**“Front Page” The Present Truth 9, 3.**

E. J. Waggoner

We learn that “Protestants in Spain have been semi-officially informed that they must, as soon as possible, take away from their churches all outward signs, such as crosses and inscriptions, and that in future no authorization will be given for building Protestant places of worship if they affect the shape or any outward appearance of a church or chapel.” This is a sample of the true need that necessarily arises when religion becomes a part of politics. But why should the Protestants complain? If they believe in the principle of State religion they should be willing to abide by it under all circumstances. Fortunately this particular order will work no real hardship, except to ecclesiastical pride. The greatest triumphs of Christianity were gained when it had no public edifices at all, and the people were obliged to meet in private houses, in the woods, and in the catacombs. {PTUK February 9, 1893, p. 33.1}

**“Christian Badge” The Present Truth 9, 3.**

E. J. Waggoner

A movement is now on foot to try to induce all Christians of every denomination to wear a common badge, so that they may know one another when they meet. A “Christian” who cannot be recognized except by a badge on his arm, is of little worth as a Christian. They remind us of the work of the man in the garden, who, when he went to dinner had to drive a stick in the ground, so that he might know when he came back where he had left off speaking. {PTUK February 9, 1893, p. 33.2}

There is a badge, divinely given, to distinguish Christians from the world, which cannot be successfully counterfeited. “And above all these things put on love, which is the bond of perfectness.” Colossians 3:14. “By this shall all men know that ye are my disciples, if ye have love one to another.” John 13:35. This love is “shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:5. Thus it is that when we believe we are “sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.” Ephesians 1:13, 14. “And because we our sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.” Galatians 5:6. “For as many as are led by the Spirit of God, they are the sons of God.” The Spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs; heirs of God, and joint heirs with Christ.” Romans 8:14, 16, 17. {PTUK February 9, 1893, p. 33.3}

The trouble with all human inventions which are added to Christianity, is that they do not serve the purpose for which they are design, but only pervert the Gospel. Even supposing that all Christians should agree to use a badge, so that they might be known, it would do no good. A few pennies would enable anybody to procure the badge, and thousands without the knowledge of the first principles of Christ, would be proclaiming themselves Christians. And so the very name Christian would be brought into disrepute. Many men have tried their hands at improving on God’s method for keeping the church separate from the world, but the artificial methods always fail. The Pharisees could not keep the world out by increasing the width of their phylacteries. They advertised themselves as children of God while they were actually children of the devil. {PTUK February 9, 1893, p. 33.4}

This idea of a badge by which to designate individual Christians is of the same piece as the idea that nations may be Christian by labelling them as such. In the United States there has been for a long time a party working to secure the insertion of the name of God in the National Constitution. With some the argument has been that by so doing the United States would become a Christian nation; but the most of the people have argued that since it is already a Christian nation, it ought to be properly labelled, so that other people may recognize the fact. Perhaps when the nation is thus formally declared to be Christian, the individual badge may be adopted, in order that those who do not thus label themselves may be singled out for missionary effort or punishment. {PTUK February 9, 1893, p. 33.5}

The fact is, that the wearing of such a badge would be a sure way of making known, to some extent at least, who are not Christians; for few real Christians would ever put one on. All such things as the blowing of a trumpet before one, or the putting on of a special dress to indicate the individual’s standing in the church, are foreign to Christianity. By the law of faith boasting is excluded. Romans 3:27. The only distinctive dress to be worn by any Christian, whether a public teacher or not, is the “robe of righteousness” and “garments of salvation” (Isaiah 61:10), and these will be put upon him by the Lord Himself.” {PTUK February 9, 1893, p. 33.6}

**“A New Creation” The Present Truth 9, 3.**

E. J. Waggoner

Several weeks have passed since the article appeared, showing that true Sabbath keeping means rest in the Lord,-depending upon Him as the Creator, who is able to create a man a new creature in Christ Jesus. The thought is worthy of further consideration. Let us recall a few plain statements of Scripture. {PTUK February 9, 1893, p. 33.7}

God has made His wonderful works to be remembered. Psalm 111:4. {PTUK February 9, 1893, p. 33.8}

He wants men to remember His wonderful works, in order that they may know His power, because His power is known by His works. Romans 1:20. {PTUK February 9, 1893, p. 33.9}

It is necessary for man to know the power of God, in order that they may be saved, because the Gospel is the power of God unto salvation unto every one that believeth. Romans 1:16. It is by the power of God, through faith, that men are kept. 1 Peter 1:5. {PTUK February 9, 1893, p. 33.10}

The Sabbath is a memorial that God has given of His wonderful works. “And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made.” Genesis 2:3. “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor they maidservant, nor thy cattle, nor thy stranger that is within thy gates; for 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 20:10, 11. {PTUK February 9, 1893, p. 33.11}

Since the Sabbath is the memorial of the wonderful works of God, and God is known by His works, it follows that the Sabbath gives the knowledge of God. And so He says: “And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” Ezekiel 20:20. {PTUK February 9, 1893, p. 34.1}

But to know God indeed is to know Him as He is. It is to know that He is love (1 John 4:16), that He is of great compassion (Lamentations 3:22), that He is merciful (Psalm 103:8, 11, 17), that He delights in mercy (Micah 7:18), that He takes no pleasure in the death of any (Ezekiel 33:11), that He has interposed Himself for the salvation of men (Hebrews 6:13-20) and that He is able to do all that He has promised. Romans 4:21; Ephesians 3:20. In short, to know God is to know Jesus Christ, “for in Him dwelleth all the fulness of the Godhead bodily” (Colossians 2:9), and God is manifested only in Christ. John 1:18. “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. {PTUK February 9, 1893, p. 34.2}

Christ is the power of God. 1 Corinthians 1:24. Therefore the works of God, by which the power of God is known, make Christ known to us. This is evident enough, because “by Him were all things created.” Colossians 1:16. “All things were made by Him.” John 1:3. And since the Sabbath is the memorial of creation, it is the memorial of the power of Christ. But Christ is the Saviour of men. “He was manifested to take away our sins.” 1 John 3:5. Therefore the Sabbath is for the purpose of letting men know the power of Christ to save them from sin. This also we plainly read: “Moreover also I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. {PTUK February 9, 1893, p. 34.3}

When God had finished the six days of creation, He “saw everything that He had made, and behold, it was very good.” Genesis 1:31. This look included man. “The Lord made man upright.” Ecclesiastes 7:29. Therefore as the Sabbath is the memorial of creation, it is the memorial of a perfect creation. It shows the power of God to create a perfect earth, and perfect men to dwell upon it. {PTUK February 9, 1893, p. 34.4}

Now read Isaiah 45:16-19: “They shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it. He created it not in vain, He formed it to be inhabited; I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right.” {PTUK February 9, 1893, p. 34.5}

Notice carefully what this text says. The makers of idols shall be ashamed and confounded, but Israel shall be saved in the Lord with an everlasting salvation. And what is the proof of this? Why, the Lord made the earth to be inhabited; He made it not in vain. If it were not inhabited, it would have been made in vain. But He showed in the beginning what kind of people He designed to inhabit the earth. He made the earth to be inhabited by perfect beings. Now since He made it not in vain, it is going to be inhabited by just the kind of people that He made to inhabit it in the beginning. He is going to save people out of this earth, making them perfect, to inhabit the earth for ever, which He will also make new for their habitation. See Revelation 21:1, 5; 22:1-5; 2 Peter 3:13. {PTUK February 9, 1893, p. 34.6}

The Sabbath therefore, is both a memorial and a pledge. It is a sign that God made everything perfect in the beginning, and it is a pledge that He will yet restore all things as in the beginning. He is to have a new earth. What does that mean? It means that the earth is to be restored to the condition that it was in when it was first created. It was then a new earth, and God is going to make it new again. But it is going to be inhabited, for the Lord made it not in vain. And it will be inhabited by perfect men, for such God made in the beginning. In the new earth only righteousness will dwell. {PTUK February 9, 1893, p. 34.7}

As the Sabbath reminds men of the fact that God by His power made the earth, and man upon it, so that all were very good, it also makes Him known to us as the One who will by the same power make the earth new, and create men new creatures in Christ to dwell on it. So the Sabbath is the seal of a perfect creation, both in the beginning, and at the last. The keeping of the Sabbath means perfect submission to the will of God, so that it may be done on the earth as it is done in heaven. It means to give the Lord His way with us, so that He can make us to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. Ephesians 1:5, 6. {PTUK February 9, 1893, p. 34.8}

The Sabbath is God’s rest. It is the rest into which God entered when He ceased from His work, and left His word to uphold that which it had brought into existence. That rest He gave to man in Eden. That same rest He gives now to all who will accept Him. It is the rest in which we are to be saved, as the Lord says, “In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.” Isaiah 30:15. It is rest upon the power which made the heavens and the earth, and which still upholds them. It is the rest which in the beginning was connected with the new earth, and so the possession of that rest is the assurance of rest in the earth when it is again made new. And so it is fitting that when the earth is made new, the Sabbath should be observed by all flesh. See Isaiah 66:22, 23. {PTUK February 9, 1893, p. 34.9}

If the Lord will, we shall in the next paper consider this matter further, under the heading of “The Rest that Remains.” {PTUK February 9, 1893, p. 34.10}

**“Promises” The Present Truth 9, 3.**

E. J. Waggoner

The annual making of resolutions and promises of good conduct is now several weeks in the past, and we may venture to call attention to them. It is perhaps safe to say that without doubt all those who took New Year’s day for a time of making new resolutions have broken them by this time. But that is not at all strange, for it is the peculiar characteristic of human resolutions, that they break very easily. {PTUK February 9, 1893, p. 34.11}

“You wouldn’t have people stop making resolutions, would you?” some one asks. Certainly. The Lord does not ask us to make them. He has provided a better way. We do not say that promises are not good, but it makes a vast difference who makes them. If a man owes a certain sum of money, it is a good thing for him to promise to pay it, provided he has any means wherewith to pay; but if he is bankrupt his promise to pay is not worth much. {PTUK February 9, 1893, p. 34.12}

But the man who promises to live a better life is a great deal worse off than the man who promises to pay a certain sum of money, when he is bankrupt. In this case the man may earn money, and so discharge his obligation. But in man there “dwelleth no good thing.” He has nothing wherewith to pay, and no power to perform the good that he has promised. So all human promises to lead a different life are worthless. They are worse than worthless, for they lead people to rest satisfied with their promises, whereas if those promises were not made they might the more readily see the necessity of taking the better thing that is offered. {PTUK February 9, 1893, p. 34.13}

It is impossible for a man to live a different life with the old life that he has been living. In order to live a different life, he must have a different life. “An evil man, out of the evil treasure of his heart, bringeth forth that which is evil.” Luke 6:45. So when a man promises to do good out of the evil that is within him. {PTUK February 9, 1893, p. 34.14}

What promises, then, are of any value? The promises of God, and those only. The apostle Peter says of Jesus our Lord, that “His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be made partakers of the Divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:3, 4. Here are promises that amount to something. They are the promises of God, confirmed by an oath pledging His existence to their fulfilment. {PTUK February 9, 1893, p. 34.15}

Notice that it is the power of the Lord Jesus Christ that gives us all things that pertain to life and godliness. Then it is certain that men can add nothing to the sum. By His promises all these things become ours. When we have these promises, what is the need of making others of our own, when we have no power to make them good? Not only are our promises unnecessary, but they are harmful, because they shut out the promises of God. They imply that His promises are not sufficient. Surely no one who has any just sense of the exceeding value of the promises of God, will think of supplementing them by worthless promises of his own. {PTUK February 9, 1893, p. 35.1}

Human promises can be seen in their true light only when we think of them as made to the Lord. Think of a man making a promise to the Lord, and then coming to Him and asking for favours on the strength of the good promises that he has made! Now if a promise is good for anything, this is what he ought to be able to do. If a man makes a promise to pay another man a sum of money, that is, if he gives a note, something can be raised on that note if it is good for anything. But no man would dare to come to the Lord and plead any promise that he has made. We do not ask the Lord to bless us because we have made good promises, but because He has made promises. The Lord says, “I, even I, am He that blotteth out thy transgressions for Mine own sake.” Isaiah 43:25. {PTUK February 9, 1893, p. 35.2}

The Christian life is indeed a life. And life means growth. “He shall grow as the lily” is the Lord’s statement concerning the one who is His. Lilies do not grow by resolution, but by absorbing the elements which God gives for their growth. A resolution pertains to the future, but growth is not a thing of the future, but of the present. The Lord does not want us to tell Him what we are going to do in the future, about which we know nothing, but simply to take the growing power contained in His promises, and live by them day by day and hour by hour. The promises of God are the only hope of mankind. Why not depend on them, then, and not weaken their force by putting our own in their place? {PTUK February 9, 1893, p. 35.3}

