**“Front Page” The Present Truth 10, 1.**

E. J. Waggoner

Temptations are steps, by which we go either down or up. The devil means that we shall go down by them, but God means that we shall go up. For “tribulation worketh patience, and patience experience, and experience hope.” Romans 5:3, 4. It lies with us to determine which it shall be. {PTUK January 4, 1894, p. 1.1}

**“Self-Righteousness” The Present Truth 10, 1.**

E. J. Waggoner

*Self-Righteousness*.-We read in Luke 18:9, that Christ spake a parable unto “certain which trusted in themselves that they were righteous and despised others.” This always follows trusting in self: distrust of all that is not of self’s ways. There is nothing so high that self cannot look down upon it with disdain. When Lucifer turned his admiration upon self, upon his beauty and brightness (Ezekiel 28:17), in that first thought of self was hid the iniquity of his final presumption in heaven, when he said, “I will exalt my throne above the stars of God... I will be like the Most High.” Isaiah 14:13, 14. {PTUK January 4, 1894, p. 1.2}

**“Proving a Thing by the Bible” The Present Truth 10, 1.**

E. J. Waggoner

*Proving a Thing by the Bible*.—“You can prove anything from the Bible.” This assertion, so often heard, is utterly false, since the Bible is truth (John 17:17), and only truth can be proved by truth. But it is true that you can persuade people’s minds to almost any doctrine, or at least make it appear plausible, by using the Bible. But whose minds—the minds of those who know God’s word? Ah, that is the point! You can prove (?) anything from the Bible to the person who does not know what the Bible says,—the person who reads it carelessly, hurriedly, and mechanically, or does not read it at all; the person who depends upon his own powers of intellect to distinguish between religious truth and error. “Spiritual things are spiritually discerned.” No matter what we are intellectually; we must have spiritual discernment. Then we will “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness.” Ephesians 4:14. {PTUK January 4, 1894, p. 1.3}

**“‘Things to Come’” The Present Truth 10, 1.**

E. J. Waggoner

*“Things to Come”*.-Many people who rejoice in the Lord now, because of the knowledge of His love, allow their joy to be clouded by the fear of what may come in the future. The trouble is they do not know the perfect love of God, because “perfect love casteth out fear.” “There is no fear in love.” But God has given us positive assurance, so that we may learn what His love is. The Apostle Paul, full of the Holy Spirit, gave utterance to these words: “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:38, 39. The present is all that we can ever have, for when the future comes to us it is present. And God has assured us that nothing can come that will turn His love away from us. “The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love; therefore with loving kindness have by drawn thee.” Jeremiah 31:3. {PTUK January 4, 1894, p. 1.4}

**“Our Need” The Present Truth 10, 1.**

E. J. Waggoner

The real problem in the world is how to get rid of sin. Everybody knows this away down in the heart. It is not information that we need; it is help. When Christ found the impotent man at the pool of Bethesda, no amount of talk about his condition and how he came there would have availed, nor discussion about what he ought to do. The man was helpless, and could do nothing, and knew it. Christ gave him what he lacked,—strength and life. This was Christ’s way. The scribes and doctors of the law followed Him about discussing technicalities, and reasoning among themselves; but those who wanted help received it. {PTUK January 4, 1894, p. 1.5}

We to-day, of ourselves, are just where the impotent man was; helpless, unable to separate ourselves from the sin that holds us. Therefore Christ “gave Himself for our sins, that He might deliver us.” We need that true sorrow and repentance for sin which shall make us long for this deliverance; but we have not to reproach and condemn ourselves in the vain effort to work repentance so deep that God will pity us. God’s love and pity are already upon the sinner, and in Christ is provided the repentance to all who will look to Him; for “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” We need strength, and “to them that have no might He increaseth strength,” “according to His glorious power.” New life, also, we need, and He came that we might have life, and that “more abundantly.” “God shall supply all your need according to His riches and glory by Christ Jesus.” {PTUK January 4, 1894, p. 1.6}

**“Power of a Look” The Present Truth 10, 1.**

E. J. Waggoner

*Power of a Look*.-When Christ was in the judgment hall, the night before His crucifixion, Peter denied Him with cursing and swearing, saying, “I know not the man.” Then “the Lord turned and looked upon Peter,” and Peter remembered the word of the Lord, that He should deny Him thrice, “and Peter went out, and wept bitterly.” That look converted Peter. Fifty days later Peter stood up before the multitude and boldly preached Jesus. He charged the death of Jesus upon the people, yet with such love and tenderness that they were converted. The threats of the rulers were not able to cause him to waver in the least. What could have made so marvellous a change in so short a time? Nothing but the look of the Lord. We may be sure that Peter never forgot that look. During that fifty days he had been living in the light of that look; and all his life long the knowledge of the love that was conveyed to him by it, must have been to him an inspiration. What the Lord did for Peter, He will do for us. He says, “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” Isaiah 66:2. “Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved.” Psalm 80:19. {PTUK January 4, 1894, p. 2.1}

**“Visible Prayers” The Present Truth 10, 1.**

E. J. Waggoner

*Visible Prayers*.-David prayed to the Lord, “Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.” Psalm 141:2. This has reference to the morning and evening worship of the sanctuary when incense was offered while all the people were praying without. See Exodus 30:7, 8; Luke 1:9, 10. In the book of Revelation we read that an angel came to the altar in heaven “having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar before the throne. And the smoke of the incense, with the prayers of the saints, went up before God, out of the angel’s hand.” Revelation 7:3, 4. Still more emphatic is the statement that “the four and twenty elders fell down before the Lamb, having every one of them golden bowls full of incense, which are the prayers of the saints.” Revelation 5:8. From these things we may know that prayer is offered in faith, and there is no other real prayer, are not empty sounds before the Lord, but that they come before Him in visible form. They appeal not to His ears only, but to His eyes as well. This is an additional proof that He gives to us that He will not forget to answer them. He has them continually before Him. {PTUK January 4, 1894, p. 2.2}

**“How to Understand” The Present Truth 10, 1.**

E. J. Waggoner

Although the Bible contains “the deep things of God,” and the statement of mysteries that even angels look upon with wonder, it is one of the easiest books to understand, if one proceeds in the right way. Jesus said that the things that are hidden from the wise and prudent are revealed unto babes, and that every one who receives the kingdom of God, must receive it as a little child. That is sufficient to show that the Bible is not a difficult book. {PTUK January 4, 1894, p. 2.3}

The thing necessary to the understanding of the Scriptures is simple faith. “By faith we understand.” We cannot reason ourselves into an understanding of the Scriptures; we must *believe* them if we would understand them. Faith makes us *know*. It is actual knowledge, not fancy, that we get by faith. {PTUK January 4, 1894, p. 2.4}

There are certain texts in the Bible that the beginner cannot understand. Peter says that Paul’s writings contain “some things hard to be understood.” What shall we do with them?—Do just what a little child would do,—leave them alone, and begin with something more simple. {PTUK January 4, 1894, p. 2.5}

There are many texts that consist of plain, simple statements that anybody can grasp. Believe them; meditate on them; take them for the good that there is in them for you. As you do this, you will see more and more in them. But more than this, you will find yourself growing into a knowledge of those difficult portions, for one Spirit is in the whole book. {PTUK January 4, 1894, p. 2.6}

Let it be a fixed rule never to argue with a text of Scripture. It is the same as arguing with God. If you cannot see any light in it, don’t begin to find fault with it. Don’t say, “I can’t see how this can be, when such and such a text says,” etc. when you do that, you are building up a barrier between you and the Scriptures, that will effectively shut you out from an understanding of them. Have patience; be content to wait. Faith and patience are inseparably connected, and it is only to faith that the righteousness of God is revealed. {PTUK January 4, 1894, p. 2.7}

Don’t think that you can force your way into the inner sanctuary of God’s revelation. You cannot pound the word of God to pieces, and even if you could, the pieces would still be impenetrable. But steady faith will cause the difficulties to melt away, and you will find in due time that, instead of an iceberg, you have in every word of God, pure, clear, flowing, sparkling, life-giving water. {PTUK January 4, 1894, p. 2.8}

**“Ruinous Competition” The Present Truth 10, 1.**

E. J. Waggoner

*Ruinous Competition*.-The history of nations for the present day is getting to be little more than a record of competition in the line of producing the best and most numerous instruments of destruction. England is agitated by the talk of some alarmists (who may or may not have good ground for their assertions) concerning the condition of the British navy; and France, observing this, is making preparations for a corresponding increase in her navy, in case any decided steps in this direction are taken by England. Already voices are being raised in this country in depredation of what can only result in a ruinous competition without any advantage to either side, but this argument will probably have as little effect upon naval expenditure as it has had upon the outlay for standing armies. If no nation of Europe had to-day either a standing army or a navy, each would be just as well off as the other, and all would be vastly better off than they are. {PTUK January 4, 1894, p. 3.1}

How much better it is to trust in the arm of the Almighty for protection, than to go into bankruptcy and ruin trying to defend yourself! But the wisdom of the world will never learn this. That wisdom believes that “God helps the heavy battalions”; and so standing armies and big navies will be increased, and ruinous taxation will get more ruinous, until at last it will be seen that God helps and saves those who simply put their trust in Him, and that against His decrees all the navies and heavy battalions in the world are as chaff before the whirlwind. {PTUK January 4, 1894, p. 3.2}

**“Empty Words and Powerful Words” The Present Truth 10, 1.**

E. J. Waggoner

In the Revision, the sense of the first part of Ephesians 5:6, is given thus: “Let no man deceive you with empty words.” Everybody knows what it is to have words spoken to them, mere platitudes, which come with a hollow sound that makes it plainly apparent that the heart and soul of the speaker are not in them. And talk of spiritual things, the words of man, coming only from the man, must be empty, and as sounding brass and clanging cymbal. {PTUK January 4, 1894, p. 3.3}

The words of God are not so. The angel said to Mary, “No word from God shall be void of power.” There is no emptiness here. The man who knows one word, as indeed the word of God, knows the power of God. Man is to live, “by every word that proceedeth out of the mouth of God.” This is the encouragement to the person who awakens to the fact that he has neglected the study of the Bible, and knows so very little of it. While we seek to become acquainted with God more and more by His word, every word that we do know has for us life and power and salvation. {PTUK January 4, 1894, p. 3.4}

Then in working for the salvation of others we have but to open these words of God, so that they may be seen to be full of grace and truth. “The opening of Thy words giveth light.” The light is not exhausted with a first burst of glory, as the Spirit opens to us the word; but in every one is stored up the everlasting power and life of God; for “God is light,” and it is His own life shining out upon us. {PTUK January 4, 1894, p. 3.5}

**“The Lord’s Temptation” The Present Truth 10, 1.**

E. J. Waggoner

There is one most precious statement in the account that Luke gives of the Lord’s temptation in the wilderness. It is this, “And when the devil had ended all the temptation, he departed from Him for a season.” Luke 4:13. Christ was tempted for our sakes. “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:18. How can He succour us in our temptation?—By putting His mind in us, as the Apostle Paul in Philippians 2:5 exhorts us to let Him do. “Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” 1 Peter 4:1, 2. Whoever therefore is armed with the mind with which Christ resisted temptation, suffers with Him; and he conquers with Him also. Satan will tempt us fiercely, but we have the comforting thought that when we resist with the mind of Christ, he will leave us for a season. He will in time return to the attack, hoping to find us off our guard; but for a time we may be left entirely alone with the Lord, to gather fresh strength for another struggle. The devil will flee from us, when we resist him steadfastly in the faith; but Christ has promised that He will never leave us nor forsake us. With His abiding presence we need not fear the fiercest attack of the adversary. {PTUK January 4, 1894, p. 3.6}

**“What Is Heathenism?” The Present Truth 10, 1.**

E. J. Waggoner

There is a wide difference between the popular idea of what constitutes heathenism, and the Bible idea. In truth, the heathen is one who does not know God; and the knowledge of God means more than an assent to the fact of His existence. His name is not only I AM, but I AM THAT I AM. To know Him truly is to know Him as He is, as Creator and Saviour and Redeemer. This knowledge is an experience. To know Him is “life eternal.” {PTUK January 4, 1894, p. 3.7}

