**“Front Page” The Present Truth, 13, 44.**

E. J. Waggoner

“Behold, God exalteth by His power: who teacheth like Him?” Job 36:22. {PTUK November 4, 1897, p. 689.1}

God is a Teacher. He invites all men to attend His school. “Come now,“ He says, “and let us reason together.” “Learn of Me,“ He pleads. And the lessons can be learnt only of Him because He alone has power to teach them. {PTUK November 4, 1897, p. 689.2}

The study is God Himself,-His life and power and glory, as manifested in saving men. This is not as other knowledge and cannot be learnt by merely mental exercise. “And this is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” It is life to know this, and it can be taught only by the Teacher who can put the knowledge into the life. {PTUK November 4, 1897, p. 689.3}

We come to the Teacher and say, “Teach me Thy way, O Lord,“ and He takes us by the hand and leads us in it. We would learn His meekness, and gentleness and righteousness, and lo, He subdues the sin and headstrong selfishness and lives His gentle life within us. He gives to us the knowledge of the power of eternal life by His own indwelling presence, living the Divine life in the soul. Heaven cannot contain Him, but He dwells with him that is of a contrite and humble spirit, and that trembleth at His word. What a Teacher we have in Him, so patient in instructing and so strong with almighty power to teach. Yet only the meek, the one willing to live His life, can even He teach His way. {PTUK November 4, 1897, p. 689.4}

**“Kicking Against the Pricks” The Present Truth, 13, 44.**

E. J. Waggoner

“And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks.” Acts 9:3. These were the words of the Lord to Saul of Tarsus as he was on his way to Damascus to destroy all the followers of Christ in that city. By considering them carefully, we get an insight into a bit of Saul’s previous history. {PTUK November 4, 1897, p. 689.5}

In the first place, we see that Saul had not been at peace with his own mind, while persecuting the church of Christ, He had been pricked in his conscience. He had been under conviction that the doctrine he was seeking to root out was the truth, yet old prejudices derived from the instruction of the priests and doctors of the law, which had been his life study would not yield, and so time after time he had sought to banish these convictions by renewed zeal in persecution. In these efforts he was sincere, for he could not think that the priests and rulers and learned doctors were all wrong, and the despised sect of Nazarenes in the right; therefore he strove against the prickings of conscience as against the whisperings of Satan. {PTUK November 4, 1897, p. 689.6}

In the second place, we learn that just as Saul was unconsciously persecuting the Lord, even so the Lord, without his recognising the fact, was patiently giving him instruction all the time. The expression, “It is hard for thee to kick against the pricks,“ is an allusion to the way in which oxen were driven, namely, with a sharp goad. A stubborn ox would sometimes kick against the goad, but this only made his case the worse. {PTUK November 4, 1897, p. 689.7}

In the Hebrew language the word for “ox goad” is derived from a word meaning “to teach.” It was with thorns of the desert that Gideon “taught the men of Succoth.” Judges 8:16. It was with a sharp goad that the oxen were reminded of their duty, and taught the way they should go. Even so by the sharp conviction of the Holy Spirit, the Lord was seeking to teach Saul the right way, while Saul was stubbornly resisting. {PTUK November 4, 1897, p. 689.8}

The Lord was pricking Saul’s conscience to awaken him, because He had chosen him for a special work. “He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for My name’s sake.” Acts 9:15, 16. See also Galatians 1:15, 16. When we recall the cases of Jeremiah (Jeremiah 1:4, 5), John the Baptist (Luke 1:13-17), and others that are specially mentioned in the Bible, together with the statement of Christ, that He has given “to every man his work” (Mark 13:34), we may well believe that God has a definite work for every man in the world, and that He is seeking to enlighten all in regard to that work, and to lead them to do it. Some shake off all instruction, casting the words of the Lord behind them, so that they never rightly learn what their work in this world is; others come to the point where they see clearly what the Lord would have them do, but are frightened at the hardships involved, and refuse to go out while others, like Saul of Tarsus, make an entire surrender, in view of the whole situation, and go forward in their appointed work with a light heart, because no trials ever come to them that they are not prepared for beforehand. {PTUK November 4, 1897, p. 689.9}

“Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.” Hebrews 12:6. He lets affliction come upon them, but it is only in love that He may teach them. “Ye have heard of the patience of Job, and seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.” James 5:11. The Lord allowed terrible afflictions to come upon Job, but it was not because He rejoiced in human suffering, but because He would instruct Job, and bring him into closer relation to Himself. “Before I was afflicted I went astray; but now have I kept Thy word.” Psalm 119:67. “It is good for me that I have been afflicted; that I might learn Thy statutes.” Verse 71. {PTUK November 4, 1897, p. 690.1}

The Lord calls all to Him, that they may learn of Him, but the only way He can teach us some things is by affliction. “We must through much tribulation enter into the Kingdom of God.” Acts 14:34. Even Christ, “though He were a Son, yet learned He obedience by the things which He suffered.” Hebrews 5:8. If we suffer with Him, we shall also be glorified together with http://Him.Hom.viii.17.Let Him. Romans 8:17. Let affliction, then, of whatever sort it may be, everything that is crossing to our disposition, or seems to be contrary to us, even though it be the direct result of our own misconduct, be received as from the hand of the Lord, and we shall be sure to experience good from it. From our weakness, let us learn meekness; for “the meek will He guide in judgment: and the meek will He teach His way.” Psalm 25:9. Then instead of being obliged to be taught as the horse or the mule, we shall know what it is to be instructed in the way that we should go, guided by the eye of the Lord. Psalm 32:8, 9. {PTUK November 4, 1897, p. 690.2}

It is not difficult for one who does not desire the truth to find an excuse for rejecting light. When Jesus sent the message to John the Baptist, telling of the work accomplished by the Gospel, He said, “And blessed is he, whosoever shall not be offended in Me.” Even His life gave occasion for those to take offence who did not desire His life in themselves. Those who wanted life received it, those who wanted an excuse for keeping on in their own way found it. {PTUK November 4, 1897, p. 690.3}

**“Lessons From the Book of Hebrews. Resting in God” The Present Truth, 13, 44.**

E. J. Waggoner

Before we begin the fourth chapter of Hebrews, let us briefly review the third chapter; for, although we have a chapter heading thrown in, there is not the slightest break in the subject. It is impossible to understand the fourth chapter unless the third stands clearly in mind. {PTUK November 4, 1897, p. 690.4}

In the beginning of the third chapter we are told about the house of God, the rule of which is faithfulness. “God is faithful,“ and Christ the Son was faithful in all His house, even as Moses was faithful as a servant. We are God’s house, provided we hold fast our confidence, that is, provided we are faithful to the end. {PTUK November 4, 1897, p. 690.5}

If we are thus faithful, we shall find rest in God’s house, for it is a place of rest. When Naomi told her two daughters-in-law to return to then own people, because she herself was about to go back to Judea, she said, “The Lord grant that ye may find rest, each of you in the house of her husband.” Ruth 1:9. God sustains many relations to His people; indeed He is the fulness of every relation, so that He is Father, Brother, King, and Husband, for He represents Himself as married to the house of Israel. So He gives us the blessing of rest in His house. We become members of God’s household by faith (for it is a “household of faith” (Galatians 6:10), and faith brings rest, as we learn from the statement that “they could not enter in because of unbelief.” {PTUK November 4, 1897, p. 690.6}

Ancient Israel, like the people of these days, saw the works of the Lord, but did not become acquainted with His ways, and therefore they did not enter into His rest. It needs no argument to prove that it is impossible to enter into the Lord’s rest while ignorant of His ways; that is self-evident. To know God is eternal life, and there is no eternal life except in the knowledge of Him; but eternal life is eternal rest, because it is everlasting youth. It is unconquerable. Life in light, and the light shineth in darkness, and the darkness does not quench it. The darker it is, the more brightly does the true light appear. Rest, therefore, God’s rest, the only real and enduring rest, is found only in God’s life, in an experimental knowledge of His ways. {PTUK November 4, 1897, p. 690.7}

**THE CHARACTERISTIC OF REST**

Rest must follow labour. Indeed, rest presupposes labour. But more than this: rest means labour completed. No one can rest from a work that is unfinished. It is true that we can cease our physical exertions for a time, but we do not rest from the labour until we have done with it. We may say that we are resting; but if we must again take up our round of work, that shows that we do not rest from our labour. Still more: one does not rest from a task that is unfinished, even though for a time he remits his exertions, for his mind is not at rest. If the night comes on, and we see that there is a task that we ought to have completed, but which is still unfinished, our rest is unsatisfactory. We have regret for the past and anxiety for the future, and though we lay our bodies down to sleep, our rest is broken. Now it is an undeniable truth that, {PTUK November 4, 1897, p. 690.8}

*“Labour with what zeal we will,  
Something still remains undone,  
Something uncompleted still  
Waits the rising of the sun. {PTUK November 4, 1897, p. 691.1}*

*“By the bedside, on the stair,  
At the threshold, near the gates,  
With its menace or its prayer,  
Like a mendicant it waits; {PTUK November 4, 1897, p. 691.2}*

*“Waits, and will not go away;  
Waits, and will not be gainsayed;  
By the cares of yesterday  
Each to-day is heavier made; {PTUK November 4, 1897, p. 691.3}*

*“Till at length the burden seems  
Greater than our strength can bear,  
Heavy as the weight of dreams,  
Pressing on us everywhere. {PTUK November 4, 1897, p. 691.4}*

*“And we stand from day to day,  
Like the dwarfs of times gone by,  
Who, as Northern legends say,  
On their shoulders held the sky.” {PTUK November 4, 1897, p. 691.5}*

Perfect Work .—But in order that there shall be real, perfect rest, something more is necessary than that a piece of work shall merely be done, in the ordinary use of the word; it must be well done. This is really comprehended in the expression, “work finished,“ for nothing is done until it is done right. Perfect rest must follow perfect work-work all done, and work well done. When work is thus done, then rest must follow; one cannot in such a case do anything else than rest, and Oh, how sweet such rest is! how inexpressibly enjoyable! What would not one give for such rest? And then to think of rest not merely for a day or an hour, but for ever! That alone would make heaven, even on this old earth. {PTUK November 4, 1897, p. 691.6}

Unknown to this World .—Such rest as that this world cannot give, because it knows it not. No man can find it in his own work, for no man can, as already seen, do perfect work. “Every man at his best state is altogether vanity.” Psalm 39:5. “All our righteousnesses are as filthy rags.” Isaiah 64:6. Of the whole world it is said, “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Romans 3:12. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:12. Every man finds in himself the proof of this. No man ever yet did a thing that could not be improved, and of which he himself could not see the possibility of improvement. If a man invents a machine, he spends the rest of his life making improvements on it. If he writes a book, it is no sooner finished than he would like to get out a new edition. Who has not at some time said, “If I had that to do over again”—or “If I had my life to live over again.” How then can a mind find rest by his own works? Impossible; because since his work is always incomplete and imperfect, there is something always before him to be done. And so the man toils and struggles in the vain attempt to reach perfection and thus find rest for his soul. Vain attempt indeed it is, for the more he toils and struggles, the more worn out he becomes. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. If he persists in seeking rest by his own efforts, he will work himself into the grave, literally tired to death. {PTUK November 4, 1897, p. 691.7}

Perfect Rest With God .—“As for God, His way is perfect.” Psalm 18:30. He does everything right, and does it right the first time. “I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, not anything taken from it; and God doeth it, that men should fear before Him.” Ecclesiastes 3:14. God never has to say, “if I had that to do over again, I should make this improvement.” His goodness is unsearchable, and His righteousness endureth for ever. And He has given Himself to us, that we might be partakers of His perfection. “Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Psalm 31:19. Therefore Christ, who is the fulness of God, and whose name is “God with us,“ says, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and Iowly of heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matthew 11:38, 30. {PTUK November 4, 1897, p. 691.8}

Rest in Confidence .—In God’s house is rest, and we are His house “if we hold fast the confidence.” Hebrews 3:6. Rest, therefore, comes by faith. This is self-evident from the fact that a man cannot find rest in himself. Rest is found only in meekness and lowliness. A man must acknowledge the truth, namely, that in him dwells no good thing, before he will accept the perfection that God alone gives. “For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.” Isaiah 30:13. No; men in these days, just as Israel of old, “being ignorant of God’s righteousness; and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Romans 10:3. Men who will acknowledge they cannot do their own work as well as they would like to, and that they cannot accomplish as much of it as they would like to, feel themselves perfectly capable of doing God’s work. As if any being less than God could do the work of God! As though the creature could do the work of the Creator! {PTUK November 4, 1897, p. 691.9}

When the Jews asked, “What shall we do, that we might work the works of God?” Jesus replied, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:28, 29. A child cannot do a man’s work; but, compared with God, the greatest man is less than the puniest babe; therefore it is folly for any man to think of doing God’s work. “His work is honourable and glorious.” Psalm 111:3. God’s work is nothing less than creation. Now all God’s works are in Christ; for “in Him were all things created, in the heavens, and upon the earth, things visible, and things invisible, ... and He is before all things, and in Him all things consist.” Colossians 1:16, 17, R.V. Therefore whoever receives Christ, receives the perfect works of God. But we receive Christ by believing on Him. John 1:12. Christ dwells in the heart by faith. Ephesians 3:17. So it is that the work of God is to believe on Him whom God hath sent. The Jews in the days of Moses, like the Jews in the days of Christ’s earthly ministry, would not accept Christ and the rest that He alone can give. “So we see that they could not enter in because of unbelief.” Hebrews 3:19. {PTUK November 4, 1897, p. 691.10}

An Exhortation to Us .—“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.” Hebrews 4:1. Thou standest by faith. Be not highminded, but fear.” Romans 11:20. It is the same exhortation that is given in Hebrews 3:12: “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” These exhortations, following as they do immediately after the statement that “they could not enter in because of unbelief,“ show us that the same rest that was held out to them is offered to us. We are to take heed lest we lose it even as they did. This is shown even more plainly still in the next verse. {PTUK November 4, 1897, p. 691.11}

The Same Gospel .—“For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it.” Hebrews 4:2. There are some professed believers of the Bible, who deny that the Gospel is more than nineteen hundred years old, claiming that it was not preached before the appearance of Christ on earth. Such ones virtually deny any salvation for all those who lived before Christ’s first advent; for salvation is by Jesus Christ alone (Acts 4:10-12), and the preaching of Christ is the Gospel (Romans 1:1-3); if, then, there was no Gospel for four thousand years, then of course Christ was not preached in all that time, and so there was no salvation. But the Psalms, to say nothing of the rest of the Bible, are full of Christ. How often do we find references to the Lord’s Anointed, namely, Christ, for “Christ” means “anointed.” Jesus says that Moses wrote of Him (John 5:46), and Paul writes: “The Scripture, foreseeing that God would justify the heathen through faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed.” Galatians 3:5. Ancient Israel “drank of that spiritual Rock that followed them; and that Rock was Christ.” 1 Corinthians 10:1. But as they did not drink by faith, the Word-Christ-did not profit them. They murmured, and in their murmuring they tempted Christ. 1 Corinthians 10:9. There is only one Gospel (Galatians 1:8, 9), so that the Gospel which they had is identical with that which is now preached to us. See 1 Peter 1:10-12. Most men would think that it would be putting it strongly to say that the Gospel was preached unto them as well as unto us; but the apostle tells us that the Gospel is preached to us, as well as it was to them; so that we have no more excuse than they had. They had the first opportunity; we are simply called to take what they refused. Jesus Christ is the same yesterday, and to-day, and for ever. {PTUK November 4, 1897, p. 692.1}

