**“The Voice of the Deep” The Present Truth, 13, 31.**

E. J. Waggoner

The Voice of the Deep .—It is impossible that anyone who is acquainted to any degree with the Lord should stand by the sea without being reminded of the mighty power of the Creator. Yet many gaze upon the sea day after day with never a thought of its Maker, and even openly defy Him. {PTUK August 5, 1897, p. 481.1}

To such the Lord says:— {PTUK August 5, 1897, p. 481.2}

“Hear now this, O foolish people, and without understanding: which have eyes, and see not; which have ears, and hear not: Fear ye not Me? saith the Lord: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” Jeremiah 5:21, 22. {PTUK August 5, 1897, p. 481.3}

But it is not in order to produce fright that the Lord reminds us of His mighty power that can set bounds for the sea, so that it cannot pass over in its fiercest tumult. No; it is that we may trust Him. Perfect faith and love drive fear away. So the power of God over the sea is referred to as evidence of His faithfulness. {PTUK August 5, 1897, p. 481.4}

“Oh, Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them.” Psalm 89:8, 9. {PTUK August 5, 1897, p. 481.5}

An example of this faithfulness is given in the description of the storm at sea, when the terrified disciples awakened Jesus and He “rebuked the wind, and said unto the sea, Peace, be still.... And there was a great calm.” This was but the manifestation of the original creative power. He who created the heavens and the earth, the sea, and all that in them is, retains full control over all. In those words, “Peace, be still,“ we hear the same voice that said, “Let the waters under the heaven he gathered together into one place. And this is the word which by the Gospel is preached to us; so we are to learn from God’s power over the sea, which is His because He made it, His power over the waves of strife that surge through human hearts. {PTUK August 5, 1897, p. 481.6}

For the angry sea represents the wicked. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Christ is our peace. The word which He spoke to the sea of Galilee that night is the word which He speaks to us. “I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly.” Surely here is comfort for those who have long struggled in vain with fierce passions. {PTUK August 5, 1897, p. 481.7}

Not only is God’s power over the sea a symbol of His power to save men from the tide of sin, but it is also a pledge and surety of their final complete deliverance. It also show, the power with which God is going to clothe the preaching of the Gospel message in the last struggle preceding His second coming. Read the soul-thrilling words of Isaiah 51:9-16. {PTUK August 5, 1897, p. 481.8}

**“Lessons From the Book of Hebrews. The Word of Salvation” The Present Truth, 13, 31.**

E. J. Waggoner

Let every one, before beginning this study, read again the first chapter of Hebrews, giving careful thought to each statement. Think of the infinite contrast between Christ and the angels, a contrast that is infinite, not because the angels are insignificant beings, but because, excellent in strength as they are, Christ is infinitely greater. Then with the last words of the chapter still in mind, namely, that al! the angels are ministering spirits, sent forth to do service for the sake of them who shall be heirs of salvation, let us begin the second chapter, which stands as closely related to the first as any of the verses of the first do to each other. {PTUK August 5, 1897, p. 482.1}

**THE EXHORTATION**

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For it the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will? For unto the angels hath He not put in subject the world to come, whereof we speak.” Verses 1-5. {PTUK August 5, 1897, p. 482.2}

“Therefore.” -Those who read the Bible simply chapter by chapter, always stopping in their reading by course at the end of a chapter, whether the subject ends or not, and who begin the next time with the next chapter, without thought of what has gone before, miss a great deal. Much that they read is to them utterly devoid of meaning. In this case the word “Therefore” is the connecting link between what follows and what precedes. Since the angels, although far inferior to Christ, are mighty in power, even as the winds and the flaming fire, and yet are but servants of God, waiting upon and ministering to men, we ought to give the more earnest heed to things which are spoken, not by angels, but by Christ. {PTUK August 5, 1897, p. 482.3}

“The Word Spoken by Angels.” -“The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward.” The expressions here used indicate that “the word spoken by angels” was in the nature of a command. Every transgression of it received its just recompense. In Acts 7:53 we have Stephen’s charge against his judges, that they had “received the law by the disposition of angels,“ and had not kept it. In Galatians 3:19, also, we read of the law that “it was ordained by angels in the hand of a Mediator,“ or, as the Revision has it, “ordained through angels by the hand of a Mediator.” These texts show us that the angels had an important part to act in the giving of the law, but just what they did, we have no means of knowing. Since the Lord has not told us, it is not necessary, for us to know; and it is sinful for us to speculate. It is enough for us, so far at least as our present study is concerned, to know that the word spoken by angels, whatever it was and whenever it was spoken, was steadfast as God’s own word, so that every transgression of it was visited with sure punishment. “God confirmeth the word of His servant, and performeth the counsel of His messengers.” Isaiah 44:26. {PTUK August 5, 1897, p. 482.4}

Condemnation and Salvation.—“The word spoken by angels” condemned. If now such a word was fixed, and could not be altered, so that every transgression invariably received punishment, what hope can there be for those who neglect the word of salvation, that began to be spoken by the Lord Himself? The word which Christ speaks is the word of salvation. His name is salvation, His life is salvation, and the word that He speaks is life (John 6:63),-His own life. Here is the situation: Men have transgressed the commandment, and have forfeited their lives. They are lost. But here comes the message of salvation-salvation not only from the consequences of the transgression, but from the transgression itself, so that there remains no sin to be punished. That is complete salvation. Now suppose some of these lost men refuse to hear this word of salvation, and reject all the offers of help, what hope of escape is there for them?—Manifestly none. They were lost before; a sure promise of salvation is given them, but thy reject it; if they were lost before, then they must most surely be lost now. {PTUK August 5, 1897, p. 482.5}

Begun by the Lord.—This “great salvation” “at the first began to be spoken by the Lord.” Note the words, “began to be spoken.” Christ finished the work that was given Him to do, and the word that He spoke was perfect, but nevertheless He only began it, leaving it to those who heard it to carry it further. Inasmuch as the word only began to be spoke by the Lord, it is evident that the same word, with the same power, must be proclaimed by those to whom He committed it. This is evident from the text, even if we read it as in the Revised Version, “ having at the first been spoken through the Lord, was confirmed unto us by them that heard.” The word spoken by them that heard is the selfsame word of salvation that Christ proclaimed. {PTUK August 5, 1897, p. 482.6}

Who Can Proclaim the Message? -The text simply tells the fact, that those who heard the word spoken by Christ, proclaimed it to others. But who have the right to proclaim the Gospel message? Nay, upon whom does the obligation rest to proclaim it? Here is the answer: “And the Spirit and the Bride say, Come. And let him that heareth say, Come.” Revelation 22:17. The word was confirmed to us by them that heard it, and as we hear it we are to confirm it to others. All have not the same talents, nor the same circle of influence; but all who hear are to say, “Come,“ each in his place according to his ability. There is in the church of Christ no priestly class between God and the people; but “the Man Christ Jesus,“ the High Priest, “the One Mediator between God and men” (1 Timothy 2:5), and every believer is a priest. The whole body of true believers forms a “royal priesthood” (1 Peter 2:9), with Christ as Chief. In the church of Christ there are no ranks and classes,-pnone who are higher in position than others,-none who are specially privileged to make known the Gospel of God’s grace, and to dispense to others its gifts. “To every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. “The manifestation of the Spirit is given to every man to profit withal.” 1 Corinthians 12:7. There are many diverse gifts, “but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.” Verse 11. “Let him that heareth say, Come.” The case is very simple: each one who knows the Lord is to tell what He has seen and heard with the Lord. {PTUK August 5, 1897, p. 483.1}

“Ambassadors for Christ.”—“If any man is in Christ, he is a new creature [or, there is a new creation]; the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit that God was in Christ, reconciling the world unto Himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us.” 2 Corinthians 5:17-19, R.V. {PTUK August 5, 1897, p. 483.2}

Note the fact that the apostle is talking of any man who is in Christ, and not of a special class among Christians. God has reconciled us, that is, all believers in Christ, to Himself; and in all who are thus reconciled to God, has He placed the word of reconciliation, so that all true believers are “ambassadors on behalf of Christ,“ through whom God entreats sinners just the same as He did through Christ When He was on earth. The same work that was committed to Christ is committed to Christ’s followers, and the same God that “was in Christ” to do the work, is in His followers. What a wonderful and solemn, and at the same time inspiring, thought that poor, feeble men are sent out to the world “in Christ’s stead.” Why do not Christians fill the place that God has assigned them?—Partly because they do not realise “the high calling of God in Christ Jesus,“ and partly because they are unwilling that God should fill them even as He filled Christ. {PTUK August 5, 1897, p. 483.3}

“God Bearing Witness.” -Those who heard, said, “Come;” but it was God who testified. The common version has, “God bearing them witness, but the “them” is inserted, so that we have it in the Revision, “God bearing witness with them.” This is what God did with the holy prophets and apostles, as we read in Acts 1:16 of that which “the Holy Ghost by the mouth of David spake before concerning Judas;” and in Chapter 3:18 of the things which “God before had showed by the mouth of all His prophets.” God said to Ezekiel, “Get thee unto the house of Israel, and speak with My words unto them.” Ezekiel 3:4. So with those who proclaimed the message that they heard from the Lord; they spoke, but only the words of the Lord. God testified through their mouth. Even so must it be with all who hear, and who obey the injunction, “Let him that heareth say, Come.” It is the same message that the Spirit and the Bride utter. God says to His servants, “I have put My words in thy mouth.” Isaiah 51:16. “For He whom God hath sent, speaketh the words of God.” John 3:34. “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. If we have indeed heard, and if we are new creatures in Christ, and so ambassadors representing Christ, it is “as though God were intreating by us.” 2 Corinthians 5:20. {PTUK August 5, 1897, p. 483.4}

Witnessing with Signs and Wonders.—Those who are in Christ, are sent in Christ’s stead. To us the same words are uttered as to the twelve; for Jesus Said not merely of the twelve, but of all who should believe on Him through their word, “As Thou hast sent Me into the world even so have I also sent them into the world.” John 17:18, 20. Now of Jesus it is said that He was “a man approved of God’” “by many miracles and wonder! and signs, which God did by Him.” Act 2:22. Having been anointed by the Holy Ghost and with power, He “went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. When God dwells in His people, the same power must accompany them. {PTUK August 5, 1897, p. 483.5}

But let no one long for the power to work miracles, for he will long in vain He who has such desires thereby shows that he is desirous of vainglory. Selfishness and love of applause is at the bottom of his desire; and from the case of Simon the socerer (Acts 8:18-23) we learn that the gifts of the Holy Ghost are not bestowed on such. The power is of God, and He uses it only through such as in humility of heart realise that they are nothing. Besides, God has never promised that all His people should have the gift of working miracles. 1 Corinthians 12:8-11. Christ Himself bore witness that there had never risen greater prophet than John the Baptist (Matthew 11:11), yet “John did no miracle.” John 10:41. Of this thing, however, we may be assured, namely, that those in thom the word of God dwells will have the power of the word, or of the Spirit. When they speak as the oracles of God, even though they be labourers at their daily task, the word will have the same power as that by which miracles are performed. “Behold I and the childrev whom the Lord hath given Me, are for signs and for wonders in Israel from Lord of hosts, which dwelleth in Mount Zion.” Isaiah 8:18. {PTUK August 5, 1897, p. 483.6}

“Gifts of the Holy Ghost.” -To all believers is the Holy Ghost given. Ephesians 1:13. But “there are diversities of operations” while “it is the same God which worketh all in all.” 1 Corinthians 12:6. God distributes the gifts of the Holy Ghost “according to His own will.” “But the manifestation of the Spirit is to every man to profit withal.” 2 Corinthians 12:7. To profit whom? himself?—No, but to profit others; “for none of us liveth to himself.” Romans 14:7. God blesses people, in order to make them a blessing. Genesis 12:3. Therefore, “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” 1 Peter 4:10. Wonderful calling! to minister the Spirit of God to men. Yet this is what is promised, for Christ said, “He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit.” John 7:38, 39. {PTUK August 5, 1897, p. 483.7}

Not the Work of Angels.—“For unto the angels hath He not put in subjection the world to come, whereof we speak.” What has this to do with the subject? Very much, as we shall see if we note the little word “for,“ which shows that what follows depends on what goes before. To men has God committed the work of preaching the Gospel. God Himself bears witness and beseeches through them. The word of salvation, which began to be preached by the Lord, is continued by men, not by angels. And why not to angels?—Because “unto the angels hath He not put in subjection the world to come.” Thus we see that “the world to come” has a very close connection with the preaching of the Word, and this is what all naturally expect; but the noteworthy thing is that the preaching of the Gospel is committed to none but to those to whom the world to come has been placed in subjection, and angels are their attendants and ministers as they do their work. What the world to come is, to whom it is placed in subjection, and how and when, together with its connection with the preaching of the Gospel, must be left for later consideration. {PTUK August 5, 1897, p. 484.1}

