**“Getting Rid of the Burden” The Present Truth, 13, 35.**

E. J. Waggoner

“Who can bring a clean thing out of an unclean?” asked Job; and he replied to his own question: “Not one.” {PTUK September 2, 1897, p. 545.1}

All who have ever lived have known themselves sinners, for the law of God speaks that “all the world may become guilty before God.” Romans 3:19. Even the unevangelised heathen, without the written revelation of God, have sufficient trace of the law of God written in their hearts by nature so that they know better than they do, and their consciences bear witness to their guilt. Romans 2:11, 15. {PTUK September 2, 1897, p. 545.2}

How to get rid of the burden has been the problem. Paul’s difficulty has been that of all who have tried to loose the burden themselves: “The law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate that I do.” “How to perform that which is good I find not.” Romans 7:14, 15, 18. He was trying to bring a clean thing out of an unclean. But when he found Jesus Christ, he found power that was able to destroy the carnal mind and work the righteousness of God in the life. And the awful burden was gone. Out of the heart renewed came the cleansed life. {PTUK September 2, 1897, p. 545.3}

Luther, toiling on his knees up the so-called holy stairs in Rome, was trying to punish sin out of his flesh; but when he heard the voice speaking, “The just shall live by faith,“ he began to learn of a power able to set him free. All that system of penance and punishing of the flesh that has come into Christendom with monkery is based on the idea that there is good in man, and if only he is punished sufficiently the evil will be suppressed and the good remain. True, Jesus said, “If thy hand offend thee, cut it off,“ but it was only a striking way of emphasising His teaching that “from within, out of the heart of men” proceeds the evil. The trouble is not with hand, or foot, or tongue, but with the heart, and only the Lord Jesus who can give a new heart can deal with the trouble. The new heart and the new life come with the free forgiveness of sin, and if any weary, heavy-laden one will but confess his helplessness, and choose the life of obedience, the gift is his by the power of God. Professing Christians who still want to be saved in sin and not front sin need this message of life and righteousness by the gift of God, and the myriad souls in darkness who know nothing of a burden-bearing, loving Saviour need it. {PTUK September 2, 1897, p. 545.4}

Rome has no monopoly of penance and self-salvation. It is the religion of human nature. The Hindu, on his pilgrimage to a distant shrine may make his way on hands and knees or rolling over and over along the rough way; but his burden rolls with him. He may hold an arm in one position until shrunken and fixed; but the guilt is in the heart still. A veteran Indian missionary recently told a story of a seeker after liberty that is typical. Many years ago, after a days’ work among the villages, he returned to his tent. Near by it a venerable grey-haired Brahmin was engaged in counting his beads and performing a wearisome service before a shrine. He says:— {PTUK September 2, 1897, p. 545.5}

Much struck by his reverent demeanour and evident earnestness, we watched him through the corded meshes of our tent window; and when he had finished his devotions, and had sat down to rest, we went out and, courteously addressing him, asked him what he sought by these prayers and circumambulations. {PTUK September 2, 1897, p. 545.6}

“Oh, sirs,“ said he, in a tone that struck us as one of intense earnestness, “I am seeking to get rid of the burden of sin. All my life I have been seeking it; but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas I know not how my desire can be accomplished.” {PTUK September 2, 1897, p. 545.7}

Then, in answer to our inquiries, he gave us the story of his life. He told us how, in early life, he had been sorely troubled by the thought of his unexpiated sins; that his parents had both died when he was seventeen years of age, leaving him an only child, sole heir of their wealth; that the priests whom he consulted told him that if he would give all his property to endow a temple the burden of sin would be removed. {PTUK September 2, 1897, p. 546.1}

He gave his property, all of it. He endowed a temple; but the burden of sin was no lighter. His mind was not at peace. Obedient to further advice from the priests, his counsellors, he made the pilgrimage on foot all the long way to Benares, the holy city. He spent two years in the precincts of the temples in worship. He spent two years in bathing in the holy Ganges. “But,“ said he, “the Ganges water washed the foulness from my skin, not the foulness from my soul, and still the old burden was there, uneased.” He told us how he had gone from thence, on foot, all the way to Rameswaram; begging his food all the two thousand miles; for he had given all his money to the temple, and thence again to Srirangam, and thence to other holy places. He told us how he had spent his whole life in these pilgrimages, and in penances, and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from the burden of sin. {PTUK September 2, 1897, p. 546.2}

“And now, sirs,“ said he, “my life is almost gone: my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden and be at peace? Our Vedas have not shown me how.” {PTUK September 2, 1897, p. 546.3}

How gladly did we tell him of our gracious “Burden-bearer,“ and of His loving call, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” How eagerly did he listen as we told him of Jesus Christ, the God-man, the Saviourof the world, and told him what He had done for our salvation. How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand. During that night he left and went upon his way, taking the Gospels with him, and we never again saw him. {PTUK September 2, 1897, p. 546.4}

Though so many years have intervened, his earnest, reverent countenance remains photographed on my memory, and I shall look for him up there among the redeemed; for I believe that he was in earnest in seeking deliverance from the burden of sin; in vain, indeed, as he said, through Hinduism; I trust not in vain through the Gospel of Jesus Christ. {PTUK September 2, 1897, p. 546.5}

**“Lessons From the Book of Hebrews. This World and the World to Come” The Present Truth, 13, 35.**

E. J. Waggoner

In our study of the Book of Hebrews we have learned much about “the world to come.” “Unto the angels hath He not put in subjection the world to come,“ but He has put it in subjection to man; for the world to come is the new heavens and the new earth which God put in subjection to man in the beginning, when everything was very good. {PTUK September 2, 1897, p. 546.6}

All this we have had repeated several times in our studies, but we can never exhaust the truth that it contains. The earth was new and unsullied by sin, when God gave it to man. By man’s disobedience he lost the dominion. Thus “the world that then was, being overflowed with water, perished.” “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto the against the day of judgment and perdition of ungodly men.” “Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:6, 7, 13. This is the “better country, that is, an heavenly,“ for which the patriarchs looked. Hebrews 11:16. Because they looked for that better country, confessing that they were “strangers and pilgrims on the earth” (Hebrews 11:13), God was not ashamed to be called their God. All therefore who are “children of God by faith in Christ Jesus” (Galatians 3:26) and so children of Abraham, and heirs with him (Galatians 3:7, 29), have their citizenship in heaven (Philippians 3:20. R.V.), where God has prepared for them a city. {PTUK September 2, 1897, p. 546.7}

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. Those who are Christ’s are Christians. All real Christians are therefore Abraham’s seed, and with him are strangers and pilgrims on this earth, having their citizenship in heaven. What have they then to do with “this present evil world;” what is their relation to it?—they are strangers and foreigners in it, and are to be delivered from it. Galatians 1:4. Their sole business here is to keep themselves “unspotted from the world” (James 1:27), and to save as many people from it as they possibly can. {PTUK September 2, 1897, p. 546.8}

What about the prevailing idea that Christians ought to busy themselves with the government of this earth, and that they, above all others, are the ones to whom the government of this world belongs? What do we learn as to the growing idea that the church should interest itself in politics and have a controlling influence in the affairs of State? The utter fallacy of all such ideas is apparent from the fact that it is the world to come, and not this world, that God has given to His people. Instead of being the ones to rule this world, Christians are the ones above all others who should keep their hands off. They are strangers and foreigners in this world, and have no more right to meddle in its affairs, or to, seek to control it, than a Frenchman would have in Germany, or a German in England. {PTUK September 2, 1897, p. 546.9}

This world pertains to worldly men. “The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.” 1 John 2:7. He who does the will of God abides for ever, because he is not of this world, even as Christ is not of this world; but they who link their lives to this world must necessarily pass away with it. {PTUK September 2, 1897, p. 547.1}

Satan is the God of this world, and they who possess it and rule over it, must do homage to him. He offered the kingdoms of this world to Christ on that condition, but the Saviour spurned the offer. Matthew 4:5-10. So must every one do who will follow Christ. {PTUK September 2, 1897, p. 547.2}

When professed Christians are full of zeal for the things of this world, and seek to occupy a prominent place in its affairs, they show that they do not know what is the hope of their calling, nor the riches of the glory of the inheritance. Ephesians 1:18. How can they expect to convince the world that there is anything better for mankind, when they seek for nothing but what the rest of mankind seek? If they are all absorbed in this world, how can they expect people to believe them when they talk about the surpassing riches of the world to come. Will a man who has diamonds before him, at his disposal, load his pockets with mud? Will a man who is a prince, and who has a kingdom and a palace, and riches that cannot be counted, dispute with a beggar for the possession of a crust of bread, or quarrel with the scavenger for the rags in the gutter? {PTUK September 2, 1897, p. 547.3}

This world is but a waiting place. We are expecting the Lord to come with the everlasting inheritance, and we do not know at what hour He may come. Confidently we have no time to take up a residence here, much less to seek office; and the question as to who shall occupy the offices has not the slightest interest for us, since we are to stay but for a night, and “the morning cometh.” A man travelling by a night train through France, on the way from London to Geneva, would not think that he had time to engage in French polities. Even so with Christians in this world. {PTUK September 2, 1897, p. 547.4}

To Christians pertains the world to come. The word of salvation, which God puts in the mouth of His children, is the word that is to renew the heavens and the earth, as well as all people who receive it. The power of the Gospel is the power of the world to come. But if the interest of Christians is divided between this world and the world to come, their power is diminished to the extent that this world takes the place of the world to come; and thus they give the trumpet a faint and uncertain sound. Let us leave the affairs of this world to those who shut their eyes and ears to anything better, while we labour with the power of the world to come to save as many as possible from the ruin. {PTUK September 2, 1897, p. 547.5}

**“‘Not Ashamed’” The Present Truth, 13, 35.**

E. J. Waggoner

“For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren.” Hebrews 2:11. {PTUK September 2, 1897, p. 547.6}

Who is He that sanctifieth?—It is Christ, “who of God is made unto us wisdom, and righteousness, and sanctification and redemption.” 1 Corinthians 1:30. {PTUK September 2, 1897, p. 547.7}

And they who are sanctified?—They are the ones who by faith in Christ receive the Holy Spirit of truth. See Acts 26:18; 3 Thess. 2:13. {PTUK September 2, 1897, p. 547.8}

And “God is one.” Galatians 3:20. He that sanctifieth,-Jesus,-and they who are sanctified, all who believe, are all of God. For “if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. “Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.” {PTUK September 2, 1897, p. 547.9}

“For which cause He is not ashamed to call them brethren.” Who is He not ashamed to call brethren?—“They who are sanctified,“ of course. True enough, but this is not all. What is the evidence that He is not ashamed to call certain ones His brethren?—This, that He says, “I will declare Thy name unto My brethren.” But why should He declare the name of the Lord to any people?—Manifestly because they do not know it. If all knew the name of the Lord, there would he no necessity to declare His name to them; for they that know Thy name will put their trust in Thee.” Psalm 9:10. In the world to come “they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:34. {PTUK September 2, 1897, p. 547.10}

What is a person called, who does not know the Lord, nor His name?—A heathen. That word expresses the lowest state of mankind. Will one indicate that certain ones are very degraded, he will say that “they are regular heathens.” Will one express his contempt for people, he will say, “They are miserable heathen.” And truly all who do not know the Lord are in a miserable condition, and all men are or have been at some time in their lives, “without Christ, ... having no hope, and without God in the world.” Ephesians 2:12. {PTUK September 2, 1897, p. 547.11}

Therefore when Christ says, “I will declare Thy name unto My brethren,“ He evidently means that He will declare it, first of all, to those who do not know it-to heathen. But mark, “He is not ashamed to call them brethren.” That wretched sinner, despised of men, and despising even himself, covered with the filth of the gutter, Jesus is not ashamed to call a brother. Oh, what a wealth of love there is in Jesus! {PTUK September 2, 1897, p. 547.12}

Ah, but what of the statement that they are “all of one”? Does that apply to these heathen?—Certainly. Adam was the son of God (Luke 3:38), and although he fell, God did not cast him off. So all of Adam’s race are lost, wandering, prodigal sons, whom the Father has not disowned, because He is Love. He is a Father, indeed. There are men in the world, who are called fathers, who disown their children. A son becomes a spendthrift and a drunkard, and he is no more owned as a son. A daughter goes astray, and the door is locked upon her. “She is no child of mine,“ says the so-called father, who knows nothing of what it means to be a father. Not so with God. He says, “O Israel, return to the Lord thy God; for thou hast fallen by thine iniquity.” Hosea 14:1. The fact that we have fallen causes Him the more to open His arms to us; the greatness of our sin only adds force to our plea.” “For Thy name’s sake, O Lord, pardon mine iniquity; for it is great.” Psalm 25:11. “For the Lord will not cast off for ever.” That is, He will never cast off. “But though He cause grief, yet will He have compassion according to the multitude of His mercies.” Lamentations 3:31, 32. {PTUK September 2, 1897, p. 547.13}

Think of the circumstances. The world was lost in sin, wandering in darkness and the shadow of death. They were without hope, because they did not know the name of the Lord. Jesus, sitting with the Father upon the throne of eternal glory, with all the riches of the universe and the adoration of the angels His by right, said, “I will declare Thy name unto My brethren.” In His place as the honoured Son in the Father’s house, He was not ashamed to call poor-fallen men His brethren. “My brothers are in great need; I will go down and help them.” Oh, what a wonder, that He is not ashamed to call the poor, ragged beggar His brother! There is nothing on earth that we can compare it with, for such disinterested love is not found among men; but we must consider it, just as it is, without a parallel, in order that the same love for His brethren may spring up in our hearts, that we may not be ashamed to call them brethren. {PTUK September 2, 1897, p. 547.14}

Men often sing, {PTUK September 2, 1897, p. 548.1}

“I’m not ashamed to own my Lord,“ {PTUK September 2, 1897, p. 548.2}

That is very good; there is no reason in the world why we should be ashamed of Him. The remarkable thing is, that He is not ashamed of us. That is the love that draws us to Him, and gives us confidence to come back to the Father’s house. And that same love in us will draw men to Christ. {PTUK September 2, 1897, p. 548.3}

But it is a sad fact that many professed followers of the Lord, to say nothing of proud worldlings, are ashamed of the Lord. Every time we are ashamed to be seen in company with a poor man or woman; every time we shrink from contact with poverty, or do not wish to be recognised as belonging to the same society, we show that we are ashamed of the Lord; for He says, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” Matthew 25:40. Likewise, when we are ashamed of any truth, which is His life (for He is the truth, John 14:6), because it is unpopular, then we show that we are ashamed of Him. If Christ were here to-day aside was in Judea and Galilee eighteen hundred years ago, and He would be just the same as He was then, for He is “the same yesterday, and to-day, and forever” (Hebrews 13:8),-what would many who now call themselves by His name do! How would they receive Him?—They would not receive Him, for “He came unto His own and His own received Him not.” John 1:11. “His clothes were so shabby; He associates with such low characters, people who are not at all of our set,“ would be the talk. Possibly they might allow Him to labour in a “mission” in the slums, but “what a figure He would cut in our church! I am sure it is better for Him, as well as for us, to associate with people of His class, for He certainly cannot feel at home among us.” Most likely. He was rich, and we were poor. For our sakes He became poor, and now the very ones for whose sake He made Himself poor are ashamed to own Him because of His poverty. What ingratitude! {PTUK September 2, 1897, p. 548.4}

“But what is that I hear? He keeps the seventh day for the Sabbath, and therefore we cannot allow Him to work even in our mission.” “No; He is altogether too far behind the times; He doesn’t seem to realise that more than eighteen hundred years have passed since it was popular to keep the seventh day; He is altogether out of touch with nineteenth century Christianity. This enlightened age needs something different from the old-fashioned ways.” Ah, how many would be ashamed to own Him as a brother! And how many are to-day disowning Him, even while singing, “I’m not ashamed”! {PTUK September 2, 1897, p. 548.5}