Entering into Rest .—“For we which have believed do enter into rest.” Hebrews 4:3. The proof of this follows in the statement, “As I sware in My wrath, They shall not enter into My rest.” R.V. That was because they did not believe. The positive side of that oath is, that those who believe shall enter into rest. The rest remains, is left behind for us, for it existed in the days of Israel in the wilderness, and they would not go in; therefore we enter in as soon as we believe. This is seen from the statement already quoted, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. But the work of God is complete and perfect; therefore to have the work of God is to have His rest. {PTUK November 4, 1897, p. 692.2}

Work Finished and Rest Prepared .—They could not enter into God’s rest, because of unbelief, “although the works were finished from the foundation of the world.” What does that signify?—Simply that the rest was prepared from the foundation of the world; for finished work means rest. When work is finished, rest must follow. {PTUK November 4, 1897, p. 692.3}

Remember that the rest offered is God’s rest; there is, indeed, no other. This rest is found in Christ, who calls all the weary to Himself. The rest is found in Christ, because in Him are all the works of God; He is the righteousness of God. Only in Him is there righteousness and strength. {PTUK November 4, 1897, p. 692.4}

Christ is the Lamb slain from the foundation of the world. The power of the cross is creative power, for “if any man be in Christ, he is a new creature” (2 Corinthians 5:17), or, as the margin of the Revision has it, “there is a new creation.” So we see the cross from the foundation of the world. {PTUK November 4, 1897, p. 692.5}

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before, prepared that we should walk in them.” Ephesians 2:8-10, margin. We are created in Christ unto good works, but long before we were created the good works were prepared for us; they were finished from the foundation of the world. As soon as man was created, he found everything prepared for him. The Divine power of God had provided for him all things that pertain unto life and godliness. But as before stated, the cross of Christ is creation; therefore on the cross Christ cried out, “It is finished,“ thus indicating that in His cross, and in that alone, could be found the perfect works that were prepared for man from the foundation of the world. {PTUK November 4, 1897, p. 692.6}

What a glorious Gospel of great joy! The works of righteousness are all done, and we have but to accept them in Christ, and walk in them. “For Christ is the end of the law for righteousness to every one that believeth.” Romans 10:4. He has overcome the world (John 16:33) and the warfare is finished in Him. Isaiah 40:2. Therefore our faith in Christ is the victory that hath overcome the world. There is no other way under heaven that men can get the victory over sin, except by grasping and holding fast by faith to the fact that sin and Satan have already been conquered. Oh, why will weary, sin-laden souls seek to get righteousness by their own efforts, when the perfect righteousness of the law of the Spirit of life in Christ is all ready to their hand? Cease your vain strivings, and allow God to work in you, both to will and to do of His good pleasure. {PTUK November 4, 1897, p. 692.7}

*“Come, weary soul, and here find rest,  
Accept redemption, and be blest;  
The Christ who died, by God is crowned,  
To pardon on redemption ground.” {PTUK November 4, 1897, p. 692.8}*

The Seal of Perfection .—The works were finished from the foundation of the world. Creation and redemption are the same, as we read, in His Son “we have redemption through His blood, even the forgiveness of sins, ... for in Him were all things created. Colossians 1:11-16. The cross of Christ redeems us by creating us anew. All this was done-the works were finished-from the foundation of the world. What is the proof of this?—“For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works. And in this place again, They shall not enter into My rest.” Hebrews 4:4, 5. “God did rest the seventh day from all, His works.” That is proof that the works were finished, and that the rest was ready. The work being finished, rest must follow, and so it did, on the seventh day; and this, as the fifth verse in connection with the fourth shows, was the very same rest which the unbelief of the Jews excluded them from, and which God now offers to us. {PTUK November 4, 1897, p. 692.9}

“In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” “The seventh day is the Sabbath of the Lord thy God;” and as Sabbath means rest, and nothing else, we have God’s own word for it that the Sabbath of the seventh day is His rest. Exodus 20:8-11. {PTUK November 4, 1897, p. 692.10}

After the record of each day of creation we read, “and God saw that it was good.” At the close of each day the work was perfect as far as it had been done; but it was not finished, and therefore God could not rest from it until the close of the sixth day. Then God rested, and the seventh day was thus the seal of completion, of perfection. So when we who have wandered from God, and wearied ourselves with our own work, come to God through the cross of Christ, and are there made new creatures, He gives us His Sabbath as the seal of the perfect righteousness that Christ has wrought for us. So as the Sabbath is the memorial of creation,-of creation perfect and complete,-and the cross of Christ creates anew, it follows that the Sabbath is the memorial and the pledge of redemption through His blood. {PTUK November 4, 1897, p. 693.1}

Only by Faith .—“By grace are ye saved through faith.” The work of God is to believe (John 6:29), and since the work of God is finished and perfect, it is by faith that we enter into rest. The Sabbath, therefore, is not a substitute for faith, but a sign of faith. Without faith, there can be no Sabbath-keeping, for God says that the faithless ones cannot enter into His rest. Whoever professes to keep the Sabbath of the Lord, and yet does not fully and completely trust Christ for righteousness, is playing at being a Christian, He has at best only a form of godliness without the power. We do not keep the Sabbath in order to be saved, but because we are saved. Rest in God is salvation, and they who do not know rest and peace in God through our Lord Jesus Christ, do not know Sabbath-keeping, even though they nominally rest on the last day of the week. The Lord gives His word for it that they who truly keep His Sabbath shall delight themselves in the Lord. Isaiah 58:13, 14. The Sabbath, therefore, God’s Sabbath, means “joy in the Holy Ghost.” {PTUK November 4, 1897, p. 693.2}

We must leave the further consideration of this subject till next week. This much, however, may be said here: Just as each day of God’s work was perfect, and the Sabbath came as the crown of perfection when all was finished, even so there are many people whom God is forming into His own image, who have not as yet come to the light of the Sabbath, or who know it in form only, but not in reality, and yet who are counted perfect in God’s sight. The work of grace was begun in them, and He who has begun a good work in them will perfect it unto the day of the Lord Jesus, and ere that perfect day comes they will have seen the truth of the Sabbath, and in it will have learned to rejoice in a power infinitely greater than any they had experienced or even dreamed of in all their previous Christian life. They will by no means consider it a burden laid upon them, since rest cannot possibly be a burden, but they will rejoice in it as a glorious gift which God allows them to share with Him. {PTUK November 4, 1897, p. 693.3}

**“Another Gospel” The Present Truth, 13, 44.**

E. J. Waggoner

**NOT OF REFORMATION BY THE POWER OF GOD**

Speaking of the craze for religious reform by political methods, which has taken even more complete possession of the churches in America than with us yet, the American Sentinel, of New York, very truly says:— {PTUK November 4, 1897, p. 695.1}

“To meet the demand of some of the prominent, religious ‘reform’ movements of the day, we need a new Bible, in which there shall be some very material alterations of important texts. For instance, the first verses of Isaiah lxi. would need to read like this:— {PTUK November 4, 1897, p. 695.2}

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach the gospel of Christian citizenship; He hath sent me to bind the transgressors of the law, to proclaim captivity to Sabbath desecrators, and the closing of the prison doors upon many that are at liberty; to proclaim the turning of all bad men out of political office, and the reformation of the world by the power of the civil law.” {PTUK November 4, 1897, p. 695.3}

**“The Bantu Deity” The Present Truth, 13, 44.**

E. J. Waggoner

Speaking of the religion of the Bantu peoples of West Africa, Miss Kingsley, the traveller, says:— {PTUK November 4, 1897, p. 695.4}

They regard their god as the creator of man, plants, animals, the earth, and they hold that having made them he takes no further interest in the affair. {PTUK November 4, 1897, p. 695.5}

This idea is more catholic than is usually confessed in words. The evolutionist’s God is just such an one, who, having started the world has left it to itself. And every man who determines to follow his own evil way, practically says that the Lord hath forsaken the earth. “Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?” {PTUK November 4, 1897, p. 695.6}

And do not professing believers all too often put the Lord afar off in their thoughts, in spite of His assurance that He is not afar off but near? Some trouble comes, or some perplexity, and the anxious burden of care presses heavily, and the tried one thinks that he must work out or wear out the problem alone. The Bantu heathen say that their god takes no interest in their affairs. When men who profess better things shut God out from actual interposition in every-day life and trials they make the same cruel confession. The believer in the God that made the heavens and the earth, and that sustains all things by His word of power may boldly confess, “He is near that justifieth me.... Behold, the Lord God will help me.” It is a great thing to believe that God actually lives, and that He does things in this world of His. Just here is the difference between heathenism and Christianity. {PTUK November 4, 1897, p. 695.7}

**“Items of Interest” The Present Truth, 13, 44.**

E. J. Waggoner

-Electric cabs are now a familiar sight in London streets. {PTUK November 4, 1897, p. 702.1}

-The journey round the world may now be accomplished in sixty days. {PTUK November 4, 1897, p. 702.2}

-The largest cargo steamer afloat has just been launched in Belfast for the White Star Line. {PTUK November 4, 1897, p. 702.3}

-In the United Kingdom 687,000 persons are engaged in coal-mining, and 16,000 in iron-mining. {PTUK November 4, 1897, p. 702.4}

-It is said that last year the sum of ?8,000,000 was paid in gate-money in the United Kingdom to see football matches. {PTUK November 4, 1897, p. 702.5}

-Over twenty English and Scotch towns own their own tramways, and make a large profit for municipal expenses. {PTUK November 4, 1897, p. 702.6}

-Spain’s reply to the American note on Cuba declares that Spain can never admit interference with her government of Cuba. {PTUK November 4, 1897, p. 702.7}

-Russia is founding naval schools in the chief Baltic and Black Sea ports, to prepare men for the navy which is being rapidly increased. {PTUK November 4, 1897, p. 702.8}

-The Greeks have just discovered that the torpedoes which their battleships carried all through the recent war were perfectly harmless, lacking the fulminating caps. {PTUK November 4, 1897, p. 702.9}

-The Duchess of Teck, whose sudden death last week came as so sad a surprise to the public, was specially known to the poor of Richmond and vicinity for her constant attention to their needs. {PTUK November 4, 1897, p. 702.10}

-The anarchy in the Austro-Hungarian parliament is said to threaten the union of the two countries, Hungarian statesmen proposing to withdraw at the end of the year if the scenes continue. {PTUK November 4, 1897, p. 702.11}

-Warned by the plague, the Bombay authorities are discussing a scheme for demolishing the slum districts of the city and rebuilding on sanitary principles. It is estimated to cost about five millions. {PTUK November 4, 1897, p. 702.12}

-The clash of British and French interests on the Niger has come to somewhat of a crisis, and two rival expeditious are racing for the disputed territory. The natives can hardly be blamed for not knowing which side is entitled to their territory. The partition of Africa, it is to be feared, may yet bring Great Powsers into collision outside of Africa. {PTUK November 4, 1897, p. 702.13}

**“Back Page” The Present Truth, 13, 44.**

E. J. Waggoner

The life of Christ is the example for Christians; and only by His life now can the believer walk in His steps. {PTUK November 4, 1897, p. 704.1}

“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.” Acts 8:35. What was the scripture?—It was Isaiah 53:7, 8, “He is brought as a lamb to the slaughter,“ etc. And yet people professing to believe the Bible tell us that the Gospel was not known in the days of Isaiah. Not only Isaiah, but all the prophets, give witness to Jesus, “that through His name whosoever believeth in Him shall receive remission of sins.” Acts 10:43. “I said, I will confess My transgressions unto the Lord; and thou forgavest the iniquity of my sin,“ is the testimony of David. Psalm 32:5. {PTUK November 4, 1897, p. 704.2}

“But do we not read that in other ages the Gospel was not made known?” Let us see: In Ephesians 3:4, 5 we read about “the mystery of Christ,“ which is the Gospel, “which in other ages was not made known unto the sons of men as it is now revealed unto us His holy apostles and prophets by the Holy Spirit.” Thus we see that prophets, as well as apostles, understood and made known the Gospel. {PTUK November 4, 1897, p. 704.3}

Read the words of Paul in Romans 16:25-27, R.V.: “Now to Him that is able to stablish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever.” The Gospel existed in God from eternity, but was first made known by “the scriptures of the prophets.” {PTUK November 4, 1897, p. 704.4}

Again, we read in 1 Peter 1:10-13 that the prophets enquired and searched diligently into the matter of salvation, and that the things which they ministered are identical with the things “which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven.” {PTUK November 4, 1897, p. 704.5}

This is not a mere theoretical question; it is intensely practical. One might say, “If we accept the Gospel now, what difference does it make to us whether it was preached thousands of years ago or not?” It makes just this difference, that if we deny that it was preached in the days of old, then we put away from us the scriptures which contain the Gospel as it was preached of old, and thus in reality lose the whole, for he who does not learn of Moses rejects Christ. John 5:46, 47: “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?” {PTUK November 4, 1897, p. 704.6}

The Bible is one book, with one purpose from Genesis to Revelation. Rev, Alexander Mackenzie has well said: “There is no reason for separating the Bible one part from another. Certainly there is no reason for dividing the Old Testament and the New. One of the greatest pieces of injury ever done to the church was the dividing of the Bible. ‘Alexander the coppersmith,’ Paul says, ‘did me much evil.’ But he hasn’t done half as much as Alexander the bookbinder; and when he adds the impertinence of inserting a family register between Malachi and Matthew, the injury is aggravated.” {PTUK November 4, 1897, p. 704.7}

And it might also be added that whoever first labelled the first portion and the last portion of the Bible respectively the Old Testament and the New Testament, inflicted inexcusable damage upon the church and all mankind. Now that the names are fixed, it is almost impossible to avoid using them in reference, but all should understand that there is no more reason in dividing the Bible into two parts between Malachi and Matthew than between John and the Acts of the apostles. The apostles had nothing but what is termed the Old Testament to preach the Gospel of Jesus Christ from, and it was ample; for there is not a truth taught in the later Scriptures that is not set forth in the earlier writings. {PTUK November 4, 1897, p. 704.8}

Sometimes people have have been blessed while walking in all the light they have known plead these special blessings as a reason for refusing to walk on into fuller light. It is most unreasonable, as every blessing is only to lead us on into deeper experiences; and to stop advancing when the way is plainly seen leading on before, is to lose the benefit of previous experiences. {PTUK November 4, 1897, p. 704.9}