**“Official Religion” The Present Truth, 13, 31.**

E. J. Waggoner

**“CONVERTED BY MISTAKE”**

It is well known that the larger part of the population of Europe that turned from their native paganism to the papal church in early times were converted in the mass; that is, the chief of the tribe, for political or other reasons, cast in his lot with the imperial religion, and his people followed him in religion as they followed him in war. This notion of religion, which left no place for a change of heart and life, was thoroughly papal and has always been the religion of the natural man. It was against this religion of lifeless form that the Protestant Reformation lifted the standard, calling men to personal faith and to the new birth by the incorruptible word. To the survival of that old idea of religion is due the crusade in all Christendom for religion and morality by politics and religious legislation. Men whose religion is but a cloak easily conceive the idea of forcing others to wear the same cut of garment. {PTUK August 5, 1897, p. 486.1}

Apropos of this subject of official religion, the Echo has recently reminded us that a Tartar tribe in Russia was last century “converted” to Mohammedanism by an official’s blunder:— {PTUK August 5, 1897, p. 486.2}

“They were converted by mistake-by a slip of the pen-in a fit of absence of mind. Up till then the Kirghiz Tartars were Shamanites-worshippers of nature, spirits, and ancestral ghosts, as all the Central Asiatic tribes were before the advent of Mohammedanism, as some of them in obscure regions still are. In communication with the Kirghiz chief, he was addressed as Mohammedan by the Russian Minister. His tribe was supposed to be Islamic, and was officially described as such. After a time the St. Petersburg officials discovered that they had made a mistake. ‘You might have made Christians of them, once you were about it,’ exclaimed the Head of the Orthodox faith. They might. But there the Mohammedan designation was in the official records of the Empire, and Mohammedans the Kirghiz had to be, willy nilly. {PTUK August 5, 1897, p. 486.3}

“The spectacle presented by a Christian State persuading a nation to embrace Islamism was curious. Of course, there was no compulsion. The Kirghiz Khan, being a polite man, made no bother about the affair. He became a passable Mohammedan. And of course, his tribe gradually followed his example. They are not very strict Mohammedans. Much of their old Shamanic faith still survives. {PTUK August 5, 1897, p. 487.1}

“A still more curious example of chance in religious acceptance is that of Russia herself. When Vladimir sent envoys abroad-to Byzantium, among other places-in search of a new religion for his subjects, he was induced to become a Christian because of the splendour and the riches of the Christian capital. God must have specially favoured a State so opulent, he argued. So his heathen Muscovites were officially informed that Christians they must become. But there was another Mohammedanism which was then competing with Christianity. But abstention from strong drink was one of its commands. It is historically known that this was the Russian peasants’ objection to embracing the Prophet’s faith, then triumphant in Central Asia and Asia Minor.” {PTUK August 5, 1897, p. 487.2}

**“Meat Broths” The Present Truth, 13, 31.**

E. J. Waggoner

A French medical journal records a cruel experiment upon animals, which was needless to demonstrate the fact already well known, that meat broths are not nutritious. But old ideas die hard, and perhaps the record of the experiment may save some poor invalid from being cruelly starved on beef tea:— {PTUK August 5, 1897, p. 494.1}

“Some dogs fed exclusively on meat broths (500 grams) in Vulpian’s laboratory, died at the nineteenth clay, while others to whom water alone had been given, survived within one day as long, dying the eighteenth day-showing the negative nutritive value of meat broths.” {PTUK August 5, 1897, p. 494.2}

**“Items of Interest” The Present Truth, 13, 31.**

E. J. Waggoner

-The Russian press has lately been very outspoken in urging efforts to oppose Great Britain. {PTUK August 5, 1897, p. 494.3}

-In Mashoualand and Bechuanaland there has been much fighting with natives in revolt, and the unrest has spread to German territory, where a native rising has caused trouble. {PTUK August 5, 1897, p. 494.4}

-The Indian Government has arrested a number of natives in Bombay and Poona for seditious agitation. Most of those apprehended are wealthy persons, and of the Brahmin class. {PTUK August 5, 1897, p. 494.5}

-A few weeks ago a heat wave was reported from the United States, causing great suffering. Last week a cold wave passed over the Eastern States, causing great damage to crops. {PTUK August 5, 1897, p. 494.6}

-Last week strike pay was given to 38,000 engineers and other labourers engaged in the great strike. Both masters and men claim to be gaining ground, and the end of the struggle seems a long way off. {PTUK August 5, 1897, p. 494.7}

-A fund is being started for the purpose of paying the passage of Welsh emigrant, to the Welsh colony in Patagonia. Something like 90,000 acres in the Argentine Republic will also be available to Welsh settlers. {PTUK August 5, 1897, p. 494.8}

-Another rising is reported from the Chitral frontier of India, the district which caused trouble a year ago. Camps have been attacked and thousands of tribesmen are in arms. The region is a mountainous one, lending itself to irregular warfare. The priests are the leaders in these risings. {PTUK August 5, 1897, p. 494.9}

-Last week a party of twenty-eight anarchists, exiled from Spain, were landed at Liverpool. They came on to London. Spain tried to send them to France, but that country refused them. England is the refuge for this class of agitators, and it is doubtless owing to this fact that there are few outrages perpetrated here. {PTUK August 5, 1897, p. 494.10}

-Canadian shippers are preparing to send produce to England in greater quantities than heretofore. Fruit, butter, and meats are to be chilled, and carried in cold storage ships to Liverpool, and Dominion promises to compete with Continental exporters in butter and eggs, of which England takes vast supplies. {PTUK August 5, 1897, p. 494.11}

-The rush for the gold fields in the fields in the Klondyke district, in the far north-western corner of British Columbia, continues, and as the food supply must come from southern ports, and the Alaskan ports are closed for all the long winter, it is predicted that terrible suffering must follow. Even now it is said that 2,000 skeletons line one pass over the mountains. {PTUK August 5, 1897, p. 494.12}

-Mr. R. J. Saddou, Prime Minister of New Zealand, addressing a meeting of persons interested in New Zealand mining companies reminded them that gold discoveries began in New Zealand in 1857, and that gold to the value of ?51,000,000 had since been exported, while as yet only the surface had been scratched. Improved machinery is now being erected and greater results are expected. The population is only three-fourths of a million, but last year they exported ?9,000,000 worth of produce and imported ?8,000,000 worth. They had over 20,000,000 sheep, and exported last year frozen meat to the extent of ?1,200,000. {PTUK August 5, 1897, p. 494.13}

**“Back Page” The Present Truth, 13, 31.**

E. J. Waggoner

“My soul followeth hard after Thee,“ said the Psalmist. Some follow at such a distance that the path seems very dark. Jesus is the light, and He that follows hard after Him “shall not walk in darkness.” {PTUK August 5, 1897, p. 496.1}

“The State may coerce,“ said the Pope recently, “but the Church can persuade.” But the trouble has been that very often, when the “Church” failed to persuade the individual, it has persuaded the State to coerce him. {PTUK August 5, 1897, p. 496.2}

“I laid it down as a principle’” said Henry Bullinger, one of the Reformers, “to follow the Holy Scriptures alone, and reject all human tradition. I believe neither in the Fathers nor myself, but explain Scripture by Scripture.” {PTUK August 5, 1897, p. 496.3}

According to French papers the ex-Queen of Madagascar “has asked to be allowed to embrace Roman Catholicism,“ and attends Catholic services regularly. She doubtless thinks the Roman religion will be of use to her politically, now that the French have her kingdom. {PTUK August 5, 1897, p. 496.4}

Thousands are rushing to the new gold fields in the Klondyke region, braving arctic snows and ice and blizzards to get the coveted gold. Already hundreds have left their skeletons along the mountain passes. There is a lesson in it for those who believe that the knowledge of truth is “better than the merchandise of silver, and the gain thereof than fine gold.” {PTUK August 5, 1897, p. 496.5}

The recent punishment of a fentale inmate of a London Workhouse for refusing to go to church, called attention to a survival of religious penal laws, supposed to be antiquated. An apologist of the officials said that they would have to shut up the church and “sack” the parsons if they did not keep up the discipline, but a lady Guardian very rightly said that it was a disgrace to the name of religion that people should be punished for refusing its ministrations. The very essence of true religion is that it is voluntary and of the heart. {PTUK August 5, 1897, p. 496.6}

One of the little band of our Society’s workers in Brazil writes: “It is just four years this month since personal labour has been put forth in spreading the message in this country. The Lord has the beginning. Over 300 persons are now keeping the Sabbath in Brazil. In many places, souls are longing for the truth; and when it comes to them, they receive it with joy.” {PTUK August 5, 1897, p. 496.7}

When plague rages in heathen lands there is a beating of drums and demonstrations to attract the attention of the Deity, and to scare away the evil spirits. One of our missionaries in Brazil says that while stopping in one town recently he noticed that the bells of the Catholic church would each evening set up a clanging, and then at the same time a number of rockets would be fired. I asked what was the moaning of this, and the answer was: “They are saying mass every evening so that the yellow fever will stop in Itu.” It seemed a strange way to call upon God; but these poor people have no other than the heathen idea of God, supposing that He can be appeased or persuaded to do a certain thing by saying mass, and offering Him fireworks as an entertainment. {PTUK August 5, 1897, p. 496.8}

Speaking of Pope Gregory, who sent Augustine to Britain, the Christian World says:— {PTUK August 5, 1897, p. 496.9}

One sees in him also the consummate diplomatist who knows human nature through and through. His letter to Augustine’s successor, Mellitus, in which he recommends him not to destroy the heathen temples, but to use them as churches, and to observe the old heathen feasts by giving them a Christian significance, is an object-lesson in the art of dealing with a time of transition. {PTUK August 5, 1897, p. 496.10}

Thus it comes that many, in fact most of the religious festivals, still bear the earmarks of their pagan origin. {PTUK August 5, 1897, p. 496.11}

While two Dutch papers are published by our Society, one in South Africa, the other in America, we have none in Holland, where work has only recently been established. The Lord has prospered the preaching of the Word in Holland, however, and our friends there are planning shortly to start a monthly journal devoted to Bible study. {PTUK August 5, 1897, p. 496.12}

What are the characteristics of the religion of the Russian Church, with which Anglican Catholics so much desire to be united? A writer in last month’s National Review says:— {PTUK August 5, 1897, p. 496.13}

In no other country do the adoration of pictures and relics and the invocation of saints form so large a part of the practices of religion. In no other country does preaching form so small a part. It is, par excellence, the land of saint-worship, pilgrimages, shrines, miracle; and ceremonies. {PTUK August 5, 1897, p. 496.14}

It is not surprising that the Anglicanism which desires union with this, busies itself with elaborating its ritual and reviving pilgrimages and medi?valism generally. {PTUK August 5, 1897, p. 496.15}

**“One Sure Thing” The Present Truth, 13, 31.**

E. J. Waggoner

One Sure Thing .—In the book of Proverbs much is said about surety, and people are more than once warned against going surety, not only for a stranger, but even for a friend. In the eleventh chapter, verse fifteen, we read, “He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure.” In the margin we have in the place of “suretyship,“ “those that strike hands.” That is a man cannot be safe unless he refrains from giving his hand as surety for another. {PTUK August 5, 1897, p. 496.16}

But read further, and see what is said in the twenty-first verse: “Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered.” Notice that the words “though” and “join” are in Italic, type, indicating that they are not in the Hebrew. The literal Hebrew, as indicated in the margin of the Revised Version, is “Hand in hand.” Here, then, we find an instance of giving the hand, or, as rendered, “My hand upon it!” In two translations before me, I read, “One can give his hand for it, that the wicked shall not be unpunished; but the seed of the righteous shall escape.” So sure is it that God will see that justice has its due! Men are often tempted to think, as did David, that the wicked have the best of it, and that in unrighteousness is the most prosperity to be found; but let no one be deceived in this matter. So sure is it that wickedness will be punished, and that the reward of the righteous will not be forgotten, that one may safely give his hand upon it, and be a surety for it. It is the only sure thing in this world. {PTUK August 5, 1897, p. 496.17}

**“‘How the Sabbath Came to Me’” The Present Truth, 13, 31.**

E. J. Waggoner

“How the Sabbath Came to Me.” -This is the title of a little booklet recently received from America, written by Mrs. S. M. I. Henry, who is, we understand, the superintendent of the Evangelistic department of the Women’s Christian Temperance Union in the United States. It is rather in the nature of a personal statement of experience and blessing, but is of general interest to all. We have some copies at this office, which may be had of our agents at 1d., by post, 1 1/2.d. The story in our Home department this week is by Mrs. Henry, who has been engaged in W.C.T.U. work for many years. {PTUK August 5, 1897, p. 496.18}