The Jews professed to be the only ones who knew God, and yet “because they knew Him not,” they crucified the Lord. And the Gospel was received among the Gentiles, despised as heathen, more readily than among those who considered themselves God’s chosen. God has made of one blood all nations, and He is “not far from every one of us”—just as near to the untutored savage who is feeling after Him in the darkness, as to the man whose life has been lived under more favourable circumstances. When that great company is gathered into Zion from every nation and tongue and tribe, it will be seen that race distinctions and natural advantages have counted for nothing in the Gospel of grace. {PTUK January 4, 1894, p. 3.8}

We think of these things as we read of wars waged against uncivilised races, and of armed exploring parties, conducting their operations in the interests of commercial companies. It is popularly supposed that Maxim guns and powder and shot are essential to the African traveller. But during all the years that explorers have been fighting their way through the African interior, missionaries have been quietly carrying the Gospel of peace to the natives, finding no use for weapons other than the word, and no need of other protection than the presence of God. {PTUK January 4, 1894, p. 3.9}

During this century commercial greed, always relentless as death, has presented to races of lesser civilisation one of the darkest sides of human nature exhibited since the fall of man. The fact that “heathen” peoples were involved has apparently taken away all restraint. The popular mind seems, unconsciously, perhaps, to minimise the iniquity of an act if it concerns some far-away pagan. {PTUK January 4, 1894, p. 3.10}

Often those are called heathen, who distinguish them from professed Christians, have rebuked high and hollow professions by showing a keener sense of justice than those who represented so-called Christendom. For instance, the Chinese fought two wars as their protest against the introduction of British opium. With the crude arms which they had to oppose against modern artillery, the struggle was but a massacre, and they yielded. Yet when pressed to legalise the traffic which they could not prevent, and when offered the assistance of the British Government to collect revenue from it, the Chinese High Commissioner said:— {PTUK January 4, 1894, p. 3.11}

It would indeed be for the advantage of the revenue; but we should thus certainly put a value on riches and slight men’s lives. {PTUK January 4, 1894, p. 3.12}

The Emperor’s answer was:— {PTUK January 4, 1894, p. 3.13}

It is true, I cannot prevent the introduction of the flowing poison; gain-seeking corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people. {PTUK January 4, 1894, p. 3.14}

Which was the darker paganism, that of the East or West? This incident shows what is being continually shown in other things, namely, that all that passes for modern culture and progress, even with an outward acknowledgement of God, has in it nothing that makes for righteousness. Every unrenewed heart has in it all the works of the flesh, and the moment we make a distinction between the “heathen” sinner and the “Christian” sinner, we come within the rebuke of the apostle, “Therefore thou art inexcusable, oh man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things.” {PTUK January 4, 1894, p. 3.15}

The essence of heathenism is the worship of self, putting the creature before the Creator. So with us in all our natural lives, we have put self before God, our own ways before His ways. All alike have been tainted with sin, which is but self and the worship of self. Therefore Christ died for all men, that He might take this self and give His own self, His own Life, instead. This Gospel is what every natural heart needs, whether in Africa, or Asia, or Britain. This alone is the “power of God unto salvation to everyone that believeth;” and the time is near at hand when all who do not already know that power as a living and real experience will have an opportunity to accept it. The evil one is not always to shut out from men’s vision the manifestations of a power mightier than His own. All signs show that the day of the Lord is near and hasteth greatly, and of this time the prophet says, “The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” {PTUK January 4, 1894, p. 3.16}

**“Conflicting Voices” The Present Truth 10, 1.**

E. J. Waggoner

Many persons are troubled to know how to decide what is the truth, when there are so many voices, each claiming to be the truth, yet all disagreeing. It need not be difficult; Christ gave a sure rule by which we may know the truth, and avoid being deceived. He said, “My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:16, 17. {PTUK January 4, 1894, p. 4.1}

This of itself is sufficient. God is anxious to have men saved. Therefore He has made the way of salvation very plain. He has provided that no one who is earnestly seeking after truth in order that he may serve God, shall be deceived. Let the reader stop to think, and he will remember that those who have such difficulty in deciding what the truth is, are those who are seeking some excuse for their rejection of it. They wish to continue in their own way, and they ease their conscience by persuading themselves that their way is as likely to be right as any other, since there are so many different voices. {PTUK January 4, 1894, p. 4.2}

Following the text above quoted, is another statement of how we may know the truth: “He that speaketh from himself seeketh the glory of Him that sent Him, the same is true, and there is no unrighteousness in Him.” This was said with reference to Christ, but it applies to every one whom Christ has sent. The false teacher seeks his own glory. We may sometimes detect that desire in the subtle flattery that he gives to some. Self will in some way be prominent in everything. But the teacher who is sent by the Lord has only the Lord’s message to deliver. Self does not appear at all. {PTUK January 4, 1894, p. 4.3}

Again, Jesus said to the unbelieving Jews, “I know you, that ye receive Me not; if another shall come in his own name, him ye will receive.” John 5:42, 43. This is similar to the first text quoted. “If any man willeth to do His will, he shall know of the teaching.” The reason given why the Jews could not receive Christ, who spoke the name of the Father, is that they had not the love of God in them. They did not wish to do the will of God, and therefore it was impossible for them to understand. The sceptic Hobbs once said that if the proposition that the sum of the squares of the two sides of a right-angled triangle equal the square of the hypotenuse, were opposed to men’s self-interests, or their right to rule, there would not be anybody able to understand it. Some would say, “It maybe so,” but they would not be able to make a clear demonstration of it, or to see it when demonstrated by others. A willingness to receive the truth is the essential thing to knowing the truth; and the blessed thing is, that whoever is willing and anxious to know the truth, cannot be deceived. {PTUK January 4, 1894, p. 4.4}

But some people are so timid, so fearful of being led astray, that they hesitate about accepting what they really know to be the truth. There is no doubt in their minds that a certain thing is the truth, but they do not know what may be involved in it. They fear that it will lead them farther than they wish to go, and so they hold back. In this we see an unwillingness to receive the truth. It makes no difference that they may be perfectly willing to accept what they now see; the fact that they fear what it may lead them to, shows that they are not really in love with the truth, since no truth can ever lead one into error. {PTUK January 4, 1894, p. 4.5}

Now what is the result of such a course? Just what we might expect, namely, that they will before long greedily accept some palpable error. He who rejects the voice of God, will readily accept a false voice. Strong delusion, that they should believe a lie, comes only on those who receive not the love of the truth. 2 Thessalonians 2:10-12. It is not the love of some single truth, that will save men from deception, but the love of *the truth*. He who rejects the truth, must necessarily believe a lie; for there is nothing else but falsehood left for him to believe. And he who does not love the truth, and the whole truth, no matter what the consequences may be, is necessarily shut up to loving a lie. The only safeguard against deception,—against being led astray by voices that are not the voice of God,—is to accept unhesitatingly the voice that is unmistakably the voice of God. {PTUK January 4, 1894, p. 4.6}

“Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and *ye shall know the truth,* and the truth shall make you free.” “I am the good Shepherd, and know My sheep, and am known of Mine.” {PTUK January 4, 1894, p. 4.7}

**“What Is the Papacy?” The Present Truth 10, 1.**

E. J. Waggoner

The expression “the papacy” naturally brings to mind the Pope of Rome, with his cardinals, bishops, and priests, the Vatican, the Inquisition, and various other institutions connected with the machinery of the papal system. But the real papacy is not a set of men holding the titles of pope and cardinal and priest; is not the institutions which these men and their supporters have planted in Italy and throughout the world; it is not the false doctrines of Catholicism; nor is it all three of these together. It is a system of principles,—of false principles,—carried out to the full limit of their evil capacity. It is false worship developed to its most baleful degree of perfection. Before there were any popes or bishops or cardinals, or before most if not all of the false doctrines which Rome teaches had arisen, “the mystery of iniquity doth [did] already work.” Before papal institutions had been established or the papal machinery had been put in operation, the principles were working which culminated in the revelation of “the man of sin,” the “son perdition.” {PTUK January 4, 1894, p. 4.8}

What the real essence of this system is may be seen from the following words of the Apostle Paul, taken from his second letter to the Thessalonians: “Let no man deceive you by any means; for that day [the day of the Lord] shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth HIMSELF above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:3, 4. The Revised Version reads, “setting himself forth as God.” It is the exaltation of self; it is putting self in the place of God. Develop this principle to the full limit, and the result will be the papacy every time. {PTUK January 4, 1894, p. 4.9}

And this principle is naturally inherent in every man. Every individual has within him a tendency to put self in the place of God. This tendency most naturally finds expression in efforts to supply the power to make himself do what is right. He makes vows, and resolves to live righteously; next he makes laws to compel himself to be righteous; and finally he inflicts penances upon himself as a last resort, to change himself, as it were, in the pathway of obedience to the Divine will. This is the principle that works in paganism,—the principle that leads men to throw themselves under the wheels of Juggernaut, to crawl on hands and knees for scores of miles to the Ganges, or shrines of their gods, and to inflict upon themselves various other tortures. With it is coupled the equally false idea that such things serve in some way to appease the wrath of God. {PTUK January 4, 1894, p. 5.1}

The papacy goes a step farther than this and thereby reaches a far more baleful position. It extends the principle to the doctrine that a man should not only make laws and inflict penalties for the spiritual guidance of himself, but for other people as well; that he should not only exercise power to regulate his own conscience, but the consciences of his fellows! And thus we have the Pope of Rome, sitting as God in the temple of God, and assuming authority to command all men under sin; to shut up heaven to all, or to release from “purgatory,” or to absolve souls from the penalties of all laws; to regulate, in short, the consciences and the worship of the whole world! This is the principle of putting self in the place of God, carried out to its full extent. {PTUK January 4, 1894, p. 5.2}

And what should be borne in mind in connection with all this is that this principle of self-exaltation is not confined in its operation to any certain kind or class of men, but is a principle which has a natural hold upon all, a hold which can only be loosed by the power of the Gospel of God. And hence it is just as possible to have popes among Protestants as among Catholics. Indeed it is certain that there are many popes in the Protestant world to-day,—not visibly and ostensibly such, but men which nevertheless put themselves, or allow others to put them, in the place of God, so that people seek to them instead of to God to learn what is right. The principle is the same in both, and the results are bound to be as evil in the one case as in the other. {PTUK January 4, 1894, p. 5.3}

Let every man beware how he puts himself in a position, or allows himself to be put, where he stands in the place of God. “If any man speak, let him speak as the oracles of God.” It could be not God’s voice that is heard, and God’s power that is felt, through him,—if, in other words, he calls attention not to God but to himself, lifts up himself and not Christ before the multitude, then, although not a pope in name, he is actuated by the same principle that works in popery, and is bringing upon himself a share in its condemnation. {PTUK January 4, 1894, p. 5.4}

**“‘By Their Fruits’” The Present Truth 10, 1.**

E. J. Waggoner

“Ye shall know them by their fruits,” said the Saviour, in the sermon on the mount. Whom shall we know by their fruits? and what shall we know of them? These are questions that are worth attention. {PTUK January 4, 1894, p. 5.5}

The common idea is that in these words the Saviour gave a test of character; that He has given us all a rule which we are to go about applying to everybody we meet, and measuring them up, and deciding on their fitness or unfitness for heaven, or at least of their worthiness to be received in the fellowship with people so good as we are. Then again, they are taken as applying to one’s own self, as if each individual were required to be continually taking an inventory of his own good and bad deeds, so as to be able to tell at any moment just how high or how low he stands in the Christian scale. All this is but another illustration of the common practice of taking an expression out of its connection, and giving to it an arbitrary interpretation; of putting a meaning upon a text, instead of drawing the meaning out. Let us read the text in its connection. {PTUK January 4, 1894, p. 5.6}

“Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.” Matthew 7:15, 16. {PTUK January 4, 1894, p. 5.7}

Notice in the first place, that this text says nothing about judging ourselves. Those whom we are to know by their fruits are others besides ourselves. {PTUK January 4, 1894, p. 5.8}

