**“Front Page: God’s Mercy” The Present Truth 9, 27.**

E. J. Waggoner

“O give thanks unto the Lord, for He is good; for His mercy endureth for ever.” Psalm 136:1. {PTUK October 5, 1893, p. 417.1}

The mercy of God endures for ever, because it is an attribute of His being. As He is infinite in power and knowledge, majesty and justice, so also is He infinite in mercy. And having mercy as one of His attributes, He might show mercy; for otherwise He would deny Himself. He cannot deny His own character; He cannot go contrary to His nature. {PTUK October 5, 1893, p. 417.2}

It was necessary, therefore, that when Adam sinned he should be dealt with in mercy. It was necessary that the plan of salvation should be provided, whereby sin could be pardoned, and then escape the consequences of transgression. Had God at once smitten the offender and blotted him out of existence, the universe might have stood in awe and acknowledged the justice of the transaction, but they would not have seen Him as a God of mercy to the offender. They would not have known Him by His true name-“The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgressions and sin, and that will by no means clear the guilty.” Exodus 34:6, 7. {PTUK October 5, 1893, p. 417.3}

Every act of God is an act of mercy; for He can not go contrary to one of His own attributes. He can never act in a way which is not consistent with His possessing infinite mercy. Every attribute of God is exercised in all that He does. We never read of an act of infinite power, which was not also one of infinite wisdom, or *vice versa*. We never see Him manifesting infinite goodness, without also showing His infinite wisdom and power. The exercise of one attribute in an infinite degree, demands the exercise of all. {PTUK October 5, 1893, p. 417.4}

In being infinitely just to man, God must also be infinitely merciful, and in being infinitely merciful, He must also be infinitely just. And this is what we see in the wonderful plan of salvation. The death of Christ, which was the great central act of this plan, speaks in awful eloquence of both God’s justice and His mercy; His mercy in that He gave His Son to die rather than that man should be lost; and His justice, in that He would not pass over sin, even though it would cost Him the life of His only begotten Son. {PTUK October 5, 1893, p. 417.5}

The one hundred and thirty-sixth psalm, from which we have quoted, presents this idea clearly before us. It speaks of numerous acts of God, judgments as well as favours, and links each one with the thought of His goodness and mercy. “O give thanks unto the Lord; for He is good; for His mercy endureth for ever. O give thanks unto the God of gods; for His mercy endureth for ever. O give thanks to the Lord of lords; for His mercy endureth for ever. To Him who alone doeth great wonders; for His mercy endureth for ever. To Him that by wisdom made the heavens for His mercy endureth for ever. To Him that stretched out the earth above the waters; for His mercy endureth 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 endureth for ever. But overthrew Pharaoh and his host in the Red Sea; for His mercy endureth for ever,” etc. The whole psalm is a declaration that infinite justice and infinite mercy are consistent one with the other, and in the working of God are linked together. {PTUK October 5, 1893, p. 417.6}

Infinite mercy to God’s creatures demands the punishment of sin. It demands that sin be dealt with in infinite severity. Who would want a God who would not be severe with sin? How could pure and sinless beings be happy if sin were to be lightly regarded? Something so utterly contrary in its very essence to the nature of God and to that of all sinless beings, could not be suffered to exist without marring the peace of the universe, and bringing discord into the happiness and harmony which should be uninterrupted for ever. {PTUK October 5, 1893, p. 417.7}

Justice to the sinner, is also justice to the saint. The smiting of the firstborn of Egypt, the overthrow of Pharaoh and his hosts in the Red Sea, and the various other judgments mentioned in this psalm, are acts of mercy to the people of God, and to all who would thereby have opportunity to be admonished, and turn from their evil ways unto the Lord. The destruction of sinners is even a mercy to themselves, since it saves them from a further unhappiness. For a sinner cannot endure the presence of God, and would be nowhere more miserable than in heaven itself. And since life to him would mean nothing but misery (for sin and misery are inseparable) it is only a mercy to him that it should terminate. {PTUK October 5, 1893, p. 417.8}

“The mercy of the Lord is from everlasting to everlasting upon them that fear Him.” Psalm 103:17. It not only lasts to all eternity, but has existed *from* all eternity. This is why His covenant with the righteous is called the “everlasting covenant.” Hebrews 13:20. From everlasting there existed in the mind of God the covenant of grace, whereby the one that should sin could be pardoned and restored to his position of favour. And when Adam fell, God simply brought forth this covenant and manifested to the universe that He possessed the attribute of mercy toward the offender. He proclaimed Himself not alone the God of justice, but the God of mercy. And by all His acts since then toward fallen man, He has proclaimed Himself in the same way, and will do so by all His dealings with both saints and sinners to the end of time. {PTUK October 5, 1893, p. 417.9}

“O give thanks unto the Lord; for He is good; because His mercy endureth for ever. Let Israel now say, that His mercy endureth for ever... Let them now that fear the Lord say, that His mercy endureth for ever.” Psalm 118:1-4. {PTUK October 5, 1893, p. 418.1}

**“Christ in Everything” The Present Truth 9, 27.**

E. J. Waggoner

The name of Jonathan Edwards is usually associated only with that which is stern, harsh, and unlovely in religion, and one is glad to learn from the following paragraph from some of his unprinted manuscript, that there was another side to him. The truth here expressed has been almost entirely overlooked, but it is the very soul of Christianity-Christ the Saviour by virtue of His creative power:- {PTUK October 5, 1893, p. 418.2}

“The beauties of nature are really emanations or shadows of the excellency of the Son of God. So that when we are delighted with flowery meadows and gentle breezes, we may consider that we see only the emanations of the sweet benevolence of Jesus Christ. When we behold the fragrant rose and lily, we see His love and security. So the green trees and fields, and the singing of birds are the emanations of His infinite joy and benignity. The easiness and naturalness of trees and vines are shadows of His beauty and loveliness. The crystal rivers and murmuring streams are the footsteps of His favour, grace and beauty. When we behold the light and brightness of the sun, the golden edges of an evening cloud, or the beauteous bow, we behold the adumbrations of His mildness and gentleness. There are also many things wherein we may behold His awful majesty-in the sun in his strength, and comets, in thunder, and the hovering thunder clouds, and rugged rocks, and the brows of mountains. The beauteous light with which the world is filled in a clear day is a lively shadow of His spotless holiness and happiness and delight in communicating Himself.” {PTUK October 5, 1893, p. 418.3}

**“Exaltation” The Present Truth 9, 27.**

E. J. Waggoner

There is no more natural tendency of the human heart than to think highly of self. Yet this, like all other tendencies of the natural heart, stands in the way of all efforts to live the Christian life. The Apostle Paul wrote, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Romans 12:3. {PTUK October 5, 1893, p. 418.4}

How highly, then, ought a man to think of himself? The same apostle has answered this question in his epistle to the Galatians: “Bear ye one another’s burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself.” Galatians 6:2, 3. A man who thinks truthfully of himself will know that he is nothing. And this places him upon a level with all his fellow-men, so that he may not distain to bear their burdens, and to esteem others better than himself. Philippians 2:3. {PTUK October 5, 1893, p. 418.5}

The way of the world is to seek to exalt self. The way of God is to abase self, and become the servant of others. But exaltation is attained by the latter way, and not by the way of the world. The wisdom of God is foolishness with men; but “the foolishness of God is wiser than men.” There is no real wisdom in seeking exaltation by one’s own efforts. It is far better to let others lift you up who have more power than you have yourself. The principle of service to others is therefore the true principle of exaltation, for it is service to others that secures their esteem and wins their efforts, and clears the pathway of the opposition and ill-will which pursues and drags down the individual who seeks his own aggrandisement at the expense of others. {PTUK October 5, 1893, p. 418.6}

But in reality no man has any power to exalt himself. It is righteousness that exalts, and no man has any power to accomplish anything toward making himself righteous. Sin, on the other hand, brings degradation. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.” Isaiah 14:12-15. Thus did the sin of pride degrade the being who is addressed in these words, who was once the “son of the morning.” {PTUK October 5, 1893, p. 418.7}

Sin promises exaltation, but has nothing but degradation to give. To Eve it promised elevation to the position of gods, but it brought only shame and the loss of Paradise, and thus it has been with every one who has yielded to it. It has brought them all into bondage; for “whosoever committeth sin is the bond-servant of sin.” John 8:34. In this bondage all men are to-day who have not secured freedom by faith in Christ; and they can do nothing to free themselves from it. While they seek for exaltation among men, they are still in the position of slaves. They may gain world riches and honour, but this only fastens them the more securely to that which is fallen and is sinking ever lower into degradation; for the course of the world is downward, and will continue to be thus until it falls into the gulf of perdition, and disappears in consuming fire. {PTUK October 5, 1893, p. 418.8}

Sin, degradation, and slavery are inseparably connected. The highest position in slavery is lower than the lowest in freedom. The mightiest sinner on earth is less exalted than the humblest one whom Christ has made free. {PTUK October 5, 1893, p. 418.9}

Since exaltation comes only from righteousness, it must come from God; for God is the source of all righteousness. And as we have no righteousness in ourselves, but only sin, we can only obtain righteousness through the renunciation of self. We can only become exalted by self-abasement. When self is renounced we esteem others better than ourselves and count ourselves their servants; and then we are following the example of Christ Himself, for He “took upon Him the form of a servant, and was made in the likeness of men.” Philippians 2:7. The humblest position only is consistent with renunciation of self. And this explains the words of Christ to His disciples, “Whosoever of you will be the chiefest, shall be servant of all.” Mark 10:44. It was no arbitrary rule that Christ here stated, but the true and only way of becoming great,-of attaining to the honour that real and the exaltation that is enduring. {PTUK October 5, 1893, p. 418.10}

Therefore the exhortation is given, “Humble yourselves in the sight of the Lord, and He shall lift you up.” James 4:10. God will exalt the humble “in due time.” 1 Peter 5:6. “Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble.” Verse 5. “To him that overcometh, will I grant to sit with Me in My throne; even as I also overcame, and am set down with My Father in His throne.” Revelation 3:21. {PTUK October 5, 1893, p. 419.1}

**“Defending the Word of God” The Present Truth 9, 27.**

E. J. Waggoner

It is not an uncommon thing at the present time to see men undertake the task of defending the word of God. They do so doubtless, with the best of intentions, but they have a zeal which is not according to knowledge. They do not know the nature of that word and the purpose for which it was given. {PTUK October 5, 1893, p. 419.2}

The word of God is always capable of defending itself. More than this: It is not on the defensive, but is always aggressive. It is a weapon; it is nothing less than the sword of the Spirit. Ephesians 6:17. “Is not My word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?” Jeremiah 23:29. And Paul in his letter to the Hebrews testifies that it “is quick [living] and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. {PTUK October 5, 1893, p. 419.3}

However evident, then, that the word of God does not need to be defended by the efforts of man. Rather is it a weapon of defence to man; for he is admonished to take this sword of the Spirit with him, as he goes out to engage in the Christian warfare. Nothing can prevail against the Word, but the Word can and will prevail against all things. Thus it becomes an invaluable weapon to finite man, who is compelled to meet those that are stronger than himself. {PTUK October 5, 1893, p. 419.4}

All the efforts that man can make in defence of the Word God are utterly useless. The Word has infinitely more power than man has, for it has the power of God. It is a weapon for the propagation of truth. If truth is to be vindicated, the best method is not by arguments made up from human reason, but by speaking forth the living word, fresh from the pages of inspiration. Human reasoning, debating, speculation, and philosophy are the weapons employed (through his agents) by the devil; and he knows better how to use them than any man. The armory of God contains no such weapons, and the cause of truth can never be vindicated by their use. Our weapon is the word of God. By it we can overthrow all these, and successfully “contend for the faith once delivered unto the saints.” Jude 3. {PTUK October 5, 1893, p. 419.5}

Error cannot stand before the word of God. Though it will still be clung to by such as have chosen to make themselves its champions, because of their corrupt desires, it cannot keep its place in the honest heart before the sword of the Spirit. When argument and human reasoning cease to be substituted for the Word in the conflict with error, the cause of truth will make much faster progress. {PTUK October 5, 1893, p. 419.6}

**“The Light of Prophecy” The Present Truth 9, 27.**

E. J. Waggoner

The value of prophecy is but little understood by the people of the present day. Prophecy is history written in advance. It has to us the value that history would have if some period of the past were again to be lived through and we were to be actors in it. We can all of us be wise with regard to the past. We know just what course we should have taken in order to have identified ourselves with the right and have made our lives a success. We can see just where others made mistakes and know just what they should have done to have avoided them. Prophecy is designed to give us this advantage with respect to the future. It tells us what is coming even more surely than history tells us what has come, for history has in it the element of human fallibility; nor does it confuse us with a view of many things that are of secondary interest, in the midst of which the important things are liable to be undistinguished, but it points out the dangers and the calamities that are coming, thus giving us ample opportunity for preparation to meet them and when the crisis comes, to stand in a right position. {PTUK October 5, 1893, p. 419.7}

The spiritually great and wise men of the past have been students of prophecy; and by its light they took some of the most important steps of their lives. The prophet Daniel has recorded an instance in which he derived advantage in this way. “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” Daniel 9:1, 2. This to Daniel was most important information. A stranger in the land of the Chaldeans, with his people captives and Jerusalem lying forsaken and in ruins, his mind must have turned often to the future with the anxious question whether there was to come a brighter day for His people and the city of his God; and there, in the book of the prophecy of Jeremiah, was the information for which he was seeking. By searching this prophecy he understood that the period of the desolation of Jerusalem was to be seventy years, and at the time of which the record speaks—“in the first year of Darius the son of Ahasuerus”-this period was just about to terminate. Daniel therefore understood that it was a time for action; and he tells us that he set himself to seek the Lord. “I set my face unto the Lord God, to seek [Him] by prayer and supplications, with fasting, and sackcloth, and ashes.” Daniel 9:3. He sought the Lord in behalf of his people and the city where he had worshipped in the land of his fathers, which was lying desolate; and his prayer was answered by a vision from God in which was contained a prophecy that was to be of the utmost importance to the people of God in after years. How much the efforts of Daniel, due to his understanding of the fact that the time had come for the termination of the captivity, contributed to the return of the Jews and the restoration of Jerusalem, we are not told; but in view of his high position in the realm of Darius and of Cyrus, we may conclude that the amount was not small. {PTUK October 5, 1893, p. 419.8}

In the record of the wise men from the East, who came to visit the infant Saviour at Bethlehem, we have another instance of the value of a knowledge of prophecy. These were “wise men” because they understood what it was that would indicate the arrival of the time for Christ’s birth, and the place where the event would occur. In other words, they were wise in the understanding of the prophecies. See Matthew 2:1-7. And they came to the infant Saviour and presented unto Him presents of gold and frankincense and myrrh, by which they rendered to Him invaluable service, in view of the approaching flight into Egypt which would be necessitated by the decree of Herod. If the Jews had understood the prophecy of Christ’s birth in Bethlehem as did the wise men, they would have been ready to welcome Him and show Him honour that was His due. But they had not searched the inspired utterances which foretold the time and place of the great event (see Daniel 9:25; Micah 5:2), and when the world’s Redeemer came, not the slightest preparation had been made for His reception. The royal Babe, the Son of the King of heaven, was left to lie in a manger! This was the result of their neglect of the prophecies. Such a neglect has never failed to work disaster. {PTUK October 5, 1893, p. 419.9}

God is the ruler over all things, and the prophecies are but the declarations of His purposes. Every great purpose of God in His works for the salvation of men has been made known before the time for its accomplishments. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Amos 3:7. He reveals them for the instruction of men, that they may be wise and may know what to do when the time for action arrives. God’s great plan for the redemption of men has never from the first moment of its inauguration been standing still. It has been moving steadily forward, and is moving forward to-day. Satan at every step has been opposing the work, and as these opposing forces have met, a crisis has been the result. Then those who were zealous for the glory of God, and whose zeal was according to knowledge, have improved the opportunity to do an important work for God, and have made their names prominent among those who have been counted as His servants. But those who have not “had understanding of the times, to know what Israel ought to do,” have thereby failed to relate themselves properly to the work of God, or have stood in opposition to it, and their lives have been dismal failures; for the great purposes of Omnipotence must move forward to their completion, and if a man will not fill the place into the work which God has designed for him, the loss is his, and the honour that might have been his is given to someone else. {PTUK October 5, 1893, p. 420.1}

How few have known the day of their visitation! How few have understood how to relate themselves to the work of God so as to act in harmony with His purposes for their time. It is easy enough to look back upon the past and see how to have related ourselves to the work of God in other times, but the past will not in this matter serve as a guide for the present. Here is where people have been ever prone to make a mistake. They have accepted the results worked out in some previous conflict of truth and error, as if they were all that they needed, forgetful of the fact that they must needs engage in a conflict themselves,-forgetful that the battle between truth and error is going on in their own day and must go on till the end of time, and that there is a battle for them to fight, just as truly as there was for the Reformers and the martyrs. And they flatter themselves that they, if they had lived in other times, would have been among those who stood for God and the right. Yes, they would have stood with Noah when he proclaimed a coming flood; they would have gone with Abraham when he separated himself from the worshippers of idols; they would not have made the mistakes and committed the sins of the Hebrews in the wilderness on their way to Canaan; they would not have been guilty of the deeds by which they committed apostasy in later time; they would not have stoned the prophets; they would not have been among those that rejected Christ; they would have received the preaching of His disciples; they would have stood with the Reformers when they separated from an apostate church, and so on. But those who built and garnished the tombs of the prophets were the very ones who rejected and crucified Christ! And those who accepted Moses were the ones who put the prophets to death. And the ones who accepted Christ and the apostles were the ones who put to death the Christian martyrs. Of course, they did not really accept Moses and the prophets and Christ and the apostles, but they professed to accept them, and to all appearance did accept them. If they had done so in reality, they would have known from their words what aspect the work of God would assume in their own day, and would have been saved from their fearful mistakes. {PTUK October 5, 1893, p. 420.2}

We take to ourselves the credit of the victories won by those who have preceded us. We fight over their battles, when there is no real opposition to be met, and think that by this we show ourselves to be soldiers of the cross. But their victories are not ours, any more than their circumstances are the ones that surround us. Our day is different from theirs, and the work of God has assumed a different aspect. Not that the plan of salvation ever changes from one age of the world to another; but men and circumstances change, the opposition of Satan assumes new forms, the work of redemption is moving on to its completion, when the earth will be made new and become the abode of the righteous; and God adapts His work to the circumstances and needs of each age. As His work progresses, there is a continual unfolding of truth, and a continual call to men to accept it and be sanctified by obedience to it. The test comes to all men alike. No age has yet witnessed the final victory of truth over error, so as to leave no conflict and no test for those who should live afterwards. Nor has truth in its spiritual forms ever yet attained to popularity. When the battle is being fought, the defenders of truth are but a little company, helpless against the array of the forces of error, were it not for the God of truth who works with them, and against whom all opposition is in vain. {PTUK October 5, 1893, p. 420.3}

We cannot, if we neglect the study of prophecy, understand how to relate ourselves to the work of God for our time; for prophecy, as stated before, is but a declaration of what was to take place in connection with God’s work in times which when the prophecy was written, were yet future, but which now, it may be, are past or present; and we can only understand what the events predicted are and discern them in their true character, as they are pointed out to us in the prophetic word. When Satan is transformed into an angel of light, when he inaugurates movements in the world which are clothed with an appearance of sanctity and claim to be of God, we must depend not upon our own wisdom to detect the imposter, but upon the revelation that has come down to us from above. {PTUK October 5, 1893, p. 420.4}

But some may ask, Is not prophecy something which belongs to the past? Are there prophecies to be fulfilled in our own day? The best answers to such questions can be obtained from a study of the prophecies themselves. They would never be raised by one who has made them a subject of prayerful study. Hear the testimony of Peter: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19. Do we indeed do well to take heed unto the sure word of prophecy, until the day dawn? Then many of us may be admonished by this utterance of the apostle. The day has not yet dawned. We are yet in the time when the word of prophecy is “a light that shineth in a dark place.” If we take no heed to the light, we must walk in darkness, the result of which cannot fail to be a disaster; “for he that walketh in darkness knoweth not whither he goeth.” {PTUK October 5, 1893, p. 420.5}

There are, it is true, many vain and foolish interpretations of prophecy put forth before the world in our day, but we must not for this reason throw the prophecies aside. It is the devil who seeks by this means to throw discredit upon them and cause men to turn from them with a feeling that they afford no positive knowledge, but offer only a field for fanciful speculation. The counterfeit is but an evidence of the existence of the genuine. The devil would like to explain all the prophecies to suit himself and get men to accept them as the true explanations. He would like to discourage men in the study of prophecy, and thus cause them to be taken by surprise at the coming of that which it foretells. But God has given the prophecies to men that they may be wise concerning the time in which they live; and just as surely as God has a special work to be done in our day, as he has had for times past, just so surely has He given us prophecies which relate to it, and we can only slight them at our peril.” {PTUK October 5, 1893, p. 421.1}

“Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” Acts 13:40, 41. Let us speak of those who have the understanding of the times, by taking heed, as did the wise men of old, to the word that God has spoken by His prophets. {PTUK October 5, 1893, p. 421.2}

**“Key Note of Christian Living” The Present Truth 9, 27.**

E. J. Waggoner

Here is an extract from a letter written by Ruskin to a young student of his, which touches the key note of Christian living:- {PTUK October 5, 1893, p. 421.3}

“I believe there is no means of preserving rectitude of conduct and nobleness of aim but the grace of God, obtained daily, almost hourly-waiting upon Him and continual faith in His immediate presence. Get into this habit of thought, and you need make no promises. Come short of this, and you will break them, and be more discouraged, than if you had made none. The great lesson we have to learn in this world is *to give it all up;* it is not so much resolution as renunciation-not so much courage as resignation that we need. He that has once yielded thoroughly to God will yield to nothing but God.” {PTUK October 5, 1893, p. 421.4}

**“‘Faith Cometh by Hearing’” The Present Truth 9, 27.**

E. J. Waggoner

The evangelist, L. W. Munhall, relates in the New York *Independent* the following of the inquiry room, which is but an illustration of the statement that “Faith cometh by hearing, and hearing by the word of God.” “Being justified by faith,” not by feeling, “we have peace with God.” But we have need to take heed how we hear. All of the difficulties that people experience in understanding the Bible, and all the conflicting theories that are said to be derived from it, arise from the fact that people do not take the word just as it says, but persist in reading their own doubts into it. Mr. Munhall was conducting a series of meetings, and during one of the inquiry services he was told that a man named John Ewing was in great distress of mind, and anxious to see him. He proceeds thus:- {PTUK October 5, 1893, p. 421.5}

“I found Mr. Ewing in a corner of the room, behind a door, on his knees, before a chair. His hands were laid open upon a chair, palms downward. His face was turned upward, was ashen-hued and covered with great drops of cold perspiration. He was the perfect picture of despair. I dropped upon my knees by his side and the following conversation took place:- {PTUK October 5, 1893, p. 421.6}

“I understand, Mr. Ewin, you wish to see me.” {PTUK October 5, 1893, p. 421.7}

“Yes, sir!” he replied. {PTUK October 5, 1893, p. 421.8}

“What is your trouble?” {PTUK October 5, 1893, p. 421.9}

“Oh, sir, I am such a great sinner.” {PTUK October 5, 1893, p. 421.10}

I said: “Praise the Lord!” {PTUK October 5, 1893, p. 421.11}

I can never forget the look he gave me as he said: “I see nothing for which to praise the Lord.” {PTUK October 5, 1893, p. 421.12}

“Doubtless that is so,” I responded; “but that is because ‘the eyes of your understanding’ are not ‘enlightened that ye may know what is the hope of His calling.’ There is hope for the man who believes himself to be a great sinner. Jesus came not ‘to call the righteous, but sinners to repentance.’ ‘They that be whole need not a physician, but they that are sick.’ Do you not know, Mr. Ewin, that we have a very great and gracious Saviour?” {PTUK October 5, 1893, p. 421.13}

“Yes,” he said, “but my sins are heinous and very black.” {PTUK October 5, 1893, p. 421.14}

“But,” I responded, “Jesus ‘is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.’” {PTUK October 5, 1893, p. 421.15}

“That may all be true,” he replied; “but I am the vilest sinner in this city. I have sinned knowingly and with a high hand.” {PTUK October 5, 1893, p. 421.16}

I opened my Bible to the fifty-third chapter of Isaiah, and laid it upon the chair before him. I asked: “Do you believe the Bible is true?” {PTUK October 5, 1893, p. 421.17}

“I do,” was the quick response. {PTUK October 5, 1893, p. 421.18}

I then said: “Will you notice carefully the three things stated in the sixth verse of this chapter. First: ‘All we like sheep have gone astray.’ Do you believe that?” I asked. {PTUK October 5, 1893, p. 421.19}

“Yes; I know I have wandered like a lost sheep.” {PTUK October 5, 1893, p. 421.20}

“Second: ‘We have turned every one to his own way.’ Do you believe that?” {PTUK October 5, 1893, p. 421.21}

“Oh, yes, sir. I know I have not walked in God’s way.” {PTUK October 5, 1893, p. 421.22}

“Third: ‘And the Lord hath laid on Him (Jesus) the iniquity of us all.’ Do you believe that also?” {PTUK October 5, 1893, p. 421.23}

He responded, hesitatingly and evasively: “I have been the wickedest man upon earth.” {PTUK October 5, 1893, p. 421.24}

“So, then,” I said, “you believe the first and second statements of that verse, but not the third?” {PTUK October 5, 1893, p. 421.25}

“O, sir, I believe it all.” {PTUK October 5, 1893, p. 421.26}

“Are you certain of it?” {PTUK October 5, 1893, p. 421.27}

“Yes, sir; but I am such a great sinner.” {PTUK October 5, 1893, p. 421.28}

“Do you really believe God laid your iniquities on Jesus? It says that, does it not?” {PTUK October 5, 1893, p. 421.29}

“Yes, it says, ‘And the Lord hath laid on Him the iniquity of us all.’ Well, I believe it.” {PTUK October 5, 1893, p. 421.30}

“With your whole heart?” {PTUK October 5, 1893, p. 421.31}

“Yes, with my whole heart?” {PTUK October 5, 1893, p. 421.32}

“Well,” I then asked, “where are your iniquities?” {PTUK October 5, 1893, p. 421.33}

“On me, sir; and they are very great and heaven.” {PTUK October 5, 1893, p. 421.34}

“And you say, Mr. Ewing ‘I believe the Bible is true;’ and yet, when God says He ‘hath laid on Him the iniquities of us all,’ ‘who His own self bare our sins in His own body on the tree,’ and thus hath ‘put away sin by the sacrifice of Himself,’ you say, in effect: ‘It is not so; my sins are yet on me.’ In other words, God says He laid your sins on Jesus, and you say it is not so; and yet claim to believe the Bible.” {PTUK October 5, 1893, p. 421.35}