The following paragraph from a report from two of our Society’s workers in a Canadian town shows how a special blessing received in faith but prepares the heart to hear the Word and receive still further blessings:— {PTUK November 4, 1897, p. 704.10}

An invalid lady came from a distance, having learned that we believe in divine healing. She was prayed for, according to James 5:14, 15. The Lord verified His promise to her, which put songs of praise in her mouth. She remained several days, during which time we taught her “he way of the Lord more perfectly.” She returned to her home, and began to keep the Sabbath. She is distributing out literature, and has created a good interest. Another woman from a neighbouring town, who had been afflicted for twenty-five years, was also prayed for in like manner, and afterward instructed upon present truth. She also resolved to keep the Lord’s Sabbath, and returned to her home with the assurance that God had verified His promise to her. {PTUK November 4, 1897, p. 704.11}

**“‘The Prayer of Faith’” The Present Truth, 13, 44.**

E. J. Waggoner

“The Prayer of Faith.” -A father prays, “Give us this day our daily bread,“ and God gives the daily bread. But the faith of the father leads him to use the strength and wisdom and all the means provided by God to enable him to earn his livelihood. And all the time he lives by faith. “The prayer of faith shall save the sick,“ is the promise. But faith in this case no more neglects to make use of all the wisdom and means that Providence affords than in the matter of the daily bread. The use of all the wisdom that may be available in supplying proper conditions for the body in illness is no more a denial of faith than is the use in faith of all the wisdom and means provided for earning a livelihood to supply the needs of the body in health. {PTUK November 4, 1897, p. 704.12}

**“Full of Good Works” The Present Truth, 13, 44.**

E. J. Waggoner

Full of Good Works .—“This woman [Dorcas] was full of good works and almsdeeds which she did.” Acts 9:36. That was why she did so many good works-she was full of them. Many people try to become good by doing good works; but that is impossible; for a man cannot do good works unless he has them in him; and if he has the good works in him, he will be good. A good man out of the good treasure of his heart bringeth forth that which is good! Luke 6:45. If one is full of good works and almsdeeds, it will not be difficult for them to appear. But how to be full of them? The way is plain: “Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.” Philippians 1:11. {PTUK November 4, 1897, p. 704.13}

**“Lessons From the Book of Hebrews. The Rest that Remains” The Present Truth, 13, 45.**

E. J. Waggoner

We have seen that perfect rest follows finished and perfect work. No such work is ever found among men, and therefore real rest is unknown in this world. But “as for God, His way is perfect; and therefore His rest is perfect. The children of Israel did not learn the ways of God and therefore they did not enter into His rest. In Christ Jesus we are created unto good works, which God hath before prepared, that we should walk in them (Ephesians 2:10), and these works are ours by faith, for “this is the work of God, that we believe on Him whom He hath sent.” John 6:29. The Jews did not believe, therefore they did not get the works of God, and consequently they could not enter into His rest; for since God’s works are perfect and complete, whoever has the works, has the rest, and he in whom the works of God do not show themselves, does not have the rest. {PTUK November 11, 1897, p. 706.1}

“Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief; again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick and powerful.” R.V., “living and active.” Hebrews 4:1-12. {PTUK November 11, 1897, p. 706.2}

It may be well to state that the words; “If they shall enter into My rest,“ are the word for word rendering of the Hebrew idiom for, “They shall not enter into My rest.” We shall therefore, without further comment, use the English form of expression, as it is in the Revised Version, instead of the Hebrew form. {PTUK November 11, 1897, p. 706.3}

It should also be noted that in verse the Revised Version has “Joshua” instead of “Jesus.” Those who have Bibles with marginal references will find the word “Joshua” also in the margin. The two are identical in the Hebrew, being derived from the verb meaning, to save, to deliver. “Jesus” means Saviour (Matthew 1:21) as of course Joshua does. Joshua, who led the people of Israel into the earthly Canaan, is a type of Jesus, who leads His people into the heavenly Canaan-the heavenly country for which the patriarchs of old looked. Hebrews 11:16. W hen we recall the subject of the third chapter, how the Israelites failed to enter into rest because of unbelief, and note that in the immediate connection we are told that the promise is left to us because they failed, we can readily see that the Joshua who succeeded Moses as leader of Israel, is the one referred to in verse 8. So in our study we shall read it, “For if Joshua had given them rest, then would He not afterward have spoken of another day.” {PTUK November 11, 1897, p. 706.4}

Now, since the main thing is to find out exactly what the Scripture says, we will spend a few moments in asking and answering some {PTUK November 11, 1897, p. 707.1}

**QUESTIONS ON THE TEXT**

Why could not Israel of old enter into God’s rest? {PTUK November 11, 1897, p. 707.2}

“They could not enter in because of unbelief.” {PTUK November 11, 1897, p. 707.3}

What must we therefore fear? {PTUK November 11, 1897, p. 707.4}

“Lest any” one “should seem to come short of it.” {PTUK November 11, 1897, p. 707.5}

What hope is there of our entering into His rest? {PTUK November 11, 1897, p. 707.6}

“A promise is left us of entering into His rest.” {PTUK November 11, 1897, p. 707.7}

How do we stand related to it, as compared with the people of old? {PTUK November 11, 1897, p. 707.8}

“Unto us was the Gospel preached, as well as unto them.” {PTUK November 11, 1897, p. 707.9}

What benefit did they derive from the Gospel? {PTUK November 11, 1897, p. 707.10}

“The Word preached did not profit them.” {PTUK November 11, 1897, p. 707.11}

Why not? {PTUK November 11, 1897, p. 707.12}

“Not being mixed with faith in them that heard it.” {PTUK November 11, 1897, p. 707.13}

If we, unlike them, have faith, what advantage shall we have? {PTUK November 11, 1897, p. 707.14}

“We which have believed do enter into rest.” {PTUK November 11, 1897, p. 707.15}

What assurance is given? {PTUK November 11, 1897, p. 707.16}

“I have sworn in My wrath, they shall not enter into My rest.” {PTUK November 11, 1897, p. 707.17}

What have we seen to be the only reason why they could not enter in? {PTUK November 11, 1897, p. 707.18}

“Because of unbelief.” {PTUK November 11, 1897, p. 707.19}

What evidence is there that they might at any time have entered in if they had believed? {PTUK November 11, 1897, p. 707.20}

“The works were finished from the foundation of the world.” {PTUK November 11, 1897, p. 707.21}

What did God in one place say of the seventh day, which showed that the works were all finished? {PTUK November 11, 1897, p. 707.22}

“He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.” {PTUK November 11, 1897, p. 707.23}

What followed God’s finished work? {PTUK November 11, 1897, p. 707.24}

“God did rest.” {PTUK November 11, 1897, p. 707.25}

When did He rest? {PTUK November 11, 1897, p. 707.26}

On “the seventh day.” {PTUK November 11, 1897, p. 707.27}

What then is the seventh day? {PTUK November 11, 1897, p. 707.28}

The seventh day is the Rest of the Lord thy God.” Exodus 20:9. (The word Sabbath is simply the untranslated Hebrew word meaning “rest.”) {PTUK November 11, 1897, p. 707.29}

Having said in one place of the seventh day, “God did rest the seventh day from all His works,“ what did He say of it in another place? {PTUK November 11, 1897, p. 707.30}

“They shall not enter into My rest.” {PTUK November 11, 1897, p. 707.31}

Nevertheless what must necessarily take place? {PTUK November 11, 1897, p. 707.32}

“Some must enter therein.” {PTUK November 11, 1897, p. 707.33}

Therefore since they to whom the rest was first offered entered not into it because of unbelief, what has God done? {PTUK November 11, 1897, p. 707.34}

“Again He limiteth a certain day.” {PTUK November 11, 1897, p. 707.35}

To what time is the offer limited? “To-day.” {PTUK November 11, 1897, p. 707.36}

Where is this word found? {PTUK November 11, 1897, p. 707.37}

“In David.” {PTUK November 11, 1897, p. 707.38}

What is the word that is spoken to us? {PTUK November 11, 1897, p. 707.39}

“To-day if ye will hear His voice, harden not your hearts?” {PTUK November 11, 1897, p. 707.40}

How is the longsuffering and forbearance of God shown in this offer? {PTUK November 11, 1897, p. 707.41}

He repeats it in David, “after so long a time.” {PTUK November 11, 1897, p. 707.42}

But of what may we be fully assured, since “some must enter therein,“ and the ones to whom it was first offered rejected it? {PTUK November 11, 1897, p. 707.43}

“There remaineth therefore a rest to the people of God.” {PTUK November 11, 1897, p. 707.44}

What time is allowed us in which to accept the rest? {PTUK November 11, 1897, p. 707.45}

“To-day.” {PTUK November 11, 1897, p. 707.46}

What is the condition of one who has entered into His rest? {PTUK November 11, 1897, p. 707.47}

“He also hath ceased from his own works, as God did from His.” {PTUK November 11, 1897, p. 707.48}

Ceasing from his own works, what works, if any, does he have? {PTUK November 11, 1897, p. 707.49}

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them.” Ephesians 2:8-10. {PTUK November 11, 1897, p. 707.50}

What are we then exhorted to do? {PTUK November 11, 1897, p. 707.51}

“Let us labour therefore to enter into rest.” {PTUK November 11, 1897, p. 707.52}

But what shall we do in order to work the works of God ? {PTUK November 11, 1897, p. 707.53}

“This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. {PTUK November 11, 1897, p. 707.54}

What in our lesson shows that this is the way we are to labour to enter into rest? {PTUK November 11, 1897, p. 707.55}

We are exhorted to Iabour to enter into rest “lest any man fall after the same example of unbelief.” {PTUK November 11, 1897, p. 707.56}

What shows that the kind of labour that consists in receiving God’s Word in simple faith, does not mean idleness and indifference? {PTUK November 11, 1897, p. 707.57}

“The Word of God is living and active.” {PTUK November 11, 1897, p. 707.58}

God’s Oath .—In verse 3 we have the words, “As I have sworn in My wrath, They shall not enter into My rest,“ as proof that “we which have believed do enter into rest.” The only oath of God we find recorded in the Bible is in Genesis 22:16-18, where God swore to Abraham that in his Seed all the nations of the earth should be blessed, and that his Seed should possess the gate of His enemies; and this is the same that constituted Christ Priest after the order of Melchizedek. See Hebrews 6:13-30. That was a promise of rest, consequent on Abraham’s faith. The promise of justification by faith is equal to a statement that the faithless shall not be justified, and likewise the statement, made of the unbelieving, “They shall not enter into rest,“ is only the reverse side of the oath that they who believe shall enter into rest. {PTUK November 11, 1897, p. 707.59}

Faith, Works, Rest .—“By grace are ye saved through faith; ... not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them.” Human works have nothing to do with salvation; for, as we have previously seen, they are always imperfect, and can therefore never be finished, so that rest can follow. But God’s works do save us. “For God is my King of old, working salvation in the midst of the earth.” Psalm 74:12. “Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Psalm 92:1. The works of God do save us; and these works we make ours by faith. John 6:29. The works are perfect and are all done, so that in getting then we get rest; therefore it is that “we which have believed do enter into rest.” Whoever believes finds that rest. Our part, therefore, is to acknowledge that our best works are only a damage to us (See Philippians 2:6, 7), and to recognise and worship God as the sole Creator of all things. {PTUK November 11, 1897, p. 707.60}

When the Rest was Prepared .—Those who did not and would not believe, could not enter into rest. Of them God swore, “They shall not enter into My rest,“ and this in spite of the fact that “the works were finished from the foundation of the world.” It was not because the rest was not ready, that they could not enter in, for it was ready and waiting from the foundation of the world, when the perfect work of God was finished. {PTUK November 11, 1897, p. 707.61}

What Works? -What works were finished from the foundation of the world?—Manifestly, the works of creation; for in proof of the statement that the works were finished from the foundation of the world, we have this: “For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.” That “certain place” is Genesis 2:1-3, where, after the detailed account of the six day’s work in creating the heavens and the earth, we read: “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which God created and made.” The “finished works,“ therefore, which afforded the rest, were the new heavens and the new earth, which God pronounced “very good.” {PTUK November 11, 1897, p. 708.1}

Two things are said of the seventh day. In one place God says of it, “And God did rest the seventh day from all His works.” In another place He said of it, “They shall not enter into My rest.” Thus we see that the rest which God enjoyed on the seventh day, when creation was finished, is the identical rest which He offered to Israel of old, and which He now offers to us. That is the rest into which those who believe do enter in. Let no one think that this is a belittling of God’s rest. No; it is not that God’s rest is a small thing, but that the Sabbath is a much greater and more blessed affair than most, even of those who regard it, know it to be. God’s rest is infinite and eternal; and the seventh day is the Sabbath-rest of the Lord. {PTUK November 11, 1897, p. 708.2}

Seal and Mark of Perfect, New Creation .—Jesus says, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Matthew 11:35. He gives rest because in Him the works of God are perfect. “We are His workmanship, created in Christ Jesus unto good works.” If any man be in Christ, he is a new creature.” In Him “we have our redemption, the forgiveness of sins, ... for in him were all things created.” Redemption through Christ is nothing else than creation-a new creation. Just before His crucifixion, Christ said to the Father, “I have finished the work which Thou gavest Me to do.” John 17:4. And when He hung on the cross He cried, “It is finished; and He bowed his head, and gave up the ghost.” John 19:30. Thus He indicated that in the cross are to be found all the perfect, finished works of the new creation. Now the Sabbath was given as the sign of a perfect creation completed; therefore it is the sign of those perfect works restored by the cross of Christ. That is to say: Since the Sabbath is the sign of a perfect creation completed, and by the cross of Christ a new creation is accomplished, the Sabbath must be the sign of the cross. Try it and see if it is not. {PTUK November 11, 1897, p. 708.3}

A Gift, Not a Task Exacted .—Here is where so many people mistake: they think that the Sabbath is a hard requirement that God lays on men, and then they soon get in the way of thinking that God cannot require it of us, since He does not desire his people to be burdened, But salvation is not a thing required of us, but a gift to us; and the Sabbath is the sign of Christ’s saving power: He saves by the power by which He creates. Rest is not a burden, it is a pleasure. Nothing more absolutely delightful can be imagined than rest in the consciousness of work all done and well done, and this is the privilege of the people of God: “All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men Thy mighty acts, and the glorious majesty of Thy kingdom.” Psalm 145:10-12. “One generation shall praise Thy works to another, and shall declare Thy mighty acts.” Verse 4. The Sabbath is the pledge and assurance to us, that the power by which the worlds were made has wrought good works for us in Christ, and that these works are all ours if we believe. This is the rest prepared for us from the foundation of the world. This is the rest to which Christ invites us-rest from our own sinful works. {PTUK November 11, 1897, p. 708.4}