Bear in mind, also, that this is spoken only of a certain class—“false prophets”—and not of people in general. Neither does it tell us that we are to judge the character even of this class; and we are never warranted in assuming that the Scriptures mean what they do not say. {PTUK January 4, 1894, p. 5.9}

How are we to act towards these false prophets?—Beware of them. Why?—Because if we heed them we shall certainly be led astray. What is the work of a prophet?—It is to teach, to instruct. The work of a false prophet, therefore, is to teach false doctrines; and we are commanded to cease to hear the instruction that causeth to err from the words of knowledge. Proverbs 19:27. {PTUK January 4, 1894, p. 5.10}

But how are we to know the false teachers from the true?—The text last referred to gives us the clue. “Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” “Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.” Proverbs 14:7. We are to prove the teachers by their teaching. “To law and the testimony if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. “He whom God hath sent, speaketh the words of God.” John 3:34. “If any man speak, let him speak as the oracles of God.” 1 Peter 4:11. This is how we are to know the teachers, whether they are of God. {PTUK January 4, 1894, p. 5.11}

Some one will say, “What is the use, then, of having teachers? I thought that teachers were for the purpose of telling us what is true and what is false; if we cannot depend on them, but have to decide for ourselves, why can we not get along without them?” Teachers are indeed necessary, but they are not to take the place of God to us. Christ is the light of the world, and He Himself is the only light to light every man that cometh into the world. He says, “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. The promise of the new covenant is, “They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least to the greatest.” Hebrews 8:11. The reason for this is found in the words of Christ, “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and have learned of the Father, cometh unto Me.” John 6:45. {PTUK January 4, 1894, p. 5.12}

Christ is the truth. John 14:6. No man can know truth, except as he knows Christ. And Christ must be revealed in and to us by the Father. See Galatians 1:15, 16; Colossians 1:27. When we know Him indeed, we know the truth. That is, we know truth; we can tell the difference between truth and error. Then we are to go on, “being fruitful in every good work, and increasing in the knowledge of God.” Colossians 1:10. We are to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Peter 3:18. {PTUK January 4, 1894, p. 5.13}

The word of God, like God Himself, is unfathomable. The more we learn of it, the more there is for us to learn. There is, and will be to all eternity, something new for us to learn, even in that with which we already are committed. The work of the true teacher is to open the words of God to the people. He is to lead them to the words of life, that they may drink from the same fountain from which he has drunk. Our part is to have such communion with the Lord that when a thing is presented to us we may know at once whether it is truth or error. We are to know how to distinguish between the voice of the Good Shepherd and the voices of strangers. {PTUK January 4, 1894, p. 6.1}

So we find that the fruits of the false prophets, by which we are to *know*—not judge—them to be false prophets, are their teachings. And each one, instead of depending on some minister to tell him what the Scriptures mean, is to have such a knowledge of the truth in Jesus, that he can for himself decide as to the correctness of the minister’s teaching. Thus no man can throw his responsibility upon another. Let everyone take heed that he does not reject truth. As for judging anybody, that is to be left to the one Judge—the Lawgiver, who is able to save and to destroy. {PTUK January 4, 1894, p. 6.2}

**“The Sin of Covetousness” The Present Truth 10, 1.**

E. J. Waggoner

The tenth commandment reads thus: “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s.” Exodus 20:17. It is generally summed up, in the Scriptures, in the comprehensive prohibition, “Thou shalt not covet.” {PTUK January 4, 1894, p. 6.3}

This commandment, more than any other, shows the spiritual nature of law of God. All the other commandments may be violated openly, as well as in the heart, so that men may see the sin; but the violation of this commandment can be detected by no one but God. When the sin of stealing is committed, we may know that it has been preceded by covetousness; but no man can know that the tenth commandment has been violated until the sin of covetousness results in the open violation of some other commandments. {PTUK January 4, 1894, p. 6.4}

From this we may learn the folly of the idea that it can ever rest with men to enforce the law of God. The law of God is not kept while the tenth commandment is broken; but no power on earth can tell when it is broken or when it is kept. “The law is spiritual,” and eludes the grasp of earthly rulers. {PTUK January 4, 1894, p. 6.5}

But this is not all. That which is true of the tenth commandment is true of them all, for the tenth contains all the rest. The first commandment forbids idolatry. Now read two verses: “Mortify therefore your members which are upon the earth; fornication, uncleanness, and covetousness, which is idolatry.” Colossians 3:5. “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.” Ephesians 5:5. Thus we see that law of God is a perfect circle, ending just where it begins. The violation of the tenth precept is the violation of the first; and this means the violation of all the others, because to reject God is to reject His whole law. {PTUK January 4, 1894, p. 6.6}

Very emphatic testimony to the comprehensive nature of the tenth commandment is given by the Apostle Paul, in Romans 7:7: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” {PTUK January 4, 1894, p. 6.7}

Here the last commandment is put for whole law. It was the tenth commandment that convicted the apostle of sin. As a Pharisee he had from his childhood been a strict observer of the law, so far as it concerned outward actions. He could appeal to all the Jews, who knew his life from his youth, with no fear that they could convict him of any wrong doing. But “the Lord seeth not as man seeth; for man look on the outwardeth appearance, but the Lord looketh upon the heart” (1 Samuel 16:7), and so when Christ was revealed in Paul, he found that he had never kept a single precept of the law. Evil desire had been in his heart, although unknown to him; and that made the things that he had counted gain, nothing but loss. {PTUK January 4, 1894, p. 6.8}

Lust, or unlawful desire, precedes every open sin. “Every man is tempted when he is drawn away of his own lusts, and enticed. Then when lust conceiveth it bringeth forth sin; and sin when it is finished, bringeth earth death.” James 1:14, 15. The lust of the flesh, when denied, is not sin; but as soon as it is cherished it becomes sin, for “the thought of foolishness is sin.” Proverbs 24:9. {PTUK January 4, 1894, p. 6.9}

And so it is that the violation of the tenth commandment lies at the bottom of the transgression of every other commandment. The law in plain terms forbids covetousness, or evil desires; so that in every case the plain letter of the law is violated before anything is ever done that men can see and recognise as sin. Well might the Psalmist exclaim and pray, “Who can understand his errors? Cleanse Thou me from secret faults.” Psalm 19:12. And may every heart echo this language. Only the life of Christ can cleanse from all unrighteousness. {PTUK January 4, 1894, p. 6.10}

**“No Difference” The Present Truth 10, 1.**

E. J. Waggoner

The very great differences that we see among men, in the matter of education, refinement, and all those things that give men standing in the world, are by many thought to be so great that nothing can ever effect any change. Persons at the two extremes are almost thought to belong to different orders of beings; and to many it seems almost impossible that even the Gospel can ever lift men up from the lowest depths, to a level with favoured mortals. {PTUK January 4, 1894, p. 6.11}

But what after all makes this difference? Only the circumstances of birth, and a few years of training. The difference in birth does not count for much; for the son of the most cultured nobleman, if brought up from earliest infancy with the children of the slums, would differ from them in no respect. So that the only difference is that which arises from a difference in advantages. {PTUK January 4, 1894, p. 6.12}

As to the matter of birth, that may easily be settled; for all must be born again, before they can into the kingdom of heaven. The noblest as well as the most despised, must alike be born from above; and when they have experienced this new birth, from the Lord, they will be of one family. All will be of equally “high birth.” “Ye are all the children of God by faith in Christ Jesus.” “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.” Galatians 3:26, 28. {PTUK January 4, 1894, p. 6.13}

Then their association and fellowship is alike “with the Father, and with His Son Jesus Christ.” Everybody knows that a man from the lowest ranks of society, even from barbarism would, by a few years of proper education, and association with educated and truly refined people, become educated, and transformed in his manners. What, then, may not be accomplished by association on terms of equality with Christ, in whom are all the treasures of wisdom and knowledge? {PTUK January 4, 1894, p. 7.1}

The children of savages have been taken and educated under Christian influences, so that in the course of a few years no one could possibly detect by their language nor their manners that they had not had advantages of birth equal to the children of the most highly civilised. Suppose that we should see those same ones after they have been in glory for a few thousand years, associating with Christ and the angels, how much effect would be seen of these distinctions which are made so much of by men of this world? If there should be any difference, it would doubtless be that the one with the fewest earthly advantages might occupy the highest place. {PTUK January 4, 1894, p. 7.2}

God looks at men from the side of eternity, and not with man’s narrow view. Knowing that their hearts are all fashioned alike (Psalm 33:13-15); that there is no difference, because “all have sinned, and come short of the glory of God” (Romans 3:23), God puts no difference between men in the matter of salvation, purifying the hearts all alike by faith. Acts 15:8, 9. {PTUK January 4, 1894, p. 7.3}

“Where is boasting? It is excluded.” Romans 3:27. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence.” 1 Corinthians 1:26-29. {PTUK January 4, 1894, p. 7.4}

The Gospel brings hope to the poor and despised. “I am poor and needy, yet the Lord thinketh upon me.” “I was brought low, and He helped me.” “He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree.” Luke 1:51, 52. “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 loving-kindness, judgment, and righteousness, in the earth; for in these things I delight.” Jeremiah 9:23, 24. {PTUK January 4, 1894, p. 7.5}

**“The Power that Keeps” The Present Truth 10, 1.**

E. J. Waggoner

In that wonderful chapter, the fortieth of Isaiah, we have a most vivid representation of the power of God, and the greatness of His creation. Take, for instance, the fifteenth verse: “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing.” More literal and more forcible is the rendering in the margin of the Revised Version, “The isles are as the fine dust that is lifted up.” That is, the islands are no greater to God than the fine dust is to us; more than this, they are no greater to God than the dust, because with God there is no such thing as comparison; nothing is hard for Him. Darkness and light are both alike to Him; great and small have no difference between them in His sight. The greatest thing in our eyes is as easy for Him as that which seems to us easy. {PTUK January 4, 1894, p. 7.6}

What an idea of the immensity of the universe is given by that expression, “Behold, the isles are as the fine dust that is lifted up.” All the islands of the sea are no greater, in comparison to the universe of God, than the fine dust that every breeze lifts up is to the whole earth. Truly, “the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand.” Psalm 95:3-7. {PTUK January 4, 1894, p. 7.7}

But this is not all. Our minds are directed to another evidence of His greatness. “Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might and for that He is strong in power, not one faileth.” Verse 26. With the natural eye innumerable stars can be seen; the telescope reveals innumerable others, but even the most powerful telescope reveals only an exceedingly small fraction of the number of stars. Photography, however, enlarges our ideas. By exposing plates for several hours, the light is accumulated so that stars too distant to be discovered even by the telescope, record their existence. In a photograph of a very small section of the heavens in which no stars could be seen, many thousands were revealed. If our camera were placed on the most distant of the stars, we doubtless should have the same thing repeated. Millions upon millions in number are the stars of heaven; yet God calls them all by name, because He made them; and the word of His power keeps them from falling. They hang upon His word. Well might the psalmist exclaim, “O Lord, how manifold are Thy works; in wisdom hast Thou made them all.” {PTUK January 4, 1894, p. 7.8}

All this shows the power of God; for the Lord by the Apostle Paul assures us that ever since the creation of the world, the invisible things of God, namely, His eternal power and Divinity, are clearly seen through the things that He has made. Romans 1:20. It is because He is great in power that none of the host of heaven fall from their places. They do not collide, because His hand guides them in their various orbits. {PTUK January 4, 1894, p. 7.9}

With this view of the power and wisdom of God, how forcible are the words that follow: “Why sayest thou, O Jacob, and speakest, Israel, My way is hid from the Lord, and my judgment is passed away from my God? Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint, and to him that hath no might He increaseth strength.” No one need fear that he is in danger of being forgotten by the God to whom the names of the infinite number of worlds are as familiar as the names of children are to their parents. The stars are God’s flock, which He guards and we are His flock also. That is one point of encouragement. The other is that all this power is for the use of the man who is in need. The Gospel is the power of God unto salvation. The power by which God is able to keep the soul from falling, is the power by which He keeps the host of heaven in their proper places. {PTUK January 4, 1894, p. 7.10}