**“‘Please Harmonize’” The Present Truth 9, 3.**

E. J. Waggoner

One of the most common things to be found in religious papers is a request from some sound earnest correspondent that some text in the Bible be “harmonized” with some other text that is mentioned. Strangely enough in most cases the editors of the papers will proceed without any protest to “harmonize” the texts in question. We have no condemnation to pronounce upon those who do these things, but wish to call attention to the fact, that those who read it may come to the study of the Bible better prepared to receive benefit from it. {PTUK February 9, 1893, p. 35.4}

Suppose some student of music should take one of the master pieces of Beethoven, Mozart, Haydn, or Handel, and after glancing it through two or three times, should ask his teacher to “harmonize” it for him, so that he could play it understandingly. The disgust of the teacher would probably almost prevent any reply for a while, but he would at last tell the student that the harmony was already there; that the master put it there when he wrote the piece; and that he must study it until he is able to see the harmony. To the student it might at first seem a hopeless task, but if he has patience, and a love for music, he will study away at the composition, working out difficult cords, until finally the grand harmony is open to his understanding. Then he will go on for years enjoying it, his appreciation of it ever increasing; and his enjoyment of it will be the greater because of his previous study. It does not mean that one should be a musician to know that there is no other way than this for a person to appreciate the work of the great composers. Why should not the Bible be treated as fairly? {PTUK February 9, 1893, p. 35.5}

David prayed to the Lord, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Psalm 119:18. The same God to whom he prayed exists to-day, and is ready to answer that prayer for any person who prays it, as he was to answer it in David’s case. When the two disciples walked to Emmaus, and Jesus drew near and walked with them, their hearts burned within them, as He opened to them the Scriptures; and afterwards, in the upper chamber, where the twelve were gathered together, Jesus opened their understanding, that they might understand the Scriptures. See Luke 24:45. Although we cannot see Him with our eyes, He is just as near and just as able to instruct those who ask Him to-day, as He was then. {PTUK February 9, 1893, p. 35.6}

When the Scriptures were written, the harmony was put in them by the great Master. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. One Spirit inspired the whole of the Bible, and so there is the most perfect agreement between all its parts. This agreement may not be always apparent to the casual reader, any more than the harmony in the great musical compositions is apparent at a glance; but the right kind of study will always reveal it. {PTUK February 9, 1893, p. 35.7}

The greatest hindrance to the understanding of the Scriptures is the attitude which people assume towards it. They come at it in a spirit of challenge. They put it on the defensive. When a plain declaration is read in one text, they immediately refer to another text, and say, “I don’t see how that can be, in view of what this text says.” So they put the two texts in antagonism. Such a position shuts off the possibility of understanding the Bible. {PTUK February 9, 1893, p. 35.8}

“By faith we understand.” The truths of God are revealed to faith, not to mere human intellect. There is no discount upon intellect, for it is a gift of God; but it is to be subject to faith, and to be instructed by it. That means simply that human reason is to be subject to God, for faith is the laying hold of God. Belief, implicit belief, of the Bible, is the necessary condition of understanding it. He who does not believe it cannot understand; and nobody believes the Bible, when he comes to it in a spirit that will even in thought put one text in antagonism to another. {PTUK February 9, 1893, p. 35.9}

In order to understand the Bible we must come to it with the positive knowledge that it is inspired by God. We must know that in consequence of that inspiration it is perfectly harmonious throughout. Then when we come to a text that *seems* to be in contradiction to another or to a line of other texts, we can say, “I know that there is perfect harmony between these texts, although I cannot see it now. I will therefore give them careful and prayerful consideration, that I may see it.” The problem is half solved then. The Holy Spirit was given for the express purpose of leading people into the truth, and will still do it. The Spirit is freely given to all who will sincerely ask for it. {PTUK February 9, 1893, p. 35.10}

One thing should never be lost sight of. That is, that the Bible itself is a light. The words of God are light. The Scriptures are not so difficult as people have been led to suppose. It is an insult to the Lord to teach that He is not able to make His revelation to men so plain that they could understand it. He has said just what He wanted to, and in just the way to convey the exact meaning that He wanted conveyed. The words themselves contain the meaning, and he who will consider them humbly and prayerfully, will understand them. {PTUK February 9, 1893, p. 35.11}

When the apostle Paul wrote the words of God to Timothy, he said, “Consider what I say; for the Lord shall give thee understanding in all things.” 2 Timothy 2:7. How can this be? Here is the answer: “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. That is, the understanding of the words of the Bible is in those words. He who reads the words without any bias or prejudice or any selfish ends to serve, who asks the enlightenment of the Spirit, and who is careful to find out exactly what they do say, and does not put into them something which they do not say, will understand just what God wants him to understand by them. But the trouble with too many is, that they come to the study of the Bible with certain ideas already fixed which they of course think that the Bible teaches, and then because they cannot harmonize the Bible with those ideas, they think that the Bible is a very difficult book. One of the most common things in the world is for a man to read a text, and then almost unconsciously to assume that it means a certain thing, which is not stated in the text at all. {PTUK February 9, 1893, p. 36.1}

“Theology” is a human invention. We find nothing about it in the Bible. It is the attempt of men to make the Bible harmonize with human ideas, or rather, an attempt to get the semblance of Bible support for human notions. Men will make a statement of belief, and then will say that they can find Bible authority for it. A common form of expression is, “The Bible supports me in this.” Thus the Bible is reduced to the level of a mere backer of man’s ideas. Man is first, and the Bible is second. Instead of man’s reading the words of God, and then agreeing with them, the man puts forth his own ideas, and then tries to show that God agrees with him. This is a reversal of the true order. {PTUK February 9, 1893, p. 36.2}

This method of dealing with the Bible originated with the heathen philosophers who came into the church in the second and third centuries, bringing their heathen notions with them. These men were learned, and so they were at once put into the place of teachers. But they knew nothing but the precepts of heathen philosophy, and therefore could not teach anything else. But it was necessary that as professed Christian teachers they should use the Bible, and so they brought in the Bible to “support their views.” So the fear of God was taught by the precepts of men, instead of the words of the Lord. {PTUK February 9, 1893, p. 36.3}

Thus “theology” became a science, and the knowledge of the Bible was supposed to rest with a very few favoured ones. They doled this knowledge out to the common people as they pleased. As it was held that the words of the Bible do not mean just what they say, it was necessary for these men to “interpret” it. But this they could do only by putting themselves in the place of God, and their thoughts in the place of His thoughts. Thus it was the Papacy arose. Now there can be no Reformation that does not reverse this process. The true reformation must put the word of God above everything else, and men must step away from between it and the people. The common people, who heard the Lord, when He was on earth, must be allowed to come close to Him through His word, and must be taught that the word of God is addressed to them in language that they can understand, if they will receive it as the word of God. What men need is not the study of theology, but the study of the word of God. {PTUK February 9, 1893, p. 36.4}

**“Christian Warfare” The Present Truth 9, 3.**

E. J. Waggoner

Christian Warfare.-There is a strange misconception quite prevalent in regard to the fighting which must be done by the Christian. It almost seems as though the idea of many professed Christians is that in order to fight sin they must wage war upon some person. So the minister who is the most active in denouncing the doings of men in public position, and who spends the most of his time in ferreting out crime, and in enforcing the law upon criminals, or in berating the officers of the law for their laxness in that respect, is eulogized as an earnest fighter of sin. But all this is a mistaken idea of the Christian warfare. “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenly places.” Ephesians 6:12, R.V. We are to “fight the good fight of faith,” for the victory that overcomes the world is faith. Christ Himself has gained the victory over the principalities and powers, and His victory becomes ours by faith. This is the only fighting that the Christian can engage in. The servant of Jesus Christ “must not strive, but be gentle to all men.” He is not the minister of condemnation, but of righteousness. And “the wrath of man worketh not the righteousness of God.” {PTUK February 9, 1893, p. 36.5}

**“Studying Error to Learn Truth” The Present Truth 9, 3.**

E. J. Waggoner

We lately read a list of the qualifications of a minister of the Gospel, among which was this, that “he should be well abreast of the latest destructive Biblical criticism, so as to refute its arguments.” The idea that in order to refute error men must study it, is altogether too common. It shows itself in the idea that in order to avoid evil, men must go where it is, and learn all about it. {PTUK February 9, 1893, p. 37.1}

If people reasoned the same way with regard to food, everybody would soon die. If they thought that in order to be able to detect poison, and guard their children from it, they must taste all the poisons that are known, the fallacy would soon be exposed. There are very few men, comparatively, who know all about poisons. What do the people do who are ignorant of poisons?—Why, they sensibly determine to taste nothing which they do not know to be wholesome, and thus they escape all danger. {PTUK February 9, 1893, p. 37.2}

Some parents make the mistake of warning their children against all sorts of evil, so that they may be able to avoid it. This is well illustrated by the following. A mother called out to her son, “Tom, are you teaching that parrot to swear?” The reply was, “No, I am just teaching it what words it must not say.” Of course those would be the very words that the parrot would use. And so it is with children. If they are told all about the evil that is in the world, they will be sure to try it. Let their minds be filled with that which is good, and they will have less tendency to follow the evil. Then when they see or hear of evil practices or teachings, they will be able at once to detect the evil by its contrast with the truth and the good with which they are familiar. {PTUK February 9, 1893, p. 37.3}

The person who sets himself the task of studying all the forms of error, has an endless task before him. The result will be that he will never get to the study of truth. The minister who studies the works of infidels, and of the destructive critics of the Bible, will be apt to feed the flock on the driest kind of husks. The carpenter does not try to find all the crooked sticks in the world, so that he may recognize a crook when he sees it, but he simply learns the use of the square, and then he can in a moment tell whether or not a stick is straight. {PTUK February 9, 1893, p. 37.4}

The inspired advice of the apostle Paul should be heeded by all: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” 2 Timothy 3:14. Stick to the truth; with error we need have nothing to do. {PTUK February 9, 1893, p. 37.5}

**“Two Principles” The Present Truth 9, 3.**

E. J. Waggoner

All action is based on two fundamental principles. These principles are love and selfishness. Everyone good action is an expression of the principle of love; every evil action is an expression of some form of selfishness. {PTUK February 9, 1893, p. 37.6}

The principle of love leads the actor to forget self and labour for others. All the great work of creation is an expression of this principle. When God created the world, it was not for Himself, but for man. Every step in this creation is an expression of the same principle. The strength of the animal kingdom is devoted to nourish the vegetables; and, in turn, the vegetable kingdom does not toil for itself. The little seed cast into the earth expends all its energy to produce a beautiful foliage-covered tree, to be enjoyed by others; after years of patient toil, it is covered with blossoms of fragrance, which shed forth their sweet perfume to delight others; and finally its luscious fruit is produced, not for the tree itself to devour, but for the nourishment of others. In like manner, all the works of God in the earth are living illustrations of the principle of love. The apostle expressed a great truth when he said, “God is love.” All His acts are acts of love. {PTUK February 9, 1893, p. 37.7}

The second principle is just the opposite of this. In the works of love another than the actor is always the object of the action; in the second principle, self is the great centre and ultimate object of every act. God is the personification of the first; Satan of the second. While all the works of God are an expression of love, all the acts of Satan are acts of selfishness. The cause of his fall was the desire to have self exalted,-to become “like the Most High.” In leading man into sin, Satan use the same principle,-a desire on the part of man to be elevated, and become as gods. {PTUK February 9, 1893, p. 37.8}

The kingdom of God is the kingdom of love; that of Satan is the kingdom of selfishness. Man is born in the kingdom of the latter. By nature his heart is sinful and selfish. Originally he was greeted pure, and had he lived according to the plan of God, his life would have been a continual expression of love, and the result would have been perfect bliss. But in the fall man lost his innocence; he received in exchange selfishness. There is scarce a trace of the original purity in his nature. We say of some people that by nature they are unselfish; but this is true only when we compare them with man; compared with the standard of perfect love which we have in God, all are selfish. Man may have what we term human love, but if he has the perfect love of God, it is only because it has been shed abroad in his heart by the Spirit of God. {PTUK February 9, 1893, p. 37.9}

The plan of salvation was devised to redeem man from the state of selfishness. It has provisions for taking him wholly out of the kingdom of selfishness and transplanting him into the kingdom of love. This work is expressed in the term “conversion.” It is a turning about from following the natural, selfish tendencies of the heart, to follow the principle of love; from calling the principle that leads down to sorrow and death, to the principle that leads to happiness and life. {PTUK February 9, 1893, p. 37.10}

The nature of a being is expressed by his works. The principles of the heart work themselves out through actions. When a man is converted, he adopts as his standard of action the principle of love. Before, he followed the impulses of the natural heart, which are only selfish. The adoption of this new standard simply as a resolution of the mind is not sufficient; that can only lead to failure; the principle of love must be planted in the heart; for nothing can come out in the actions but what is in the heart. {PTUK February 9, 1893, p. 37.11}

The love of God cannot be planted in the heart once for always. The doctrine of “once in grace, always in grace,” is a fatal delusion. When God’s love is received in the heart, it must be held there by faith; the moment faith lets go, it is gone; and without it, only the selfish, sinful elements of our nature can be manifested in our lives. We are now in the school of Christ. The great lesson to be learned is to keep in subjection the evil of our natures, and manifest only the Spirit of Christ. This can be done only with the help of God. His strength delegated to us in the Gospel is sufficient to bring us to the point where our acts will be an unadulterated expression of the principle of love. This is the work of sanctification; it is the state of perfection which all should reach and occupy. Left to himself, man could never reach this condition; but through Christ strengthening him, it is possible; and being possible for all, everyone that has not reached this state will be inexcusable. {PTUK February 9, 1893, p. 37.12}