“Some Must Enter In.” -What a blessed assurance this is: Some must enter into that rest. God has sworn by Himself, and it must be done. God does not owe anything to sinful men, but He has put himself under obligations to Himself, so that he says: “I, oven I, am He that blotteth out thy transgressions for Mine own sake, and will not remember Thy sins.” Isaiah 43:25. So absolutely necessary is it that some must enter into the rest that God has prepared, and which can be entered into only by faith, that even if every man should be false and faithless, God would still remain true to his promise (Romans 3:3, 4), for He could take some of the ground and raise up children to Abraham. Matthew 3:9. {PTUK November 11, 1897, p. 708.5}

It would be a manifestation of the same power that in the beginning made man of the dust of the ground; it would be only the same creative power now that takes the stony heart and reduces it to dust,-makes it contrite,-und then creates a new man in Christ Jesus. Therefore since God is able, and not only willing, but even under bonds (to Himself) to prepare people for His rest, let “whosoever will” come. “Him that cometh to Me,“ says Jesus who calls, “I will in no wise cast out.” John 6:37. The case is urgent, and the Lord is not requiring any certificates of good character, or making any examination of candidates. The worst and weakest and most degraded and despised, is accepted without any questions being asked except this: “Dost thou believe on the Son of God?” {PTUK November 11, 1897, p. 708.6}

*“Christ receiveth sinful men,  
Even me with all my sin;  
Purged from every spot and stain,  
Heaven with Him I enter in.” {PTUK November 11, 1897, p. 708.7}*

None Compelled .—As anxiously as God longs to save men, and as urgent as the need is, He forces none, How could He? Think what it is that He offers: it is rest-rest from sin. Now it is an utter impossibility to force anybody to take rest. Mere cessation of activity is not necessarily rest. Bind a man who wishes to do a certain thing so tightly that he cannot by any possibility use a muscle, and he will not rest; he will wear himself out by the resistance of his mind against the enforced idleness. God not only does not and will not force anybody to be saved, but He cannot; for the very word “force” implies resistance, and the man who resists does not rest. Those, therefore, who make and enforce laws to compel people to be religious, show that they have not the faintest conception of what the Christian religion is; men who would compel people to keep the Sabbath, have no more idea of what the Sabbath really is, than they have of the language used by the inhabitants of Saturn. There is no one so foolish as to suppose that he can compel another to Iove him by kicking and beating him; yet many think that people can be compelled to serve the Lord, not knowing that God is love, and that His service is love. Absolute freedom is what the Lord gives,-freedom from every sort of oppression. This is what the true keeping of the Sabbath brings. {PTUK November 11, 1897, p. 708.8}

“The Longsuffering of God.” -Because some must enter into the rest, and they to whom it was first preached entered not in because of unbelief, therefore God extended the time. When Moses was born, the time of the promise which God had sworn to Abraham drew near (Acts 7:19), yet five hundred years later, in the days of David, “after so long a time,“ we hear the Spirit saying, “To-day, if ye will hear His voice, harden not your hearts.” And still the Spirit says, Come. Men abuse the longsuffering of God, and mockingly say, “Where is the promise of His coming?” but we must remember that “the longsuffering of our God is salvation.” He is not willing that any should perish. 2 Peter 3:3, 4, 9, 15. {PTUK November 11, 1897, p. 709.1}

A Limited Time.—“Another Day.” -Although God is so longsuffering, He has not given men eternity in which to repent and believe. Eternity of rest is what He offers, but He allows men only one day in which to accept the offer; and that day is To-day. “Now is the accepted time; now is the day of salvation.” 2 Corinthians 6:2. This is the day of which we read in Psalm 118, as we readily see by reading a portion of it: “Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter.’” Verses 19, 20. Compare John 10:9: “I am the Door, by Me if any man enter in he shall be saved.” “I will praise Thee; for Thou hast heard me, and art become my salvation. The Stone which the builders rejected is become the head Stone of the corner. This is the Lord’s doing; it is marvellous in our eyes. This is the clay which the Lord hath made; we will rejoice, and be glad in it. Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity.” Psalm 118:21, 25. This is the day of the Lord which Abraham rejoiced to see, and in which He was glad (John 8:56), for the aalvation which he enjoyed is the very same that is now offered to us. It is salvation from sin. See Rom. 4:1-0. The accepted time has been extended, “another day,“ and so from day to day God is patiently waiting. Who will heed the blessed invitation, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest”? {PTUK November 11, 1897, p. 709.2}

Ceasing from Our Own Works .—He that has entered into God’s rest, he also hath ceased from his own works, as God did from His; but not for the same reason. God ceased from His works because they were finished and perfect; we are to cease from our own works because they are all imperfection, and there is no hope of making them good. Taking into consideration all the people of the earth, the Lord says, “Behold, they are all vanity; their works are nothing.” Isaiah 41:29. “Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands.” Isaiah 59:6. The Lord rested in the contemplation of His own glorious works; we likewise find rest in the contemplation of His, not our own, gloriously perfect work. “By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” Romans 3:20-22. {PTUK November 11, 1897, p. 709.3}

It is sometimes supposed that it is only the works of a man before his conversion, that are of no avail for righteousness, and that a man’s works are all right after he is once converted. But this is a mistake. The best man in the world is but a man, and not God. The righteousness of the best man is not his own, but the righteousness of God by faith. The righteous man has no more strength than the sinner, but his advantage lies in the fact that He knows and acknowledges the Lord as the source of strength. A man must absolutely and for ever cease from his own works, if he would rest in God. This is what the Sabbath of the Lord-the seventh day, teaches us. Sabbath-keeping in spirit and in truth is the fulness of justification through faith. {PTUK November 11, 1897, p. 709.4}

Labouring to Enter into Rest .—“Let us labour therefore to enter into that rest,“-the rest that still remains. What kind of labour secures that rest?—The labour of faith, for “this is the work of God that ye believe on Him whom He hath sent.” Paul thanked God for the Thessalonians, when he remembered their “work of faith and labour of love.” 1 Thessalonians 1:9, 3. Faith works by love. Galatians 6:6. Belief is salvation and rest, for “whosoever shall call on the name of the Lord shall be saved.” “If thou shalt confess with Thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Romans 10:9. But this does not mean idleness and indifference. It means passivity to the Word of God dwelling in us, that it may have free course, but that means intense activity, “for the Word of God is living and active.” Oh, weary, troubled soul, believe the Word of the Lord, and believe now. {PTUK November 11, 1897, p. 709.5}

*“Art thou weart, art thou languid, art thou sore oppressed?  
Come to Me, saith One, and coming, Be at rest.” {PTUK November 11, 1897, p. 709.6}*

**“The Soudan” The Present Truth, 13, 45.**

E. J. Waggoner

The Soudan .—The nations are gathering round this mid-African region, ready to fight one another or the natives for monopoly of it, trade. It is a vast country, about 4,000 miles across, peopled by about 80,000,000 souls. “The Koran is carried thither by the Arab,“ says Regions Beyond. “The Gospel by Christians?—No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But messengers of Jesus? The water of life?—Not yet. One feeble light flickers at the junction of the Niger and Binue-the C.M.S. centre, left now without any white missionary. But beyond Lokoja, Islam stretches unbroken sway.” {PTUK November 11, 1897, p. 709.7}

**“Naval Outlay” The Present Truth, 13, 45.**

E. J. Waggoner

Naval Outlay .—During eleven and a half years’ service, the present chief naval constructor, Sir W. H. White, has designed about fifty million pounds’ worth of ships. It is safe to say that no man since the world began ever equaled this record. “In 1813,“ he says, “the Navy, exclusive of armament, might have been valued at about ten millions sterling. Its value to-day, according to Parliamentary returns, is sixty-one millions, excluding small ships, steam tugs, and the like.” So that nearly five-sixths of the money spent on battle-ships, now in service, has been spent during the past eleven years. During the same period other Powers have been feverishly increasing their naval forces. {PTUK November 11, 1897, p. 709.8}

**“Power of the Imagination” The Present Truth, 13, 45.**

E. J. Waggoner

It is important in illness to keep up the spirits and let good cheer and hopefulness exert their powerful influence over physical conditions. A person may brood over fancied symptoms until actually ill; and sometimes cases are reported in which, in ailments induced by morbid fancies, a cure has been effected by means which worked on the imagination. A journal describing some cases of this character says:— {PTUK November 11, 1897, p. 709.9}

“One of the most remarkable cases of this description is connected with the first introduction of nitrous oxide-laughing gas. It was believed that this gas would be of great value in cases of paralysis. Sir Humphrey Davy undertook to experiment with it upon a paralytic patient, who was told that a certain cure for his disorder had just been discovered. Before applying the gas Sir Humphrey placed a small pocket thermometer under the tongue of the patient, who believed that this was a portion of the cure. A moment after the thermometer touched him, he exclaimed gleefully, ‘I feel better already.’ Sir Humphrey did not undeceive him, but after taking the thermometer from under his tongue, dismissed him, and told him to come again in a few days for a second application. After two or three doses of the thermometer the paralysis seemed entirely cured.” {PTUK November 11, 1897, p. 709.10}

**“The ‘Dark Ages’” The Present Truth, 13, 45.**

E. J. Waggoner

A Paris firm of milliners has recently placed an order for twenty thousand gold-finches for next season, which indicates that the custom of wearing birds or birds’ wings on the head is still to be continued by people who, by reason of their superior advantages, ought to be much farther in advance of ordinary savages. The French are however by no means the only sinners in this respect; England uses annually about 30,000,000 song birds and birds of beautiful plumage for hat “decoration.” It is stated that in the last twenty-five years, not less than three thousand millions (3,000,000,000) of humming birds, birds of Paradise, etc., have been slaughtered as offerings to the goddess of fashion, and in many places these birds have been almost entirely destroyed. When it is remembered that the birds are usually taken in the breeding season, and that the thousands captured each year mean many more thousands of young and helpless birds abandoned to a miserable death-, and moreover that the wings that are used are are from the living birds, some faint idea an be obtained of the horrible cruelty of the business, and of the heartlessness of those who wear this kind of adornment. The Bible tells us that “the dark places of the earth are full of the habitations of cruelty” (Psalm 74:20); when therefore we consider the facts just stated, we can see that “darkness covers the earth, and gross darkness the people” of the whole so-called “civilised world,“ and that we need not go back of the close of the nineteenth century to find “the Dark Ages.” {PTUK November 11, 1897, p. 715.1}

**“Cast-Off Garments” The Present Truth, 13, 45.**

E. J. Waggoner

Those whose business and circumstances make it necessary that they should not wear clothing until it has reached the utmost limit of usefulness can do better than to sell left-off garments for a trifle to the dealer in old clothes. That may be the easiest way to get rid of them, but a greater service may he done by giving them to people in distress. We need not fear taking business from the “old-clo’” man; he will get plenty of merchandise from those who do not know of anyone who needs worn clothing. As for us, if we don’t know such, it is a sin to be confessed. It will do us good to know them. “The cause which I knew not I searched out,“ said Job, and he had a blessed experience in doing so. Job 29:12-16. {PTUK November 11, 1897, p. 715.2}

**“Items of Interest” The Present Truth, 13, 45.**

E. J. Waggoner

-Bulawayo is lighted by the electric light. {PTUK November 11, 1897, p. 718.1}

-The population of London has almost doubled since 1850. {PTUK November 11, 1897, p. 718.2}

-Turkey is reorganising its navy, and ordering new ships. {PTUK November 11, 1897, p. 718.3}

-Severe shocks of earthquake were felt in Greece last week. {PTUK November 11, 1897, p. 718.4}

-The French are preparing for an outlay of ?1,000,000 on the world’s fair to be held in Paris in 1900. {PTUK November 11, 1897, p. 718.5}

-The race rivalry which has led to violent scenes in the Austro-Hungarian parliament has given rise to conflicts in provincial towns. {PTUK November 11, 1897, p. 718.6}

-The new governor of Cuba is confident of success in ending the war by the granting of reforms. The Cuban insurgents however demand complete independence. {PTUK November 11, 1897, p. 718.7}

-There is danger of a strike amongst cotton mill operatives against a proposed reduction in their wages, The dispute will directly affect about 50,000 workers. {PTUK November 11, 1897, p. 718.8}

-At various points round the South Coast the sea is encroaching upon the land at the rate of from two to thirty feet each year. The latter figure is reached at Westward Ho. {PTUK November 11, 1897, p. 718.9}

-The foreign-born and the children of foreign-born people constitute two-thirds of the population of New York. There are in the city 900,000 Germans and over 800,000 Irish. {PTUK November 11, 1897, p. 718.10}

-The French are still in territory claimed by the British in West Africa, and natives are appealing to the Royal Niger Company for protection against the French expedition. {PTUK November 11, 1897, p. 718.11}

-The Indian frontier force is now in the home country of the hillmen who are resisting the advance. They find well cultivated valleys and well-built houses, and signs of general prosperity. {PTUK November 11, 1897, p. 718.12}

-Holland is said to be the worst offender in the importation of spirits into Africa for native consumption. Major Lugard says the natives spend their money for drink instead of for implements of agriculture. {PTUK November 11, 1897, p. 718.13}

-The Bulawayo Railway was formally opened laat week. It starts from Vryburg, the terminus of the Cape Government Railway, and runs 579 miles to Bulawayo. The cost is estimated at nearly ?2,000,000. {PTUK November 11, 1897, p. 718.14}

-Canada is glad of a generally prosperous year, due to good harvests and the growth of butter, cheese, and other industries. In a single month ?4,000,000 above the ordinary monthly sum was deposited in the savings banks of the country. {PTUK November 11, 1897, p. 718.15}

-?36,000 weekly strike pay is now paid to 83,000 engineers. The funds of the society are rapidly being depleted, and if the crisis is prolonged many weeks longer great suffering must follow. The masters are unbending in opposition to the eight-hour demand, and the men equaIly so. {PTUK November 11, 1897, p. 718.16}

-A severe thunder-storm recently washed out over a hundred miles of the Siberian Railway. Thousands of workmen are employed along the line, hastening it forward. Travellers report excessive drunkenness among them and immorality, and in consequence a heavy mortality. {PTUK November 11, 1897, p. 718.17}

**“Back Page” The Present Truth, 13, 45.**

E. J. Waggoner

Nearly five hundred medical missionaries are at work in mission fields abroad. {PTUK November 11, 1897, p. 720.1}

It is said that “there are in the whole of Wales not more than fifty Welsh people who are Roman Catholics.” {PTUK November 11, 1897, p. 720.2}

A news agency reports that “a special mass for the conversion of England is to be said every month throughout all the churches in France.” {PTUK November 11, 1897, p. 720.3}

It was stated at the conference of Peace Societies last week that the Secretary for War was taking a special interest in the Boy’s Brigade movement. Why shouldn’t he? It encourages the martial spirit which military men are seeking in every way to cultivate. {PTUK November 11, 1897, p. 720.4}