**“Lessons From the Book of Hebrews. Subjection to the World to Come” The Present Truth, 13, 32.**

E. J. Waggoner

In our last study, beginning the second chapter of Hebrews, we learned that the word of salvation, “which at the first began to be spoken by the Lord,“ has been committed to men. Whosoever hears the message is commissioned to give it to others, telling what he has seen and heard with the Lord. This work, although committed to man, is God’s work, “for he whom God hath sent, speaketh the words of God;” and therefore God bears them witness, or, rather, God bears witness with them, “both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to His own will.” {PTUK August 12, 1897, p. 498.1}

But why is this work committed to men, instead of to the angels, those messengers of God, whom He sends with the speed of the lightnings and the strength of the mighty winds?—The scripture before us in our present lesson gives us the answer:— {PTUK August 12, 1897, p. 498.2}

“For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower (or, “for a little while lower”) than the angels; Thou crownedst him with glory and honour, and didst set lum over the works of Thy hands; Thou best hut all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him.” Hebrews 2:5-8. {PTUK August 12, 1897, p. 498.3}

“The World to Come.” -What is “the world to come, whereof we speak?” and where has the writer of this Epistle spoken of it?—The answer to the first question is found in 2 Peter 3:13: “Nevertheless we, according to His promise, look for new heavens and anew earth, wherein dwelleth righteousness.” And again: “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” “And He that sat upon the throne said, Behold, I make all things new.” “He that over cometh shall inherit all things.” Revelation 21:1, 5, 7. The world to come is the new earth, and we have already found a reference to it in Hebrews 1:10-12, where we read that the heavens and the earth shall wax old as doth a garment, and like a vesture shall be folded up and changed, that is, replaced by new. Thus we see that “the world to come, whereof we speak,“ is the new heaven and the new earth, wherein the righteous shall dwell. {PTUK August 12, 1897, p. 498.4}

To Whom Made Subject? -“Unto the angels hath He not put in subjection the world to come, whereof we speak.” But has God put the world to come in subjection to anyone?—If not, there would be no significance in specifying the angels, as those to whom it has not been made subject. Notice, however, the connection: The apostle is talking about the preaching of the Gospel, the word of salvation; it at the first began to be spoken by the Lord, and is committed to those who heard Him, that is to men, because unto the angels He hath not put in subjection the world to come. Thus we see it clearly indicated that the reason why the preaching of the Gospel is committed to men, is that unto men the world to come has been put in subjection. But we are not left to draw conclusions about this matter, for we are told, even in the text before us, just {PTUK August 12, 1897, p. 498.5}

When It Was Done .—“One in a certain place [namely in the eighth Psalm] testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him.” Hebrews 2:6-8. In the beginning, when God made the heavens and the earth, when they were wholly new, He said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26. And God did just as He said, as we read in verse 23, and also in Psalm 8, from which the Apostle quotes: “Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” What was it that was thus so completely put in subjection to man?—It was “the world to come, whereof we speak,“ that is, the new heavens and the new earth, wherein only righteousness dwells. {PTUK August 12, 1897, p. 499.1}

Perfect Dominion, Perfect Subjection .—It is not for curiosity’s sake, but in order that we may know more of the power of the Gospel, and the power with which God wishes all to proclaim it, that we dwell upon the dominion which God in the beginning gave to man. Dominion was given to him; that is, he was made king, and his kingdom was the heavens and the earth that God had just made. Moreover, he was crowned with glory and honour. A crown signifies kingship, and the nature of the crown indicates the nature of the kingdom; therefore man was crowned king of glory. He was made glorious, and was set over a glorious kingdom. {PTUK August 12, 1897, p. 499.2}

The birds, the beasts, and the fishes, yea, the very earth itself was made subject to man. It is not so now, but traces of it are seen from time to time, and especially do we see it in Christ. He was alone in the desert with the wild beasts (Mark 1:13), yet they did Him no harm. The winds and the waters obeyed Him. Matthew 8:27. The fig-tree was also obedient. Mark 11:13, 14, 20. The unbroken colt bare Him through the crowd that shouted and waved palm-branches, as steadily as the oldest and best-trained beast could have done. Mark 11:1-9. Elijah commanded, and the heavens withheld rain and dew, and again at his word the heavens gave abundance of rain. 1 Kings 17:1; James 5:17, 18. God gave the ravens commandment concerning Elijah, that they should feed him, and twice a day for many days they brought the man of God food, obeying their orders as faithfully as any man could have done. 1 Kings 17:1-6. God spoke to a great fish, and it came and swallowed the truant Jonah, and again at the word of the Lord it set hint on the dry land. Jonah 1:17; 2:10. Daniel in the den of lions was as safe as in his own house. Daniel 6:16-22. In these things we see traces of the perfect dominion that man had in the beginning. {PTUK August 12, 1897, p. 499.3}

Man God’s Representative on Earth .—Some one may say that these cases that we have cited are instances of the power and dominion of the Lord. Exactly, but that does not mean that they have no application to our subject. “God hath spoken once; twice have I heard this: that power belongeth unto God.” Psalm 56:11. “There is no power but of God.” Romans 7:1. Although dominion over the works of God’s hands was given to him, he could rule only by the power of God. God is king over all; He is “King of kings.” “The kingdom is the Lord’s” (Psalm 22:28), and our daily confession is to be, “Thine is the kingdom.” He did not withdraw from this portion of the universe when He gave dominion to Adam. Far from it. It was His purpose to rule the world through man. “Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour.” Isaiah 45:15. He is “meek and lowly in heart” (Matthew 11:29), and delights more in the welfare of others than in His own. How wonderful! Think of the Maker of the universe, “in honour preferring another,“ and therein finding His highest glory. And yet that is true of God” for He is everything that He expects of us. So God was pleased that in this part of His kingdom He should be represented by men. Not that man was by any means to take God’s place, for that is impossible, but that God in man would rule. {PTUK August 12, 1897, p. 499.4}

The Word Made Flesh .—Christ came to “restore all things.” It is impossible for us to realise the “high calling of God in Christ Jesus” unless we consider “the first man Adam, to whose condition, and even better, we are to be restored in Christ, who came to “seek and to save that which was lost.” All things were made by the word of God. “In the beginning was the Word, and the Word was with God, and the Word was God.” “All things were made by Him.” John 1:1-3. “In Him were all things created;” “He is before all things and in Him all things consist.” Colossians 1:16, 17, R.V. All things come from and are upheld by His life, so that even the mountains are said to have been “brought forth’” (Psalm 90:2), that is born, as is given in other, more literal translations. The word is life; so when God said, “Let the earth bring forth grass,“ it “was so;” the word became grass. And when by the same word man was made, “the word became flesh.” Thus Adam was “the son of God” (Luke 3:38), although only dust of the earth. God filled him with His spirit, and set him over the works of His hands, so that to him was all power given in heaven and earth; that is to say, all power in the heaven that pertains especially to this earth. This we see in the fact that he was to rule over the fowls of the heaven. But the power was not inherent in man, for he was only dust; the power was the power of the word of God, and a glimpse of it is given us in Elijah’s control over rain. It is to this power and dominion that Christ will bring those who believe in Him; for “the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Daniel 7:27. Unto Christ as ‘“the Son of man is all power in heaven and earth given, in order that He may give it to us; but this does not come within the scope of our present lesson. {PTUK August 12, 1897, p. 499.5}

“What Is Man?” -This is a question which we must not forget to answer, and the answer must be kept in mind. “The Lord God formed man of the dust of the ground.” Genesis 2:7. Literally, He “formed man dust of the ground.” So that God could say to him, “Dust thou art.” God took dust, and set it over the works of His hands. In all his glory and honour, man was but dust. The power was God’s and so was the glory. How wonderful is God’s power! With a handful of dust He can rule a world! No wonder that He will not despise “a broken and a contrite heart” (Psalm 51:17), that is, a heart that is but dust,-contrite: ground together, pulverised,-and which continually acknowledges that it is nothing. God will not despise it, because nothing is small or insignificant with Him, and He can do wonders with it. His glory is in doing the greatest things with the weakest instrument. The fact that God created man dust of the earth, and crowned him with glory and honour, and set him over the work of His hands, is the joy and strength of the converted soul. In the facts of the creation of man, we learn what God can do with the contrite soul that is “a new creature” in Christ. Man is nothing, but God is everything. Whoever has learned this truth, has the key to the wisdom of the universe. {PTUK August 12, 1897, p. 499.6}

The Gospel the Power of God .—The Gospel is the power of God to salvation to everyone that believeth. Romans 1:16. But the eternal power of God is seen in the things that He has made. Verse 20. In creation is the power of God seen, and therefore the Gospel, which is the power of God to salvation, makes new creatures, or “a new creation.” But “the Gospel of your salvation” is “the word of truth.” Ephesians 1:13. The power of the Gospel is therefore the power of the word, but it is the power of the word that created the heavens and the earth, and gave man dominion over them. Unto men, and not to angels, is the Gospel committed. That is, the word that is given to men to proclaim, is the word that creates. “The world to come” is the world over which God gave man dominion in the beginning. That dominion is to be completely restored by the Gospel. But the second glory will exceed the first, because when Satan attempts to thwart God’s plan, it only gives God opportunity to show His power in a more wonderful manner. In the beginning God ruled the world through the man who, although dust, was majestic in form, and perfect in every particular. Satan thought to show that God could not do it, and now God will show that He can do it with men who have fallen so low that they are tainted and marred and deformed so that they can scarcely be called men. “Whatsoever God doeth, it shall be for ever.” Ecclesiastes 3:14. Therefore since God gave man dominion over the earth, He has not taken back the gift, but in pursuance of His eternal purpose, has committed to man the work of the Gospel, through which all things are to be created new. This is why the Gospel is not committed to angels: Because unto the angels hath He not put in subjection the world to come. Men talk of the power of the Gospel to convert souls, but while they talk of it they often forget that the power that it has over souls is the measure of the power which God has given to men to proclaim it. To man is the work committed, but the power is of God. Thus He says: “I have put My words in Thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens and lay the foundations of the earth, and say tinto Zion, Thou art My people.” Isaiah 51:16. Unto man was the dominion over the new earth given in the beginning; the Gospel is the power by which all things are to be made new; therefore to man is given the work of preaching the Gospel, and in giving it to him, God has given him” the power of the world to come. {PTUK August 12, 1897, p. 500.1}

**“In Jamaica” The Present Truth, 13, 32.**

E. J. Waggoner

Our Society’s work in the West Indies began about eight years ago, when a lady from those parts became acquainted with the Sabbath and Advent truths while in London, and returned to her home, letting the light shine, and bringing these blessed truths to others. Thus the truth has been carried to many fields. Too many think they must wait until others see the light, and when many walk in it they think they will also. But the knowledge of the truth is God’s call to every One to believe, and as He called Abraham when alone and blessed him, so He will bless every soul that relies on His promise, knowing that one in the truth with God is a multitude. {PTUK August 12, 1897, p. 503.1}

Next followed preachers and book canvassers into the West Indian islands, and now in all parts of the West Indies there are Sabbath-keepers. The progress of the work has been, perhaps, most marked in Jamaica, where, as the result of several years’ labour only, there are several hundreds of Seventh-day Adventist believers. We notice by one of our American exchanges that our friends in the West Indies and along the Gulf Coast of Central America and British Guiana purpose holding a general convention in Jamaica soon. {PTUK August 12, 1897, p. 503.2}

The Lord is coming, and the message of the “everlasting Gospel,“ of Revelation 14:12, which calls people to “the commandments of God and the faith of Jesus,“ must go to every nation and tongue to prepare men for that coming in the clouds heaven. Anyone reading the portion of Scripture referred to, and on to the end of to chapter, letting it mean just what it says, can see at once that the final Gospel message is a call to loyalty to God’s eternal law which can be wrought in men only as they accept it in the faith of Christ Jesus. So the message goes, and the Lord is blessing as it is preached. “The isles shall wait for His law,“ the prophet says, and we are glad to call attention to the progress of the work in these island fields. {PTUK August 12, 1897, p. 503.3}

One of the brethren in Jamaica, who has been labouring in a newly entered district says in a recent communication:— {PTUK August 12, 1897, p. 503.4}

We can find work within sight of where I now sit to last us until the Lord comes. Some girls have been leading a crowd that would gather behind our tent during service and disturb the meetings. Now their names are on the covenant, and we are teaching them to read. Last right an old has drinker walked up to the table and wrote his name, and to-day he is leading a company of men in clearing off a place on which to erect a chapel. The wonder of the neighbourhood is that such a movement could be possible. Even the crowds that pass along the roads morning and evening, going and coming from the distant mountain fields, can be heard singing hymns instead of yelling fiercely as was their wont a month ago. The lame of the work has gone out a long distance, and people come many wiles to inquire concerning the message. One man walked sixteen miles last Friday to spend the Sabbath and Sunday with us. His brother said he would attend regularly, coming ten miles to do so. To-day we begin work on the chapel, 18 x 40 feet. We have a company here of forty-two in all. People stay and talk until 10:30 and 11 o’clock at night, and I am so exhausted that sleep does not refresh as it should; yet to see the eagerness with which some drink in the truth, and their joy at receiving it, is more than pain and exhaustion.” {PTUK August 12, 1897, p. 503.5}