**“Sunday Saloons” The Present Truth 9, 3.**

E. J. Waggoner

The City of Chicago is receiving much attention at present, the *Advance* states that its “Sunday saloons are a burning disgrace to the city.” No doubt, but we have not learned that there are any more public-houses in Chicago on Sunday than on any other day of the week. And it is to be supposed that the quality of liquor sold is the same as on other days. Then wherein is the special disgrace of the “Sunday saloons”? Can anyone tell why it should be thought worse to sell liquor on Sunday than on any other day of the week? {PTUK February 9, 1893, p. 39.1}

We will anticipate one probable answer to the question raised in the preceding paragraph. It will be answered by many that the public-house open on Sunday is worse than the public-house open on other days, because so many more people are idle on Sunday. But why is it that they are idle? Is it out of respect for that day? Manifestly not, else they would not be found in the public-houses. So it is evident that to compel people who have no regard for Sunday, to cease from work on that day is to drive them to the public-house. Then the next step is to close the public-house. What then? Will that take the idle ones to church? Not by any means. If it were possible to hermetically seal the crater of Vesuvius, another one would immediately be made. So if those who now go to the public-house to spend the hours of their enforced idleness are deprived of that resort, they will find some other equally bad way of spending their time. {PTUK February 9, 1893, p. 39.2}

“But do you plead for the open public house?” No; shut them up every day, and then leave people free to work if they do not want to rest. The country that thoroughly commits itself to the policy of Sunday laws, and persists in it, will be forced to carry it to the logical result of compelling everybody to spend the day in church and in religious exercises, as was done in Scotland two hundred years ago. And that means the Inquisition. {PTUK February 9, 1893, p. 39.3}

**“Tobacco” The Present Truth 9, 3.**

E. J. Waggoner

Here is a point for tobacco-smokers to meditate upon: “In his report upon the result of the training under service conditions, carried out during the past year, Sir Evelyn Wood says that it was noticed that there was less smoking on the line of march than in 1891, and the advantage of such self-denial was apparent in the same number of men who fell out. Sir Evelyn thinks the smoking should be steadily discouraged, and no man who falls out should be allowed to smoke the next day till half thorugh the day’s work. Also, it is desirable, if possible, to regulate the quality, as well as quantity, of tobacco smoked.” This is good authority against tobacco. It is a practical proof that tobacco using is a curse. {PTUK February 9, 1893, p. 39.4}

**“Your Brothers and Sisters” The Present Truth 9, 3.**

E. J. Waggoner

Here are a few of the little brothers and sisters you would see if you should cross the wide, wide waters of the seas. {PTUK February 9, 1893, p. 44.1}

“Not *my* brothers and sisters,” you say, “for my brothers and sisters have fair skins, and do not look and dress like these, at all! Besides, these do not live in our house, and my father never saw them.” {PTUK February 9, 1893, p. 44.2}

There, there, not too fast; even that may be true, and yet they may be your brothers and sisters. If your brother should go far off to “Greenlands icy mountains” and have to dress in furs, or if your sister should go and live ‘neath India’s burning sun, until her face were brown, would that cause you to love her any less? Would they not still be your own dear brother and sister? {PTUK February 9, 1893, p. 44.3}

And when you say that your father never saw this dear little baby from far-off China, this pretty brown girl from India, and these boys in fur from Greenland, have you not forgotten about your Heavenly Father? The Bible says that “*He* looketh to the ends of the earth, and seeth under the whole heavens” every little boy and girl that lives. It matters not what the colour of their skin, or the style of their dress, or the language they speak. It matters not whether they live in houses of ice or huts of bamboo, whether they are in the tents of the desert or in the costly mansions of the city, God sees and loves and cares for them all, and calls Himself their Father. He has made them all of one blood, so that they are all brothers and sisters. He looks not on the outward appearance, for He is no respecter of persons; but in every nation he that loves and obeys Him, is accepted with Him. He has given His only Son to die for the little brown girl, as well as for the little white girl, and for the boy with a cue, as well as for the boy without one. {PTUK February 9, 1893, p. 44.4}

So do you not see that whether white or black, red or brown, all the boys and girls on this great round earth are your own brothers and sisters? And if they are your brothers and sisters, have you any right to neglect them, and treat them as strangers? {PTUK February 9, 1893, p. 44.5}

If your brother and sister were starving and fainting for bread and water, would you not gladly give them some of your good things? Would you not go without sweets and costly toys, that you might save more pennies with which to send them food? {PTUK February 9, 1893, p. 44.6}

Many of these little brothers and sisters in the far-off lands of the earth, are hungering and thirsting and perishing without the Bread and Water of Life, without Jesus and His Holy Spirit. Many of them have never heard His precious name, or known of His love and power to help and save them. And yet hundreds and thousands are dying every day! {PTUK February 9, 1893, p. 44.7}

Do you know Jesus? Have you tasted of His forgiving love, and felt His sweet Spirit in your heart causing you to speak kind words and to do gentle acts? Have you looked forward with joy to the time when Jesus will come and take you to live with Him in His heavenly home? Oh, if you have, do not forget the thousands and thousands of your brothers and sisters in this land and in other lands, who know Him not, and who are reaching out their little helpless hands and cry, “Send us help, send us help, before we die; tell us about Jesus, that we too may be saved.” {PTUK February 9, 1893, p. 44.8}

Can you think of any way in which *you* can help to send them the good news of a Saviour’s love? {PTUK February 9, 1893, p. 44.9}

“Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger.” (John 6:35.) {PTUK February 9, 1893, p. 44.10}

*“What if your own were starving,  
Fainting with famine pain,  
And you should know  
Where golden grow  
Rich fruit and ripened grain;  
Would you hear their wail  
As a thrice told tale,  
And turn to your feast again?” {PTUK February 9, 1893, p. 44.11}*

“Jesus stood and cried, saying, If any man thirst, let him, unto Me, and drink.” “Whosoever shall drink of the water that I shall give Him shall never thirst.” (John 6:37; 4:14.) {PTUK February 9, 1893, p. 44.12}

*“What if your own were thirsting,  
And never a drop could gain,  
And you could tell  
Where a sparkling well  
Poured forth melodious rain;  
Would you turn aside  
While they gasped and died,  
And leave them to their pain?” {PTUK February 9, 1893, p. 44.1}*

“Then Jesus spake again unto them, saying, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” (John 8:12.) {PTUK February 9, 1893, p. 44.2}

*“What if your own were darkened  
Without the one cheering day,  
And you alone  
Could show where alont  
The pure, sweet light of day;  
Would you leave them there  
In*their dark*despair,  
And sing on your sunlit way?” {PTUK February 9, 1893, p. 44.3}*

“Jesus saith unto him, I am the way.... No man cometh unto the Father but by Me.” (John 14:6.) {PTUK February 9, 1893, p. 44.4}

*“What if your own were wandering  
Far in a trackless maze,  
And you could show  
Them where to go  
Along your pleasant ways;  
Would your heart be light  
Till the pathway right  
Was plain before their gaze?” {PTUK February 9, 1893, p. 44.5}*

“Ye shall know the truth, and the truth shall make you free.” “If the Son shall make you free, ye shall be free and deed.” (John 8:32, 36.) {PTUK February 9, 1893, p. 44.6}

*“What if your own were prisoned,  
Far in a hostile land,  
And the only boy  
To set them free  
Was held in your command;  
Would you breathe free air  
While they stifled there,  
And wait, and hold your hand? {PTUK February 9, 1893, p. 44.7}*

*“Yet what else are we doing,  
Dear ones, by Christ made free,  
If we will not tell  
What we know so well  
To those across the sea,  
Who have never heard  
One tender word  
Of the ‘Lamb of Calvary?’” {PTUK February 9, 1893, p. 44.8}*

**“Interesting Items” The Present Truth 9, 3.**

E. J. Waggoner

-There are now 15,219 licenced cabdrivers and London. {PTUK February 9, 1893, p. 46.1}

-The Czar of Russia is about to assume another title-Emperor of Asia. {PTUK February 9, 1893, p. 46.2}

-The brain of General B. F. Butler was the heaviest recorded in the annals of scientific research. It weighed four ounces more than that of Daniel Webster. {PTUK February 9, 1893, p. 46.3}

-Ex-Secretary Blaine died at his home in Washington, January 27, aged 63. For twenty-five years he has been one of the most prominent figures in American politics. {PTUK February 9, 1893, p. 46.4}

-Spain has ordered 50,000 Mauser rifles, 5,000 carbines, and 18,000,000 cartridges from Germany. Special machinery is also to be added to the arsenals of Oviedo and Toledo. {PTUK February 9, 1893, p. 46.5}

-The son of the Czar has been visiting in Germany and has been received with the utmost cordiality by Emperor William. This fact has naturally caused some uneasiness in France. {PTUK February 9, 1893, p. 46.6}

-The Queen has just had bound in a book the congratulatory addresses on the occasion of her jubilee. The volume is declared to be the heaviest in the world-it weighs over sixty pounds. {PTUK February 9, 1893, p. 46.7}

-The influenza has broken out in Belgium, and is so serious at Ghent that the Minister of the Interior has authorized the closing of the Normal School. More than half the pupils have been attacked. {PTUK February 9, 1893, p. 46.8}

-In the new coinage just issued, all silver coins are to have their value plainly inscribed. For the first time, the title of Empress of India as well as Queen of Great Britain and Ireland, will appear on the new coins. {PTUK February 9, 1893, p. 46.9}

-About a million tons of steam shipping are now lying idle. The Tyne is so overcrowded that the harbour-masters have hard work to provide for the continual influx of unemployed vessels without impeding the traffic. {PTUK February 9, 1893, p. 46.10}

-A terrific explosion in a colliery in Tokoo, Hungary, January 27, resulted in the known deaths of nineteen men. There are still one hundred and thirty men and boys in the workings, of whom all hope of recovery has been abandoned. {PTUK February 9, 1893, p. 46.11}

-An association has been formed for the purpose of founding a British colony in Central Africa. A considerable amount of money is at the disposal of the promoters of the enterprise, and 3,000 persons have already given in their names as members of the infant colony. {PTUK February 9, 1893, p. 46.12}

-The papers all contain a lengthy dispatch from Berlin, to the effect that the long threatened attack on Germany by Russia is considered as about certain to be made in the spring. This is said to be based upon “accurate military information reaching the German military staff.” {PTUK February 9, 1893, p. 46.13}

-A dispatch from Yokohama, Japan, says: A petition bearing eighty-eight signatures has been lodged in the House of Representatives, asking that all persons of British nationality shall be expelled from the country. The native papers are very bitter against the British, the collision between the P. and O. steamer *Ravenna* and the Japanese cruiser *Chissima*, by which the latter was sunk, having given rise to considerable ill-feeling, notwithstanding that the verdict in the naval inquiry which was held into the cause of the disaster exonerated the officers of the *Ravenna* from all blame. The Japanese pilot of the *Ravenna* is being tried for manslaughter. {PTUK February 9, 1893, p. 46.14}

-Sir John Lubbock says, “Europe now devotes 200,000,000 to her military and naval expenditure, and will have £23,000,000 men under arms. In face of these figures one cannot expect confidence and prosperity, nor wonder at—however much one might regret it-the growth of Socialistic and Anarchist feeling.” {PTUK February 9, 1893, p. 46.15}

-Fifty-five years ago Mr. Laflin, who has just provided a building for the valuable collections of the Chicago Academy of Sciences, built the first brick house in that city. To his friends who jeered at him for his folly he declared his conviction that Chicago would someday have a population of ten thousand. It now has a million and a quarter. {PTUK February 9, 1893, p. 46.16}

-Statistics made up from 1873 to 1891 show that in that period the enormous sum of £20,531,402 was spent in England in building and restoring cathedrals and churches. The amount expended in restoration included £78,058 for repairs of the fabric at Westminster Abbey, and £7,138 for restoration work at St. George’s Chapel, Windsor. {PTUK February 9, 1893, p. 46.17}

-A telegram from Paris, Texas, reports that a negro who had recently murdered a white girl four years of age, was seized by a crowd of citizens and conveyed to the scene of the crime, where he was burned to death at the stake. The burning was a deliberate act, as the people had two or three days previously announced their intention of so doing. {PTUK February 9, 1893, p. 46.18}

-Mr. Emery J. McLean, reads proof in 242 different languages, for the American Bible Society. He is not so great a prodigy as to be able to understand so many languages; but what is almost as wonderful under the circumstances, he understands only English. He reads by comparison, that is, he notes the form of the words and letters in the copy, and sees that the proof corresponds. It is most trying work to the nerves. {PTUK February 9, 1893, p. 46.19}