In a book written against the Sabbath of the Lord, designed to show that Christians ought not, like the early disciples of Christ, to rest on the Sabbath day “according to the commandment” (Luke 23:56), we find the following given as one of the “reasons” for not keeping the day: “There is not an allusion to the Sabbath in the entire book of Genesis after chapter ii.” {PTUK November 11, 1897, p. 720.5}

But there is a most direct and positive reference to the Sabbath in the second chapter of Genesis, and that is about as early as it could well he made, since it is in the account of the creation of the world. It is a record of the giving of the Sabbath to man. God blessed the seventh day, and sanctified it, or appointed it to be observed (compare Joshua 20:7, and margin), because that in it He had rested from all His work. This is identical with the fourth commandment. Exodus 20:5-11. {PTUK November 11, 1897, p. 720.6}

“Yes,“ says the opposer; “but we do not find any other reference to it in the book.” Well, then, let us drop the subject for a moment, and consider a case nearer home. It is nine o’clock in the evening: A father says to his son, “John, did you post that letter, as I directed you this morning at breakfast?’” Now hear the reply of the son: “Why no, father, of course not; how could you expect me to, when you simply told me to do it, and didn’t say anything more about it? It was early this morning when you spoke about it, and you didn’t allude to it all day afterwards.” {PTUK November 11, 1897, p. 720.7}

Will the son once think of giving such an excuse?—Certainly not, that is the last excuse in the world he would think of making. I fancy I hear the objector to the Sabbath muttering something about its not being a parallel case. Well, perhaps not. “A son honoureth his father, and a servant his master; if I then be a Father, where is Mine houour?” saith the Lord. Malachi 1:6. Is God your Father? {PTUK November 11, 1897, p. 720.8}

A morning paper, on the authority of its American correspondent, prints the following:— {PTUK November 11, 1897, p. 720.9}

Several leading newspapers, commenting on the recent Democratic successes and an Mr. Bryan’s increasing popularity, express some alarm at the revolutionary spirit which is spreading among the masses throughout the country, and the increasing threats of demagogues against plutocrats and the wealthy educated classes. A fact which, taken with the above, has considerable significance is that; General Miles, commander-in chief of the American Army, is reported to have recommended the Government to provide a Treasury building at Chicago, surmounted by a turret of Gatling guns, which could sweep the streets in case of an attack. He also proposed that the Government buildings in other large cities should be similarly fortified. {PTUK November 11, 1897, p. 720.10}

The United States seems leading in the van in this matter; but all the world over it is apparent that the restraints of the Spirit of God are being loosened. The fierceness of the struggle for life and for gain, and the competition and rivalries of classes and nations, are threatening the order of society and the peace of nations if it can be said that there is peace amongst the nations, when they are either warring somewhere or preparing to do so all the time. {PTUK November 11, 1897, p. 720.11}

At the root of all the trouble is selfishness and covetousness. And the last days were to be specially perilous because men should be lovers of their own selves, covetous, fierce, etc. Only God’s power in His Gospel can root out and hold down these characteristics of human nature. When the world rejects this Gospel with its salvation from self, and the Spirit of God is resisted, it is easy to see that the “time of trouble such as never was since there was a nation” will sweep over the world very swiftly. But, thank God, the Gospel saves every soul that wants to escape from these things, and saves from the sin and self. There is something better to seek after than the things that the children of this world are seeking for. “Seek ye first the kingdom of God and His righteousness,“ and then “wait for His Son from heaven.” The distresses and perplexities among the nations are signs that Christ’s coming is near at hand. “These things” have begun to come to pass; “then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:25-28. {PTUK November 11, 1897, p. 720.12}

**“‘Which She Did’” The Present Truth, 13, 45.**

E. J. Waggoner

“Which She Did.” -Dorcas was “full of good works and almsdeeds which she did.” Many people are full of good works and almsdeeds which they intend doing as soon as they can find a convenient opportunity. There is danger that good intentions may lull one into inactivity. One may be so full of good intent that the conscience rests easy while nothing is actually done. Dorcas’s example is a good one. She was full of good works which she did; and the opportunities come to all of us on the right hand and on the left in this needy suffering world. {PTUK November 11, 1897, p. 720.13}

**“What the Public Wants” The Present Truth, 13, 45.**

E. J. Waggoner

What the Public Wants.—The cables have given meagre news of the progress of the Australian federation movement, and none at all of the agitation carried on by the church leaders, demanding that the Federal Constitution shall be given a religious character-a step which could only work evil to genuine religious interests. No greater danger has ever faced the people of the colonies yet we hear of details only by the Australian mails. But now that the English cricket team is playing an Australian team, we get fullest details every day of the “brilliant batting,“ and can learn who hit the ball and to what part of the field it went. The significance of it lies in the fact that the news agencies know what most interests the public. {PTUK November 11, 1897, p. 720.14}

**“Withered Branches” The Present Truth, 13, 46.**

E. J. Waggoner

Withered Branches , sad as it may be, are cut off, and burned. So it will be at last with him who does not bear fruit for God. The end is death. But before that comes, the Husbandman exhausts all His love and power to save. He gives all to win man. He suffers all to save man; but with man rests the decision w hether he will be saved. {PTUK November 18, 1897, p. 722.1}

**“Lessons From the Book of Hebrews. A Practical Talk About Sabbath-keeping” The Present Truth, 13, 46.**

E. J. Waggoner

There are two items in regard to the Sabbath that we should first notice before we take up the closing portion of the fourth chapter of Hebrews. The first is the objection that so many, especially poor people who labour for their daily bread, make to the keeping of the Sabbath, namely,— {PTUK November 18, 1897, p. 722.2}

**“I COULDN’T LIVE IF I KEPT THE SABBATH”**

That the seventh day is the Sabbath, and that the Lord has given it to men to keep, is admitted, but against all this is the frightful thought, “I couldn’t make a living and keep the seventh day; I should certainly lose my situation.” {PTUK November 18, 1897, p. 722.3}

As to losing the situation, that is quite possible, and yet not so absolutely certain as many suppose. God would have His witnesses everywhere, and in every legitimate calling, and therefore He is able to give His faithful children favour with the people, if He sees that their witness can be of use in any place. People who begin to keep the Sabbath often lose their situations, often because they expect it, and plan for it. Some on becoming Christians seem to think it is necessary to leave unbelieving employers and get among those who have the same faith, forgetting that a light is needed only where there is darkness. The man who cannot live the truth when surrounded by darkness and unbelief, cannot live it anywhere. A candle that will not burn except in the stove, is good for nothing except to throw into the fire. Of course it is understood that the individual must be where God wishes him to be; but if a person accepts the truth while in service among unbelievers, he should take it as God’s will that he is to stay there until God makes it plain to him that he should leave. “Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman.” 1 Corinthians 7:20-22. {PTUK November 18, 1897, p. 722.4}

The Lord gave Joseph and Daniel, and Nehemiah, and “they of C?sar’s household” so much favour with worldly men that they kept important situations while faithfully living the truth of Christ. On the other hand, Abraham had to leave his father’s house, and Moses lost one of the best situations that the world ever had to offer any man, and neither of them were ever sorry for it. “The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.” 2 Chronicles 16:9. He has always been able to take care of His people. “When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong; yea, He reproved kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm.” Psalm 105:13-15. The same God lives to-day. {PTUK November 18, 1897, p. 722.5}

**THE LABOURING MAN’s FRIEND**

But, as a matter of fact, the Sabbath is the labouring man’s friend. It comes to him, laden with God’s richest blessings, and brings him perfect rest from all weariness and oppression. All the hopes and aims of Socialists of the best class, and of the most disinterested philanthropists, fall infinitely short of the blessed realities that the Sabbath of the Lord opens before those who accept it. The plans and efforts of the best of social reformers (outside, of course, of those who use Gospel methods only), have not materially if at all lessened the amount of poverty and suffering, but have resulted simply in arousing and augmenting discontent. The Sabbath of the Lord, on the other hand, makes known to men the power that will enable them patiently and contentedly to endure that which for a season must be borne, and gives them the certainty of the speedy removal of all ills. {PTUK November 18, 1897, p. 723.1}

The Sabbath keeps ever before our minds the wondrous power manifested in creation, that power by which all who believe are saved from sin, and by which all men, whether they believe or not, are kept alive from day to day and from one moment to another. “In Him we live, and move, and have our being.” Acts 17:25. “It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.” Lamentations 3:22, 23. The Sabbath, which makes known God as Creator, Preserver, and Redeemer (Ezekiel 20:12), teaches confidence in Him, for whoever becomes acquainted with God trusts Him. Psalm 9:10. Therefore the Sabbath takes from the poor man the heavy load of care and anxiety that he has borne so long, by introducing him to the Almighty Father, “in whose hand is the soul of every living thing, and the breath of all mankind.” Job 12:10. It is only when a man does not know the Sabbath and its Lord, that he says, “I couldn’t live if I served Him.” The one who knows the Lord will rather say, “I cannot live without Him.” {PTUK November 18, 1897, p. 723.2}

Think a moment of the incongruity of the statement by a professed Christian, that he couldn’t live if he kept the Sabbath of the Lord; that he wouldn’t dare take the risk. But if he dare not trust the Lord for the life that now is, how dare he trust Him for the life to come? If the Lord cannot keep us alive for a few short years, what possible hope is there of eternal life? “Is not the life more than meat, and the body than raiment?” “Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matthew 6:32, 33. {PTUK November 18, 1897, p. 723.3}

**SUNDAY THE SIGN OF JUSTIFICATION BY WORKS**

We see that the Sabbath is the great and final test of faith in God, and is therefore the seal of righteousness; for “the just shall live by faith,“ and “whatsoever is not of faith is sin.” Romans 1:17; 14:23. It is the exact opposite of the Sunday, which is the badge of a system of religion that consists in justification by works. Let it be understood that it is not asserted that all those who observe the Sunday depend on works for justification. Far from it. The writer knows many by personal acquaintance, and is fully persuaded that there are many thousands more, who keep Sunday instead of the Sabbath, thinking it to be the Sabbath, and who nevertheless are loving disciples of the Lord Jesus Christ, trusting in His merits alone for their salvation. We say “nevertheless,“ for their trust in the Lord Jesus is in spite of their observance of Sunday, having by no means any connection with it, except to be hindered by it; for if they could but see the Sabbath as it is in Jesus, they would find a “joy and peace in believing” such as they never had before. {PTUK November 18, 1897, p. 723.4}

Now for the proof that the Sunday stands only for “another Gospel” than that of the Lord Jesus, a Gospel which consists in exalting the creature above the Creator. We have already seen that the Sabbath-God’s rest-is the assurance that God’s work is perfect and complete, and the acceptance of it in Spirit and in truth, is the ceasing of our own works and the resting in the finished work of God, who created all things by Jesus Christ. God worked, and then rested in the enjoyment of His perfect work; we, having wearied ourselves with our imperfect work, obey His call, and, leaving our works, rest in His. {PTUK November 18, 1897, p. 723.5}

“In six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:11. A fact is a thing done, the fact remains for ever, since it can never cease to be a fact that it has been done. It is a fact that God rested on the seventh day, and that fact will remain throughout eternity. In order, therefore, for the Sabbath to be “changed,“ from the seventh day to some other day it would have to cease to be a fact that God rested on the seventh day; but that is impossible; so it is impossible for the Sabbath to be changed,-as impossible as for it to cease to be a fact that God created the heavens and the earth in six days, and rested the seventh day. {PTUK November 18, 1897, p. 723.6}

It is possible that another than the seventh day might have been made the Sabbath day, if God had so ordered it. In that case, however, the week would not have consisted of seven days, as now. Thus: God doubtless could have created all things in five days, and rested the sixth, making a week of six days; or He might have finished the work in four days, and rested the fifth; or He could have completed the work of creation in three days, and rested the fourth; or in two days, resting the third; or, since there is no limit to the power of God, He might have completed the work of creation in one day, and rested the second, making the week consist of but two days, and giving man a Sabbath every second day. God did not do any of these things: we only say that He might have done so if it had seemed good to Him; but one thing He could not possibly have done, and that is, to have created all things in one day, and at the same time rest on that day from all His works. That is to say, the first day of the week is the one day of the week which could not by any possibility be made the Sabbath of the Lord. But the first day of the week has been set apart by man as the Sabbath. {PTUK November 18, 1897, p. 723.7}

Thus, Dr. Isaac Williams, in “Plain Sermons on the Catechism” (Longmans, Green, & Co.), says:— {PTUK November 18, 1897, p. 723.8}

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it. {PTUK November 18, 1897, p. 723.9}

“The Church,“ therefore, in attempting to make a Sabbath day which God could not use as the Sabbath, shows itself to be that power “who opposeth and exalteth himself above all that is called God, or that is worshipped.” 2 Thessalonians 2:4. {PTUK November 18, 1897, p. 723.10}

Scores of testimonials from doctors of divinity and learned men who themselves observe and teach others to observe Sunday, might be cited to show that the observance of Sunday rests on no Divine authority whatever, but is only an ordinance of men. The religion, therefore, of which it stands as the sign, and, as many of its advocates say, even the foundation, is a religion that rests on human works and human inventions, instead of the works and words of the Lord. To make Sunday the Sabbath, the facts and record of creation, must be ignored, and with these go the basis of the Gospel, since redemption is creation. Therefore we repeat that while the Sabbath of the Lord teaches redemption through trust in the finished work of God in Christ, the Sunday teaches redemption through man’s own imperfect work. {PTUK November 18, 1897, p. 723.11}

In so saying, we refer to the institution, and not to any man. As before stated, there are thousands of men and women who are strict observers of Sunday, supposing it to be the Sabbath, who are nevertheless depending on Christ for salvation, so far as they know Him. May God grant that they may soon see Him, as the Alpha, and Omega, the Beginning and the End, the First and the Last, the One in whom all things were created, and in whom all things consist, who redeems by no other word than that by which He in the beginning made the worlds. Reader, which will you choose; your own incomplete and imperfect works and unrest, or God’s complete and perfect work and His everlasting rest? He calls, “Come unto Me, all ye that labour and are heavy laden; and I will give you rest.” Now is the time to choose; “to-day, if ye will hear His voice, harden not your hearts.” {PTUK November 18, 1897, p. 724.1}

**“The Eternal Present” The Present Truth, 13, 46.**

E. J. Waggoner

There is a common complaint that unbelievers have against believers in the religion of Christ, and that is that they live too much in the future, and not in the present; that religion concerns itself only with promises that are to be fulfilled at some indefinite future time, and leaves the things of the present entirely alone. Now so far as this complaint is directed against many professed Christians, it is all too applicable, but it is altogether wrong as regards Christianity itself. {PTUK November 18, 1897, p. 724.2}