“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” Psalm 33:6. By that same word they are kept. See 2 Peter 3:5-7. And this is the word of the Gospel which is preached unto us. 1 Peter 1:25. Therefore we may know that all the power of the universe is pledged for the redemption of those who believe God. The existence of the universe depends upon the fulfillment of God’s promises to us; for the same word that brings the promises to us, is the word that upholds all things; and if that word were broken, everything would return to chaos, and vanish from existence. And this comfort is for the poorest and the weakest and most sinful; for God’s word would be broken just as surely if it failed to the least, as if it failed with the greatest. So the existence of the stars in the heavens is a pledge to even the weakest soul, that God has not forgotten His promises, and that every prayer of faith will be answered. Thus it is that God’s people in the last days, when troubles thicken, and wicked men and persecutors become more rampant, are directed to “look up.” Strength comes from looking up. {PTUK January 4, 1894, p. 8.1}

Therefore, “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, undefiled, and that fadeth not away, preserved in heaven for you, who are *kept by the power* of God through faith unto salvation ready to be revealed in the last time.” {PTUK January 4, 1894, p. 8.2}

**“Fighting Machines” The Present Truth 10, 1.**

E. J. Waggoner

In a recent issue of the *Chronicle* appears a report which the Italian Minister of War made to his government on the present strength of “Italy’s fighting machine,” showing that at the present time that nation is capable of putting into the field in the emergency of war 1,000,000 trained men, as compared with 791,00 three years ago; also that the War Department has 1,625,000 repeating rifles and is manufacturing more at the rate of 11,000 a month. The report gives numerous other details respecting improvements and artillery, fortifications, etc. {PTUK January 4, 1894, p. 8.3}

This of course does not compare with the military showing that might be made by Germany, France, or Russia, but it is not this showing, in itself, that constitutes the significant feature of the present military situation in Europe. What furnishes the most serious food for reflection is the fact that the nations of Europe are fast turning themselves into a huge fighting machine, in which their energies and resources are almost wholly absorbed. Italy is trembling on the verge of complete bankruptcy, and straining every nerve to the point of collapse, in the endeavour to keep her fighting machine growing; and her allies are not far behind her. Never before did the world behold the spectacle of her greatest nations turned into huge machines of war and destruction; surrounded by the glories of her highest civilisation, and yet becoming bankrupt in order to perfect that which sweeps the marks of civilisation to the earth! {PTUK January 4, 1894, p. 8.4}

With the help of Germany, Italy has been tided over her present difficulties so that the ship of State has barely enough water under her to keep her from getting hopelessly aground; but the relief is only temporary. The public here is waiting for the sound that will indicate that under the intense strain something has parted or broken down in the complicated machinery of the “triple alliance,” and that war is again to desolate the fields of Europe. It is simply a choice between war and social revolution induced by unendurable taxation. The two storm clouds are looming up on the horizon, and it is only a question of which is approaching most rapidly. It is not improbable that both may discharge their deadly contents at the same time. {PTUK January 4, 1894, p. 8.5}

But while statesmen are perplexing themselves over the solution of these things, and looking with failing hearts into the future, the question for us is, What does the situation import with regard to the day of the world in which we live? What momentous period of time have we now reached. “What of the night? watchman, what of the night?” The prophetic answer is, “The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.” Revelation 11:18. {PTUK January 4, 1894, p. 8.6}

Shall we search the prophetic word, to know where we stand and what are the things that are coming? or shall we accept the silence of “dumb dogs,” that “cannot bark,” as evidence that nothing is impending, and that all things are to continue as they were from the foundation of the world? Isaiah 56:10; 2 Peter 3:4. {PTUK January 4, 1894, p. 8.7}

**“‘For Your Sakes’” The Present Truth 10, 1.**

E. J. Waggoner

Time would fail us to tell of the interesting and marvellous things to be learned from the beautiful birds. You must keep your eyes open and study them for yourself. But more than all else there is one thing that we would have you remember when you see them seeking their tiny but cosy homes:— {PTUK January 4, 1894, p. 12.1}

Jesus, the King of kings, the glory of heaven, and the One who *made* the earth and all of these wonderful things, came down to this earth once and was so poor that He did not have so good a home as the little birds. He Himself said, “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.” {PTUK January 4, 1894, p. 12.2}

*Why* was He so poor when He had been so ruch? {PTUK January 4, 1894, p. 12.3}

We read again: “Though He was rich, yet *for your sakes* He became poor, *that ye through His poverty might be rich*.” {PTUK January 4, 1894, p. 12.4}

**“Birds” The Present Truth 10, 1.**

E. J. Waggoner

“Behold the fowls of the air; ... your heavenly Father feedeth them. Are ye not much better than they?” Matthew 6:26. {PTUK January 4, 1894, p. 13.1}

In the country, in the city, on dry land, or on the ocean, wherever we go we find our feathered friends-the birds. What a quiet, lonely place earth would be without them! They fill the air with music, the trees with life and beauty, and our hearts with joy and gladness. {PTUK January 4, 1894, p. 13.2}

There are two kinds of birds, *flying* birds, and *running* birds. Those that fly very far and swiftly have the largest and strongest wings. One bird that has very long wings can fly so fast that it is called the “Swift.” The humming-bird, the smallest bird that lives, can move from one place to another as quickly as a flash of light or a glance of the eye. The ostrich is the largest and strongest of all birds, but his wings are small and he cannot fly. Because he needs to run so much his legs are long and strong, and his bones are nearly as solid as those of a horse, while the bones of most of the flying birds are full little air-cells that make them very light. {PTUK January 4, 1894, p. 13.3}

Did you ever stop to think why we see so many more birds in summer than in winter? When it is about time for the cold weather to begin many of them gather into companies and fly off south across sea and land to a warmer country. Then when the snow melts and the warm spring-time comes, back come our little friends as bright and happy as ever. A Swift has been known to come back to the very same spot every year for seven years. The pretty swallows and martins often do the same. {PTUK January 4, 1894, p. 13.4}

Look at the feathery clothing of the birds. What can be more light, more dainty, and more beautiful? One bird has a jaunty cap on his little head, another a ruff round his neck, still another a white puff about his legs. One wears a soft inner garment of delicate down, and an overcoat of hair, another waddles along in greased coat, caring neither for rain nor a plunge in the brook. This little fellow still wears his baby clothes, while that one looks as proud in his new suit as a boy does in his first trousers; for birds get new suits once in a while as well as you. The Bird of Paradise is dressed very handsomely, and is more careful of its clothes than some children, for it will not allow a speck of dirt to get on them. {PTUK January 4, 1894, p. 13.5}

How busy they are! These are holding a grand concert. Those are having some kind of meeting. Yonder we see them fishing, hunting, butchering or diving. Here and there a few are mining, hammering, weaving, sewing, making beds, plastering, or building houses. We notice that many are getting dinner, or talking, whistling, chattering, or warbling. One is tolling a bell so loud that it can be heard three miles away (its cry sounds like a bell tolling). Another is carrying real letters for his master, and still another is barking like the dog, mewing like the cat, and trying to make every sound that he hears anyone else make. {PTUK January 4, 1894, p. 13.6}

If you wonder how they can do so many different things, just look at their skilful tools. Those that need to wade in the water have *stilts*, those that swim have *paddles*, those that get their food out of the mud beneath the water have feelers and *strainers* in their bills, and those that eat soft food have *spoons*. The woodpecker has a *drill* and a *worm-puller;* the Kiwi-kiwi a *staff*, the humming-birds *insect catchers*, long, straight, curved, or double-curved, to fit the flowers in which they find the insects. The hawfinches have broad *seed-crushers*, the Cross Bills *nut-catchers*, the Tailor Bird a sharp, slender bill for a *needle*, the owls *night eyes*. The Jungle Fowl has great feet for *shovels*, and the Jacana very long, slender toes for *water* that enable him to walk on *shoes*, floating leaves. The longer you study them the more you will see that each bird has been given just the tools that he needs. {PTUK January 4, 1894, p. 13.7}

What wonderful houses they build! and in what strange places we sometimes find them! They generally have but one room, but that of the Paradise Whidah bird has two, one for the sitting-room and one for the nursery; and the Sociable Weavers weave great hotels out of flat reeds and grasses, with thatched roofs, which sometimes have as many as three hundred and twenty rooms, each containing a separate family of birds. The Golden Eagle has a neighbouring ledge of rock for his larder or pantry, where he keeps the food that he has brought until it is needed. The Jungle Fowl shovels up a mound or oven, sometimes fifteen feet high and sixty feet round, in which to keep its eggs warm. The Tailor Bird with its long bill and little feet makes thread out of cotton and sews the edges of two leaves together and then puts his nest in the little pocket he has thus made. The Oriole hangs in his nest from the branches of a tree and sews it together with horse hairs or strings. The Kingfisher makes his nest of fishbones, and the Esculent Swallow makes a nest that is thought to be very good to eat! The nest of the humming-bird is hung like a tiny cradle to a twig and it rocks back and forth with every breeze. What a cozy home with its silky walls and downy bed! {PTUK January 4, 1894, p. 13.8}

Birds kill so many insects, worms, mice, flies, snakes, etc., that they are a great help to the farmer and gardener. Their feathers make good beds and pillows, and the eggs of some are good for food. One ostrich egg is as large as twenty-four hen’s eggs, and the shell is so strong that it is used to carry water in. See if you can think of anything else for which birds are useful. {PTUK January 4, 1894, p. 13.9}

The same One who made the water animals of which we learned last week, made these wonderful birds. And he made them on the same day that he made the water animals. Can you tell, now, when the birds began to live, and who made them? This same wise, loving Being who made and clothed and gave tools to the birds, teaches them how to use their tools, and He scatters their food over the earth for them to gather. He says that He does not forget one little sparrow, and therefore *we* need not fear that He will forget *us*, for we are worth more than many sparrows. Let us always think of this precious promise when we look at the little birds. {PTUK January 4, 1894, p. 13.10}

1. Did you ever live in the country? {PTUK January 4, 1894, p. 14.1}

2. Did you ever travel on the ocean? {PTUK January 4, 1894, p. 14.2}

3. What friends do we find wherever we go? {PTUK January 4, 1894, p. 14.3}

4. What kind of place would this earth be if there were no birds? Why? {PTUK January 4, 1894, p. 14.4}

5. How many kinds of birds are there?—Flying birds and running birds. {PTUK January 4, 1894, p. 14.5}

6. Name two birds that can fly very fast. {PTUK January 4, 1894, p. 14.6}

7. Name one that cannot fly. {PTUK January 4, 1894, p. 14.7}

8. Why can the Swift fly better than the ostrich? {PTUK January 4, 1894, p. 14.8}

9. What is the smallest bird that lives? The largest? {PTUK January 4, 1894, p. 14.9}

10. What kind of bones do the flying birds have? Why? {PTUK January 4, 1894, p. 14.10}

11. Why do we see so many more birds in summer than in winter? {PTUK January 4, 1894, p. 14.11}

12. Who guides them over sea and land every year to the same spot where they were reared? {PTUK January 4, 1894, p. 14.12}

13. What kind of clothing do birds wear? {PTUK January 4, 1894, p. 14.13}

14. What may little boys and girls learn from the Bird of Paradise? {PTUK January 4, 1894, p. 14.14}

15. What strange things do some birds do? {PTUK January 4, 1894, p. 14.15}

16. What birds can be taught to carry letters?—Carrier Pigeons. {PTUK January 4, 1894, p. 14.16}

17. What wonderful thing can the Parrot do? The Mocking Bird? The Tailor Bird? {PTUK January 4, 1894, p. 14.17}

18. Tell about some of the tools that birds have. {PTUK January 4, 1894, p. 14.18}

19. In what kind of houses do they live? {PTUK January 4, 1894, p. 14.19}

20. Where do we find these nests? {PTUK January 4, 1894, p. 14.20}

21. Who builds them? {PTUK January 4, 1894, p. 14.21}

22. Out of what are they made? {PTUK January 4, 1894, p. 14.22}

23. What are birds good for? {PTUK January 4, 1894, p. 14.23}

24. Who made these wonderful creatures? Genesis 1:20-23. {PTUK January 4, 1894, p. 14.24}

25. When? How? Genesis 2:19. {PTUK January 4, 1894, p. 14.25}

26. Who gave them their tools and taught them how to use them? {PTUK January 4, 1894, p. 14.26}

27. Who covers the earth with food for them to gather? Matthew 6:26. {PTUK January 4, 1894, p. 14.27}

28. Then need we fear that He will forget to care for us? {PTUK January 4, 1894, p. 14.28}

29. Why not? Matthew 6:26; 10:29-31. {PTUK January 4, 1894, p. 14.29}

**“Interesting Items” The Present Truth 10, 1.**

E. J. Waggoner

-Mr. Gladstone completed his eighty-fourth year on Dec. 20. {PTUK January 4, 1894, p. 14.30}