-A telegram from Honolulu announces that Queen Lilinokalam has been dethroned by the American party, and a provisional Government appointed. The change was affected without bloodshed, but not without violent opposition from the Queen. A deputation of Americans has arrived at San Francisco from Honolulu for the purpose of asking the United States to annex Hawaii. In the House of Representatives, however, a strong feeling was expressed by the Democrats against annexation. {PTUK February 9, 1893, p. 46.20}

-The young Khedive of Egypt, wishing to rule in his own name, and not be subject to British control, summarily dismissed his old ministers and appointed others who were unfavourable to British occupancy. The British Resident at once demanded the restoration of the dismissed ministers, but in order not to humiliate the Khedive too much, he finally consented to the appointment of others in the place of those newly appointed. Thus the difficulty was apparently settled, but nevertheless the British Army in Egypt has been increased by 2,000 men. {PTUK February 9, 1893, p. 46.21}

-On Wednesday, the 26th ult., a large and representative deputation waited on the Chancellor of the Exchequer, asking him to establish in this country the decimal system of weights, measures, and coinage. In reply, Sir William Harcourt said that theoretically he agreed with the deputation, that the question was one of the first importance, and everybody could see the advantage of the decimal system, but that the Government had to deal with the whole mass of the people, and that it would be a difficult thing to alter the standard of the pound or the penny, since that would alter the price of every commodity in which the people deal. He said that all great changes in the currency were coincident with great revolutions. Certainly it was so in the case of the decimal system in France, Germany, and America. Never had any such change taken place in quiet times. Therefore, while sympathizing with the plea, he was unable to hold out any hope that the Government would take action in the matter. {PTUK February 9, 1893, p. 46.22}

**“Back Page” The Present Truth 9, 3.**

E. J. Waggoner

The Mohammedans are now sending missionaries to the United States. A mission is about to be opened in New York. {PTUK February 9, 1893, p. 48.1}

Much concern if felt over the steamer *City of Pekin*, which left Yokohama, Japan, on January 10, for San Francisco, and had not arrived on February 5, being then eleven days overdue. {PTUK February 9, 1893, p. 48.2}

On Tuesday, January 31, Parliament opened. The Queen’s speech promised legislation in regard to the agricultural distress, the government of Ireland, the ecclesiastical establishments in Scotland and Wales, and the control of the liquor traffic. Then followed a week of talk, preparatory, doubtless, to the beginning of legislative work. {PTUK February 9, 1893, p. 48.3}

The island of Zante, in the Grecian Archipelago, has been devastated by an earthquake, and 10,000 people are left homeless, and without shelter. All the ovens in the island have been destroyed, so that food cannot be prepared. A terrific thunderstorm, accompanied by rain and hail, followed the earthquake shocks, adding to the misery of the people. Both the Italian and the Greek Government have taken steps to assist the suffering, and King George has gone to visit the scene of the disaster. {PTUK February 9, 1893, p. 48.4}

We are told now of a Protestant pilgrimage to Jerusalem, in which Archdeacon Farrar and a number of bishops will take part. A sort of reunion of representatives of difference denominations is to be held in Jerusalem in the autumn, and Archdeacon Farrer is to deliver six lectures there. A picnic is a pleasant thing if the weather is fine, and a visit to the places where our Saviour walked when on earth must be interesting, but a “pilgrimage” is another matter. If any think to get any spiritual benefit by a visit to the tomb of the Saviour, it would be well if they could hear the voice of the angel saying, “He is not here; He is risen.” {PTUK February 9, 1893, p. 48.5}

The New York *Sun* has collected and published some of the utterances of Dr. McGlynn during his contest with the Catholic prelates, and while he was excommunicated. Among them is the following:- {PTUK February 9, 1893, p. 48.6}

“Have no fear for me. I defy the malignancy of Rome. I give them warning now that if they attempt to hound me with the arts of which they are such masters I will expose them. I have only told things which politicians and well-informed people have known in the past, but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone.” {PTUK February 9, 1893, p. 48.7}

Is it possible that this is the secret of Rome’s “liberality” in his case, in receiving him back without penance? {PTUK February 9, 1893, p. 48.8}

Following is a portion of a letter published in the last number of the *English Churchman:*- {PTUK February 9, 1893, p. 48.9}

“By way of illustration of the way in which Auricular Confession is being forced upon the people by the Romanizing section of the Anglican clergy, I send you the following extract from a chapter headed ‘A Self-Examination on Confession,’ contained in the parish magazine of St. Andrew’s Church, Worthing, of this month:- {PTUK February 9, 1893, p. 48.10}

“‘Do we make our confession humbly, kneeling at the feet of the priest in the attitude and in the frame of mind of a culprit before his Judge?’” {PTUK February 9, 1893, p. 48.11}

It is shocking to contemplate, and we do not wonder that there are found some who protest against such Romish practices. But we do wonder that the only ground of the “protest” is that “this kind of teaching is disloyal to the Church of England.” Romanism thrives on such arguments. It can be successfully met only by appeal to the word of God, *and to nothing else*. {PTUK February 9, 1893, p. 48.12}

The *Christian Commonwealth* says:- {PTUK February 9, 1893, p. 48.13}

“The people are not demanding Sunday closing as they should do, nor are the churches demanding it. Indeed, there is little real organized effort anywhere in favour of social and religious questions, and yet these lie at the foundation of all that we can hope for in the future. We have long since ceased to expect much from politicians. They are generally opportunist, and even in this respect they do not move except in political matters. Let the people show their strength in a great organized movement and the politicians will soon be found willing to do what the people require. In a free country public opinion is, after all, the real government.” {PTUK February 9, 1893, p. 48.14}

How much good then, can be expected from any thing which depends upon politicians? Every human organization must necessarily contain many elements of humanity, which is not Christianity. Therefore that which may be run from time-serving politicians by a “organized movement,” will not be Christianity. If pure Christianity were actually in the ascendancy in the country, there would be no organized movements to enforce religious institutions. Religion would then be the controlling element as a matter of course, because it would be the controlling factor in the lives of the majority of the people. {PTUK February 9, 1893, p. 48.15}

No one has anything in him out of which righteousness can be made. Then the righteousness of God is put, literally, into and upon all that believe. Then they are both clothed with righteousness, and filled with it, according to the Scripture. In fact, they then become “the righteousness of God” in Christ. And how is this accomplished? God declares His righteousness upon the one who believes. To declare is to speak. So God speaks to the sinner, who is nothing, and who has nothing, and says, “You are righteous,” and immediately that believing sinner ceases to be a sinner, and is the righteousness of God. The word of God which speaks righteousness has the righteousness itself in it, and as soon as the sinner believes, and receives that word into his own heart by faith, that moment he has the righteousness of God in his heart; and since out of the heart are the issues of life, it follows that a new life is thus begun in him; and that life is a life of obedience to the commandments of God. Thus faith is indeed the substance of things hoped for; because faith appropriates the word of God, and the word of God is substance.-*The Gospel in Creation.* {PTUK February 9, 1893, p. 48.16}

**“What to Talk About” The Present Truth 9, 4.**

E. J. Waggoner

What to Talk About.-“I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.” “All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of the kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.” Psalm 145:5-7, 10, 11. {PTUK February 23, 1893, p. 49.1}

**“Miracles” The Present Truth 9, 4.**

E. J. Waggoner

Miracles.-Some men tell us that the age of miracles is passed. That is equivalent to saying that God is dead, or that, at least, He has nothing more to do with the affairs of this earth. Why so?—“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways pass finding out!” Romans 11:33. It is impossible for God to act in a way that is not far above the comprehension of man. The finite can never comprehend the infinite. The existence of God is a miracle. “In Him we live, and move, and have are being;” and our existence is a miracle. Every blade of grass that grows by His power is a miracle. A thing does not cease to become a miracle simply because it is common. If God should raise the dead every day before our eyes, it might cease to attract attention, but it would be none the less a miracle. But God is every day doing just as wonderful things as raising the dead. What we need is to learn to see God in all His works, and to cease to think of things as “happening,” and then we see more miracles than could be recorded in the Bible if it were a thousand times larger than it is. {PTUK February 23, 1893, p. 49.2}

**“Science” The Present Truth 9, 4.**

E. J. Waggoner

Science.-There is a great misunderstanding in the world as to what science is. It has come to be regarded as simply the discovering and the recording of phenomena. That is a part of it, but not by any means the whole of it, or the most important part. “Science” means simply “knowledge,”-knowledge systematically arranged. But it is not enough merely to know that a thing exists. The knowledge of bare facts is but a step in advance of the knowledge of the dumb animals, who also observe phenomena. They have eyes, and many of them know things that man has not yet discovered. So the man whose only claim to be a scientist is that he has by the aid of the microscope or otherwise, discovered a great many of the phenomena of nature, has not a valid claim to the title. This is generally recognized, and so men set their wits to work to discover the causes of things. This is where “science falsely so called” plays so great a part. They leave God out of their calculations, and therefore miss the secret of the existence of all things. No one can be a true scientist, who denies the existence of God, or who does not recognize Him as the direct power upholding all things. But the love of God is revealed in the things that show His power, for it is by the power of God that men are saved. True science, therefore, leads to humble, reverent love and praise to God as the Creator and Saviour. So the contemplation of the love of God will be to all eternity not only the song but the science of the redeemed. {PTUK February 23, 1893, p. 49.3}

**“In His Name” The Present Truth 9, 4.**

E. J. Waggoner

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.” John 14:13, 14. A wonderful promise is this, and as sure as it is wonderful, for it is the word of the Lord. Yet there are many who think that they have asked for things in the name of Jesus, and have not received them. That they have asked for things and have not received them is certain. Then the trouble must be that they have not asked in the name of Jesus. And yet they have closed their petitions with the words, “in the name of Jesus.” What is the trouble? {PTUK February 23, 1893, p. 49.4}

The answer will be found in a consideration of what it is to ask in the name of Jesus. The mistake that too many make is to suppose that Jesus meant, by the words which we have just read, to put Himself at the service of every man’s selfish desires; that He meant that whatever their fancy might light upon, would be given to them if in their asking they would simply use His name. But that this is a mistake, we learn from the words by the apostle James: “Ye lust, and have not, ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James 4:2, 3. Selfishness is sin, and the root of all sin; and Christ is not the minister of sin. Therefore His promise does not mean that He will serve as the panderer of the lusts of all who may take His name upon their lips. {PTUK February 23, 1893, p. 49.5}

The name of a person stands for all that He is worth. In business a man’s name represents himself, so the name of Jesus represents the Lord. Therefore asking anything in the name of Jesus means to ask for anything that is in Christ. Now we read that God hath “blessed us with all spiritual blessings” in Christ. Ephesians 1:3. It is His Divine power that hath given to us “all things that pertain to life and godliness.” 2 Peter 1:3. “No good thing will He withhold from them that walk uprightly.” Psalm 84:11. Now we do not want anything except that which is good, but we are not able to tell what that is; so we must ask with a heart subject to the will and purpose of God. We must be assured that His way is perfect, and that He will give us every needful thing. “And this is the confidence that we have in Him, that, if we ask anything according to hHs will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.” 1 John 5:14, 15. {PTUK February 23, 1893, p. 49.6}

He who asks for anything according to the will of God, is certain to have that request granted. This does not limit the range of our request, for God is “able to do exceeding abundantly above all that we can ask or think.” Ephesians 3:20. And His love that prompts Him to do is equal to His power. There are very many things that God has told us expressly to ask for. These we may name when we come to Him. But after we have asked for all that our sense of need prompts us to ask, we can still ask Him to give us as much more as He sees that we need, and it will be supplied. “Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” Romans 8:26, 27. {PTUK February 23, 1893, p. 50.1}

To use the name of the Lord in a petition that is not according to His will, is to take the name of the Lord in vain: “And the Lord will not hold him guiltless, that taketh His name in vain.” Why is it any better to use the name of the Lord in a meaningless petition, than to use it lightly in any other matter? This is a matter for serious thought. {PTUK February 23, 1893, p. 50.2}

No one need say that this is making it a dangerous matter to offer prayer. It is a serious matter but not a dangerous matter. It will be said that we cannot always know the will of the Lord, so as to know how to ask according to His will. If we do not know the will of the Lord in any given case, we have simply to ask that He will give us that which is best,-simply to ask that His will may be done. To ask that the will of the Lord may be done does not imply that there is any danger that He would not do His own will if we did not ask Him; but if it is a true prayer it means that we are perfectly content that His will should be done. It means that having prayed thus, we shall be content with the issue, accepting it as the will of the Lord. {PTUK February 23, 1893, p. 50.3}

But to ask things not according to the will of God, using His name, is not the only way of taking the name of the Lord in vain in prayer. If we ask for things that are according to His will, and then do not believe that we receive them, that is taking the name of the Lord in vain. For if we do not believe, we do not receive. And if we do not receive the things for which we ask, we ask in vain; and if we ask in vain, using the name of the Lord, it is evident that we have taken His name in vain. We have taken His name upon our lips simply because it is customary, without any definite object in so doing. {PTUK February 23, 1893, p. 50.4}