He from whom Christianity springs, “went about doing good.” His thought was of the poor and the suffering, and they received the most of His attention. To relieve present necessity, occupied His whole time and care. His appearance in this world was made known by the proclamation. “On earth peace, good will toward men.” The “glory to God in the highest,“ was revealed in “grace and truth” bringing salvation to mankind. This salvation is indeed “eternal salvation,“ including therefore the most distant future, but it is also, because it is eternal, a present salvation. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. {PTUK November 18, 1897, p. 724.3}

Many people always conclude their prayers with a request to be “saved at last.” The future seems to be their only anxiety, and often they stumble because of their continual looking to the distant scene. But this is not according to the teaching of the Gospel. “Now,“ “today,“ are the words which it most employs. It is quite true that it promises much for the future, but the only assurance; of future salvation is present salvation. He who is saved to-day, has no fear for tomorrow. {PTUK November 18, 1897, p. 724.4}

The Gospel does not consist in theories or dogmas, but in actual life. It does not present to men and women abstruse problems to puzzle their brains over, or questions for speculative discussion, but present help for daily need. “God is our refuge and strength, a very present help in trouble.” Psalm 46:1. Real Gospel teaching consists in giving the people such instruction as will help them to live the right kind of life from day to day. It is to the labouring and the oppressed classes that the Gospel appeals. All that labour and are heavy laden are offered rest. When the Lord says, “Come,“ He means come now, and whoever comes finds rest at once. He does not disappoint anybody. {PTUK November 18, 1897, p. 724.5}

This is just what the fourth chapter of Hebrews presents, in the statement, “There remaineth therefore a rest to the people of God.” This verse has been strangely misread, and made to refer only to the future, when it means now. That which remains is not that which is yet to come, but that which has already been, and is still in existence. The remnant of a piece of goods is the portion that has not yet been disposed of. So the rest that remains is the rest that God prepared from the foundation of the earth, and which is still open for weary souls to accept. {PTUK November 18, 1897, p. 724.6}

The Christian life is a life of rest even in toil. “These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. This rest is found in Christ,-in His life. But His life is eternal life, which He gives to as many as receive Him. “These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.” 1 John 5:13, R.V. So it is that the Gospel has to do with eternal things, but eternal things in the present time. The trouble with people is that they regard eternity as only future, whereas eternity is past, present, and future. It has been, is, and is to be. But specially is it now, God “inhabiteth eternity” (Isaiah 57:15), but His name is I AM. Eternity with Him is always present. Likewise He desires us to live the life eternal, but always in the present. He who truly believes in Christ, passes from death unto life, from the temporal to the eternal, from the unreal to the real. {PTUK November 18, 1897, p. 725.1}

And thus it is in a sense true that the Gospel has to do with the next world, rather than with this. Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4. But He delivers us from this present world only by saving us from the evil of it. He gives us rest in righteousness. {PTUK November 18, 1897, p. 725.2}

But this rest in righteousness-the rest that remains-is the rest that was ready for man from the foundation of the world. Hebrews 4:3-5. As we learned in the second chapter of Hebrews God has put “the world to come” in subjection to man, not to angels. Do not forget that “the world to come” has been put in subjection to man, not is to be put in subjection to him. That world to come is the new earth, the same that God created and gave to man in the beginning. Its rest and peace and power are to be enjoyed in this present time, thus bringing heaven upon earth, and giving men a heaven in which to live, while going to heaven. While the redeemed are to sing a new song on Mount Zion, they are to “come with singing unto Zion.” Isaiah 51:11. {PTUK November 18, 1897, p. 725.3}

“God did rest the seventh day from all His work.” Hebrews 4:4. “The works were finished from the foundation of the world.” Verse 3. That rest God gave to man, and the rest still remains, for in the cross, Christ, in whom all things are created, said, “It is finished.” The same rest which is now given, is to be enjoyed in the ages to come, for “He that sat on the throne said, Behold, I make all things new. And He said unto Me, Write; for these things are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end.” Revelation 21:5, 6. The finished work of creation in the beginning, and the finished work of the new creation, are found in the cross of Christ. Oh, come to Christ, believe His word, and find rest now. {PTUK November 18, 1897, p. 725.4}

**“The Theatrical Habit” The Present Truth, 13, 46.**

E. J. Waggoner

There is a multiplication of suburban theatres in London, and some one has asked Sir Henry Irving what, in his opinion, the influence of this will be on attendance at the great theatres in the West-end. {PTUK November 18, 1897, p. 725.5}

The more theatres there are, he thinks, the more the public will get into the habit of going to them, and he does not think the new houses springing up all round the metropolis will interfere with the attendances at the London theatres. {PTUK November 18, 1897, p. 725.6}

He is doubtless quite right. The theatre-going habit, like the drink habit, grows upon those who frequent these places of shallow amusement. And in order to satisfy the unhealthy craving of the public new theatres must be built, and new sensations provided in the plays. {PTUK November 18, 1897, p. 725.7}

**“Novel-Reading” The Present Truth, 13, 46.**

E. J. Waggoner

It is not usual to find book-sellers protesting against the kind of book which sells best. But a Bath book-merchant does so. He says, in reply to a publisher’s circular announcing a new popular novel:— {PTUK November 18, 1897, p. 725.8}

I look on the issue of any more new novels quite ten years to come as a calamity to mankind in the aggregate of the thousands of years of human life that are wasted by the millions of English-speaking people who consider the new novel useful or desirable mental pabulum. It is a sure sign of the decadence of the race, and the result of such “literary” food is the production of an invertebrate or jelly-fish sort of citizen. That most estimable persons are willing to pander to the vitiated taste for new novels, and to foster it, especially in young people, has always been a puzzle to me. {PTUK November 18, 1897, p. 725.9}

Such protests in the trade are welcome enough, but they cannot stop the flow of fiction-about five novels a day, the year round in England alone, to say nothing of the mass of the same class of reading in the columns of household journals. It is inevitable that minds that are filled with this kind of mental food have no taste for serious and useful and Christian literature. {PTUK November 18, 1897, p. 725.10}

**“Two ‘Rusty’ Weapons” The Present Truth, 13, 46.**

E. J. Waggoner

Here are two bits from the Methodist Times which suggest a lesson that may be read over and over again in the story of the struggle of religious factions for worldly power. The Mayor of Lancaster was recently threatened with the penalties of an ancient religious law. Mr. Hugh Price Hughes thus commented on the affair:— {PTUK November 18, 1897, p. 725.11}

Some Anglican bigot unearthed an ancient Act of Parliament by which any municipal officer was liable to a fine of ?100 if he appeared in the robes and regalia of his choice in any place of worship except the Established Church.... Mr. Kelly and Mr. Bunting, have shown that the intolerant Act has been repealed during the Queen’s reign. Thus one more rusty weapon is taken out of the hands of intolerant schismatics. {PTUK November 18, 1897, p. 725.12}

Surely the writer of this vigorous comment is ready to cry “Hands off!” whenever anyone resorts to old religious laws as a means of promoting religious observances. But no; there are other old religious statutes still unrepealed, and Mr. Hughes sees in them a weapon which he thinks should not be allowed to get rusty. Of course people who want to keep Sunday keep it; but those who do not, Mr. Hughes would force to act as though they did. He says:— {PTUK November 18, 1897, p. 725.13}

We do not suggest anything unreasonable. All we suggest is that the law should sternly prohibit anything and everything of the nature of trade or money-making on Sunday. {PTUK November 18, 1897, p. 725.14}

That is all. To such rusty old weapons men resort when they forsake the “Sword of the Spirit, which is the Word of God.” {PTUK November 18, 1897, p. 725.15}

**“The Motive” The Present Truth, 13, 46.**

E. J. Waggoner

The Motive of true fruit-bearing, in the Christian life is to glorify God. The vine does not think of itself: it bears for others; it rewards the husbandman’s toil. No the Christian will forget self in his desire to labour for God. “Much fruit” for God’s glory will he his desire. This will demand much prayer. His asking will not be for selfish things. His will is God’s will. The Lord’s good pleasure is his pleasure. To such it is said, “Ye, shall ask what ye will, and it shall he done unto you.” But the asking will be for God-asking, receiving, abiding, fruitbearing. {PTUK November 18, 1897, p. 725.16}

**“Items of Interest” The Present Truth, 13, 46.**

E. J. Waggoner

-Vesuvius is again violently active. {PTUK November 18, 1897, p. 734.1}

-The yellow fever is making ravages in Jamaica. {PTUK November 18, 1897, p. 734.2}

-Republicans and Carlist revolutionary groups are causing anxiety in Spain. {PTUK November 18, 1897, p. 734.3}

-Roumania is building six gunboats. The relations between it and Bulgaria are unfriendly. {PTUK November 18, 1897, p. 734.4}

-A famine is raging in the Archangel province of Siberia. Many are perishing, and winter is come. {PTUK November 18, 1897, p. 734.5}

-A conspiracy to overthrow the Brazilian government has led to declaring martial law in Rio de Janeiro. {PTUK November 18, 1897, p. 734.6}

-Malarial fever has been a scourge in the Caucasus. Last month there were nearly a thousand fatal cases. {PTUK November 18, 1897, p. 734.7}

-Lord Salisbury’s Mansion House speech was principally a declaration that Africa and Asia were to be divided up among the Powers, and Great Britain proposes to get its share. {PTUK November 18, 1897, p. 734.8}

-Mr. Broomhall, the statistician of the corn trade says that there is such a shortage in wheat in Europe that unless a plenteous yield comes from Argentina in their harvest; this month, there will have to be great economy exercised if Europe escapes a bread famine this winter. {PTUK November 18, 1897, p. 734.9}

-At the Trade Union Congress in Birmingham it was resolved to demand the abolition of child labour under the age of fifteen. The Lancashire weavers have been ballotting on the question and are almost unanimous in favour of allowing the children to work. We believe the present age limit is thirteen. {PTUK November 18, 1897, p. 734.10}

-Russia is sending a corps of cavalrymen and artillerymen into Abyssinia. Rumour says Russia and France are trying to establish a foothold on the Upper Nile, to prevent all that waterway falling to England when Khartoum is taken. Whatever the truth, all Europe is getting into the African quarrel. {PTUK November 18, 1897, p. 734.11}

-A novel surgical operation was performed last week in Dublin. A man having lost his eyelids, had the eyelids of a newly-killed pig stitched into the place where his own had been. This, it is said, is the first operation of the kind ever performed in the United Kingdom, and the surgeons hope for a successful result. {PTUK November 18, 1897, p. 734.12}

-Japan fought China to secure a hold upon Corea; but now Russia, who intervened to get Japan out of Corea, is letting herself in. Gradually Russians are being substituted for officials and advisers of other nationalities. Recently the British Finance Minister was dismissed and his place given to a Russian. {PTUK November 18, 1897, p. 734.13}

-In the irregular fighting in the war on the Indian frontier the British forces have lost heavily. So also have the Afrides and other natives in the opposing army. Cold weather has already begun and some authorities fear that the expedition will be caught by winter in the mountains, and suffer by failure to receive supplies. The women and children of the natives must also have a hard winter. {PTUK November 18, 1897, p. 734.14}

**“Back Page” The Present Truth, 13, 46.**

E. J. Waggoner

The Peruvian legislature last week passed a bill legalising non-Catholic marriages. {PTUK November 18, 1897, p. 736.1}

The New South Wales census shows Protestants in that colony number 791,346 and Roman Catholics 286,911. {PTUK November 18, 1897, p. 736.2}

The Jubilee of the Band of Hope movement was celebrated last week. About 300 attended the initial gathering at Leeds fifty years ago. Now the membership is about four millions. {PTUK November 18, 1897, p. 736.3}

The venerable George Müller, of the Bristol Orphanages, says that he has been enabled to circulate 284,653 Bibles, 1,458,662 New Testaments, and 244,000 other portions of the Word during his active life. {PTUK November 18, 1897, p. 736.4}

“Our newspapers are,“ says the Christian, “very generally combative, not to say aggressive, in tone, while the representatives of the ‘services’ seem bent on driving us into conscription. Again and again has that word been heard lately. Unless we stand very firm, we shall be carried into this European vortex of militarism.” {PTUK November 18, 1897, p. 736.5}

When one knows a certain thing, it is very natural for him to think that everybody else ought to know it. After we have stumbled long over a truth that is new to us, and have at last been able to get into harmony with it, we are apt to forget all our difficulties and to think that if other people do not grasp the truth without a moment’s hesitation, it is because they are obstinate, or because they love darkness rather than light. This is not necessarily the case, and our own experience should teach us charity. {PTUK November 18, 1897, p. 736.6}

It is true that all men ought ever to be ready and willing to recognise truth and to walk in it. David said, “I made haste, and delayed not to keep Thy commandments.” Psalm 119:60. This is the proper way, and all ought to do the same; but what we say is, that we must not harshly judge those who do not, for they may be even more honest than we are. There are some things that we have never had any difficulty in seeing; but who of us has not had the experience of suddenly seeing light in a portion of Scripture that he has read scores of times, and was perfectly familiar with, but which had never before made the slightest impression on him? Now some of the things that seem so easy to us may appear just as unmeaning to others. {PTUK November 18, 1897, p. 736.7}

How familiar we are with the truth that God is no respecter of persons; that He loves all men with the same love; and that differences of nationality, custom, or education make no difference with Him; that He would have all men saved, and come to the knowledge of the truth. The whole of the Old Testament history shows this. God sent His prophets or messages to different nations, and they all testified of Christ as “a light to lighten the Gentiles;” yet Peter, who was familiar with the Scriptures from his childhood, did not perceive the truth until God sent him a vision and a special message by the Spirit. Strange that it should have taken him so long to grasp so plain a truth! Yes, it is, but no more strange than that we are so “slow of heart to believe all that the prophets have spoken.” {PTUK November 18, 1897, p. 736.8}

Saul of Tarsus thought that he “ought to do many things contrary to the name of Jesus of Nazareth,“ and he did. He had given more than ordinary study to the Scriptures, and could no doubt repeat the most of them from memory; yet he saw no Christ in the Bible. Suddenly the Lord appeared to him in the way, “and straightway he preached Christ in the synagogues, that He is the Son of God,“ and wherever he went he reasoned with the people out of the Scriptures, “opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ.” Acts 9:20; 17:2, 3. But the Scriptures were just its clear before as afterward, and Saul the persecutor was just as sincere as Paul the apostle. He ought to have seen the truth from the beginning; but he did not, and therefore God patiently waited for him. {PTUK November 18, 1897, p. 736.9}

Thus it is about the Sabbath of the Lord. There are, as stated elsewhere, in this paper, thousands of earnest Christians; who love the Lord, and rejoice in His salvation, who are familiar with the Bible, who have nevertheless not seen the glorious truth of the Sabbath. They rest in the Lord, and yet they do not see that the creation and the rest that followed give the Gospel all its glory. But light is sown for them, and in time it will dawn upon them with marvellous splendour. {PTUK November 18, 1897, p. 736.10}

What a comfort it is to know that God is better than men! Those who are misunderstood and misjudged by men have reason to be glad for it, and we all may he drawn by it to repentance for all our wayward selfishness. {PTUK November 18, 1897, p. 736.11}