-An attempt was made recently to blow up a wedding party with dynamite in America, a dozen persons being injured. {PTUK January 4, 1894, p. 14.31}

-Thirty-six old soldiers recently died in St. Petersburg from the effects of eating putrid fish which had been served at a banquet in the Winter Palace. {PTUK January 4, 1894, p. 14.32}

-Two insurgent Riff chiefs have been handed over by the Sultan’s brother to the Spanish commander at Melilla, who had them placed on a cruiser to be conveyed to Tangier. {PTUK January 4, 1894, p. 14.33}

-Rioting is reported from Pontymister, in Wales, where the steelworkers are on strike against a reduction in wages. Several men have been injured in a conflict with the police. {PTUK January 4, 1894, p. 14.34}

-Grave anxiety is entertained as to the safety of the small British force under Captain Wilson, which went in pursuit of Lobengula. Nothing has been heard of the party, and Mr. Rhodes telegraphs that he fears the worst. {PTUK January 4, 1894, p. 14.35}

-The trial of seventeen prisoners arrested in connection with the riots at Aigues Mortes in August last, has been begun at Angoul?me. Public feeling in Rome is very high on the subject, and if the prisoners are acquitted anti-French demonstrations are expected. {PTUK January 4, 1894, p. 14.36}

-A fearful gale which recently raged at sea, severely tested the sea-going qualities of the new ironclad *resolution*, which was well-nigh overwhelmed in the Bay of Biscay. She shipped tons of water, lost a man overboard, and returned to Queenstown in a sadly battered condition. {PTUK January 4, 1894, p. 14.37}

-There have been further serious disturbances in Sicily, the mob in two places coming into collision with gendarmes and troops. In both instances firearms were used by the troops, and several persons were wounded. More troops have been sent to the island. {PTUK January 4, 1894, p. 14.38}

-Anarchist scares and outrages have been so numerous throughout Europe for a fortnight past that much space would be required to enumerate them in detail. In France and Spain fresh evidences of anarchist plots are continually coming to light, while their political kinsmen, the Socialists, are causing much trouble to the police in the large centres. {PTUK January 4, 1894, p. 14.39}

-Severe fighting has taken place recently between the opposing forces in Brazil, and it is evident that the war is rapidly drawing to a crisis. The probability of victory seems still to be on the side of the insurgents. Meanwhile business at Rio de Janeiro is entirely prostrated, and yellow fever has broken out, from which many are said to be dying. {PTUK January 4, 1894, p. 14.40}

-Telegraphic advices from Massowah state that severe fighting has taken place between the Italian troops, numbering about 1,500, and a force of dervishes 10,000 strong. The fight which lasted over two hours, resulted in the decisive defeat of the dervishes, who broke and fled. The dervish loss is estimated at about 1,000; the Italians had three officers and 100 men killed. {PTUK January 4, 1894, p. 14.41}

**“Back Page” The Present Truth 10, 1.**

E. J. Waggoner

A German investigator has been trying the effect of tobacco smoke upon different animals, and finds it is not obnoxious to some of them. The goat, for instance, seemed to enjoy the experiment. It is difficult to see what encouragement this is to yield to smokers, or to non-smokers who are forced to inhale the fumes of the burning weed. The goat is proverbially perverted in his taste and careless of his diet. {PTUK January 4, 1894, p. 16.1}

An item of news from France is that M. Jules Simon, is agitating the question of a ten years “truce of God” among the European nations, and a compact that none shall fight for ten years. The difficulty is that the spirit of fight is in the natural heart. The “course of this world” is according to the “prince of this world,” and he was “a murderer from the beginning.” “There was war in heaven” itself as soon as Satan began his own work, and his last act is to gather the nations “together to battle,” against the Lord. Back of all the rulers and statesmen and political schemers, the seat of “wars and fightings” is in the lust of the unrenewed heart. This is beyond the reach of political reformers. {PTUK January 4, 1894, p. 16.2}

The excise officers recently visited the cellar of a publican in Spitalfields, and found that about one-ninth of the contents of a barrel, supposed to be ale, was water. Accordingly he was held to answer for the *inferior* quality of his goods. He pleaded guilty, with an explanation, and was fined £30. In this case the alteration was a positive benefit, although the man did it dishonestly; but the law knows no exceptions, it is bound to see that people get just what they think they are buying, even though it be nothing but poisonous trash. And really it does seem as though a man is deserving of severe punishment for selling to people God’s free gift, and, worse than all, adulterating it with his vile beer. {PTUK January 4, 1894, p. 16.3}

The *English Churchman* deplores the fact that “members of the sacerdotal party” still continue “to monopolise the chief positions in the Church of England.” It cites several instances of the appointment of pronounced Ritualists to the most valuable “livings,” and closes its protest with the statement:— {PTUK January 4, 1894, p. 16.4}

“Mr. Gladstone, too, has once more shown his antipathy to Protestantism by presenting to the living of Lutterworth the Rev. Canon Alderson, whose sympathies are decidedly with the counter-Reformation movement. It might have been hoped that even the present Prime Minister would have hesitated to inflict this insult upon the memory of John Wycliffe. {PTUK January 4, 1894, p. 16.5}

It does seem incongruous, and a long step backward to see a Romanist in the pulpit of the great “reformer before the Reformation;” but it simply shows which way things are drifting. {PTUK January 4, 1894, p. 16.6}

The growth of militarism among the eighteen governments of Europe is sufficiently illustrated by the following figures. In 1869 the European armies on a peace footing numbered 2,195,000 men. In 1892 the number had risen to 3,747,600. In 1869 the war footing amounted to 6,958,000 men. Last year the men available for an immediate destruction reached the portentous number of 21,800,500. Of course we have to pay very heavily for such insane wickedness. In the interval between 1869 and 1892 the annual cost of the armies and navies of Europe rose from ?116,732,583 to ?203,050,000. And at the later date the National Debts, which are almost exclusively the results of militarism, reached the bewildering sum of ?4,689,014,000.-*Methodist Times*. {PTUK January 4, 1894, p. 16.7}

The American Sabbath Union has just held its annual meeting, at which the General Secretary said:— {PTUK January 4, 1894, p. 16.8}

The weekly rest-day will be saved only through organised effort, national in scope, wisely directed and conscientiously supported. The Sabbath is the one chief pillar of the Republic; and every consideration of citizenship, humanity and religion urges us to encourage the national movement. {PTUK January 4, 1894, p. 16.9}

Of course by “Sabbath,” the speaker meant Sunday, since the American “Sabbath” Union is hardly opposed to the Sabbath. But it is easy to see the punishment that will be meted out to Sunday workers, when the statement in the above paragraph becomes the prevailing idea. If Sunday is regarded as “the one chief pillar of the Republic,” then of course those who disregard Sunday must be regarded as plotters against the government, and the punishment allotted to traitors will be given them. {PTUK January 4, 1894, p. 16.10}

Under the heading, “The Growing Uneasiness of Nations,” the *Christian Commonwealth*, of December 21, has the following, which gives a fair idea of the state of men’s minds at this time. And this is but the beginning. What will the end be? {PTUK January 4, 1894, p. 16.11}

Public observers are beginning to show sincere anxiety as the year draws to its close, in view of the evident restlessness of Continental nations. The feeling of European uneasiness is becoming daily more manifest. Critics of international conditions ascribe this ominous fall in the barometer to the great increase of Russian naval force in the Mediterranean. Everybody now couples Russia and France when allusions are made to possible trouble ahead, and when we consider the uncertainty of the Triple Alliance it becomes clear that there is abundant cause for solicitude. If Russia and France are strong in the Mediterranean, they at once threaten our access to Egypt and India. Our naval authorities are being goaded by alarmists to undertake a colossal augmentation of our fleets, seeing that the road to our Eastern Empire must be defended at any cost. All sorts of wild and random propositions are being made by busy theorists. {PTUK January 4, 1894, p. 16.12}

**“Sunday Work by Episcopal Permission” The Present Truth 10, 1.**

E. J. Waggoner

*Sunday Work by Episcopal Permission*.-A correspondent of the *Church Times* writes sympathetically of the simple life of the peasantry in certain portions of the Swiss mountains, where the tide of civilisation has not rushed in to make the people sordid and grasping. We read:— {PTUK January 4, 1894, p. 16.13}

At Saas Fee they are building themselves a new church, and have collected all the stones, sand, etc., for it. The first Sunday I was here I walked over there, and found men and women and little boys all hard it work, with their deep baskets on their backs, digging out the foundations. They had special leave from the bishop to work on Sundays. {PTUK January 4, 1894, p. 16.14}

This illustrates the Catholic idea of Sunday-keeping. It is simply a church ordinance, and may be suspended by church authorities. In England formerly, it was not infrequent that bishops of the Church of England gave permission at special times for the prosecution of secular labour on the Sunday. As it was an institution of the church, there was no reason why church authority should not direct in its observance. With the Sabbath of the Lord, however, it is vastly different. His blessing is upon it, and His presence in it to give rest of soul to those who believe, and no one on earth can come between the believer and his Lord, who says, “It is a sign between Me and you.” {PTUK January 4, 1894, p. 16.15}

**“Front Page” The Present Truth 10, 1.**

E. J. Waggoner

What a world of strength and comfort there is in the thought that God speaks to us with a “still small voice,”—that all the works of nature are the results of a small whisper. Since God whispers to us, He must be very near to us, and so He is. This suggests close communion with Him, in the closet, and about our daily tasks. It means that we must be listening, or we shall fail to catch the sound of His voice, although if we do listen we may hear it amid the loudest din of earth. Blessed is he who can say, “Speak, Lord, for Thy servant heareth.” {PTUK January 4, 1894, p. 17.1}

**“Getting Rid of Self” The Present Truth 10, 1.**

E. J. Waggoner

*Getting rid of self*.-It is quite generally recognised that “self” is the great thing that stands in the way of Christian progress, and that it must be denied and put away. Accordingly we hear people express the determination to get rid of self, so that the Lord may have a complete possession. But too many forget that they themselves cannot put away self. For it is obvious that when *self* attempts to put *self* away, *self* will remain all the time. *Self* is sin, and only Christ can put away sin. He hath appeared to “put away sin by the sacrifice of Himself.” Hebrews 9:26. “He gave Himself for our sins that He might deliver us from this present evil world.” Galatians 1:4. Only the power by which He “emptied Himself,” can empty us of self. Let us rejoice that He is abundantly able to do it, and simply yield ourselves to Him, that He may work His own will in us. {PTUK January 4, 1894, p. 17.2}

**“Not Discouraged” The Present Truth 10, 1.**

E. J. Waggoner

*Not Discouraged*.-Of Christ it is said, “He shall not fail or be discouraged, till He have set judgment in the earth.” Isaiah 42:4. He will set judgment in the earth, not as an abstract thing, but by putting righteousness into human hearts. That means in my heart, if I will let Him. He has undertaken my case, and knows all about me. He knows more of the evil of my heart than I have ever dreamed of. And yet He is not discouraged. Surely if Christ with all His knowledge of the sinfulness of my heart, and of the weakness of the flesh, is not discouraged, I have every reason to be of good courage, knowing that He who has begun a good work in me will perfect it against the day of His coming. {PTUK January 4, 1894, p. 17.3}