The name of Jesus is above every other name. It is a strong tower. It is the Father’s name, for in Him are all the Father’s purposes accomplished. And this is the name of the Lord, as proclaimed by Himself, “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:6, 7. And this name contains all that any person can require, and it is a name that will never be dishonoured by failure. {PTUK February 23, 1893, p. 50.5}

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:14-16. {PTUK February 23, 1893, p. 50.6}

**“The Growing Power in Plants” The Present Truth 9, 4.**

E. J. Waggoner

Matherbe saw an acacia tree that, languishing in sterile soil, had thrown one of its roots across a hollow sixty-six feet wide, in order to plunge into a neighboring well. M. Grimard mentions a plant which terminated in the bottom of a mine, and raised itself to a height of 120 feet in order to reach the light, though its usual height is but six inches. The luxuriant growth of trees and shrubs in the Bermudas is a surprise to tourists because of the scanty soil upon hard rocks. Upon examination they discover, however, that the roots have sufficient penetrating power to pierce a hard outer shell, thereby finding moisture and foothold in the porous strata beneath. The penetrating force of the roots of plants was strikingly Illustrated, some years ago, at one of our railway stations. The platform was laid down with a thick coat of asphalt. Nevertheless the roots of the coltsfoot forced their way through the hard material. The latter was pushed up into little hillocks, which gradually cracked; very soon the young leaves made their appearance, and then the whole plant. The common thistle penetrated in the same way. Let anyone take a cake of asphalt and try to push a stick through it and he will be able to realize how great must be the vital force exerted by the plant-roots in question, which, by adding particle after particle to their structure, are enabled to upheave and displace such a hard, compact material as asphalt.-*Interior*. {PTUK February 23, 1893, p. 50.7}

Those are the simple facts, which may be verified by anybody’s observation. But how many of those who have seen the simple wonders stop to think of the lesson that they teach? What power is it that is manifested in the growth of plants? Where does it come from? Analysis will not reveal it. There is nothing in the structure of the plant that would indicate the possession of such marvelous power. Pick up that little stalk that has pushed its way through the pavement. It is a tender thing, hardly able to support its own weight. You can twist it into any shape, and it is passive in your hands. It is absolutely destitute of power. {PTUK February 23, 1893, p. 50.8}

There is only one answer that can be given to the question as to the source of the energy exhibited by growing plants, and that is that it is the power of God, who fills all things. In Jesus Christ “all things consist.” His word said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.” Genesis 1:11. That word is the life and power of everything that grows. We cannot see the word nor its power, but we can see the working of it. Thus the eternal power and Godhead of the Creator are seen in the things that have been made. See Romans 1:20. {PTUK February 23, 1893, p. 50.9}

But the power manifested through the tender plant is the power that works righteousness in those who believe the Lord. The power of God is seen in the things that He has made; and the Gospel is the power of God unto salvation. Romans 1:16. Plant growth illustrates Christian growth. “Those that be planted in the house of the Lord, shall flourish in the courts of our God.” Psalm 92:13. God “shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.” Isaiah 27:6. The Lord says, “I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as Lebanon.” Hosea 14:5. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:10, 11. {PTUK February 23, 1893, p. 50.10}

**“The Rest that Remains” The Present Truth 9, 4.**

E. J. Waggoner

A proper consideration of this subject involves a study of the fourth chapter of Hebrews, and we will therefore begin with reading the first eleven verses of that chapter according to the Revised Version:- {PTUK February 23, 1893, p. 50.11}

“Let us fear therefore lest haply, a promise being left of entering into His rest, any one of you should seem to have come short of it. For indeed we have had good tidings (margin, Gospel) preached unto us, even as also they; but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which believe do enter into that rest; even as He hath said, {PTUK February 23, 1893, p. 50.12}

*As I sware in My wrath,  
They shall not enter into My rest; {PTUK February 23, 1893, p. 50.13}*

although the works were finished from the foundation of the world. For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works; and in this place again, {PTUK February 23, 1893, p. 50.14}

They shall not enter into My rest. {PTUK February 23, 1893, p. 50.15}

Seeing therefore that it remaineth that some should enter thereinto, and they to whom the good tidings was before preached failed to enter in because of disobedience, He again defineth a certain day, saying in David, {PTUK February 23, 1893, p. 50.16}

*To-day if ye shall hear His voice,  
Harden not your hearts. {PTUK February 23, 1893, p. 50.17}*

For if Joshua had given them rest, He would not have spoken afterward of another day. There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.” {PTUK February 23, 1893, p. 50.18}

As with every portion of Scripture, the meaning of the words is found in the words themselves. All therefore that is needed is to note carefully every statement and the references. In what follows, let the reader note that every statement is really only a repetition of the statements of the above text, or of some other text that is quoted. {PTUK February 23, 1893, p. 50.19}

In the first place, we find by reference to the third chapter, of which this is only a continuation, that ancient Israel is under discussion. God had promised them rest, and they failed to gain it because of their unbelief in His promise. {PTUK February 23, 1893, p. 50.20}

Second, we read that the same promise is made to us, and we are warned against coming short of gaining it through the same example of unbelief. {PTUK February 23, 1893, p. 50.21}

Third, we find that this promise of rest that was made to the people of Israel, was the preaching of the Gospel, the same which is now preached to us. In another place the apostle says, “For how many soever be the promises of God, in Him (that is, in Christ) is the yea; wherefore also through Him is the Amen, into the glory of God by us.” 2 Corinthians 1:20. Every promise of God to man is in Christ, and so the promise of rest which was given to the people in the old time, was the preaching of Christ. But Christ is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” Therefore the promise made to Israel, was the promise of redemption, with everything that pertains thereto. {PTUK February 23, 1893, p. 50.22}

In the next place, we learn that the rest which was promised to Israel, and which is now promised to us, is one that is obtained by faith. But since “faith is the substance of things hoped for,” it follows that those who believe do actually enter into that rest. This is very easy to understand, when we remember that the promise of rest was through Christ, who 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 lowly in heart; and ye shall find rest unto your souls.” Matthew 11:28, 29. {PTUK February 23, 1893, p. 50.23}

This rest was prepared for men from the foundation of the world, for we read the words of the Lord concerning the Israelites, “They shall not enter into My rest; although the works were finished from the foundation of the world.” And then follows the proof of this statement, in these words, “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 then follow the words, “They shall not enter into My rest.” Thus we learn that the rest which God promised the people of Israel, and which they failed to receive, because they did not believe Him, was the rest which the Lord took when He had created the heavens and the earth. {PTUK February 23, 1893, p. 50.24}

“They shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain. He formed it to be inhabited; I am the Lord, and there is none else.” Isaiah 45:16-18. “For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not.” Isaiah 30:15. Salvation is rest; rest from sin and its curse. But salvation is only by the power of God (Romans 1:16), and the power of God is the power that is displayed in the work of creation. See verse 20. So when God had made the earth for the habitation of man, and had placed man upon it, both the earth and man being “very good,” His Divine power had then given unto man “all things that pertain to life and godliness.” {PTUK February 23, 1893, p. 50.25}

Joshua, which in the Hebrew is the same as Jesus, meaning saviour, led the children of Israel into the land of Canaan, and they begun the possession of the land. “By faith the walls of Jericho fell down, after they were compassed about seven days.” Hebrews 11:30. God had then given to them the land of Canaan, and not only the small territory known as the land of Palestine, but the whole earth, for that is what was promised to Abraham in the promise of the land of Canaan. The children of Israel were told that every place on which the soles of their feet should tread was to be theirs. So that all they had to do was to possess the land. It was theirs, but their faith must make it a reality to them. {PTUK February 23, 1893, p. 50.26}

The children of Israel had rest when they entered the land of Canaan. They believed the Lord when they crossed the Jordan and took Jericho, and in faith there is rest. They had rest from their enemies, although they were in the midst of them, for “the angel of the Lord encampeth round about them that fear Him and delivereth them.” Psalm 34:7. But their faith was only for a moment, as it were, and so they lost the rest. If it had not been so, if they had held to the faith, and had received the permanent rest by Joshua, then the Lord would not “afterward have spoken of another day.” That is, the restoration of the earth would have been established in it for ever. {PTUK February 23, 1893, p. 50.27}

But they failed, and therefore the same promise that was made to them is now made to us. And why? Because God had sworn that the earth should be inhabited, according to His original plan, by a race of perfect men,-men made perfect by the same power that made the earth. That oath of God assured the land to all who have faith in Him, and therefore the same oath just as surely shuts out all that disbelieve; therefore it is that God swore that the unbelieving Israelites should not have His rest. But the oath of God having been made, it cannot be broken, and then it is that “some must enter in.” The honour of God is at stake in the Gospel promises. In the beginning He made the earth, and placed man upon it perfect. Man fell, and the earth became corrupt. If God should let the earth remain under the cruse, and leave man in his sinful condition, Satan would triumph, and would for ever taunt God with not being able to perform His purposes. Thus the Government of God would suffer. But that cannot be. Not only is God’s honour at stake to show His ability to carry out His designs, but in addition He has pledged Himself with an oath to restore the earth to its original condition, and to have it inhabited with men made perfect through faith in Him, and so it must necessarily be that some must enter into His rest, which rest is the peaceful possession of the earth made new once more. {PTUK February 23, 1893, p. 50.28}

This is the rest that remains to the people of God. And what is the assurance to us that it will be given to them that believe? “For He spake in a certain place on this wise, And God did rest the seventh day from all His works.” When the seventh day came the heavens and the earth were finished, and all the host of them, and God rested on the seventh day from all His works. See Genesis 2:1-3. Everything was then ready for man. The rest into which God entered at the close of creation, leaving His word to uphold that which He had made, was the rest which man was to enjoy for ever. Man was to rest upon the word of God, which had created the earth. And now that we see not all things put under man as in the beginning, the Sabbath is the pledge that that Eden state shall be restored. Genesis 2:15, literally rendered, as by Dr. Young is, “And Jehovah God taketh the man and causeth him to rest in the garden of Eden, to serve it and to keep it.” Although labour was allotted to him, his whole life would have been one eternal rest, if he had not distrusted the Lord. And so when Eden shall be restored to the faithful, they will have come into the possession of the rest that now remains for them. {PTUK February 23, 1893, p. 52.1}

“We which have believed do enter into rest.” Perfect belief of God means resting completely upon His word,-taking Him for everything. It means the acknowledging that He alone is the Creator of all things, and that we are simply helpless dust. Yea, even less than nothing. It means the acknowledging that as God through Christ created all things from Himself, so He is able to take man, in all their worthlessness, and create them new creatures in Christ Jesus, so that they will be fitted for a home in the earth, which is also to be made new through the same power. But the seventh day is the memorial of God’s creative power. It is that which He has given to be a sign between His people and Himself, that they may know that He is God that sanctifies them. Only in the acknowledging of the seventh day as the Sabbath of the Lord, and the perfect keeping of it in Christ is God recognized fully and completely as the one Creator. So that it is only in the perfect keeping of the seventh day as the Sabbath or rest of the Lord, that He is trusted as He should be. But the Sabbath rest is the rest of the new earth; therefore he who does perfectly trust the Lord as the One who by His creative power is able to do all things, and shows that trust by the keeping of His Sabbath, has really the beginning of that rest which the saints will enjoy in the eternal kingdom of God. Their assurance of at last sharing that rest is the assurance of actual possession. {PTUK February 23, 1893, p. 52.2}

“Let us labour therefore to enter into that rest.” The Revision has, “Let us therefore give diligence to enter into that rest,” but it is all the same; for we have seen that this labour which the Lord gives is itself rest. “This is the work of God that ye believe on Him whom He hath sent.” John 6:29. The works which God requires of us are the works which are wrought in Him. See John 3:21. The Divine command is, “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:12, 13. Our work is to rest in Him, and He becomes responsible for the results. Thus in labour we find our rest, and heaven begins on earth to those who have God for their portion. {PTUK February 23, 1893, p. 52.3}

**“Who Changed the Sabbath?” The Present Truth 9, 4.**

E. J. Waggoner

Who Changed the Sabbath? -This is a question that is often asked, and it is answered in various ways, according to the various ideas that men have as to the way that the first day of the week came to be so generally substituted for the seventh. But the true answer to the question is that nobody ever changed the Sabbath, because such a thing is impossible. The Sabbath is enjoined by the fourth commandment, which is a part of the law that is the righteousness of God; and of the commandment we read that “They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 112:8. The Saviour said, “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. So the Sabbath has never been changed. {PTUK February 23, 1893, p. 52.4}

But the Bible tells of a power,-the Papacy,-symbolized by the little horn of the seventh of Daniel, which should “think to change times and laws,” or, as most versions including the Revised, have it, “he shall think to change the times and the law.” This power thinks itself able to do it, because it exalts itself above all that is called God, or that is worshipped, and sets itself forth to be God. But what it thinks to do it is as unable to do as it is to make itself God. It is true that it has made a great many people believe that the Sabbath has been changed, but that does not make it so. What is to be done by those who recognize the Lord as the sole ruler and Creator of the universe, without any viceregent, is to show the people that the Sabbath of the fourth commandment is the badge of the Divinity of Christ, and as unchangeable as the throne of the eternal God. {PTUK February 23, 1893, p. 52.5}