Mr. Walsh, a Protestant Churchman, who has just written a book on the history of the Oxford Movement, says:— {PTUK November 18, 1897, p. 736.12}

Secret ritualistic societies have now come into existence, and they are increasing in number every year. At present the Church of England is literally honeycombed with secret societies. {PTUK November 18, 1897, p. 736.13}

“In secret have I said nothing,“ said Jesus to the church rulers who had secretly plotted His death. And the Lord has now no secret societies in His service. {PTUK November 18, 1897, p. 736.14}

**“Getting Ready” The Present Truth, 13, 46.**

E. J. Waggoner

Getting Ready .—Those scriptures foretelling the arming of the nations and the preparations for the battle of that last great day are being fulfilled before our eyes. Statesmen see the dangers. In his Mansion House speech last week, Lord Salisbury said:— {PTUK November 18, 1897, p. 736.15}

You notice that on all sides the instruments of destruction are piling up-armies become larger, the Powers who concentrate them become greater, the instruments of death become more effective and more numerous, and are improved with every year, and each nation is bound for its own safety to take part in this competition. Those are the things that are done, so to speak, on the side of war. The one hope that we have to prevent this competition from ending in a terrible effort of mutual destruction which will be fatal to Christian civilisation-the one hope we have is that the Powers may gradually be brought together, to act together in a friendly spirit an all subjects of difference that may arise until at last they shall be welded together in some international constitution which shall give at last to the world as the result of their great strength a long spell of unfettered commerce, prosperous trade and continued peace. {PTUK November 18, 1897, p. 736.16}

But the same Word which tells us the meaning of these things shows that peace and safety will not be the issue. The world is getting ready to act its part in connection with the coming of the Lord. The question for each of us to answer in our experience is, Are we ready to act our part? “Be ye also ready: for in such an hour as ye think not the Son of man cometh.” {PTUK November 18, 1897, p. 736.17}

**“The Russian Jew” The Present Truth, 13, 47.**

E. J. Waggoner

The Russian Jew .—Speaking of the hard lot of the Russian Jew, Mr. Arnold White, who has recently visited Russia, says in the Contemporary Review:— {PTUK November 25, 1897, p. 738.1}

It is clear that a tragedy is brewing in the cities of the Pale. Already the distress in such places as Homel and Berdicheff is appalling. It is increasing. Sooner or later Europe will be startled by a catastrophe. {PTUK November 25, 1897, p. 738.2}

Amidst all the social and international rivalries the tragedy of the Jewish race is always before the world. In Russia they must realise something of that prediction of Moses: “Thy life shall hand in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.” Deuteronomy 28:66. {PTUK November 25, 1897, p. 738.3}

**“Lessons From the Book of Hebrews. The True Confession of Faith” The Present Truth, 13, 47.**

E. J. Waggoner

**HOW IT IS MADE**

We come now to the conclusion of the fourth chapter of Hebrews. The subject of the rest that remains for all who believe has been quite fully considered, although by no means exhausted, and we proceed from the exhortation to give diligence to enter into that rest lest any fall through unbelief, to that which follows, quoting the Revised Version, as being better worded. We must give diligence, or labour, to enter God’s rest, because {PTUK November 25, 1897, p. 739.1}

“The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do. {PTUK November 25, 1897, p. 739.2}

“Having then a great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.” Hebrews 4:12-16, R .V {PTUK November 25, 1897, p. 739.3}

**QUESTIONS ON THE TEXT**

For, what are we exhorted to labour? {PTUK November 25, 1897, p. 739.4}

“To enter into that rest.” {PTUK November 25, 1897, p. 739.5}

How is it that we enter into that rest? {PTUK November 25, 1897, p. 739.6}

“We which have believed do enter into rest.” Verse 3. {PTUK November 25, 1897, p. 739.7}

What then is the work by which we enter into rest? {PTUK November 25, 1897, p. 739.8}

“This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. {PTUK November 25, 1897, p. 739.9}

And how does faith come? {PTUK November 25, 1897, p. 739.10}

“Faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. {PTUK November 25, 1897, p. 739.11}

What evidence is there that this resting on the Word of God does not mean indolence? {PTUK November 25, 1897, p. 739.12}

“The Word of God is living and active.” Greek, “energy.” {PTUK November 25, 1897, p. 739.13}

How keen is it? {PTUK November 25, 1897, p. 739.14}

“Sharper than any two edged sword.” {PTUK November 25, 1897, p. 739.15}

What does it do, that no two-edged sword can do? “Piercing even to the dividing of soul and spirit, of both joints and marrow.” {PTUK November 25, 1897, p. 739.16}

What is said of the understanding of the Word? {PTUK November 25, 1897, p. 739.17}

“Quick to the heart.” {PTUK November 25, 1897, p. 739.18}

Who is the embodiment of the Word of God? {PTUK November 25, 1897, p. 739.19}

“In the beginning was the Word, and the Word was with God, and the Word was God.” “All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men.” “And the Word was made flesh, and dwelt among us.” John 1:1, 3, 4, 14. {PTUK November 25, 1897, p. 739.20}

How much is hidden from the Word? {PTUK November 25, 1897, p. 739.21}

“There is no creature that is not manifest in His sight.” {PTUK November 25, 1897, p. 739.22}

How do all things stand before Him? {PTUK November 25, 1897, p. 739.23}

“All things are naked and laid open before the eyes of Him with whom we have to do.” {PTUK November 25, 1897, p. 739.24}

What is this ever-present, all-seeing Word? {PTUK November 25, 1897, p. 739.25}

“A great High Priest.” {PTUK November 25, 1897, p. 739.26}

Where is He exercising His office? {PTUK November 25, 1897, p. 739.27}

He “hath passed through [or into] the heavens.” {PTUK November 25, 1897, p. 739.28}

How does this concern us? {PTUK November 25, 1897, p. 739.29}

“We have a great High Priest.” (This is quoted from the common version solely on account of the direct form of speech. Precisely the same thing is stated in the Revised Version, but in words that do not allow so direct an answer to the question.) {PTUK November 25, 1897, p. 739.30}

Seeing that we have such a great High Priest, what should we do? {PTUK November 25, 1897, p. 739.31}

“Hold fast our confession.” {PTUK November 25, 1897, p. 739.32}

What encouragement have we thus to hold fast? {PTUK November 25, 1897, p. 739.33}

“For we have not a High Priest that cannot be touched with the feeling of our infirmities. {PTUK November 25, 1897, p. 739.34}

How much does He know about them? {PTUK November 25, 1897, p. 739.35}

He “hath been in all points tempted like as we are.” {PTUK November 25, 1897, p. 739.36}

How did He come forth from the temptations? {PTUK November 25, 1897, p. 739.37}

Without sin.” {PTUK November 25, 1897, p. 739.38}

What may we therefore do? {PTUK November 25, 1897, p. 739.39}

“Draw near with boldness unto the throne of grace.” {PTUK November 25, 1897, p. 739.40}

Of what may we be confident? {PTUK November 25, 1897, p. 739.41}

That we may receive mercy and may find grace to help us, in time of need. {PTUK November 25, 1897, p. 739.42}

Rest Not Inactivity .—The rest that remains for the people of God is obtained by absolute acceptance of God’s Word. “The Word of Christ” which is Spirit and life (John 6:63) is to be allowed to dwell richly in the soul. Colossians 3:16. “To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Romans 4:5), and faith comes by hearing the Word of God. Romans 10:17. But this does not imply idleness and inactivity on the part of the believer. Far from it; for the indwelling “Word of God is living and active.” The Greek word here translated “active” and in the common version “powerful,“ is the word which is transferred into English as “energy.” That is to say, the Word of God is force, and, since it is not merely alive, but is life itself, it will be seen that the Word of God is vital force. It is, indeed, all the force there is in the universe. Christ upholds all things “by the Word of His power.” Hebrews 1:3. All things that exist rest on His Word, yet everything in nature is in a state of intense activity. Everything is in motion. Therefore the soul that rests absolutely on the Word of God, and is filled with it, will be as active in the work that God has designed him for, as any part of God’s creation. God Himself will work in him to will and to do of His good pleasure. {PTUK November 25, 1897, p. 739.43}

“The Sword of the Spirit.” -The sword of the Spirit is the Word of God, Christ is the Word of God, and in the Revelation He is represented with a sharp two-edged sword going out of His mouth. Revelation 1:16. But it is sharper than any two-edged sword on earth, for the sharpest earthly sword can pierce only between different portions of the body, but this pierces every fibre of the body, and the spirit as well. {PTUK November 25, 1897, p. 740.1}

God’s Word Our Life .—In the twelfth and thirteenth verses we have the representation of the indwelling Christ, “the power of God and the wisdom of God.” The Word of God piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and discerning the thoughts and intents of the heart, is simply the Word made flesh. “In Him we live, and move, and have our being.” Christ says that He is “the life.” Every pulse beat is but the throbbing of His life. He is our life, for the life is the light of men, and it “lighteth every man that cometh into the world.” John 1:4, 9. Wherever there is life, there Christ is present, because He is “the life.” “In Him all things consist.” {PTUK November 25, 1897, p. 740.2}

The Reckoning Already Made .—Since the living Word is the life of every being, it most naturally follows that it is a discerner of the thoughts and intents of the heart. Thus God knows, because He feels. Not a thing touches humanity that does not touch Him. “He knoweth our frame,“ not simply because He made it, but because He bears it. Every motion, every thought, comes upon the Word, which “was made flesh,“ so that He understands our thoughts even better than we do ourselves, since He is more keenly sensitive. Indeed, our hearts deceive us, but not Him. Jeremiah 17:9, 10. “O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, Thou understandest my thought afar off.” “For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether.” Psalm 139:1, 2, 4. How is it that He knows it?—Because He is there; prompting the good, as we yield to His influence, and enduring the evil when we hold down the truth in unrighteousness. Therefore all things are naked and opened unto the eyes of him with whom we have to do. The reckoning is all made up every instant. There will be a time of judgment, but not for the purpose of enlightening the Lord. Whatever instant we look into the Word, we can see an accurate estimate of ourselves. {PTUK November 25, 1897, p. 740.3}

Our Confession .—“Seeing then that we have a great High Priest that is passed into the heavens, let us hold fast our profession,“ or “confession,“ as the Revision more accurately renders it. What is this “Confession of faith,“ to which we are exhorted to hold fast? It is that which is referred to in the two preceding verses. A confession is simply an acknowledgment of the truth. The great truth-the Gospel of great joy-for all people, is that “Jesus Christ is come in the flesh.” 1 John 4:2. Whoever makes that confession is of God, because of the truth, we have been studying about the living and active Word piercing every fibre; now read Romans 10:8, where of Christ, the Word, we read: “The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” {PTUK November 25, 1897, p. 740.4}

“The Word is very nigh unto thee, in thy mouth, and in thy heart.” For what purpose is it so near?—“That thou mayest do it.” Deuteronomy 30:14. The living Word is therefore in the mouth and heart of the sinner, in order that he may do it. So near has God brought His saving grace to all mankind. “He is not far from every one of us.” No; He is very near, even in our very hearts and mouths, “a very present help in trouble.” Lest any should think that this cannot be true of sinners, we will call attention to the following facts in connection with the Scriptures: No one first makes a thing true by confessing it; it does not become a fact because he confesses it, but he confesses it because it is already a fact. Therefore the confession of Christ is but the acknowledgment of the already existing fact, that He “is come in the flesh.” The Word is nigh thee, in thy mouth and in thy heart-in thy flesh; confess this fact, and “thou shalt be saved.” This teaches the presence of Christ in every soul, waiting for recognition, in order that He may save. {PTUK November 25, 1897, p. 740.5}

“Then you would make no difference between a sinner and a Christian?”—Oh, yes, indeed; all the difference in the world, or, rather, all the difference between the world and heaven. Christ has come in the flesh,-that is in all mankind, for man is flesh (Genesis 7:3),-but while He dwells in the sinner without recognition, and is held down in unrighteousness (Romans 1:15), in the Christian He dwells “by faith.” Ephesians 3:19. The difference between the impenitent sinner and the Christian is the difference between a man who uses the gift of God without any recognition of the Giver, arrogating to himself God’s power, and a man who acknowledges that the Lord is his strength, and who yields all to His control. {PTUK November 25, 1897, p. 740.6}

Take any sinner; let him acknowledge the truth that is evident to every one, that he does not live by his own power, but that Christ is the only vital force, and let him live in constant recognition of that fact, and he will at once and for ever be a Christian, for he will necessarily allow Christ to have His own way, living His own life in full. Thus easy has God made the way of salvation: simply a constant giving up of self to the control of the Power that keeps us alive. What a glorious Gospel this is to every poor sinner! and what a glorious thing to be permitted to proclaim it! Think of the joy of being able to assure the most debased soul that the fact that he still lives is evidence that there is salvation for him, if he desires salvation, and will yield to the power that keeps him alive. He who is our High Priest on the throne of the Majesty in the heavens, is also by the Spirit present in the flesh, with all power in heaven and on earth over all flesh. John 17:2. Confess this truth, and you have the victory over the world. 1 John 5:4, 5. {PTUK November 25, 1897, p. 740.7}

This is the only confession of faith. Men may recite creeds until they are grey, and be no better for it, for you cannot put Christ on paper. The confession of faith is not a dogma nor a formula of belief that can be recited in concert by a class of boys. The true confession of faith-the confession of Christ-is the recognition and acknowledgment of the living truth that Christ dwells personally

by the Spirit in the one making the confession. Each one must make it for himself, as the result of personal conviction, in words coming from the fulness of his heart, and not dictated to him by another; and not only in words but in action, for the indwelling Word is living and active. The true confession of faith is therefore not a thing for a single hour, but of a lifetime, for it is the Christian life. When this confession is made in truth, the Scriptures will be carefully studied in order that the one confessing may consciously yield to their power, and thus live by every word that proceedeth out of the mouth of God. {PTUK November 25, 1897, p. 741.8}

Encouragement .—“Let us hold fast our confession.” What confession?—That Jesus is come in the flesh in our flesh. Why?—“For we have not an High Priest which cannot be touched with the feeling of our infirmities.” Clear that statement of the negatives, and we have the equivalent: “We have an High Priest which can be touched with the feeling of our infirmities.” The original word is “sympathise,“ which means “to suffer with,“ and thus it is rendered in many versions. We have a High Priest which suffers with us in all our infirmities. “He was tempted in all points like as we are, yet without sin,“ and He still dwells in the flesh, suffering all its infirmities, bearing all its weakness and sin, by the same power by which He bore them eighteen hundred years ago without sin. Here is encouragement, yea, joy and rest for the weary sinner. {PTUK November 25, 1897, p. 741.1}

