**“Why Is this This?” The Present Truth 19, 6, p. 87.**

MENANDER was a Greek writer of comic plays, who lived in the time of Alexander the Great. All his writings were lost, and for ages were known only by quotations in other authors. Only lately some papyri were unearthed in Egypt containing nearly a hundred verses of what is said to be “one of Menander’s most celebrated plays.” How this is *known* is by the fact that in these verses there are found “three passages that are quoted by ancient writers as being from the play in question.” {PTUK February 5, 1903, p. 87.1}

We do not deny that this is all correct enough. But what we would call attention to is the fact that the Biblical writings are not accepted on like evidence by the same scholars who “know,” and fully accept upon this evidence, all these verses as the veritable words and work of Menander. {PTUK February 5, 1903, p. 87.2}

There have come to us in the Bible whole books purporting to be the writings of Moses. In the New Testament, in the writing of other hands, there are passages quoted from these writings of Moses, which are there plainly declared to be quoted from the writings of Moses. Anybody can turn from these quotations to the original books, and find there the quoted passages. Yet this is not allowed to weight anything in favor of these *books* being the veritable writings of Moses; all that is allowed is that these particular quoted passages *in the books* are the genuine writings of Moses. It is the same way with other books all through the Bible. {PTUK February 5, 1903, p. 87.3}

Now what we want to know is, Why is not this procedure in the matter of the writings of Menander accepted and followed with respect to the writings of Moses and other Biblical authors? Why is it that three quoted passages, when verified in purported writings of Menander, are accepted as sufficient proof by which to “*know*” that the *whole document* is genuine, when, by these same people, a greater number of quoted passages form the writings of Moses and of other Biblical hands are accepted only as evidence that the *particular quoted passages* are genuine, and prove nothing as to the *books?* {PTUK February 5, 1903, p. 87.4}

These “ways are not equal.” There is something wrong somewhere. Upon the verification of three quoted passages, the *whole* of a pagan, corrupt, idolatrous document is accepted as genuine; while with respect to divine, purifying, saving books, the verification of any number of quoted passages is not allowed of *the particular passages themselves!* It all only illustrates the ready and stubborn infidelity of the natural mind, which receiveth not the things of the Spirit of God, because they are foolishness to him. {PTUK February 5, 1903, p. 87.5}

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 **“The Lord’s Wish” The Present Truth 19, 9, p. 142.**

TEMPERANCE is self-control. Christian temperance is self-control *in all things,*—of body,—soul, and spirit. For he which “striveth for the mastery is temperate [controls himself] in all things.” This is the only true temperance. And this in order that we may glorify God in both body and spirit,—glorify Him, and Him alone, in all things, and so meet the object of our creation and of our redemption. {PTUK February 26, 1903, p. 142.1}

The Lord has created and redeemed the body as really as He has the soul. He cares for the body as really and as fully as He does for the soul. And He wants us to care for the body as really and as fully as we care for the soul. Therefore He has said, “I wish above all things that thou mayest prosper and be in health even as thy soul prospereth.” Thus it is certain that the wish of the Lord is that our prosperity in health shall be even—evenly balanced—with our prosperity of soul, or spirit. {PTUK February 26, 1903, p. 142.2}

No one will for a moment question that God has given directions and prescriptions abundant to assure the prosperity of the soul. Every one knows that every one who will sincerely accept the word of God as to the good of his soul will assuredly find his soul prospering abundantly. Yet as the Lord has recorded His wish, “*above all things*,” that our health may prosper *evenly* with our souls, it certainly follows that He bas given directions and prescriptions assuring prosperity in health *evenly* with the directions and prescriptions assuring prosperity of soul. {PTUK February 26, 1903, p. 142.3}

Yet this is very little thought of, even by professed Christians; and by many who happen to think of it, it is not believed sufficiently to lead them to an honest study of the word of God to know what He has said on the subject, and then give it a place in the life. Many will bear great concern about the prosperity of their souls, to the utter neglect of their health, when if only they would take thought and care as to how they are living, and correct that by the word of God, the prosperity of their souls would be so abundant that there would be no room for anxiety in the matter. {PTUK February 26, 1903, p. 142.4}

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