He who is ashamed, shows himself to be a child of shame. Beware lest our shame at last cause Him to be ashamed. If we are not ashamed of Him, He will never be ashamed of us. “And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” 1 John 2:28. What a terrible thing to be ashamed then. They who are not ashamed of Him now in His humiliation and unpopularity, will not be ashamed before Him when He appears in His glory. {PTUK September 2, 1897, p. 548.6}

**“The Jewish Rulers and Moses” The Present Truth, 13, 35.**

E. J. Waggoner

The Jewish rulers in the days of Jesus made their boast of Moses. That Moses against whom their fathers so often rebelled, had been exalted to the place of Deity. Professor Graetz says of this, in his “History of the Jews:”— {PTUK September 2, 1897, p. 548.7}

His memory and name were endeared to all the Judeans within and beyond Palestine. They took oaths in the name of Moses, and bestowed that name on no other man. They carried their devotion to such an extreme that he who spake against the name of Moses was treated as one who blasphemed God. {PTUK September 2, 1897, p. 548.8}

Yet Jesus said to these men: “There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But If ye believe not his writings, how shall ye believe My words?” John 5:41-45. They did not believe the very writings that they counted it blasphemy to speak against. Jesus showed that their profession of regard for Moses and also, on another occasion, for the prophets, was but a theological formula. Because they did not believe the Scriptures which they read through the traditions of the schools, they fulfilled them in condemning Christ. {PTUK September 2, 1897, p. 548.9}

There is a lesson in this for us. Not a theoretical belief that the Bible is from God, but a yielding of the heart and life to it is the essential thing. Multitudes, called Evangelical, are ready to fight higher critics for the inspiration of the Bible who nevertheless will not receive it, as God’s voice, meaning just what He says, when the voice calls for practical reform in the life. The Bible is talked of in all Christendom, but yet Christendom is swiftly running on in the very course of apostasy that the Bible marks out and warns against. {PTUK September 2, 1897, p. 548.10}

**“Items of Interest” The Present Truth, 13, 35.**

E. J. Waggoner

-The Irish potato crop is blighted in many districts. {PTUK September 2, 1897, p. 558.1}

-A dozen electric motor cabs now ply for hire in London streets. {PTUK September 2, 1897, p. 558.2}

-The President of the South American republic of Uruguay was assassinated by a young man last week. {PTUK September 2, 1897, p. 558.3}

-Speaking last week, President Kruger denied the suzerainty of Great Britain over the Transvaal Republic. {PTUK September 2, 1897, p. 558.4}

-The price of meat in South Africa has risen owing to the rinderpost, which still advances toward the Cape. {PTUK September 2, 1897, p. 558.5}

-The disturbed frontier in India is about 1,400 miles in length, and the mountainous character of it gives every advantage to small bodies of tribesmen. {PTUK September 2, 1897, p. 558.6}

-The engineering strike is seriously interfering with trade, and white both sides speak confidently of the result, much work is said to be going to Belgium and Germany. {PTUK September 2, 1897, p. 558.7}

-The strike of quarrymen in Lord Penrbyn’s employ has ended, and by the settlement the men get practically all they asked far. The main point was right of combination. {PTUK September 2, 1897, p. 558.8}

-The Duke and Duchess of York have been heartily greeted by the general public in Ireland, although Nationalist politicians have officially declared that the visit of the “strangers” has no political significance. {PTUK September 2, 1897, p. 558.9}

-The United States and Canada are cooperating to keep open a mail route to Klondyke during the winter. Last winter but three mails were started from the coast, and one of these was left in the mountains by the man in charge, and has never been recovered from the snow. {PTUK September 2, 1897, p. 558.10}

-Influential French papers say that the visits of the German Emperor and the French President to the Czar indicate that France must give up its war for the recovery of Alsace-Lorraine. The talk of a Continental combination inimical to Great Britain continues. {PTUK September 2, 1897, p. 558.11}

-The Ameer of Afghanistan, whose loyalty to Great Britain is questioned in some parts, long ago likened his position to that of an earthen pot floating between two iron ones. His territory keeps British and Russian Asia apart, and whenever a collision between the two iron pots occurs the Ameer knows his possessions would likely be taken over by one or both. {PTUK September 2, 1897, p. 558.12}

-The Afridis, the most formidable of the tribe=smen who have risen on the Indian frontier, have for twenty years been receiving pay from the Indian Government for keeping open the Khyber Pass. Many of them are now in the Indian army. Some levies of these troops have gone ever to them kindred. The outposts that have fallen were not of great strength, but as matters stand at this writing, Indian authorities say that it will require great expenditure of money and life to get back the control of the Khyber Pass. {PTUK September 2, 1897, p. 558.13}

**“Back Page” The Present Truth, 13, 35.**

E. J. Waggoner

The Pope is mourning a marked falling off in “Peter’s pence” contributions. {PTUK September 2, 1897, p. 560.1}

Our missionaries in the Bay Islands, Central America, have just completed a schooner for work in the islands and along the mainlands of the Caribbean Sea. {PTUK September 2, 1897, p. 560.2}

We are glad to see that our Society in the United States is preparing to publish literature in the point-letter system for the blind. They announce a series of tracts on The Way to Christ and How to Find Him. {PTUK September 2, 1897, p. 560.3}

The International Workmen’s Congress, held in Zurich last week, pronounced in favour of enforcing Sunday rest by law. Religious societies which are working toward this end will hail this support, from a convention not specially religious, as a strong argument in their favour, But it only harmonises with the Bible declaration that the spirit of the Papacy will fill all classes of society. {PTUK September 2, 1897, p. 560.4}

Several fresh cases of the prosecution of Seventh-day Adventists under the Sunday laws are reported from New Brunswick, Ontario, and the United States. The evidence in every case showed that the prosecutions were for Sabbath-keeping rather than Sunday work. In Australia and South America, and in fact in all the world there is one spirit urging on the enforcement of Sunday laws. {PTUK September 2, 1897, p. 560.5}

What is the meaning of this international revival of the papal method of enforcing religious institutions by law? It means that the Lord’s coming is drawing near, and the Gospel of Christ, the everlasting Gospel, calling men to “keep the commandments of God and the faith of Jesus,“ is being proclaimed, and the devil is wroth. The Sabbath is the sign of God’s power to sanctify and save, and the enemy wants to hold before it the papal substitute. But the time has come when the truth is to be revealed. Not by the power of courts and prisons, but by the power of God the message of truth makes its way amongst the nations. “The Word of God is not bound,“ and none can stop it. To carry it forward by life and means and all is the one blessed work to which the Lord calls those who would follow Him. {PTUK September 2, 1897, p. 560.6}

A new religious sect is reported from Russia, whose central doctrine is “that while the soul is immortal the body is of the devil, and should therefore be neglected as much as possible.” Its professors pay no regard to cleanliness, copying the habits of some of the early Catholic ascetic monks who supposed to add to their sanctity by neglect of their person. Russia is a very hot-bed of extravagantly fanatical movements. It is one of the prices it has to pay for its repression of free religious inquiry, resulting in keeping the peasantry in darkness and ignorance. {PTUK September 2, 1897, p. 560.7}

The Great Powers are glad to send competent military and naval instructors to Asiatic lesser powers, to drill their men and teach them war. They compete with one another to get the orders for arms and war supplies. There are said to be about two hundred German instructors in China, working to get China into a “fit” condition. Men the “Christian” West gets the heathen East well versed in the art of war, it is not difficult to see that both together will fill the earth with such war as never was. {PTUK September 2, 1897, p. 560.8}

While thus the nations are fulfilling the numerous scriptures which speak of the state of unrest and strife which is to close the history of the earth, what is the religious world doing to fulfil those scriptures which show that, before the coming of the Lord, the Gospel of His kingdom will be preached as a witness to all nations? There is something more important for all Christians than the questions of territorial extensions and political combinations which agitate men’s minds. The Gospel is for sinners, no matter where they are or who they are, and the order of the Lord to every believer is that His invitation shall be taken to them. Yet Europe alone spends a thousand times as much on war as all Christendom spends on missions. {PTUK September 2, 1897, p. 560.9}

The ignorant and emotional negroes in a section of South Carolina were last week reported by the American cables to have become crazed with excitement by the announcement of some soothsaying exhorters that the devil is dead. Their wild delirium of religious frenzy, however, which has terrified the community, shows that the devil is very much alive, and knows how to adapt his deceptions to all temperaments. {PTUK September 2, 1897, p. 560.10}

The year’s record of inquests held by coroners in the county of London shows that the death of 179 males and 137 females was attributable to “excessive drinking. Of course this does not include those who died in hospitals or under the care physicians, but merely the cases coming under the coroner’s inquest owing to sudden death. {PTUK September 2, 1897, p. 560.11}

The man who lives only for himself is engaged in a very small business. {PTUK September 2, 1897, p. 560.12}

**“A Good Rule Habitually Broken” The Present Truth, 13, 35.**

E. J. Waggoner

A Good Rule Habitually Broken .—“No doctrine ought to be asserted,“ says the Christian, “which cannot be Scripturally proved. No doctrine can be so proved which is based upon allegory or parable or symbol, and not definitely affirmed in Scripture.” Applying this to the Sabbath question, it is plain that our contemporary ought to say no more of Sunday sacredness, for as Cardinal Gibbons flatly says: “Read the Bible from Genesis to Revelation, and you will not find a single line authorising the sanctification of Sunday.” {PTUK September 2, 1897, p. 560.13}

**“The Great Delusion” The Present Truth, 13, 35.**

E. J. Waggoner

The Great Delusion .—This, according to a London Spiritualist organ, is Spiritualism’s message for the world:— {PTUK September 2, 1897, p. 560.14}

Spiritualists, urged on by the angel hosts just beyond the thin and transparent curtain of the physical senses, are determined to proclaim this mighty truth that the so-called dead still love, live, move, and have their being; that they wish not to be idle, but to ca-operate with those on earth. {PTUK September 2, 1897, p. 560.15}

And what gives Spiritualism such advantage is the fact that nearly all Christendom has come to believe that the dead are not dead, but alive. “Ye shall not surely die,“ said Satan in the beginning, and the world believes it rather than God’s word, “Unto dust shalt thou return.” God promises life by the resurrection, Satan promises life in spite of God’s sentence of death. In order to deceive men his angels personate the dead “the spirits of devils working miracles”—and they are going forth to lead men into the final apostasy and ruin which the Word of prophecy has foretold. If Christendom believed the Bible, Spiritualism would not be sweeping over it. It is in all the churches, and the rejected Word is the only defence. {PTUK September 2, 1897, p. 560.16}

**“Front Page” The Present Truth, 13, 36.**

E. J. Waggoner

“For whosoever shall do the will of God, the same is My brother, and My sister, and mother.” {PTUK September 9, 1897, p. 561.1}

This was Jesus’ reply to those who told Him that His mother and brothers were waiting to see Him. Matthew 6:46-50. Evidently they thought that the family relationship gave them special privileges of access to Him, not enjoyed by others. {PTUK September 9, 1897, p. 561.2}

But His relationship was to the whole human family. He was made flesh, made the Son of man, in order that every man and woman in Him might become of the household of God. He took part of human flesh and blood that all flesh in Him might find a Brother. He would allow no personal considerations to obscure that truth. {PTUK September 9, 1897, p. 561.3}

This misapprehension of His relationship to man which He here corrected, was responsible, in later times, for the exaltation of Mary, as one who had special access to the Lord, and whose petitions He could not refuse. Of course Mary is dead, and will not be living until that day when those that are in the graves shall hear His voice and shall come forth, the righteous unto life; the wicked unto the “second death;” but, aside from this error, there is in the Catholic doctrine of the Virgin Mary that determination of the natural heart to worship and serve “the creature more than the Creator.” So, instead of Jesus being the Mediator, “the man Christ Jesus,“ whose heart is touched with the feeling of our infirmities, because, as our Brother, He Himself has suffered, being tempted in all points like as we are, instead of this Saviour of men, the Catholic doctrine makes Mary the all pitiful, able to persuade reluctant Divinity to succour sinners in need. {PTUK September 9, 1897, p. 561.4}

On another occasion, when one woman of the company, considering the honour of being related in the flesh to so great a Teacher, cried out, “Blessed is the womb that bare Thee,“ Jesus again replied: “Yea rather, blessed are they that hear the Word of God and keep it.” Luke 11:28. He is the Saviour of all men, the Brother of all in need, and whosoever is willing to be turned from sin by His life finds in Him one closer than a brother. The high honour of blood relationship with Jesus, the Son of God and Son of man, is open to every one who is willing to be turned from disobedience unto righteousness. {PTUK September 9, 1897, p. 561.5}

**“Lessons From the Book of Hebrews. ‘I Will Declare Thy Name’” The Present Truth, 13, 36.**

E. J. Waggoner

“I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Theo.” Hebrews 2:12. {PTUK September 9, 1897, p. 562.1}

Who is it that uses these words?—It is Christ—“He that sanctifieth.” And the place where we find them is Psalm 22:23, which we must carefully study, if we would learn all that it is intended we should learn from them. In our study thus far we have seen that the Lord’s statement, “I will declare Thy name unto My brethren,“ shows us His wonderful love and condescension; He is not ashamed to call us poor sinners brethren; now we are to learn a lesson of even greater comfort and encouragement-a lesson of how to conquer by faith, the faith of Jesus Christ. He who reads the words, “I will declare Thy name unto My brethren,“ without considering the circumstances under which they are uttered, loses the most wonderful and precious lesson in the whole Bible. Let us therefore study the picture that is presented to us in the twenty-second Psalm. {PTUK September 9, 1897, p. 562.2}

The Psalms as a whole are the words of Christ. “David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, The Spirit of the Lord spake by me, and His Word was in my tongue.” 2 Samuel 23:1, 2. Indeed, in the whole Bible we have the Spirit of Christ, in the prophets, testifying (1 Peter 1:10, 11), although often, as in so many of the Psalms, the writers described their own personal experiences. Thus in Inspiration we have the mystery of the Incarnation. Christ in the flesh, as Man, has all the experiences of mankind, so that no one can have suffered anything or passed through any sort of trial that Christ has not endured; nay, more, that Christ does not at that very moment share. When we read the Bible, but especially the Psalms, with this in mind, we find in them unsearchable riches of comfort. {PTUK September 9, 1897, p. 562.3}

**THE TWENTY-SECOND PSALM**

But this applies most especially to the twenty-second Psalm, for in that we have the most unmistakable evidence that it is a description of Christ’s experience, and yet it is most intensely human. In it every soul can read his own struggles and temptations, and discouragements,-and, if he has faith, his own victories. {PTUK September 9, 1897, p. 562.4}

Before we take up the Psalm in regular order, let us note a few verses which show us that it comes as a whole right from the heart of Christ. {PTUK September 9, 1897, p. 562.5}

Verse 1: “My God, My God, why hast Thou forsaken Me.” Compare Matthew 27:46, and the connection. {PTUK September 9, 1897, p. 562.6}

Verse 6: “But I am a worm and no man; a reproach of men, and despised of the people.” Compare Isaiah 52:14; 53:3. {PTUK September 9, 1897, p. 562.7}

Verses 7, 8: “All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him.” Compare Matthew 27:39, 43. {PTUK September 9, 1897, p. 562.8}

Verse 16: “They pierced My hands and My feet.” Verse 18: “They part My garments among them, and cast lots for My vesture.” Compare John 19:23, 24. {PTUK September 9, 1897, p. 562.9}

These verses show us that the Psalm is the outpouring of Christ’s soul in His most trying earthly experiences. Nevertheless it is “a Psalm of David.” {PTUK September 9, 1897, p. 562.10}

“My God, My God, why hast Thou forsaken Me?” “O My God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.” {PTUK September 9, 1897, p. 562.11}