**“Come to the Fountain” The Present Truth 10, 1.**

E. J. Waggoner

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.” Isaiah 55:1. {PTUK January 4, 1894, p. 17.4}

This is an invitation to come and drink of the water of life. We do not have to wait till we reach the Paradise of God before we experience the refreshment of this longed-for draught. In the last chapter of revelation the invitation is again given: “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. Whosoever desires this water of life, may come and take it now. {PTUK January 4, 1894, p. 17.5}

The water of life has been dispensed to mortals just as freely as the bread of life. Without bread and water, a person could not live. Neither can he live spiritually without the bread and water of life. The Israelites drank of this water in the wilderness; “for they drank of that spiritual Rock that followed them, and that Rock was Christ.” 1 Corinthians 10:4. Christ offered the same water to the woman at the well in Samaria, and also said, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” John 4:14. {PTUK January 4, 1894, p. 17.6}

The Psalmist declares that with God is the fountain of life. Psalm 36:9. God is “the fountain of living waters.” Jeremiah 2:13. The river of life that flows through the midst of Paradise, proceeds “out of the throne of God and of the Lamb.” Revelation 22:1. Wherever God dwells, there is the fountain of life. And thus when Christ dwells in the heart by faith, there is in that individual “a well of water, springing up into everlasting life.” {PTUK January 4, 1894, p. 17.7}

God is in His word; and therefore His word contains the water of life. Jesus said, “My flesh is meat indeed, and My blood is strength indeed;” and He explained His meaning by adding, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life.” John 6:63. To the tempter in the wilderness He said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” If man can live by the word of God, there must be in it the water of life. {PTUK January 4, 1894, p. 17.8}

The invitation given in the fifty-fifth of Isaiah offers us wine and milk. This is what the thirsty soul obtains when he heeds the invitation and comes “to the waters.” But Peter declares the milk to be the word. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” 1 Peter 2:2. Milk is that which nourishes, and wine is that which revives and cheers. And this is just what the word of God does to the one who receives it. {PTUK January 4, 1894, p. 17.9}

“Wherefore,” says the prophet, “do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” How can this be realised? The prophet explains: “Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” Isaiah 55:2, 3. {PTUK January 4, 1894, p. 18.1}

God’s word is the water of life, and whosoever will may come. It is free to all. Drink of that fountain, and you will realise that a river of living water flows through the desert, imparting to all who will take of it, everlasting life. {PTUK January 4, 1894, p. 18.2}

**“The Knowledge of God” The Present Truth 10, 1.**

E. J. Waggoner

*The Knowledge of God*.—“Hereby shall we know that we are of the truth, and shall assure our hearts before Him, whereinsoever our heart condemn us; because God is greater than our hearts, and knoweth all things.” 1 John 3:19, 20. How will the fact that God is greater than our hearts, and knoweth all things assure our hearts before Him, when consciousness of sin would naturally cause our hearts to condemn us?—Because of the assurance from God that “by His knowledge shall My righteous Servant justify many,” or, as better expressed in the margin of the Revision, “Make many righteous.” Isaiah 53:11. Grace and peace are multiplied to us “through the knowledge of God and Jesus our Lord.” 2 Peter 1:2. Therefore we are exhorted to “grow in grace, and in the knowledge of our Lord Jesus Christ.” {PTUK January 4, 1894, p. 18.3}

**“Insulting God” The Present Truth 10, 1.**

E. J. Waggoner

*Insulting God*.-This is what many professed Christians do, who would be shocked at the bare suggestion. Moreover they are not ashamed to do it to His face. Let us illustrate. Suppose I had an acquaintance to whom I would say on almost every occasion when we met, “I find it very difficult to believe what you say to me; I wish you would help me to believe what you say.” That would not be complementary, to say the least; but the man might be so forbearing as to repeat his statements and promises. He might even go so far with me as to take a solemn oath that his words were true. Nevertheless I continue to say to him, “It is so difficult to believe you.” And then when I meet with friends I speak of this one, and tell them how hard it is for me to believe him. Would not such conduct be justly called an insult to the man? Would what I say have a tendency to give others confidence in him? Everybody can see that such language would be the same as saying to others, “Be very cautious in your dealing with that man; look out for him, and do not trust him too much, or you may be deceived.” Now that is just the way thousands of professed Christians treat God. It is an insult to God, and a disgrace to the cause of Christ, for any professed Christian to talk about lack of faith. They do not treat God with the ordinary courtesy that they would show a neighbour. Who can expect to see sinners converted to God, when those who profess to be acquainted with Him talk and act as though He were not to be trusted? {PTUK January 4, 1894, p. 18.4}

**“Turning over a New Leaf” The Present Truth 10, 1.**

E. J. Waggoner

It is well to turn over a new leaf, as we are in the habit of essaying to do at this time of the year. But let it be remembered that this is something that must be done in wisdom. The important thing about turning over a new leaf is not the time of the year, but the manner in which it is done. {PTUK January 4, 1894, p. 18.5}

Sensible men of all classes have long recognised the folly of attempting to produce a perpetual motion,—or a machine which will create its own power. But the same men are constantly trying to make this idea practical in the moral life. They are constantly trying to get some power of themselves to make themselves do better; and that is nothing else than an attempt to create the power that they lack. But this is just as impossible as it is to create power for a perpetual motion. The principle is the same. And when one can be done, then we may expect to see the other. {PTUK January 4, 1894, p. 18.6}

God alone has power to create. If man could create power, he could make himself equal with God by simply creating enough power. But no man can furnish himself with any more moral strength than he already has. This is what he tries to do, but he cannot do it. He finds that he has not power enough in himself to live right, so he thinks the matter over and makes a resolve that he will live right,—as if that could create the power that he lacks. He does not stop to reflect that if he has not strength to do right, he has not strength to keep a resolve to do right; since the same strength is necessary for one as for the other. He fails; but still the *ignis fatuus* of some new strength that he can almost reach floats before him and lures him on through repeated failures, till he is ready to give up in despair. {PTUK January 4, 1894, p. 18.7}

This is the trouble very often with turning over a new leaf. We turn it over, but do not get anything more than we had before. It was human nature before; it is human nature now. It was human strength and wisdom before; it is nothing more than that now. And therefore we can only reasonably expect the same result. {PTUK January 4, 1894, p. 18.8}

We must have more strength; and the only way to get it is to have it put into us. For strength we must look to God. He has an abundance for all our needs, and is willing and more than willing to give it freely. He will give it if we will let Him. And the first step toward this is to lose all confidence in self. This is always a characteristic of the children of faith. “We are the circumcision,” says Paul, “which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Philippians 3:3. When we failed, we trusted in the flesh,—in our own strength. But as soon as we cease to have confidence in it, we cease to trust in it. Then we look to God and trust alone in Him. We turn over a new leaf, not from self to self, but from self to Christ. And that leaf must always remain pure and spotless. {PTUK January 4, 1894, p. 18.9}

We must look to Christ until we cease to know self. We must reckon ourselves to “be dead indeed unto sin” (Romans 6:11), which means to be dead to self,—the carnal nature, the “old man,” and then in the hour of temptation look to God, being yielded unto Him, and believe that He will strengthen us to continue dead unto self, but alive unto Him. Thus the channel is open through which God can fill us with His power, and thus supply the strength that we have not. {PTUK January 4, 1894, p. 18.10}

**“The Purpose of Blessings” The Present Truth 10, 1.**

E. J. Waggoner

That which very often stands in the way of our receiving the blessing of God, is our failure to comprehend the purpose for which His blessings are given. If we would search out and know this as He has revealed it in His word, and would ask with that purpose in view, our petitions to God would not so often ascend in vain. And until we do so, we cannot ask according to His will. {PTUK January 4, 1894, p. 18.11}

God’s blessing comes through the gift of His Spirit; and His Spirit is given us in order that we may do more and better work in His cause. The Lord never sends His Spirit to an individual merely to make that individual feel happy and enjoy himself, or to gratify his curiosity. The Lord never gives His Spirit to be appropriated by self; for then self alone would be glorified. In every recorded instance of the pouring out of the Holy Spirit, it was to fit the recipients for labour. {PTUK January 4, 1894, p. 18.12}

The Lord said to Moses, “See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.... And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.” Exodus 31:2-6. No matter what the work may be, we need to be qualified for it by the reception of His Spirit. {PTUK January 4, 1894, p. 19.1}

As soon as Christ was anointed, “with the Holy Ghost and with power,” He began His ministry, and “went about doing good.” And when the wonderful outpouring of the Spirit took place on the day of Pentecost, there were converted the same day three thousand men. {PTUK January 4, 1894, p. 19.2}

It will not do, then, to have merely ourselves in view when we ask God for His blessing. We must have in view His glory, in the accomplishment of His work. We must ask with an expectation of being at once sent out in the harvest field; and until we do ask for that purpose, and not for our gratification, it will never come. We must bear in mind that the great thing now, and while this world lasts, is the accomplishment of God’s work. This, and not our pleasure and convenience, is the matter of pressing moment; for we will have all eternity to feel happy in after we have entered into the joy of our Lord. {PTUK January 4, 1894, p. 19.3}

**“Wisdom from the Spirit” The Present Truth 10, 1.**

E. J. Waggoner

*Wisdom from the Spirit*.-In Nehemiah 9:20 we read this statement of God’s dealing with Israel: “Thou gavest also Thy good Spirit to instruct them.” More strictly literal would be the rendering, “to cause them to act wisely.” The Jewish rendering is, “to make them intelligent.” This is the word of the Spirit of God: to make the possessor “of quick understanding in the fear of the Lord.” The Spirit of the Lord gives intelligence in regard to all the affairs of life, since the whole life of the Christian is to be one of serving God. The Lord says: “Turn you at My reproof; behold, I will pour out My Spirit upon you, I will make known My words unto you.” Proverbs 1:23. “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” Proverbs 6:23. What folly, then, to think to understand the Bible without the enlightenment of the Holy Spirit. The Spirit is poured out into the hearts of all who have a will to obey the Lord; the Spirit leads into all the truth, only for the purpose that it may all be obeyed. And this obedience gives “subtilty to the simple, to the young man knowledge and discretion” in all things; for “a good understanding have all they that do His commandments.” Psalm 111:10. So Moses said to Israel, concerning the commandments of God, “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:6. {PTUK January 4, 1894, p. 19.4}

**“What Is Protestantism?” The Present Truth 10, 1.**

E. J. Waggoner

The name “Protestant” is derived from the *protest* of the German princes, which was read at the Diet of Spires, in 1529. The word therefore originated with the Reformation, and the principles of Protestantism are the principles of the Reformation. {PTUK January 4, 1894, p. 19.5}

It is a mistake to suppose that Protestant is simply a negation, or that it means any particular set of dogmas. Protestantism is not a statement of what Luther believed, not of the doctrines that were held by Wycliffe, or Zwingle, or Melancthon, or any other reformer. But it does consist of the principles which prompted all the real reformers that have ever lived. Let us note that principle, as exhibited by a few of the reformers, beginning with Wycliffe, who was in many respects the greatest of them all. {PTUK January 4, 1894, p. 19.6}

Of the principles that were common in the days of Wycliffe, and in which all the clergy had to be experts, Wylie (“History of Protestantism,” Book 2, chapter 1) says:— {PTUK January 4, 1894, p. 19.7}

Philosophy then lay in guesses rather than facts. Whatever could be known from having been put before man in the facts of nature, or the doctrines of revelation, was deemed not worth further investigation. It was too humble an occupation, to observe and deduce. In the pride of his genius, man turned away from a field lying at his feet, and plunged boldly into a region where, having no data to guide him, and no ground for solid footing, he could learn really nothing. From this region of vague speculation, the explorer brought back only the images of his own creating, and, drawing up these fancies as facts, he passed them off as knowledge. {PTUK January 4, 1894, p. 19.8}