“But, sir, he answered, ‘I do believe God’s word.” {PTUK October 5, 1893, p. 421.36}

“Very well,” I said; “let us look at it again. God says: ‘And the Lord hath laid on Him the iniquity of us all,’ does He not?” {PTUK October 5, 1893, p. 421.37}

“Yes, that’s how it reads.” {PTUK October 5, 1893, p. 421.38}

“Well, then, where are your iniquities?” {PTUK October 5, 1893, p. 421.39}

“With somewhat of hestitation, he said: “I suppose, sir, they must be upon Christ.” {PTUK October 5, 1893, p. 421.40}

“You suppose so? don’t you know so?” {PTUK October 5, 1893, p. 421.41}

“Well, but I’m such a very great sinner.” {PTUK October 5, 1893, p. 421.42}

“Very well, then, I’ll read it your way, and we’ll see how it sounds. Will you listen?” {PTUK October 5, 1893, p. 421.43}

“Certainly.” {PTUK October 5, 1893, p. 421.44}

Again I read: “‘All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all,’ excepting John Ewing.” {PTUK October 5, 1893, p. 421.45}

Springing to his feet, he shouted: “That’s not there, sir! It doesn’t say that!” {PTUK October 5, 1893, p. 421.46}

I replied: “I know it does not. But that’s the way you have been reading it all the while, in spite of my every effort to get you to see what it really does say.” {PTUK October 5, 1893, p. 422.1}

“I see it! I see it!” he said, vehemently and exultingly: “He did lay my sins on Jesus! He did! He did!” and he clapped his hands again and again in the ecstacy of his joy, and shouted aloud the praises of God. {PTUK October 5, 1893, p. 422.2}

**“Where Is the Truth?” The Present Truth 9, 27.**

E. J. Waggoner

To what source among men can we look with confidence to find religious truth? Is it with the masses of mankind? Is it with a church that is the largest in numbers and greatest in wealth and influence? Is worldly popularity and prosperity anywhere a sign of its presence? These are questions upon which very much depends, and which multitudes have answered unwisely, to the ruin of their souls. The following words from a sermon by the Rev. F. J. Hamilton are instructive upon this theme:- {PTUK October 5, 1893, p. 422.3}

“There are times, and the present is such a time, when the Christian warrior must make a special stand, and feel more keenly the pressure of the strife. Never should he, for a moment, shrink from loyalty to the truth through fear of man, never should he quail before the power of the world; never should he imagine that to please man’s carnal fancies is the way to win their soul; never must he be deluded by the notion that the truth is with the multitude. Was the truth with the eight hundred and fifty prophets of idolatry, headed by royalty, applauded by the people, clad in their vestments, and leaping on their altars; or with Elijah, as he stood alone before his dripping sacrifice, strong only in his God? Let the fire from heaven testify, and the shout of the unwilling crowd declare it. Where was the truth? With the seven thousand obscure believers, or with the multitudes that kissed the images? Let all the after history proclaim it, and the witness of the Spirit confirm it. Where is the truth now? With those who multiply ceremonies, bring back unlawful rites, and teach for doctrines the commandments of men; with those who spin out the web of some sceptical argument, and assail the integrity and inspiration of the Scriptures by which they shall be judged; or with those who believe in Christ Jesus as their all-sufficient and only Saviour, who look for the sanctification of the Spirit, and simply trust the Divine word? We confidently appeal from the flabby sentiment of a self-seeking age to the unerring verdict of eternity!” {PTUK October 5, 1893, p. 422.4}

Where, it might also have been said, was the truth in the days of Noah, when only eight souls and all the world believed his message and were saved from the flood? Where was it in the days of Abraham, when he was called to separate himself from his father’s house and become a stranger in the earth? Where was it in the days of Christ and His little handful of disciples, scorned and persecuted by the sanctimonious Jews? Where was it in the days of Martin Luther, when he began his work amidst the opposition of popes and prelates, emperors and kings? And where is it to-day? Has the tide at length turned, so that truth is not to be found on the side of the majority? or is it still fighting the battle with error under similar circumstances to those which have prevailed in ages past? {PTUK October 5, 1893, p. 422.5}

Is it not necessary that these queries should be made and answered in uncertainty. There is one certain source of truth, accessible to all, and upon which all may rely with absolute certainty. It is the word of God.” “Sanctify them through Thy truth,” said Jesus; “Thy word is truth.” John 17:17. This is the source which supplied Abraham, Noah, Elijah, the apostles, Luther, and all others in all ages who maintained the cause of truth against the opposition of the multitude; and it is the only reliable source in the world to-day. Let us come to it and take it as such, notwithstanding the opposition of men. Let us say with the apostle, “Let God be true, but every man a liar.” Romans 3:4. {PTUK October 5, 1893, p. 422.6}

**“Prayer” The Present Truth 9, 27.**

E. J. Waggoner

Prayer is the channel of the soul’s communion with God. Through it our faith ascends to God, and His blessings descend to us. The prayer of the saints ascend as incense before God. They come actually into His presence. Psalm 140:2; Revelation 5:8; 8:3, 4. Prayer is the index of the soul’s spirituality. There is “the prayer of faith,” spoken of by James, and there is also the wavering prayer, mentioned by the same writer. There is “the effectual, fervent prayer,” which “availeth much,” and there is also the cold, formal prayer, which avails nothing. Our prayers show the exact measure of our spirituality. {PTUK October 5, 1893, p. 422.7}

The effectual prayer takes hold by faith upon the word of God. Faith not only believes that God is, but that He is a rewarder of them that diligently seek Him. Hebrews 11:6. It is offered not formally, but with a sense of need; not doubtingly nor despairingly, but with full confidence that it is heard, and will receive an answer in due time. {PTUK October 5, 1893, p. 422.8}

The effectual prayer is not argumentative, for it is not the province of man to argue with God. Its statements are not for the purpose of conveying information to God, or of persuading Him to do what He had not intended to do. God cannot be persuaded by man. The arguments and appeals of a finite man cannot change the mind of the Omniscient. The man of faith does not plead with God for any such purpose. He does not want to persuade God to work in man’s way, for he believes God’s statement that as the heavens are higher than the earth, so are His ways higher than man’s ways. His prayer is ever, Thy will, not mine, be done. {PTUK October 5, 1893, p. 422.9}

What then is prayer, and what the purpose for which it is offered? It is the expression of our assent to that which God is willing and waiting to do for us. It is expressing to God our willingness to let Him do for us what He did wants to. It is not left for us to instruct the Lord in regard to what we need. “Your heavenly Father knoweth what things ye have need of before ye ask Him.” He knows what we need much better than we know ourselves. “For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered.” Romans 8:26. {PTUK October 5, 1893, p. 422.10}

God knows every need that we have, and is ready and anxious to give us that which will supply them; but He waits for us to realise our need of Him. He cannot consistently with the infinitely wise principles by which He works, bestow upon men spiritual blessings of which they would have no appreciation. He cannot work for man without man’s co-operation. The heart must be in a condition to receive an appropriate gift before it can be bestowed. And when it is in that condition, it will feel an earnest longing which will naturally take the form of prayer. And when this longing is felt, when the soul feels an intense desire for the help that God alone can give, when the language of the soul is, “As the hart panteth after the water brooks, so panteth my soul after Thee, O God,”-the effect is to open the channel between God and the soul and let the flood of blessings which was already waiting to descend. And it is the intensity of the desire that determines how wide the door shall be opened. {PTUK October 5, 1893, p. 422.11}

We need to realise more the great truth that God sees and knows everything that we need and has every provision made for all our wants, before we have even considered those wants ourselves, and that our work is not to determine what must be done to relieve them, but to place ourselves in a position where God can relieve them by the means which He has provided; to conduct ourselves with Him, to know His mind and thus to move according to His plans, and not set about the fruitless task of trying to make Him work for us according to some plans of our own. {PTUK October 5, 1893, p. 422.12}

**“God and Government” The Present Truth 9, 27.**

E. J. Waggoner

A religious journal argues that “as there is no future life for a nation in its corporate capacity, it must receive its rewards and punishments in this world.” {PTUK October 5, 1893, p. 423.1}

This reasoning overlooks the relation sustained to the nation by the individual. The former is but an organised aggregation of the latter; and you cannot separate national responsibility from the responsibility of the people composing it. The sin of a nation is the sin of its component individuals. {PTUK October 5, 1893, p. 423.2}

It is *organisation* that distinguishes a government from a mere aggregation of individuals; and organisation is an abstract thing, and not capable of being considered in any system of rewards and punishments. There is no sin that is not the sin of an individual; for “sin is the transgression of the law” (1 John 3:4), and the law speaks always to the individual,-“*Thou* shall not,” etc. {PTUK October 5, 1893, p. 423.3}

The organisation which makes a government out of an aggregate of individuals, adds nothing to and takes nothing from the previous relation of the individuals to God. A nation cannot be rewarded or punished in its corporate capacity, but it can be rewarded or punished in its individual members. But each individual is rewarded according to *his own* works. He is not rewarded for any good deeds that *he* has not done, nor punished for any sins that *he* has not committed. {PTUK October 5, 1893, p. 423.4}

An abstract thing can have no sense of accountability, or of rewards and punishments. The highest punishment is death, and this can be inflicted on any corporation or form of government by simply taking away its organisation. But it is evident that this is not in any true sense a punishment to the corporation or to the government. Whatever arrangements may be entered into between governments to recognise governmental responsibility to each other, there can be no such thing as governmental responsibility to God. God deals only with sin, which is the accountability of the individual. {PTUK October 5, 1893, p. 423.5}

A government can fail; it can be found wanting in resources to meet the ends for which was established; but it cannot sin. Otherwise it could repent, be converted, and have eternal life through Jesus Christ. It is well to keep the distinction between government and individual, and the relation of one to the other, clearly in mind. {PTUK October 5, 1893, p. 423.6}

**“What One Little Plant Did” The Present Truth 9, 27.**

E. J. Waggoner

The Master who formed His creatures, appointed each its place. There is a place for the weak as well as for the strong. {PTUK October 5, 1893, p. 427.1}

The “Arundo,” or “Bentgrass” as it is commonly called, has nothing attractive about it, but as the oak has its work in the forest, this little plant has its work on the shifting sand. It has no blossoms, but is a hard and sturdy plant, being neither a true rush nor a true grass; but it has done a wonderful work for Britain. We may find how wonderful by going to the West country, to nooks about Morecombe and in Cheshire, to the sands of Anglesca, and to the wastes of Cornwall. {PTUK October 5, 1893, p. 427.2}

Crona Temple tells of a spot on the West coast “where the sand drifts had worked their work of destruction unchecked for generations. Yard by yard, good land had been swallowed up; cottage after cottage submerged by the sweeping tides of sand. Tall trees perished, choked by the throttling strength that was at the same time their murderer and their grave. There had once been here a small but safe harbour, where many a fishing smack had found shelter. The sand spoiled and choked it until not even a skiff could find anchorage.” {PTUK October 5, 1893, p. 427.3}

But someone thought of the Arundo and planted its creeping roots in the sand. “It must be confessed that it made but little way that first year, but by the end of the second summer it had got good grip of the enemy. The penetrating roots held together in firm elastic masses; the needle-like leaves let the sand fall between them, and so hard were they that even the bitter rattle of its sharp particles failed to cut into or destroy them. Months went by. The sand arose with its million grains, and hurled itself on the Arundo. Those running roots merely lifted their fresh growth higher through the frifts, leaving the old dry fibre as an extra strength below. As the sand settled upon them, banking itself against their gentle resistance, they just grew through it, catching more sand against their knotty corners, and, holding it tightly, making out of the sand a rampart against itself. The very means which had overcome all other obstacles only served to build it higher. {PTUK October 5, 1893, p. 427.4}

“Through the sand, and upon the sand, the sea-mat grew, binding and holding the drifting tide until it was a firm bulwark stretching from north to south, behind which the world began to dare to grow green again. {PTUK October 5, 1893, p. 427.5}

“Ever growing, ever working in its silent and most humble way, the Arundo, had held its own. And not *only its own*, but England’s against the onslaught of the sea! The best, the only bulwak which could have kept the coast.” {PTUK October 5, 1893, p. 427.6}

**“Grass, Herbs, and Trees” The Present Truth 9, 27.**

E. J. Waggoner

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, *whose seed is in itself;* and it was so.” Genesis 1:11. {PTUK October 5, 1893, p. 429.1}

How pleasant on a bright summer day to step on the soft green grass, to rest in the shade of the leafy trees, and to smell the fragrant flowers! How bright and pleasant the pansies look as they nod at us with their velvety heads! Oh, what a dreary place this earth would be without any grass, or plants, or trees! How thankful we should be that God did not leave it as it was at first. {PTUK October 5, 1893, p. 429.2}

You remember that on the third day, God gathered the waters together and caused the dry land to appear. But there was not yet a blade of grass nor a tree nor a flower,-just bare, dry land. Then a most wonderful thing occurred. God said, “Let the earth bring forth grass, herbs, and trees;” and it did! All at once they began to come up everywhere out of the ground! And the hills, mountains, valleys, and plains, that a moment before were brown and bare, where suddenly covered with green plants, flowers, and tall, grand looking trees of every kind! The trees were much larger and more beautiful than trees now are, and there were no thorns on the trees and rosebushes, and no thistles and weeds among the grass, for God looked and saw everything that He had made, and behold it was very good. How perfect and beautiful it must have been! {PTUK October 5, 1893, p. 429.3}

Even now our plants and trees are wonderful and beautiful. The trees and grass are not all alike, nor the flowers of one colour. You can find no two of them that are exactly alike; and yet nearly all are so pretty and useful that we can hardly tell which we like best. From them we get our wood, food, clothing, medicine, and many other useful things. Ask your mother from what your furniture, cotton and linen cloth, straw hats, flour, meal, sugar, corks, and India rubber are made. There are many strange things to be learned by studying roots, stalks, buds, leaves, flowers and seeds. {PTUK October 5, 1893, p. 429.4}

Just think; “how much is within a small acorn cup! When you hold an acorn in your hand, you hold not a small nut only. Folded within its tiny shell lie trees, and their children trees-even a whole forest. It is a great wonder to make a tree; but how much more wonderful to give to the tree the power to bring forth acorns that would make other trees, and they in turn to bring forth other acorns to make other trees for years and years!” {PTUK October 5, 1893, p. 429.5}

“A watch is, perhaps, one of the most beautiful and wonderful things ever made by man, but you might plant it in the ground again and again and it could never bring forth more watches. Does not this show us how much greater God’s work is than man’s?” Every tree, every plant, every flower, every blade of grass, and every tiny seed should cause us to think of the wisdom and goodness of the great Creator. And should they not fill all our hearts with joy, and our songs with praise, when we remember that *He* is our best Friend? {PTUK October 5, 1893, p. 429.6}

1. What kind of carpets have you seen? {PTUK October 5, 1893, p. 429.7}

2. What kind of carpet is on the hills and fields, valleys and mountains, in the spring? {PTUK October 5, 1893, p. 429.8}

3. Were the grass and trees and flowers always here? {PTUK October 5, 1893, p. 429.9}

4. When did they first begin to grow? {PTUK October 5, 1893, p. 429.10}

5. Who caused them to grow? {PTUK October 5, 1893, p. 429.11}

6. How? Genesis 1:11, 12. {PTUK October 5, 1893, p. 429.12}

7. Can man make them grow in that way?—Man cannot make them grow in any way; he can plant the seed, or young tree or plant, but God alone can make it grow. Man cannot cause even one blade of grass to grow. {PTUK October 5, 1893, p. 429.13}

8. Would the earth be so pleasant if all the trees and grass were exactly alike? {PTUK October 5, 1893, p. 429.14}

9. Were the first trees and plants as good as ours? {PTUK October 5, 1893, p. 429.15}

10. Name some kinds of grass.-Wheat, oats, barley, and rice are grasses. {PTUK October 5, 1893, p. 429.16}

11. For what are the grasses good? {PTUK October 5, 1893, p. 429.17}

12. What flowers have you seen? {PTUK October 5, 1893, p. 429.18}

13. What are they good for? {PTUK October 5, 1893, p. 429.19}

14. Name some kinds of herbs or plants. {PTUK October 5, 1893, p. 429.20}

15. For what are they used? {PTUK October 5, 1893, p. 429.21}

16. Name a fruit tree; an evergreen tree; a flowering tree; a cone-bearing tree; a nut-bearing tree; a fruit-bearing tree. {PTUK October 5, 1893, p. 429.22}

17. Of what use are trees? {PTUK October 5, 1893, p. 429.23}

18. For whom did God make all of these good things? Genesis 1:9, 30. {PTUK October 5, 1893, p. 429.24}

19. How can we show our thankfulness?—By thanking God in our prayers, by giving thanks before we eat, and by using the things in a way that will please and glorify Him. {PTUK October 5, 1893, p. 429.25}

20. Does it please and glorify God when we use our fruits, grains, and plants in a way that will make us selfish, unhealthy, and unable to do good work for Jesus? {PTUK October 5, 1893, p. 429.26}

21. Then should we drink strong drinks? Smoke and chew tobacco? Smoke opium? Prepare our food in a way that will make us weak or ill? {PTUK October 5, 1893, p. 429.27}

22. What does God say about our eating and drinking? 1 Corinthians 10:31. {PTUK October 5, 1893, p. 429.28}

23. About what should every tree, and plant, and tiny seed cause us to think? {PTUK October 5, 1893, p. 429.29}

24. And when we remember that this great Creator is our *Friend*, how should we feel? Verily should we be glad? {PTUK October 5, 1893, p. 429.30}

**“Strange Coats” The Present Truth 9, 27.**

E. J. Waggoner

Trees and shrubs wear the most wonderful coats. Just stop and examine them. Some are smooth and others are rough; some are brown, others green, still others a silver colour; some are plain, a few spotted, others striped, and many trimmed with the daintiest velvet, and the softest draperies. {PTUK October 5, 1893, p. 430.1}

What a perfect fit! The trees are entirely protected from top to base, from trunk to the end of the smallest twig. And yet there are plenty of the tiniest openings for ventilation. {PTUK October 5, 1893, p. 430.2}

Those trees and shrubs living in warm countries have thinner coats, and those living in cold places thicker ones. {PTUK October 5, 1893, p. 430.3}

Some trees get new coats once a year, and others wear the same ones all their lives. {PTUK October 5, 1893, p. 430.4}

“Well don’t they wear out or get too small?” you say. {PTUK October 5, 1893, p. 430.5}

They would if they did not keep them so well repaired. As the trees grow larger they burst their coats open in different places but immediately fill up these rents with the cunningest patches set in so neatly that you cannot find a seam anywhere, no matter how closely you look. In this way they keep their coats in good order and large enough for their growing bodies. {PTUK October 5, 1893, p. 430.6}

In the winter the trees go to sleep and their buds are snugly tucked into their “winter cradles.” Then they would freeze if it were not for the nice warm coats and softly-lined cradles which their Creator has given them and their buds. What are these wonderful coats called? How are the trees enabled to mend them? And what are the cradles for the buds? Why are the “winter cradles” in cold countries lined with a blanket of down, while those in warm countries are not lined at all? Do you wonder that God is called the loving Father of all His creatures? {PTUK October 5, 1893, p. 430.7}

A small microscope is a never-ending source of delight to the children, and reveals to their wondering view still more and more of the wondrous works of God. {PTUK October 5, 1893, p. 430.8}

**“Interesting Items” The Present Truth 9, 27.**

E. J. Waggoner

-The health of Prince Bismarck is improving. {PTUK October 5, 1893, p. 430.9}

-There are 5,250,000 Catholics in the United Kingdom of this number over 3,500,000 are in Ireland. {PTUK October 5, 1893, p. 430.10}

-The finest business block in St. Joseph, Mo., U.S.A., has been burned, resulting in a loss of 1,000,000 dollars. {PTUK October 5, 1893, p. 430.11}

-By a railway collision in Indiana, U.S.A., Sept. 22, eleven persons were killed, including several residents of London. {PTUK October 5, 1893, p. 430.12}

-An International Congress for the suppression of bad literature was held recently in Lausanne. What the results of the session were we are not yet told. {PTUK October 5, 1893, p. 430.13}

-The town of Mochowa, in Poland, has been partially destroyed by fire. Eight persons perished in the flames, and hundreds of families are without shelter. {PTUK October 5, 1893, p. 430.14}

-President Cleveland in a recent letter expresses himself as in favour of the immediate and unconditional repeal of the purchase clause of the Sherman law. {PTUK October 5, 1893, p. 430.15}

-The Haytian warship “Alexandre Pétion” has been mysteriously wrecked with a number of Haytian diplomatists of high rank on board, all of whom were drowned. {PTUK October 5, 1893, p. 430.16}

-The Liberal Churchmen’s Union has presented an address to Mr. Gladstone, congratulating him on having passed the Home Rule Bill through the House of Commons. {PTUK October 5, 1893, p. 430.17}

-A former resident of Stanley Falls who has arrived at Brussels says that he is convinced that the power of the Arabs on the Upper Congo is completely broken after the sanguinary defeats inflicted upon them by the troops of the Congo Free State under the command of Belgian officers. {PTUK October 5, 1893, p. 430.18}

-Strong measures are being demanded at Madrid for suppressing Anarchism. In Vienna the practices of the Anarchists were strongly denounced at a meeting of Socialists. {PTUK October 5, 1893, p. 430.19}

-The Church Missionary Society met recently at Exeter Hall. London, to bid God-speed to upwards of 100 missionaries who are to proceed to distant parts of the world under the auspices of the society. {PTUK October 5, 1893, p. 430.20}

-A Cape Town telegram reports that a dispatch from Mashonaland confirms the intelligence that the Matabeles are preparing for a big fight, the young warriors having broken away from Lobengula’s authority. {PTUK October 5, 1893, p. 430.21}

-Prospects of a speedy termination of the coal dispute are not hopeful, the miners hesitating to meet the masters on the terms proposed. The men are determined not to accept, or even discuss, a reduction of wages. {PTUK October 5, 1893, p. 430.22}

-The Russian ironclad “Rossalka” was lost in the Gulf of Finland during the recent gales, with twelve officers and 166 sailors. She was known to have been in a very unseaworthy condition, and generally unfitted to encounter heavy weather. {PTUK October 5, 1893, p. 430.23}

-Telegrams from the regions of the coal strike in Northern France and Belgium state that, except at Charleroi, there is an improvement in the situation, although in the Nord and Pas de Calais the miners are being urged by the union official, to continue the strike. At Mons there has been some rioting. {PTUK October 5, 1893, p. 430.24}

-The British and Foreign Anti-Slavery Society has addressed a memorial to Lord Rosebery urging upon item Majesty’s Government the importance of proclaiming the abolition of the legal status of slavery in the British Protectorate of Zanzibar, which includes the island of Pemba, where thousands of slaves are engaged in the cultivation of cloves. {PTUK October 5, 1893, p. 430.25}

-During a military review at Barcelona two petards were thrown into the midst of a group of staff officers, wounding thirteen of them, among whom were Marshal Campos, General Castellvi, chief of the staff, and Generals Rustos and Molins and several others. The Anarchists who threw the bombs have been arrested, and will be tried by court-martial. {PTUK October 5, 1893, p. 430.26}

-Advices from Argentina indicate the continued spread of the revolt against the Government of President Saenz Pena. The States in the northern part of the Republic are in open revolt, and doubt, is expressed regarding the loyalty of many Government officials. Rosario is in the hands of the insurgents, and a division of the latter are marching upon Santa Fe. {PTUK October 5, 1893, p. 430.27}

-Great indignation has been caused among members of the Greek Church in Constantinople by the opposition offered to the Crook Patriarch in his endeavour to obtain the release of a priest of the orthodox Greek Church, name, Photius, who was recently arrested and imprisoned by the Turkish authorities. The outcome of the incident may be serious. {PTUK October 5, 1893, p. 430.28}

-The cholera epidemic still continues in Europe, and is spreading in Asiatic ports along the Persian Gulf. The mail steamer “Carlo R,” which was not allowed to land her passengers or cargo at Brazilian ports, has arrived at the quarantine station of Asinara, on the Sardinian coast. During her voyage from Brazil 149 of her passengers and crew died of cholera on board. {PTUK October 5, 1893, p. 430.29}

-Intelligence received at Berlin states that the town of Brzeznaca, in the Government of Petrikan, has been completely destroyed by fire. There is evidence that the fire was the work of incendiaries, flames arising simultaneously from the four quarters of the town. Five hundred families are homeless, and are now camping out in the open fields, while several were burned to death. {PTUK October 5, 1893, p. 430.30}

-Intelligence has reached New York front Monte Video, that the insurgent squadron had renewed the bombardment of Rio, killing many persons, although it ceased shelling the city when the forts opened fire. The damage done is said to exceed that of the first bombardment. Santos is still blockaded by the insurgent fleet. A proclamation has been issued by Admiral de Mello, the insurgent leader, accusing President Peixoto and the Cabinet of various malpractices and malversation of public funds. A Brazilian naval officer, who has been interviewed at Lisbon, expresses the view that in the event of the success of the insurrectionary movement an attempt will be made to bring about the restoration of the monarchy. {PTUK October 5, 1893, p. 430.31}

**“Back Page” The Present Truth 9, 27.**

E. J. Waggoner

It is now estimated that the recent hurricane which swept over the southern Atlantic coast of North America destroyed over 1,000 lives and damaged shipping to the extent of $20,000,000. {PTUK October 5, 1893, p. 432.1}

There are 5,250,000 Catholics in the United Kingdom. Of this number over 3,500,000 are in Ireland. The Catholic power in the kingdom might however be less with even much greater numbers, if fewer positions of influence were filled by individuals of that faith. {PTUK October 5, 1893, p. 432.2}

A Frenchman is said to have recently written a book of several hundred pages to prove that the effect of oysters when eaten is to rest the brain! If all the wasted human energy in the world were directed to useful ends, how much better off our race would be than it is. {PTUK October 5, 1893, p. 432.3}

The “Cherokee Outlet” said to be the last remaining piece of the public domain in the United States, has just been thrown open to settlement. On the day of opening there was a mad rush on all sides by people of all classes and travelling by every sort of conveyance, to secure the choice localities in the territories; for it was a case of “first come first served.” It was a representation on a large scale and inconspicuous form of the spirit that controls in the small individual transactions of those were not ruled by the Spirit of Christ. {PTUK October 5, 1893, p. 432.4}

The present may not be untruthfully spoken of as a time of universal trouble. Two wars in South America, financial ruin and starvation in North America, prostration from the same cause in Australia, pestilence in Europe, and the great coal strike with the attending paralysis of industries in our own land, make up a stupenduous and awful picture for the mind’s eye in this latest day of the world’s progress and civilisation. It is better to look upon the bright side of a picture than the dark one, but it is well to be admonished by the situation which confronts us, and ask ourselves what it may portend in the purposes of Him who ruleth over all things. {PTUK October 5, 1893, p. 432.5}