**“Justice and Mercy” The Present Truth 9, 4.**

E. J. Waggoner

There is a strange idea prevalent in the world, and even in the professed Christian world, that justice and mercy are opposite qualities, and that they cannot be manifested in the same person at the same time. We remember a hymn long ago, in praise of “charity,” one line of which said, “Justice hath in thee no part.” This expresses the prevalent idea, that justice is harsh and cruel, and that in order to exercise mercy God has to lay aside His justice, and that when He exercises justice He lays aside mercy. {PTUK February 23, 1893, p. 52.6}

This is a most unfortunate idea. It represents God as changeable. But the fact is that He cannot deny Himself, and He changes not. “For I am the Lord, I change not.” Malachi 3:6. “Justice and judgment are the habitation [or foundation] of Thy throne; mercy and truth shall go before Thy face.” Psalm 89:14. These are words of the man by whom the Holy Ghost spake. The psalm begins, “I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations. For I have said, Mercy shall be built up for ever; Thy faithfulness shalt Thou establish in the very heavens.” And again, “O give thanks unto the Lord; for He is good; for His mercy endureth for ever.” Psalm 136:1. God is from everlasting to everlasting; both justice and mercy are parts of His character; He cannot change; therefore both the justice and the mercy of the Lord must endure for ever, unchanged. {PTUK February 23, 1893, p. 52.7}

Justice no less than mercy is manifest in the plan of redemption. Thus we read: “For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.” Romans 3:23-26. Here we are told that God does not lay aside His justice in saving men, but in the very act of redemption He displays His justice. {PTUK February 23, 1893, p. 52.8}

In the tabernacle which the Lord told Moses to build, and the pattern of which He showed him in the mount, the chief article of furniture was the ark. In this ark the tables of the law were placed. The cover of the ark was called the mercy-seat, and upon this cover were the figures of two cherubim, one at each end, facing each other. See Exodus 25:10-21. Of this the Lord said, “And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” Exodus 25:22. “And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims; and He spake unto him.” Numbers 7:89. From this we learn that as the tabernacle represented the dwelling place of God, corresponding to the temple of God in heaven (see Exodus 25:8; Hebrews 9:23, 24; Psalm 11:4), so the ark represented the throne of God. Thus the law of God forms the foundation of His throne, yet the throne itself is the seat of mercy. In the throne of God “Mercy and truth are met together; righteousness and peace have kissed each other.” Psalm 85:10. His throne is a throne of grace, where we may obtain mercy, and find grace to help in time of need. Hebrews 4:16. {PTUK February 23, 1893, p. 52.9}

But some reader doubtless thinks that we have not yet touched the real question at issue. The following texts are doubtless in his mind: “But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children; to such as keep His covenant, and to those that remember His commandments to do them.” Psalm 103:17, 18. “For He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.” James 2:13. Doesn’t this seem to indicate that God’s mercy endures for ever only for those who fear Him, and that there will come a time when His mercy will cease, at least as far as the wicked are concerned? Let us see. {PTUK February 23, 1893, p. 53.1}

**GOD THE SOURCE OF ALL THINGS**

God is the Creator of all things. It is common to say that He created all things from nothing. That is true, in so far as it means that His word formed the worlds where there was nothing; but they really came from His word. His word is filled with His own life; so it is true that all creation came into existence through the very life of God. Everything sprang from Him, so that in the creation of the worlds there is the mystery of reproduction. This idea is given in the words of the Psalmist, “Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art of God.” Psalm 90:1, 2. {PTUK February 23, 1893, p. 53.2}

Read also the following familiar texts: “God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; ... for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17:24-29. “For with Thee is the Fountain of Life.” Psalm 36:9. “All things come of Thee.” 1 Chronicles 29:14. “Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created.” Revelation 4:11. {PTUK February 23, 1893, p. 53.3}

Not only has God, through Christ, created all things, but their continued existence depends upon Him alone. We have redemption through the blood of Christ, “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” Colossians 1:16, 17. Christ, who is the fulness of the Godhead, is the life of everything; He is the force that is manifested in all matter. {PTUK February 23, 1893, p. 53.4}

**NECESSITY OF AGREEMENT WITH GOD**

This being the case, it is evident that the continued existence of all things depends upon their harmony with the will of God, and their submission to it. This is not a mere arbitrary demand on the part of God, He does not require that all things shall be subject to Him, simply to gratify His love of power, as would be the case with man, but because only as all things are dependent on Him can they exist. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” Micah 6:8. Two cannot walk together except they be agreed. Man cannot walk and dwell with God unless they are in union with Him; but their very existence depends upon their union with God. Apart from God there can be no life. It is only in Him that we live, and move, and have our being. {PTUK February 23, 1893, p. 53.5}

So far as the earth itself is concerned, there is no difficulty. The creation was made subject to vanity, “not willingly.” Romans 8:20. It is passive in the hands of God, although it is marred with the sins of men. It has been cursed for the sake of man, and for a little season it groans and travails in pain, waiting for the deliverance which will surely come to it. For “the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.” Romans 8:21. But man has allied himself with Satan and his angels in rebellion against the Almighty. His natural mind is now enmity against God; “for it is not subject to the law of God, neither indeed can be.” Romans 8:7. {PTUK February 23, 1893, p. 53.6}

Yet through the mercy of God man has existence continued to him. “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. This longsuffering of God is for the salvation of man. Although they have forfeited all claim upon Him, having rebelled against His love, and chosen death, He is loth to leave them, and so has provided means that “His banished be not expelled from Him.” 2 Samuel 14:14. The great love of God is shown in this. He “gave Himself for us.” “Greater love hath no man than this, that a man lay down his life for his friends.” John 15:13. “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. He did this while we were “dead in trespasses and sins,” solely “For His great love wherewith He loved us,” because He “is rich in mercy.” Ephesians 2:4, 5. “God was in Christ reconciling the world unto Himself.” 2 Corinthians 5:19. In giving Himself for rebellious men, that thus they might be reconciled to Himself, God shows how greatly He desired that all men should have everlasting life, for as we have seen, only in union with Him is there a life. And this love for men, and the desire that they may have everlasting life, is daily shown in the fact that as an act of grace He keeps rebellious men alive, in order that they may listen to His loving invitation, and be reconciled to Him. He says, “I am inquired of by them that asked not for Me; I am found of them that sought Me not; I said, Behold Me, behold Me, unto a nation that was not called by My name. I have stretched out My hands all the day unto a rebellious people, and walketh in a way that is not good, after their own thoughts.” Isaiah 65:1, 2. {PTUK February 23, 1893, p. 53.7}

**THE JUSTICE OF MERCY**

But in this mercy the justice of God appears. He has made man in His own image, with faculties capable of the highest enjoyment, for He has given him the freedom to choose his own way, and has set everything before him. The highest possible enjoyment is found in the most perfect freedom; and this God has given to man, in giving him the utmost liberty to choose whatever he will. In this choice there is absolutely no restriction put upon man by the Lord. His strict justice is shown in His not interfering with man’s personal right of choice as to what he will have. God knows that only in Him can man find his highest good, and therefore He places Himself before man in the most attractive light, and pleads with him to accept Him; but He will not intrude His presence where it is not wanted. He will not coerce the will of man. He has in making man guaranteed to him perfect liberty, and He Himself respects the rights which He has bestowed on man. To attempt to compel men to accept His ways, perfect though they be, would be to deprive him of that liberty which is inseparable from God; and so it would be to defeat His own purpose. {PTUK February 23, 1893, p. 53.8}

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” Deuteronomy 30:19, 20. Whoever chooses God will have life; for God Himself is life. When the man has yielded to the persuasion of the Lord, so far as to indicate his preference for Him, then the Lord Himself gladly comes in and supplies all his need. He gives him the power to do right, or rather, He Himself lives His own righteous will in the man. As long as the man continues to yield to God, so long will he have life, even to all eternity. God has promised that He will never forsake the man who puts his trust in Him and therefore that man must continue to live as long as God lives. That man will find that God’s plan for him is the very best thing possible for him. In the presence of God there is fulness of joy. {PTUK February 23, 1893, p. 54.1}

**GIVING MEN THEIR OWN WAY**

But what of those who will not have Christ to reign over them? What of them who persist in their rebellion against the Lord? Here is the answer: “For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:29-32. They resist the Spirit of the Lord, refusing all its pleadings, until it is useless to strive longer with them. They utterly refuse to have anything to do with the Lord, and so He lets them have their own way, which is destruction. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 14:12. {PTUK February 23, 1893, p. 54.2}

Such ones are self-condemned. There condemnation to death is not merely the decision of a Judge, but is the natural result of their own course. They have hated the Lord, have resisted all His advances, and have shown their desire to have nothing to do with Him. Since they positively refuse to live with Him, He has no other alternative but to leave them to themselves; and as they have no means of self-existence, they necessarily suffer destruction. In addition to that text quoted in the preceding paragraph, which showed this to be the case, read the following:- {PTUK February 23, 1893, p. 54.3}

“Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.” Romans 2:1-6. {PTUK February 23, 1893, p. 54.4}

The same love has been bestowed upon the wicked that has been bestowed upon the righteous. It is common for people to say that God has been very good to such and such a person. This is true, but it is not all the truth, and it may convey a wrong impression. The fact is that the Lord is good to everybody. “The Lord is good to all; and His tender mercies are over all His works.” Psalm 145:9. The Lord is goodness itself. He is love. He cannot at any time be any other than He is, and therefore He is just as good to one person as He is to another. He is equally good to everybody and just as good as He can be all the time. Therefore it is not because they have not been drawn by the love of God, that some are destroyed. It is because they have despised that love. Having hardened their hearts against God’s love, the more He manifested His love to them, the harder they became. It is a trite saying that the same sun that melts the wax hardens the clay. {PTUK February 23, 1893, p. 54.5}

**THE FATE OF THE WICKED**

One question more ought to be considered in this connection, and that is, What is the fate of those who reject the Lord? It is clear enough that it is separation from Him, for that is what they have chosen. They were naturally separated from the Lord by their sins. God, however, would not let them go without an effort to induce them to accept His ways. But their refusal of His kind offers showed their determination to be for ever separated from Him, and He is at last compelled to give them up to their own choice. {PTUK February 23, 1893, p. 54.6}

Now the question is, Where can they exist separate from God? Read the words of the Psalmist: “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee.” Psalm 139:7-12. {PTUK February 23, 1893, p. 54.7}

God is everywhere. It is His presence, and that only, that upholds the universe. It is evident, therefore, that those who are left to their own choice to be eternally separate from the Lord, have no place left them but utter extinction. There is no place in the universe where men can exist separate from the presence of the Lord. And this is just what the Lord says shall be their fate. “For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.” Obadiah 15, 16. This is reaping the fruit of their own way, namely, rejecting the presence of the Spirit of God. {PTUK February 23, 1893, p. 54.8}

**EVERLASTING PUNISHMENT**

“But,” says some reader, “doesn’t the Bible say that the wicked shall go away into everlasting punishment?” Yes, it does say that, Let us read the text. It is the close of our Saviour’s great discourse to His disciples just before His crucifixion. Having described the wicked, He says, “And they shall go away into eternal punishment; but the righteous into life eternal.” Matthew 25:46. {PTUK February 23, 1893, p. 54.9}

But does that mean that the wicked are to remain alive eternally? Not necessarily. It depends upon what their punishment will be. Now in Romans 6:23 we have a parallel text. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Then since that is the punishment of the sinners, and they are to go into *everlasting punishment*, it follows that they go away into *everlasting death*. That is as plain as words can make it. And it is further corroborated by the inspired statement that the righteous shall have rest “when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of His power.” 2 Thessalonians 1:7-9. {PTUK February 23, 1893, p. 54.10}

**UNQUENCHABLE FIRE**

“But then we are told that the fire that burns the wicked shall not be quenched.” Very true; and the reason why it shall not be quenched is that it is unquenchable. “He will thoroughly purge His floor, and gather His into the garner; but He will burn up the chaff with unquenchable fire.” Matthew 3:12. Unquenchable indeed it must be, because it is the fire of the glory of the Lord. When the Lord comes the wicked will be consumed with the Spirit of His mouth, and destroyed with the brightness of His coming. See 2 Thessalonians 2:8. That fire must exist as long as God exists; but while it is death to the enemies of the Lord, it is light and life to those that love Him. It is as in the case of ancient Israel; that which was light to the Israelites, was confusion and destruction to the Egyptians. {PTUK February 23, 1893, p. 55.1}

But the fact that the fire is unquenchable does not show that what is cast into it must exist for ever. Quite the contrary. If a fire breaks out in a building, and the firemen are not able to quench it, the inevitable result is that the building is utterly consumed. So it is with those who shall be cast into the unquenchable fires of the last day. The text says that they shall be “burned up” with unquenchable fire. The wicked are called chaff, indicating the case with which they may be consumed. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1. {PTUK February 23, 1893, p. 55.2}