These words show to us that the experience covers more than the few hours during which Christ hung on the cross; for here we read about crying day and night. It was not only the time that He hung upon the tree, that He felt forsaken, but there were many other times in His life when darkness and despair seemed about to overwhelm Him. This explains the nights spent in prayer. {PTUK September 9, 1897, p. 562.12}

**NOT FORSAKEN-GOD IS FAITHFUL**

How many persons often think that God has really forsaken them. What a blessed comfort to know that they share that feeling with Jesus; nay, more, that it is His own experience in us. {PTUK September 9, 1897, p. 562.13}

“Oh, yes,“ says one, “but the case is different with me, for I am a great sinner, and it is my sins that have hid His face from me.” {PTUK September 9, 1897, p. 562.14}

Yes; there is nothing but sin that can make a separation between God and any soul, and it was just this that made Christ feel that God had forsaken Him; for the Lord “hath laid on Him the iniquity of us all.” “He was wounded for our transgressions, He was bruised for our iniquities.” Isaiah 53:5, 6. It was our sins upon Him, which He bore as if they were His own, that caused His “strong crying and tears.” Our sins, the very same sins that cause these feelings of despondency with which we are so well acquainted. Good! Then when these feelings come to us, we will remember that they came to Jesus, and we will let Him dispose of them, just as He did when on earth. {PTUK September 9, 1897, p. 562.15}

Now comes a ray of hope piercing through the gloom: “But Thou art holy, O Thou that inhabitest the praises of Israel. Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded.” Verses 3-5. {PTUK September 9, 1897, p. 562.16}

If the soul in trouble will only hold fast to the everlasting truth that God is holy and good, and that His mercy endures for ever, he has a sure anchor. This is that which “enters into that within the veil.” But when I know that God is good, then I know that He has not forsaken me. And then comes the thought of God’s goodness to men in past ages, how He delivered Noah and Lot and Joseph, and Jeremiah, and Daniel, and so many others, and that He is the same God still. Yes, truly God is good to the children of men. {PTUK September 9, 1897, p. 562.17}

**A DESPERATE CASE**

“But I am a worm, and no man; a reproach of men, and despised of the people.” Verse 6. {PTUK September 9, 1897, p. 563.1}

Thus the tempter seeks to deprive us of the comfort we began to receive from the thought of God’s goodness to men of old. “Yes; but they were better men than I am; God could well deliver them, for He had some material to work with; but I am but a worm, unworthy of notice.” Who has not had just such thoughts? All the wealth of God’s love, as manifested to the men of old is lost on us, because we feel ourselves so unworthy, because of our sins. What a comfort to know that our sins caused Jesus the same feelings of worthlessness and unworthiness; for just as surely as He gained the victory over them, so shall we in Him. {PTUK September 9, 1897, p. 563.2}

But the case is desperate. “All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him.” Verse 7, 8. “Many there be which say of My soul, There is no help for Him in God.” Psalm 3:3. Despised of men, and taunted by Satan because of our sins, we are tempted to think that there is no help for us in God. But let us never forget that Jesus had the same experience. {PTUK September 9, 1897, p. 563.3}

He was esteemed as “stricken, smitten of God, and afflicted.” “But He had no sin to trouble His conscience,“ says the one who is unwilling to take the comfort of Christ. Indeed He had our sins, and they rested upon Him just as if He Himself had committed them; for Him “who knew no sin” hath God “made to be sin on our behalf.” 2 Corinthians 5:21, R.V. “He was tempted in all points like as we are.” Hebrews 4:15. It is impossible that any man can be more oppressed and cast down because of sin than Christ was, and when we remember that it was our sins that caused it, we will allow Him, since He still liveth to make intercession for us, to carry out His own experience in us to the full. {PTUK September 9, 1897, p. 563.4}

Trouble may come from every quarter, yet the Lord holds fast to the goodness of God. “But Thou art He that took Me out of the womb; Thou didst make me to hope when I was upon My mother’s breasts. I was cast upon Thee from the womb; Thou art My. God from My mother’s belly.” Verses 9, 10. Sinners are we, and unworthy to live? Yes; but nevertheless we do live, as it is by the power and grace of God that we have lived to this moment. “It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.” Lamentations 3:32, 23. Why has the Lord allowed us to live all these years, and not simply allowed us to live, but kept us alive?—Because He desired our salvation, for “the longsuffering of our God is salvation.” 2 Peter 3:15. He who has “no pleasure in the death of the wicked; but that the wicked turn from his way and live” (Ezekiel 33:11), has no pleasure in trouble and suffering. If He wished us to perish He would not have kept us alive till this day. He who has kept us thus far, will continue to keep us, and much more, as we recognise His presence and power. The world has a saying, “While there’s life, there’s hope,“ but few realise how much it means. Christ is the life; where there is life there is evidence of His presence; and where there is His presence there is eternal hope. All things are possible to him who desires salvation, and who trusts. “Let Thy mercy, O Lord, be upon us, according as we hope in Thee.” Psalm 33:22. {PTUK September 9, 1897, p. 563.5}

**THE CRY FOR HELP**

Now comes a cry for help in the sorest need: “Be not far from Me; for trouble is near; for there is none to help. Many bulls have compassed Me; strong bulls of Bashan have beset all round. They gaped upon Me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death. For dogs have compassed Me; the assembly of the wicked have enclosed Me; they pierced My hands and My feet. I may tell all My bones; they look and stare upon Me. They part My garments among them, and cast lots upon My vesture. Be not far from Me, O Lord; O My strength, haste Thee to help Me. Deliver My soul from the sword; My darling from the power of the dog. Save Me from the lion’s mouth; for Thou hast heard Me from the horns of the unicorns,“ or wild oxen. Psalm 22:11-21. {PTUK September 9, 1897, p. 563.6}

In these verses we have the condition of Christ, not only when He hung on the cross, but in His life before that tile, and especially when He was in the desert “with the wild beasts” (Mark 1:13), tempted by the devil. He prays to be saved from the lion’s mouth, and so may we, for our “adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” 1 Peter 5:8. It is because of sin that beasts are wild and ferocious; and Satan is the originator of sin; all fighting and devouring, whether by man or beast, is the working of Satan. So that the fierce wild beasts that surrounded Christ in the wilderness, threatening to devour Him, were a vivid representation of the devil, who was seeking His soul’s ruin. {PTUK September 9, 1897, p. 563.7}

In the desert of temptation Christ was made to suffer as no other being has ever suffered. He was weak in body, threatened by the wild beasts, and surrounded by Satan and his hosts; for “the assembly of the wicked” inclosed Him. The last clause of verse 21 shows that He was brought to the last extremity. “From the horns of the wild oxen Thou hast heard Me.” Nothing could more graphically express the sorest need; one could not be exposed to greater danger; on the point of the wild oxen’s horns, one would think that there was no hope for life, that he was indeed wholly forsaken; but from just such a perilous position the Lord cried for help, and was heard. {PTUK September 9, 1897, p. 563.8}

**VICTORY AND PRAISE AMIDST TROUBLE**

While in the miserable condition described in this chapter, seemingly utterly forsaken by the Father, surrounded by wild beasts and demons, with every ray of hope seemingly excluded, He says:— {PTUK September 9, 1897, p. 563.9}

“I will declare Thy name unto My brethren; in the midst of the congregation will I praise Thee.” {PTUK September 9, 1897, p. 563.10}

There is where victory lies. “The name of the Lord is a strong tower.” The Lord’s name is, “Merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:6, 7. If when one is in trouble, and in trouble because of sin, let him declare that name, and he will find help. Jesus said: “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. How did He overcome?—By holding fast to the fact that God is everlasting love and a mighty Deliverer. {PTUK September 9, 1897, p. 563.11}

Read now the remainder of the Psalm, and you will see that from this point there is no more darkness nor mention of trouble. All thought of trouble is lost in a song of praise. But remember that all these words of praise are uttered while in the condition described in the preceding verses. That is the secret of victory. {PTUK September 9, 1897, p. 564.1}

How wonderful these words of Christ, “I will declare Thy name unto My brethren” appear, when we consider the circumstances under which they are uttered. Out of the depths of distress they come, with a force and confidence that forces the enemy to flee. And how precious are the words, when we remember that they are spoken on our behalf. It is Christ in the flesh who utters these words, and therefore they are for us to utter when in trouble. {PTUK September 9, 1897, p. 564.2}

Do you seem to be overwhelmed with trouble and temptation, and does everything look dark and forbidding, so that it seems as if hope itself were dead?—There is a sure cure: declare the name, that is, the mercy and goodness of the Lord, to others who are in need. Instead of talking about your darkness and discouragements, begin to tell how good the Lord is, and to praise Him. You can do it, for it is true, whether you feel it or not. Don’t be afraid; there is no danger of overstating the facts in the case, when you sing of the mercies of the Lord. Never mind feeling; stick to facts. The sun shines even though clouds come between. Christ fails not, and is not discouraged. By faith, His courage becomes yours, and then by encouraging others your courage is always fresh. {PTUK September 9, 1897, p. 564.3}

**“The First Love” The Present Truth, 13, 36.**

E. J. Waggoner

The Ephesians had laboured, and kept themselves from evil workers bent on sowing disaffection, and had not fainted; the pitiful Lord had seen it all. But there was one thing that had robbed them of the joy and peace in labour. “I have somewhat against thee, because thou hast felt thy first love.” One writer truly says:— {PTUK September 9, 1897, p. 564.4}

The only way we can retain our first love and keep that aglow which was kindled in our hearts when Jesus spoke the words to us, “Thy sins be forgiven thee,“ is by lighting the lamp of love in other hearts, and helping those who need help. {PTUK September 9, 1897, p. 564.5}

And the only way of doing this is to have the oil in our own life’s lamp filled daily with the fresh supply of oil. The knowledge of sins forgiven must be a daily experience. All the time, as we walk in the light, the blood of Jesus Christ is cleansing us from all sin. That is the experience all the way, and every day. {PTUK September 9, 1897, p. 564.6}

**“Items of Interest” The Present Truth, 13, 36.**

E. J. Waggoner

-Canada’s population in 1887 was 1,501,649. Now it is 5,100,000. {PTUK September 9, 1897, p. 574.1}

-The France-Russian Alliance has been officially notified to other Powers. {PTUK September 9, 1897, p. 574.2}

-Over 300 people lost their lives by an earthquake in Japan last weak. {PTUK September 9, 1897, p. 574.3}

-The assayers report that the gold of Klondyke is not of the finest quality. {PTUK September 9, 1897, p. 574.4}

-Last year, in the United Kingdom, 162,000 persons were committed to prison. The year before the number was 169,000. {PTUK September 9, 1897, p. 574.5}

-Indian news from day to day shows a serious situation, though the natural inability of the tribes to work together aids the British forces. {PTUK September 9, 1897, p. 574.6}

-Those who like figures may be interested in this: “The weight of the earth, according to recent experiments and calculations, is 1,256,195,670,000,000,000,000,000 tons.” {PTUK September 9, 1897, p. 574.7}

-On account of the engineer’s strike and lockout much work is said to he already going to the Continent. Germany is getting many orders. On the other hand the engineers declare that they are gaining, and that more firms are coming to their terms. Both sides, as always in war, are losing heavily. {PTUK September 9, 1897, p. 574.8}

-Austria is made up of various nationalities, but the German is the official language. In Bohemia, however, the Czech is the official language, and all officials must understand that as well as the German. This displeases the German-speaking population, who do not wish to learn the difficult Czech speech, and so there is constant friction and occasional riots. {PTUK September 9, 1897, p. 574.9}

-This month the Yukon river freezes, and ordinary traffic between Klondyke and the coast will cease. About 3,000 persons are said to have got through to the gold regions, and it is feared that food will tail them before spring. Other thousands are camped between the coast and the mountain passes, who if they go on, must wait through the long Arctic winter. {PTUK September 9, 1897, p. 574.10}

-At the end of the last century France represented 27 per cent, of the Great European Powers, and her language was the one spoken throughout the world. To-day, says a French writer, she lives an her past. There are 46,000,000 of people who know French from birth. Such is the number of readers that a French book could have; but the same books written in German could be read by more than 97,000,000 men; and if in English by more than 115,000,000 people. {PTUK September 9, 1897, p. 574.11}

-The Hungarian Ministry of Agriculture is the chief authority in the estimate of the world’s harvest. This year they estimate the wheat supply at 573,760,000 metric hundredweights, while the present requirements for the year are placed at 655,150,000. This leaves a shortage of over 50,000,000 metric hundred weights. The yield being unusually light, the price of wheat has risen, and America, where the crops are fair, is reaping the benefits. But it is said that after all market manipulations and not the masses are profiting by it. {PTUK September 9, 1897, p. 574.12}

**“Back Page” The Present Truth, 13, 36.**

E. J. Waggoner

“There is a movement in the Episcopal Church in America,“ says the Catholic Times, “towards the adoption of Catholic rites and practices. The Protestants in both England and America are evidently undoing the work of the Reformers.” {PTUK September 9, 1897, p. 576.1}

How do you know, Christian that Jesus Christ has power to sinner from his sins to-day? Only as know a sinner who is saved from his to-day can you in full assurance tell another that there is actual power in the life of Christ to save him. {PTUK September 9, 1897, p. 576.2}

In the Psalmist’s days there were evidently those who, as some in our day, gloried in their freedom from obedience to the law of God. To their efforts to draw him after them in transgression he made response: “Depart from me, ye evildoers; for I will keep the commandments of my God.” Psalm 119:115. {PTUK September 9, 1897, p. 576.3}

Not the theory of the truth, but the “love of the truth” is the defence against self-deception and the overmastering delusions of the last days. 2 Thessalonians 2:10, 11. Every one who has not this love in the inner sanctuary of the soul will assuredly be blinded and confused. The simple one who loves much can see the line of light more clearly than the high-minded controversialist who has seen in the truth only a form of doctrine. {PTUK September 9, 1897, p. 576.4}

Chinese officials in high places are said to be adopting a new policy, and there is promise that their influence will be for full toleration of missionaries. Their anxiety is only to reap material advantages from freer contact with other nations, but if this opens the way for freer access to the people it must hasten the evangelisation of the great Chinese empire. {PTUK September 9, 1897, p. 576.5}

Our Society’s work in China and Japan is only beginning, in a small way, but we are glad to learn that schools conducted among these nationalities in various parts of the United States have developed a good number of believers, some of whom will be fitted to carry the Gospel of Christ’s Sabbath and Kingdom to their countrymen. In the Hawaiian Islands schools have been established in answer to the calls of Chinese residents. Recently additional teachers were asked for, and we learn that several wealthy Chinese merchants are putting up a new school building in Honolulu, to be under the charge of our teachers, who will, of course, he perfectly free to teach the Gospel in all their school work. {PTUK September 9, 1897, p. 576.6}

The only apostolic succession that the Bible knows anything of is that of apostolic faithfulness in preaching the Word. “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” 2 Timothy 2:2. The important thing was the teaching, and the command of the Lord was that believers should teach all things that He had commanded, even unto the end of the world. “I charge thee therefore before, God, and the Lord Jesus Christ, ... Preach the Word.” He, then, is in the apostolic succession who preaches the Word. A writer has well said:— {PTUK September 9, 1897, p. 576.7}

It certainly is very remarkable that the Anglican clergy should claim a special grace of the Holy Spirit coming to them through the worldly, tyrannous, persecuting bishops of the Romish church in the middle ages, and not through the obscure holy martyrs whom they persecuted. Surely, if there was such a line of grace, it would be found in these who were faithful unto death for the truth as it is in Jesus, rather then with those who put to torture and cruel death the saints of God. {PTUK September 9, 1897, p. 576.8}