Transatlantic journals are just now full of the proceedings of the great “World’s Parliament of Religions,” sitting in connection with the World’s Fair. Nearly every prominent religion in the world is represented, and a vast fund of information-not all of it very valuable-is elicited by the various speakers who participated. Some effort is even made to discover a resemblance between the faiths of the Orient and the Occident; though none save the most deluded enthusiast can be blind to the fact that between these there is a hopeless divergence. There is one point of union, however,-one great doctrine upon which they all stand alike; they all believe that man has an immortal soul. This doctrine is the very foundation stone of all heathenism. It may be that with this as a common basis a considerable degree of advancement will be made toward a general union of apostate religious sects. {PTUK October 5, 1893, p. 432.6}

The Mohammedan pilgrims who annually journey in such great numbers to Mecca drink from the “holy” well of Zem-Zem, which is within the city. A sample of the “holy” water taken from this well, on analysis by a correspondent of the London *Times*, was found to contain “in an equal volume, considerably more animal matter than is found in average London sewage,” being full of dead and living microbes and the foulest refuse which filtered into it from soil which has never known any other drain than that provided by nature. Mecca is supplied with water of an excellent quality, but it is not “holy” like the solution contained in the well, and of course the pilgrims feel bound to drink of the latter. The relation of this to the fact that Mecca is a chief, if not the principal, cholera centre of the East, will be at once apparent. {PTUK October 5, 1893, p. 432.7}

We must not however be too severe in our condemnation of the devotees whose unsanitary practices are so productive of evil; for wherein we would judge them we might also condemn ourselves. Our own forefathers, of times yet scarcely historic, were guilty of similar practices. The Christian people of Europe were a long time learning the truth that holiness and filth do not go together; and the Mohammedans are as yet only a century or two behind us. Anyone familiar with the Middle Ages knows that uncleanliness was then regarded rather as an aide to sanctity than as something incompatible with it. The “saints” were generally persons whose appearance amply testified to their contempt for ideas of personal sanitation. Long and unkempt hair, cut nails, and unwashed bodies were considered in perfect keeping with, if not evidences of, the highest attainments in piety. Of course, the monastic dungeons and gloomy and solitary caves where such piety as they possessed was attained, were not especially conducive to habits of attention to the appearance and wants of the body; but the illustrious examples of “bodily mortification” which the world then saw can only be accounted for by the prevailing religious sentiment of the time, which made neglect of the body a positive virtue. And there was a reason for this sentiment; but this we will consider at another time. {PTUK October 5, 1893, p. 432.8}

Even to-day there are a great many civilized people who firmly believe in the holiness of ancient and mouldering pieces of bone,-the remains, real or supposed, of some departed “saint,” revered by the Roman Catholic Church. If holiness can pertain to these relics, of which so much is made by the Church of Rome, certainly it is not unreasonable to suppose it may also belong to the cholera-producing well of Mecca, notwithstanding the conditions which render it so dangerous to human life. {PTUK October 5, 1893, p. 432.9}

In the purposes of God, holiness and filth are incompatible. One has but to glance casually through the Old Testament Scriptures to observe the sharp line of separation drawn between the clean and the unclean, not only as pertaining to the character, but to the flesh as well, nor are the New Testament Scripture less explicit. We are exhorted to “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Corinthians 7:1. We are told that our bodies are the temples of the Holy Ghost, and “if any man defile the temple of God, him will God destroy.” If people understood better what holiness is, there would be much less superstition pertaining to the relics and “holy” places both among civilised people and others, and much fewer “pilgrimages” with their attendant evils undertaken both in Asia and Europe. {PTUK October 5, 1893, p. 432.10}

**“Front Page” The Present Truth 9, 28.**

E. J. Waggoner

The condition of things which prevails in a great civilised country of the world attracts our attention by reason of its peculiar as well as serious nature. United States journals tell us of bread riots in the streets, and at the same time state that the farmers have difficulty in finding sufficient help to harvest their crops. There is a riot and starvation in a land of peace and plenty. Surely this is an emergency not generally contemplated hitherto by the statesmen who have in charge the welfare and prosperity of nations. {PTUK October 12, 1893, p. 433.1}

Such a state of things would never exist in the ordinary course of nature. The natural condition of things is that there should be peace and prosperity where there is plenty, and riot and depression and want where there is a dearth; but in this last decade of the ninteenth century the world beholds the strange and unnatural spectacle of prosperity and plenty going hand in hand with riot and want. A new lesson must be taken in the science of statesmanship; and upon the interpretation of that lesson will turn the outcome of the present situation. {PTUK October 12, 1893, p. 433.2}

The writer of Ecclesiastes states a fact which lies at the bottom of the whole difficulty. “Lo, this have I found,” says he, “that God hath made man upright; but they have sought out many inventions.” Ecclesiastes 7:29. Nothing but an invention of man could produce the artificial condition of affairs which we have before us. Man has sought out these inventions for the reason that the conditions of things as he found them did not afford such opportunities as he desired to gratify his perverted taste. The selfish nature within him clamoured for opportunities for a fuller exercise of its depraved desires, and man, obedient thereto, has exercised his God-given faculties to devise ways by which such opportunities could be had. And one of the selfish desires-the most prominent one, perhaps-is the desire for worldly gain. “The love of money is the root of all evil.” The conditions which exist naturally in the domain of trade and commerce, will not enable men to get rich as fast as they want to. Therefore some artificial conditions must be produced which will allow of attaining the selfish goal. And as men cannot compel the natural source of wealth-the earth-to furnish such conditions, they must necessarily be obtained from manipulations of another and unnatural source-their fellow-men. The wealth of the world’s millionaires, with possibly a few exceptions, comes not from the pockets of the earth but from the pockets of their fellows. It comes not from a natural condition of things, or from an equitable and just condition, but from artificial, invented conditions, having legal but not equitable support, by which they are unable to take advantage of the wants of mankind, and squeeze from hard necessity that which inclination would never consent to give. {PTUK October 12, 1893, p. 433.3}

We see men to-day in our own land who do not hesitate to starve the poor, in order that there may be a sudden and extensive swelling of their own bank account, by conditions which have no natural necessity for existence; for it is more than probable that the great coal strike which is so conspicuous among present evils in our land was not necessitated by circumstances beyond the control of man, but is the result simply of human greed, taking the advantage of circumstances to put upon a much-needed commodity an artificial value. The same principle underlies every “corner” in trade, with which the public are now so familiar. And it is even stated upon good authority that the financial crisis in America is the product of nothing but human greed. We reprint an extract bearing upon this point, taken from an interview had by a correspondent of the London *Chronicle* with a prominent citizen of Minneapolis, Minn.:- {PTUK October 12, 1893, p. 433.4}

“You speak of the tyranny of monopoly. Do you mean its political power, its omnipotence in the lobbies of Washington and of the State legislatures?” {PTUK October 12, 1893, p. 433.5}

“Yes, I mean that, and I mean more than that. Monopoly is strangling the industries of the country, and turning the bounty of nature in this vast Continent into a curse. Here is this money panic, which has led to the destruction of business confidence, and the throwing of millions of men idle on the streets. It is a purely artificial panic brought about by the financiers to enable them to appreciate gold which they held in reserves. The real industrial life of the country is perfectly healthy, but it is throttled by the money power. Why, last year the New York bankers (and Mr. Owen quoted from Mr. Henry B. Clews, the noted Wall-street magnate) actually lamented the abundant harvest, because it did not suit financial interests.” {PTUK October 12, 1893, p. 433.6}

“But how does monopoly strangle industry and enterprise?” {PTUK October 12, 1893, p. 433.7}

“Now, you take this city of Minneapolis, with its 200,000 people, not more than thirty years old, so rapidly has it grown. You can’t establish any industry in this city; it is a literal fact; you can’t do it. Every great industry, those mills and elevators, are all in the hands of rings, and no man can get into the business to-day unless on the rings’ term. Talk of free competition! It is as dead here in this great new city as it was in a walled town in the Middle Ages! The whole city is in the grasp of syndicates which deny to people the right to labour on the raw material of the globe.” {PTUK October 12, 1893, p. 433.8}

The result, when this comes to be generally believed, will be a mighty impetus to Socialism, or, as is predicted by many, the establishment of a new political party, in the platform of which will be embodied those ideas of needed reforms, both civil and religious, which have latterly been attaining to popularity. {PTUK October 12, 1893, p. 433.9}

But the lesson to be learned from it all is that to insure good government and prosperity to all, the world needs something it does not possess, and which human wisdom cannot furnish. It needs something to successfully combat that universal desire of mankind-the love of money; for it is this that is the root of all evil which the spectacle of financial prostration and paralysed industries presents before us. The struggle between rich and poor is a part of a great contest between good and evil; and only that which avails in the one will avail in the other. But the contest against human selfishness can only be successfully waged by means of the gospel of Jesus Christ. Temporary reliefs for existing troubles may be devised by the wisdom of man; but only the power of the gospel can touch the root, and destroy the evil at its source. {PTUK October 12, 1893, p. 434.1}

This is what the world needs, though it knows it not. This is that for which the present situation calls,-not an alliance of the gospel with politics, but its reception into the heart. The lesson is, government cannot give the world what it wants for the peace and prosperity of its inhabitants. Let it be ours to point men to the gospel of God-“the power of *God* unto salvation”-and to the coming of that better kingdom and government which will be the answer to the prayer, “Thy will be done on earth, as it is in heaven.” {PTUK October 12, 1893, p. 434.2}

**“The Tongue” The Present Truth 9, 28.**

E. J. Waggoner

“There are but ten precepts of the law of God,” says Leighton, “and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed upon the tongue (one in the first table and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled.” {PTUK October 12, 1893, p. 434.3}

The apostle James says, “the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.” “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” James 3:2, 6. {PTUK October 12, 1893, p. 434.4}

The reason of this is, as stated by our Saviour, that “those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Matthew 15:18, 19. “Out of the abundance of the heart the mouth speaketh.” {PTUK October 12, 1893, p. 434.5}

Therefore when a man offends not in word, he has a clean heart, and when the heart is clean, freed from its “murders, adulteries, fornications, thefts,” etc., the man is perfect. All these things exist in the heart before they exist in the outward acts; for the acts are but the outward manifestations of that which already existed within the individual who does them. For, as our Saviour declared, hatred in the heart is murder, and lust in the heart is adultery. {PTUK October 12, 1893, p. 434.6}

It is useless to attempt to control the tongue while the work goes no deeper than the tongue. The stream cannot be cleansed except at its fountain head. The work must be done in the heart; and then out of the abundance of a good heart, the mouth will speak only that which is pure and truthful. {PTUK October 12, 1893, p. 434.7}

**“The Church and the World” The Present Truth 9, 28.**

E. J. Waggoner

The *Echo*, commenting upon the tardy interest now being manifested by “the Church” in the social and industrial welfare of mankind, says: “It is better late than never. Now, when secular movements are manifesting themselves so powerfully in the world; now, when Socialists are increasing in number in every country in Europe; now, when the ‘world’ is leaving the Church behind, the Church is making prodigious efforts to overtake the world, and is generously using worldly agencies for its own protection.” {PTUK October 12, 1893, p. 434.8}

There is altogether too much truth in these words. The world is leaving “the church” behind, and “the church” is following the world. This is exactly the reverse of what God intended. The church ought to take the lead in all matters which affect the welfare of mankind, not only spiritually, but temporally; but the Gospel of Jesus Christ, which she is set to minister, is not something that concerns the spiritual nature alone, but has to do with the whole life, physical as well as moral. When Christ was on earth a very large part of His time was spent in healing the sick and relieving those who were suffering from physical afflictions; and His followers ought to be in the same work. It is to those who clothe the naked, feed the hungry, visit the sick and the prisoners, and seek to relieve the distress of any kind in their fellowmen, that Christ will finally say, “Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” {PTUK October 12, 1893, p. 434.9}

Jesus says to His church, “Ye are the light of the world. A city that is set on a hill cannot be hid.” Matthew 5:14. The light of the world ought to be before the world, and not behind it. It ought to go ahead, to reveal the dangers and point out the path before the world, and not that which has been left behind. It ought to lead the world; but it is being led by the world. The result of such an order of the procession need not be foretold. {PTUK October 12, 1893, p. 434.10}

The world will never go in the right path. Its representatives may do their best to deal with the problems which concern the physical and moral welfare of mankind, but they are moving in the dark. There is no light into a world but the light of the Gospel. The socialist and other movements in progress in the world, which have for their object the amelioration of human ills, are all moved by the spirit of self; they have in them the seeds of the very evils they seek to cure. What is wanted is the spirit of unselfishness, of disinterested love for others; and that is only found in the Gospel, for it is the Spirit of Christ. And it can only be had by those to whom Christ gives it. {PTUK October 12, 1893, p. 434.11}

This is the Spirit that should be shown by the church; and the benign results accomplished by it would throw a bright light upon all problems having to do with human welfare. Then people would see that in the Gospel of Jesus Christ is to be found everything that is needed by mankind, not for spiritual wants alone, but for those which are felt by man as a social and industrial being. {PTUK October 12, 1893, p. 434.12}

The church ought to be in the lead of everything; not allied with the world or its governments, not falling behind it, but far ahead, leading the way with majestic step, clothed with the power and encircled by the glory of Divinity, while the world looks on in wonder and awe. This is where the church ought to be, this is where God has designed that she should be; and this is where the true church of God will be, in the not distant future when, purified from hypocritical and worldly elements, she shall stand forth “fair as the moon, clear as the sun, and terrible as an army with banners.” {PTUK October 12, 1893, p. 434.13}

**“The Value of the Soul” The Present Truth 9, 28.**

E. J. Waggoner

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Mark 8:36, 37. {PTUK October 12, 1893, p. 435.1}

Many a man has exchanged his soul for something far less than a world. No man this side of Adam ever owned a continent. Very few have more than a few square miles of the earth’s surface, or hold even this much by more than a precarious tenure. The vast majority have never possessed more than a few hundreds or thousands of pounds; yet even this is sufficient to blind the eyes of men to the value of their souls. Men have bartered away their souls for a little worldly honour or a moment’s pleasure. They are making just such bargains to-day. They do not do this understandingly of course; but they do it because their eyes are blinded by the god of this world, and they have no realisation of what the soul is worth. {PTUK October 12, 1893, p. 435.2}

Yet these same persons have a vivid sense of their own individual importance. They think that no position on earth is too high for them, and no honour too good for them. They are ready and anxious to be exalted above their fellow-men. They live as if it were their aim to make themselves the centre around which everything else ought rightfully to revolve. {PTUK October 12, 1893, p. 435.3}

But the prophet David, with mind enlightened by a higher wisdom, exclaimed, “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained,-what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?” Psalm 8:3, 4. Man, considered by himself, becomes very small when the eye looks over creation; so small that, as an individual, he sinks into absolute nothingness. What is the globe itself, upon which man dwells? Astronomy reveals it to be nothing but a tiny speck among the myriads of lights that fill the heavens,-in which it is lost like a grain of sand upon the seashore! And what is the nation itself to which an individual belongs? It is only one among hundreds of other nations that have existed upon the earth since time began. And what is he himself? Only one among the countless myriads that have been born and lived and moved upon the earth since it became the home of the human family,-an indistinguishable speck upon an indistinguishable speck, compared with a great creation which exists and moves and lives and fills the immensity of space, upheld by the life of God! {PTUK October 12, 1893, p. 435.4}

But only God Himself can estimate the soul at its true value; and He has revealed His estimate to the sight of man. The cross of Calvary tells what the soul is worth to God; and its worth to Him is also its worth to us. For we belong to Him, and were created for His pleasure and His glory. But apart from God the worth of the soul is lost. Without Him life would not be worth living. The sinner apart from God would eventually long for death. Connected with God, the soul is of infinite value; but severed from Him it is lost both to the individual and to Himself. {PTUK October 12, 1893, p. 435.5}

The cross of Calvary is the link that connects the soul with God. Life has its value to us by virtue of that alone. Let us say therefore with the apostle, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. {PTUK October 12, 1893, p. 435.6}

**“Mistaken Conceptions of Holiness” The Present Truth 9, 28.**

E. J. Waggoner

We stated last week that there was a reason for the sentiment which prevailed so extensively in the religious world a few centuries ago, and is still manifested to a considerable extent, that piety and filth are not incompatible things; and we re-affirm the statement here. The reason is one which has given rise to a very large share of the false doctrines and evil practices which have cursed the world since the days of Adam, and will continue to do so till the end of time. It is the belief in the immortality of the soul. {PTUK October 12, 1893, p. 435.7}

According to this doctrine, the soul is the living, acting, thinking part of men, and the body only the poor clay tenement in which it is confined for a time here, till death strikes off its earthly shackles and sets it free to soar away to the eternal realms, etc. It could hardly be possible that such a doctrine should fail to foster in men’s minds a contempt for the body which would cause them to treat it with neglect. {PTUK October 12, 1893, p. 435.8}

It is a doctrine which makes the body and the soul almost antagonistic, like a prisoner and the shackles by which he is held back from the freedom for which he longs. And therefore to bestow much attention upon the body was too slight the soul and the spiritual interests, while to neglect the body and leave it almost unnoticed in the pursuit of spiritual things, came to be regarded as evidence of the attainment of a high degree of piety. {PTUK October 12, 1893, p. 435.9}

Of this theory the “saints” of earlier times were a visible exemplification. They wasted no time on the culture of their physical natures; for why, indeed, should they give attention to the poor earthly shell, the mere outward covering of the true man, when they might bestow it upon the immortal tenant within? It would be almost an open denial of the piety and regard for spiritual things which they professed. So they left the body to take care of itself, or subjected it to severe mortifications and penances, while in gloomy monasteries or solitary caves or retreats, separated, as they thought, from all the polluting influences of earth, they sought the cultivation of the soul and the attainment of holiness; and such as entertain any reverence for religion looked on and endeavoured to harmonise this association of piety and uncleanliness with the teachings of common sense. When some one of these “holy” men had for a particularly long period neglected to comb his hair or abstained from some other acts incident to the proper care of the body, it was thought worthy of mention among the virtues recorded of him after his departure. The “saints” occupied themselves in seeking holiness by bodily modifications, and the church busied itself in collecting the revenues paid for the repose of departed souls and their release from purgatory; and for centuries not a step was taken in the direction of human progress. For centuries the death rate in Europe equalled or surpassed the birthrate. And not till the coming of the Reformation, with its increase of knowledge concerning the word of God and its impetus to the study of science, did humanity begin to recover from the effects of this belief in the post-modern consciousness of man, and to see that the welfare of the soul and that of the body cannot be disconnected. {PTUK October 12, 1893, p. 435.10}

Even to-day, with all the light which modern medical science has shed upon the matter, the subject of the proper care of the body is but little understood; and the doctrine of man’s natural immortality does much to encourage the unconscious violation of the command, “Thou shall not kill.” If the Mohammedan pilgrim, having drunk from the “holy” cholera well of Zem-Zem, falls a victim to the plague, it does not matter, since (as he thinks) the soul of one engaged in so pious and occupation will go straight to Paradise. No more did it matter to the penance-doing “saint” if his body, worn out from continued abuse, succumbed at last and sank into the grave, since (in his view) his soul was all the more sure in such a case to soar direct to the realms of unending bliss. Nor is it to-day generally regarded as a sin to sacrifice the body and the (fancied) interests of the cultivation of the spiritual nature. It is impossible that that interest should be taken in the body and that attention given it which should be felt and given while it is looked upon as the mere clay shell and which all that is important of man is enveloped. {PTUK October 12, 1893, p. 435.11}

The Bible teaches upon this subject is, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. There is such a thing as living to the glory of God even in eating and drinking. The same inspired writer says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Romans 12:1. We are to serve God, therefore, with our bodies. Again, the apostle writes, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:19, 20. {PTUK October 12, 1893, p. 436.1}

How are we to glorify and serve God in our bodies? Evidently, not by subjecting them to misuse, but by preserving each faculty in the best condition for use in His service. This is how we can eat and drink to the glory of God. The preservation of the faculties of the body is intimately connected with eating and drinking; and therefore we are bound to eat and drink such things and to do this in such a manner, as will tend to keep our physical faculties strong and unimpaired. For, as the text declares, even our bodies are not our own, but belong to God, and are to be used not to gratify ourselves, but to serve Him. We are therefore accountable to Him for the manner in which we treat them, as men are accountable for the use they make of the property of another. {PTUK October 12, 1893, p. 436.2}

The spiritual faculties are, to a large extent, dependent upon the physical. The two are not separate and distinct, but closely joined together. And no one can fully exercise his spiritual faculties while his mind is beclouded and his physical faculties benumbed from any cause, as for example from improper eating and drinking. The fate of Nadab and Abihu, the sons of Aaron is set before us as a terrible warning of the danger that lurks in this act, and an object lesson upon the relation between the physical nature and the spiritual perceptions. {PTUK October 12, 1893, p. 436.3}

The prayer of the apostle Paul for the church of the Thessalonians (and doubtless for all believers) was, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23. Holiness is wholeness. That which is perfect is holy. But man is imperfect. He was perfect at its creation, but he sinned and lost his uprightness. Body and soul and spirit became tainted with sin and therefore subject to death; for sin is a cancer that, left to itself, eats its way steadily into the soul, untill death is a result. Bringing man again to a state of holiness, is bringing him back to the condition that was his before the fall. And this is done not by any visible outward change, but by the gift of Christ,-the substitution of His perfection for all that is imperfect in man. Christ gives Himself to us, so that His perfection is our perfection, whether of body or soul or spirit. And hence the prayer of Paul can be answered, and believers be preserved blameless in all these unto the coming of Jesus Christ. {PTUK October 12, 1893, p. 436.4}

Holiness, therefore-or wholeness-comes only from the presence of Christ, bringing His perfection. Nothing that man can do can bring holiness, but only that which is opposite to it; for if he did but use any tool upon the altar which he built to the Lord, it became polluted. God only can make that which is holy, and that which is not so can be made so only by His presence. But His presence is not found in the midst of that which is unclean. Decay and filth are not conditions which invite the presence of the Lord of life. Not that any man can make anything clean in the sight of God; but he is bound to co-operate with God to the extent of the power that God has given him. {PTUK October 12, 1893, p. 436.5}

The soul which dwells in a body polluted from neglect or misuse cannot be holy, for God will not dwell with it. The temple of God-the body-which is defiled can only be destroyed. 1 Corinthians 3:17; 6:19. {PTUK October 12, 1893, p. 436.6}

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Corinthians 6:17, 18; 7:1. {PTUK October 12, 1893, p. 436.7}

**“God’s Promises” The Present Truth 9, 28.**

E. J. Waggoner

The promises of God are to all His children alike. He has no favourites among them, and makes no preference on account of differences in race, colour, wealth, or station. “In every nation, he that feareth Him and worketh righteousness is accepted with Him.” “The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him.” 2 Chronicles 15:9. {PTUK October 12, 1893, p. 436.8}

What then is to hinder the manifestation of the mighty power of God, the power of Him who can do all things, in your behalf? Nothing, except it be your own refusal to let your mind be perfect toward Him,-your own refusal to believe that He can and will show Himself strong toward you in spite of the circumstances which seemed destined to make your life a failure. {PTUK October 12, 1893, p. 436.9}

What is it that God will do for us when our heart is perfect toward Him? How will He show Himself strong in our behalf? He may not work as man wishes or desires, but He will always do that which is for the best. He will do what any one would wish Him to do could he see his needs with the eye of God. He will show Himself strong in our behalf, not merely in one way, but in all the affairs in which we may need help. The idea is altogether too common among people that while God will help them in spiritual things if they earnestly seek Him, in the temporal affairs of life they must look out for themselves. But this is a great mistake. God can make temporal things, even of the most trifling nature, the minister to our spiritual welfare. He can be glorified in all the every-day affairs of our lives, if we will but let Him into them. And what a blessing it will be to ourselves! How many unnecessary steps are taken, how much work done that needs to be done again, where God is left out of the undertaking! How many unwise plans are laid, that can only result in failure! And how much unnecessary discouragement and sorrow is thereby brought into our lives-all because we thought we must lay our plans by our own wisdom and carry them out in our own strength. {PTUK October 12, 1893, p. 436.10}

“Cast thy burden on the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.” Psalm 55:22. What burden?—the burden of sin? Yes; and your burden of care also. He will take care of every burden that you have. There is no “may be” or “perhaps” about it. The word is, “He *shall* sustain thee.” The burden of care comes because we are afraid of being brought into some place where we will not be sustained. We are afraid of having to experience some want. We must be constantly looking and studying to know how we are to meet some contingency that looms up before us in the near future, and no sooner is one disposed of than we see another ready to take its place; and it seems to be a necessity that we should devise some way to meet it. {PTUK October 12, 1893, p. 437.1}

Children do not feel this burden of care and anxiety because they have not yet learned the lesson of doubt. They know that there are difficulties to be met, but they have implicit confidence in the ability of “papa” and “mama” to provide for them. They have perfect faith that all their wants will be supplied. But the children of God have not so much confidence in Him! They are constantly afraid that He will not be able to provide for them without with some help from themselves! It is true that God does not work for individuals independently of their own efforts: but when they unite their efforts with God’s they should believe that He will sustain them, and carry no burden of care and anxiety as to the result. {PTUK October 12, 1893, p. 437.2}

Therefore it is your privilege now to be as free from this burden as a little child, as free as if you had suddenly found a relative or friend who was able and willing to attend to all your wants. For you have such a Friend, as real and tangible as any that your eyes behold, who is willing and able to do exceeding abundantly above all that you can ask or think. Ephesians 3:20, “And God is able to make all grace abound toward you; that ye, *always* having *all* sufficiency in *all* things, may bound to every good work.” 2 Corinthians 9:8. {PTUK October 12, 1893, p. 437.3}

Therefore “be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:6, 7. {PTUK October 12, 1893, p. 437.4}

**“Our Life” The Present Truth 9, 28.**

E. J. Waggoner

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Colossians 3:1-4. {PTUK October 12, 1893, p. 437.5}

Our life is in Christ, and outside of Him we have no life. “He that hath the Son hath life, and he that hath not the Son of God hath not life.” 1 John 5:12. “The wages of sin is death.” Romans 6:23. Death is the loss of life. Adam sinned, and the result was the loss of life to the human family. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12. But through Christ life is again brought within their reach. For “the gift of God is eternal life through Jesus Christ our Lord.” “As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18. {PTUK October 12, 1893, p. 437.6}