**“The Overspreading Curse” The Present Truth, 13, 32.**

E. J. Waggoner

It is an intemperate age. The terrible fruits of indulgence in liquor are so evident all about us that multitudes have been led to see that the easy drinking habits of long ago can no longer be followed without making those who do so in a measure responsible for the drunkenness and crime that spring from the drink traffic. Others with a higher appreciation of the duty of eating and drinking to the glory of God have seen that in themselves intoxicating beverages are a curse and a detriment. So the temperance sentiment has grown in modern times. But on the other hand the drink habit has grown, and every year there is an increase of intemperance. The habit established by milder stimulants in one generation calls for stronger ones in the next, and so the evil grows. Let people who see the curse spreading in the earth see to it that they are clear themselves in their habits of eating and drinking, and then consistently seek to teach others the better way. {PTUK August 12, 1897, p. 510.1}

**“Items of Interest” The Present Truth, 13, 32.**

E. J. Waggoner

-The Welsh language is to be taught in the Board schools of Cardiff. {PTUK August 12, 1897, p. 510.2}

-The weekly strike pay to those on strike in the Engineering lock-out is about 180,000. {PTUK August 12, 1897, p. 510.3}

-It is said that Chief Samory, the leading chief of the region back of the Gold Coast, has a regular ammunition factory, and even manufactures rifles. {PTUK August 12, 1897, p. 510.4}

-The floods in Austria have caused terrible loss of life and suffering. The Danube has overflown vast districts, and over 200 lives have been lost. It will take years for some of the agricultural districts to recover from the loss. {PTUK August 12, 1897, p. 510.5}

-The rising on the Indian frontier has been for the time being suppressed, and the fort at Chakdara relieved. Over 6,000 natives were investing it, and the 300 of the garrison were hard pressed. It is said that one of the defences of great value was a barbed-wire maze, surrounding the fort, and preventing rushes. The barbed wire, invented for fencing, is being turned to substantial use in war. {PTUK August 12, 1897, p. 510.6}

-In order to enter into closer commercial relations with Canada, the British Government has given notice to cancel the treaties of commerce between this country and Germany and Belgium. This is in pursuance of the Imperial idea, which looks toward the time when the Colonies and India will supply Great Britain’s need, with their products and in return take manufactured goods thus making the Empire independent. {PTUK August 12, 1897, p. 510.7}

-It is thought that few of the miners who have started lot Klondyke will be able to reach then before winter closes the lines of travel. The greater part will have to camp through the winter and authorities on the subject predict terrible suffering. But the excitement keeps up, and companies are being formed in London, Canada, and the United States, and Sir Wilfrid Laurier, the Canadian Premier, says that he is sure the Alaskan gold fields will rival Johannesburg. Being near the border of the United States Alaskan territory, and filling up as it is with miners from that country, it would not be surprising if an “Outlander” party did not give rise to much the same kind of trouble as has kept South Africa in a State of unrest for two years. {PTUK August 12, 1897, p. 510.8}

-The report of the Royal Commission on Agriculture says that since 1875, 2,137,000 acres which were under cultivation have been laid down to grass, and yet cattle and sheep have decreased in numbers. Rent of agricultural lands has fallen by one-half, on the average, and the capital value of land in Great Britain has fallen by over ?800,000,000. Since 1871, the number of agricultural labourers has fallen by 200,000, but on the whole the lot of the labourer has improved. But many farmers and landlords have been ruined by the fall in values and in the prices of products. Foreign competition is the cause of the decay of British agriculture. About 75 per cent. of our breadstuffs and 50 per cent. of butter and cheese come from abroad, and meat also comes largely from abroad reducing prices. {PTUK August 12, 1897, p. 510.9}

**“Back Page” The Present Truth, 13, 32.**

E. J. Waggoner

The angels watch the church to behold fresh revelations of the wisdom of God. Ephesians 3:10. What do they learn of God’s power by watching your life? {PTUK August 12, 1897, p. 512.1}

Cardinal Vaughan declares that the principles of the Roman creed have spread in Great Britain, “until even the Protestant Church has become permeated with Catholic doctrines and practices.” {PTUK August 12, 1897, p. 512.2}

The Pope has some grist grinding in nearly all the mills of government. Of the visiting Colonial Premiers, two, the Canadian and the New Zealand, must needs visit Rome and be received by the Pope before returning to their homes. {PTUK August 12, 1897, p. 512.3}

We have received the first number of El Faro (“The Lighthouse”), a monthly Spanish journal, published by our Society in Buenos Ayres, South America. It presents a very creditable appearance, and is sure to accomplish good in letting the light shine in that region. In Mexico our friends publish another Spanish paper. {PTUK August 12, 1897, p. 512.4}

Believing is doing, not a substitute for doing. “This is the work of God that ye believe,“ and it is so because believing on Jesus Christ brings the indwelling of His power to work right doing in the believer. “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” {PTUK August 12, 1897, p. 512.5}

The Glasgow Herald recently reported an address by Professor Stack, before a Catholic society in that place, in which he pointed out “the danger of indiscriminate Bible reading.” Romanists do know the great danger to their cause attending Bible reading, and that is the very reason why Protestants should labour continually to get the people to study their Bibles. {PTUK August 12, 1897, p. 512.6}

**“Not of Christ” The Present Truth, 13, 32.**

E. J. Waggoner

Not of Christ .—It is said to be a fact that many in lands called heathen are predisposed in favour of official “Christianity,“ because they consider that the religion of Christ that is professed by the great Powers must be a good one, as they are such successful fighters. The poor souls cannot see that it is light turned to gross darkness that gives the great nations their skill in devising the most destructive methods of killing. It is this that gives a grim truth to the following satirical newspaper joke {PTUK August 12, 1897, p. 512.7}

TOMMY: Papa, the Chinese invented gunpowder, didn’t they? {PTUK August 12, 1897, p. 512.8}

PAPA: Yes; but it never really amounted to much for killing purposes until the Christian nations took hold of it. {PTUK August 12, 1897, p. 512.9}

**“The Drink Curse” The Present Truth, 13, 32.**

E. J. Waggoner

The Drink Curse .—Now and then the newspapers report cases where men under the influence of drink have smashed things in a public-house. Society says it is hard on the proprietor, and so it is, and he has his legal remedy. But if a man sells to another a thing that is capable of changing a man into a fighting brute, why need he be surprised if he gets an exhibition of the quality of his cups to his own damage? Most often it is the furniture at home that is smashed, and, wife or children are the victims. The traffic in intoxicants is an accursed business, for God Himself says, “Woe unto him that giveth his neighbour drink,“ and there will be an awful record to face when the demon drink is brought to judgment. {PTUK August 12, 1897, p. 512.10}

**“Fulness of Joy” The Present Truth, 13, 32.**

E. J. Waggoner

Fulness of Joy. -These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” John 15:11. There is something wonderful in these words, especially when we consider the circumstances under which they were spoken. “These things have I spoken, that My joy might remain in you.” That shows us that by receiving and retaining what Jesus says to us, we receive and retain His joy. Joy comes by believing the words of the Lord, as we read, “The God of hope fill you with all joy and peace in believing.” Romans 15:13. Notice, it is “all joy” in believing, just as Jesus says: “that your joy may be full.” By receiving His words we get fulness of joy perfect joy. {PTUK August 12, 1897, p. 512.11}

But that shows us also that He had perfect joy-fulness of joy; for it is His joy that we are to receive. “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” We get fulness of joy through Jesus, simply because His joy is perfect. As men sometimes express it, His cup of joy was full. When was it that He expressed the wish that His perfect joy might remain in His disciples? The very night when He was betrayed; while He was on the way to the place where He knew that He would be delivered into the hands of cruel men, to be mocked, and beaten, and scourged, and crucified. Ah, that is joy worth having, a joy that is perfect in distress and affliction, a joy that is perfect in itself, and does not depend on circum stances. It is the possession of such joy, and that alone, that enables one to endure affliction. Jesus, because of the joy that He had continually before Him, and present with Him, “endured the cross, despising the shame.” Hebrews 12:3. This joy is found, not in doubting, not in experimenting, but in trusting. There are millionaires that would give all their possessions for such joy, that delivers from painful anxiety, when the poorest man can have it by simply taking the words of the Lord and letting them work out their fulfilment in him. How can Christians be otherwise than glad, when they serve a Master who is gladness itself? {PTUK August 12, 1897, p. 512.12}

**“‘Behold, I Come Quickly’” The Present Truth, 13, 32.**

E. J. Waggoner

“Behold, I Come Quickly.” -The increase of such calamities as earthquakes, famines, and pestilences says that He is coming, for these were given as signs of the second advent. The great preparations for war say that the Lord is coming, for it is when the nations are angry and gathering to battle that the Lord appears. The social and industrial conditions are becoming just such as were predicted of the last days. The growth of a determination in the Protestant and Catholic world to use civil power to build up the Sunday institution and make void the law of God is fulfilling those scriptures which show that Satan’s wrath will be specially directed against the commandments of God in the days of the remnant church, as in Revelation 12:17. And the sending forth into the world of the everlasting Gospel, calling attention to the perversion of the truth by apostasy and lifting up “the commandments of God and the faith of Jesus” is a fulfilling of such scriptures as Revelation 14:6-14, which indicate God’s final message to the world before Christ appears in the clouds of heaven in flaming fire to reap the harvest of the earth. The Lord is coming; thank God, it is true. His Word tells of the preparation needed, and His grace supplies the need. Let believers receive the Word and rejoice in the “blessed hope.” {PTUK August 12, 1897, p. 512.13}

**“Do You See the Glory?” The Present Truth, 13, 33.**

E. J. Waggoner

“In the year that King Uzziah died,“ says the prophet Isaiah, “I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.” {PTUK August 19, 1897, p. 513.1}

The attendant seraphim veiled their faces with their wings before the glory of the Throne; it is not surprising therefore that the prophet should cry, “Woe is me ... I am a man of unclean lips ... for mine eyes have seen the King, the Lord of hosts.” {PTUK August 19, 1897, p. 513.2}

The angels cried one to another in praise of the Divine Lord “lifted up” for fallen man to see. The theme of their song was not that the heavenly temple was filled with glory ineffable. “One cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.” {PTUK August 19, 1897, p. 513.3}

This is not something afar off. The whole earth-this earth where we live, over which the curse has spread, with sorrow and sin in its train-is full of the glory of God, and the angels glorify God because of it. Do you see what the angels saw? So thrilling was their cry that the thresholds of the temple moved at the voice of praise. Yet men live and die in the very presence of the glory of God, with hearts unmoved by it. Often they wonder where God is, and wish that they could see His glory, when it is manifested all about them in the things that God has made. God’s power and life are made manifest in everything, even in man himself (Romans 1:19, 20), and all creation declares His glory,-all save unbelieving men whose eyes are darkened. {PTUK August 19, 1897, p. 513.4}

At the time when Isaiah heard the angels’ cry the Lord gave him the commission, “Go, and tell this people, ... See ye indeed, but perceive not.” Isaiah 6:9. And the blindness is blindness of heart. “Lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.” Seeing God’s glory in the earth means that the heart must confess its sins, as lsaiah confessed his undone condition. It is possible for the holiday-maker to revel in the beauties of rural scenery, and the lover of floral and landscape beauty to drink in of nature’s loveliness without really getting a view of God’s glory. The external beauty is an appeal to men, it is true, but unless the heart yields to it and allows the works of God’s hands to teach of His love and power, the lesson is not learned. The scientist observer may delight us with his descriptions of the structure and manner of life of the created thing; but unless he goes further than that the simplest believer may see in it more than he in all his powers of observation. {PTUK August 19, 1897, p. 513.5}

It was because Jesus, the Lord, was “high and lifted up” that earth was full of His glory. The glory of God is not only His brightness and power, but first of all His character, His goodness, and mercy, and truth, and patience. This character He proclaimed before Moses whenhe asked of the Lord, “Show me Thy glory.” The things of creation declaring God’s glory testify to His love and care for His creatures. Away in the innermost glades of the forest, or in mountain solitudes, where men perhaps have never set foot, the flowers are strewn in profusion, and the springs run in the valleys, and the birds sing, and God gives life to the least. The whole earth is full of His glory, and He wants men to see it and trust His care, confessing their sinfulness and helplessness. {PTUK August 19, 1897, p. 513.6}

*“Such pledge of love in the heart of the woods!  
For the Maker of all things keeps the least,  
And over the tiny floweret broods  
With care that for ages has never ceased.  
If He cares for this, will He not for thee-  
Thee, wherever thou art to-day?  
Child of an infinite Father, see;  
And safe in such gentlest keeping stay.” {PTUK August 19, 1897, p. 513.7}*

He only is “near to nature’s heart” whose heart is open to the shining of the, glory of the Gospel of Jesus Christ. {PTUK August 19, 1897, p. 513.8}