Wycliffe turned from this mass of rubbish to find in the Bible the only true wisdom, so that among the “heresies” which the Catholic Church found in his writings is this, that “wise men leave that as impertinent, which is not plainly expressed in Scripture.” He held that “if there be any truth, it is in the Scripture, and there is no truth to be found in the schools that may not be found in more excellence in the Bible.” And he also taught that “Christ wished his law to be observed willingly, freely, that in such obedience men might find happiness. Hence he appointed no civil punishment to be inflicted on transgressors of his commandments, but left them to a punishment more severe, that would come after the day of judgment.” {PTUK January 4, 1894, p. 19.9}

To those who fear that in some of his teaching he was going too far, Wycliffe said:— {PTUK January 4, 1894, p. 19.10}

We do not sincerely believe in the Lord Jesus Christ, or we should abide by the authority of his word, especially of the evangelists, as of greater weight than every other. It is the will of the Holy Spirit that the books of the Old and New Law should be read and studied, as the one sufficient source of instruction; and that men should not be taken up with other books, which, true as they may be, and even containing Scripture truth, are not to be confided in without caution and limitation. {PTUK January 4, 1894, p. 19.11}

The fact that he translated the whole Bible into the language of the common people, shows that in the Bible and the Bible alone was Wycliffe’s hope of any real reformation. {PTUK January 4, 1894, p. 19.12}

Coming down to the days of Tyndale, we find him speaking thus in regard to false clergy of his day:— {PTUK January 4, 1894, p. 19.13}

A thousand books had they lever to be put forth against their abominable doings and doctrines, than that the Scriptures should come to light. For as long as they may keep that down, they will so darken the right way with their mist of sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom, and with wrestling the Scriptures unto their own purpose, clean contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories; and amaze them, expounding it in many senses before the unlearned lay people (when it hath but one literal sense, whose light the owls cannot abide) that though thou feel in thine heart, and art sure, how that all is false that they say, yet couldst thou not solve their subtle riddles. {PTUK January 4, 1894, p. 19.14}

Which thing only moved me to translate the New Testament. Because I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue. {PTUK January 4, 1894, p. 19.15}

Luther’s whole work was based upon the Bible. It was the Bible that he found chained in the monastery at Erfurt, that turned him from darkness to light, and was the beginning of the Reformation to Germany. The Bible was at that time chained in every sense of the word, for the common people could not get at it, and even if they could, they could not read it, because it existed only in an unknown tongue. But Luther unchained it, for he translated it into the simple language of everyday life, so that every peasant could read it. {PTUK January 4, 1894, p. 19.16}

In the controversy over the mass, Luther, although opposed to that ceremony, deprecated force, and said: “It is by the word that we must fight, by the word must we overthrow and destroy what has been set up by violence. It will not make use of force against the superstitious and unbelieving.” “The mass is a bad thing; God is opposed to it; it ought to be abolished; and I would that throughout the whole world it were replaced by the supper of the Gospel. But let no one be torn from it by force. We must leave the matter in God’s hands. His word must act and not we. And why so? You will ask. Because I do not hold men’s hearts in my hand, as the potter holds the clay. We have a right to speak; we have not the right to act. Let us preach; the rest belongs to God.” “Our first object must be to win men’s hearts; and for that purpose we must preach the Gospel. To-day the word will fall in one heart, to-morrow into another, and it will operate in such a manner that each one will withdraw from the mass and abandon it. God does more by His word alone than you and I and all the world by our united strength.”—*D’Aubigne’s History of the Reformation, book 9, chapter 3.* {PTUK January 4, 1894, p. 20.1}

It matters not that Luther was not always consistent with these principles. There has been scarcely a single reformer in the world, who continued a reformer as long as he had. But these are the principles which made all the Reformation that there ever was. They were summed up in the following manner in the protest at Spires:— {PTUK January 4, 1894, p. 20.2}

Seeing... that there is no sure doctrine but such as is conformable to the word of God, that the Lord forbids the teaching of any other doctrine, that each text of the Holy Scripture ought to be explained by other and clearer texts, that the Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness, we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His Holy Word, such as is contained in the Biblical books of the Old and New Testaments, whither abiding anything therein that may be contrary to it. This word is the only truth; it is the sure rule of all doctrines and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God. {PTUK January 4, 1894, p. 20.3}

Thus it is that we cannot go to the writings of any man or any company of men to find out what Protestantism is. The reformers were but fallible mortals, and did not know all of the Scriptures. Custom had a strong hold on the best of them, so that they were persuaded by long habit that many things which they allowed were really according to the Scripture. True Protestantism is simply the truth of the Bible, without the addition of any man’s opinion. Therefore to be a Protestant is not to believe just what Luther or any other reformer believed, but to hold to the Bible; and the Bible is explained by the Holy Spirit, as the sole guide in life. He who does contrary to this, is not a Protestant, no matter by what name he is called. {PTUK January 4, 1894, p. 20.4}

**“‘As Free as a Bird’” The Present Truth 10, 1.**

E. J. Waggoner

The Lord Jesus Christ began His earthly ministry by reading in the synagogue at Nazareth the following words from Isaiah: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.” Luke 4:18, 19. And then He said to the congregation, “This day is this scripture fulfilled in your ears.” {PTUK January 10, 1894, p. 35.1}

Turning to the place from which Christ read, we find these words: “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.” Isaiah 61:1. {PTUK January 10, 1894, p. 35.2}

The Hebrew term which in Isaiah is rendered, “the opening of the prison,” has the general signification of “opening,” and is applied to the opening of the eyes of the blind, and the ears of the deaf. Accordingly the Saviour gave it this double application, in reading it, so that in Luke we have instead of the one statement, “the opening of the prison to them that are bound” the two statements, “recovering of sight to the blind,” and, “to set at liberty them that are bruised.” {PTUK January 10, 1894, p. 35.3}

The whole import of the text therefore is that Christ came to give freedom in every sense of the word. It is charged with the idea of liberty, and that to an extent that few realise. We shall be amply repaid for a few moments closer study of it, and for many hours of meditation upon it afterwards. {PTUK January 10, 1894, p. 35.4}

The word “liberty,” in the statement, in Isaiah 61:1, that Christ was anointed “to proclaim liberty to the captives,” is from a Hebrew word, the primary signification of which is “a swallow.” This noun is derived from a verb which signifies “to fly in a circle, to wheel in flight,” like a bird in the air. From this it is easy to see how the word came to signify “freedom” and “liberty.” {PTUK January 10, 1894, p. 35.5}

We learn, therefore, that the Bible idea of liberty is best represented by the graceful flight of a swallow through the air. We often use the figure, “as free as a bird,” and that exactly expresses the liberty wherewith Christ makes us free. Is it not a glorious thing? What a sense of freedom thrills the soul at the very thought of it! {PTUK January 10, 1894, p. 35.6}

Sin is bondage. Jesus said, “Verily, verily I say unto you, Every one that committeth sin is the bondservant of sin.” John 8:34. Not only is the sinner in bondage, but he is in prison. The Apostle Paul says, “The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.” Galatians 3:22, 23. The word “concluded” means, literally, “shut up together.” All sinners are in bondage, shut up together in prison, condemned to hard labour. {PTUK January 10, 1894, p. 35.7}

The end of sin is death. James 1:15. Consequently the sinner is not only shut up in prison, condemned to hard, unprofitable labour, but he has the fear of death continually before him. It is from this that Christ delivers us. See Hebrews 2:14, 15. So we read in Psalm 102:19, 20, “For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death.” Christ says, “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36. {PTUK January 10, 1894, p. 35.8}

“Free indeed.” With the knowledge already gained from Isaiah 61:1, we can easily grasp the fulness of that freedom. Imagine a bird that has been caught, and shut up in a cage. It longs for freedom, but the cruel bars make that impossible. Someone comes along and opens the door. The bird sees the opening, but has so often been deceived in his attempts to gain his liberty, that he hesitates. He hops down finds that his prison is really open, trembles a moment for very joy at the thought of liberty, then spreads his wings and wheels through the air with such rapture as can be known only by one who has been a captive. “Free indeed.” As free as a bird. {PTUK January 10, 1894, p. 35.9}

This is the liberty wherewith Christ frees the captive of sin. The Psalmist had that experience, for he said “Our soul is escaped as a bird out of the snare of the fowlers, the snare is broken, and we are escaped.” Psalm 124:7. And this is the experience of every one who truly and without reserve accepts Christ. {PTUK January 10, 1894, p. 36.1}

But it is the truth that gives this freedom; for Christ says, “Ye shall know the truth, and the truth shall make you free.” John 8:32. He is the truth, and His word is truth. The Psalmist says, “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” Psalm 119:142. And he also says, “I will walk at liberty, for I seek Thy precepts.” Psalm 119:45. As we learn from the margin, this is literally, “I will walk in a broad place, for I seek Thy precepts;” and this fits with what we learn in verse 96: “I have seen an end of all perfection; but Thy commandment is exceeding broad.” The commandments of God form an exceedingly broad place in which all may walk who seek them. They are the truth, and it is the truth that gives freedom. {PTUK January 10, 1894, p. 36.2}

“The law is spiritual.” Romans 7:14. That is, the law is the nature of God, for “the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. Because the Spirit of the Lord God was in Christ, He could proclaim liberty to the captives of sin. So we read the words of one who had been a captive slave, “sold under sin:” “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Romans 8:1, 2. {PTUK January 10, 1894, p. 36.3}

The law of God was, and is, in the heart of Christ. Psalm 40:8. Out of the heart are the issues of life (Proverbs 4:23); therefore the life of Christ is the law of God. When men attempt to keep the law in their own strength, they invariably get into bondage, just as surely as though they wilfully broke it. The only difference is that in the latter case they are willing slaves, while in the former they are unwilling slaves. In Christ alone the perfect righteousness of the law is found, and therefore His life is “the perfect law of liberty,” into which we are exhorted continually to look. James 1:25; Hebrews 12:2. The law that shuts up to certain death the man who is out of Christ, becomes life and liberty to the man who is in Christ. {PTUK January 10, 1894, p. 36.4}

We have seen that the “commandment is exceeding broad.” How broad?—Just as broad as the life of God. Therefore the liberty, or the “broad place” in which one can walk who seeks the law of God, is the breadth of God’s mind, which comprehends the universe. This is “the glorious liberty of the children of God.” “His commandments are not grievous,” but on the contrary are life and liberty to all who accept them “as the truth is in Jesus.” God has not given us the spirit of bondage, but has called us to the liberty which He Himself enjoys; for if we believe His word we are His sons,—“heirs of God, and joint heirs with Jesus Christ.” {PTUK January 10, 1894, p. 36.5}

Only the Spirit of God can give such liberty as this. No man can give it, and no earthly power can take it away. We have seen that no man can get it by his own efforts to keep the law of God. The greatest human efforts can result in nothing but bondage. Therefore when civil governments enact laws requiring men to follow a certain religious custom, they are simply forging fetters for them; because religion by law means a religion of purely human power. It is not the man who tries to do right, that is free, but the man who actually does right. But no man does the truth, except the one whose works are wrought in him by God Himself. {PTUK January 10, 1894, p. 36.6}

The liberty which Christ gives is liberty of the soul. It is liberty from the bondage of sin. That, and that alone is real religious liberty. It is found nowhere but in the religion of Jesus Christ. The man who has that liberty is free even in a prison cell. The slave who has it is infinitely more at liberty than his cruel master, even though he be a king. Who is there who does not want liberty that is something more than a name? {PTUK January 10, 1894, p. 36.7}

And now one more word of encouragement to the slave of sin, who is heart sick because of his bondage, and is discouraged through the failure of repeated attempts to escape. Freedom is yours, if you will but take it. Read again the words of Christ, which are living words to-day:— {PTUK January 10, 1894, p. 36.8}

“The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.” Isaiah 60:1, 2. {PTUK January 10, 1894, p. 36.9}

What is that?—Liberty has already been proclaimed. Your prison doors are already open, and you have only to believe it, and to walk out, continually believing it. Christ is to-day proclaiming liberty to you, for He has broken the snare, and loosed your bonds. Psalm 116:16. He tells you that He has opened this prison door, so that you may walk at liberty, if you will only walk by faith in Him. It is faith that opens the door to the one who is shut up in sin. Believe His word, declare yourself free in His name, and then by humble faith stand fast in the liberty wherewith Christ hath made us free. Then will you know the blessedness of the assurance:— {PTUK January 10, 1894, p. 36.10}