By the provisions of the plan of salvation, Adam and his posterity obtained a stay of execution of the judgment which God’s law pronounces against the sinner, with the opportunity, meanwhile, to escape from it altogether. For although all men die in this world, both the righteous and the wicked, that death is not the wages of sin, but only a consequence of the moral nature that man has while upon probation. Adam was placed upon probation with a different nature, and given access to the tree of life, of which he could eat and live for ever. His prosperity are upon probation with a fallen nature and without access to the tree of life. They are, for the present, without the means of maintaining life, and death is the natural result. But this death is not taken account of in the reckoning which is finally to be made. The wages of sin is eternal death, and the gift of God is eternal life. The eternal death will be found in the lake of fire. {PTUK October 12, 1893, p. 437.7}

It was necessary, in order that this reckoning should be made with those placed upon probation, that all men should have a resurrection from the death that comes through Adam. Neither the gift of God nor the wages of sin could be bestowed were men to be left in the graves into which they sink at the close of their earthly lives. The gift of God comes by accepting Christ, and the wages of sin, by rejecting Him. The sacrifice on the cross of Calvary determines what shall be given to every man-whether the gift of God, or the wages of sin. And therefore by the sacrifice of Christ comes the resurrection of all the dead, both those that awake to life, and those that awake to condemnation. {PTUK October 12, 1893, p. 437.8}

In the eye of the law, the criminal is dead the moment that sentence has been pronounced upon him, although some time may elapse before the sentence is executed. So the sinner out of Christ is accounted dead by the law of God, although the sentence of death is not immediately executed. He lives and moves here as though there were no wages of sin, and so far as life is concerned there is no apparent difference between him and one who is righteous. But he is dead. God gives him a space of time to repent; but the judgment for sin is hanging over him, and unless he turns to Christ, there is no possible escape from his doom. “He that hath the Son of God hath life; and he that hath not the Son of God hath not life.” {PTUK October 12, 1893, p. 437.9}

The righteous man has the Son of God and therefore has life; for righteousness comes alone through Christ. He seems to have no more life than the wicked and ungodly, but this is a truth that is known by faith and not by sight. Like the sinner, he lives his allotted space here, and dies, and is laid away in the grave. But now is seen the mystery of the life through Christ; for the hand that is still and cold and lies motionless across the breast, has as strong a hold upon life as when it was animated by warm and flowing blood. We see no life as we gaze upon the motionless form; and yet it is there. Amid the chill and gloom and shrouds that attend the entrance to the tomb, come again with all their power these words, “He that hath the Son of God *hath life*.” Death cannot take from us the Son of God. “Though I walk through the valley of the shadow of death, I will fear no evil, for *Thou art with me*.” Christ has been through the tomb, and robbed it of its dark terrors. When He came, it had an entrance; when He left, it had an entrance *and an exit!* And now the Christian, as he comes to the dark passage before which earth’s journey ends, beholds an opening through it which shows a light beyond. He enters it with his hand in the hand of Christ. We do not see His hand; but it is there. The Saviour never lets go the hand that is placed in His. {PTUK October 12, 1893, p. 437.10}

In the purposes of God, His sleeping saints still live. In His purposes those things that be not are counted as though they were. One day is with the Lord as a thousand years, and a thousand years one day. 2 Peter 3:8. He calls Himself “the God of Abraham, Isaac, and Jacob.” And Jesus declared that “God is not the God of the dead but of the living.” Not that Abraham, Isaac, and Jacob were then alive, for Christ spake these words to prove a resurrection to come. But God counts them alive; for eternal life is theirs. In His eternal purposes, the lapse of time is not taken into account. {PTUK October 12, 1893, p. 438.1}

The Christian here is dead, and his life is “hid with Christ in God.” He lives in the world, but he is not of the world. There is no life in the world but the life of sin; and to that he counts himself dead. By the cross of Christ the world is crucified unto him, and he unto the world. He has life, but it is hid with Christ. It will not be seen or manifested till the day of His appearing. {PTUK October 12, 1893, p. 438.2}

And this life is obtained through death. Jesus passed through death that He might become the Prince of life to those that believe on Him. And we that believe on Him are crucified with Him. We likewise passed through death. We die to self that we may have life unto God. “Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel’s, the same shall save it.” Mark 8:35. {PTUK October 12, 1893, p. 438.3}

Let us reckon ourselves to be dead indeed unto the world, but alive unto God through Jesus Christ. “If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Righteousness and life are inseparable, and if the Spirit of righteousness dwell in us, we shall be quickened by that Spirit unto eternal life at the appearing of Jesus Christ, whether we be living or dead, as Christ Himself was quickened from the dead. “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Romans 8:10-13. “It is a faithful saying, For if we be dead with Him, we shall also live with Him, if we suffer, we shall also reign with Him.” 2 Timothy 2:11, 12. For “when Christ who is our life shall appear, then shall ye also appear with Him glory.” Colossians 3:1. {PTUK October 12, 1893, p. 438.4}

**“Abide in Christ” The Present Truth 9, 28.**

E. J. Waggoner

The work of the Christian is to abide in Christ. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.” John 15:4-6. {PTUK October 12, 1893, p. 438.5}

The fruit which hangs upon the branches is produced by the nourishment supplied by the vine. Just so the work which the Christian does must be done by the energy and wisdom of Christ flowing into him, or it will amount to nothing. {PTUK October 12, 1893, p. 438.6}

It is very common, however, for the branches of Christ to think that they are the vine, and attempt to bear fruit of themselves. But such fruit is always bitter, like the apples of Sodom. It is not the work of the branch to regulate the flow of sap through itself and direct the formation and growth of the fruit that depends from its sides, but simply to *let* the sap flow as it is supplied by the roots of the vine, and *let* the fruit form by the power of the life principle that is within it. No more is it the place of man to control and direct the energy that is given him from God; but simply to *let* the life and power of God flow through him and work in him, as God Himself may direct. {PTUK October 12, 1893, p. 438.7}

If it were left to man to wield the power of God to suit himself, he would be worse than the devil; for the devil does not have the power of God. It is God’s part to direct and control the power which He supplies, and man’s part to let that power work in him without hindrance. {PTUK October 12, 1893, p. 438.8}

If a branch abides in the vine it must maintain its connection with the vine. Any obstruction that comes between the two may stop the flow of the life-giving sap, and the branch will wither and die. So the Christian must abide in Christ by maintaining his connection with Christ. But he cannot do this without knowing the mind of Christ; and here is the point where failure often comes in. He ceases to seek to know the mind of Christ, and begins to direct the affairs by his own wisdom. And then everything begins to go wrong. He finds that it is hard work, and so he shoulders a heavy burden of care and perplexity, because his wisdom is not sufficient to make things move harmoniously and successfully. And sooner or later, if he persists, he becomes discouraged and is tempted to give up. {PTUK October 12, 1893, p. 438.9}

But how can we know the mind of Christ? We can know it by the study of His word and by prayer. And this is why no time is ever lost that is spent in earnest prayer. It is said of Martin Luther that the larger the day’s work that was to be done by him, the greater was the amount of it which he devoted to prayer; and it was a rule that he always found to work well. And it will be found so by all who will try it to-day; for by prayer, when offered in sincerity and faith, we place ourselves where Christ can work in us, where He can enlighten us by His wisdom and energise with His strength; and thus avoid the perplexity and mistakes which would otherwise attend our work. {PTUK October 12, 1893, p. 438.10}

Not only must we be where God can reveal His purposes, but we must let Him carry out His purposes in His own way. There have been men who have tried to accomplish the purposes of God themselves, and their experience has been recorded for our profit. Abraham and Sarah tried it and the result was Ishmael; Rebecca and Jacob tried it, and the result was separation and long years of sorrow. God will work out His purposes in the best possible way if we will let Him,-if we will remove the hindrances that are within us, the barriers that are directed by self. “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth’s sake.” Psalm 115:1. {PTUK October 12, 1893, p. 438.11}

**“Church State Education” The Present Truth 9, 28.**

E. J. Waggoner

The *Congregationalist* says:- {PTUK October 12, 1893, p. 438.12}

“The Prussian minister of public worship has announced that children whose families have no religious faith need not receive religious instruction in the public schools except at the request of their parents. The order, it is explained, does not apply to the primary schools, but it is the first step toward the abandonment of the State of the duty of religious instruction and, as such, has met with loud protests from both Protestants and Roman Catholics.” {PTUK October 12, 1893, p. 438.13}

No Protestant, however, wishes his own or any other children taught the Catholic faith, and no Catholic wants the public schools to teach Protestantism. While each class is loudly protesting, each is unwilling to allow the protest of the other. Each class believes in having religion taught in the public schools, provided it is their own particular religion that is taught; and the government, in allowing either protest, is virtually deciding what is truth and what is heresy. But this can only be rightly decided by the word of God. {PTUK October 12, 1893, p. 438.14}

Where parents and the Church cannot attend to the religious instruction of the children, there is something radically wrong. And it does not help the matter any to shift the responsibility upon the State. {PTUK October 12, 1893, p. 439.1}

**“Weakness and Power” The Present Truth 9, 28.**

E. J. Waggoner

What is more frail, more weak, and more helpless than a little blade of grass? Yet did you ever notice the marvellous power that it exhibits? {PTUK October 12, 1893, p. 443.1}

Look at that lifting clod,-a hard, heavy, impenetrable mass of dry clay. What is moving it so slowly and yet so surely out of its way? Not an animal, not even an insect,-only a little blade of young grass! The clod is many times heavier than the grass, and yet it seems to lift it with the utmost ease. *You* could not cause a tiny grass root to exhibit such power. You might lay the clod upon it ever so carefully, but it would be crushed to the earth with the great weight. This wonder must be accomplished, then, by some power that is not in man, and that is not in the grass itself. The Bible says that it is the power and life of God’s word that causes the grass to grow; for “God said, Let the earth bring forth grass: and it was so.” {PTUK October 12, 1893, p. 443.2}

Look at the tiny acorn. How helpless, how worthless! But look again. An unseen life, a marvellous power breaks the hard shell, and pushes little rootlets downward, and tiny branches upward, that grow and grow, turning hindrances aside, climbing over obstacles, and bursting asunder solid rocks. What is the unseen life? What is the marvellous power? The life and power of God’s word; for “God 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.” {PTUK October 12, 1893, p. 443.3}

Although two of the weakest and most helpless things in existence, yet what miracles of strength the grass and the acorn become when their weakness is united to the power of God’s word. In like manner we behold man. Weak? Yes, as weak as the grass and as helpless. “His days are as grass,” “and all the glory of man as the flower of grass.” His life,-“even a vapour, that appeareth for a little time, and then vanisheth away.” Helpless, utterly helpless in himself, unable to care for himself a single moment, unable to resist the smallest temptation, unable to do one good act. {PTUK October 12, 1893, p. 443.4}

But look again. An unseen power has taken possession of him, a new life has animated him, and lo, he has “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed the valiant in fight, turned to flight the armies of the aliens!” In that wherein he was weak, now he is strong, where once he would have trembled and fallen, now he stands unmoved like a house built upon a solid rock. {PTUK October 12, 1893, p. 443.5}

What is this unseen power? What is this new life? It is the life and power of God’s word united with man’s weakness. It is the life and power of God Himself, for God goes with His word “*working in you* that which is well-pleasing in His sight.” “For it is *God* which worketh you both to will and to do of His good pleasure.” {PTUK October 12, 1893, p. 443.6}

Man alone, without the Word in him, is like a house that is built on the sand. There is nothing to hold him up when the floods come and the winds blow. It is utterly impossible for him to withstand the tempest, for he has not strength in himself. {PTUK October 12, 1893, p. 443.7}

But God is willing to take the most helpless man that ever lived, if he will submit like the grass and the acorn, and work through him in the most marvellous manner by His mighty word. He *loves* to do it. He has “*chosen* the weak things of the world to confound the things that are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *That no flesh should glory in His presence*.” {PTUK October 12, 1893, p. 443.8}

He says, “*Whosoever* heareth these *sayings* of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” Then he who receives God’s word into his heart and does it, has built upon immovable rock. But Jesus Himself is in the word, and is the Word (see John 1. and John 6.), therefore humbly receiving the Word brings Jesus into the heart to work. Hence man’s work is to submit and receive, and Jesus the living Word supplies all the power and does all the work through the man, if he will let Him. {PTUK October 12, 1893, p. 443.9}

It is not enough for a man to become united to another man who is united to Christ. Each man for himself must come to Christ the Word as to a living stone, and build on Him. Then *he* becomes a living stone, because he partakes of the life of the living Foundation. He and the Foundation grow together until he is a part of the Foundation, and the Foundation is a part of him. Is it any wonder, then, that he has strength, and that he can stand unmoved through all the storms and tempests of life? {PTUK October 12, 1893, p. 444.1}

Then when we look at the grass and realise our frailty, and our helplessness, let us not become discouraged, but rather let us lift our eyes in thankfulness to heaven and praise that mighty One who can take the weakest and most helpless of His creatures and by His word strengthen him “with all might according to His glorious power.” {PTUK October 12, 1893, p. 444.2}

**“A Lesson from the Grass” The Present Truth 9, 28.**

E. J. Waggoner

“As for man his days are as grass” (Psalm 103:15), “and all the glory of man as the flower of grass.” 1 Peter 1:24. {PTUK October 12, 1893, p. 445.1}

There was no grass upon this earth until the third day. There was no place for it, because the earth was covered with water. But when God had gathered the waters together, there was plenty of dry land on which it could grow. Then suddenly at the word of God, the earth put on a robe of the richest green; grass, beautiful grass came up everywhere! We learned last week how useful it is, and how hard it would be for man and beast to do without it. Do we thank God as much for it as we should? We see it so often that we sometimes almost forget to notice it or think how wonderful it is or remember who made it for us. The Bible says that “He hath made His wonderful works to be *remembered*.” Psalm 111:4. He wants us to notice them and watch them and think about them. If we do this, we shall learn useful lessons from the tiniest things that He has made. {PTUK October 12, 1893, p. 445.2}

Now the next time you go out to play just try it. Get down and take a good look at the pretty grass. Lay your hand in it and see how soft it is. Notice the colour; isn’t it a lovely green? Look at the little stalk, the curious roots, and the tender leaf or blade. Perhaps if you look you may find a tiny flower peeping out somewhere. Touch it gently or you will break it. How very tender it is! A rude touch, or a strong breeze will cause it to drop to pieces. And the grass itself is almost as frail. It may look ever so bright and stand up ever so straight in the morning, but if the sun shines a little too warm, before night it will droop and die. Or the grass-cutter with one stroke of his sharp scythe may cut it down and leave it to wither and dry up. It is a very weak and helpless little thing, isn’t it? It cannot cause itself to live, and it cannot keep itself alive. It can do nothing at all which God does not give its strength to do. It cannot live a moment without His care. Do you think it has much reason to be proud of its strength or what it itself can do? {PTUK October 12, 1893, p. 445.3}

Is it possible that God wants us to learn anything from such a helpless, tender little plant? Yes, there is something that He wants us to remember every time we see the grass. Listen to what He says: “As for man, *his* days are as grass,” “and all the glory of man as the flower of grass.” {PTUK October 12, 1893, p. 445.4}

He wants us to remember that *we* are helpless, and tender, and die easily just like the grass; and our strength and beauty and learning and good name and riches fall to pieces and become worthless as easily as the flower of the grass. {PTUK October 12, 1893, p. 445.5}

The very strongest and healthiest man does not live long. In the morning he may go up to his work as strong and as wise as ever, and before night brought home still and dead. A very little fall, a hit on the head, or a short illness may kill him. Ah, is he not as tender and helpless as the grass? He cannot cause himself to live, nor keep himself from dying. He can do nothing at all which God does not give him strength to do. He cannot live a moment without God’s care. Do you think that he has any more reason than the grass to be proud of anything that he himself can do? Do you think that he ought to hold his head high and say proud things and tell how he can get along just as well without God? {PTUK October 12, 1893, p. 445.6}

How it must grieve our Father in heaven when we feel proud and want to praise ourselves, when the praise all belongs to Him. Whenever you feel like being proud, just run quickly and look at the grass. Remember how helpless it is, and how God says that without Him *you are just as helpless as the grass*. He says, “Pride do I hate” (Proverbs 8:13), but “I dwell... with him that is of a contrite and humble spirit.” Isaiah 57:15. {PTUK October 12, 1893, p. 445.7}

1. When did the grass first begin to grow upon this earth? {PTUK October 12, 1893, p. 445.8}

2. Who caused it to grow? {PTUK October 12, 1893, p. 445.9}

3. How? {PTUK October 12, 1893, p. 445.10}

4. Has man power to make things grow? {PTUK October 12, 1893, p. 445.11}

5. Then whenever we see a little plant or tree pushing up through the ground, of whom should it make us think? {PTUK October 12, 1893, p. 445.12}

6. When we have a fine field of grass or garden of flowers, whom should we praise, ourselves, or the One who causes it to grow for us? {PTUK October 12, 1893, p. 445.13}

7. Is God pleased to have us pass by the grass and trample it under our feet without even noticing it or thinking about it? Why not? {PTUK October 12, 1893, p. 445.14}

8. When you lay your hand on it how does it feel? {PTUK October 12, 1893, p. 445.15}

9. What is it? {PTUK October 12, 1893, p. 445.16}

10. What part is the stalk? The roots? The blade? {PTUK October 12, 1893, p. 445.17}

11. What do some kinds of grasses have?—Flowers. {PTUK October 12, 1893, p. 445.18}

12. If you should touch them rudely what would happen to them? {PTUK October 12, 1893, p. 445.19}

13. Although the grass may stand up ever so straight and bright in the morning, how may it look before night? Why? {PTUK October 12, 1893, p. 445.20}

14. Can it cause itself to live, or keep itself alive? {PTUK October 12, 1893, p. 445.21}

15. Can it do anything at all which God does not give it strength to do? {PTUK October 12, 1893, p. 445.22}

16. How long can it live without God’s care? {PTUK October 12, 1893, p. 445.23}

17. You think that it has much reason to be proud of its beauty or strength? {PTUK October 12, 1893, p. 445.24}

18. Have we any more reason to be proud than the grass? {PTUK October 12, 1893, p. 445.25}

19. Why not? 1 Peter 1:24. {PTUK October 12, 1893, p. 445.26}

20. Then what is the lesson that God would have us learn from the grass?—Do not be proud. {PTUK October 12, 1893, p. 445.27}

21. Name some of the ways in which we may show that we are proud. {PTUK October 12, 1893, p. 445.28}

22. How do you suppose that it makes God feel when we feel proud and want to praise ourselves? {PTUK October 12, 1893, p. 445.29}

23. To whom does all praise belong? {PTUK October 12, 1893, p. 445.30}

24. What does God say about pride? Proverbs 8:13. {PTUK October 12, 1893, p. 445.31}

25. With only what kind of people can Jesus live? Isaiah 57:15 {PTUK October 12, 1893, p. 445.32}

**“Interesting Items” The Present Truth 9, 28.**

E. J. Waggoner

Those ugly ink spots on your carpet may be removed with salt and milk. Pour on plenty of salt, rubbing it in well with your finger. Then pour on a little milk and rub it again. The ink will disappear as if by magic. Try it. {PTUK October 12, 1893, p. 446.1}

-The cholera epidemic in Europe is slowly abating. {PTUK October 12, 1893, p. 446.2}

-Yellow fever has broken out in the town of Jesup, Ga., U.S.A. {PTUK October 12, 1893, p. 446.3}

-In Valparaiso women are now employed as conductors on the street tramcars. {PTUK October 12, 1893, p. 446.4}

-The United States has a deficit fur the past quarter of nearly five millions stifling, {PTUK October 12, 1893, p. 446.5}

-The Ashantees are threatening the British protectorate on the Gold Coast of Africa. {PTUK October 12, 1893, p. 446.6}

-As many as 510 persons committed suicide in the Metropolis last year-44 more than in 1891. {PTUK October 12, 1893, p. 446.7}

-The illness of prince Bismarck has reached a critical stage, and he is not expected to survive long. {PTUK October 12, 1893, p. 446.8}

-The price of wheat is now lower than it has been in any corresponding period of the past five years. {PTUK October 12, 1893, p. 446.9}

-There were 80,757 persons arrested for drunkenness in the Metropolis last year, of whom 9,358 were women. {PTUK October 12, 1893, p. 446.10}

-The United States Treasury still continues the purchase of silver; 300,000 ounces were purchased October 3. {PTUK October 12, 1893, p. 446.11}

-The valuation of Cape Town is assessed at £3,657,147, being an increase of £1,000,000 sterling in five years. {PTUK October 12, 1893, p. 446.12}

-It is estimated by the Canadian authorities that at least 100,000 pounds of opium, refined in British Columbia, are annually smuggled into the United States. {PTUK October 12, 1893, p. 446.13}

-Recent storms and floods at the mouth of the Mississippi are reported to have entailed the loss of 3,000 lives, the damage to property being set down at 1,250,000 dollars. {PTUK October 12, 1893, p. 446.14}

-The Americans have now entered into competition in the coal trade of England, and shipowners in the United States have already chartered vessels to take part in the traffic. {PTUK October 12, 1893, p. 446.15}

-The advance of the Matabele in Mashonaland has led the British South African Company to assume the defensive, and a force is about to be despatched against Lobongula’s native warriors. {PTUK October 12, 1893, p. 446.16}

-According to a telegram from Buenos Ayres, the rising in Argentina is regarded as suppressed. Other telegrams, however, show that fighting still continues in several places, although apparently the insurgents are being worsted. {PTUK October 12, 1893, p. 446.17}

-The Rhone is rising to a great height in consequence of recent torrential rains, and the farmers living along its course have been warned by the authorities to take precautions for the safety of themselves and their property. {PTUK October 12, 1893, p. 446.18}

-Reports from the country districts indicate that the distress consequent upon the coal lock-out is increasing, but that committees are coping bravely with the task of relieving the necessitous. Meanwhile the end of the conflict is not in sight. {PTUK October 12, 1893, p. 446.19}

-A San Francisco telegram states that a steam whaler passed last winter in the Polar ice, and, aided by an open Rea, worked her way this summer in pursuit of whales to within six degrees of the North Pole, the most northerly point man has yet reached. {PTUK October 12, 1893, p. 446.20}

-New Zealand is a little smaller than Great Britain and Ireland. The population at the census of April, 1891, was 626,568, and is now nearly 700,000; there were in 1891 about 38,000 more males than females. There is besides, a Maori population of 41,525. {PTUK October 12, 1893, p. 446.21}

-The yearly output of the coal mines of the kingdom is about 182,000,000 tons, which, at an average price of 7s. 3rd. per ton at the pit’s mouth, means an annual gross revenue of £65,975,000 per annum; and a net revenue, assuming 6s. per ton as the regular pit-mouth cost, of £11,375,000. {PTUK October 12, 1893, p. 446.22}

-War is raging inn Morocco between the Spaniards and the Moors. A determined attack has been made by a force of 5,000 Moors upon the Spanish garrison at Fort Guaraich. The Spaniards, who only numbered 800, defended the position for nearly a day, and then were obliged to retreat. A large number of Moors wore killed in the conflict. {PTUK October 12, 1893, p. 446.23}

-The Church Congress at Birmingham has been the occasion of some extraordinary scenes. When the Rev. Charles Gore, author of “Lux Mundi,” proceeded to read his paper in the Congress-hall on Reunion, Father Ignatius protested, and it was some time before order was restored. Later on the Bishop of Worcester, in giving some account of his visit to Grindelwald, where the conference on the same subject was hold, was saluted by groans and hisses. {PTUK October 12, 1893, p. 446.24}

-The Franco-Siamese treaty has at last been signed. It apparently concedes all the demands originally put forward by France, with one or two additional claims embodied in the convention. A formal protest against the labor was presented to the French Plenipotentiary by the Siamese Foreign Minister, but was withdrawn under pressure. The settlement has given great dissatisfaction to the Siamese and portions of it are denounced as a complete violation of treaty rights. {PTUK October 12, 1893, p. 446.25}

-The *Echo* says: “Apparently the streets of London are as healthy as some of our seaside towns which are always boasting of their low death-rate. It appears from the report of Sir Edward Bradford, which has just been issued, that no less than 917 cabdrivers are between sixty and seventy years of age, 151 are between seventy and eighty, while one venerable patriarch who is going on for ninety still holds a licence. There are also 118 busdrivers over sixty, and of these eighteen are over seventy. London contains 15,011 cabdrivers and 0,517 omnibus and car drivers.” {PTUK October 12, 1893, p. 446.26}

-A telegram from Rio do Janeiro states that acting on instruction from their respective Governments, the commanders of the war vessels stationed there, with the exception of the German, have informed Admiral de Mello that no attack on Rio will be permitted. Intelligence from Monte Video states that there is growing discontent among the inhabitants of Rio, who resent the arbitrary conduct of President Peixoto. The Revolutionary movement appears to be gaining strength, but the President has issued a manifesto declaring that he will not resign, and will continue to fight so long as he controls the 5,000 troops now under his command. {PTUK October 12, 1893, p. 446.27}

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The statement is made that the murderer, De Jong, is to be hypnotised in order to get from him information of the whereabouts of the bodies of his victims. If so, it remains to be seen whether such a method of dealing with criminals is as practical as it is scientific. {PTUK October 12, 1893, p. 448.1}

Christianity places all men upon a level; not—as is often said—down on a level, but up on a level. It, and it alone, can supply perfectly the demand for “liberty, fraternity, and equality.” It says, “Stand fast therefore in the liberty wherewith Christ has made us free” (Galatians 5:1); “all ye are brethren” (Matthew 23:8); and “let each esteem others better than themselves” (Philippians 2:3). And there is no true liberty except that which Christ gives, and no fraternity and equality without the possession of the Holy Spirit. {PTUK October 12, 1893, p. 448.2}

The great “World’s Parliament of Religions,” at Chicago,-the first of the kind ever held-is in the past, and in the public mind has left the inquiry, What has it accomplished? The answer perhaps can best be given by time, but it is safe to assert that it has gained nothing for the cause of Christianity. And why? Simply because Christianity can have nothing to do with other religions. It cannot recognise them, any more than truth can recognise falsehood. Christianity speaks to and reasons with men, not with man’s religions. But if a false religion can get recognition-as in this “parliament” it has apparently-from Christianity, it has gained much. {PTUK October 12, 1893, p. 448.3}

One of the latest instances of Russian paternalism is said to be an order from the Czar providing that with respect to the payment of medical fees, the people shall be divided into three classes, according to the position which they occupy in the scale of social and commercial prosperity; and that five roubles shall be the fee for the first class, three roubles for the second class; and thirty kopecs for the third class; so that “presumably the first question which a medical man in Russia has now to ask his patient is, ‘What are you’ and upon the answer will depend the amount of fee to be charged.” Presumably, also, a great many more people will be found included in the thirty kopecs class than were ever suspected to belong there heretofore. Paternalism is a great producer of hypocrites. And religious paternalism-to which so little objection is raised in the civilised countries of Europe-produces the worst kind of hypocrites that are known. {PTUK October 12, 1893, p. 448.4}