**“Lessons From the Book of Hebrews. ‘We See Jesus’” The Present Truth, 13, 33.**

E. J. Waggoner

Our last lesson was upon “the world to come,“ and its relation to the preaching of the Gospel. The Gospel is not committed to angels, because unto them God has not put in subjection the world to come. The Gospel is the power of God to salvation, to every one who believes; the power of God is seen in the things that He has made, for creation is the measure of God’s power; the object of the Gospel is to restore what has been lost;-to create anew;-therefore its power is the same as that which created the world in the beginning. The earth was given to man in the beginning, and therefore to man is committed the work that will restore it; but as the power that restores it is the same power that was given man over it in the beginning, it follows that its power is the power of the world to come; for the world to come is the world that was in the beginning. {PTUK August 19, 1897, p. 514.1}

We considered the extent of the dominion that God gave men when He created him. All the power of God, so far as it concerned this earth, was to be exhibited through man. The birds, the beasts, the fishes, the very earth itself, all were subject to man. The dominion was complete. {PTUK August 19, 1897, p. 514.2}

“For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour; that He by the grace of God should taste death for every man.” Hebrews 2:8, 9. {PTUK August 19, 1897, p. 514.3}

When certain Greeks ones came to Philip, saying, “Sir, we would see Jesus,“ and Philip brought them to Him, Jesus said, “The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” John 12:23, 34. This is the subject that we have before us in our present lesson, for in few words it shows us Jesus giving all and gaining all. {PTUK August 19, 1897, p. 514.4}

Our attention has been directed to man in his original glory and honour, with all things under him. But as we look at his estate we suddenly see {PTUK August 19, 1897, p. 514.5}

The Dominion Lost .—For “now we see not yet all things put under him.” As we look, we see him fall, and instead of having the world under him, he has it all upon him. Instead of ruling the world, the world rules him. From the highest place, he sinks to the lowest place. We are now talking of man; whatever low place any person has been known to be in, and whatever baseness an individual descended to, is only an exhibition of how low man has fallen. It is only lack of opportunity, or better circumstances that, aside from the grace of God, hold any individuals in the world back from exhibiting the same disgusting vileness that is seen in the lowest specimens. “All have sinned, and come short of the glory of God.” Romans 3:23. The dominion was one of glory and honour, because man was “crowned with glory and honour.” Therefore it is plain to see that the loss of the glory, on account of sin, was in itself the loss of the dominion. From being above all, man has fallen lower than all, for men have fallen lower than the beasts. {PTUK August 19, 1897, p. 514.6}

Not Now Under Him .—The common idea is that man began with no dominion, and that he has gradually been acquiring dominion, until he has now nearly come to the fulfilment of the promise, “Blessed are the meek, for they shall inherit the earth.” But this is directly contrary to the plain teaching of the Bible. The perfect dominion was in the beginning, but has been lost, and there was never a time in the history of the world when men had so little of the original dominion as now. “See how vast territories have been opened up by explorers, and how the wild beasts have been exterminated so that the people can dwell there in safety, says one, as proof that man is gaining dominion. Ah, but the fact that the beasts are wild, and that man must arm himself against them, and destroy them before he can live in a land, shows that he has not dominion. The king who is obliged to be always on the defence against those whom he calls his subjects, and who can rule them only by killing them off, has not much to boast of in the matter of authority. Even the domestic animals must be tied, or held in with bit and bridle. They are not obedient to the word of man, as they are to God’s rule as was the case in the beginning. The few wonderful instances of the obedience of animals to the word of man only serve to indicate how far man is from the first dominion. {PTUK August 19, 1897, p. 514.7}

Where We See Jesus .—Our attention has been directed to man in his first dominion, crowned with glory and honour. As we look, we see him fall, and as we continue to gaze, with our eyes fixed on the place where he fell, “we see Jesus.” Where do we see Him?—Just where man fell. Jesus came “to seek and to save that which was lost” (Luke 14:10), and the only way to find a thing that is lost, is to go where it is; the only way to pick up one who he has fallen, and who cannot help himself, is to go to the very place where he fell. This is what the text tells us. If we would see Jesus, we must go where there are fallen men. In this there is an exhortation, an indication of how we should labour; but there is also comfort, and the

comfort comes first. Wherever there are fallen men, there we may see Jesus; but we are fallen men; therefore we may see Jesus in us. “The Word is nigh thee, in thy mouth and in thy heart; that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Romans 10:8, 9. The knowledge that Christ dwells in us, sinful men, is the only thing that can enable us to carry the blessed assurance of the Gospel to others. {PTUK August 19, 1897, p. 515.8}

The Curse and the Cross .—Because of sin came the curse, and the curse is death. But inasmuch as man has not life in himself, it is impossible that of himself he could endure the curse, for once having received it, that is, having died, he would have no more existence. It is not possible for man to endure death. But Christ has life in Himself (John 5:26), and can lay His life down and take it again; therefore He hath redeemed us from the curse, being made a curse for us; as it is written, cursed is every one that hangeth on a tree. Galatians 3:13. On the cross Christ bears the curse; not only man’s curse, but the curse of the earth as well; for He bore our sins in His own body on the tree (1 Peter 2:224), and He also bore the thorns, with which the earth was cursed. Compare John 19:3; Genesis 3:17, 13. But man lives, and the earth yields fruit, notwithstanding the curse; nothing is perfect, yet there is existence. Why?—Because Christ bears the curse, and has borne it from the beginning. If the curse had come upon man, apart from Christ, he would have died instantly, and there would have been no second generation. But the Word, which was made flesh in the beginning, continued with man when he fell. When man went down to the lowest depths, the Lord went with him. The fact that men live, proves the presence of the life of Christ. Nothing in nature is perfect; yet the fact that there is growth in spite of the curse, shows the presence of Him who alone is able to bear the curse. Wherever there is any curse, any sin, or any of the effects of sin, there is the Lord Jesus, for He hears the sins of the world. But it is Christ crucified that bears the curse; therefore we find the cross of Christ just where man fell. “We see Jesus”—where?—where man fell. How do we see Him?—Crucified, enduring fallen man’s suffering. We see Him suffering death for every man. And wherever we see sin and the curse, there, if we have our eyes open, we see Jesus Christ crucified. The curse is upon all creation; Christ bears all the curse upon the cross; therefore it is true that “the cross of Christ is stamped upon every leaf of the forest.” Everything proclaims the Gospel of Christ. Even ungodly men, who use their God-given strength to fight against God, and who even deny His existence, are in spite of themselves witnesses to His mercy and longsuffering. {PTUK August 19, 1897, p. 515.1}

Casting the Burden on the Lord .—In this thought there is blessed hope and courage. “How can I lay my sin, on the Lord?” Ah, that is already done; for “the Lord hath laid on Him the iniquity of us all.” Isaiah 53:8. Because Christ “is come in the flesh” (1 John 4:3), He bears the sins of all flesh. Not that He will take them, but He has them. They are on Him as soon as they are committed. Our part is simply to confess Him,-to confess with our mouth the Lord Jesus,-that is, confess that He is come in the flesh-in our flesh. Thus He bears our sins. But He bears the curse on the cross; therefore when we confess with our mouth the Lord Jesus, we confess Him crucified in the flesh,-in our flesh,-and so that we are crucified with Him. And then we have only to believe in our heart-and to continue believing-that God hath raised Him from the dead, to know that He dwells in us with the resurrection power. What a blessed Gospel to believe unto salvation, and how blessed to be permitted to proclaim it to fallen men! {PTUK August 19, 1897, p. 515.2}

“A Little Lower than the Angels.” -It is true that the test says that we see Jesus crowned with glory and honour, but we must not forget that it was “because of the suffering of death” (R.V.) that He was crowned with glory and honour. So that before we see Him crowned with glory and honour we must see Him “a little lower than the angels,“ that is, as a man, for man was made a little lower than the angels. It is as “the Son of man” that we are to see Jesus. That is the name by which He always designated Himself. Christ has identified Himself with humanity, never to be separated. It was as the Son of man that lie was crucified and buried; it was the Son of man who arose from the grave and ascended to heaven and the Son of man, now at the right hand of the Father is He whom we expect to see coming in the clouds of heaven. {PTUK August 19, 1897, p. 515.3}

“For Every Man.” -By the grace of God Jesus tasted death forevery man. It was not necessary that He should come to earth for His own sake. He died, not for His own sins,-for He “knew no sin” (2 Corinthians 5:21),-but for the sins of others. Whatever He suffered was for every man, and whatever He has gained is for every man, or, more strictly, for every one. Christ’s sacrifice has to do with the individual, even as Christianity is an individual matter. “God so loved the world,“ it is true, but He loved them as individuals, because He gave His Son that whosoever believeth in Him should he saved. {PTUK August 19, 1897, p. 515.4}

“Crowned with Glory and Honour.” -Note the suggestion. When God made man, He crowned him with glory and honour, and set him over the works of His hands. As already seen, the glory and the dominion were inseparable. Remember that it was man-mankind-that was thus crowned king over what God had made. But he lost the glory and the dominion. Is everything therefore eternally lost?—Not by any means. Now we see Jesus, not standing afar off, not standing where man was, and looking down at the place where he fell, and giving him counsel as to how to get up,-but we see Jesus right down where man fell, bearing him and his sin. And it is as the Son of man that we see Him crowned with glory and honour. Satan thought to overthrow God’s work. He thought he would demonstrate that God could not rule His dominion through man, even when the man was free from all taint of sin and the curse; but Satan’s onslaught simply gave God all opportunity to show His power in still greater measure, in that now He takes man in the lowest possible position, and exalts him to glory and honour. {PTUK August 19, 1897, p. 515.5}

How Highly Exalted .—Because Jesus “emptied Himself, taking the form of a servant,“ and became obedient unto death, even “the death of the cross;” therefore “God highly exalted Him, and gave unto Him the name which is above every name.” Philippians 2:7-9, R.V. Yea, when God raised Him from the dead, He “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.” Ephesians 1:40, 41. Think of the highest power, not merely in this world, but also in that which is to come, and Jesus as the Son of man is far above them all. Notice that God “hath put all things under His feet.” Verse 22. So as the Son of man He has all that Adam had. The second Adam has all the dominion that the first Adam had. But as where sin abounds God’s grace superabounds, and Satan’s attack called out a greater manifestation of God’s love and power, so the second Adam, in that He began the struggle from a lower plane than that on which the first Adam stood, has won a much higher place. Christ, the Son of man, has the highest place in the universe, nest to God the Father. See 1 Corinthians 15:27, 28. {PTUK August 19, 1897, p. 515.6}

And We Also .—When Christ was raised from the dead, He was raised to the right hand of God in the heavenly places, “far above all principality and power, and might, and dominion,“ “not only in this world, but also in that which is to come.” “And you hath He quickened” made alive. Ephesians 3:1. For if we are “buried with Him in baptism,“ we are also “risen with Him through faith in the operation of God who hath raised Him from the dead.” Colossians 2:13. “So many of its as were baptized into Jesus Christ were baptized into His death.” Romans 6:3. So being raised with Him, is to share the power and glory of His resurrection. So we read that God has quickened us (made us alive) together with Christ, “and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:5, 6. That is, as we see Christ in the flesh, suffering our curse, so we see Him crowned with glory, and ourselves with Him, provided we really see Him. For Christ said of His disciples, “The glory which Thou gavest Me I have given them.” John 17:22. So as Christ is set over the world to come, we in Him also have in subjection to us the world to come. How much more, then, this present world. To be a Christian, although the poorest and most insignificant person in the world, is to occupy a position higher than any earthly king. The true Christian, no matter how humble and despised, is raised in Christ “far above all principality and power and might and dominion.” Earthly rulers can add nothing to him, they cannot confer any favours on him, for they have nothing that he needs, and therefore he has no requests to make of them. On the contrary lie is sent with a message to them, and can offer them riches of which the world has no knowledge, even “the unsearchable riches of Christ.” {PTUK August 19, 1897, p. 516.1}

**“Rome on Protestant Inconsistency” The Present Truth, 13, 33.**

E. J. Waggoner

Ever since the Reformation raised the question of the Bible vs. Tradition, Rome has charged Protestants with inconsistency in claiming to follow the Bible, while yet keeping Sunday, which both the Bible and history show to have been introduced after Bible times and to have no authority in the Word, of late this has been pressed by Roman controversialists with increasing frequency. {PTUK August 19, 1897, p. 518.1}

The Catholic Mirror, the official organ of Cardinal Gibbons, recently printed a sermon in which Mr. O’Keefe, a Catholic priest of prominence, carefully went through the texts referring to the Sabbath and the first day of the week, showing, as any reader who looks will see, that they give not a hint of Sunday sacredness nor-of Sunday observance, while on the contrary the Bible declares the seventh day to be the Sabbath, kept by Jesus as our example. He thus, in the name of Rome, calls Protestants to the bar for inconsistency, and we hope his words may have the effect, not of drawing any still further toward Rome, but of showing many that it is only the authority of the apostate Church of Rome, that was to “think” to change God’s law (Daniel 7:25), that has set Sunday in the place of God’s holy Sabbath, and deprived the world of the blessing of Sabbath rest in the Lord:— {PTUK August 19, 1897, p. 518.2}