Those who suffered at the hands of the worldly church in possession of power were, in that respect at least, in the apostolic succession; for that was the experience of the apostles of the Lord. The tradition of the church puts in the line of apostolic succession the proud prelates of church history who lorded it over God’s heritage, often men of the lowest stamp of vileness and criminality; but God places there the unnamed multitudes who overcame “by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” {PTUK September 9, 1897, p. 576.9}

A Roman Catholic organ, giving various quotations of prices for saying masses for the dead, which are supposed to help them through purgatory into heaven, says that “a donation of ?125 secures a monthly mass for ever.” The solicitation of funds to keep up the masses “for ever” is a confession that even the promoters have no confidence in their efficacy. {PTUK September 9, 1897, p. 576.10}

When Jesus hung upon the cross the Jewish rulers gloried in the thought that at last the One whose life rebuked their dead formalism was in their power, and dying a shameful death. But, lo, the very cross, which they counted for the moment as the sure sign of their triumph, because the symbol of His eternal victory over sin. By the power of the cross men are saved, and all the ransomed will glory only in the cross of our Lord Jesus Christ by which they were crucified unto the world. How feeble and short-lived are men’s efforts to frustrate the work of the Lord. {PTUK September 9, 1897, p. 576.11}

The English Churchman thus bewails the attitude of the State:— {PTUK September 9, 1897, p. 576.12}

In Imperial politics Roman Catholics are considered and consulted. In the ecclesiastical sphere Ritualists are sought and patronised. In neither are the suggestions or the appeals of Protestants valued or regarded. {PTUK September 9, 1897, p. 576.13}

It is about time that Protestants discovered that Protestantism which stands in the power of God and not of men, cannot be, established by human law. {PTUK September 9, 1897, p. 576.14}

“By the aid of the Holy Spirit,“ say, a Catholic writer, “the Catholic Church is the sure guide into truth.’” The Bible doesn’t say so; the Spirit was to guide into all truth. But what is truth? “Thy Word is truth,“ said Jesus. How much has the Catholic Church ever done to lead its followers into the Word? Go to any intensely Catholic country and see how much the people know of that Word which is truth. {PTUK September 9, 1897, p. 576.15}

**“Why They Cannot Let it Alone” The Present Truth, 13, 36.**

E. J. Waggoner

Why They Cannot Let it Alone .—An infidel lecturer was continually at his post in the park, speaking against the Bible. “If you don’t believe it,“ said a bystander, “Why don’t you go on without it and let it alone? Why talk against it all the time?” The man replied, on the spur of the moment speaking truly what was in his heart, “I don’t let it alone because it won’t let me alone.” Exactly, it is not a dead Book. It is living and powerful, and it speaks to every heart, and every man knows that by it the Holy Spirit convicts of sin. The lecturer was a good witness. Sometimes one wonders how it is that so often one who definitely turns from the words of the Spirit of prophecy seems unable to let them alone, but must make a religion of fighting them and, warning against them. It is only the protest of the proud and carnal heart against their convicting power. {PTUK September 9, 1897, p. 576.16}

**“Lessons From the Book of Hebrews. ‘Declaring God’s Name’” The Present Truth, 13, 37.**

E. J. Waggoner

We have not yet finished the consideration of the words of Christ, “I will declare Thy name unto My brethren.” We can, indeed, never come to the end, but the present article will finish our present study of the text. Let us read the connection again. {PTUK September 16, 1897, p. 578.1}

“For both He that sanctitieth and they who 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 church will I praise Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me.” Hebrews 2:11-13. {PTUK September 16, 1897, p. 578.2}

Already have we seen the circumstances under which these words are uttered, and that they are uttered by Christ as a man, for men. He spoke them in the deepest distress and temptation, that we also, or rather that He in us, might he able to make the same declaration. For we must always remember that it was our sins that He bore, and that the fact that He conquered is proof that we may also. To believe that Christ conquered in the flesh 1800 years ago, is to believe that He can conquer in us now in spite of our sins and weaknesses, since the sins that we have to contend with are the very same that He bears. But in spite of them, He declared the name of the Lord. {PTUK September 16, 1897, p. 578.3}

**WHAT IS THE NAME OF THE LORD?**

In the Bible we see that names have significance. Among us, names are merely a matter of convenience, but not so with God. Whenever He gives a person a name, that name describes the person’s character. The name “Jesus” was given to the Saviour, because the word signifies Saviour, and that is just what Jesus is. He is Saviour in His very being. He is a complete Saviour, and nothing but Saviour. He saves by His life, His very existence. Romans 5:10. His name, therefore, signifies just what He is, so that we are saved by His name. Acts 4:12. {PTUK September 16, 1897, p. 578.4}

Jacob received his name because the word signified “supplanter,“ that is, one who catches another by the heels, or by the soles of the feet, and trips him up, and Jacob took his brother by the heel in birth. The name fitted him exactly, for he well understood how to take advantage of his fellow-men, and that he did; but when he gained a complete victory over his evil disposition, God gave him the name “Israel,“ which signifies a warrior, a prince. {PTUK September 16, 1897, p. 578.5}

So the name of God indicates just what He is-His character. “The name of the Lord is a strong tower” (Proverbs 18:10), because the Lord Himself is a “fortress” and a “high tower.” Psalm 18:2. With God words are things, as is indicated by the fact that in the Hebrew Bible we have but one word for the two English words “word” and “thing.” The name of God is not a mere empty sound, but is God’s own personality. Therefore when Christ says, “I will declare Thy name unto My brethren” it is the same as if He had said, “I will reveal to them Thy character.” The reason why people do not trust the Lord is that they do not know Him. Some will never consent to become acquainted with Him, but those who do will trust Him, for the Word says: “The Lord also will be a high tower for the oppressed, a high tower in times of trouble; and they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee.” Psalm 9:9, 10, R.V. {PTUK September 16, 1897, p. 578.6}

**CHRIST, THE FATHER’s REPRESENTATIVE**

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. This is the same thing that is told in our text, “I will declare Thy name.” By declaring the name of God, Christ declares God Himself. And He does because He is “the effulgence of His glory, and the very image of His substance.” Hebrews 1:3, R.V. Therefore it is that God said of Him, “My Name is in Him.” Exodus 23:21. {PTUK September 16, 1897, p. 579.1}

Before He was born into this world, Jesus received the name “Emmanuel,“ which being interpreted is, “God with us.” Matthew 1:33. That is what He is, His presence is God with us. So that when Philip said to Him; “Lord show us the Father, and it sufficeth us,“ Jesus could say, “Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believe Me, that I am in the Father, and the Father in Me.” John 14:5-11. “For it pleased the Father that in Him should all fulness dwell,“ even “all the fulness of the Godhead.” Colossians 1:19; 2:9. {PTUK September 16, 1897, p. 579.2}

Because Christ came, not in His own name, but in the Father’s name,-because “God was in Christ, reconciling the world unto Himself” (2 Corinthians 5:19),-His words and works-His very life-were the Father’s, and not His own. “When ye have lifted up the Son of man, then shall ye know that I am (He), and that I do nothing of Myself; but as the Father hath taught Me, I speak these things.” John 8:28. “The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. He lived by the Father, (John 6:57), His life was but God’s life in Him in its fulness, so that it could be said that God purchased the church “with His own blood.” Acts 20:25. {PTUK September 16, 1897, p. 579.3}

**WE IN CHRIST’s STEAD**

Jesus said, “Now I am no more in the world, but these are in the world.” John 17:11. He also said, “They are not of the world, even as I am not of the world.” Verse 14. He who recorded these words said, “As He is, so are we in this world.” 1 John 4:11. And Christ said in the same prayer just referred to, “As Thou hast sent Me into the world, even so have I also sent them into the world.” John 17:18. {PTUK September 16, 1897, p. 579.4}

We are therefore in the world for the same purpose that Jesus was, namely, to declare the name of God, to represent God’s own character to the world. Note the similarity of John 1:18 and 1 John 4:12, 13. The first says, “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” The second is, “No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” No one hath seen God at any time, but Christ came into the world to reveal Him. But now for “a little while” (John 17:17) Christ is invisible, and therefore the world must learn God’s character through Christ’s followers. As they abide in love, they also are “in the bosom of the Father,“ so that they also can declare Him. {PTUK September 16, 1897, p. 579.5}

Christ was filled with all the fulness of God, but it was as “the Son of man.” It was “God with us,“ that is, God with man. The same thing is for us, for the Apostle Paul by direction of the Spirit, prayed for us, “That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might ye filled with all the fulness of God.” Ephesians 3:16-19. Although Christ was here to represent God to men, He was also here as the representative Man, to show what men should be, and what by God’s grace they may be. {PTUK September 16, 1897, p. 579.6}

Therefore God has given us the same word to speak that He gave to Christ. “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath put in us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech (you) by us; we pray (you) in Christ’s stead, be ye reconciled to God.” 2 Corinthians 6:19, 30. The exhortation is, “If any man speak, let him speak as the oracles of God.” 1 Peter 4:10. {PTUK September 16, 1897, p. 579.7}

Not only has God given us the same word to speak that He gave to Christ, but He has given us the same work. “Verily, verily, I say unto you, He that believeth on He, the works that I do shall He do also; and greater works than these shall he do; because I go unto My Father.” John 14:12. {PTUK September 16, 1897, p. 579.8}

Christ was, and is, the brightness of God’s glory, and the very image of His substance. Hebrews 1:3. But He says, “The glory which Thou gavest Me I have given them.” John 17:22. He is crowned with glory and honour, in order that He might bring “many sons to glory.” In Him we “put on the new man, which is renewed in knowledge after the image of Him that created Him.” Colossians 3:10. In Christ therefore we also are to be the very image or impress of the Father’s substance. In 2 Corinthians 3:17, 15, we have the image and the glory united, thus: “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.” R.V. {PTUK September 16, 1897, p. 579.9}

All this, however, is by virtue of Christ, and not of us, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” 2 Corinthians 4:6, 7. {PTUK September 16, 1897, p. 579.10}

This it is to declare the name of God to represent His character to the world through the Spirit’s indwelling. As He put His name in Christ, so He puts His name in us, for those who are saved have the Father’s name written in their foreheads. Revelation 14:1. And this is true not merely of a few, but of all; for the promise is without limitation: “Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write on him the name of My God and the name of the city of My God; which is New Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name.” Revelation 3:12. This is not something that is done merely at the last, but takes place now, for here and now must we overcome. Now

it is that we are “builded together for an habitation of God through the Spirit,“ growing “unto an holy temple in the Lord,“ (Ephesians 2:31, 32), and Jerusalem which is above is even now our mother (Galatians 4:26), so that even now we have her name. {PTUK September 16, 1897, p. 580.11}

What more could God do, that He has not done? Well may the apostle pray that we may have the eyes of our understanding enlightened by the Spirit, so that we may know the hope of His calling. It is no small thing that God has called us to. {PTUK September 16, 1897, p. 580.1}

God is revealed in His works, and has been ever since the creation of the world. Romans 1:19, 20. Even the “eternal power and Godhead” of God are seen in the things that He has made, in which man must be included. But man has rebelled and does his utmost to deface the image so as not to represent God. Other things, however, are obedient to God’s will, so that in the changing seasons and the fruitful earth God has witnesses. Acts 14:17. This is not enough, however. Not only by a portion of His creation, but by the whole, must God be represented; and the witness to God’s love and power and Divinity will not be complete until man, the chief of God’s works, represents Him in His fulness. That this may be accomplished is the object for which Christ has a church in the world. {PTUK September 16, 1897, p. 580.2}

Because the church has not known and appreciated its calling, that is, because individual professors have not, many sincere souls are in doubt as to God’s character, and even His very existence. But note again the verses with which we began, to see what is the result of this declaration of God’s name in the lives, and not only by the lips, of Christ’s people. God’s name is declared through their putting their trust in Him, and the result is thus stated, “Behold I and the children which God hath given Me.” That is, when God’s professed people declare His name even as Christ did, and as He now waits to do through them by the Holy Spirit, then will the world soon be lightened with the glory of the Lord, and they can see the result of their testimony in the souls that are prepared to meet their God. May every professor so sincerely desire this time that God may be given leave to bring it speedily. {PTUK September 16, 1897, p. 580.3}

Give God your moments, and He will make your day a success. {PTUK September 16, 1897, p. 580.4}

**“Not Seeking Power from on High” The Present Truth, 13, 37.**

E. J. Waggoner

Still reports come from Russia of agitation among the clergy for greater power from the State. Let all who favour religion by law in England-and Non-conformists are as much for Sunday laws and other varieties of legal religion as are Churchmen-reflect that the principle is no worse in Russia than in England or America. The Berlin correspondent of the Chronicle says of a recent Russian synod:— {PTUK September 16, 1897, p. 582.1}

“Numbers of new sects have recently arisen hostile to the Orthodox Church. The means at the disposal of the clergy are considered insufficient for repressing them. {PTUK September 16, 1897, p. 582.2}

“The opening of schools for “sectaries,“ it was urged, should be forbidden; those at present in use to be closed or assigned to other management. {PTUK September 16, 1897, p. 582.3}

“Orthodox persons are recommended not to employ ‘heretical’ servants. {PTUK September 16, 1897, p. 582.4}

“Numbers of the clergy in congress stated that the Stundist movement has again begun to show signs of activity. It was recommended that Stundist children should be taken from their parents to be placed under Orthodox tutelage and evangelical clergy-men. Lutherans in Stundist districts, it was suggested, should be forbidden to preach in the Russian language. {PTUK September 16, 1897, p. 582.5}

“It is evident that whatever liberal influences may be present in the councils of the Czar’s secular advisers, the clergy remain as intolerant as ever.” {PTUK September 16, 1897, p. 582.6}

**“The Difference” The Present Truth, 13, 37.**

E. J. Waggoner

The Sultan’s oflicial letter, expressing in terms pious and devout his thanks to God and the Prophet Mohammed for his victory in Thessaly, was treated by the press as an amusing document. It seems strange to the West to hear a Mohammedan talking so piously about his success in war. But the letter, with Mohammed’s name struck out, might very readily have come from any European ruler after a successful campaign. Do not professedly Christian governments thank God for success in killing their enemies? The Sultan does so at least consistently, as his prophet’s religion is Islam and the Sword; but Christians acknowledge the Prophet who said, “Put up thy sword,“ and “Resist not evil.” Yet in the name of the religion of Jesus, guns are dedicated and victories over men wholly unprepared to die are celebrated with religious rejoicings. {PTUK September 16, 1897, p. 582.7}

**“The Comfort of God” The Present Truth, 13, 37.**

E. J. Waggoner

True it is, our Lord is not here personally present, as He was when upon the earth; but He has not left us orphans; His Holy Spirit, the blessed Paraclete, dwells in every soul that desires the life presence of God. In the development of faith and character, it is better, it is expedient, that Christ should not he here in person. {PTUK September 16, 1897, p. 583.1}

When He was here, men limited His power to His bodily presence. “Lord, if thou hadst been here, my brother had not died,“ was the limit of faith. It was a Roman centurion who saw the great truth which God’s people could learn only by Christ’s absence. “Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only and my servant shall be healed.” {PTUK September 16, 1897, p. 583.2}

**“Poisoned” The Present Truth, 13, 37.**

E. J. Waggoner

The boy who learns to smoke very soon feels a craving for tobacco. That is a sure sign of diseased nerves caused by the poison. So many boys are now smoking, and the injury to their health is so plainly seen that some countries are making laws to forbid the sale of tobacco to boys. A medical journal describes the case of a boy who recently came to a hospital sick unto death with tobacco-poisoning. {PTUK September 16, 1897, p. 589.1}

“His whole body was sick; the poison in the tobacco had gone all through him. His skin was yellow, his nerves were weak, and he had to be sent to the hospital; but the doctors could not help him. He said just before he died: ‘Oh, if all the boys could see me now, and see how I suffer, they would never smoke.’” {PTUK September 16, 1897, p. 589.2}