**ETERNAL FIRE**

What has been said about the unquenchable fire has cleared up the trouble that some would have had over the term “eternal fire,” into which the wicked are to be sent. “Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matthew 25:41. As we have already seen, the effect of such a fire must be to utterly consume and destroy every vestige of that which is thrown into it. {PTUK February 23, 1893, p. 55.3}

But we have given us an example of the effect of the eternal fire. The apostle Jude writes about the judgment reserved for the devil and his angels, together with those who have served him, and presents this likeness: “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.” Jude 7. The fire that destroyed the cities is the same fire that will at the last day destroy all the wicked. It is eternal fire, yet notice its effect upon those cities:- {PTUK February 23, 1893, p. 55.4}

“For the punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.” Lamentations 4:6. {PTUK February 23, 1893, p. 55.5}

**GOD TO BE ALL IN ALL**

There are other texts that might occur to one, but these are sufficient to show what the Scripture teaches as to the destiny of the wicked. The statements are plain, and there can be no contradiction in the Bible. And now let us once more return to the original thought about the mercy of God in connection with His justice. His mercy endures even to the midst in the execution of His judgments. “O give thanks to the Lord; for ever.... To Him that smote Egypt in their firstborn; for His mercy endureth for ever; ... to Him which divided the Red sea into parts, for His mercy endureth for ever; and made Israel to pass through the midst of it; for His mercy endurth for ever; but overthrew Pharaoh and his host in the Red sea; for His mercy endureth for ever.” Psalm 136:1, 10, 13-15. {PTUK February 23, 1893, p. 55.6}

God’s mercies endure for ever, even though there are some who will have none of it. In His mercy He bears long with them, but God could not tolerate rebellion for ever in His dominions and be just to His loyal subjects. So in justice no less than mercy to those who willingly yield to His control, He must let the wicked suffer the punishment which they have worked for. Indeed, it would be doing the wicked an injustice not to give them that for which they have so long and diligently laboured. They have taken counsel together against the Lord and against His Anointed, saying, “Let us break their bands asunder, and cast away their cords from us.” All their desire has been to be left to themselves and now God gives them their desire. But as there is no place in the universe where God is not, the only thing for them is extinction. So we read, “For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” Psalm 37:9, 10. {PTUK February 23, 1893, p. 55.7}

Then will be fulfilled the purpose of God, “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth.” Ephesians 1:10. Then will Christ have accomplished the purpose for which He ascended to heaven, namely, “that He might fill all things.” Ephesians 4:10. “And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” 1 Corinthians 15:28. And then from “every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them,” will be heard with one voice, “Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.” Revelation 5:13. {PTUK February 23, 1893, p. 55.8}

**“Evening Communions” The Present Truth 9, 4.**

E. J. Waggoner

Among the members of the Church of England considerable controversy is going on concerning the lawfulness of evening communions. The Archbishop of York has positively denounced it, and declared his determination to do everything to resist such an “innovation.” He says that such a custom is a novelty in the Church of England. Those who support the “novelty” quote Augustine and Tertullian to prove that evening communion was common in their days, and that it is therefore lawful. But the strange and pitiful part of it is that no one has thought that the matter could be settled without any controversy by simply citing the words of Scripture, which record the celebrating of the Lord’s Supper by the Saviour. See Matthew 26:20-28; 1 Corinthians 11:23-26. There are those in the Church of England who are opposed to ritualism; but their opposition amounts to nothing so long as the simple record of Scripture is neglected for the testimony of the “Fathers” and the customs of “the church.” {PTUK February 23, 1893, p. 55.9}

**“Wearing Plumage” The Present Truth 9, 4.**

E. J. Waggoner

Much has justly been said against the barbarous custom of wearing plumage of birds, and the cruelty that the custom involves; but a writer to the *Echo* shows in the following paragraph that there is another side to the picture: {PTUK February 23, 1893, p. 55.10}

“The habit of flesh-eating is responsible for a thousand-fold more pigeons shot and larks netted than sport and fashion combined, while the love of sport and the compulsion of fashion are quite as powerful in the votaries of such as is the power of appetite to those who have been brought up among the flesh-pots. We are not tempted to shoot or wear feathers, and therefore we Pharisaically express the profoundest disapprobation of both. We are tempted to eat spitted larks and pigeon pie, and therefore we carefully hold our tongues about the horrors of the food market. Sport is unnecessary, plumage wearing is unnecessary, flesh eating is unnecessary. All equally entail barbaric cruelties and the breach of man’s ethical relations to his fellow-creatures. All must disappear. Let us be willing, not only to point out the faults in others, but also to correct ourselves. {PTUK February 23, 1893, p. 55.11}

**“Don’t Forget to Eat” The Present Truth 9, 4.**

E. J. Waggoner

“Don’t forget to eat! why, I couldn’t forget that if I should try,” says Ernest, “for I like to do it too well. And then, another thing, my head begins to hurt, and I feel weak and faint if I have to miss but one meal. I can’t work, I can’t live at all without eating, so I don’t think there’s much danger of my forgetting to eat.” {PTUK February 23, 1893, p. 60.1}

Yes, but listen a moment. Do you know that you become very much like the food that you eat? If you eat good, nourishing food, you will grow strong and healthy, but if you eat poor, perishing food, you become weak and sickly, and finally perish. Even the best bread and meat and fruit that you can find in the market cannot build you up and make you grow into a *perfect* man. It may for awhile enable you to live a poor sort of life, but it cannot make even such a life last but for a few short years at most. Then its power is all spent, and your life is all gone. {PTUK February 23, 1893, p. 60.2}

God says that man cannot live by earthly bread alone, but he must also have Heavenly Bread every day. Earthy bread, like all earthly things, has no life in itself, but soon passes away, and has no life to give us. But the Bread of Life from heaven is so full of life that it can give *us* life,-even eternal life. If we eat it every day, it will make us grow up perfect, like Jesus so that we shall want to do only pure, good things; and it will also give us strength to do them. You know that common bread cannot do that for us. We try again and again to do right, but cannot. {PTUK February 23, 1893, p. 60.3}

Well, will God every day rain this Bread down from heaven for us, as He did the manna for the Israelites? {PTUK February 23, 1893, p. 60.4}

No; for He has already sent it to us, and it is within the reach of every one of us, only we have not really known it. {PTUK February 23, 1893, p. 60.5}

God says that you will find all the Heavenly Bread that you can possibly need-in your Bible! Those words that you see in your Bible are not the same lifeless words that you read in men’s books. Jesus says that they are full of life—of *His* life. And He says, “I am that bread of life that was sent down from heaven.” {PTUK February 23, 1893, p. 60.6}

Then don’t you see that if the life of Jesus is in those words, we can get Jesus, the Bread from heaven, by just feeding on those words? We can feed on them, and make them a part of ourselves, by every day reading them, and believing that it is our heavenly Father speaking to us; by loving them, and believing that Jesus comes with them into our hearts. {PTUK February 23, 1893, p. 60.7}

And if Jesus is in our hearts, as powerful as when He created the earth and all things, cannot He keep us from sin, strengthen us to say kind words and to do loving acts? {PTUK February 23, 1893, p. 60.8}

You say, “Why, how *can* Jesus come into our hearts with His Word? How *can* we feed on Him by feeding on His Word?” {PTUK February 23, 1893, p. 60.9}

That is a question that I cannot answer. I do not know how it can be. But we do not need to know *how* it is done. Jesus says that He will do it, and isn’t that enough? We also know that He has done it, and is living every day with those who feed upon His words. {PTUK February 23, 1893, p. 60.10}

Oh prize your Bible. Love it and read it as no other book. Again I say, Don’t forget to eat the Bread of Life every day. You need it much more than your earthly food. Feeding on it once a month will not keep you alive for heaven, any more than eating your earthly food once a month will keep you alive for earth. Then DON’T FORGET TO EAT! {PTUK February 23, 1893, p. 60.11}

**“All Around India” The Present Truth 9, 4.**

E. J. Waggoner

Ah, I see that you recognize that once your little Parsee sister to whom we introduced you in our last paper. You remember where she lives? Yes, she lives far across the sea, in a country called India. Let us go home with her, and see the strange country in which she lives. {PTUK February 23, 1893, p. 60.12}

“Almost the shape of a triangle!” You say. {PTUK February 23, 1893, p. 60.13}

Yes, that’s true, but it is a much larger triangle than it seems to be from the small view that we can have of it. {PTUK February 23, 1893, p. 60.14}

If you should divide India into twenty-five parts, each part would be as large as England and Wales! We shall therefore need to make haste or we shall not see the half of it, for although all the principal cities are connected by railways, yet there are many places which cannot be reached without walking, or riding horses, or in different kinds of carts, drawn by horses, oxen, or buffaloes, in mourwheels (hammocks swung on strong bamboos and borne by six men), in small boats, or in a sort of box called a palanquin, which is borne upon the shoulders of the natives. The railways have been built by the British, as the greater part of this vast country belongs to the Queen of England. About one-third of India is still owned by native tribes that wander through the great forests free from all law and civilization. {PTUK February 23, 1893, p. 60.15}

At this time of the year, from October to March, we find the climate cool and pleasant. The days are bright and sunny, and the pleasant nights “just cool enough to demand the protection of the tent, and light covering for one’s bed.” Sometimes a light frost falls in December, but ice is never formed. Therefore instead of finding leafless trees and dead flowers, as we do at home during this season of the year, we find everything beautifully green: “The grass upon the river, the rushes by the shallow ponds, the springing fields and cheerful trees-all are full of life and beauty.” The trees are never stripped of their leaves, and the flowers bloom all the year round! {PTUK February 23, 1893, p. 61.1}

But if we should try to travel during the months of June to September, we would be reminded of the time of Noah. The rain pours down in such torrents that in many places rivers cannot carry it off, and the country is flooded. For miles and miles around the mouths of the River Ganges, in the rainy season, nothing can be seen but villages, houses, trees, and vessels of every kind, all appearing to stand upon the water. It is said that along the western coast of India probably more rain falls in the year than in any other part of the earth. {PTUK February 23, 1893, p. 61.2}

From March to June we should, day after day, see cloudless skies and a burning sun, with never a drop of rain to moist or cool the dry, hot air. So hot it would be that we should not be able to do anything except very early in the morning and quite late in the evening. We should be glad, indeed, to escape up into the hills and mountains, away from the fevers and other diseases which often visit the people during the hot months. The small streams and brooks become dried up, and the fields have to be water from wells, tanks, and large rivers, or everything would die. {PTUK February 23, 1893, p. 61.3}

One strange thing in India is that the wind blows from the southwest for one half of the year, and from the north-east for the other half of the year. These strange winds are called *monsoons*. {PTUK February 23, 1893, p. 61.4}

But India is not all warm. If you notice carefully you will see that on the north-east it is separated from China by the lofty walls of mountains, known as the Himalaya mountains. Up, up they go, in mighty, glistening, snow-capped peaks, far, far above the clouds. Above them all towers Mount Everest, *the highest mountain in the world*. Whatever the time of year, and however hot the lowlands and valleys beneath, here is snow always,-nothing but snow, while the higher valleys and gorges are filled with mighty glaciers of blue ice. {PTUK February 23, 1893, p. 61.5}

As we come down the mountainsides we find it growing warmer, and here and there from beneath the melting glaciers, come rushing torrents of icy water, cutting their way down into the valleys. Here they form two great rivers, the Indus and the Ganges. See if you can find them on the map. {PTUK February 23, 1893, p. 61.6}

The people of India say that the Ganges came from the sweat of one of their gods, named Siva. It causes things to grow so well in all the country around, that they look upon it, and all the towns along its banks, as holy. {PTUK February 23, 1893, p. 61.7}

“Fifty rivers find their way through the valleys and wilds of India into the ocean; mighty mountains divide its plains; forests of wondrous trees enwrap great tracts in savage gloom; white plains delight in rays of continual sunshine; vast jungles form the home of beasts and reptiles, and gentle brooks ripple through lovely green valleys. There are deserts of dry sands, where white men have never trod, high steppes broken into natural walled plateaus, great waterfalls, beautiful cascades, and natural mountain arches.” {PTUK February 23, 1893, p. 61.8}

But the most interesting of all things in India are its people. We find men and women and little boys and girls from one end of this broad land to the other. It is true that all of them do not look like us, nor dress as we do, but they all are our brothers and sisters, for God says that He made us all of one blood. {PTUK February 23, 1893, p. 61.9}

There are about ten times as many people as in England and Wales, and if you should take *all the people in the world*, and divide them into six companies, one of those vast companies would not contain as many people as India! {PTUK February 23, 1893, p. 61.10}

And just think of it! thousands and thousands of these brothers and sisters do not love Jesus; and what is worse, they do not know about Him; they have never heard how He gave His life to save them. {PTUK February 23, 1893, p. 61.11}

“And don’t the boys and girls know ‘Our Father,’ and ‘Now I lay me’?” you ask. {PTUK February 23, 1893, p. 61.12}

