, and all connected with it are kept exceedingly busy in caring for the sick who come to them for relief.” {PTUK July 29, 1897, p. 480.7}

“The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is still truth and the tie on the throne is on the way to defeat, and the truth in the dungeon is or the way to victory.” {PTUK July 29, 1897, p. 480.8}

**“Protestant Churchmen Protest” The Present Truth, 13, 30.**

E. J. Waggoner

Protestant Churchmen Protest .—A petition signed by nearly 40,000 persons was presented in Parliament the other day, which was to the effect that out of thirty-four bishops twenty were Ritualists, and not more than five Evangelical clergymen, of whom Lord Salisbury had nominated thirteen Ritualists and only three Evangelicals, while clergyman with Romanising tendencies were appointed in preference to others. (Cheers from the Irish Nationalists.) Very few Evangelical clergymen had received appointments. Such a method of exercising Church patronage was calculated, in the opinion of the petitioners, to seriously affect the Protestantism of the people. (Nationalist cheers.) The petitioners prayed for an inquiry by the House of Commons as to the exercise by the Prime Minister and bishops of their ecclesiastical patronage. {PTUK July 29, 1897, p. 480.9}

It shows the sorry plight to which Protestant Churchmen are reduced by their assent to the union of Church and State, If they would take their stand on the Word, and protest, as did those reformers whose protest gave the name Protestantism to the world, against any meddling of the civil power with the religion of Jesus Christ, which can be received only by faith and advanced only by preaching the Word, they might accomplish something. But when they assent to making religion a branch of politics, and thus establish a modification of the Roman Papacy, and then protest because the system grows more papal from year to year, their protest can have no lasting result. {PTUK July 29, 1897, p. 480.10}

**“The Gospel of War” The Present Truth, 13, 30.**

E. J. Waggoner

The Gospel of War .—While Satan is busy in all the world preparing the hearts of all peoples whom he can influence for the battle of the great day (Revelation 16:14), he does not forget the children. The juvenile literature of fighting increases, and some of the wickedest of it goes out in the name of religion. Thus in a book for children, just published, the crosses on the flag are made to teach this philosophy:— {PTUK July 29, 1897, p. 480.11}

Our brave soldiers and sailors who go out to do battle against the enemies of England, fight and die under the banner of the Cross.... The Union Jack is the Crucifix of the Empire, the Cross that gleams ever resplendent in the glory of sacrifice before the glazing eyes of the heroes who, in bloody field or on stormy sea, have given their lives for England. And as Christ’s death redeemed and glorified the Cross, so it can redeem and glorify your life and mine, and the lives of all men, until all that is worst and wickedest in the world becomes changed into the glory and radiance and happiness of Heaven. {PTUK July 29, 1897, p. 480.12}

Dying in battle, with the blood of human beings upon one’s hands, is, according to this gospel, a way of salvation. When the author says of Nelson, “He is a kind of patron saint of our navy, the guardian angel of England,“ clever children will not be slow to get the idea that physical courage in battle glorifies a life of gross immorality. And this, which reflects the temper of a great part of Christendom, is in the name of the Cross of Christ, which stands for a life laid down for its enemies, and for salvation from sin, without respect of persons, race, or colour. {PTUK July 29, 1897, p. 480.13}

**“Guns and Gospel” The Present Truth, 13, 30.**

E. J. Waggoner

Guns and Gospel .—Here is another bit from this book for children:— {PTUK July 29, 1897, p. 480.14}

The power of the fleet is great. Its machinery is wonderful. The great guns can smash everything that they come within five miles of.... The men are the soul of the fleet. It is because they are ready to die that the navy is able to carry the White Ensign in triumph over all the Seven Seas. And this brings us back to the first story of this little book, the Story of the Cross. {PTUK July 29, 1897, p. 480.15}

The effect of this kind of teaching in all countries can only be to make war a religion. No wonder there is more spirit of fight than of piety in Christendom. And along with this mixture of the things of the kingdom of Christ with the carnal warfare of earthly kingdoms, there comes the idea of the religious State, enforcing its religious decrees by the power of its great guns that can smash things at the five-mile range. What shall Christians do?—“Preach the Word.” Nations can only maintain themselves by war, but the children of this world will fight the battles of the kingdoms of this world. {PTUK July 29, 1897, p. 480.16}

**“Starlight and Sunlight” The Present Truth, 13, 30.**

E. J. Waggoner

Starlight and Sunlight .—“Twenty years ago,“ says Regions Beyond, “a traveller in Burmah left a copy of the Psalms at a house where he stayed. A native read the book, resolved to cast away his idols, learnt Psalm li., and used it as a daily prayer. At last a missionary visited his village and gave him a New Testament. The story of salvation filled him with joy. ‘For twenty years,’ he said ‘I have walked by starlight; now I see the sun.’” {PTUK July 29, 1897, p. 480.17}