It is strange how any clever boy, who can put two and two together can think it a bold or manly thing to form a habit which injures every one and kills hundreds who are not able to bear the poison. {PTUK September 16, 1897, p. 589.3}

**“Items of Interest” The Present Truth, 13, 37.**

E. J. Waggoner

-The potato crop in Ireland is said to be generally a failure. {PTUK September 16, 1897, p. 590.1}

-The Trades Congress, which met in Birmingham last week, represented 1,033,690 workers. {PTUK September 16, 1897, p. 590.2}

-Korea, over which Japan and China had their war, is now the hone of contention between Japan and Russia. {PTUK September 16, 1897, p. 590.3}

-Report comes of a French secret revolutionary society in Canada, working on lines similar to the Fenian societies. {PTUK September 16, 1897, p. 590.4}

-The war still desolates Cuba. Spanish soldiers die in large numbers in the climate, and make little headway against the Cubans. {PTUK September 16, 1897, p. 590.5}

-Crete is still under blockade of the Powers. The Moslems keep to their districts and the Cretan insurgents are in possession of the interior. {PTUK September 16, 1897, p. 590.6}

-Native Princess in India have offered the Government their services and troops in fighting the tribesmen over the frontier. This shows that they are not in sympathy with disloyal elements. {PTUK September 16, 1897, p. 590.7}

-The Ameer of Afghanistan has a working arsenal in his capital. Not long ago he sold 80,000 rifles of his own make to the tribesmen who are now resisting the British advance into their country. {PTUK September 16, 1897, p. 590.8}

-After President Faure and the Czar met to speak the fateful word “alliance,“ the German Emperor and the King of ltaly met to declare the integrity of the Triple Aliance. All the nations talk of peace, but all prepare for war. {PTUK September 16, 1897, p. 590.9}

-While Great Britain is pressing on from north and south in Africa to reach the Equatorial provinces and paint the map of Africa with a streak of British red from Egypt to the Cape, France is pushing on from east and west for the middle districts. {PTUK September 16, 1897, p. 590.10}

-The troops in the employ of the Congo Free state have revolted, killing over fifty Belgian officers and soldiers, and are raiding right and left. They have learned how to use weapons for the Europeans, now they use them on their own account. {PTUK September 16, 1897, p. 590.11}

-The Egyptian expedition has found that by boring in the desert water may be found in abundance. This greatly simplifies the work of railway building. A line from Berber, which the troops have just occupied, to Suakim on the Red Sea is proposed. {PTUK September 16, 1897, p. 590.12}

-The French wheat crop falls this year nearly 100,000,000 bushels below last year’s harvest. And in Russia the harvests are so reduced that they fear famine must come this winter. It is not strange, therefore, that the price of the loaf goes up. {PTUK September 16, 1897, p. 590.13}

-When Baron Rothschild’s yacht visited St. Petersburg the other day it was only by a special passport furnished by the Russian Ambassador in London that he was permitted to enter Russian territory. Jews not living in Russia or having connections there are prohibited. Probably a Rothschild could make trouble for the Russian financiers if he were excluded by the barbarous act against the Jews. {PTUK September 16, 1897, p. 590.14}

**“Back Page” The Present Truth, 13, 37.**

E. J. Waggoner

“We sorrowfully express the opinion,“ says the Irish Daily Nation, “that since ‘Black Forty-Seven’ the Irish labourer never had to face a winter more full of privation.” This gloomy forecast follows the report of failure of the potato crop in many districts. {PTUK September 16, 1897, p. 592.1}

The Roman Catholics are celebrating the mission of Augustine to England this week with the most elaborate ritual seen in this country since the Reformation. By the same show of banners and gowns and services savouring of the heathen mysteries the pagan Kentish king was led to favour Augustine when he landed oil these shores. The Romanists are celebrating their own triumphs, at least, and are more consistent than the Archbishops and Bishops of the Anglican Church who had an Augustine celebration a few weeks ago. {PTUK September 16, 1897, p. 592.2}

The superintendent of a Manitoba Sunday school a few months ago saw the truth in the matter of God’s Sabbath and began keeping it. Recently, perhaps with the idea of showing him his error in obeying the fourth commandment, the Presbyterian minister with four of his elders appeared against the man in court on the charge of violating the Sunday law. Very naturally he was convicted. Several other similar cases are reported from Manitoba by the last American mails. The Dominion churches are waking up and resorting to that last argument of error-physical force. {PTUK September 16, 1897, p. 592.3}

In 2 Corinthians 11:24-33 the Apostle Paul gives the catalogue of his extraordinary perils and experiences of hardship. In another place he calls these things but “light afflictions.” Of course he meant what he said. They were light because in the scale with them was the “eternal weight of glory.” Paul’s epistles are brimful of joy and courage. When one lets go of self and the world and enters the service of the Lord with the whole heart he is not walking with heavy feet a painful way; no matter what comes of hardness and affliction and weakness, he can glory in it all because the power of Christ and the joy of the Lord are more than sufficient to make the highway of holiness a delightsome one. {PTUK September 16, 1897, p. 592.4}

One of our workers in Jamaica says that in the mountains of the western part of the island he has been preaching to the most primitive people he has ever met. With a native assistant, a good work was done, and the little church of about seventy members at once began building a house of worship. The material had all to be carried up the mountains on the heads of carriers, but in forty days the house was in use. The people have come from miles away to attend the meetings. It is interesting to see the interest among those who have had little or no advantage in hearing the word. There are multitudes of such waiting for help to come to them, who hear the voice of God when He speaks. The first shall be last and the last first. {PTUK September 16, 1897, p. 592.5}

**“Divine and Human” The Present Truth, 13, 37.**

E. J. Waggoner

Divine and Human .—The demand for Sunday laws illustrates just the difference between the Sabbath and Sunday. Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it. The Sabbath of the Lord is the Lord’s day, made the day of Sabbath rest by Divine authority. The Word maintains the Sabbath, and all the powers of earth cannot overthrow it. Of Sunday it is freely said that it is endangered if not protected by human law. Religious people testify in court that they are, disturbed if thy see some one working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work. The difference is that, between purely human religion and Divine religion. One day is God’s appointed rest, and the power of the Gospel is sufficient to establish it in the hearts of all who desire it. The other day belongs to the Papacy by best right, and has to be enforced by papal methods. One is the sign of God’s power to save, the other of man’s assumed power to save himself. The Sabbath stands for justification by faith, the Sunday for justification by works. {PTUK September 16, 1897, p. 592.6}

**“Earth Dwellers” The Present Truth, 13, 37.**

E. J. Waggoner

Earth Dwellers .—The Bible definition of the word heathen is that he is one who knows not God. The word means literally, in the old Anglo-Saxon, a dweller on the heath, a countryman. The word pagan has a similar signification in the Latin original. In common use this original meaning is lost in these words, but it is strictly true of the, heathen or pagan, in the Bible sense, that he is an earth-dweller. His life, his hopes, his efforts are here. The Christian is a pilgrim and a stranger here, and his citizenship is in heaven, he is not seeking to build upon an earthly foundation, but his affections are set on things above. {PTUK September 16, 1897, p. 592.7}

**“A Sad Momento” The Present Truth, 13, 37.**

E. J. Waggoner

A Sad Momento .—Excavator in the streets of Herculaneum, which was buried along with Pompeii by the eruption of Vesuvius just over eighteen centuries ago, have recently dug out the notice board of a theatre. The bills of the plays are posted, one over another, quite after the modern style, and all goes to show that the reign of pleasure and folly was at its height when the awful doom fell upon the cities to bury them for centuries. Both history and modern excavations show that the towns were full of vileness, and the fiery destruction is a lesson like that of the fate of the cities of the plain. But the world will not learn the lesson. Still the rush for foolish pleasures goes on, and the theatres are leading a corrupt social taste still deeper into evil. As it was in the days of Noah, and as it was in the days of Lot, and, we may add, as it was in the days of Pompeii and Herculaneum, even so will it be in the day when the judgments of heaven fall upon a world in which evil men and seducers from the right way of the Lord will “wax worse and worse, deceiving and being deceived.” {PTUK September 16, 1897, p. 592.8}

**“What Salvation Is” The Present Truth, 13, 37.**

E. J. Waggoner

What Salvation Is .—The one trouble in the world is sin, which is “the transgression of the law.” The one object of Christ’s Gospel is to bring men back to obedience, and He has power to do it. “Thou shalt call His name Jesus, for He shall save His people from their sins.” There is another gospel being industriously preached nowadays, which insists, that so far from saving men from transgressing God’s law, Christ’s work is actually to make them free to transgress it with impunity. This was Satan’s gospel in the beginning and is characteristic of this latter time when the “man of sin,“ the “mystery of lawlessness” is to be revealed in all deceiving power to mislead all who receive not the love of the truth, but have pleasure in unrighteousness. But every one who wants salvation from sin may know that the Father of our Lord Jesus has “sent Him to bless you, in turning away every one of you from his iniquities.” Acts 3:26. {PTUK September 16, 1897, p. 592.9}

**“Irreligious Religion” The Present Truth, 13, 38.**

E. J. Waggoner

Irreligious Religion .—The story of the church councils shows how easy it is for men destitute of genuine religion to be zealously and even violently religious. {PTUK September 23, 1897, p. 593.1}

“The heart is deceitful above all things, and desperately wicked,“ says the Lord. Human nature is a collection of contradictions, and unless God rules in the heart, laying bare its perversity and renewing it, it is bound to deceive its possessor. {PTUK September 23, 1897, p. 593.2}

Here, for instance, were men discussing about the nature of Christ, and exhibiting on both sides the very nature of the devil. What was the trouble? First, it was not to become partakers of the Divine nature by partaking of the Word, that they were holding controversy; but each had opinions and definitions for which they contended, in pride and hatred demanding that others should accept, not the gracious Word of God, and the Spirit’s power for practical life, or the character of the meek and lowly Jesus, but rather their definitions and views about the Lord, or about the Holy Spirit. {PTUK September 23, 1897, p. 593.3}

The Lord sent the believers, forth to “preach the Word,“ to speak “all the words of this life. The aim was refomnation of life by the power of God, and it was wrought, too, wherever the Word was received as the Word of life. Very soon after the days of the apostles, however, and even in their days, departure from the faith and disputings about words came in, and the result is seen in the controversies of these times, which led up to the Papacy and the supremacy of human authority over the Divine. {PTUK September 23, 1897, p. 593.4}

And as it was not to become partakers of the life and to lead into deeper holiness that debates and strifes were inaugurated and councils met to thresh out human theories, so, too, there was a second motive at work. The theory represented a cause, and it was the aim of the promoter to lift himseIf into place of power or position of honour as leader of a following. The pride of opinion and the love of power are are everywhere apparent in the whole sad story. {PTUK September 23, 1897, p. 593.5}

Human nature is the same in all ages. The natural man is a fighter. If he be a religious man, still unredeemed from the state of nature, he will love religious strife. Paul’s two epistles to Timothy show how this element caused trouble in the apostolic church. It was the beginning of the “falling away.” Of the temperament of the theological fighter the Lord said by the apostle: “He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth.” Yet the typical controversialist is the one who thinks he knows, and he excuses all the strife by urging his fervour for truth. It is difficult to explain to such the difference between firmness for the truth and contentiousness about theories of truth. But it is the difference between preaching the truth to win souls to the Lord, and arguing to convince some one of the superiority of a certain view, which really means of one’s own superiority. {PTUK September 23, 1897, p. 593.6}

The contentious man preaches a loud sermon on human weakness, and one of the lessons of these church councils of old time is that the heart is verily deceitful above all things, and desperately wicked. If the enemy cannot altogether keep men indifferent to truth, he next endeavours to pervert the right way, or to draw away the vital godliness and the warmth of the first love, leaving only the shell and form of the truth, and setting every wind of doctrine going for men to discuss and strive about. No one is so difficult to help as the one to whom the name of Jesus suggests but a theory about His nature. Mention of conversion brings at once an abstruse definition or a special view about the new birth. So it goes, and the religious life is but a cabinet of ticketed theological specimens. {PTUK September 23, 1897, p. 594.1}

The faith of Jesus is not a cabinet of fossils but a growing garden, each plant rooted in the Word and growing up into the sunlight of God’s love. Such a garden the Lord will plant in every heart surrendered unconditionally to Him. Truth in the inward parts, the law of righteousness written in the heart, the fruits of the Divine nature blossoming in the life; this is knowing God. The Father is the husbandman. Let Him do the planting and the rooting out. And “every plant which My heavenly Father hath not planted,“ said Jesus, “shall be rooted out.” And the plants of the Lord’s planting cannot be tied up to the stakes of human creeds and definitions. {PTUK September 23, 1897, p. 594.2}

**“Lessons From the Book of Hebrews. ‘As He Is, So Are We’” The Present Truth, 13, 38.**

E. J. Waggoner

The preceding studies in the first two chapters of Hebrews have shown us Jesus in His infinite power and glory, but nevertheless as Man, so that we might know that “the power of God and the wisdom of God” are given to men. In the remaining verses of chapter two (13-18) we have the same truth set forth for our comfort. After the statement that Christ is not ashamed to call us brethren, there are three quotations in proof of the fact, with the second of which we begin:— {PTUK September 23, 1897, p. 594.3}

“And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted.” {PTUK September 23, 1897, p. 594.4}

Question.—What statement of Christ has already been cited, to show that He is not ashamed to call sinful men His brethren? {PTUK September 23, 1897, p. 594.5}

Answer.—“I will declare Thy name unto My brethren?” {PTUK September 23, 1897, p. 594.6}

Q.—What still further shows Him to be one with us in esperience? {PTUK September 23, 1897, p. 594.7}

A.—“I will put My trust in Him.” {PTUK September 23, 1897, p. 594.8}

Q.—How does He still further identify Himself with us? {PTUK September 23, 1897, p. 594.9}

A.—“Behold I and the children whom Thou hast given He.” {PTUK September 23, 1897, p. 594.10}

Q.—Of what are “the children” partakers? {PTUK September 23, 1897, p. 594.11}

A.—“Of flesh and blood.” {PTUK September 23, 1897, p. 594.12}

Q.—Of what did He therefore take part? {PTUK September 23, 1897, p. 594.13}

A.—“Of the same.” {PTUK September 23, 1897, p. 594.14}

Q.—Why? {PTUK September 23, 1897, p. 594.15}

A.—“That He might destroy him that had the power of death.” {PTUK September 23, 1897, p. 594.16}

Q.— Who is he that had the power of death? {PTUK September 23, 1897, p. 594.17}

A.—“The devil.” {PTUK September 23, 1897, p. 594.18}

Q.—And how is it that He destroy him? {PTUK September 23, 1897, p. 594.19}

A.—“Through death.” {PTUK September 23, 1897, p. 594.20}

Q.—And what does He thereby do? {PTUK September 23, 1897, p. 594.21}

A.—“Deliver them, who ... were a their lifetime subject to bondage.” {PTUK September 23, 1897, p. 594.22}

Q.—What held them in this bondage? {PTUK September 23, 1897, p. 594.23}

A.—“The fear of death.” {PTUK September 23, 1897, p. 594.24}

Q.—What did Christ not take on Himself? {PTUK September 23, 1897, p. 594.25}

A.—“The nature of angels.” {PTUK September 23, 1897, p. 594.26}

Q.—What did He take on Himself? {PTUK September 23, 1897, p. 594.27}

A.—“He took on him the seed of Abraham.” {PTUK September 23, 1897, p. 595.1}

Q.—What was therefore fitting and necessary for Him? {PTUK September 23, 1897, p. 595.2}

A.—“Wherefore in all things it behoved Him to be made like unto His brethren.” {PTUK September 23, 1897, p. 595.3}