In the *Pall Mall Magazine,* Mr. Raymond Blathwayt has an article on “Rome in America,” in which he says that in America the Catholic Church “is on her trial as she has never been since that moment when she first reared her temples amid the palaces and glories of imperial Rome.” And then comes the following, which is spoken of as a “prophecy,” but which, in fact, is an actual reality to-day:— {PTUK October 12, 1893, p. 448.5}

“If all her ideals are carried out in their entirety, it goes without saying that the Church will speedily become an important, if not the most important, political factor in the Republic. She will become a factor that will not permit itself to be left unreckoned with in the calculations of any politician, or body of politicians, desirous of exercising an influence either for good or evil in the States-a factor that more than any other in American politics will go towards the construction and maintenance of unity in the Republic. Rome, say what we may, and however much we may dislike or seek to explain away or absolutely deny the fact, Rome, nevertheless, is the one great Church-the one vast political, as well as ecclesiastical organisation that speaks with authority-with a voice that *will* be heard.” {PTUK October 12, 1893, p. 448.6}

With such accounts of suffering and privation before us as now fill the columns of the daily press devoted to the great coal strike, it is well to consider how far we ourselves are the creatures of circumstances, and to what extent the goodness that we fancy ourselves to possess may be due to the absence of those temptations which are felt with the pinching hand of want. We can none of us be sure as to what we might do under circumstances less favourable than those which now surround us. There is much food for thought in the saying of an American humorist: “We could all of us be honest *if we had the money to be honest with*.” It is money-or its equivalent in other things-that rules the world and supports its good appearances and professions, far more than integrity of character. Christianity designs that men shall live the same under all circumstances; and it contains this provision for the realisation of its design,-that “all things work together for good to them that love God.” Romans 8:28. {PTUK October 12, 1893, p. 448.7}

Tidings of another terrible calamity come to us from across the waters, overshadowing by its magnitude even the direful events which have so lately turned the eyes of all the world in horror upon the shores of North America. A hurricane accompanied by a tidal wave sweeps over the lowlands at the mouth of the Mississippi River, and 2,000 people drowned or crushed by falling buildings is the result. Whatever may be said by men to account for these awful events upon the theory of natural causes, the student of God’s word will see in them “the sea and the waves roaring” in fulfillment of the prophetic words spoken by Christ to His disciples in reference to the end of the world. {PTUK October 12, 1893, p. 448.8}

From reports which come to us from the Church Congress at Birmingham, it is evident that the session will not do anything to elevate Christianity in the eyes of the people. A perusal of its proceedings reminds one far more of the noisy and tumultuous church councils of the fourth and fifth centuries, than of the council of the apostles at Jerusalem. The benediction, however, as we are informed, is pronounced and received with the utmost reverence. {PTUK October 12, 1893, p. 448.9}

In a discussion on “Church Reform,” Archdeacon Farrar made a plea for more liberty in curtailing the Sunday services. It is, he said, not only puzzling, but irksome, for plain people who are not well up in the Prayer-Book to go into a church on a Sunday morning and listen to two exhortations, two creeds, two confessions, two absolutions, three prayers for the Queen, and six repetions of the Lord’s Prayer. We should certainly think that it would be. What the people want is the word of God-the gospel, the “good news” of salvation from sin; and they want it presented, as Paul presented it, “in a demonstration of the Spirit and of power.” There is nothing irksome or tedious about the presentation of the gospel of Christ. The Bishop of Wakefield also added a truthful statement by saying, “Let the Church forsake her chilling proprieties and demure respectabilities, and she will be popular enough with the working-classes.” One of the evidences of the Divine character of Christ’s ministry, was that the poor had the gospel preached to them; and the same evidence will be presented to-day by the church of which He is the Head. {PTUK October 12, 1893, p. 448.10}

**“Front Page: God’s Providence” The Present Truth 9, 29.**

E. J. Waggoner

There is nothing more comforting to an individual who knows his own weakness and the limitations of his powers, than a belief in a supreme power and goodness, which watches over all things and attends to the wants of all living creatures. And there is nothing more comforting to one who holds this belief than to see, in the light of Divine revelation, the care of Him who is the embodiment of that power and goodness, for every one of His children here on earth. {PTUK October 19, 1893, p. 449.1}

We live in a world of suffering and sorrow, and our eyes have become familiar to sights of poverty and distress of every kind. Yet God has not withdrawn His care from the world; He has not left His earthly children to take care of themselves. While they meet with experiences which try their faith, they are not left without the evidence of His guiding hand in all the darkness and difficulties of the way; and they may see, if they will, tokens of the abiding presence of that love which gave the Son of God to die upon the cross for their salvation. {PTUK October 19, 1893, p. 449.2}

Our conceptions of things are so coloured by the false light of human ideas and human practices, that it is natural for us to think of God and His dealings with us much as if He were a man like ourselves, only a little higher up in the scale of being. As we seem to have come into the world by accident, and the care and attention which we receive from men comes by the accident of our association with them, so it seems to us that our relation to God is also accidental. Since we are here, He is obliged to take notice of us, and when He finds us in the midst of difficulty and danger, He helps us out, at other times leaving us to look out for ourselves. And perhaps we are all the time worrying about what we shall do in this or that difficulty that looms out before us, for fear if we trust to the Lord we may find Him unprepared for the emergency. {PTUK October 19, 1893, p. 449.3}

With such a conception of God’s providence toward us, it is not surprising that we are so often afraid to trust Him. It would be different if we would take the view which is revealed to us in His word. Let us glance at some words of the Apostle Paul upon this point: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” Ephesians 1:3-6. {PTUK October 19, 1893, p. 449.4}

Do we grasp the meaning of these words? If we do, we see that God thought of us before ever we thought of ourselves. He thought of us ages before we ever came into existence. His love and His care were exercised toward us before the foundation of the world! The Omniscient, looking ahead to the ages to come, down even to the scenes of the present hour, saw *us*, and chose us in Christ, adopting us into His royal family, making us sons and daughters of God! These were the conditions under which we were born into the world. {PTUK October 19, 1893, p. 449.5}

God not only saw us before the foundation of the world, but He knew us by name. The Old Testament record furnishes an instance of God’s calling an individual by name long before that individual came into being. Isaiah 45:1-4: “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob My servant’s sake, and Israel Mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known Me.” This is a prophecy of the taking of Babylon by the Medo-Persian armies under the leadership of Cyrus and Darius. It was uttered about 712 years B.C., and the event which it foretells took place about 538 B.C. and thus king Cyrus, nearly 150 years before he was born, was called by name and “surnamed” by the God of heaven, for the sake of Israel His elect, who were to pass sixty years in Babylonish captivity. And surely God knows His own elect as well as those whom He uses as the instruments of their welfare. {PTUK October 19, 1893, p. 449.6}

But who are the “elect” of God? The apostle says, “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son;” and Peter tells us that the elect are “ elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” Romans 8:26; 1 Peter 1:2. Again we read that it is an “election of grace;” which grace is “given us in Christ Jesus.” Romans 11:5; 2 Timothy 1:9. The “calling” and “election” of God are in Christ. They apply not ... by ourselves, but only in Him and they apply to all that are in Him ... so “according to the eternal purpose which He purposed in Christ Jesus our Lord.” Ephesians 3:11. It was the fulfilling of the “everlasting covenant” of grace, which from eternity provided for the acceptance of the sinner in Christ. If then we are in Christ we are numbered with God’s elect; and if we are out of Christ we should without delay come to Him, accepting the invitation given us; for it is to all, saying, “Whosoever will, let him take of the water of life freely.” Revelation 22:17. {PTUK October 19, 1893, p. 449.7}

God not only saw before the world began, and sees us now, but He looks ahead and sees us in the ages to come; for we read that “God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Ephesians 2:4-7. God will show to “the principalities and powers” in heavenly places the wonderful riches of His grace, in taking from among frail, sinful, fallen men, those who in future ages will sit with Christ and share in the deliberations of heaven. {PTUK October 19, 1893, p. 450.1}

Who will say, then, that they are here in this world to contend with chance or with fate. Is it not evident that in the Christian’s life at least, there is no such thing as chance. Certain it is that He who knew us and exercised His grace toward us before the foundation of the world, does not withdraw His love and care when we are here on the stage of action. He sees every event of our lives before it comes; and we are told that “all things work together for good to them that love God.” Romans 8:28. All things must, therefore, be under His control and direction, even those events which seem the most strange and accidental. Let us, then, “trust in the Lord and do good”; let us “rest in the Lord, and wait patiently for Him,” believing that He who began the work of grace toward us before the foundation of the world, will not fail now to carry it forward to a glorious completion. {PTUK October 19, 1893, p. 450.2}

**“Acquaintance with God” The Present Truth 9, 29.**

E. J. Waggoner

To mortal man is extended the honour of becoming acquainted with God. The highest being in the universe is willing to become acquainted with the weakest and most finite. He even desires that we should seek His acquaintance, and to this end has given us a revelation of Himself, adapted to our finite comprehension. Nor is this acquaintance to be like that of an earthly king with one of his subjects, or of some lord or great man with one who is poor and in humble station, who sees only his wealth and splendour and hears only his command; but it is to be the acquaintance of friends,-one which will reveal to us not only the majesty and greatness of God, but His love and mercy, and every attribute that He possesses. He is willing that we should know all that He is and all that He has. This is friendship in its highest and most intimate form. {PTUK October 19, 1893, p. 450.3}

The prophet of olden time evidently understood this truth when he spoke the words, “Acquaint now thyself with Him and be at peace.” Job 22:21. But how can we become acquainted with Him? How can moral beings, shut out from His presence with capabilities infinitely lower than His, know Him who reigns in the heavens? To human wisdom this would seem impossible; but not so to the wisdom of God. By one of the most wonderful provisions of His grace, He has brought to us the knowledge of Himself. Paul, in his letter to the Corinthians inquires, “Who hath known the mind of the Lord, that he may instruct Him?” But he adds, “We have the mind of Christ.” 1 Corinthians 2:16. And this revelation comes to us through the agency of the Spirit. {PTUK October 19, 1893, p. 450.4}

How wonderful is the truth here brought to our view! We, who cannot know (as perhaps we would often like to know) the minds of one another, can know the mind of God! We do not need to know the minds of one another; it would be a great injury to us if we could, for we should lose all confidence in humanity. But knowing the mind of God, we know all that is good and pure and holy, all that is for our strength and hope and comfort. And so God has given us this wonderful insight into Himself. The apostle writes, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.... Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 2:9-12. {PTUK October 19, 1893, p. 450.5}

Jesus has said, “He that overcometh shall inherit all things.” Revelation 21:7. And these things God has revealed to us by His Spirit, which “searcheth all things, yea, the deep things of God.” It is not merely houses and lands and silver and gold that the saints are to inherit in the world to come. They will inherit also that which pertains to God Himself,-His mind and His nature; for the Spirit searcheth the deep things of God that it may reveal them unto us as among the things which God hath prepared for them that love Him. {PTUK October 19, 1893, p. 450.6}

The revelation of God is Christ. Christ gave Himself to us, and in accepting Him, we receive His mind and His Spirit. He is the express image of His Father. Hebrews 1:3. His mind is the mind of God. He is one with His Father. John 10:30. God is in Christ, reconciling the world unto Himself, and Christ is in the heart of the believer. 2 Corinthians 3:3; John 17:21, 23. Thus the same mind and the same spirit are in all three, and the individual no longer sees all things within the narrow realm and through the cloudy atmosphere of his own mind, but has rich glimpses into deep and glorious mysteries in the realms beyond. {PTUK October 19, 1893, p. 450.7}

In Christ are hid all the treasures of wisdom and knowledge. Colossians 2:3. To these treasures, therefore, we have access by having the mind of Christ. A limitless field is open before us, which we can never fully explore. There are no treasures of wisdom and knowledge outside of Him. Whether we look in the realm of nature or of human thought and life, we cannot grasp the truth concerning the things that we see, except as we view them in the light of the knowledge of Him who made all things, and by whose hand they are controlled and upheld. The atheist, as he looks into the heavens, sees only the operations and results of the law of nature working through a “nebular hypothesis;” but the devout astronomer explains, “O God, I think Thy thoughts after Thee.” To those who become acquainted with Him, God gives His thoughts. He withholds “no good thing from them that walk uprightly.” Psalm 84:11. {PTUK October 19, 1893, p. 450.8}

In becoming acquainted with God, we become also acquainted with our self; and though the knowledge may not be pleasant to us, it is exceedingly profitable. While we compare ourselves with others around us, we are not wise, or at most are wise in our own conceits; but when we come to know God, we can view ourselves in the light of the true standard of perfection. “The heart is deceitful above all things, and desperately wicked;” and God has said that only He can search and know it. And only as we see with the mind of Christ can we know the evil that is lurking there, waiting to accomplish our ruin. {PTUK October 19, 1893, p. 451.1}

Acquaintance with God is beneficial in every way. The prophet understood this when he uttered the words which we have quoted, “Acquaint now thyself with Him, and be at peace.” The knowledge of what He is to us and will do for us brings us perfect peace; for we know that He is for us, and “if God be for us, who can be against us?” “Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.” Isaiah 26:3. {PTUK October 19, 1893, p. 451.2}

Acquaintance with God is also our salvation. For said Jesus, “this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John 17:3. For the knowledge of God comes by Christ dwelling in us, “Who of God is made unto us wisdom and righteousness, and sanctification, and redemption.” {PTUK October 19, 1893, p. 451.3}

Who will fail to avail themselves of the privilege of becoming acquainted with God? Who will prefer their own mind to His mind, their own wisdom to His wisdom? Who will not esteem it a high honour to be able to say, I know the God of Heaven? Let earthly potentates and great men seclude themselves and refuse their friendship and there acquaintance; we know One who is infinitely the superior of any man. We enjoy fellowship and communion with Him, and are on terms of the closest intimacy, even that of sons and daughters with their father. We do not care for the honour that comes from men. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.” Jeremiah 9:23, 24. {PTUK October 19, 1893, p. 451.4}

Let it be our aim to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;” that in the day of His appearing, we may meet Him not as a stranger, but as a friend, as One whom we well know, and have earnestly longed to behold. {PTUK October 19, 1893, p. 451.5}

**“Holding the Winds” The Present Truth 9, 29.**

E. J. Waggoner

Every one who keeps the run of current events must know of the tension that has for a long time existed in the mutual relations of the great powers of Europe. The most trivial circumstance, from a national point of view, such as a petty quarrel or even the indisposition of one man, among those who hold the reins of power, may, we are told, suffice to throw all Europe into desperate conflict. Just now the tension is very severe in the relations between Italy and France, and is said that those in high military circles look for a rupture to occur at any moment. On the military frontier, long lines of semi-belligerence stand facing each other, ready at a moment’s notice to spring forward and inaugurate a conflict into which all Europe will be drawn. And yet it is probable, as has already so often been the case, that the war cloud will pass over without any deadly discharge upon the earth, and the restless dogs of war, crouching in readiness for the spring, will settle down again and content themselves with glaring at each other across the line which keeps them apart. {PTUK October 19, 1893, p. 451.6}

But why is this? Why the constant repetition of this curious phenomenon-now hardly regarded as curious because of its frequency-of relations strained almost to the point of rupture, yet meeting a relaxation just before the breaking point is reached; of war clouds rising as if to scatter death and destruction over a continent, and as suddenly disappearing again without a discharge of their light and thunder? That the phenomenon is a striking one, not known in the history of international relationships hitherto, cannot be denied. For a score of years Europe has been a vast armed camp, with her governments staggering under a constantly increasing military burden, so that peace itself is now more expensive than war was formerly,-and yet the war for which all have been straining every nerve in preparation, and has not occurred. People have grown accustomed to the sounding of the alarm, and now hear it with indifference. Some had even arrived at the conclusion that the world is going to adopt the rule of arbitration and other peaceful methods of settling international disputes, and thus war become a thing of the past. {PTUK October 19, 1893, p. 451.7}

But there is a reason why these things have occurred as they have-a reason not understood by the world, but which makes all clear to the student of the inspired word. And let it be stated here that no one is prepared to understand the significance of the events either in the political or the religious world, who does not study the word of God. The political situation of to-day is thus foretold by the Apostle John, writing eighteen centuries, ago: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Revelation 7:1. {PTUK October 19, 1893, p. 451.8}

The verses preceding this statement describe the coming of the great day of God’s wrath, when “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man,” shall hide in the dens and caves, and say to the mountains and the rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand.” We have reached the period of time just preceding this awful day, and now the “four angels” are “standing on the four corners of the earth,” holding the winds, that they may not blow upon the earth till the servants of God are sealed with His seal. There is a sealing work going on in the earth, and it is the work of God, and meanwhile nothing can take place which will interfere and cause it to stop. The world is not to be distracted by the blowing of the winds of strife, the convulsions of the nations of Europe. The servants of God are in those nations, and they must be sought out and sealed. So there have been momentary outbreaks and appearances of strife, but the great struggle has not yet come; there have been fitful gusts, but the hurricane wind has not yet blown. This is what the world has seen for a score of years in the past, and sees to-day. {PTUK October 19, 1893, p. 451.9}

But sooner or later the storm will burst. The winds will not always be held. The sealing work will be completed and those who are the servants of God will be prepared for His appearing and the day of His wrath. Then the restraining power will be taken away, and a whirlwind of strife will be the result. We must not rest in the fancied security of those who dream of the extinguishment of war and an era of universal peace. “When they shall say, Peace and safety then sudden destruction cometh upon them.” 1 Thessalonians 5:3. Our safety now is in being numbered with the servants of God-those who “Keep the commandments of God and have the faith in Jesus” (Revelation 14:12)-and in receiving His seal-the mark of His authority-in our foreheads, that thus we may “be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:36. {PTUK October 19, 1893, p. 452.1}

**“Glorifying God” The Present Truth 9, 29.**

E. J. Waggoner

Wonderful as it may seem, it lies in the power of feeble, finite man, to glorify God. He who is the King of kings, dwelling in light whereunto no man can approach, and before whom angels vail their eyes, can receive an augmentation of glory from mortal man! We do not know how this can be, but God Himself tells us that it is true. “Whoso offereth praise glorifieth Me.” Psalm 50:23. {PTUK October 19, 1893, p. 452.2}

All things were created for the glory of God. Revelation 4:11. Yet God is not arbitrary, but has made the glory of the Creator the highest happiness of those created. The apostle Peter tells us, “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.” 1 Peter 2:9. Though man is fallen, he has not lost the privilege of serving the original purpose of his creation. In one thing he can yet stand with the sinless throng in worlds above; he can do that which will glorify God; he can join in the great anthem of praise which myriad tongues, from realms beyond our sight, send forth to the great Creator. {PTUK October 19, 1893, p. 452.3}

And God is glorified by the praise of our feeble tongues just as much as by the anthems of seraphim and cherubim; for it is not the might or the grandeur or the eloquence of the tribute that glorifies Him, but that which tells most of the power of Divine love. And man, to whom that love has been most revealed, is perhaps the best fitted of all to testify of that grace which is sufficient for all needs, and that power which is made perfect in weakness. {PTUK October 19, 1893, p. 452.4}

**“The Hope of Salvation” The Present Truth 9, 29.**

E. J. Waggoner

The hope of salvation is the Christian’s helmet. The Apostle Paul, in his epistle to the Thessalonians, says, “Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.” 1 Thessalonians 5:8. The purpose of the helmet is to guard the head. The mind of the Christian is to be fortified by firm belief in and expectation of salvation in the kingdom of God. With such a belief, his mind is guarded against being cast down in discouragement or despair by the attacks of the devil. {PTUK October 19, 1893, p. 452.5}

Most people believe in salvation, but few, apparently, look upon it as something that is to become an actual reality in their lives. It is made altogether too much like a mere theory, to be spoken of in religious meetings, sung about and prayed over-something that exists, like the heaven of the popular imagination, “beyond the bounds of time and space.” It should be made a *fact*, future, it is true, so far as the kingdom is concerned, but no less real. It must be a fact, a reality, or it will not serve its purpose in the Christian warfare. {PTUK October 19, 1893, p. 452.6}

Some, it may be, have more of a theory of salvation than a hope of it. They see the path that is cast up for the righteous to walk in, and it is high and very narrow. They see the standard of righteousness set up in the law of God, and it seems impossible of attainment. The frailties of the flesh press upon them so strongly that a perfect life seems altogether beyond their reach. And so it is to all, except to those who attain to it by faith; but these have not strong faith, and by their own powers they can make no progress. And so the “hope of salvation” is with them almost a dead hope. It is a theory rather than a fact. It is nothing that is able to keep them from having frequent attacks of despair. {PTUK October 19, 1893, p. 452.7}

But the Apostle Peter says, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” 1 Peter 1:3, 4. The hope of salvation is meant to be a “lively hope.” And when God asks us to have a lively hope of anything, He has made provision that we should have it. What God asks us to hope for, we can expect with certainty. We hear a great deal about the uncertainties of this mortal life. We hope for things, but we do not know that our hopes will be realised; we expect things, but we find ourselves disappointed. It has been said that the only thing certain to us are death and the Judgment. But the resurrection of Jesus Christ has added to these the certainty of salvation. He has made it certain that every man will be saved who will believe on Him. And thus salvation-eternal life in the kingdom of God, which is so much beyond all that we ever hope for in this life, is something of which we may be absolutely certain. God has not left us in any doubt upon this vital point. “For when God made promise to Abraham, because He could swear by no greater, He sware by himself, saying, Surely blessing I will bless thee.... That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.” Hebrews 6:13-19. {PTUK October 19, 1893, p. 452.8}

Let us then improve the privilege offered us, and make this hope a lively hope and a sure anchor of the soul. Let us remove it from the far-off realms of a theory, and bring it near into the realm of fact. Let us expect as much and more than we expect anything in this world. We are in the position of the children of Israel upon the borders of the promised land; let us profit by their experience. They received word that the cities were strong and “walled up to heaven,” and the inhabitants were giants before whom they themselves were as grasshoppers; and then they were seized with unbelief. There hope of entry into it was lost and they gave way to despair; and by their action made necessary the mournful record, “They to whom it was first preached entered not in because of unbelief.” Hebrews 4. 6. The high walls that seemed to reach up to heaven represent to us the walls of doubt; the giants are the giants of unbelief. And as those walls and those giants fell then before the advance of faith, so they will fall now, however high and strong they may seem to us. Let us put on this helmet and move resolutely forward, knowing that “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thessalonians 5:9. And like those to whom Peter wrote, it will be to us a hope “wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” 1 Peter 1:6, 7. {PTUK October 19, 1893, p. 452.9}

**“‘Christian’ Nations” The Present Truth 9, 29.**

E. J. Waggoner

The idea that there are any Christian nations in the world in the sense of being governments which are actuated by the principles of Christianity, was rudely shattered by a Japanese Buddhist, in an address made at the World’s Parliament of Religions, at the World’s Fair. Kinza Ringe M. Harai (such was the speaker’s name) is a Japanese gentleman of learning and ability, a fluent speaker of English, and well informed in the ideas and practices of English-speaking people. In his address he said:- {PTUK October 19, 1893, p. 453.1}

“If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite, and I will frankly state that I was the first in my country who ever publicly attacked Christianity-no, not real Christianity but false Christianity; the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong antichristian societies, I will honestly declare that I was the first in Japan who ever organised a society against Christianity-no, not against real Christianity, but to protect ourselves from false Christianity and the injustice which we receive from the people of Christendom.” {PTUK October 19, 1893, p. 453.2}

“One of the excuses offered by foreign nations is that our country is not yet civilised. Is it the principle of civilised law that the rights and profits of the so-called uncivilised or the weaker should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I never learned in my studies of law that the weaker should be sacrificed for the stronger. Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen.... Admitting, for the sake of argument, that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, colouring all their natural happiness with the dark stain of injustice? I read in the Bible, ‘Whosoever shall smite thee on thy right cheek, turn to him the other also;’ but I cannot discover there is any passage which says, “Whosoever shall demand justice of thee, smite his right cheek, and when he turns, smite the other also.’ Again, I read in the Bible, ‘If any man will sue thee at law, and take away thy coat, let him have thy cloak also;’ but I cannot discover there any passage which says, ‘If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also.’ ... {PTUK October 19, 1893, p. 453.3}

We are very often called barbarians, and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a Western morality to preach one thing and practice another.” {PTUK October 19, 1893, p. 453.4}

All this the Japanese naturally charged to, or at least associate with, the religion which is supposed to dominate the western nations. If they were told the truth of the matter-that there is no such thing as a truly Christian government-there would be far less antagonism to Christianity roused in the minds of those who most need its truths. {PTUK October 19, 1893, p. 453.5}

There is, indeed, not a nation upon the earth to-day that is actuated by any other motive than that of self. Their policy is, Let us lookout for self, self last, and self always. This is why one or another of the so-called Christian nations adopt the policy of “protection.” It matters not to the government of the United States that hundreds or thousands of people in England are thrown out of work and reduced to starvation by a law which places a prohibitive duty upon the importation of tin. It matters not to that government that it has closed its doors upon hundreds of millions of the human family, in China. When the poor and needy paupers come to its shores, it unceremoniously drives them back to the place whence they came. Is this Christianity? So also it matters not to the government of England that China is forced to accept the importation of a deadly drug that is fast slaving both the bodies and souls of millions of population. Is this Christianity? And these are only a few of many illustrations that might be given. And the same governments which do these things are, we are told, fitted to legislate on the subject of religion! Let us hope that the words of this outspoken Japanese may not be lost to the cause of complete separation between religion and civil government. {PTUK October 19, 1893, p. 453.6}

**“The Earth Shaken” The Present Truth 9, 29.**

E. J. Waggoner

The latest deductions of seismic science seem to demonstrate that our globe is not the great mass of *terra firma* which it is popularly supposed to be; in fact, that it is susceptible to convulsions which shake its entire circumference. A writer in the *Youth’s Companion* says:— {PTUK October 19, 1893, p. 453.7}

“The astonishing tremors to which the solid shell of the earth is subject are only just beginning to be made apparent by the delicate instruments of modern science. It is now known that the effects of earthquakes reach hundreds and thousands of miles beyond the point at which they are perceptible to the unassisted human senses. In fact the shocks of severe earthquakes appear in some cases to be transmitted completely around the globe. {PTUK October 19, 1893, p. 453.8}

A remarkable example of this occurred on July 28, 1889, and has only recently been brought to light. While examining the record of pendulum experiments at Potsdam, Herr Paschuitz happened to consult a volume of the publication of the seismological Society of Japan, an association for the study of earthquakes, and was surprised to find that a severe earthquake which had occurred at Kumamato on the date above mentioned coincided in time, allowance being made for transmission of the shock, with a double perturbation which had been noticed by the pendulum experimenters at Potsdam and Wilhelmshaven. {PTUK October 19, 1893, p. 453.9}