“Christ, as their Teacher, informs them, ‘If thou wilt enter into life, keep the commandments,’ and the chief and most emphatic of these is, “Remember the Sabbath day.’ {PTUK August 19, 1897, p. 518.3}

“Viewing the situation from a commonsense standpoint, it is almost incredible that men endowed with average intelligence could consent to occupy before the world, for an hour, such a self-stultifying, self-contradictory position as this. Professing to adore God, professing to obey His commands, yet they stand to-day before heaven and earth, with His written Word clasped to their breast, and which they profess to obey, the most pronounced Sabbath-breakers on earth. {PTUK August 19, 1897, p. 518.4}

“The Jew is rational, he obeys his teacher, the Bible, pointing to the command, Keep holy the Sabbath; the Catholic is ever rational, he obeys the teacher [the Church] appointed him by Christ; but the Protestant obeys neither God nor his teacher, the Bible. Thus I have in this sermon shown his utter abandonment of his professed teacher, the Bible, and his public apostasy from the positive injunctions of God, speaking to him through it; but he has descended to a still lower depth of degradation. Having abandoned the teachings of his Bible, and having poured out the vials of his apparently honest indignation against the Catholic Church, all his life, he is found to-day, after having consummated his apostasy from his own religious principles and teacher, knocking at the door of the Catholic Church to notify her that he is about to borrow her day; thus this traitor to his professed teacher and guide throws open the doors of his meeting-house on each Sunday with a notice overhead.  
“‘OPEN EVERY ROMAN SABBATH,’  
‘CLOSED EVERY BIBLE SABBATH.’” {PTUK August 19, 1897, p. 519.1}

**“Needy Mission Fields” The Present Truth, 13, 33.**

E. J. Waggoner

The offerings in the Seventh day Adventist Sabbath schools in all countries are devoted to various mission fields. During the last six months of this year the contributions go to evangelistic work in countries along the Mediterranean. Brother H. P. Holser, general superintendent of our Society’s work in these parts, says in a recent appeal:— {PTUK August 19, 1897, p. 519.2}

“These fields, so long the centre of the learning, riches, and power of the world, are now among the poorest nations. But this need not discourage us about sending the message to them; on the contrary it should encourage us, for it is to this class especially that the closing message of the Gospel is to go. First, in the parable of the wedding feast, the guests, the professed friends, are invited; but when they prove indifferent to the invitation, the call goes to the poorest. The message has long been sounding among the professed friends of the Lord, until many are tired of hearing about it; now the tide is turning toward the heathen, the neglected and hitherto forgotten. {PTUK August 19, 1897, p. 519.3}

“When these poor outcasts come in contact with the pure Gospel, and witness its saving power, they will heartily respond, and appreciate it the more for having been poor and oppressed. They have known little of the joys of true liberty. Many of them have been in a terrible servitude all their lives, under a sort of triple alliance of sin, an oppressive state, and a false religion. How sweet will be the joys of salvation and the perfect liberty of the Gospel to such! And it is the Lord’s delight to free just such neglected, oppressed captives. {PTUK August 19, 1897, p. 519.4}

“Wherever the message has been preached in Turkey, it has been appreciated as in few other fields. Those that have received it manifest a degree of joy and devotion not often seen in more favoured lands; the people are begotten unto a lively hope; they are indeed born again, manifesting a life. But the little which has been done in Turkey is only a beginning. One or two of brethren in Turkey have gone to Egypt, and are doing what they can to spread the truth. We trust that as a result of the Sabbath-school donations, more may soon be done in this field.” {PTUK August 19, 1897, p. 519.5}

**“Birds as Surgeons” The Present Truth, 13, 33.**

E. J. Waggoner

Last “twelfth” the shooting of grouse began, and thousands of well-dressed men (and women too) who consider themselves gentle and cultured, began the wholesale slaughter over the moors and hills of the North. The grouse sell in the markets, it is said, for about two shillings, but the cost of killing them is estimated at a guinea, so that it is a lordly “sport.” Saddest of all is the thought of the thousands of birds which will crawl away in the grass and thickets to die lingering and agonising deaths. Some time ago a Frenchman made some interesting observations before the Physical Society of Geneva, showing the surgical skill of birds in their efforts to repair the injuries wrought by men who consider it sport to kill them:— {PTUK August 19, 1897, p. 524.1}

“It was established that the snipe had often been observed in repairing damages. With its beak and feathers it makes a very creditable dressing, and has even been known to secure a broken limb by means of a stout ligature. On one occasion M. Patio killed a snipe which had on its chest a large dressing composed of down from other parts of the body, and securely fixed to the body by coagulated blood. Twice he had snipe with interwoven feathers strapped on to the site of a fracture of one or other limb. The most interesting example was that of a snipe both of whose legs he had unfortunately broken by a misdirected shot. He only recovered it on the following day, when be found that the wounded bird had contrived to apply dressings and a sort of splint to both limbs. In carrying out this operation some feathers had become entangled round the beak, and, not being able to use its claws to get rid of them, the poor creature was almost dead from hunger when found.” {PTUK August 19, 1897, p. 524.2}

**“‘Vi-Cocoa’” The Present Truth, 13, 33.**

E. J. Waggoner

The proprietors of this article, so widely advertised, have been earnestly calling attention to the evil effects of tea and coffee-drinking. They have not overstated the evils of the habit, which have been growing so apparent that we notice more frequent warnings in medical journals and from physicians than formerly. The theine of tea and the caffeine of coffee are deadly poisons, and the tannin present specially in tea is also highly injurious. But this is what the proprietors of “Vi-Cocoa” would substitute for tea and coffee, according to their advertising circular:— {PTUK August 19, 1897, p. 526.1}

“Vi-Cocoa contains a large percentage of the wonderful African kola nut, which has extraordinary sustaining properties, enabling anyone to undergo prolonged muscular or mental exertion, without undue fatigue or after exhaustion.” {PTUK August 19, 1897, p. 526.2}

“Vi-Cocoa is a nourishing beverage, containing four great restorers of vitality, cocoa, kola, hops, and malt.” {PTUK August 19, 1897, p. 526.3}

“Kola contains more caffeine than coffee, more theobromine than cocoa, more theine than tea.” {PTUK August 19, 1897, p. 526.4}

Instead of restoring vitality the ingredients of the kola nut mentioned must necessarily sap the vitality of anyone habitually using them in any quantity. A medical writer records some experiments with theine, the active principle of tea, in which five grains of it killed a cat and also a rabbit. The manner of death was almost the same as in poisoning by strychnia. It is a symptom of a drug-ridden age that the demand for narcotics and stimulants grows continually, and great businesses are built up in supplying the craving for such drinks. No wonder nervous diseases are increasing. {PTUK August 19, 1897, p. 526.5}

**“Items of Interest” The Present Truth, 13, 33.**

E. J. Waggoner

-More anarchists are coming to this country, owing to police activity in Spain and France. Others go to America. {PTUK August 19, 1897, p. 526.6}

-Abu Hamed, the village just captured by the advance forces on the Nile, is above the cataracts, and as soon as the gunboats are brought up to this point, the ricer is open all the way to Berber and Khartoum. The Khalifa is said to be waiting in his capital with 350,000 warrior. {PTUK August 19, 1897, p. 526.7}

-In the fighting on the Indian frontier, the losses of the tribes who have risen have been very heavy. Several thousand have been killed. One shot from a cannon is said to have killed eighty. The leader of the tribe; is a Mohammedan priest called the “Mad Mullah,“ and he is continually seeking to stir the tribesmen into fanatical fury against the infidel. {PTUK August 19, 1897, p. 526.8}

-A London newspaper is carrying on a crusade against low-grade lamp oils, which have caused forty deaths in London during the year, and innumerable accidents. The low grade American oils which are not allowed to be sold in the United States are sent over to this country and sold freely, and it is reasonably urged that the law should be amended to prevent it. {PTUK August 19, 1897, p. 526.9}

-7,300 inquest; were held by London coroners last year, 401 being cases of suicide. Accidents caused the death of 1,149 males and 614 females. Strangest of all in the record, is the list of 279 male and 272 female children suffocated in bed by overlaying. Probably in nearly all these cases the parent suffocated the child while in drunken stupor, unable to hear its cries or struggles. {PTUK August 19, 1897, p. 526.10}

-The War Office have secured a bullet for the new Lee-Metford rifle which they regard as satisfactory. The first bullet tried did not properly disable the man who was shot but the new one is thought capable of doing him so much injury that he will not be able to go on fighting. The thing is to be tested on human bodies in the next expedition, whether in India or Africa. This is war. {PTUK August 19, 1897, p. 526.11}

-The Carlists, who are partisans of Don Carlos, claimant to the Spanish throne, are said to be ready for revolt, and have 60,000 volunteers armed and drilled. Don Carlos says he is restrained by patriotism from acting before the Cuban difficulty is settled. That struggle continues with the advantages now rather on the side of the Cubans, and Spain’s resources are drained. With revolting colonies, anarchists, bread and tax riots, an active republican patty, and a rival claimant to the throne, Spain is indeed in a sorry predicament. {PTUK August 19, 1897, p. 526.12}

-The King of Benin, who has been hiding since the punitive force sent against him took his capital, has given himself up. He was so sure of his power that he murdered an expedition and defied the whole British Empire from his stockaded palace; but a few hundred soldier, have annexed his kingdom. Gradually the natives of Africa are learning that the machine gun and disciplined troops pay little attention to numbers. The white man is taking over the African wilds and the black man is powerless to turn him back. The Benin kingdom was probably the worst in all Africa, human sacrifices being the regular feature of its religious services. {PTUK August 19, 1897, p. 526.13}

**“Back Page” The Present Truth, 13, 33.**

E. J. Waggoner

“The increasing frequency of labour disputes is,“ says the Textile Mercury, “a feature of social life to-day to which neither the practical man nor the student can blind himself.” {PTUK August 19, 1897, p. 528.1}

Of the 199 bishops who attended the Pan-Anglican Conference, recently closed, about 140, it is said, represented nonestablished churches, in communion with the Established Church. {PTUK August 19, 1897, p. 528.2}

In the republic of Columbia, South America, where the Roman Church influences legislation, it is a misdemeanour for anyone in a newspaper, book or tract to say anything to “annoy” any archbishop or bishops in that which relates to their duties. {PTUK August 19, 1897, p. 528.3}

He who accepts Jesus becomes one “of the household of God.” It is called “the whole family in heaven and earth.” With God as the Head of it, and angels as the members of it in heaven, not the highest of earth can add dignity or honour by becoming members of the family, and yet it is a fact that pride keeps many from joining it. {PTUK August 19, 1897, p. 528.4}

The Spanish authorities say that they have evidence of a widespread international revival of anarchist activity. It is fearful to contemplate the ruin which it is possible for even a few maddened men to work in society. The spirit of violence and strife is all abroad, and the perilous times of the last days have come. {PTUK August 19, 1897, p. 528.5}

At the root of anarchism is the contempt for law and order. And what is to be expected when the law of God, the supreme law of the universe is made void by society generally? Only disruption and ruin can follow. And yet instead of preaching the Gospel of Christ which puts the law of God in the heart of believers, and restrains the lawless, the religious world is coining more and more to reject God’s law, and to make a religion of lawlessness toward God. To this pass the Sunday, received from the Papacy, “the mystery of lawlessness,“ is bringing the religious world. Let Christians awake and open their Bibles, and decide whether or not Jesus is a Saviour from sin, which is the “transgression of the law.” {PTUK August 19, 1897, p. 528.6}

The Christian very truly says. “More heroism is required to follow Christ in the whirl and temptation of social and business life than to wear hair shirts. What we want in place of the old martyrs is the spirit that can dare to apply the principles of our Lord’s teachings to the actual conditions of the world, and take the risk of poverty and failure for His dear sake.” {PTUK August 19, 1897, p. 528.7}

No one can say that the doctrine of the Sabbath is a “new doctrine.” Jesus made it and blessed it at the creation, and patriarchs, prophets, and saints have kept it ever since. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” Jeremiah 6:16. Too many make the same reply now. {PTUK August 19, 1897, p. 528.8}

The Pan-Anglican Conference of Bishop expressed its tender regard for the Russian Church and the desire for closer union with it. These efforts on the part Anglican prelates to secure union with churches which are now persecuting Bible believers to the death, show very plainly what the temper of the Bishops is. The English Churchman says of these advances toward Russia:— {PTUK August 19, 1897, p. 528.9}