Q.—Why? {PTUK September 23, 1897, p. 595.4}

A.—“That He might be a merciful and faithful High Priest in things pertaining to God.” {PTUK September 23, 1897, p. 595.5}

Q.—To do what? {PTUK September 23, 1897, p. 595.6}

A.—“To make reconciliation for the sins of the people.” {PTUK September 23, 1897, p. 595.7}

Q.—How has He Himself suffered’? {PTUK September 23, 1897, p. 595.8}

A.—“He Himself hath suffered being tempted.” {PTUK September 23, 1897, p. 595.9}

Q.—What is He therefore able to do? {PTUK September 23, 1897, p. 595.10}

A.—“He is able to succour them that are tempted.” {PTUK September 23, 1897, p. 595.11}

“Flesh and Blood.” -What is the significance of the statement that the children are partakers of flesh and blood? The connection shows clearly, but we have also a hint in 1 Corinthians 15:50: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” Flesh and blood is corruptible, it has to do with death. The children are partakers of flesh and blood, that is, they are subject to death; therefore Christ took part of the same, and tasted death “for every man,“ in order that He might deliver the children from death. {PTUK September 23, 1897, p. 595.12}

“Him that had the power of death.” -Who is it?—The devil. What then is the grave?—It is Satan’s stronghold, his prison house. How say some, then, that death is a friend?—That I know not, for the Scripture declares that it is an enemy. “The last enemy that shall be destroyed is death.” 1 Corinthians 15:26. The fact that death is the last enemy that is slain, shows that it is the greatest and strongest of all enemies. It is a hard and cruel enemy, so much so that the Bible knows no darkened room, the black funeral train, or even if these be not present, the involuntary tears, the heaving sob, the aching heart, and the void that is left where the loved one was so rudely torn away, all testify that death is an enemy, no matter what people, misled by heathen, stoic philosophy, say of it. It is a cruel, bitter enemy, with not a single redeeming attractive feature. {PTUK September 23, 1897, p. 595.13}

Death Conquered .—On one occasion, when Jesus had cast a devil out of a man, He said: “How can one enter into a strong man’s house, and spoil his house, except he first bind the strong man? and then he will spoil his house.” Matthew 12:29. The strong man is Satan, but Christ is the “stronger than he.” Luke 11:23. He came to deprive Satan of his power, yea, and to destroy the devil himself. The object of Christ’s coming is “to seek and to save that which was lost, those whom Satan had enticed away and bound. But first he must bind the strong man. This He did, as was demonstrated in His whole life. Wherever He went, the devils had no power; but this power over Satan was the power of His righteousness. Because there was no unrighteousness in Christ, because Satan could not influence Him in the slightest degree, “it was not possible that He should be holden” of death, when He voluntarily suffered it. Acts 2:24. He went into the grave as a conqueror and therefore He came out a conqueror. He “spoiled principalities and powers,“ and “made a show of them openly, triumphing over them in it,“ that is, in His cross. Colossians 2:14, 15. Thus is Satan’s armour, in which he trusted, turned against himself, and when death has swallowed him up then shall death itself be destroyed. {PTUK September 23, 1897, p. 595.14}

Deliverance .—But for all practical purposes, death is already destroyed for God’s people; for its the grave had no power over Christ, so it has no power to retain those who are in Christ. Satan is the adversary, and the grave is his prison, but Christ holds the keys. “I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Revelation 1:15. Who would fear the gloomiest dungeon, when his dearest friend, who is Almighty, holds the keys? Christ bore the curse, that we might receive the blessing. Galatians 3:13, 14. So Christ received the sting of death in Himself, that we might be delivered from its poison. Even over death “we are more than conquerors through Him that loved us.” Romans 8:35-37. {PTUK September 23, 1897, p. 595.15}

Sin and Death .—“The sting of death is sin.” 1 Corinthians 15:56. Christ received the sting, because “Him who knew no sin” hath God made to be sin in our behalf that we might become the righteousness of God in Him.” 2 Corinthians 5:21. So the deliverance which Christ has won for “them who through fear of death were all their lifetime subject to bondage,“ is deliverance from sin. Sin is the only thing that can cause fear of death; the deliverance from sin frees from the fear of death. Christ’s power over death, and over him that had the power of death, is but the measure of His power to free the soul from sin. And this deliverance is proclaimed to all. Jesus came with the anointing of the Holy Ghost proclaiming to the captives, Liberty. Isaiah 61:1. To every captive soul, He cries, You are free! the prison doors are open. To all the prisoners He says, “Go forth.” Isaiah 42:9. Whoever therefore now remains in bondage is there because He loves bondage more than liberty, or else be cause he does not believe the message. But the glorious truth which Christ commissions His servants to proclaim is, that Satan’s cruel power is broken, and that all have their liberty. This is true religious liberty, and the only thing that has a right to the name; and this liberty is found nowhere else but in Christ. {PTUK September 23, 1897, p. 595.16}

“The Seed of Abraham.” -Christ did not take on Him the nature of angels, or He did not take hold of angels. Why not? Because unto the angels hath He not put in subjection the world to come. Christ’s manifestation to this earth has nothing to do with angels, because they never had any claim on it. “But He took on Him the seed of Abraham.” “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but a of one, And to thy seed, which is Christ.” Galatians 3:16. Thus we see that the expression, “He took on Him the seed of Abraham” means literally that He became the seed of Abraham; that is, He became man in the fullest sense, as much man in every particular as was Isaac; for “in Isaac shall thy seed be called.” In this lies the comfort of the Gospel. {PTUK September 23, 1897, p. 595.17}

The Necessary Consequence .—“Wherefore in all things it behoved Him to be made like unto His brethren.” Otherwise He would not be the seed of Abraham “In all things,“ without exception, He is associated with His brethren. He is one with them. The Lord says, “I have exalted One chosen out of the people.” Psalm 89:19. And again, speaking to Moses, “I will raise them up a Prophet from among their brethren, like unto thee.” Deuteronomy 18:18. The Romish Church, following the tendency of human nature, has made a great gulf between Christ and man. Instead of presenting Him as He is, one of the people, it separates Him so far from them that people are made to think that some one is needed to present their petitions to Him, and to make Hint willing to save them. But the Bible presents Him as the loving Companion, who is burdened with all our weaknesses and temptations, and who thus has sympathy with us, but who at the same time has all might, so that He can show us how to overcome; nay, more, who is our Salvation. {PTUK September 23, 1897, p. 595.18}

How He Suffered .—“He suffered, being tempted.” It was no play with Him. He did not come to earth merely to act out a part. Temptations did not come to Him as to one who was insensible to their attractions and power, so that they were not in reality temptations. No; He suffered. He was made to be sin for us. He took the nature of Abraham, with all its weaknesses, so that the temptation to sin was a real experience. But “He did no sin,“ and therefore He suffered the more. He verily “resisted unto blood, striving against sin.” Sin was as much a reality in His flesh as in that of His brethren, for He was “born of a woman, born under the law, that He might redeem them which were under the law.” Galatians 4:4, 5, R.V. In Christ as Man there is everything that is common to “man that is born of woman.” But He conquered. The sinful, human nature which He took upon Him, which He became, never was allowed to get the ascendancy. He was always a conqueror, and a conqueror for our sakes, so that we might say, “Now thanks he unto God, which always causeth us to triumph in Christ.” 2 Corinthians 2:14. {PTUK September 23, 1897, p. 596.1}

He Can Succour .—Why can He succour us?—Because “He Himself hath suffered being tempted.” Not simply because He was not overcome, but because He had a struggle. If there had been no struggle; if He had, so to speak, been insured beforehand against sin, so that its assaults on Him and His resistance were only a show,-a sham battle,-then He could not succour us, for our conflicts are real. But the fact that in every encounter He conquered completely, together with the fact that His temptations were as real as ours, because in all things He was made like unto His brethren, is everlasting comfort. Because He overcame, our victory is assured, nay, is already gained; for our faith is the victory “that hath overcome the world.” 1 John 5:4, R.V. John 16:33. He suffered in our flesh. He took on Him the seed of Abraham, and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29. He suffered in the flesh (1 Peter 4:1), in our flesh; therefore when we suffer temptation we suffer with Him, and if we but realise that we are really suffering with Him, and only with Him, then we are as sure of victory as we are that He has overcome. Romans 8:17. {PTUK September 23, 1897, p. 596.2}

The Source of His Strength .—It was this: “I will put My trust in Him.” “He trusted in the Lord that He would deliver Him.” Christ said: “Thou didst make Me trust when I was upon My mother’s breasts.” Psalm 22:9, R.V. Again: “For the Lord God will help Me; therefore shall I not be confounded.” Isaiah 50:7. “I can of Mine own self do nothing.” John 5:30. No man call be any more helpless than that. But He trusted in God, and was not put to shame. For what did He trust the Lord?—For everything; for wisdom and strength for every emergency; for He is “the wisdom of God and the power of God.” 1 Corinthians 1:24. “As He is, so are we in this world.” 1 John 4:17. The only trouble with us is that we are not as willing as He to confess that we are not nothing-“without strength.” Although as the only begotten Son who was in glory with the Father before the world was, even “from the days of eternity,“ He possessed all power in Himself as Creator, He “emptied Himself” (Philippians 2:7, R.V.), so that He was on this earth nothing except what He allowed the Father to put in Him. And it pleased the Father that in Him should all fulness dwell (Colossians 1:19), because He put His trust in Him. And “you hath He quickened with Christ, giving us the same Spirit in equal measure with the gift of Christ (Ephesians 4:7) that being strengthened with might by His Spirit in the inner man, Christ might dwell in the heart by faith, so that we also “might be filled with all the fullness of God.” Ephesians 3:16-19. This is the comfort of the Gospel; therefore “unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” {PTUK September 23, 1897, p. 596.3}

**“Common Sense in Religion” The Present Truth, 13, 38.**

E. J. Waggoner

A member of a persuasion whose fundamental doctrine is that men are free from obedience to the ten commandments, had been arguing that, being under grace and not under the law, all were at liberty to transgress it. A few days after, talking with a friend, the person said that a relative was feeling anxious over being summoned on a case in the courts. But as he was innocent of any offence it was agreed that no anxiety need be felt. “It is when one has done wrong,“ the person said, “and brought oneself under the law, that he may well be fearful of being called to answer for it.” {PTUK September 23, 1897, p. 596.4}

Just so, suggested the visitor, is it with the law of God. When one lives in transgression of it, he is under its condemnation, not when he obeys it. It is plain, isn’t it, in ordinary affairs? The one who is free from the law of the land is the one who is obedient to it. The civil law against stealing cannot touch or trouble the man who lives honestly. He is perfectly free from it. But let a man be caught stealing and at once he is under the law. Why cannot people use the same common sense in religion? Men will even argue that one who confesses his sins and yields his life by faith to obedience to God’s law has fallen from grace and is under the law; while the one who disobeys God’s law is supposed to be free from it, and under grace! Was there ever a more unreasonable and wicked argument? “Sin [the transgression of the law] shall not have dominion over you: for ye are not under the law, but under grace.” Romans 6:14. What does grace do? It reigns “through righteousness unto eternal life by Jesus Christ.” Romans 3:31. “That the righteousness of the law might be fulfilled in us.” Romans 8:1. It takes man from under the law by forgiving his sins, and bringing his life into harmony with the law of righteousness. {PTUK September 23, 1897, p. 596.5}

**“The Papal Court” The Present Truth, 13, 38.**

E. J. Waggoner

Of the one who professes to sit as the successor of Peter, the fisherman and apostle who went about preaching the Word, a newspaper paragraph says:— {PTUK September 23, 1897, p. 596.6}

The Court of Pope Leo XIII. comprises 1,000 persons. There are 20 valets, 120 chamberlains, 300 extra honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the Noble Guard and 60 Guardsmen, 14 officers of the Swiss Guard and Palace Guard, seven honorary chaplains, 20 private secretaries, 10 stewards and Masters of the Horse, and 60 doorkeepers. {PTUK September 23, 1897, p. 596.7}

**“His Ambition” The Present Truth, 13, 38.**

E. J. Waggoner

His Ambition .—Among the last words of M. Mabille, a French missionary in Africa, whose work was blessed of the Lord, were these: “You do not know all the struggles my study has witnessed. I have wanted to be-small-small-small; that He should take away all pride and self-love.” {PTUK September 23, 1897, p. 598.1}

**“Object of Sunday Laws” The Present Truth, 13, 38.**

E. J. Waggoner

We have frequently had occasion to remark, in commenting on various cases of the prosecution of Sabbath-keepers under the Sunday laws in America and the colonies, that the offence is not so much the Sunday work as the Sabbath rest. Not long ago one of our brethren in prison under the Sunday law was able to look out of his cell window on Sunday and see workmen engaged in the heaviest kind of labour working all day long. But they had not kept the day before, the Sabbath, holy unto the Lord. {PTUK September 23, 1897, p. 599.1}

How it is sometimes managed may be seen by the following report of evidence taken before the Grand Jury of a county in one of the American States. The churches had been disturbed by the fact that the preaching of the Gospel had led some good members to yield the same obedience to the fourth commandment that they had before yielded to the other nine. The Grand Jury was influenced to take up cases under the Sunday law, and a Mr. Armstrong, a Seventh-day Adventist, was called as a witness. He was asked if he knew of anyone working on Sunday. He replied that he did. {PTUK September 23, 1897, p. 599.2}

Grand Jury.—“Who are they?” {PTUK September 23, 1897, p. 599.3}

Armstrong.—“The ‘Frisco Railway is running trains every Sunday.” {PTUK September 23, 1897, p. 599.4}

G. J.—“Do you know of any others?” {PTUK September 23, 1897, p. 599.5}

A.—“Yes; the hotels of this place are open and do a full run of business on Sunday, as on other days.” {PTUK September 23, 1897, p. 599.6}

G. J.—“Do you know of any others?” {PTUK September 23, 1897, p. 599.7}

A.—“Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday.” {PTUK September 23, 1897, p. 599.8}

G. J.—“Do you know of any others?” {PTUK September 23, 1897, p. 599.9}

A.—“Yes; the livery stables do more business on Sunday than on any day of the week.” {PTUK September 23, 1897, p. 599.10}

After several repetitions of the same form of question and answer, in relation to other lines of business this question was reached:— {PTUK September 23, 1897, p. 599.11}

G. J.—“Do you know of any Seventh-day Adventists who ever work on Sunday?” {PTUK September 23, 1897, p. 599.12}

A.—“Yes, sir.” {PTUK September 23, 1897, p. 599.13}

After getting from the witness the names of his brethren, indictments were found against five persons, all of whom were Seventh-day Adventists. {PTUK September 23, 1897, p. 599.14}

Now, it is wicked to try to force anybody to keep Sunday or to act religiously; the iniquity of the thing is not because those thus set upon are Christians who follow the example of Christ in Sabbath-keeping. But it is easy to see that back of this modern demand for Sunday laws is the old spirit of intolerance which aimed at setting up human authority above God’s, and was determined that witnesses to the truth should be silenced. {PTUK September 23, 1897, p. 599.15}

Those doing these things do not know the origin of their hatred of the law of God and their determination to force upon the world the papal Sunday. But the Bible shows that it is but the closing part of Satan’s warfare against the obedient which he began through the serpent with the woman in Eden. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus.” Revelation 12:17. This is the spirit coming up from beneath and taking fast hold upon men. The Papacy we know as a church in alliance with the civil power, making void the law of God by its traditions. It boasts of its change of the Sabbath to the Sunday. The Protestant world is now being influenced from beneath to make an image to the papal beast of prophetic symbolism. It is against this that the everlasting Gospel warns men in this hour of God’s judgment, when Christ is at the door. Revelation 14:6-14. Men need the warning that they may not be led in the way of lawlessness, and they need the blessing of the Lord which is found in His Sabbath rest. {PTUK September 23, 1897, p. 599.16}