The explanation of the double perturbation recorded in Germany is not the least interesting part of the story. It was interpreted to mean that the shock in Japan ran both ways around the globe, and as the perturbation which travelled westward had a shorter distance to go, it arrived at Potsdam about two hours and thirty-eight minutes sooner than did the perturbation which ran round the shell of the earth eastward. {PTUK October 19, 1893, p. 453.10}

The distance along a great circle of the globe from Kumamato to Potsdam, reckoning toward the west, is about fifty-five hundred miles, while the distance along the same great circle reckoned the other way round is nineteen thousand five hundred miles. The average velocity with which the shock travelled in the earth was about seven thousand five hundred and eighty-seven feet to a second. This agrees very well with the velocity observed in some other similar cases. {PTUK October 19, 1893, p. 453.11}

Once has the solid surface of the earth yielded to the mighty forces within it, when “the fountains of the great deep were broken up,” and the waters leaped forth to meet the torrents descending from the opened “windows of heaven,” and formed within the flood by which the world that then was, perished; and we are told that “the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly man,” 2 Peter 3:7. Fountains of fire now lurk in the depths of the earth, ready to burst through its trembling surface to meet the fire from above, in that day of final reckoning when “Upon the wicked He shall rain snares, fire and brimstone, and horrible tempests,” by which they will receive “the portion of their cup.” Psalm 11:6; Revelation 20:9. {PTUK October 19, 1893, p. 453.12}

**“Denominationalism and Foreign Missions” The Present Truth 9, 29.**

E. J. Waggoner

In His memorable prayer recorded in the seventeenth chapter of John, Jesus said: “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.” John 17:21. Nearly nineteen hundred years later comes this comment on the words of Christ, from the lips of a prominent adherent of the Buddhist faith, Mr. H Dharmapala, given at the “Parliament of Religions” in Chicago:- {PTUK October 19, 1893, p. 454.1}

“There are too many religions in the present day. Representatives of each urge our acceptance of their God. The Christian calls on us to accept his God; the Jew wants us to adore his God, and so on with the others. The result is we are puzzled which to accept. These conditions have led to much scepticism and materialism.” {PTUK October 19, 1893, p. 454.2}

As every one familiar with the history of foreign missionary effort knows, denominationalism has been and is now the bane of the missionary work. The professed followers of Christ have not been one as He wished, and the world has not believed that God has sent Him. Those who are one with Christ are one with each other, but His professed church have not been united to Him; the multiplicity of Christian sects is most certainly not the work of His Spirit. While therefore it is true that there are Christians in all these sects, it cannot be true, as some would have us believe, that all these sects are recognised by Him as parts of His church. In the Church of Christ there is unity. The apostles question to the Corinthians-“Is Christ divided?” can no more be answered in the affirmative now than it could in the days of Paul. {PTUK October 19, 1893, p. 454.3}

**“Feeding the Starved” The Present Truth 9, 29.**

E. J. Waggoner

While so much is being said to call attention to the urgent necessity of relief for the physical wants of men and women, it may be well to point out that there are other wants no less real than these, and no less clamorous for relief, although the dull ears of mortals are insensible to the sound. For those misfortunes which affect visibly the bodies of men, have their counterparts in the evils that fasten upon the soul. As there are around us the maimed, the halt, and the blind, the starving and the paralysed, physically, so there are also the spiritually and morally halt and blind, the starving and paralytic. There come dearths in the realm of spiritual things, just as there do in that of things material; only the minds of men are so dull and stupefied as regards the reality of spiritual needs that the dearth is often not perceived. A person will starve spiritually from a lack of spiritual food, but just as truly as he will starve physically from a lack of that which supplies the muscles and tissues of the body; only the one process is perhaps a little slower than the other. And spiritual starvation ends in death, just as physical starvation does. The individual becomes “dead in trespasses and sins.” Then indeed is his condition truly deplorable. While taking care for the wants of the body, we must not forget this great truth, that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:4. {PTUK October 19, 1893, p. 454.4}

**“‘Awake, Thou that Sleepest’” The Present Truth 9, 29.**

E. J. Waggoner

This is the call that is sounding to-day from the throne of Divine mercy, to the children of men. But it falls, for the most part, upon ears that are dull of hearing. We read in the book of Proverbs that “wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words.” Proverbs 1:20, 21. But how many realise the fact and discern her voice? She says, “How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you.” “The fear of the Lord is the beginning of knowledge.” Proverbs 1:7. The voice of wisdom is the voice that calls men to turn to the Lord. Through the night of sin, to the myriads that lie in darkness and the shadow of death, but down by the stupor of sin, it calls, and its language is, “Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.” Ephesians 5:14. {PTUK October 19, 1893, p. 454.5}

The world is asleep, and their sleep is as the sleep of death. The voice of wisdom calls, but they know it not; the hand of Mercy is reached down to save them, but they know not the day of their visitation. While their destiny is trembling in the balance, and the hours are burdened with the awful events which turn the scale for life or death, they are engaged in oblivious revelry or the pursuit of gain, like Belshazzar feasting with his lords, not knowing that he was the same night to be slain, and his kingdom given to another. Consider the case of Sodom. There was the wicked city wholly taken up with its vain and licentious pleasures, living its life of “pride, fulness of bread, and abundance of idleness,” without a thought of righteousness or judgment to come; while the same day, only a few miles distant, the patriarch Abraham, with face bowed to the earth, was talking with the God of the universe, and saying, “Peradventure ten [righteous] shall be found there” and receiving the answer, “I will not destroy it for ten’s sake.” But the ten were not found, and the wicked inhabitants were overtaken in a moment by “the vengeance of eternal fire.” Or consider that more momentous scene, many years later, in the garden of Gethsemane, where the Son of God, in human form, poured out the agony of His soul in prayer. There the awful burden of sin forced from His lips the words, “O My Father, if it be possible, let this cup pass from Me;” and if that prayer had been answered, the world would have been left to its fate. But while this momentous scene, upon the outcome of which its destiny hung, was taking place in Gethsemane, the world was asleep. The inhabitants of the earth were totally oblivious to the crisis which had come, in which their eternal destinies were involved. Even the three disciples, whom the Saviour had chosen to accompany him to the scene of His suffering, were wrapped in the same oblivious slumber; “for their eyes were heavy.” Only the inanimate trees and the watchers that looked down in pity from above, beheld at the scene when the iniquities of the world were laid on the world’s Redeemer. With men, there was no thought of the awful crisis that had been reached in the history of the human family. They slept, and rose and went about their accustomed rounds of duty or pleasure as if that night were like all others, and not darkened by a great tragedy in which every interest of their existence, both for time and eternity, was involved. {PTUK October 19, 1893, p. 454.6}

And so it ever is with those who sleep when they should awake to spiritual things. They know not the day of their visitation. The crisis comes when their destiny for eternity will be decided, and they perceive it not. Like the blind inhabitants of Jerusalem spending in self-righteous ease the last day before the Divine judgment was pronounced upon the city, or the licentious Sodomites feasting and revelling through the very hours when the question of their doom was being decided, these sleeping ones pass on and know not their position untll their fate comes upon them. Then their eyes are opened, but the awakening comes too late. {PTUK October 19, 1893, p. 454.7}

So it may be with us who live in the world to-day; for there is a spiritual crisis which must come to us as well as to those that have lived before us, a time when the decision must be made for us, as it has been for the destiny of others. And how near that hour may be, who can tell? How far off are we from the day of our visitation? We cannot do better than to turn to the words of Paul in the exhortation given on this point in his epistle to the Romans: “And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” It is not necessary that the crisis should overtake us asleep. The apostle says, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” 1 Thessalonians 5:4-6. Let us “awake to righteousness, and sin not.” 1 Corinthians 15:34. The righteousness of Christ is offered to us, and will be ours if we awake and grasp it. That is the light which Christ will give to those that awake and “arise from the dead.” {PTUK October 19, 1893, p. 455.1}

But if we heed not the call of wisdom, if we hear not her voice saying, “Turn you at My reproof,” the day will surely come when we will hear her saying, “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me; for that they hated knowledge, and did not choose the fear of the Lord.” Proverbs 1:24-29. “Behold now is the accepted time; behold, now is the day of salvation.” {PTUK October 19, 1893, p. 455.2}

“Man proposes, but God disposes.” {PTUK October 19, 1893, p. 455.3}

**“A Lesson from the Flowers” The Present Truth 9, 29.**

E. J. Waggoner

“Consider the lillies: ... if God so clothes the grass of the field, ... shall He not much more clothe you?” Matthew 6:28-32. {PTUK October 19, 1893, p. 461.1}

Last week we learned a very important lesson from the grass. Every time we look at it God silently whispers through it, *Do not be proud. Do not be proud.* {PTUK October 19, 1893, p. 461.2}

Our best Friend is grieved when we think of ourselves and forget Him. He has made and placed on every side of us wonderful things, not only for our pleasure but to remind us of Him-to teach us of His power and love, and of our need of Him. He is our Teacher; we are His people; and the whole heavens and earth is our schoolroom. Above us, beneath us, and all are around us, His own dear hand has scattered the lessons that He would have us learn. If we search, we shall find them in the Bible, in the grass, flowers, and trees; in the insects, birds, and animals; and in the air, and clouds, and sky. When we look at any of these things we should say, Lord, what would you have me learn from this? Help me to understand what it is. Then we should study and watch it and think about it; and He will make us understand. {PTUK October 19, 1893, p. 461.3}

God will teach us many things through the flowers alone, if we but listen to His still small voice. He speaks to us through the buttercups and daisies, through the modest violet, the sweet-scented pink, the blue-eyed for-get-me-not, the friendly-faced pansy, and the beautiful roses; through the geraniums, and all their pink and scarlet glory, and through the golden-hearted lily. {PTUK October 19, 1893, p. 461.4}

Listen to what Jesus once said about the lilies. He asks the people why they spent so much anxious thought, and so much of their time upon their clothes? He said: “Consider [think about] the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” {PTUK October 19, 1893, p. 461.5}

It grieves God when we spend so much time in thinking about our clothes, and in trying to dress up so very nicely our poor frail bodies. It looks as though we could not take time for Jesus, for fear we should have to go without clothes. He says that that poor little lily out yonder in the field is dressed more beautifully than you can possibly dress yourself-no matter how hard you work or how much time you spend. You would please God more if you would spend more time in seeking the *inward* adorning-“the ornament of a meek and quiet Spirit”-a pure and humble heart. This, He says, is worth a great deal more in God’s sight, than the outward adorning and costly clothing. Just listen what He promises. He says to seek *first* the beautiful garment of God’s righteousness-a garment of purity for the heart-and try to lead others to God; and all these other things, such as food and clothing, will be added unto you. You need not fear, then, that you will have no food or clothing, if you spend a little time in thinking about and trying to please Jesus. “Your heavenly Father knoweth that ye have need of all these things.” Matthew 6:32. “He careth for you” (1 Peter 5:7), even more than for the lilies, and will not suffer you to want if you serve and trust Him. {PTUK October 19, 1893, p. 461.6}

In another place in the Bible Jesus says: “*I* am the lily of the valley.” Then, as you look at the lily with its golden heart and raiment of purity, think of Jesus, the purest and best of all the lilies that ever grew upon this earth. Remember that He whispers to you through the lilies, and this is what He says: “I care for the lily, but I care for you more; I clothed the lily in its robe of snowy white, but I’ll wash away your sins and clothe your heart in a robe more pure, even in my own pure robe of righteousness-if you will let Me. Do not be afraid to spend time to read your Bible and pray, and obey Me, for, remember, I care for *you;* you shall not want.” {PTUK October 19, 1893, p. 461.7}

1. Do you go to school? {PTUK October 19, 1893, p. 461.8}

2. What schools should we all attend every day? The school of Christ. {PTUK October 19, 1893, p. 461.9}

3. Then who will be our Teacher? {PTUK October 19, 1893, p. 461.10}

4. What is the school-room? {PTUK October 19, 1893, p. 461.11}

5. Where are the lessons that we should learn? {PTUK October 19, 1893, p. 461.12}

6. Who placed them there for us? {PTUK October 19, 1893, p. 461.13}

7. If we never notice the things that He has made, or think about them, can we learn the lessons? {PTUK October 19, 1893, p. 461.14}

8. How *can* we learn from these things the lessons that He would have us learn? {PTUK October 19, 1893, p. 461.15}

9. What lesson did we learn last week from the grass? {PTUK October 19, 1893, p. 461.16}

10. How does it cause our best Friend to feel when we think of ourselves and forget Him? {PTUK October 19, 1893, p. 461.17}

11. How does it cause Him to feel when we spend more time in thinking of our clothes than we do in serving Him? {PTUK October 19, 1893, p. 461.18}

12. How does it look? As though we were afraid we’d have no clothes if we should take time for Jesus. {PTUK October 19, 1893, p. 461.19}

13. What little flower is clothed more beautifully that we can ever clothe ourselves? {PTUK October 19, 1893, p. 461.20}

14. Who gave it its beautiful dress? {PTUK October 19, 1893, p. 461.21}

15. For which does God care more, the lily or you? {PTUK October 19, 1893, p. 461.22}

16. Then do you think that He would forget to give you what you need when you love and obey Him? {PTUK October 19, 1893, p. 461.23}

17. Which does He say for us to seek first, the outward adorning, or inward adorning? {PTUK October 19, 1893, p. 461.24}

18. What is this inward adorning which God prizes so much more highly than outward adorning and costly clothing? 1 Peter 3:3, 4. {PTUK October 19, 1893, p. 461.25}

19. If we take time to seek this shall we not be in danger of having no food and clothing? {PTUK October 19, 1893, p. 461.26}

20. Who knows that we need such things? {PTUK October 19, 1893, p. 461.27}

21. What precious promise does He make about it? Matthew 6:33. {PTUK October 19, 1893, p. 461.28}

22. What did Jesus once say about the lilies? Matthew 6:28-33. {PTUK October 19, 1893, p. 461.29}

23. Who cares for them and gives them their beautiful clothing? {PTUK October 19, 1893, p. 461.30}

24. What should you remember every time you see a lily? Jesus, the purest of all lilies, cares for the lily, but He cares for me more. He gave the lily its robe of purity, but He will make me pure like Him if I ask Him; then I’ll be purer than this lily. {PTUK October 19, 1893, p. 461.31}

25. And what does the Lord promise to the pure in heart? Matthew 5:8. {PTUK October 19, 1893, p. 461.32}

**“Interesting Items” The Present Truth 9, 29.**

E. J. Waggoner

-The health of Prince Bismarck is said to be improving; also that of Ferdinand de Lesseps. {PTUK October 19, 1893, p. 462.1}

-The schooner, *Star of the Ocean*, from Shields to Ramsgate, was run clown by a steamer off the North Foreland, and six lives are supposed to have been lost. {PTUK October 19, 1893, p. 462.2}

-An attempt is being made in Hampshire to weld the Free Churches together into one strong association. Meetings of delegates are being held in the chief district centres. {PTUK October 19, 1893, p. 462.3}

-It is telegraphed from New York that an English syndicate has purchased the Lower Californian peninsula from the Republic of Mexico. It will be annexed to the United States. {PTUK October 19, 1893, p. 462.4}

-A conference of French Socialists was in Paris Oct. 7. It is attended by eighty-five delegates, representing 419 groups, and included some Socialist members of the Chamber of Deputies. {PTUK October 19, 1893, p. 462.5}

-The war in Morocco seems likely to subside as suddenly as it commenced. There has been no resumption of fighting at Melilla, and the Moorish tribes are said to be divided on the subject of continuing hostilities. {PTUK October 19, 1893, p. 462.6}

-The Sunday-closing question is being fought over again in connection with the prospective midwinter fair at San Francisco, Cal., at which it is proposed to have on exhibition many of the exhibits now at the Fair in Chicago. {PTUK October 19, 1893, p. 462.7}

-Some fishermen on the Gulf of Riga have picked up a bottle, which had been washed ashore, containing a message from one of those who went down in the Russian warship *Roosalka*, in which it is stated that the vessel had run aground. {PTUK October 19, 1893, p. 462.8}

-The new session of lectures and classes in connection with the Oxford Extension Delegacy is just commencing, arrangements having been already made for 179 courses of lectures, to be delivered at 149 different centres in every part of England. {PTUK October 19, 1893, p. 462.9}

-Spain is still troubled with Anarchists. An announcement that a body of the latter intended to make an attack upon Xeres caused considerable alarm in that town. Nothing, however, transpired, and several well-known Anarchists were arrested. {PTUK October 19, 1893, p. 462.10}

-By the breaking out of a fire at the barracks at Roslavi, in the Russian government of Smolensk, twenty-eight soldiers were burned to death, and eleven others, who escaped by jumping out of the window, are not likely to live, owing to the injuries they sustained. {PTUK October 19, 1893, p. 462.11}

-Cholera has again appeared at Grimsby. The Local Government Board’s report states that since the 6th inst. five cases of a choleraic nature, two of them fatal, have been recorded at that place, and one fatal ease of cholera is reported to have taken place at Rawmarsh, near Rotherham. {PTUK October 19, 1893, p. 462.12}

-Signs of the end of the great coal strike and lockout are becoming visible, and victory seems to be turning on the side of the miners. Many thousands of the latter have gone back to work at the old rate of wages. The result is largely due to the generous sympathy shown by the public in contributing to the support of the men and their families. {PTUK October 19, 1893, p. 462.13}

-Active hostilities have been begun in South Africa, the initiative having been taken by the Matabele, who are supposed to have broken loose from the restraining hand of their king Lobengula. A Cape Town telegram says it is expected that the combined British forces will proceed to Buluwayo and make a simultaneous attack on Lobengula’s kraal. It is not thought that the campaign will last more than a month. {PTUK October 19, 1893, p. 462.14}

-Oct. 9 was “Chicago day” at the World’s Fair, being the anniversary of the great fire in 1871. Nearly 800,000 persons passed through the gates. A number of accidents are reported, owing to the tremendous increase in the traffic, several people having been killed and some thirty injured by being struck by grip-cars and other vehicles, or crushed in the crowd. Terrible scenes resulting from the crowding took place at night. {PTUK October 19, 1893, p. 462.15}

-A Nonconfomist house-to-house visitation is now in progress at Leeds, and is exported to be completed on Oct. 20. One or two of the churches are not participating in the work, having already carried out a visitation in their own districts, and the Unitarians have not been invited to join in the movement. The visitor’s card of introduction bears the intimation that “this visitation is undertaken with a sincere desire to extend the religion of Jesus Christ in the community. It is entirely unsectarian in character.” {PTUK October 19, 1893, p. 462.16}

-No decided change in affairs is reported from the Brazilian insurrection, but the probability of ultimate success seems to lie with the insurgents. Manifestoes have been issued by President Peixoto and Admiral de Mello. The former is understood to infer that if the elections to Congress go against him he will bow to the will of the country, while the insurgent Admiral declares that in the event of his success he will adhere rigidly to Republican institutions and forms of government. He also defends, at considerable length, the line of action he has taken up, and charges President Poixoto with violating the Constitution. {PTUK October 19, 1893, p. 462.17}

**“Back Page” The Present Truth 9, 29.**

E. J. Waggoner

The question of religious education in the public schools is being forced upon the attention of the London School Board. A deputation of Primitive Methodists have waited on the Board and declared that the present unsettled state of the question is due to the High Church party, who are trying to insert into the public-school system the thin edge of a wedge which would force upon it an intolerable religious test. The *Chronicle* says (and very truthfully), “It is too late in the day to have any ‘ism’ whatever taught in the public schools at public expense.” {PTUK October 19, 1893, p. 464.1}

**“Apostolic Succession” The Present Truth 9, 29.**

E. J. Waggoner

*Apostolic Succession*.-The Rev. J. Guinness Rogers, in a recent sermon, had this to say on the subject of “apostolic succession,” in allusion to claims put forth by a prominent speaker at the Church Congress:- {PTUK October 19, 1893, p. 464.2}

“What is this apostolic succession? Mr. Gore appeals to the epistle of Ignatius, the apostle of Clement, the record of the second century tradition as represented by Hegesippus and Irenaeus, and asks how in face of them any one can doubt the immense strength of the doctrine of apostolic succession. What do I care for the apostles of Clement or Ignatius, or the traditions of the second century, they are only valuable as historic records of the state of the Church at that period, and as showing the rapidity and ease with which it had lost its pristine beauty and lost its first love. They are no more guides to my faith than the words of Rev. Chas. Gore himself! {PTUK October 19, 1893, p. 464.3}

“When he appeals to the Acts of the Apostles and the pastoral epistles, however, it is a different thing, and my reply to, ‘How anyone can read them and find in them any warrant for the doctrine of the apostolic succession, or the exclusive rights of an episcopal organisation, I am at a loss to understand. It is not there, and was only manufactured by the fathers of the second century.’” {PTUK October 19, 1893, p. 464.4}

This is the simple truth about this much-mooted question. “Apostolic succession” can no more have been handed down from the apostolic days to ours by men, than could the faith and righteousness of Abraham be handed down from his time to the Christian era by means of a literal descent. The Pharisees put as much confidence in the virtue of Abrahamic succession, if we may so speak, as is put now by some who partake of their characteristics, in “apostolic” succession; but the truth is that the faith and love necessary to make one an acceptable labourer for God, are the gifts of God, who Himself calls His servants, as He did Paul, and gives them the true commission of the Holy Spirit. {PTUK October 19, 1893, p. 464.5}

**“Mr. Moody Expects a Smash-up” The Present Truth 9, 29.**

E. J. Waggoner

The great evangelist, D. L. Moody, has written to the *Independent* (New York City) his reply to the question (asked him by that journal), “Is the world growing better?” His view of the subject is one of English-speaking people in all lands. He says:- {PTUK October 19, 1893, p. 464.6}

“In reply to your question, ‘Is the world growing better?’ I would say that God has a plan in the history of this world, and He is constantly carrying it out. The Gospel has converting power, and wherever it goes men are being converted to the Lord Jesus Christ. The Gospel also has an elevating influence in many ways upon those who do not accept it. {PTUK October 19, 1893, p. 464.7}

“While all this is true, on the other hand, men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side with the development of the kingdom of light. The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that “in the last days perilous times shall come.” There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age of the world’s history will come. So I look into the future, not with despair, but with unbounded delight.” {PTUK October 19, 1893, p. 464.8}

The last two sentences are somewhat vague and ambiguous; perhaps purposely so. But the fact that one of so wide an acquaintance with the ways of God and of men, looks for this dispensation to end in a general smash-up, should lead to a closer investigation of the subject in the light of the prophetic word. And if his view of the approaching catastrophe is that held by the Apostle Peter and other inspired writers, it may well be said that out of it the most glorious age in earth’s history will come; for out of it will come “new heavens and a new earth, wherein dwelleth righteousness.” See 2 Peter 3:3-13. And we may well “look into the future with unbounded delight,” for that is only to fulfil the Saviour’s words, “When these things begin to come to pass, then looked up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28. {PTUK October 19, 1893, p. 464.9}

**“Cannot Be Harmonised” The Present Truth 9, 29.**

E. J. Waggoner

*Cannot Be Harmonised*.-A leading religious journal in the United States professes to be greatly puzzled by the fact that while people there “have listened to beautiful addresses in Chicago [at the Catholic Congress] by Cardinal Gibbons and Bishop Keane and Archbishop Ireland and dozens of other distinguished representative Catholics, telling us about the liberality of the Pope and his sympathy with free institutions, his love for republics and the freedom of the American Catholic Church,” the Papacy still perpetuates the institution of the *Index Expurgatorius*, which, by a deliverance from “his holiness” published last July, excludes from all Catholic homes several copies of *The Nineteenth Century* Magazine, since they contain some articles which the pontiff and his associates have seen fit to proscribe. The directions aforesaid read as follows:- {PTUK October 19, 1893, p. 464.10}

“Therefore, let no one of whatever rank or condition dare in future either to publish or to read or to keep those above-mentioned condemned and proscribed works; but let him deliver them over to the local bishops or to the inquisitors of heretical doctrine, under the penalties which have been proscribed by the Index of Forbidden Books.” {PTUK October 19, 1893, p. 464.11}

But why will any sensible person undertake to harmonise the beautiful talk which we listened to from Catholic prelates, about the pope’s love of freedom and the liberality and humanity of the Catholic Church, with facts of this nature which ever and anon come to light? Why will not people believe that “actions speak louder than words,” even the words of a Catholic cardinal or Archbishop? The *Index Expurgatorius* of Rome used to contain not only the names of books, but the names of persons, and would to-day if she had any means of making the theory practical. How can a pope who makes no protest against intolerance of Protestant worship in Spain, the oppression and hatred manifested toward it in Austria, the killing of Protestants by Catholic mobs in Mexico and the countries of South America, the exclusion of Protestant missionaries from Ecuador, and the mental and moral degradation of the masses in all of them, when a word from him would be powerful to check such bigotry,-how can he allow all this without a protest and yet be the liberal and benevolent father, the friend of democracy and lover of popular rule, which the smooth-tongued prelates would have us think? When they have satisfactorily answered this question, it will be time to put some faith in their representations. {PTUK October 19, 1893, p. 464.12}

**“Front Page” The Present Truth 9, 30.**

E. J. Waggoner

Jesus said to Pilate: “For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews.” John 18:37, 38. {PTUK October 26, 1893, p. 465.1}

If Pilate had remained with Jesus he might have found out the answer to his question. It would have been well for him if he had. Many are to-day asking this same question, and like Pilate, are running away from the answer. The reason why people fail to know the truth is not that it is so difficult, but because they do not enquire in the right place for it, or are in too great a hurry to wait for an answer. {PTUK October 26, 1893, p. 465.2}

Pilate enquired at the right source, but he did not stay for the answer. He probably thought that the question could not be answered. But Jesus had already answered it. Only the night before He had said in His prayer to the Father: “Sanctify them through Thy truth; Thy word is truth.” John 17:17. And but a short time before He said, “I am the way, the truth, and the life.” {PTUK October 26, 1893, p. 465.3}

Whoever would know the truth must come to Jesus, and must remain there. He is the truth, the whole truth, and nothing but the truth. All truth is to be found in Him, and aside from Him no truth can be found. He is “the true light which lighteth every man that cometh into the world;” but men must cherish the light, and walk in it, or it will be of no use to them. {PTUK October 26, 1893, p. 465.4}

This is shown by the case of the Jews, who, like Pilate, had the Truth before them but did not recognise it. “Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.” John 12:34-36. {PTUK October 26, 1893, p. 465.5}

But Jesus will not depart from those who do not reject Him. To those who accept Him as the truth, He says, “I am with you alway, even unto the end of the world.” And so all who wish may know Him as the very present truth, to shed light on every difficult question. {PTUK October 26, 1893, p. 465.6}

**“Overcoming in Christ” The Present Truth 9, 30.**

E. J. Waggoner

To His disciples on one location Jesus said, “In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. {PTUK October 26, 1893, p. 465.7}