Not Ashamed .—We have read that He is not ashamed to call us His brethren; therefore He does not despise us. There are Pharisees in the church to-day, as well as in the days when Jesus lived in Judea, who trust in themselves that they are righteous, and despise others; who look with scorn and contempt on a poor outcast, and say, “Come not near to me; for I am holier than thou.” But “this Man receiveth sinners.” Although no trace of sin ever marred His character, He is all gentleness and tender compassion to the vilest sinner, for He knows the weight of sin. He encourages each one to pour into His ear all his troubles and temptation, saying, “My brother, I know all about it; I have suffered the same things, and I sympathise with you; trust Me, and I will work in you the same power by which I was kept from sin.” Who can help loving so tender and loving a Companion and Friend? When we know Jesus as He is, we shall find Him the most companionable of beings. We may tell Him everything, and He will never betray us. The sin that is committed to Him will he kept secret for ever; none other will ever be allowed to know of it: Satan, the adversary of souls, will seek for it, in order to urge it against us in the Judgment, to our ruin, but it cannot he found; and even the Lord Himself will forget it. {PTUK November 25, 1897, p. 741.2}

Boldness .—“Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace, to help in time of need.” “Boldly,“ literally, “free spokenness; license of tongue. Speak out; do not be afraid to talk to Him, for He Himself has put the words in your mouth. He has said, “Whatsoever ye shall ask in My name, I will do.” John 14:13, You cannot make too large an order, for He is “able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” Ephesians 3:20. And you may be sure that what He is able to do He will do, for He has given His life as the pledge, and all things are yours in Him. {PTUK November 25, 1897, p. 741.3}

*“The soul that on Jesus hath leaned for repose,  
I will not-I will not desert to its foes,  
That soul-though all hell should endeavour to shake,  
I’ll never,-no never,-no never forsake.” {PTUK November 25, 1897, p. 741.4}*

**“The Spread of a Great Delusion” The Present Truth, 13, 47.**

E. J. Waggoner

Spiritualism not only grows in the number of its avowed adherents, but its principles make way rapidly. All along Spiritualists have rightly claimed that nearly all Christendom is permeated with the principle; and now they are jubilant at the increasing disposition outside the ranks to apply the principle. They now claim General Booth, of the Salvation Army, as a clairvoyant, one of their organs quoting the following paragraph by Mr. Booth from the War Cry of Oct. 2:— {PTUK November 25, 1897, p. 741.5}

Through all my history my personal intercourse with the spirit-world has been but limited. I have not been favoured will, many visions, and it is but seldom; that I dream dreams that impart either pleasure or profit, and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and specially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk, or lain wakeful in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes-and that is my blessed, my beautiful wife! {PTUK November 25, 1897, p. 741.6}

God knows the need of comfort for hearts sore at the loss of loved ones. He says that we are not to sorrow for those who fall asleep in Jesus, even as others sorrow who have no hope. “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall he caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever he with the Lord. Wherefore comfort one another with these words.” 1 Thessalonians 4:10-18, Here is the comfort which the ‘“God of all comfort” giver. And so the “blessed hope” of the coming of the, Lord means not only meeting Him who hath loved us and saved us, but the joyful meeting with those who “sleep in Jesus.” {PTUK November 25, 1897, p. 741.7}

But the truth of the doctrines of the second advent and the resurrection has been so thrust aside that people refuse to take God’s comfort. This rejection of the comfort of God opens the way for the evil one to come with his “signs and lying wonders” brought out from his armoury in these last days to deceive the unwary. 2 Thessalonians 2:8-13; Revelation 12:12. He is cunningly laying his snares for the final deception of the world. The Word says of the departed that they have no “more a portion for ever in anything that is done under the sun” (Ecclesiastes 9:6), but the enemy persuades men that it is not so. Do they not see manifestations, and can they not believe the evidence of their eyes and senses? The manifestations are here right enough, but if they believe the evidence of their senses rather than the “more sure Word” they will surely be deceived. The world has to deal with “the spirits of devils working miracles,“ and in Spiritualism Satan is manifesting His miracle-working power. {PTUK November 25, 1897, p. 741.8}

All the phenomena of Spiritualism, absolutely contradict what the Word says of the nature of man and the state of the dead, while they are absolutely in perfect accord with what the Word says of the deception, of the last days. There can be no mistake in taking God at His Word; there can be nothing else than mistake and deception in following that which is contrary to the Word. {PTUK November 25, 1897, p. 741.9}

**“Spain’s Decay” The Present Truth, 13, 47.**

E. J. Waggoner

The history of all the countries that shut out the light of the Reformation conveys a lesson that ought to be thought of more than it is in these days. The idea of enforced uniformity, and of the mingling of religion and politics is taking possession of professed Protestantism, and the spirit of the Papacy is being drunk in by all nations, just as the Revelation predicted of the Iast times. A writer in the evening Echo the other day told the cause of Spain’s decay in these words:— {PTUK November 25, 1897, p. 743.1}

“When Ferdinand and lsbella had made Spain politically one, put down the infamous power of the nobles, and, in a measure, enfranchised the burghers, they, under the inspiration of papal priests, determined to have equal unity in faith and worship. Then emerged that monster of all time, Torquemada, the Chief of the Inquisition. And years afterwards, arose the Jesuits, more subtle, more refined, and, possibly, more devout than Torquemada, but not one whit less cruel. Unity in faith came by the suppression of thought, and with unity not only intellectual degradation, but moral atrophy. The unity was almost perfect. Spain has had no Protestantism, no conformity worthy of the name. The priests have both reigned and ruled. Spain is of their making, or rather unmaking, and standing amidst the mental decadence, the moral decay, the religious degradation of Spain, the priests might say, when asked to show the world the monument of their genius and skill, “Look around.” {PTUK November 25, 1897, p. 743.2}

**“The Triple Alliance” The Present Truth, 13, 47.**

E. J. Waggoner

The Triple Alliance helps ltaly to stand against the intrigues of the Papacy. For this reason the Pope has been an enemy of the alliance. Now he is showing such partisan favour to the Dual Alliance, France and Russia, that the German Government has warned him that if it continues there will be reprisals taken against Roman Catholics in Germany. Thus goes on still that old game of political religion which princes and popes have played since Constantine’s day. {PTUK November 25, 1897, p. 743.3}

**“Items of Interest” The Present Truth, 13, 47.**

E. J. Waggoner

-The Indian frontier war has been costing ?100,000 a day, it is said. {PTUK November 25, 1897, p. 750.1}

-There are as a rule 117,000 British soldiers abroad and 108,000 at home. {PTUK November 25, 1897, p. 750.2}

-The Austrian Budget calls for an increased expenditure on army and navy. {PTUK November 25, 1897, p. 750.3}

-A town in Peru was totally destroyed by a hurricane last week, with great loss of life. {PTUK November 25, 1897, p. 750.4}

-The plague in Bombay and Poona has revived and is raging about as of old. Poona is said to be largely deserted. {PTUK November 25, 1897, p. 750.5}

-Russia reminds Turkey that the Greek indemnity must not be spent on the Turkish navy, but must be applied on the Russian debt. {PTUK November 25, 1897, p. 750.6}

-A new feature of the plague m India is that a colony of monkeys was attacked near Poona, the authorities having to take measures to trap and isolate diseased animals. {PTUK November 25, 1897, p. 750.7}

-It is stated that the guns used by the Indian frontier tribesmen have been supplied by Birmingham gunmakers, and smuggled across the frontier by way of the Persian Gulf. {PTUK November 25, 1897, p. 750.8}

-Spain has lost about 50,000 in killed and wounded in Cuba, and it is estimated that deaths among the Cubans, mostly by starvation and plague have been about 200,000. Still the combat goes on. {PTUK November 25, 1897, p. 750.9}

-A statistical writer shows than one person in every seventy-nine in the United Kingdom is named Smith, the proportion being the highest in Scotland. Every day 42 Smiths are born, 21 marry, 26 die. {PTUK November 25, 1897, p. 750.10}

-A violent wind blowing from off the sea last week raised the water in the Neva and the canals of St. Petersburg until parts of the town were flooded and much damage was done, and thousands rendered homeless. {PTUK November 25, 1897, p. 750.11}

-Germany has landed a force of 1,500 men, at one of the Chinese bays, to enforce a demand for reparation for the murder of two German missionaries by a mob. China is expected to make reparations, but some Berlin papers urge the retention of the bay and a strip of coast. {PTUK November 25, 1897, p. 750.12}

-Last week Wednesday was a day of repentance and prayer by order of the State in Prussia. Catholics and Germans objected to it as a Lutheran institution. Shops were closed and theatres ceased a moment to let the State sanctify all the iniquity of the year by one day of public profession of repentance. {PTUK November 25, 1897, p. 750.13}

-The number of discharged soldiers or Army reservists chargeable to the poor rates is indicated by a Local Government Board report. In one night 7,326 men, classified as above, were given shelter in the casual wards of England and Wales, out of a total number of 82,917 men. A Poor Law inspector states that 20 per cent. of the “casuals” have been at one time or another in the military service. {PTUK November 25, 1897, p. 750.14}

**“Back Page” The Present Truth, 13, 47.**

E. J. Waggoner

Are you waiting for the way to open for you to serve the Lord? “I am the Way,“ says Jesus. Whoever finds Jesus finds the way to live the life according to the truth. He is “the way, the truth, and the life.” {PTUK November 25, 1897, p. 752.1}

The fire in London last week is said to have been the greatest since the fire of 1666. These great fires “make their own wind,“ as the chief of the fire brigade said, and the flames are swept about as though the very “prince of the power of the air” were directing the work of destruction. {PTUK November 25, 1897, p. 752.2}

Only worthy Christians, said the German Emperor last week, can fulfil the duty of Prussian soldiers. What a grand force the great German Army would make if all were active Christians. Of course they would follow their Lord’s command and go into all the world preaching the Gospel of peace to every creature. They would not carry their weapons, for as Jesus came not to take men’s lives but to save them, even so are His followers in the world. {PTUK November 25, 1897, p. 752.3}

The well-known speaker, Mr. Henry Varley, has written a little pamphlet of forty-seven pages, entitled, “A Present day Delusion. The Seventh-day Adventists and Sabbath Observance.” It has been recommended as a “timely” and “trenchant” expose of the wickedness of those who would persuade men to share the Lord’s rest, and we therefore give a few specimens from it, that the readers of PRESENT TRUTH may have the opportunity of seeing the strongest arguments that can be adduced against Sabbath-keeping. {PTUK November 25, 1897, p. 752.4}

Here they are: “foolish assertions;” “false statements;” “specious and misleading statements;” “this miserable delusion of Sabbath-keeping” (these all on one page at the very beginning of the book); “false and foolish statements;” “fanatical delusion;” “mere assertion and empty sound;” “a wide-spread and mischievous propaganda;” “fanatical impertinence;” “stupidity,“ “dishonesty,“ “audacity” (these three words occurring in three successive lines); “delusive heresy;” “they lie and do not tell the truth ungodly impudence,“ with more of the same sort, and the changes rung indefinitely on the word “delusion.” {PTUK November 25, 1897, p. 752.5}

The story is told of a poor tailor who used to attend the scholastic debates of the doctors of theology. The discussions were carried on in Latin, of which language the tailor knew not a word, and his friends therefore asked him what good he got out of his attendance. He replied that it was true that he could not follow the arguments of the speakers, but he knew what subject they were discussing, and by listening he could tell which side was wrong. When asked how he could tell, he answered, “By noticing which party gets angry.” Mr. Varley, like Saul of Tarsus, seems to be “exceedingly mad” against Seventh-day Adventists and Sabbath-keeping. The reason is obvious. {PTUK November 25, 1897, p. 752.6}

It can be set down as a certainty, that he who has the truth does not get angry nor hurl epithets at others who are not in harmony with him; for in the first place, if he knows he has the truth, he can afford to keep cool, knowing that nothing can shake it; and secondly, because the truth as it is in Jesus makes the possessor “gentle to all men,“ and not “a railer.” It is true that men holding some truth have indulged in fierce invective; but their ideas of truth were much beclouded with error. Saul of Tarsus persecuted those who believed more than he did; Paul the Apostle preached Christ and Him crucified. The Gospel of Christ is large enough to absorb all the energies of him who knows it. {PTUK November 25, 1897, p. 752.7}

**“Salvation and the Resurrection” The Present Truth, 13, 47.**

E. J. Waggoner

Salvation and the Resurrection .—The power of salvation is the power of the resurrection. Jesus said, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” John 5:25. This agrees with the striking words of the Lord by the prophet Isaiah, “Incline your ear, and come unto Me; hear, and your soul shall live.” Isaiah 55:3. Those who hear the voice of the Son of God will live by the power of the endless life which the Father hath given the Son to have in Himself. John 5:26. But how may we know that such a wonderful thing as changing a man from the death of sin to the life of righteousness can be accomplished?—“Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth.” Verses 28, 29. The power by which men are made righteous now is the power by which those who are in the graves will be, raised at the last day. And that this can and will be done is assured by the fact that “now is Christ risen.” Every Gospel messenger is therefore simply a witness to the resurrection of Jesus. Do you know that Christ is risen from the dead? If so, how? {PTUK November 25, 1897, p. 752.8}

**“Passive Wickedness” The Present Truth, 13, 47.**

E. J. Waggoner

Passive Wickedness .—“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” Psalm 1:1. It is not enough not to be a scoffer or a blasphemer; we must not occupy the place of such. The Christian must not even silently occupy a position among ungodly and scornful men, which might lead others to suppose him to belong to those classes. There are two obvious reasons for this. One is on account of the influence upon others, and the other is the influence on one’s self. One cannot sit in the seat of the scornful without being influenced by what he hears. “Be not deceived: evil company doth corrupt good manners,“ or, better rendered, “good morals.” 1 Corinthians 15:33. It is not enough not to be positively-wicked; for that is to be passively wicked. What the Lord desires is positive goodness. {PTUK November 25, 1897, p. 752.9}

**“The Gospel Committed to Men” The Present Truth, 13, 47.**

E. J. Waggoner

The Gospel Committed to Men .—Unto the angels hath He not put in subjection the world to come, whereof we speak.” Hebrews 2:5. Therefore He hath not committed to them the preaching of the Gospel. This is illustrated in the case of Peter and Cornelius. An angel of God was sent to the centurion, but instead of preaching the Gospel to him, he simply directed him to send for Peter, and he, said the angel, “shall tell thee words, whereby thou and all thy house shall be saved.” Even more striking is the case of Saul of Tarsus. “The Lord, even Jesus,“ appeared to him in the way to Damascus, but He only sent him to the city, saying, “it shall be told thee what thou must do,“ and the humble disciple Ananias was sent to open his eyes, both physical and spiritual. Even the Lord now that He has ascended, no more preaches the Gospel in person, but “hath given unto us the ministry of reconciliation.” 2 Corinthians 5:15. Let all Christians remember that the Gospel is not something for them to receive merely, for their own benefit, but for them to receive to give to others. God saves men, in order that they may save others. {PTUK November 25, 1897, p. 752.10}