**“Items of Interest” The Present Truth, 13, 38.**

E. J. Waggoner

-Australia is going in for tobacco raising. {PTUK September 23, 1897, p. 606.1}

-50,000 Greek refugees are dependent on private charity. {PTUK September 23, 1897, p. 606.2}

-Guatemala Central America, is in the throes of a revolution. {PTUK September 23, 1897, p. 606.3}

-Eggs at Klondyke are said to be 4s. each. Doctors charge ?40 per visit. {PTUK September 23, 1897, p. 606.4}

-An attempt to assassinate President Diaz, of Mexico, was made last week. {PTUK September 23, 1897, p. 606.5}

-Co-operative societies and trade unions gene-rally are helping the engineers. {PTUK September 23, 1897, p. 606.6}

-A rich diamond mine has been discovered near Pretoria, in the Transvaal. {PTUK September 23, 1897, p. 606.7}

-Farmers in England are getting high prices for wheat, and the crop is said to be unusually good. {PTUK September 23, 1897, p. 606.8}

-The railway servants’ union is talking about a great struggle for better wages and better conditions. {PTUK September 23, 1897, p. 606.9}

-The closing down of all the ship building works on the Clyde is threatened if the engineers strike and lock-out is not speedily settled. {PTUK September 23, 1897, p. 606.10}

-The war on the Indian frontier has been hardly contested by the tribesmen, who, however, cannot stand against discipline and artillery. {PTUK September 23, 1897, p. 606.11}

-A year ago the Thibetan lamas rebelled against China, but now the Chinese forces have subdued them, and Thibet is being organised as a Chinese province. {PTUK September 23, 1897, p. 606.12}

-A Frenchman has invented a paint which makes torpedo boats invisible in the night to the rays of the electric search-light. It has been successfully tried by French ships. {PTUK September 23, 1897, p. 606.13}

-The gunboats on the Nile patrol up and down the desert waterway dispersing the dervishes along its banks. Plentiful supplies of water are found along the railway by sinking wells. {PTUK September 23, 1897, p. 606.14}

-The reports from Cuba now credit the insurgents with some striking successes. The United States press talks of preparations far war with Spain, which may follow if the popular cry fee interference in Cuba moves the government executive. {PTUK September 23, 1897, p. 606.15}

-A Roman Catholic journal seems to think this information commendatory of the Pope. “The snuff used by the Pope is made in America. This particular snuff goes direct from Baltimore to the Vatican. It is the highest-priced snuff in the world, and its value is increased several times above the original cost after the customs duties have been paid to the Italian Government. His Holiness likes dainty, pleasant odours, and before it is packed the snuff is liberally sprinkled with attar of roses.” {PTUK September 23, 1897, p. 606.16}

**“Back Page” The Present Truth, 13, 38.**

E. J. Waggoner

“God is light, and in Him is no darkness at all.” He, then, who looks on the dark side of things is not looking on God’s side. {PTUK September 23, 1897, p. 608.1}

Statistics show that out of every one hundred cases of insanity in England, just over thirty-one are directly attributable to drink. {PTUK September 23, 1897, p. 608.2}

“While men slept, his enemy came and sowed tares.” The enemy never sleeps because he is so busy lulling men to sleep and sowing the tares of evil. “Let us not sleep, as do others; but let us watch.” {PTUK September 23, 1897, p. 608.3}

A Catholic prince, recently having visited Palestine, says that it made his “blood boil” to see that a Mohammedan is the armed guardian of the Sacred Sepulchre. He alone has the right to enter armed into the Church. {PTUK September 23, 1897, p. 608.4}

But this same boiling blood in the veins of Roman, Greek, and other religionists who flock to the so-called holy places makes it necessary to have armed guards of non-Christian profession to keep the peace between the rivals. {PTUK September 23, 1897, p. 608.5}

The Czar has pardoned over fifty Roman Catholic priests who, during recent years, have brought punishment upon themselves by political agitation. This clemency is expected to have political results in Poland, where the clergy have been disloyal to Russian rule. The clemency extended to these agitators does not come to those Protestant Christians who are loyal and true in all things civil, but whose offence is that the preaching of the Gospel and the life of righteousness lay bare the lifeless formalism of the State Church. {PTUK September 23, 1897, p. 608.6}

At the Leeds Sanitary Congress last week, Dr. Marsden held, with the support of other sanitarians, that the modern theatrical poster, with its frequent depicting of crimes of violence, was distinctly inimical to the moral health of communities. There is no doubt of it. And not only the pictures, which of course more people see, but plays on the stage as well must have an evil influence. A society which pays to see vice and crime enacted on the stage is one in which the same iniquities will be easily perpetrated in actual life. And the greater publicity given to all the details of crime by the newspaper press the greater the danger of increasing the number of imitators. People are not made virtuous by contemplating vicious deeds. {PTUK September 23, 1897, p. 608.7}

**“A Sign of the Times” The Present Truth, 13, 38.**

E. J. Waggoner

A Sign of the Times .—“One of the most notable signs of the times,“ says the current Review of Reviews, was the action at the Zurich Socialist Labour Congress in favour of making Sunday the universal compulsory day of rest. {PTUK September 23, 1897, p. 608.8}

There were two propositions before the Congress, both insisting on one day’s rest in seven, but the English Socialists objected to stipulating that this day must be Sunday. Their Continental brethren-owing largely to the influence and numbers of the Catholic Socialists-would have no other day but Sunday, and after an animated debate voted down the English opposition by a large majority. {PTUK September 23, 1897, p. 608.9}

The Catholics were only standing by the papal principle of enforced religious observances, by the institution which Rome in all her teaching claims as the mark of her authority. She boasts of having substituted Sunday for the Sabbath without Bible authority, and whatever builds up her substitute adds to her prestige. {PTUK September 23, 1897, p. 608.10}

**“To Save Humanity” The Present Truth, 13, 38.**

E. J. Waggoner

To Save Humanity .—Mr. Stead thus commends thse Catholics for outvoting the English delegates, who seem to have stood for that freedom of choice which even God will not take from men:— {PTUK September 23, 1897, p. 608.11}

This was well done! If the rest day is to be generally observed, there must be a general agreement as to what day it shall be. That is why, from the general humanitarian point of view, the Seventh-day Adventists, etc., have always seemed to me to be among the most pernicious of Protestant sects. {PTUK September 23, 1897, p. 608.12}

If so, it is because they are the most Protestant, and the more scripturally Protestant and Christian a movement is the more pernicious will it be considered by any who stand for the papal principle of State enforced religion of human invention. This issue is of tremendous importance to humanity. What is humanity’s need? It is salvation from sin. God only has power to save men from the greed and selfishness and oppression eating into the vitals of society. He only can save men from lawlessness by writing His law in their hearts. But when would-be social reformers shut away His power from men, and teach the world to reject His Word and commands, they are shutting away the only hope and Saviour of humanity. And God declares that His Sabbath is the sign of His power to save and sanctify. It is a question of loyalty to God, in which way alone is there hope for men. {PTUK September 23, 1897, p. 608.13}

**“Blind Humanitarians” The Present Truth, 13, 38.**

E. J. Waggoner

Blind Humanitarians .—No one can rightly question the sincerity of those seeking social reform who do not acknowledge God’s authority as the first step toward true reform. They merely do not know. But not to know is sinful, for men might know. When Jesus was condemned it was from this “general humanitarian” point of view. “It is expedient for us,“ said Caiaphas, “that one man should die for the people, and that the whole nation perish not.” But their rejection of Jesus and, in that, of God’s law and rulership brought swift ruin upon people and nation. Paul was denounced as a “pestilent fellow” and Christians were a sect “everywhere spoken against” because they were preaching the Gospel in a society that men were trying to bind together by universal ties of trade and common religion, enforced by civil law. But the Gospel of liberty which they preached was the only hope of society. Just so Papal Rome for many centuries tried to compel uniformity in error for the general good and peace of society. But Rome corrupted and ruined the world. {PTUK September 23, 1897, p. 608.14}

**“The Two Gospels” The Present Truth, 13, 38.**

E. J. Waggoner

The Two Gospels .—In the beginning Satan persuaded Eve that he stood for the interests of humanity as against God’s commands. All the trouble that floods the world and is hastening it to destruction was in that substitution of Satan’s way for God’s. the enemy has ever since posed as a humanitarian, working to persuade men that liberty and the general good are to be sought in rejecting God’s authority. The result is the bondage of sin. God’s Gospel calls men to liberty in Christ, which is the freedom of the obedience of love. This Sabbath question is but the test as to whether God’s way or Satan’s shall stand. The Sunday law advocate says that the general day of rest must not be God’s Sabbath, but Sunday, and to secure it to those who wish to keep it, those who do not must be forced to observe it. God’s Sabbath rest cannot be enforced by human law. Only faith establishes it. But it stands in the power of God as the sign of His power. And He will show that not only can men keep it and enjoy His rest when others do not, but that they can keep it when all the world seeks by force to compel them to reject it and accept the papal substitute. {PTUK September 23, 1897, p. 608.15}

**“China’s Double Bondage” The Present Truth, 13, 39.**

E. J. Waggoner

It is not because the power of evil is stronger than the power of good that evil makes its way so much more swiftly in the world, but because the natural inclination of men is to the wrong. Thus, of China, and the blessing and the curse which has come to it from the West, Mr. J. Hudson Taylor, of the China Inland Mission, says:— {PTUK September 30, 1897, p. 610.1}

There are in China tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave-trade was bad, the drink is bad; but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave-trade. {PTUK September 30, 1897, p. 610.2}

The Gospel can save to the uttermost, and Christian missions are rescuing many from the double slavery of heathenism and the opium habit. And Christians owe a double duty to such, as it was in the name of Christian civilisation and trade that China was forced by war to receive the “flowing poison.” {PTUK September 30, 1897, p. 610.3}

**“Lessons From the Book of Hebrews. Christ’s Faithfulness in God’s House” The Present Truth, 13, 39.**

E. J. Waggoner

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who verily was faithful to Him that appointed Him, as also Moses was faithful in all His house. For this Man was counted worthy of more glory than Moses, inasmuch as he that hath builded the house hath more honour than the house. For every house is builded by some one; but He that built all things is God. And Moses verily was faithful in all His house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Hebrews 3:1-6. {PTUK September 30, 1897, p. 611.1}

In this quotation we have in two instances departed from the common version and have used the rendering of the Revised Version instead, since it is more literal, and hence clearer. In verse 4, instead of “some man,“ we have in the Revision “some one,“ which is manifestly the correct rendering. God is not a man, yet He has built a house. Also in verse 6 have we, as in the Revision, omitted the word “own” in the first line, since it is not found in the original. As we shall see, the statement is not that Christ was faithful as a Son over His own house, but that just as Moses was faithful in God’s house as a servant, so was Christ faithful in God’s house as a Son. {PTUK September 30, 1897, p. 611.2}

“Wherefore.” -Note that there is no break between chapters two and three, any more than between one and two. Indeed, there is no break anywhere, since the entire book is a single letter, written for a special purpose, and having one single grand purpose. To begin reading the second chapter without any thought of the first, would be almost as unsatisfactory as to begin a history lesson with the question, “What happened next?” “Wherefore, consider Christ Jesus,“ is the sum of the first verse. Why, and in what capacity, should we consider Him? Because He has been tempted as a man; we are to consider Him as one of the brethren in all things Iike all the other brethren, only that He was in all respects faithful. No matter how highly Christ is exalted, nor how great His power and glory, if we consider Him as in any degree separated from us, and not as “the Man Christ Jesus,“ we to that degree deprive ourselves of the comfort of the Gospel. {PTUK September 30, 1897, p. 611.3}

Christ Compared to Moses .—Christ was faithful to Him that appointed Him as also Moses was. That is to say, Christ was as faithful as Moses. At first glance one would think that it would be more fitting to compare Moses with Christ, and say that Moses was as faithful as Christ; but that would not be true, for Moses made at least one mistake after he left Egypt, while Christ never made any. But it is perfectly true of Christ, that He was as faithful as Moses; and at the same time it is the highest commendation to Moses that an man could have. People are inclined to belittle Moses, and to speak slightingly of him and his writings; but just to the extent that they do that, they show then selves unacquainted with the Lord. When God foretold the work of Christ, He said to Moses, “I will raise them up a prophet from among their brethren, like unto thee.” Deuteronomy 13:16. And Christ said, “Had ye believed Moses, ye would have believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47. Therefore whoever rejects or speaks slightingly of Moses treats Christ in the same manner. {PTUK September 30, 1897, p. 611.4}

Whose House? -Christ was faithful Him that appointed Him, as also Moses was faithful in all His house? In who house?—Evidently in the house of Him who appointed Christ, and we do not need to take time to show that that was God. But we have the word of the Lord, Numbers 12:5-8: “And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And He said. Hear now My words; there be a prophet among you, I the Lord will make Myself known unto him a vision, and will speak unto Him in dream. My servant Moses, is not so, who is faithful in all Mine house. With him I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against My servant Moses?” When God thus appears to those who in these days speak slightly of Moses, and calls them to account, they will say, as did Aaron, “We have done foolishly.” But this text makes it clear that it was in God’s house that Moses was faithful. {PTUK September 30, 1897, p. 611.5}

What is God’s House? -That question is easily answered. The Apostle Paul said to Timothy that he had written to him, “that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.” 1 Timothy 3:15. Moses therefore was faithful in the church of God, that church which He “purchased with His own blood.” Stephen also, filled with the Holy Ghost, said that Moses was “in the church in the wilderness with the Angel which spake to him in the mount Sina.” Acts 7:38. {PTUK September 30, 1897, p. 611.6}

How Many Churches? -We have already seen that the house of God is the church of God. But the church is the body of Christ, as we are told in Ephesians 1:32, 23 and Colossians 1:15. There are therefore just as many houses or churches as there are bodies. In Ephesians 4:1-6 we read, “There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.” Since there is but one body, and the body is the church, it follows that there is but one church which is the house of God. And so it still further follows that Moses and Christ were both workers in the same house, or in the same church. They both belonged to the same church. {PTUK September 30, 1897, p. 612.1}

The Builder .—“He that built all things is God.” But by whom did He build? He “created all things by Jesus Christ.” Ephesians 3:9. Christ is “the wisdom of God” (1 Corinthians 1:24), and in Proverbs 8:29, 30, Christ, in the capacity of the wisdom of God says that when God marked out the foundations of the earth, “then I was by Him as a Master Workman.” R.V. Thus it is that “this man”—Christ-“was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house.” Christ built the house, and Moses was a part of the house, as we shall see later on. {PTUK September 30, 1897, p. 612.2}

The Christian Church .—It is quite common to date the beginning of the Christian Church at Pentecost, which is about as nearly correct as if one should date the creation of the world at Pentecost. We have already seen that there was a “church in the wilderness” in the days of Moses, and that the church is the house of God, in which Moses was faithful; else that there is but one church;-one house of God;-so that both Moses and Christ were faithful in the same house, or the same church, the one as a servant, the other as a Son. But the church in which Christ is a Son is of course the Christian Church; and as there is but one church, it is plain that “the church in the wilderness” was the Christian Church. Moses, who esteemed the reproach of Christ greater riches than the treasures in Egypt (Hebrews 11:36), was such a Christian as anybody in those days might well be glad to be. The man who has a good Christian record as Moses had, will in no wise miss the kingdom of heaven. {PTUK September 30, 1897, p. 612.3}