Why should this fact cause us to be of good cheer? Why should we rejoice because some one else has overcome the world, when it must also be overcome by ourselves? The grand truth which answers this question is, that we are not overcomers in ourselves, but overcomers in Christ. {PTUK October 26, 1893, p. 465.8}

To the Corinthians the apostle writes, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.” 2 Corinthians 2:14. How is it that we are always caused to triumph in Christ? It is simply because Christ has triumphed over everything, and in Him victory is ours. {PTUK October 26, 1893, p. 465.9}

Christ was tempted in all points like as we are, yet was without sin. He has met and overcome every obstacle that can possibly be brought against humanity in the struggle for the life to come. And whenever any of these things, “the world, the flesh, and the devil,” meet Him, they meet their Conqueror. The victory has been already won. And therefore in Christ we have the victory; for when we are in Him, the temptations assail Him, and not ourselves. When we hide our weakness in His strength, there is only His strength to fight the battle. He has gained the victory, and the beaten foe can never recover from his defeat so as to hope for victory over Him. {PTUK October 26, 1893, p. 465.10}

What, then, must we do to overcome? And why is it that we are so often overcome? The obvious answer is that we cannot overcome outside of Christ. What we have to do is to *take the victory that has been already won*, the victory that has been gained by Him. He overcame for us, that He might bestow His triumph upon us. And we take the victory by faith, for it is by faith that Christ comes into our hearts. {PTUK October 26, 1893, p. 465.11}

This is what is meant by the apostle John, when he says, “This is the victory that overcometh the world, even our faith.” 1 John 5:4. By faith we bring Christ into our hearts and lives. Ephesians 3:17. And Christ being there, He is there as the Conqueror of all that is to be met and overcome in the Christian warfare. {PTUK October 26, 1893, p. 465.12}

The glorious truth is thus made manifest, that the victory over every temptation and difficulty is *already ours*, in Christ. We need not, therefore, come up to the conflict with a faint heart, but with all confidence, knowing that defeat cannot possibly be the outcome, no matter how formidable the foe may make himself appear. The battle is already fought, and Jesus Christ holds out to us the victory. We have simply to take it, and say, “Thanks be unto God, which giveth us the victory throughout our Lord Jesus Christ.” 1 Corinthians 15:57. {PTUK October 26, 1893, p. 465.13}

**“Hearing, Seeing, and Handling” The Present Truth 9, 30.**

E. J. Waggoner

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.” 1 John 1:1, 2. {PTUK October 26, 1893, p. 466.1}

The Word of life is that which was from the beginning. Life must necessarily have been before all things,-the source of all things. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.” John 1:1-3. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Verse 14. {PTUK October 26, 1893, p. 466.2}

Christ, then, is the Word of life, which was from the beginning, from whom proceeded all things. He is eternal life, and those who heard and saw and handled Him, heard and saw and handled life-eternal life. He is all life, for He said, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.” “Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.” John 6:51, 54. {PTUK October 26, 1893, p. 466.3}

John says “the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.” We are therefore to see and hear and handle the Word of life as really as did the apostles. How can that be? {PTUK October 26, 1893, p. 466.4}

Let us first look at the other side. There were many on earth in the days of Christ’s first advent, who saw Him, and heard Him speak, and who had their hands on Him, who yet knew really nothing of Him. They did not perceive the life that was in Him, and derived no benefit from it. Christ is the wisdom of God (1 Corinthians 1:24) “which God ordained before the world unto our glory.” 1 Corinthians 2:7. But the apostle says of that wisdom, “Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.” 1 Corinthians 2:8. {PTUK October 26, 1893, p. 466.5}

Why did they not know Him? Because they had not faith. “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:11, 12. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” John 3:36. {PTUK October 26, 1893, p. 466.6}

Take as an illustration the case of the poor woman who was diseased with the issue of blood. She “came behind Him, and touched the border of His garment; and immediately her issue of blood stanched. And Jesus said, Who touched Me? When all denied, Peter and they that were with Him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me.” Luke 8:43-46. Then the woman came forward, and Jesus said to her, “Be of good comfort; *thy faith hath made thee whole*.” {PTUK October 26, 1893, p. 466.7}

Now we see how it was that the apostles, and others, saw and handled the Word of life. It was by faith. Multitudes thronged the Saviour, but in that crowd there was but one who handled the Word life. She touched Him by her faith. She saw life in Him, for her own life was ebbing away, and she touched Him for the purpose of receiving life from Him. It was not mere physical contact that made known to the apostles the Word of life; it was by faith that they saw and heard and handled the life. When Peter said, “Thou art the Christ, the Son of the living God,” Jesus said, “Flesh and blood hath not revealed it unto thee, but My Father, which is in heaven.” Matthew 16:16, 17. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:9, 10. {PTUK October 26, 1893, p. 466.8}

And so we may hear and see and know and handle Christ, the Word of life. John says that he and the other disciples wrote that which they had heard, and seen, and handled, for our sakes. That which they saw, they have shown unto us, that we may, by faith, see it with them. So our knowledge of Christ, and benefit from Him, may be the same as theirs. The fact that He is not present to our physical senses, makes not a particle of difference, since it was not by their physical senses that they knew Him as the Word of life. {PTUK October 26, 1893, p. 466.9}

*“The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life’s throng and press,  
And we are whole again.” {PTUK October 26, 1893, p. 466.10}*

**“Fellowship with God” The Present Truth 9, 30.**

E. J. Waggoner

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.” 1 John 1:3. The last clause of the text shows what the fellowship is, which the apostle desires us to have. He wishes us to have the same fellowship with the Father and the Son that he and his fellow-apostles had. {PTUK October 26, 1893, p. 466.11}

The association of Jesus and His disciples was very intimate. They brought all their troubles to Him, receiving His sympathy and help; and He also shared their joys. He ate with them, directed and assisted them in their work, and healed their diseases. He was their companion at feasts and also in the solitude of the desert. He rejoiced with them at the wedding, and wept with them at the grave. No human companion could ever be more close, and on terms of greater intimacy than was the companionship of the disciples and the Son of God on earth. {PTUK October 26, 1893, p. 466.12}

But while they were thus associating with the Son, they were also having fellowship with the Father, as well. “God was in Christ.” 2 Corinthians 5:19. Jesus said, “He that hath seen Me hath seen the Father.” “Believe Me that I am in the Father, and the Father in Me.” John 14:9, 11. Those who fail to recognise the fact that God the Father is in every respect just what Jesus was when here on earth, lose the whole object of the ministry of Christ. {PTUK October 26, 1893, p. 466.13}

Jesus was the genial companion of His disciples. But while they associated together as fellows, His lowly position did not obscure His greatness, nor lead them to lightly esteem Him. When He washed His disciples’ feet, it was with the full knowledge that He was their Master and Lord, and that the Father had given all things into His hand, and that He came from God and went to God. See John 13:3, 4, 5. {PTUK October 26, 1893, p. 466.14}

Thus they had fellowship with the Father and with His Son Jesus Christ. And the companionship which they had-which the beloved disciple had when he reclined on the bosom of Jesus,-is the same companionship which we are privileged to have. It was for the purpose of letting us know this, that John wrote his epistle. {PTUK October 26, 1893, p. 467.1}

Who may have this companionship? Is it only the wealthy, and those whom the world calls “noble”? Listen: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. {PTUK October 26, 1893, p. 467.2}

In the world there are “classes,” and so there will be till the end of time. No device nor organisation of men, no vows nor pledges will break down the barriers between the “classes” and the “masses.” Socialism is powerless, even though it bear the prefix “Christian.” In Christ Jesus, “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all in all.” Colossians 3:11. In the true Church of Christ there is but one standard,-love to God and love to man,-and nothing can bring men to this but the love of God shed abroad in the heart, by His Holy Spirit. {PTUK October 26, 1893, p. 467.3}

The life of Christ on earth shows that in His church there can be none of the false standards that exist in society. He came as a servant, showing that none who follow Him must think themselves above serving. “By love serve one another,” is the exhortation of the apostle, and the Master says, “Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister.” Matthew 20:27, 28. He was a carpenter on earth, in order that none of His followers might think it beneath their dignity to work. “The servant is not greater than his Lord.” {PTUK October 26, 1893, p. 467.4}

Companionship with God involves humility, for Jesus said, “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 11:29. “What doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God.” Micah 6:8, margin. “Before honour is humility,” for “He that humbleth himself shall be exalted.” And what greater exaltation could created beings have, than to associate on terms of loving familiarity with the Creator of the universe? to be esteemed by Him as a friend, and to have God reveal His secrets to him? See John 15:15; Psalm 25:14. Let us then give good heed to the message of the beloved disciple, which he has written unto us that our joy may be full. {PTUK October 26, 1893, p. 467.5}

**“Walking in the Light” The Present Truth 9, 30.**

E. J. Waggoner

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:5-7. {PTUK October 26, 1893, p. 467.6}

Of the Word which was in the beginning, which was God, the apostle says, “In Him was life; and the life was the light of men.” John 1:4. Jesus said, “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. Christ is God, and God is light. The light of God is His life, so that walking in the light is nothing but walking in the life of God. {PTUK October 26, 1893, p. 467.7}

The Apostle Paul says of the heathen, that “they have their understanding darkened, being alienated from the life of God.” Ephesians 4:18. Apart from His life there is darkness. The Holy Spirit moved David to say to God, “For with Thee is the fountain of life; in Thy light shall we see light.” Psalm 36:9. Since the life is the light, this is the same as saying, “In Thy life shall we see light.” {PTUK October 26, 1893, p. 467.8}

How is the life of God to be obtained? The Saviour said to the woman at the well, if thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water.” John 4:10. And again He said, “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive.” John 7:37-39. The life of God is bestowed through the Holy Spirit, which may be had for the asking in sincerity and faith. See also Luke 11:13. {PTUK October 26, 1893, p. 467.9}

“This I say, then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh.” Galatians 5:16. That is to say, walk in the light,-the life of God,-and the life of God, and not that of fallen humanity, will be manifest in you. Some people expect a great deal of humanity; God does not. It is not to be depended on, and therefore we are exhorted to become partakers of the divine nature. Human nature will always be imperfect, but the nature of God may take its place, and that is perfection. {PTUK October 26, 1893, p. 467.10}

**“A Wonderful Bargain” The Present Truth 9, 30.**

E. J. Waggoner

People are usually on the lookout for good bargains, and when they see one, are not slow to improve the opportunity presented. Oftentimes it happens, however, that they fail to see the opportunity that is before them, and the chance for a wonderful bargain is discovered only when it is too late; and then there is occasion for much vain mourning and regret. {PTUK October 26, 1893, p. 467.11}

There is a most wonderful bargain that is within the reach of every one of us, one that will bring us greater and more lasting benefit than was ever bought by gold or silver, if we will only be wise enough to see and improve it. It is a bargain offered us by the Lord of heaven. And though He is so much wiser than we are, we need not be afraid to accept what He offers, for there is no trickery or dishonesty about Him, but all His thoughts toward us are for our benefit. He offers to make with us a most wonderful exchange. In His word He has told us what this is. We find it referred to in Paul’s letter to the Galatians in these words: “Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:3, 4. {PTUK October 26, 1893, p. 467.12}

To whom did Christ give Himself? Who are the principals in this wonderful transaction? We find several texts which answer this question. In His prayer for oneness among His disciples, recorded in John 17., Jesus said, “I in them, and Thou in Me, that they may be made perfect in one;” and we are told that the “mystery” that had been hid from ages and generations but is now manifest to the saints, is “Christ in you, the hope of glory.” Colossians 1:27. Again Paul tells us in 1 Corinthians that all things are ours, and we are Christ’s. 1 Corinthians 3:21-23. Also in his letter to the Romans we find him saying, “He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. Christ therefore is in His followers, and God “with Him,” freely gives us all things. Thus it is evident that Christ *gives Himself to us;* and as the text says, “He gave Himself for our sins.” {PTUK October 26, 1893, p. 467.13}

The transaction is now clearly before us. On the one side is ourselves, with all that we have, which is our load of sins; and on the other side is Christ with all that He has. Christ says to us, I will give you Myself, and what I have, for yourself, and what you have. Christ has all that we need: We have only that which we do not need. He has righteousness, we have none; He has spotless raiment, we have only filthy rags. Isaiah 64:6; Zechariah 3:3. He has “all the treasures of wisdom and knowledge.” Colossians 2:3. He has “unsearchable riches.” Ephesians 3:8. He has a name which is better than that of angels. Hebrews 1:4. He is the Son of God, and we also, through Him, are sons and daughters of God. 2 Corinthians 6:17, 18. We, of ourselves, have none of these things. We may think ourselves to be “rich and increased with goods,” but if so we simply do not know that we are “wretched and miserable, and poor, and blind, and naked.” Revelation 3:17. Christ has everything, we have nothing. {PTUK October 26, 1893, p. 468.1}

What an exchange is this! We are offered everything for nothing; yes, for worse than nothing, for our load of sins would surely sink us in perdition unless we should become freed from it. And Christ simply asks us to give it all to Him; for He has purchased us, and our sins with us. He has paid the penalty of our sins, and He knows what to do with them. He will remove them as far from us as the east is from the west; He will cast them into the depths of the sea. Psalm 103:12; Micah 7:18, 19. {PTUK October 26, 1893, p. 468.2}

Have we made this wonderful exchange? If not, do we realise that the opportunity is now before us? Will any of us be so foolishly unwise as to refuse to exchange debt for life? Christ will not compel us to make the trade; but He invites and urges us to do so. The offer will not always hold good, for we read that the time will come when it will be said, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Revelation 22:11. And how terrible will it be to awake to a realisation of this neglected opportunity after it is gone! The opportunity to exchange nothing for everything, death for life, and yet we did not improve it! We let it slip out of our hands! Verily, among those who thus awake, there will be wailing and gnashing of teeth. {PTUK October 26, 1893, p. 468.3}

But this wonderful exchange can be made just now. It only lies with you to decide to make it, and to *do so* when you have so decided. “Now is the accepted time; now is the day of salvation.” “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. {PTUK October 26, 1893, p. 468.4}

**“Is the World Growing Better?” The Present Truth 9, 30.**

E. J. Waggoner

A great deal has been said of late years an answer to this question. We printed last week the brief but pointed reply thereto of the evangelist Mr. Moody, which appeared among a number of others in a “symposium” on the question in the *Independent*. Aside from the interest lent to Mr. Moody’s remarks by his expectation of a general “smash-up” at the close of this dispensation, what he says is noteworthy for the truth it contains in reference to the real point which the question involves, and concerning which many dangerous and misleading ideas are entertained in the religious world. {PTUK October 26, 1893, p. 468.5}

Mr. Moody stated that there was power in the Gospel of Christ, and that wherever it was presented, people were reached by it and converted to God; while at the same time those who rejected it were growing worse and worse, and thus there was a development, side by side, of the kingdoms of light and of darkness. This is true; and this is really all that can be said in answer to the question. *Men* are growing better, and *men* are growing worse; the world itself shows no perceptible change in either direction. {PTUK October 26, 1893, p. 468.6}

How could the *world*, in its relation to spiritual things, be any worse than it is, and has been for ages in the past? How can worldliness be any different in one age than it is in another? How can the carnal heart, which is not and cannot be subject to the law of God, be any more subject to that law at one time than at another? How can the natural man, which “discerneth not the things of the Spirit of God,” and is “dead in trespasses and sins,” be either more or less acceptable with God? How can a dead man become any more dead than he is? {PTUK October 26, 1893, p. 468.7}

There is not one thing about the natural man or the carnal heart that can ever find favour with God. The path to salvation lies through death to self. Self is so utterly and totally bad that the Lord cannot use a particle of it in His kingdom, but every bit of it must die. How then can it be any worse, so far as God is concerned, than it is? {PTUK October 26, 1893, p. 468.8}

“The [human] heart is deceitful above all things, and desperately wicked.” How then can the human heart be any worse, spiritually, than it is? {PTUK October 26, 1893, p. 468.9}

We are careful to relate this question to spiritual things, because while there is no difference spiritually in hearts that are not regenerated by the power of God, there is a great difference between them in other respects. The world has its standard of morality, to which some individuals conform much more closely than others. And the Spirit of God strives with all men, even the most worldly. But there is no power to uplift men save the power of the Spirit. Man, left to himself, is subject to the rule of sin and Satan; the inevitable tendency of which is downward. Until the man yields to the invitations of the Spirit and is “born again,” he cannot be in a position to be uplifted to a higher plain of life. He can do many things that make an appearance of improvement, but all the time he has the heart which is deceitful above all things, and at enmity with God, and is the subject of sin and the devil. He cannot therefore become really and permanently better by any power that he has in himself. {PTUK October 26, 1893, p. 468.10}

All these-the natural heart, the enmity against God, the fruits of the flesh, its lusts and desires, we find in the world. The apostle John writes, “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” It is respectable enough, according to the popular standard. It is often gentlemanly, refined, and polished, so that there is nothing wrong with its outward appearance; for “Satan himself is transformed into an angel of light.” But it has no power to become better, in the true sense of the word. The difference between men of the world is one of circumstances, not a moral power. The only uplifting force in the world that can successfully combat the power of sin and the devil, is the force of the gospel of Christ. The grace of God, not any inherent power of man, makes the difference between the honest, virtuous, upright man, and the consciousless knave. {PTUK October 26, 1893, p. 468.11}

Times change, and with them there is a change of customs, institutions, and ideas. But worldliness does not change. The fruits of the flesh do not change. The carnal heart unrenewed by the grace of God, does not lose any of its carnality; pride, love of money, the thirst for power, are the same now that they always have been. The only way in which there can be any real growth toward a better state is through the substitution of the works of the Spirit for the works of the flesh, which can be done only through the power of the gospel. {PTUK October 26, 1893, p. 469.1}

Christian people are apparently very slow to learn the great truth that the only road to a better life lies through death. There is nothing of all that which fell under the dominion of sin, that can be reserved to a future life, or that can be changed over to suit the conditions of life with God. All must die, all must pass away. The new birth comes only through death to self, and the new birth comes only through the destruction of the old. The apostle John declares that “the world passeth away, and the lust thereof,” and Peter tells us that the world of to-day has long been reserved under fire against the day of wrath and perdition of the ungodly. {PTUK October 26, 1893, p. 469.2}

The question, therefore, whether the world is growing better or not is not one of any moment to us, for so far as spiritual things are concerned, the world can no more grow better than the leopard can change his spots, or the Ethiopian his skin. But the point is one in regard to which a great many good people are deceived. The world does not seem to them quite too bad to be reformed, and they are continually in hopes of seeing some wonderful transformation take place, which will usher in the millennium. A great many of the worlds leading men,-kings, emperors and zealous ecclesiastics, have tried to usher in the millennium, and the same thing is being attempted by men and women to-day. And in perfect keeping with such Biblical and spiritual ignorance is the short-sighted means by which they hope to accomplish their aim,-the ballot box and legislative enactments. But the millennium will never come in that way. It will never be brought about by the efforts of man for the reformation of the world. It will never come as a result of the world’s growing better. {PTUK October 26, 1893, p. 469.3}

People who are looking to see how much faster the world is growing better, with a view to determining the nearness of the millennium, are entirely off the track, and liable to be fatally misled. The truth is, as Mr. Moody has expressed it, that the development of the kingdoms of light and of darkness are going on side by side. Men are being gathered out and converted by the Gospel, and its opposers, on the other hand, are waxing worse and worse. But God’s purposes in the world will be accomplished; the mystery of godliness will be finished; and then will be ushered in the long-looked-for millennium, but not, as people have expected, upon the world rejoicing in an era of universal goodness, prosperity and peace; but a world desolated by sin and evil, all prepared for its final destruction by the fire to which it has been reserved. {PTUK October 26, 1893, p. 469.4}

The conflict between sin and righteousness, good and evil, will not go on for ever. It will terminate, in the day when a people shall have been gathered from every nation, and kindred, and tongue, prepared to stand without fault before the throne of God, and to inhabit that new earth which shall arise from the ashes of the old. The conflict will deepen as it nears the end. The efforts of Satan to overthrow that which is good and to establish his kingdom of sin and rebellion against God will become more fierce and determined. We are told that “in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,” and so on through a long catalogue of sins (2 Timothy 3:1-5), and the prophet John tells us that he heard a voice from heaven saying, “Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:10-12. When the devil knows that his time is short, that the conflict is near its end, he only becomes more furious than before, and in the climax of his fury, the end comes. It is cut short by the appearing of Christ in the clouds of heaven, “in flaming fire taking vengeance on them that know not God and that obey not the Gospel” (2 Thessalonians 1:7, 8), and sending forth His angels “with a great sound of a trumpet,” to “gather together His elect, from the four winds, from one end of heaven unto the other.” Matthew 24:30, 31. The righteous dead will be raised, and together with the living servants of God will be taken to heaven, to reign with Christ a thousand years. 1 Thessalonians 4:16, 17; Revelation 20:4. This is the millennium, and this is the manner of its ushering in. {PTUK October 26, 1893, p. 469.5}

Let it never be forgotten that the purpose of God toward men and toward the world is not a changing over of what already is, but a *new creation*. If we will keep this fact, so abundantly set forth in the Bible, before our minds, we will not be misled by all the talk and speculation in the religious world as to the world’s growing better, and the dawning of a millennial era of righteousness and peace. {PTUK October 26, 1893, p. 469.6}

**“Zeal and Knowledge” The Present Truth 9, 30.**

E. J. Waggoner

Zeal and knowledge are equally essential to the worker for Christ. Without zeal, the knowledge which one has is put to little or no use; and without knowledge, the zeal that one may possess is often put to a very bad use. The two must go together, or the result will not be for advancement of the cause of truth. {PTUK October 26, 1893, p. 469.7}

A person who possesses knowledge without zeal will not be so conspicuous or do so much harm as one who has zeal without knowledge. It is better to have nothing done than to have that done which is evil and wrong. That is therefore a condition more carefully to be shunned which the Scriptures designate as a zeal “not according to knowledge,” than that which comes from the possession of knowledge without zeal, although the latter condition is certainly not one to be desired. {PTUK October 26, 1893, p. 469.8}

Our knowledge and our zeal should both come from the same source, and that source should be Christ. The trouble is that so many persons mistake the source from which their zeal or knowledge,-or both, it may be-come. They imagine that it is given them of God, when in reality it comes from themselves. And whatever comes from themselves, is self. To just the extent that their zeal or knowledge comes from self, to that extent they are serving self in their fancied service of God. Such people need to be converted before they can realise what the true service of God is. {PTUK October 26, 1893, p. 469.9}

It is a very common thing for people to serve self under the pretence of serving Christ. And they pass, with many or most of their associates, as very exemplary Christians. Their activity in religious duties is known far and wide, and to all outward appearance they are all that they profess to be, and imagine themselves to be servants of Christ. But here is manifested the deceitfulness

of the human heart,-that heart which “is deceitful above all things and desperately wicked.” It clings most tenaciously to self, and puts itself into the life in so many ways, and so completely disguised, that only by the closest possible test can the presence of that evil be detected. {PTUK October 26, 1893, p. 470.10}

In the word of God there are presented several conspicuous examples of men whose lives were actuated by this self-originating zeal. There was Jehu, the king of Israel, who when he met Jehonadab, exclaimed, “Come with me, and see my zeal for the Lord.” 2 Kings 10:16. True zeal for the Lord is never boastful. It is only self that boasts, and desires to put its zeal on exhibition. Jehu’s zeal is the zeal so often possessed by those who engage in work for God to-day. Self can be displayed in apparent zeal for God, as well as in anything else. {PTUK October 26, 1893, p. 470.1}

In the New Testament there is brought before us the example of Saul of Tarsus. He was the most zealous man, but, until his conversion, he was sadly lacking in knowledge. He imagined, however, that he was just such a man as God would have him. He was a Pharisee of the Pharisees, a strict observer of all the Jewish ordinances, and an indefatigable worker in all that pertained (as he thought) to the service of God; but his zeal was directed in a channel which made him not the servant of God, but the persecutor of Jesus of Nazareth. While thinking himself to be a most exemplary man, which opinion was no doubt shared by his associates, he was in reality engaged in that which was most wicked. While appearing to be a zealous servant of God, he was in reality fighting against Him. {PTUK October 26, 1893, p. 470.2}

There is also the case of Peter, and his example is more profitable to us in this connection than either of the others. Peter was a follower of Christ. He was the personal companion of Christ during the Saviour’s earthly ministry. There is nothing in the narrative of his association with Christ, up to the time of the betrayal, to show that Peter was not a true and devoted follower of his Divine Master. That he was devoted to Him, personally, there can be no doubt; but he did not possess the spirit and the mind of Christ. He did not understand the real nature of the work that Christ came to do; he did not see the path to the kingdom of glory led up to the cross and through the valley of death. In common with the other disciples, he had fixed his mind upon a temporal kingdom to be set up on the earth, upon the throne of which should sit Jesus as the “king of the Jews.” In all that he did, his eyes were fixed upon this alluring vision; and deep in his heart there was a motive which God could not approve. {PTUK October 26, 1893, p. 470.3}

Peter acknowledged Christ to be the Son of God, and was very zealous for the success of His cause. When the night of Christ’s betrayal came, Peter stoutly declared that he would never forsake his Lord, and was willing, if need be, to die for Him. And to show that he meant what he said, he drew his sword when the mob came to take Jesus, and smote one of them and cut off his ear. But when he saw that Christ made no resistance but suffered Himself to be taken captive and resigned Himself into the power of His enemies, his zeal and courage suddenly disappeared. When the decisive test came of his loyalty to the cause of Christ, and of the loyalty of the others with him, “then [as the record runs] all the disciples forsook Him and fled.” {PTUK October 26, 1893, p. 470.4}

What was the trouble? Had they not been the true and faithful disciples of their Master? Had they not been zealous for His sake? Yes; they were not lacking in zeal; but their zeal was found to be “not according to knowledge.” All the time there was before their minds the picture of a glorious earthly kingdom, upon the throne of which Christ should sit, and (this is the important point) *they themselves associated with Him in His glory*. For as the record tells us, they had frequently fought among themselves about which one of them should be the greatest. They had disputed among themselves on this point on the way up to Jerusalem, and James and John, to the indignation of other disciples, had even requested that they might sit, one on His right hand, and the other on His left hand, in His glory. So firmly fixed was this idea of an immediate kingdom in their minds, that they were entirely unable to comprehend the plain statements of Christ, several times repeated, concerning His crucifixion and death. Even when they were seated at supper on the very night of the betrayal, and Christ told them that one of them should betray Him, and designated Judas by giving him the sop, when Judas arose and went out, they thought he had gone to purchase something! How was it they were so blind, in the face of the plainest statements that could be uttered? It was simply because self clung so tenaciously to the idea of a glorious earthly kingdom in which it would be honoured and exalted. They could be followers of a Christ going to a throne, but to follow Christ going to the throne and to the tomb,-that was a very different matter. When self saw at last that it was to get nothing, all their zeal and devotion left them, and they “forsook Him and fled.” {PTUK October 26, 1893, p. 470.5}