The approach to the Church of Russia is an offence to all lovers of the Bible and Christ liberty. The persecuted believers in that country cry aloud, but not one word of pity or compassion for them is uttered by the English Bishops. No; they join the persecutors. {PTUK August 19, 1897, p. 528.10}

The Daily Mail’s St. Petersburg correspondent says:— {PTUK August 19, 1897, p. 528.11}

In view of the growth of the Tolstoists, Stundists, and other Russian sects, the Holy Synod has convened a conference at Kasan, to discus the best means of checking the progress of these heterodox bodies. The Orthodox Church has fullest support of the authorities in this anti-sectarian campaign, since the members of most of these sects are considered politically dangerous. Special attention will be devoted at the Kasan conference to the Stundists and Tolstoists, who are the most dangerous from the orthodox point of view. {PTUK August 19, 1897, p. 528.12}

This doubtless means harsher measures against all dissent. Even Protestants who love the Word and have nothing to with political agitation, and who could be driven into insurrection or disloyalty will feel the wrath of the ecclesiastics in power. But God’s Word is not bound. It will run to and fro in Russia. The spread of our own Society’s work in that country is an illustration of this truth, and the great Protestant Stundist movement under which all dissent is classed, will not stop because the dragon of persecution is wroth. {PTUK August 19, 1897, p. 528.13}

**“Capital and Labour” The Present Truth, 13, 33.**

E. J. Waggoner

Capital and Labour .—“And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee.” Ruth 2:4. There was no conflict there between capital and labour; nor will there ever be when such expressions can be used between employer and employés, not as a matter of form, but from the heart. When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can he no clashing. But only the Spirit of God in the heart can bring this about. Strikes, wars, and fightings will go on as long as evil desires reign in the human heart. {PTUK August 19, 1897, p. 528.14}

**“The Eastern Question” The Present Truth, 13, 33.**

E. J. Waggoner

The Eastern Question .—The success of the Turkish arms in the Greek campaign seems to have fired the hearts of Moslems the world over. Several weeks ago the Standard called attention to a new thing in the history of Islamism, which, it suggested, might yet prove that the invention of quick means of communication was not an unmixed blessing. The lack of solidarity has been the weakness of Islam politically. But recently instructions have been sent out by cable and messengers to the Mohammedan lands,-Algiers and Egypt, across Persia and Afghanistan to India arid the East, calling upon all Moslems to assemble every Friday to hear what the priests might have to say. Following the exhibition of Turkish vitality in war, symptoms of unrest have been manifested in many widely separated districts, and the trouble along the North-western India frontier comes from the preaching of the priests and the idea of a “jehad,“ or “holy war” against the infidel. All the Moslem world of Asia is seething, and only trouble can come of it. Instead of delaying the settlement of the Eastern Question, the temporary success of Turkey is likely on to hasten the end. The Scripture shows plainly that round this problem the nations will be gathering as the coming of the Lord draws near, and the question will be settled only by the destruction of all this wicked warring world. {PTUK August 19, 1897, p. 528.15}

**“Mechanical Confession” The Present Truth, 13, 34.**

E. J. Waggoner

One who has a true view of his sin knows that no penance can wipe out the heart-stain. But the Catholic doctrine is based on a low idea of sin, sets up an artificial standard in place of the law of God, and in the confessional further supplies an invention which fosters a purely mechanical idea of getting rid of sin. The sincere Catholic may, in spite of the system, look beyond to God and open the heart to Him; but the fact remains that the natural tendency of the system is to set men to juggling with sin, balancing off the desire to sin against the repugnance to doing penance. {PTUK August 26, 1897, p. 530.1}

A young man, until lately a Roman Catholic, tells of devices resorted to very commonly amongst clever youth in the confessional. The priest would say these devices were an abuse of the system, but back of all that is the fundamental teaching of the Catholic Church which gives the utterly false view of sin and the way of salvation. {PTUK August 26, 1897, p. 530.2}

For example, the priest asks if meat has been eaten on a Friday. {PTUK August 26, 1897, p. 530.3}

“Yes, I did eat some,“ confesses the penitent. {PTUK August 26, 1897, p. 530.4}

“Did you do it intentionally?” says the priest, suggesting the way out of it. {PTUK August 26, 1897, p. 530.5}

“No, I didn’t think,“ and the artificially created offence of eating meat on Friday is covered by a falsehood. {PTUK August 26, 1897, p. 530.6}

But now how about getting rid of this actual sin? It is simple enough. At the end of the confession the number of untruths the penitent fears he may have uttered is named, and he adds one for the lie just told, and the poor fellow is deceived with the thought that by his periodic visit to the confessional he is in some way bettering his case. {PTUK August 26, 1897, p. 530.7}

**“Lessons From the Book of Hebrews. Jesus and His Brethren” The Present Truth, 13, 34.**

E. J. Waggoner

Let us take a little review of what we have already passed over. In the first chapter we learn that God still speaks to us by His Son, who is Heir of all things, by whom all things were created, and who, because He is the shining of the Father’s glory and the very image of His substance, and bears all things upon His own life, has made reconciliation for sins, and is seated at the right hand of the Majesty in the heavens, having “a name that is above every name.” He is better than the angels, because He is the uncreated, begotten Son, the Creator. To Him, and not to the angels, has it been said, “Sit on My right hand, until I make Thine enemies — Thy footstool.” Nevertheless the angels are not insignificant beings, since they have the speed and strength of the winds, and the brightness and swiftness of the lightning. These glorious beings are content to be servants to mortals who are heirs of salvation, since it is the will of the Master. {PTUK August 26, 1897, p. 531.1}

But though the angels are so excellent in strength, to them has not been committed the work of preaching the word of salvation. That at the first began to be spoken by the Lord, and by Him, is committed to them that hear. The reason why the Gospel is not committed to angels, is that “unto the angels hath He not put in subjection the world to come, whereof we speak,“ is the new heavens and the new earth, wherein dwelleth righteousness, and is identical with the world that was in the beginning, when man was made king over it and all that it contained. “Whatsoever God doeth, it shall be for ever” (Ecclesiastes 3:14), and therefore the earth once given to man must for ever remain his. Therefore it is that to man is given the work of preaching the Gospel, by the power of which “the first dominion” is to be restored. The heavens are the heavens of the Lord; but the earth hath He given to the children of men.” Psalm 115:16, R.V. {PTUK August 26, 1897, p. 531.2}

“But now we see not yet all things hut under him. But we see, Jesus, who was trade a little lower than the angels, for the suffering of death crowned with glory and honour, that He by the grace of God should taste death for every man. It was not this “present evil world,“ blighted by the curse, that God gave to man.” No; from this we are to he delivered by Christ, who gave Himself for that purpose. Galatians 1:4. This world passes away, but “the world to come” is man’s everlasting possession, and the right to it has been earned by Christ’s life and death and resurrection. Since the world was in the beginning given to man, to Christ has been given authority to execute judgment, “because He is the Son of man.” John 5:27. Who has the right to judge, if not the King? And this right Christ has obtained for all men, since He “by the grace of God tasted death “for every man.” All who accept Christ are raised to a seat with Him, and made kings and priests. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” 1 Samuel 2:8. {PTUK August 26, 1897, p. 531.3}

“For Every Man.” -This right Christ has purchased for every man. In order to prove that the poor are not excluded, but that the most miserable and despised have dominion over the world to come given them, if they will but accept it, Christ the representative Man, who is at the right hand of the Majesty on high as our Forerunner, was the poorest man that ever lived on earth. His birth was most humble, and His death most disgraceful, and all His life long His only possessions were the clothes that He wore. He had not where to lay His head, and unless shelter was given Him by some kind friend, the bare mountain was His bed. In taking this low position, Christ indicated that what He has won is for every man. “Every man”—every soul-has in Christ the right to call God “my Father.” {PTUK August 26, 1897, p. 531.4}

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory,-to make the Author of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren; in the midst of the congregation will I sing Thy praise.” Hebrews 2:10-12. {PTUK August 26, 1897, p. 531.5}

Bringing Sons to Glory .—In the beginning Adam “was the son of God.” Luke 3:38. As such he was “crowned with glory and honour.” But “all have sinned, and come short of the glory of God.” Romans 3:23. That is the reason why we see not now “all things put under man.” For the kingdom of glory is such because it is a kingdom of righteousness. But God in Christ is “bringing many sons unto glory,“ that is, to the dominion over the world to come. The fact that He is bringing them to glory, shows that they lack it. But glory and righteousness are inseparable, are really one and the same thing, as we saw from Romans 3:23, where the loss of righteousness is the loss of glory. God is bringing many sons to righteousness.” Just think! He is bringing sons to glory, to righteousness! Then He acknowledges the poor, sinful, disgraced outcasts as His sons, whom He so lovingly longs to set over all His goods. Yes; never for one moment did the anxious father of the prodigal son cease to think of him as his son. {PTUK August 26, 1897, p. 531.6}

“Perfect Through Sufferings.” -What means this expression? What did Christ lack that He should need to be made perfect?—Nothing; for His character was perfection from the beginning. He not only is, but was, “holy, harmless, undefiled.” “It pleased the Father that in Him should all fulness dwell.” The simple citation of a few texts will be sufficient to show us what being made perfect is. When some one told Jesus that Herod sought to slay Him, He replied, “Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected.” Luke 13:32. “Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all that obey Him.” Hebrews 5:5, 9. Compare Acts 2:32, 33. The Apostle Paul said that his one desire was to be made conformable unto Christ’s death; “if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect.” Philippians 3:10-12. And of the faithful patriarchs and prophets, who died in faith, without having received the promised inheritance, but who wait the resurrection, when it shall be brought to them (1 Peter 1:3-5), he says that God has provided a better thing for us, “that they without us should not be made perfect.” Hebrews 11:39, 40. They died in faith, with characters as perfect as they ever can be, for they were complete in Christ; but in a Gospel that includes “the redemption of the body,“ it is evident that perfection is to be found only in the resurrection, and in the change from corruptible to incorruptible. It was fitting that God should make the Man Christ Jesus, who is the Author of salvation, perfect through sufferings, because man was already in a suffering condition, and could be brought to glory in no other way than through the sufferings into which he was cast. {PTUK August 26, 1897, p. 532.1}

“All of One.” -“For both He that sanctifieth and they who are sanctified are all of one.” Wonderful words, in which we are assured of Christ’s oneness with the human family. In this we have the assurance of His sympathy. He is one with us, bound to us by ties that never can be broken. He is the Son of man, and as such He knows every weakness, every tendency to sin, every temptation, every pain, every sorrow, that oppress human beings. What a world of comfort in that statement that we are “all of one;” that we have exactly the same right to call God our Father that Christ has. {PTUK August 26, 1897, p. 532.2}

“His Brethren.” -Because all are of one, Jesus is not ashamed to call them brethren. Who is it that He is not ashamed to call brethren?—Is it the rich, the learned, the righteous?—Ah, there would be no force in the expression if it were only that. What merit would there be in not being ashamed of people in whom there was nothing to be ashamed of? Who are they whom Jesus is not ashamed to call His brethren?—They are those to whom He declares the name of the Lord; for the proof that He is not ashamed to call them brethren, is the fact that He says, “I will declare Thy name unto My brethren.” Now the only ones who need to have the name of God declared to them, are those who do not know it, that is the heathen, which includes every person in every land, who does not know the Lord as his Saviour. It means all mankind before the word of salvation comes to them. Jesus, in heaven, looked down on fallen, sinful men, wandering out of the way like lost sheep, “having no hope, and without God in the world,“ and said to the Father, “I will declare Thy name unto My brethren.” As Adam was the son of God, so all his descendants are sons, though fallen. They have lost their birthright, and their right to the name, so that in Christ they must be born anew in order to be sons indeed; but He is nevertheless not ashamed to call them brethren. Here is hope for all mankind. And there is a lesson for us. If Christ is not ashamed to call the poor, the sinful, and the outcast, His brethren, why should we be? Who are we, that we should hold ourselves aloof from them? Nay, since He is not ashamed to call us brethren, how dare we be ashamed to acknowledge our kinship with all fallen humanity, and to recognise their claims on us? Perhaps when we learn the full meaning of those words, “He is not ashamed to call them brethren,“ we shall experience the full power of the Gospel in our efforts to save men. Nay, there is no “perhaps;” there is certainty. For notice the connection, He is not ashamed to call them brethren; He shows His oneness with them in their utter helplessness, by saying, “I will put My trust in Him;” and then follow the words: “Behold, I and the children whom Thou hast given me.” The success of Christ’s own work must attend the labours of those who with Christ recognise degraded sinners as their brethren, and who labour for them with the same love that fills His heart. {PTUK August 26, 1897, p. 532.3}

**“The Bishops and War” The Present Truth, 13, 34.**

E. J. Waggoner

The committee of Bishops, appointed by the Pan-Anglican Conference to consider the subjects of war and arbitration, report that they hesitate to pronounce war “immoral,“ but they cannot but feel that there are deep moral principles involved in the subject. {PTUK August 26, 1897, p. 532.4}