What is the Church? -The word rendered “church,“ is from the Greek compound word ekklesia, which occurs in the English word ecclesiastical, meaning to pertain to the church. The word means “called out.” The church, therefore, consists of those who are called out, and who come out. Ancient Israel was called out of Egypt, from which all God’s people must come, for the word concerning Christ is, “Out of Egypt have I called My Son.” Matthew 2:15. In the Old Testament we have the word “congregation,“ and it would he much better if it were used in the New, instead of “church;” for those who come out in response to the call, naturally come to the One who calls them, thus con-grega-ting, flocking, or gathering together. “Congregation” is derived from two words that signify an assemblage or herd of cattle; and this idea is retained in the Church of Christ, which is His flock, over which He is Shepherd. 1 Peter 5:4; Acts 20:28. All therefore who hear the Shepherd’s voice, and follow Him, are His flock, His church. He was called out of Egypt, and those who really came out of Egypt, formed His church of old. If we hear His voice, then we are His house. But as there is but one house, it follows that all Christians must be in full fellowship with those who served God in the days of Moses. {PTUK September 30, 1897, p. 612.4}

We are His House .—Moses was faithful in God’s house as a servant, but Christ as a Son; both however in the same house. “Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Christ is the Living Stone, and when we come to Him we also as living stones are built up a spiritual house. 1 Peter 2:4, 5. But the same Stone, the spiritual Rock, was in the desert of Sinai,-the Rock on which Christ’s church is built. The same house in which Moses served, and over which Christ is Son, is the house of which we become a part, if we accept and retain the anointing of the oil of gladness. {PTUK September 30, 1897, p. 612.5}

God does not change. Jesus Christ is the same yesterday, and to-day, and for ever. Therefore God’s requirements do not change; His plans are always the same. Men despise the name of Jew, and scorn to have any connection with the people whom God brought out of Egypt. So it was in ancient times. It was a reproach to be connected with the children of Israel; but it was the reproach of Christ, and Moses found more delight in it than in all the treasures of Egypt; “for salvation is of the Jews” (John 4:22), since Christ is King of the Jews, and as such was “despised and rejected of men.” {PTUK September 30, 1897, p. 612.6}

He is Faithful .—“If we believe not, yet He abideth faithful: He cannot deny Himself.” 2 Timothy 2:13. He is faithful to Him that appointed Him He was faithful as a Son over God’s house. But we are that house, and sons, too, if we are Christ’s. “The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ. Romans 8:16, 17. The same thing is referred to by Christ, where He says that if we continue in His Word we are truly His disciples, and we shall know the truth, and the truth shall make us free. John 8:31, 32. This being made free, is being adopted as sons; for the bondservant abideth not in the house for ever; but the Son abideth ever. As sons in God’s house we are to exercise the same faithfulness that Christ did, and this we can do because He gives us His own faith. “The life which I now Iive in the flesh, I live by the faith of the Son of God.” Galatians 2:20. Christ dwelling in the heart by faith, exercises His own faith, by which He kept the Father’s commandments, and abode in His love; so that it can be said: “Here are they that keep the commandments of God and the faith of Jesus. Revelation 14:12. This faith alone overcomes the world. “Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him,“ “as a Son over His house.” {PTUK September 30, 1897, p. 612.7}

We need not fear the hardness of others’ hearts; our own heart is the one to fear. When fully saved ourselves, we can go to any Pharaoh. {PTUK September 30, 1897, p. 612.8}

**“Uncovering Sins” The Present Truth, 13, 39.**

E. J. Waggoner

He that covereth his sins, says the Lord, shall not prosper. He is not genuinely repentant, and does not know the Lord, or would know that nothing can be hid from Him. The Lord wishes us to deal frankly with Him. The old Anglo-Saxon version of Mark’s Gospel (1:5) says that the people went down to John’s baptism “naming their sins.” That is what confession is. An evangelist tells the following story, illustrating the manner in which men sometimes try to generalise with the Lord, and so miss the blessing that comes when sin is uncovered in the light of God’s countenance to be consumed in mercy:— {PTUK September 30, 1897, p. 615.1}

“A member of the church once got drunk. He sought to go back to God and get his peace restored. He could not find the Saviour, so he sought again. His minister called upon him. The minister said, ‘You pray again.’ They knelt down together. {PTUK September 30, 1897, p. 615.2}

“‘O God, Thou knowest Thy servant in a moment of unwatchfulness was overtaken by a sin!’ {PTUK September 30, 1897, p. 615.3}

“‘Nonsense,’ said the minister, ‘tell the Lord you got drunk.’ {PTUK September 30, 1897, p. 615.4}

“That was another matter; he could not bring that up. He began again: ‘O Lord, thou knowest Thy servant in his weakness and frailty was overtaken by a besetment!’ {PTUK September 30, 1897, p. 615.5}

“‘Nonsense! tell the Lord you got drunk.’ {PTUK September 30, 1897, p. 615.6}

“At last the poor fellow said, ‘O God, have mercy on me; ‘I got drunk!’ {PTUK September 30, 1897, p. 615.7}

“Then very speedily that man was at peace with God again.” {PTUK September 30, 1897, p. 615.8}

**“Signs of the Times in the Business World” The Present Truth, 13, 39.**

E. J. Waggoner

It is an age of confederacies and “trust.” The rich form them to add to their riches, and the poorer are joining together for common action against those holding the means of production. In it all, the rights of the individual are not considered, and the tendency is toward the tyranny of the combination over the individual. The Scripture foretells the troubles that will come in the last days because of the rich heaping together their riches. In the end they will be for “booties” unto the oppressed, Habakkuk warns them, and the prophet James pronounces the woe upon them for their covetousness, at the same time showing that all the Lord’s people will keep clear of both sides in the controversy, and wait patiently for the coming of the Lord. {PTUK September 30, 1897, p. 615.9}

The signs of the coming struggle are apparent everywhere, but in America they are most plainly to be seen. An American correspondent of the National Review says that the commercial world is full of rumours of the creation of new trust so gigantic and so far-reaching in their cope that those trusts already in existence are mere pigmies compared to them. {PTUK September 30, 1897, p. 615.10}

One trust now controlling the oil, iron ore, and sugar industries of America, purposes adding several other businesses, having so great an income that it can easily buy the industry. Thus business and wealth in the United States are coming more and more into the hands of a few. The National Review says of this:— {PTUK September 30, 1897, p. 615.11}

It is difficult to see what the end will be an when this process of absorption will end. There are perhaps two solutions which may be looked forward to during the next quarter of a century. One is a universal trust with a few men controlling all the industrial activities of the United States, and with the bulk of the American people its employees. The other is a repetition of the French Revolution, but the revolution of 1925, if it comes, will be more terrible in its consequences and more destructive in its results than that of 1793, because to-day the people are more numerous, more determined and more intelligent, and their power to work good or evil has increased tenfold since the days of Robespierre and Danton. {PTUK September 30, 1897, p. 615.12}

The one thing that would hold in check these elements of violence, both as to the lawless greed of the capitalists and the lawless covetousness of the poor, is the Gospel. But the world does not want this generally. And too often the churches-and this is the general tendency in America-distrusting the power of the Gospel, are going in for political reform. But the more the churches enter the arena of political strife the less power of God for righteousness will they have to wield for peace. One of the signs of the Lord’s coming was to be the “distress of nations, with perplexity.” We see it in more directions than one, and men’s hearts are alarmed as they look into the future. It is a good time to persuade men to put their trust in God. He has a care for the individual. {PTUK September 30, 1897, p. 615.13}

**“Items of Interest” The Present Truth, 13, 39.**

E. J. Waggoner

-The plague is now increasing in Bombay. Harvest prospects in India are said to be very favourable. {PTUK September 30, 1897, p. 622.1}

-The yellow fever is causing consternation in the southern United States. {PTUK September 30, 1897, p. 622.2}

-About forty deaths from cycling have been reported in England this summer, and 100 persons were seriously injured. {PTUK September 30, 1897, p. 622.3}

-If the earth was equally divided between its inhabitants, about twenty-three and a-half acres, it is said, would fall to the share of each person. {PTUK September 30, 1897, p. 622.4}

-It is said that the United States pension list is a greater expense than the support of the German army. And the list increases instead of decreasing. {PTUK September 30, 1897, p. 622.5}

-The Athens mob is for defying the Powers and resuming the war with Turkey. But the authorities have found that the mob cannot be depended upon to do the fighting. {PTUK September 30, 1897, p. 622.6}

-Great discontent prevails in Greece over the award of the Powers to Turkey. Greece pays ?4,000,000, and all the strategic points on the frontier pass to Turkey. {PTUK September 30, 1897, p. 622.7}

-A cyclone in Italy last week killed forty people. These tornadoes were formerly heard of only in America, but several have been reported during the last year in Europe. {PTUK September 30, 1897, p. 622.8}

-After a millionaire in Paris had died of shock, on finding that he had lost everything but 100,000 francs, a poor relative, hearing that he had inherited the 100,000 francs, died of the shock too. {PTUK September 30, 1897, p. 622.9}

-Rumour says a war between Spain and the United States is considered inevitable in Madrid. The States intimate that they must intervene in Cuba if the Spanish do not subdue the island by November. {PTUK September 30, 1897, p. 622.10}

-The latest returns indicate that every month of the year, alike in summer and in winter, over 1,200 houses are erected in London. -Between August 1896 and August 1897 the number of houses erected was 14,591. {PTUK September 30, 1897, p. 622.11}

-A cargo of wheat arrived at Plymouth in May last from San Francisco. The owners of the ship held it for wheat to rise in price, and they have just sold the cargo for ?8,000 more than they would have received in May. {PTUK September 30, 1897, p. 622.12}

-The report of the Lunacy Commissioners shows a large and continuing increase in the number of persons in England and Wales who are known as officially insane, the total being 99,365, the year’s increase being 3,000. {PTUK September 30, 1897, p. 622.13}

-The outlook for the Russian peasantry is said to be very serious, owing to agricultural depression. Multitudes have had to dispose of horses and cattle in order to live, and have no way of working their farms save to get deeper into debt to the trading class, which is getting richer as the peasantry gets poorer. Half of the land-owning nobles are also said to be impoverished to the verge of ruin. {PTUK September 30, 1897, p. 622.14}

**“Back Page” The Present Truth, 13, 39.**

E. J. Waggoner

“More than half the total wealth of the country,“ says a London journal of the United States, “is in the hands of some 45,000 people.” {PTUK September 30, 1897, p. 624.1}

We are glad to learn that the German organ of our Society, the Herold der Wahrheit (Herald of Truth), of Hamburg, has a circulation of 18,000 copies. {PTUK September 30, 1897, p. 624.2}

A writer in a theatrical paper remarks a change in the attitude of Nonconformity toward the stage, and says that the success of some recent plays “is owing even to Nonconformist patronage.” {PTUK September 30, 1897, p. 624.3}

Of the composition of this year’s Church Congress, being held at Nottingham this week, a correspondent of a Protestant paper says: “In the list of readers and speakers I am only able to find the names of seven Evangelicals; while, on the other hand, I am able to identify the names of no fewer than thirty-two High Churchmen and Ritualists.” The church congresses seem every year to have less of Protestantism and more of Romanism in evidence. {PTUK September 30, 1897, p. 624.4}

The church leaders threw the apostles into prison. “Howbeit many of them which heard the Word believed,“ about five thousand men. The Word of God was not bound. Again, when thrown into prison when the Lord had work outside for them to do, the angel brought them out saying, “Go, stand and spealk in the temple all the words of this life.” The church at Jerusalem was getting, and persecution arose and scattered the believers. Doubtless the rulers thought that they had broken the power of the movement. But wherever believers went they carried the Word, and souls were saved and the truth spread the more. No wonder the disciples asked David’s question, “Why did the heathen rage and the people imagine vain things?” {PTUK September 30, 1897, p. 624.5}

“Outside the city of Foochow, on the way to the favourite mountain summer resort called Ku-shan,“ says a writer in the University Magazine, “there is a small pond, like a horse-pond, under the shadow of a large banyan tree; at the foot of the tree was a stone, engraved with the words, ‘Girls may not be drowned here.’” {PTUK September 30, 1897, p. 624.6}

The person applying for a position in business must possess certain qualifications, and if these are lacking he is rejected. But the Lord says, “Him that cometh unto Me, I will in no wise cast out.” The one qualification is that it shall be acknowledged that there is no qualification. {PTUK September 30, 1897, p. 624.7}

“It is impossible for anyone,“ says Sir John Lubbock, to contemplate the present naval and military arrangements without the gravest forebodings. Even if they do not end in war, they will eventually end in bankruptcy and ruin. The principal countries of Europe are running deeper and deeper into debt.” {PTUK September 30, 1897, p. 624.8}

“A homicidal wave seems,“ says the Daily Chronicle, “to be passing over the country.” Newspapers have also marked the suicidal wave. The restraints of the moral law of God are being loosened, and the lawless one is making manifest the nature of his rule. {PTUK September 30, 1897, p. 624.9}

A recent German Catholic Congress which advocated the restoration of the Pope’s temporal sovereignty, and demanded the repeal of the law excluding Jesuits from Germany, received the congratulations of the Pope and the German Emperor. {PTUK September 30, 1897, p. 624.10}

It was hoped a few months ago the plague in India was being stamped out, but now the cable news states that it is spreading from hamlet to hamlet, and the situation is very grave. With famine, earthquake, war, and pestilence, India has this year been sorely smitten. Who that is watching the signs of the times can fail to see in the multiplication of these calamities in the earth a sign that the judgments of the latter days are abroad? {PTUK September 30, 1897, p. 624.11}

Going about London one may see general renovating and enlarging of public houses. The bar-rooms are often fitted up gorgeously, when all about are houses in which there is apparent lack of comfort and conveniences. The crowds that fill the glittering public bars often return to cheerless homes. It is strange that they cannot see that the elegance of the bar-rooms is paid for from their own pockets. Men are ready enough to strike on some issues, but the great mass stupidly go on robbing their own houses of comforts to build gin palaces and send brewers to the House of Lords. {PTUK September 30, 1897, p. 624.12}

We are glad to see by a colonial newspaper that the sanatorium established by our friends in South Africa, near Cape Town, is compelled to enlarge its facilities. The Wynberg Times says:— {PTUK September 30, 1897, p. 624.13}

The patronage has been so great that the trustees and managers are now taking active measures towards the erection of an extensive addition to the main building, the present capacity being inadequate to accommodate the increasing number of applications. These new additions will consist of no less then thirty rooms; a large dining room, four time, the capacity of the present one; a gymnasium and other valuable rooms. {PTUK September 30, 1897, p. 624.14}

**“In Earth” The Present Truth, 13, 39.**

E. J. Waggoner

In Earth .—The war debts of Europe have risen from ?4,000,000,000 in 1870 to ?6,000,000,000 now, representing an unthinkable sum not put into useful enterprises, but worse than thrown away. Sir John Lubbock further says:— {PTUK September 30, 1897, p. 624.15}

In fact, we never now have any real peace; we live practically in a state of war, happily without battles or bloodshed, but not without terrible sufferings. Even in our own case, one-third of our national income is spent in preparing for future wars, another third in paying for past ones, and only one-third is left for the Government of the country. Our interests at stake are enormous, and the interests of nations are so interwoven that every war now is in fact a civil war. {PTUK September 30, 1897, p. 624.16}

**“In Heaven” The Present Truth, 13, 39.**

E. J. Waggoner

In Heaven .—The truth is, we have reached the time spoken of in Revelation 11:18, the time when all things point to the soon coming of the Lord, and when “the hour of His judgment is come.” “The nations were angry,“ says this text, “and Thy wrath is come, and the time of the dead that they should be judged.” While the solemn court of Heaven is deciding the fate of all the dead since Adam, passing upon the warriors and great of past ages, who filled the earth with violence to satisfy the lust of conquest which is never satisfied, the nations of the present day are irritated and angry, and destroying the earth with their feuds. What a spectacle to the angels! And Christendom, that professes to be serving the Lord, is leading in the strife. The Lord calls Christians out of all this world-spirit into His kingdom of righteousness, and peace, and joy in the Holy Ghost. {PTUK September 30, 1897, p. 624.17}