Peter thought, and the other disciples doubtless thought, that he was a true disciple, partaking of the mind and spirit of his Master. Such zeal as he displayed for Him was certainly, it would seem, conclusive evidence of the fact. But Christ, just before His betrayal, said to them, “When thou *art converted*, strengthen thy brethren.” Ah; Peter, with all his seal of an apparent devotion for his Master, was not converted! And how many Peters has the world seen since his day! How many very zealous and devoted persons are there to-day who will imagine themselves good Christians, and are thought to be such by their associates, who are not really converted. How many are there whose zeal and devotion is but a subtle form of the service of self! {PTUK October 26, 1893, p. 470.6}

The actuating motive of the true Christian is “faith, which worketh by love.” Galatians 5:6. “Neither circumcision nor uncircumcision availeth anything,” neither zeal, nor works, if the motive is other than this. And why? Simply because any other motive than this is a selfish motive. Let us examine our motives and see if our zeal is zeal for Christ, or for self; whether “the love of Christ constraineth us,” or whether we are constrained by some motive that springs from an unconverted heart. {PTUK October 26, 1893, p. 470.7}

**“Heathenism at the Expense of Christianity” The Present Truth 9, 30.**

E. J. Waggoner

“The Parliament of Religions,” is the subject of a letter to the *Daily Chronicle*, by Mrs. Annie Besant, and a single quotation which she makes shows how exactly correct those were who predicted that the only result the “Parliament” would be to exalt heathenism at the expense of Christianity. She says:- {PTUK October 26, 1893, p. 470.8}

“The impression created on the great crowds of Christians who thronged the halls day after day, by the learning, gentleness, power, and lofty spirituality of several of the Eastern representatives was startling in its strength of generality. ‘We have been for years spending billions of dollars,’ said one man, ‘in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and they have converted everybody.’ The phrase very well expresses the general feeling as to the noble types of the Eastern races who represented their ancient faith in the most modern of Western cities.” {PTUK October 26, 1893, p. 470.9}

This is nothing to the disparagement of Christianity, because it had no place in the Parliament. True Christianity teaches, and does not exhibit itself on a stage, along with other religions, for people to see how nearly alike they all are. {PTUK October 26, 1893, p. 471.1}

**“Liberty and Bondage” The Present Truth 9, 30.**

E. J. Waggoner

Where sin is, there is bondage: but “where the Spirit of God is, there is liberty.” 2 Corinthians 3:17. {PTUK October 26, 1893, p. 471.2}

“Whosoever committeth sin is the servant of sin.” John 8:34. “Of whom a man is overcome of the same is he brought in bondage.” 2 Peter 2:19. Sin overcame Adam, and through him the whole human family; so that every man is by nature in bondage to sin. We hear a great deal said in the world about liberty, and the best means of securing and preserving it; but it comes for the most part, from those who know little or nothing of liberty in its highest form. “While they promise them liberty,” says Peter, “they themselves are the servants of corruption.” It is not to such a source that we should look for liberty. We cannot be satisfied with liberty of the body or of the mind, if there is not with these liberty from the bondage of sin. Better is it to be shut up in prison than to be bound in the chains of evil habit. Paul and Silas when they were cast into gaol and their feet made fast in the stocks, sang praises to God; but Paul in the bondage of sin exclaimed, “O wretched man that I am; who shall deliver me from the body of this death?” Romans 7:24. And many a slave to sin since Paul’s day has echoed in his heart these words. If we have never felt their force ourselves, it is because the stupor of sin has never been lifted from our minds. {PTUK October 26, 1893, p. 471.3}

But Christ came to bring us liberty. He came “to preach deliverance to the captives,” “to set at liberty them that are bruised.” Isaiah 61:1. And Jesus Himself said, “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36. That liberty is the liberty of the Spirit. If the Spirit of God is in the heart, liberty is there; and the Spirit comes into the heart as soon as it is yielded to Christ. {PTUK October 26, 1893, p. 471.4}

Where the Spirit of God is, it rules. It controls in the actions and the life. And as the Spirit is all-powerful, it does whatsoever it will. There is no obstacle that can stand before it, nothing that can restrict its action in any direction. Sin, the conqueror of Adam, gives way before it, and the individual realises that he is at last delivered from the body of flesh, and has come into the glorious liberty of the children of God. {PTUK October 26, 1893, p. 471.5}

Let us seek first for the true liberty, the freedom that is in Christ; and then liberty of mind or of body will inevitably follow in God’s own time. {PTUK October 26, 1893, p. 471.6}

**“Trees of Righteousness and Secret of Their Strength” The Present Truth 9, 30.**

E. J. Waggoner

What a wonderful thing a tree is! Look at it closely; study it carefully. Heaven-sent messages unfold with its opening buds, flutter on its rustling leaves, wave from its swaying branches, and cling to its spreading roots. And if we but pause to listen, from every part of it may be heard the still small voice of the great Creator whispering words of love and instruction, of warning and comfort. {PTUK October 26, 1893, p. 475.1}

Look at that old familiar friend! For years and years it has guarded the entrance to our home. We have climbed its rugged sides, swung in its branches, rested in its shade, eaten of its fruit, and sought its shelter in the storm. {PTUK October 26, 1893, p. 475.2}

How often we have seen it bent to the ground and twisted in every limb by the mighty storm-winds. And yet it has straightened up as soon as the storm was passed, and has seemed to grow stronger every day. {PTUK October 26, 1893, p. 475.3}

The heat and droughts of summer have never affected it. When the grass and flowers were drooping and dying for want of rain, the old tree stood there as bright and green as ever. {PTUK October 26, 1893, p. 475.4}

Every spring it has put on a new green dress, and adorned itself with fragrant blossoms; every autumn it has rained upon us the most delicious fruit. {PTUK October 26, 1893, p. 475.5}

What is the secret of its great age and strength, and of its ever-green leaves and never-failing fruit? {PTUK October 26, 1893, p. 475.6}

Look down at its roots. Uncover them and follow them throughout their endless twistings and turnings, and you will discover the secret of the old tree’s strength. {PTUK October 26, 1893, p. 475.7}

Great and gnarly, underground branches it has spread out on every side, which strike deep into the ground and throw out multitudes of tough, wiry rootlets that twist themselves round the very rocks. {PTUK October 26, 1893, p. 475.8}

But look again. The old tree is not content to find merely a solid resting-place, it seeks for life and nourishment as well. Down, down, and then farther and farther to the right it has sent out a great strong root. Where does it go? Follow it and you will see. Down under the celler floor, tearing up the cellar floor, and out at the other side of the house goes that wonderful root, until you find it quenching its thirst at the family well, or at the little stream that flows through the garden! {PTUK October 26, 1893, p. 475.9}

Ah, no wonder the old tree stands so fresh and green through the heat of summer; it has moisture and nourishment of which we little dreamed! No wonder it stands unmoved through the storms and tempests; its roots are clinging fast to the solid rocks beneath! {PTUK October 26, 1893, p. 475.10}

Now listen to the heavenly message, “As *ye* have therefore received Christ Jesus the Lord, so walk ye in Him, *rooted* and built up *in Him*, and stablished in the faith.” Colossians 2:6, 7. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For He shall be *as a tree planted by the waters, and that spreadeth out her roots by the river,* and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, *neither shall cease from yielding fruit*.” Jeremiah 17:7, 8. “Being rooted and grounded in love” (Ephesians 3:17), and “God is love” (1 John 4:8), “the root of the righteous shall not be moved” (Proverbs 12:3). {PTUK October 26, 1893, p. 475.11}

There is the secret of the strength and never-failing fruit of the righteous man. He is rooted and grounded in Christ the solid Rock, and yet the *living*, life-giving Rock. There is the source of all his power to resist the storms of trouble and sorrow, to withstand all the fiery heat of temptations. From Him he draws all his nourishment, and satisfies all his thirst. Christ dwells in his heart by faith, and he is strengthened with all might “by His Spirit in the inner man.” His branches bring forth holy fruits because he has sent his roots down deep in Divine love; “if the root be holy, so are the branches.” His fruits never fail, for Christ, in whom he is rooted, is “the same yesterday, to-day, and for ever,” and daily gives him just the nourishment that he needs. {PTUK October 26, 1893, p. 475.12}

But the wicked are not so; “their root shall be as rottenness” (Isaiah 5:24), “the whirlwind passeth, so is the wicked no more” (Proverbs 10:25). {PTUK October 26, 1893, p. 475.13}

Oh, shall we not learn, before it is too late, the lesson that God would have us learn from the trees? In what kind of soil are we sending down the strong rootlets of our affections? In the barren soil of this earthly wilderness, or in the rich, nourishing soil of heaven? Are we sending out our roots to broken and empty cisterns thinking to quench our thirst? or to the cool, crystal waters of the never-failing Fountain of Life. Do the rough winds of persecution and tempests of sorrow cause us to strike our roots still deeper and twine them still closer round the Rock of Ages? If not, can we hope to stand unmoved in the great whirlwind that is just before us? Can we hope to be found standing in our place and bearing good fruit when the Master cometh? {PTUK October 26, 1893, p. 475.14}

**“A Lesson from the Trees” The Present Truth 9, 30.**

E. J. Waggoner

“*We* should bring forth fruit unto God.” Romans 7:4. {PTUK October 26, 1893, p. 477.1}

As we sit down to rest in the shade of a grand old apple tree and look up at the strong branches bending neath their load of rosy apples, we ask, “Lord, what lesson would you have us learn from this fruit tree? Help us to understand.” Suppose we begin to study and think about it, and recall what He has said about fruit trees in His holy word, and see if He will not make us understand. {PTUK October 26, 1893, p. 477.2}

We know that this is a good fruit tree because it has such good fruit; and we know that that one over yonder is a bad tree because it has such little, hard, bitter fruit. It is just as Jesus said, “Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit”; and, “by their fruits ye shall know them.” We wonder why that bad tree does not bring forth good fruit like this good tree. And then we remember that it cannot because it is all bad inside; of course nothing good can come out unless something good is in it. And we read this also in our Bible. It says, “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” We turn on a little farther, and read the strange words; “A good *man* bringeth forth that which is good; and an evil *man* bringeth forth that which is evil.” What! does God mean that *men* are like fruit trees, and that bad men are like bad fruit trees, and good men are like good fruit trees? Yes, that is just what He means, for read Romans 7:4. It says that “We should bring forth fruit unto God.” Ah, that is the lesson, then, that He wants us to learn from this good fruit tree: *We* should bear good fruit for Jesus. {PTUK October 26, 1893, p. 477.3}

But what kind of fruit can He mean for us to bear? The Bible says that “the fruit of the Spirit is *love, joy, peace, long-suffering, and gentleness, goodness, faith, meekness, temperance*.” These are the kinds of fruit that Jesus loves best, and that He wants us each to bear. He says that if we bear these kinds of fruit we shall be called His “trees of righteousness,” because we do only those things that are right. Are you not glad that you may be a good fruit tree for Jesus, and bring forth loving looks and words, and kind gentle actions to please Him? {PTUK October 26, 1893, p. 477.4}

But there is one thing that you must never forget. You cannot bear these fruits unless you have the Spirit of Jesus in you, for it says that these are the fruits of His Spirit. He says, “Without Me ye can do nothing.” Do you know why? It is because without His Spirit in you, you are all bad inside and full of naughty thoughts and feelings, so that no good fruit can come forth a bit more than it can from a dead tree. But if you ask Jesus to fill your heart with His sweet, gentle Spirit, He will do it. Then your thoughts and feelings will be pure; then you can bear good fruit, for it changes you from a bad tree into a good tree. You need not wait till you are older, Jesus is willing to take the bad out of your heart now and help you to be His own little fruit tree. Would you let Him do it? {PTUK October 26, 1893, p. 477.5}

1. Did you ever see an apple tree loaded down with apples? {PTUK October 26, 1893, p. 477.6}

2. How can you tell whether the tree is good? Matthew 7:20. {PTUK October 26, 1893, p. 477.7}

3. How can you tell whether the tree is bad? {PTUK October 26, 1893, p. 477.8}

4. Always what kind of tree bears good fruit? Matthew 7:17. {PTUK October 26, 1893, p. 477.9}

5. What kind of tree bears bad fruit? {PTUK October 26, 1893, p. 477.10}

6. Why cannot the bad tree bring forth good fruit? {PTUK October 26, 1893, p. 477.11}

7. How is a good man like a good fruit tree? Luke 6:45. {PTUK October 26, 1893, p. 477.12}

8. How is a bad man like a bad fruit tree? {PTUK October 26, 1893, p. 477.13}

9. What lesson does God wants us to learn from the good fruit tree? Romans 7:4. {PTUK October 26, 1893, p. 477.14}

10. Then whenever we see a good fruit tree, what should we remember? {PTUK October 26, 1893, p. 477.15}

11. What kinds of fruits does Jesus love best and want us to bear? {PTUK October 26, 1893, p. 477.16}

12. What is it to be loving? Joyful? Peaceful? Long-suffering? Gentle? Good? {PTUK October 26, 1893, p. 477.17}

13. What is it to have faith in God? {PTUK October 26, 1893, p. 477.18}

14. How are we when we are meek? Temperate? {PTUK October 26, 1893, p. 477.19}

15. If you can do all these things, what will Jesus call you? Isaiah 61:3. {PTUK October 26, 1893, p. 477.20}

16. Can you bring forth these could fruits alone? {PTUK October 26, 1893, p. 477.21}

17. Why not? {PTUK October 26, 1893, p. 477.22}

18. Who only can take away the bad that is in your heart? {PTUK October 26, 1893, p. 478.1}

19. Then who only can help you to bear good fruit? {PTUK October 26, 1893, p. 478.2}

20. Is He willing to do it now while you are so young? Matthew 19:14. {PTUK October 26, 1893, p. 478.3}

**“Interesting Items” The Present Truth 9, 30.**

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-A ministerial crisis is reported in Spain. {PTUK October 26, 1893, p. 478.4}

-A $3,500,000 fire occurred in Now York city, Oct. 18. {PTUK October 26, 1893, p. 478.5}

News of a decisive battle with the Matabele is expected from South Africa. {PTUK October 26, 1893, p. 478.6}

-The internal political situation in Austria is greatly strained, and rumours of a ministerial crisis are current. {PTUK October 26, 1893, p. 478.7}

-The death of the eminent musical composer, Gounod, is reported from Paris. Deceased was seventy five years of age. {PTUK October 26, 1893, p. 478.8}

-A railway collision is reported from Jackson, Mich., U.S.A., by which a dozen passengers were killed and thirty injured. {PTUK October 26, 1893, p. 478.9}

-By a recent flood on the Yellow River, in China, three ferry boats were swept away, and a hundred persons were drowned. {PTUK October 26, 1893, p. 478.10}

-Brigandage is unusually prevalent in the island of Sicily, and the authorities are devising energetic plans for its suppression. {PTUK October 26, 1893, p. 478.11}

-From Paris comes the news of the death of the veteran Marshal MacMahon at his chateau, Oct. 17. He was in his eighty-sixth year. {PTUK October 26, 1893, p. 478.12}

-There are over 2,600 cases of scarlet fever being treated in the metropolis, and the death rate from the epidemic is about thirty-five in a week. {PTUK October 26, 1893, p. 478.13}

-The president of the republic of Guatemala has declared himself dictator, dismissed the special session of Congress and ordered a new election. {PTUK October 26, 1893, p. 478.14}

-The National Protestant Congress is in session at Bath. The subjects considered are largely related to the danger to the country from Romanism. {PTUK October 26, 1893, p. 478.15}

-A fire which occurred a fortnight ago at Brad-ford small-pox Hospital has resulted in a great increase in the number of cases of small-pox in that vicinity. {PTUK October 26, 1893, p. 478.16}

-On the 16th inst. five men were killed and five injured at Wilmington, Ill., U.S.A., by an explosion of dynamite which they were using in digging a well. {PTUK October 26, 1893, p. 478.17}

-A dispatch from Belgrade brings news of the explosion of one of the government powder mills, Oct. 16, killing six men and shaking the country for miles round. {PTUK October 26, 1893, p. 478.18}

-Somewhat serious anti-European excesses are reported from Fez on the occasion of the celebration of the Moslem feast of the Moolood, or birthday of the Prophet. {PTUK October 26, 1893, p. 478.19}

-An industrial Co-operative Conference was held at Chelsea to consider the advantage of a closer union between the different working-class movements of the country. {PTUK October 26, 1893, p. 478.20}

-The secretary of the United States Treasury has announced to the Senate that if present conditions continue to the end of the year, there will be a deficit of $50,000,000. {PTUK October 26, 1893, p. 478.21}

-The Gaikwar of Baroda has just passed a law making education compulsory for both sexes in his territory. All boys are to attend school from the age of seven to twelve, and girls from seven to ten. {PTUK October 26, 1893, p. 478.22}

-Pope Leo is endeavouring to impress the people of Europe with the idea that the Vatican is in a very dangerous situation, owing to the liability of war in Italy. His aim is to secure a conference of the powers of Europe upon the subject. In the event of a war to which Italy should be involved, the movable part of the papal treasury should, it is said, be transported to London- {PTUK October 26, 1893, p. 478.23}

—The *Chronicle’s* Moscow correspondent telegraphs that towards the end of the month a conference of Orthodox Churchmen will be held to consider what steps to take for the repression of the Stundist and Baptist sects. {PTUK October 26, 1893, p. 478.24}

-The reception of the Russian fleet at Toulon has been the occasion of great demonstrations of friendship on the part of the French and Russians. There seems to be something approaching an understanding between those two powers. {PTUK October 26, 1893, p. 478.25}

-Mortality from cancer has increased nearly seventy per cent in the last twenty-throe years. Out of a million persons, six hundred and seventy-five die of this disease. Deaths from tuberculosis are on the other hand steadily decreasing. {PTUK October 26, 1893, p. 478.26}

-At a conference held at the Eleusis Club, Chelsea, under the auspices of the Metropolitan Radical Federation, it was resolved to commence an agitation for the abolition of the House of Lords, and a committee of thirteen was nominated. {PTUK October 26, 1893, p. 478.27}

-Official statistics show that in Europe alone the quantity of boor consumed last year was not less than 3,000,000,000 gallons. Germany heads the list with 1,051,000,000 gallons, the United Kingdom coming next with 885,000,000 gallons. {PTUK October 26, 1893, p. 478.28}

-Slowly but surely the revolutionists in Brazil are gaining ground, having received important accessions to their forces by recent defections from the forces of the government. Rio Janeiro is still under fire from the insurgent fleet, and has suffered much damage. {PTUK October 26, 1893, p. 478.29}

-Two Hamburg doctors are reported to have discovered a new treatment for combating typhus, consisting of the subcutaneous injection of a preparation made from typhus bacilli. The treatment, it is stated, has already been successfully applied to patients. {PTUK October 26, 1893, p. 478.30}

-The Assembly of the Congregational Union, which was recently in session, at its final meeting considered a resolution dealing with the question of strikes, and also passed resolutions on the subjects of local option and Sunday closing, religious persecutions, and disestablishment. {PTUK October 26, 1893, p. 478.31}

-The struggle between the miners and coal-owners still continues, but the former are apparently certain of victory, as they are obtaining fresh advantages every day by the opening of the pits at the old rate of wages. Nearly 88,000 has been raised by the *Chronicle* for their relief. {PTUK October 26, 1893, p. 478.32}

—The Belgian mail steamer *Marie Henriette* from Ostend to Dover, ran down the Danish schooner *Elinor*, in the English Channel, soon after midnight on the morning of Oct. 14. The schooner, which was cut in two, sank immediately, only one of the six men on board being rescued. {PTUK October 26, 1893, p. 478.33}

-A New England firm is introducing an automatic gas-lighter for street lamps, which works on the principle of an eight-day clock. It is explained that the only attention the lighter requires is a weekly winding of the clock movement, and that it lights the lamp at the required time and extinguishes it at daybreak. {PTUK October 26, 1893, p. 478.34}

-A disastrous storm is reported from the eastern seaboard of the United States. In Washington, New York, and Philadelphia it appears to have been very severely felt, some lives being lost, and a considerable amount of property being destroyed. Several wrecks are reported from Lake Erie, with the loss of thirteen lives. {PTUK October 26, 1893, p. 478.35}

-It is computed that the number of missionaries throughout the world is 5,034, of unmarried female missionaries 3,445, of native ministers 3,730, and of native helpers 40,438. The total income raised annually for foreign missions amounts to £2,749,540. Of this sum England contributes £1,228,211, or nearly half, and the United States of America £786,991. {PTUK October 26, 1893, p. 478.36}

-According to accounts received in Madrid from Melilla, the Moors are continuing their war-like preparations, and have numerous and well-drilled forces in strong entrenchments, whence they make daring sallies against the Spanish lines. The Spanish remain on the defensive, and will delay an attack in force until they have 10,000 troops and a strong artillery train. {PTUK October 26, 1893, p. 478.37}

-A mysterious epidemic has raged the past week at Greenwich workhouse, the number of inmates attacked being over 300, of whom a dozen or fifteen hate died. The disease exhibited some symptoms of Asiath cholera, but the latest declaration of examining physicians is that it is not true cholera, which opinion would seem to be substantiated by the small percentage of deaths. {PTUK October 26, 1893, p. 478.38}

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Thibet and Nepal are the only two countries of Asia not open to Christian missions. Nepal is an independent kingdom lying along the southern slopes of the Himalayas in Northern India. Its population is said to be about two millions. {PTUK October 26, 1893, p. 480.1}

Towards the end of this month a conference of Russian churchmen will meet in Moscow, under the presidency of the Metropolitan, to take into consideration what steps are necessary for the extermination of dissenters, special reference being had to the Stundists and the Baptists. This will be the third conference of the kind. The Government has adopted all the propositions of the preceding conferences, so that about the only thing now left to do in the way of suppression of “heresy,” is wholesale banishment and murder. {PTUK October 26, 1893, p. 480.2}

The New York *Independent* has articles from several noted men, in response to the question, “Is the World Growing Better?” Dr. Cuyler’s article contains a thought that is worth bearing in mind in this age when every intention, even of an instrument of death, is hailed as a sign of the speedy approach of the millennium. He says:- {PTUK October 26, 1893, p. 480.3}

“The wonderful advance made in science, arts, and mechanical inventions, has nothing to do with the question, which is purely *ethical*. Brain-culture does not mean heart-culture; steam-engines and telegraphs are not spiritual agencies. In making humanity permanently better, God’s word is the standard, and God’s Spirit is the regenerating factor.” {PTUK October 26, 1893, p. 480.4}

The following is from *Lloyd’s Weekly London Newspaper*, of the 8th: {PTUK October 26, 1893, p. 480.5}

“The *Lovestoft Standard* is constrained to say a word with regard to the prosecution of Frederick Leach, the Kirkley newsagent and tobacconist. Leach has been breaking the law by opening his shop on Sunday, and as a result has been twice fined by the magistrates. He feels himself hardly treated, and that not without reason. You see in the same town a man fined for selling a *Lloyd’s* paper in his shop, whilst Salvationists are allowed to hawk the *War Cry* about the streets and to turn their place of worship into a newsagent’s shop with impunity. There is another aspect of the case with respect to the boats which during the season ply for hire on Sundays. Their proprietors are not summoned, although the Act forbids the use of any boat or barge on the Lord’s day. Then why should Leach be punished? Again, there are those grogers who possess beer licenses. Why should they not be summoned for selling other articles on Sundays? Why should two restaurants be permitted to open? The Act is simply absurd. The publican may sell tobacco on Sundays, whilst a regular tobacconist may not. A Salvationist may hawk papers, whilst a recognised newsagent may not; and some few people may imagine the Act to be a good one, whilst others may not.” {PTUK October 26, 1893, p. 480.6}

There is an evident inconsistency in the law, but that is not the thing against which complaint should be made. The trouble is with the existence of any Sunday law. There never has been, and never can be, a consistent Sunday law. Sunday laws are arbitrary and inconsistent because they have no shadow or foundation in right and justice. In the first place the observance of Sunday in any way is contrary to the law of God, and therefore to compel men to observe it, is to compel men to sin; and in the second place, to compel men to rest even on the Sabbath of the Lord, is contrary to God’s law, and so Sunday laws are evil in principle and in application. {PTUK October 26, 1893, p. 480.7}

It is well known that there is now in the United States a law which calls for the expulsion of every Chinese who will not consent to become a ticket-of-leave man. On account of lack of funds for that particular purpose, no general enforcement of the law has been attempted. It is no small affair to transport a hundred thousand Chinese, and the probability is that if it were seriously attempted, China would retaliate by expelling all Americans from China. The author of the infamous law is prepared for that, however, for he says:- {PTUK October 26, 1893, p. 480.8}

“I am perfectly willing to vote for a bill requiring every American missionary in China to return to his country within a year, the protection of this Government to be withdrawn from him at the expiration of that time. I would do this just as I would vote to expel every anarchist from the United States within a year.” {PTUK October 26, 1893, p. 480.9}

This brings up for consideration the question of the right of the people residing in one country to say who shall and who shall not dwell in that country. It is a large question. There are very few, if any, people on earth who were the original occupants of the land in which they dwell. Therefore, when the people of any nation claim that people from any other nation have no right to dwell upon “their soil” without their consent, they thereby undermine their own claim to the land. The fact is that the only right is that of *might*. The nations of earth occupy lands which they call their own, only because they or their remote ancestors dispossessed the original inhabitants, and killed them; and the only right that they now have to say that people from any other country shall not dwell among them, is the fact that they may be more powerful. {PTUK October 26, 1893, p. 480.10}

The Chinese outnumber, by hundreds of millions, the inhabitants of America. If they should pour into the United States by millions, overpowering the present inhabitants, they would have as much right to the exclusive control of the country as the present inhabitants have, and that is just none at all. “The earth is the Lord’s, and the fulness thereof; the world and they that dwell therein.” Psalm 24:1. “God hath made of one blood all nations for to dwell on all the face of the earth.” Acts 17:26. {PTUK October 26, 1893, p. 480.11}

Nevertheless the nations of earth assume the exclusive right to the land in which they dwell, and if they be what are called “Christian nations,” they also assume the right to the possession of the lands of other people. It would not be at all surprising if these other nations should learn the lesson that is given them, and should enact laws expelling strangers from among them. What would the missionaries do then? If they were missionaries of Christ they would remain, and God would protect them, or else He would make their death contribute more to the advancement of the Gospel than their lives could do. The Gospel does not depend on carnal weapons. Whenever the Gospel has really been carried to heathen people, it has been by the sacrifice of life, but not in battle. Christ has condemned the use of the sword in His behalf, and He will not accept its service now. It would be well if this fact were remembered by those missionaries who are declaring that the success of the mission work in Africa depends on the overpowering of the Matabele by the English. {PTUK October 26, 1893, p. 480.12}