No, and they know nothing about “Sweet by and by,” “Jesus loves me,” and “When He cometh.” Even this dear little Parsee girl is taught to worship fire and water, and the sun and moon and stars! {PTUK February 23, 1893, p. 61.13}

**“Interesting Items” The Present Truth 9, 4.**

E. J. Waggoner

-Since the first of February there have been over forty deaths from cholera in Marseilles. {PTUK February 23, 1893, p. 62.1}

-The damage caused by the floods in Queensland is estimated at between £9,000,000 and £3,000,000. {PTUK February 23, 1893, p. 62.2}

-The public schools of the State of Now York are outnumbered by the saloons of New York City and Brooklyn. {PTUK February 23, 1893, p. 62.3}

-It is calculated that an average of seventy-five million chickens are annually hatched in Egypt by artificial means. {PTUK February 23, 1893, p. 62.4}

-Archbishop Ireland recently dedicated a church for coloured Catholics in Minneapolis, Minn., which cost $78,000. {PTUK February 23, 1893, p. 62.5}

-A lunatic asylum at Dover, New Hampshire (U.S.A.) burned down on the 10th inst., and over fifty of the insane people were burned to death. {PTUK February 23, 1893, p. 62.6}

-Very serious floods are reported from Queensland. At Ipswich many people have been drowned, and much property has been destroyed. {PTUK February 23, 1893, p. 62.7}

-The American legation at Constantinople has received news that the American Girls’ College, at Marsovan, has been burned by a Moslem mob. {PTUK February 23, 1893, p. 62.8}

-A terrible storm over the Lofoden islands, off the coast of Norway, resulted in the partial destruction of a fishing fleet and the loss of over 100 lives. {PTUK February 23, 1893, p. 62.9}

-Horses are, it is said, just now so plentiful in Buenos Ayres that everybody has at least one. It is claimed that even the beggars beg on horseback. {PTUK February 23, 1893, p. 62.10}

-Queen Lilinokaloni is stated to have telegraphed her readiness to agree to an American protectorate over Hawaii, on condition that adequate provision is made for her. {PTUK February 23, 1893, p. 62.11}

-Five hundred leading Protestants have issued a notice, summoning a meeting at Barmen on Feb. 20, to protest against the proposed readmission of Jesuits to Germany. {PTUK February 23, 1893, p. 62.12}

-The Australian labour unions are agitating for a law prohibiting the importation of contract labour, more particularly that of Polynesians, Asiatics, Russians, Poles, and Hebrews. {PTUK February 23, 1893, p. 62.13}

-Last year 462 mistakes were made in London by doctors in notifying cases of infectious disease for removal to public hospitals, with the result that 102 of the mistaken cases ended fatally. {PTUK February 23, 1893, p. 62.14}

-Great Britain is amongst the lowest of civilized countries in regard to the tender age at which it allows child labour in factories. Seventy-six thousand children of ten years of age are now at work. {PTUK February 23, 1893, p. 62.15}

-For the first time in the history of the province of Quebec the Montgomery Falls have been frozen into a solid mass of ice. The weather is the severest experienced by the oldest inhabitants. {PTUK February 23, 1893, p. 62.16}

-In Great Britain there are, according to the latest statistics, 50,000 destitute children in workhouses, 177,000 receive outdoor relief, and 5,000 are provided for as orphans, under the boarding-out system. {PTUK February 23, 1893, p. 62.17}

-At a recent meeting of the London City Mission, it was showed that the 498 missionaries had made over 3,000,000 visits during the past year. Their work is among the most wretched and debased people in the city. {PTUK February 23, 1893, p. 62.18}

-Recently in India certain regiments, containing over 6,000 soldiers, were placed under medical observation, from which it was shown that the mortality of the free drinkers was 44 per 1,000; moderate drinkers, 23 per 1,000; and teetotallers, 11 per 1,000. {PTUK February 23, 1893, p. 62.19}

-It is reported that the Russian Government intends transferring the Finnish battalions to the interior of Russia with a view to “Russifying” them and teaching them the Russian language. In their stead Russian soldiers are to be sent to Finland. {PTUK February 23, 1893, p. 62.20}

-Some citizens of Alaska are agitating for the establishment of a Territorial Government. {PTUK February 23, 1893, p. 62.21}

-The value of the honey produced last year in the United States is estimated at £3,000,000 and that of the wax at £300,000. {PTUK February 23, 1893, p. 62.22}

-Dr. McGlynn asserts that no retraction was required of him by the Pope’s representative as a condition of his restoration to the church and to the priesthood. {PTUK February 23, 1893, p. 62.23}

-Scores of women work in the brickyards in Springwell, Mich., digging in the pits and carrying bricks, and some of them carry their babies on their backs while at work. {PTUK February 23, 1893, p. 62.24}

-Roadway authorities in some parts of Australia and Germany, who have for months past experimented with indiarubber for paving, declare that in every respect it excels wood and asphalts, both for horses and pedestrian traffic. {PTUK February 23, 1893, p. 62.25}

-The Anchor Line steamer *Trinacrice*, bound from Glasgow to Gibraltar, was wrecked Feb. 9, near Cape Villano. She had a general cargo, a crew of thirty-seven, and four passengers, who were going to Gibraltar to labour in connexion with the mission to the soldiers. All were drowned except six of the crew. {PTUK February 23, 1893, p. 62.26}

-The household of the Vatican will profit largely by the impending creation of new Cardinals, as the fees payable by each recipient of the red hat amount altogether to £600-a large sum, considering that the stipend of a Cardinal is only £900 a year. A new bishop has to pay some £400 to the “corporations of the Vatican.” {PTUK February 23, 1893, p. 62.27}

-The whole of the February number of *Darkest Russia* is devoted to showing that Russia is hopelessly insolvent, and yet is steadily borrowing from credulous foreign capitalists, and is lavishing the money in wasteful military and naval expenditure. While a large part of the Empire is exhausted by famine, new taxes are being recklessly imposed on a starving people. {PTUK February 23, 1893, p. 62.28}

-The stupendous nature of the philanthropic work carried on at Dr. Barnardo’s Homes for Boys and Girls may be seen from the fact that last year no fewer than 8,947 separate applications were made for admission, all of which were carefully sifted, with the result that 2,071 children were permanently and 659 temporarily admitted, the total of 2,730 being more than 1,000 in advance of 1691. {PTUK February 23, 1893, p. 62.29}

-The breaking up of the ice on the Danube, owing to the sudden thaw, has given rise to feelings of great anxiety. An ice block, some 600 miles long, extends from Vienna to the Roumanian frontier. The Danube is also rising rapidly, and the towns and villages above Vienna are threatened. Some, indeed, are already inundated, while some of the villages along the banks have been destroyed by the great ice-blocks that have been dashed along by the current. {PTUK February 23, 1893, p. 62.30}

-A well-known Russian statistician has just published a report showing that Russia, in matters of popular education, is the most backward country in the world. Even Turkey is ahead of her in this respect. According to this authority, only 6,500,000 roubles are expended annually on the education of the masses, although the revenue of the State is over 900,000,000 roubles. But while the mass of the Russian people are most ignorant, the upper classes are in some respects the best educated of any in Europe. {PTUK February 23, 1893, p. 62.31}

-Sentence has been passed upon the defendants in the Panama trial, in Paris. M. Ferdinand and M. Charles de Lesseps were condemned to five years’ imprisonment, and Baron Cottu, M. Eiffel, and M. Fontane were each sentenced to two years’ imprisonment. In addition M. Eiffel is condemned to pay a fine of 20,000f., and the other four defendants one of 8,000f. each. M. Ferdinand de Lesseps, who is very old and feeble, is not yet even so much as aware that a trial has taken place, and probably will never be informed of it. The whole affair is considered by many as a mere political drama. {PTUK February 23, 1893, p. 62.32}

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E. J. Waggoner

On Monday night, the 13th, an enthusiastic meeting of the Association for Stopping the Sale of Liquor on Sunday, was held in Exeter Hall. The Lord Bishop of London presided, and many prominent clergymen and Members of Parliament took part. There were many suggestive and interesting things said, which will be noticed at length in the next number. {PTUK February 23, 1893, p. 64.1}

We have received an encouraging report from Brethren Farnsworth and Hope as to their meetings in Belfast. The meetings are held at Central Hall, Rosemary Street (off Royal Avenue), every Sunday at 3 and 7 P.M. The Book of Revelation is the subject of study at the present, and the interest is reported to be good and increasing. A hearty invitation is extended to all. {PTUK February 23, 1893, p. 64.2}

President Harrison has sent a message to Congress, recommending that the United States speedily annex the Hawaiian Islands. He says that no Government has protested against the proposed annexation, and that it is necessary that no other great Power annex them, as that would be inconsistent with the safety of the United States, and the peace of the world. {PTUK February 23, 1893, p. 64.3}

It is thought that Russia’s recently assumed friendly attitude towards Germany is due to the fact that the new rifles made in the Government factories have been rejected by the Commissioners of the War Department, on account of various imperfections in construction. Nearly the whole of the year’s output has been found to be worthless. So Russia wants to cultivate peace until she can manufacture some better weapons of war. {PTUK February 23, 1893, p. 64.4}

Several negroes have late been lynched in the Southern part of the United States; and in Laredo, Texas, one case was particularly atrocious. Consequently, the people were aroused to vindicate their good name, and a meeting was called, which was attended by nearly all the citizens. The speeches were made by the leading ministers and lawyers of the district. It was unanimously decided that lynch-law was a relic of barbarism, and a standing disgrace to the nation. And then, in order to emphasize their abhorrence of lynch law, a resolution was passed with the wildest enthusiasm, pledging every man present to assist in capturing and lynching the leaders of the next lynching party. {PTUK February 23, 1893, p. 64.5}

Not less than 1,200 English pilgrims have gone to Rome for the purpose of attending the Pope’s jubilee. All the European sovereigns who have no permanently accredited representatives at the Vatican will send special envoys to represent them at the jubilee celebration. These include Queen Victoria, the Sultan, the King of Saxony, and the Queen of the Netherlands. Queen Victoria is represented by the Duke of Norfolk. This attention to the Pope not only materially aids his political ambition, but shows that he already possesses immense political influence. If the Pope were simply a minister of the Gospel, his fiftieth year of service would not receive a moment’s thought from a single European sovereign. {PTUK February 23, 1893, p. 64.6}

“A Jewish Rabbi in Brooklyn has been accused of eating pork. The defense set up was that he did it at the opening of a bar-room, and was ‘too drunk to know pork from veal.’ The influx of Jews from countries where they are in low estate has brought some strange practices. The members of his synagogue did not consider the defence adequate to cover such a sin, and cast him off from his position.” {PTUK February 23, 1893, p. 64.7}

What a defence! One might look at it as being to the credit of the congregation that they did not accept the drunkenness as a valid defence; but on the other hand we may wonder at the fine distinction that will ignore a man’s drunkenness and condemn the eating of pork while he was drunk. Such inconsistencies are not peculiar to the Jews. They are sure to be found wherever creeds and forms are depended on rather than the living Spirit in the word. {PTUK February 23, 1893, p. 64.8}

The Missionary Committee of the Methodist Episcopal Church in the United States has forwarded to the two Houses of Congress a document praying that the World’s Fair be not opened on Sundays. In this document it is stated that the plea comes from the entire body, and the number of communicants and adherents are given, together with their standing and influence. But what does all that have to do with the question of whether or not Congress should legislate upon the opening or closing of the Fair on Sundays? If a thing is wrong, numbers do not make it right, and if it is right, it is none the less right because only a few stand for it. Truth can stand alone, and needs not the support of numbers. Whenever numbers and influence are urged in favour of anything, that alone is good ground for suspecting the righteousness of the cause. {PTUK February 23, 1893, p. 64.9}

In the appeal which the leaders of the Methodist denomination in the United States have made to Congress, begging that the World’s Fair be closed on Sundays, they say: “In loyalty to the free institutions inherited from our fathers, our people are second to none. They ask nothing for themselves, nor for their religious establishment, and would contend for the same freedom to Jew and Catholic that they enjoy.” We doubt. If the Jews should plead for the Fair to be closed on the Sabbath, in order that the institution might not be trampled underfoot, the same people would call such a plea absurd, and not worthy of a moment’s consideration. The plea for Sunday closing is nothing but a plea for discrimination in favour of a certain form of religion. {PTUK February 23, 1893, p. 64.10}

The zealous workers for compulsory Sunday observance seem in England, as well as in America, to be given to wholesale generalizations from a very small basis of fact. The gentleman, a Member of Parliament, who headed a recent deputation to Mr. Acland, to protest against the opening of the museums on Sundays, said that the Sunday opening of museums would lead to the opening of shops and other places, and that the workingmen of England did not desire the opening of these places on Sundays. In reply to this sweeping assertion, Mr. Acland referred them to the fact that but a short time ago he had received a deputation which represented a vast number of workingmen all over the country, pleading for Sunday opening. One of the peculiar features of the Sunday legislation business is that those who are so fearful lest the workingman should be deprived of his rest if there is no law compelling him to rest, are not found in the ranks of workingmen. {PTUK February 23, 1893, p. 64.11}