And to fortify themselves in this not very daring suggestion, they name a number of philosophers who have recognised this. The Bishops surely need make no apologies for their mild opinion that killing human beings in war involves moral principles. To every such human being they, by their profession of Christianity, make themselves debtors to give the Gospel of Life. It surely matters whether they do so, or whether they stand by and see the life’s flame put out in blood. {PTUK August 26, 1897, p. 532.5}

This hesitancy to speak out on the Satanic spirit of war comes from a confusion of mind as to what the Gospel is. It is God’s power to save men from sin, without respect of persons or of nations. Christians follow Christ who came not “to destroy men’s lives, but to save them,“ and they see in every creature a soul to be saved. But Christendom is not Christian. It makes itself a part of the wicked world, and stands by with no distinct warning message while every nation is beating its ploughshares into swords. {PTUK August 26, 1897, p. 532.6}

But the Committee of Bishops comes to the very good conclusion that to make the sense of righteousness, quietness, and brotherliness really operative in the lives of men is to do more towards peace than compiling volumes of theorising about the laws of nations. {PTUK August 26, 1897, p. 532.7}

In other words, Christians can promote peace only by preaching the Gospel, which puts righteousness, quietness, and brotherliness into the lives of men who receive it. There is no brotherly way of killing a man, no Christian way of making war. Jesus says now, “Love your enemies, do good to them which hate you.” If any say that national governments cannot be managed on that principle, they are quite right. It is only another way of saying that Christ’s kingdom is not of this world. {PTUK August 26, 1897, p. 532.8}

**“The Australian Agitation” The Present Truth, 13, 34.**

E. J. Waggoner

In the series “How the Creed was Made,“ we have seen how the strife for civil power corrupted the churches of the early centuries and led up to the Papacy. Such an agitation as is now going on in Australia differs from this early-century struggle only in degree. The churches are straining every nerve to get the legislative bodies in the Australian colonies to put a clause in the proposed Federal Constitution recognising religion, and they threaten to “make trouble” if they do not get their way. The controversy gives occasion for our people in Australia to circulate literature on the subject of Gospel liberty. From one of the leaflets prepared for the issue, we take the following extracts, showing the grounds on which Seventh-day Adventists in Australia base their refusal to join the other churches in their demand for religion by law:— {PTUK August 26, 1897, p. 535.1}

**SOME FUNDAMENTAL PRINCIPLES**

Civility-or the duty to recognise and respect the natural rights of men as men-belongs to C?sar. Religion-or the duties which men owe to God as Creator and Redeemer-belongs to God, and is to be rendered to Him and to Him only. “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Religion is not to be rendered to civil governments. This being so, with the subject of religion civil governments can of right have nothing to do. {PTUK August 26, 1897, p. 535.2}

Religion should be the basis of every human life. God should be recognised as supreme by every individual, as having first and highest claims to our service, for He made us and formed us men. But the effort on the part of the churches to put religion in the fundamental law of the State, though many may not at first see it, is, really, a movement to unite Church and State, and give the churches a basis for enforcing religious dogmas upon the people by law. But this means trouble and religious oppression. {PTUK August 26, 1897, p. 535.3}

**GOSPEL FREEDOM**

“Whatsoever ye would that men should do to you, do ye even so to them.” “Render unto C?sar the things which are C?sar’s, and unto God the-things that are God’s.” “If any man hear My word, and believe not, I judge him not.” “Whosoever will, let him take of the water of life freely.” “Faith cometh by hearing, and hearing by the Word of God.” “Whatsoever is not of faith is sin.” “Hast thou faith? have it to thyself before God.” “Who art thou that judgest another man’s servant? to his own master he standeth or falleth.” “So then, every one of us shall give account of himself to God.” “We ought to obey God rather than men.” {PTUK August 26, 1897, p. 535.4}

No man, no set of men, therefore, has a right to assume the prerogatives of Deity, and by law attempt to define what men ought or ought not to believe. {PTUK August 26, 1897, p. 535.5}

**“Items of Interest” The Present Truth, 13, 34.**

E. J. Waggoner

-Armenian agitators exposedd two bombs in Constantinople last week. {PTUK August 26, 1897, p. 542.1}

-An exploring expedition left Belgium fur the South Polar regions last week. {PTUK August 26, 1897, p. 542.2}

-The Rhodesian railway is expected to be completed to Buluwayo in November. {PTUK August 26, 1897, p. 542.3}

-Reports of rich finds in the Klondyke region continue to fan the flames of excitement. {PTUK August 26, 1897, p. 542.4}

-The Pope has recently suffered from fainting fits, which cause anxeity to his physicians on account of his age. {PTUK August 26, 1897, p. 542.5}

-The Woolwich Arsenal has cartridge machines capable of turning out 2,000,000 cartridges per week, and they are kept busy much of the time. {PTUK August 26, 1897, p. 542.6}

-A large body of Armenians from Persian and Russian territory crossed the Turkish frontier recently and massacred a village, men, women and children. {PTUK August 26, 1897, p. 542.7}

-The life of a sailor is becoming every year safer with the improvements in the construction of vessels. Twelve years ago one sailor in every 106 who went to sea lost his life; now only one in 256 is lost. {PTUK August 26, 1897, p. 542.8}

-A professional gambler has been allowed to pay ?1,000 for the privilege of plying his vocation on a steamer sailing from San Francisco to the Klondyke region, for one trip, there and back. He expects to win a share of the ?400,000 in the possession of miners booked for the return voyage. {PTUK August 26, 1897, p. 542.9}

-A carrier pigeon shot near North Cape had been despatched from Andrée’s balloon, and was the bearer of the message; “82 degrees passed. Good journey northwards.— Andrée.” Several explorers have passed the 82nd parallel, which is 500 from the Pole, and only 100 miles north of the spot from which Andrée started. {PTUK August 26, 1897, p. 542.10}

-The Indian frontier is all aflame, and children and ladies have left outposts for safer quartets. Tribes heretofore trusted as friendly have risen, and no one knows how far disaffection may spread into India. The tribes along the North-western border are active, warlike people, who do not take kindly to the advancing line of Indian outposts. {PTUK August 26, 1897, p. 542.11}

-A trade paper says: “A Russian chemist has discovered a most powerful anesthetic. It is several thousand times more powerful then chloroform, volatilises, most readily, and acts when freely mixed with air at great distances. Experiments are being made at St. Petersburg to see if it cannot be enclosed in bombs, which would have the extraordinary effect of anesthetising instead of wounding the enemy.” {PTUK August 26, 1897, p. 542.12}

-Last year there was a rush to New Guinea owing to the reports of rich gold deposits. A Sydney paper now says: “The New Guinea gold rush is considerably cooled down in Northern Queensland. The spectacle of so many haggard, shaking, penniless wrecks coming down the coast brings many a man’s ardour down to dreezing-point. And the recollection of those who don’t return at all is more edifying still.” {PTUK August 26, 1897, p. 542.13}

**“Back Page” The Present Truth, 13, 34.**

E. J. Waggoner

“You don’t get any joy out of your religion, eh? Well, perhaps no one else is getting any joy out of it either.” {PTUK August 26, 1897, p. 544.1}

Of the religious nature of the rising on the Indian frontier, Lord Roberts says: “There is hardly a man west of the Indus who is not a Mohammedan, and they are all of them easily led by any fanatical priest. It is difficult to see any reason for the rising other than that of religion.” {PTUK August 26, 1897, p. 544.2}

It is reported that Russian missionary priests, working among the Nestorians of Persia and Turkey, have persuaded them to place themselves under Russian protection, and in consequence they have gone over in a body to the Russian Church. They are said to number 300,000 in Persia, and 100,000 in Turkey. {PTUK August 26, 1897, p. 544.3}

Not a single Evangelical, it is said, holds office in St. Paul’s Cathedral. It was hoped by this party that a vacant canonry might be filled by appointment from their number, but a High Churchman has just got it. Lord Salisbury and Mr. Gladstone have usually appointed Sacerdotalists to all positions of prominence, and Lord Rosebery appointed Broad Church clergymen. Protestant Churchmen complain, but what do they expect when appointments in their church are made by politicians, whom the accidents of political strife may place in power? {PTUK August 26, 1897, p. 544.4}

“One man’s religion, I think,“ says one, “is as good as another; all who believe in a God are trying to get to the same place.” It is true, there is equality, and no need for drawing any invidious distinctions. But instead of saying one man’s religion is as good as another, it is truer to say that one man’s religion is as bad as another. All are equally bad, for “all have sinned.” There we get the equality. And now God only is right. There is no comparison to he made. The religion of God stands alone. The only thing for men to do is to take His religion, and His life, and follow Him. And His religion is not designed merely to get men into some place. It saves them from sin, from disobedience, from the evil that is in them and of them. Let no one deceive himself by trusting in any religion but the Lord’s. {PTUK August 26, 1897, p. 544.5}

The mob that shouts for war neither cares for consequences nor thinks of the misery war entails, whoever wins. A writer in Blackwood’s, who has been in Athens during the recent crisis in Greece, says that the populace were at first frantic with the war fever, but now that the dreadful calamity has fallen upon their country they seem “callous to death and suffering.” The promenades are “daily a scene of laughter, life, and fashion, not an atom of apparent pity for the deaths and sufferings of their troops, or for the starvation of tens of thousands of refugees.” {PTUK August 26, 1897, p. 544.6}

**“Troubled Turkey” The Present Truth, 13, 34.**

E. J. Waggoner

Troubled Turkey .—It will not be the fault of Armenian revolutionists if they do not again bring violence and massacre upon their people. Last week there was more bomb-throwing in Constantinople. A few weeks ago, when rumour came of disturbances on the Persian frontier of Turkey, a London newspaper, which has been most violent in championing the Armenian revolutionary party, asked, “Is it another massacre?” It turned out to be another, but this time it was the massacre of the men, women, and children, of a Kurdish village by Armenians. It is about time that those in the churches who have urged on the Armenians to a crusade of Christian against Moslem recognised the fact that Christians are men of peace, who do not go to unbelievers with fire and sword. God has wonderfully protected truly Christian and peaceable Armenians in the recent terrible times in Turkey. We know whereof we speak, as our own Society’s work in Turkey has been mainly amongst Armenians. {PTUK August 26, 1897, p. 544.7}

**“Bible Reading” The Present Truth, 13, 34.**

E. J. Waggoner

Bible Reading .—Multitudes of religious people confess that they somehow cannot get interested in Bible Study. They may read it now and then or even regularly as a duty, but to sit down with it and spend time in studying it seems difficult. Yet people who are not interested in Bible study expect to go to heaven. They practically say to the Lord: “Lord, I know this is Thy Word. You are speaking to me, but somehow I am not interested in what you say. Wait till I get to heaven.” But one who cannot get interested in what God says now would not be interested if he could get into heaven. If the Word is uninteresting to you, confess your neglect of it to God, and as you apply yourself to it with the heart open to the Spirit’s influence it will become interesting and more than interesting. {PTUK August 26, 1897, p. 544.8}

**“The Promised Inheritance” The Present Truth, 13, 34.**

E. J. Waggoner

The Promised Inheritance .—Let no one be deceived by talk about the return of the Jews to Palestine as a fulfilment of the promises. “To Abraham and his seed were the promises made.” When fulfilled Abraham must enter into the inheritance. And the promise does not concern the little strip of land between the seas, but the whole earth. It was that Abraham should be “heir of the world.” Nor have the fleshly descendants of Abraham any claim because of that. “The children of the flesh, these are not the children of God.” “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” The hope of the fathers is in the coming of the Lord and the resurrection of the dead. Then the meek, the children of Abraham by Jesus Christ will “inherit the earth.” {PTUK August 26, 1897, p. 544.9}

**“Incidents” The Present Truth, 13, 34.**

E. J. Waggoner

Incidents .—Revisiting a provincial district in Argentina, one of our evangelists found the number of believers had increased. “Among the converts,“ he says, “was a man who had tried to intimidate me a year or two ago with a revolver. The Lord touched his heart, and turned him away from his evil feeling, and now he is rejoicing in the Lord. Another man said he was not converted by preaching; but while he was ploughing in the field, he was melted to tears, and his heart was touched and drawn out to the Lord in earnest prayer and repentance.” {PTUK August 26, 1897, p. 544.10}

**“Buddhist Sarcasm” The Present Truth, 13, 34.**

E. J. Waggoner

Buddhist Sarcasm .—Since its war with China, Japan has been able to treat with the leading nations on terms of equality, and the Japanese are proud of the fact that they now rank among the Great Powers. The Japanese press, however, says: “We were just as well qualified the year before the war as the year after; but we needed to assure the Christian West of our ability to organise brute force and walk knee deep in human blood, before we could be accorded the rank of a civilised nation.” It is not strange that the heathen East gets a wrong impression of Christianity and blasphemes the name of Christ because of the false profession of that name by the West. {PTUK August 26, 1897, p. 544.11}