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” Isaiah 40:31. {PTUK January 10, 1894, p. 36.11}

**“Dare You Trust Him?” The Present Truth 10, 2.**

E. J. Waggoner

Righteousness is its own reward; for righteousness is life, the life of Christ; and he who has this knows that he has all things that are needful. Therefore the Lord says, “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow,” or “be not therefore anxious for the morrow.” Living only one day at a time, we know that He who is from eternity will be living on the morrow and in days still future, and His life is ours, and the care that is over the grass of the field and the fowls of the air is over us all. {PTUK January 11, 1894, p. 20.1}

At the beginning of the Christian life we count the cost. We forsake all, give up everything; and then, having lost our own life, we have His. There is therefore no more anxiety, and nothing for us but to follow Christ withersoever His voice may lead us. He never yet let anyone out into the wilderness to perish. There may be the path to the wilderness, seemingly impenetrable, but “when the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.” Isaiah 41:17, 18. {PTUK January 11, 1894, p. 20.2}

All we need is to know what the Lord says, and we turn to obey Him and follow His leading, knowing that He takes the responsibility of fulfilling His own promises. The man who steps out in faith, believing God, and not as an experiment to find out if the Lord really means what He says, will always find that “the way of the righteous is made plain.” Proverbs 15:19. We are so apt to take counsel with our fears and our own resources, and forget the Lord our Maker, “that hath stretched forth the heavens, and laid the foundations of the earth.” {PTUK January 11, 1894, p. 20.3}

Some men are afraid to be strictly honest in business, for fear they will fail in these days of keen and unscrupulous competition. Others fear they may come to want, and dare not walk out on the bare promise of God when some duty is newly brought to their mind in the word. If they could but plan the future, and see clearly the way out they would not hesitate. But have we more confidence in our own plans and ability than in the Lord’s? He has planned a way out from the beginning to the end. He is the Way, and the man who has Christ as a living Presence knows that he has more than all the world can afford. Israel in the wilderness limited the Lord’s power in their behalf by unbelief, and yet He cared for every detail of their necessities. The Lord says by Moses, “Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.” Deuteronomy 1:33. {PTUK January 11, 1894, p. 20.4}

In this busy world men are every day putting confidence in their own ability and efforts to make their way, forgetting that they are dependent upon God for the natural life and strength which they are daily using. And even those who profess to believe the Lord are often thrown into doubt and perplexity when the path of right and duty interferes with previously formed business relations, just as though the Lord is not able to make up to them all that is vital to life and godliness if they trust Him. The Lord warned the Israelites against being tempted to disobey Him in the busy harvestime. He said, “Six days shalt thou work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.” Exodus 34:21. No pressure of circumstances can shut the real believer away from obedience to God’s word. The blessing of God in Sabbath-keeping is worth more than all the riches of the Orient, because it has in it all that Christ is to men. So it is in every duty and privilege. Not an anxious thought need be given to temporal necessities. “Your heavenly Father knoweth that ye have need of these things.” {PTUK January 11, 1894, p. 20.5}

In days when Israel dwelt in the land of Canaan they were commanded to let the land rest every seventh year, and the Lord said, “And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase; then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years.” Leviticus 25:20, 21. {PTUK January 11, 1894, p. 21.1}

Sometimes the Lord comes to men plainly revealing some duty which seems to involve their whole life work. Perhaps the labour and capital representing many years must all be left if the call of duty is responded to. Many have this to face when they come to consider the question of true Sabbath keeping, and in various ways the test may come. Whatever it may be, and however it may come, we have only to remember God’s promises and power. The King of Judah had once hired an army of Israel to help him, when the word of the Lord came saying he should not let Israel go with him to the battle. “And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this.” 2 Chronicles 25:9. {PTUK January 11, 1894, p. 21.2}

God is able to make all things to abound unto His children, and He will withhold no good thing. Therefore He says, “Receive My instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.” Proverbs 8:10, 11. {PTUK January 11, 1894, p. 21.3}

*“Though I have friends so many,
Love, and gold, and health,
If I have not Thee, my Saviour
Hold I any wealth?” {PTUK January 11, 1894, p. 21.4}*

**“One Voice” The Present Truth 10, 2.**

E. J. Waggoner

*One Voice*.-The Jews professed to believe the writings of Moses, but they did not. Christ said to them: “For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” The man who rejects one word from God really rejects the whole; for it is the same voice throughout. {PTUK January 11, 1894, p. 21.5}

This is illustrated in the progress of so-called Biblical criticism. The critics began with the Old Testament, and the writings of Moses. Then Isaiah and the other prophets, and the Psalms were disposed of, higher criticism deciding what portions should be received. Now the critics deal with the words of Christ in the New Testament in the same manner. This is as Christ said, “If ye believed not his [Moses’] writings, how shall ye believe My words?” Christ spake by Moses and the prophets as verily as by His own lips. It is the same voice, the same tone, and the same Gospel,—“Jesus Christ the same yesterday, and to-day, and for ever.” {PTUK January 11, 1894, p. 21.6}

**“The Power of the Spirit” The Present Truth 10, 2.**

E. J. Waggoner

Just before the Lord ascended to heaven, He said to His disciples, “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth.” Acts 1:8. {PTUK January 11, 1894, p. 21.7}

This promise is to us as well as to those who heard His voice as He uttered it; for every one who knows the Lord is to be a witness for Him, and nothing can be done without the power of the Holy Spirit. God has promised the Spirit to all who desire it; that is, to all who are willing to receive, or to undergo, all that is involved in the receiving of the Spirit. {PTUK January 11, 1894, p. 21.8}

The marginal reading of the text above quoted is, “Ye shall receive the power of the Holy Ghost coming upon you.” The question is, How is this power to be received? What are we to expect and pray for? One thing may be definitely answered, and that is that the Spirit will not come to any man in the way which he may have marked out. For the thoughts of God and the power of God are not after the model of man’s mind. {PTUK January 11, 1894, p. 21.9}

When the word of the Lord found Elijah in the wilderness, as he fled from Jezebel, it said to him: “Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?” 1 Kings 19:11-13. {PTUK January 11, 1894, p. 21.10}

But for the express declaration to the contrary, we should have said that the Lord was in the wind and the earthquake. It is natural for man to suppose that nothing less than a hurricane could reveal the power of God; but from the above we learn that God shows his power in more quiet ways. It was a voice, “a still, small voice,” that revealed the Lord to Elijah. So it will be with us. {PTUK January 11, 1894, p. 21.11}

God says to us: “Be still, and know that I am God.” Psalm 46:10. It is “in quietness and confidence” that our strength lies; in returning and rest we find salvation. We must be silent before the Lord, or else we shall miss the still, small voice which alone reveals Him to the soul. God can thunder with a terrible voice, but we could not understand that; so He reveals Himself to us in a whisper. That conveys intelligible sound to our understanding, whereas the thunder would only startle and terrify us. So we read, “Lo these are but the outskirts of His ways; but how small a whisper do we hear of Him! But the thunder of His power who can understand?” Job 26:14. {PTUK January 11, 1894, p. 21.12}

Jesus was on the sea of Galilee with His disciples, when “there arose a great tempest in the sea, insomuch that the ship was covered with the waves.” The disciples in their terror appealed to the Master. “And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.” Matthew 7:24; Luke 8:39. Who that reads this ever imagines that Jesus lifted His voice above the roar of the tempest, in order to calm it? We cannot imagine such a thing. Only the weak man, conscious of his weakness, raises his voice in giving commands. The loud tone is used for the purpose of trying to conceal the lack of real power. The man who has authority, and who knows that he has the power to back up his commands, uses a low tone. Jesus always spoke as one that had authority; so that in stilling the tempest we find the same “still, small voice” which Elijah heard. {PTUK January 11, 1894, p. 21.13}

This still, small voice is the same voice by which the universe was created. “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” Psalm 33:6. Was it necessary for God to utter His voice in thunder, in order to bring the worlds into existence? Certainly not; an order from the commander of an army, given in a whisper is just as effective in setting troops in motion as though shouted at the top of his voice. So with the King of the universe; the simple breathing from the Lord was sufficient to create all the worlds. The still, small voice that spoke to Elijah, was the voice that created. And it is the same word of power that now upholds all things (Hebrews 1:3), because, as before noted, it is only a small whisper that we hear of Him in all the works,—the “parts of His ways,”—that we know anything about. {PTUK January 11, 1894, p. 21.14}

Most of the great manifestations of the power of God in the earth, are silent and unseen. We know that the power is there, only by the results. Think of the thousands of millions of tons of water that the sun is constantly lifting up from the earth to the clouds, to send down again in dew and rain. Not a sound is heard throughout all; but man cannot pump a cup full without much noise. The power manifested in plant growth is beyond all human conception, yet there is no sound. A plant may in its growth rend a rock asunder, yet it is all done silently, and unseen. The heavens declare the glory of God, yet they ring no bells, and blow no trumpets. God’s work is so mighty that the results speak; advertisement would belittle it. {PTUK January 11, 1894, p. 22.1}

But the word by which the heavens were made, and by which they are upheld, and by which all the operations of nature are carried on, is the word of the Gospel which is preached unto us. The words of the Lord are Spirit and life. The word of God is living and powerful (Hebrews 4:12), and it works effectually in all who believe in it. 1 Thessalonians 2:13. The Saviour breathed on the disciples, saying, “Receive ye the Holy Ghost.” John 20:22. It was the same breathing by which the worlds were made, and by which they are upheld. The power of the Spirit, therefore, is creative power, and that is in the word of the Lord. And so we may know that the power of the Holy Ghost, which Christ promised to His followers, comes only through His word. {PTUK January 11, 1894, p. 22.2}

God speaks to us in His word. The word of God is the sword of the Spirit. Ephesians 6:17. It is the Spirit that reproved sin (John 16:7, 8), and it does it by the law; for “the law is spiritual” (Romans 7:14), and “by the law is the knowledge of sin.” Romans 3:20. The first thing, therefore, that the Spirit does when it comes, it is to convict of sin. If the reproof is accepted, and the sin is acknowledged, then the Spirit’s power is manifested in taking the sin away. It convinces of righteousness. If the reproof is rejected, then of course the Spirit is resisted, and its power will not be given to that person. As the reproofs which the Spirit gives through the word are heeded, the word abides within, and the life is shaped by it. Such an one is then led by the Spirit. As a result of thus heeding reproof, the Spirit is poured out (Proverbs 1:23), and of course its power is manifested in those upon whom it is poured. {PTUK January 11, 1894, p. 22.3}

Thus it will appear that it is utter folly and mockery to pray for the pouring out of the Spirit of God, while we are holding off any reproof, or cherishing any sin pointed out by the word of God. The office of the Spirit is to lead into all truth, and therefore to pray for its outpouring means to yield ourselves without reserve to every commandment of God. If we do this, God will give us His Spirit without measure. It will not be given simply for our pleasure, but it is given that we may be witnesses to the Lord. The pouring out of the Spirit makes known the words of God, so that we may make known to the world those words of power. {PTUK January 11, 1894, p. 22.4}

But all this will be without boasting or ostentation, although it will be the mightiest manifestation of power ever known among men. The Lord says: “Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put only My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench.” Isaiah 42:1-3. That is the way the Lord works by the Spirit. He shall bring forth judgment unto truth, working with such power that the nations will be amazed, yet with such gentleness that even the reed that is bruised will not be broken, and the wick that is but dimly burning will not be extinguished. It will not be the power of the tempest, but the power of the sunlight and of plant growth. {PTUK January 11, 1894, p. 22.5}

The power that the Spirit gives, therefore, is the power that works throughout all creation. It is the power of God’s word, and is manifested only in those who are fully yielded to that word. God says, “As the snow cometh down, and the rain from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth.” Isaiah 55:10, 11. The Spirit is also likened to water; it is “poured out” as the rain. See Isaiah 44:3. The power of the Spirit in man will therefore be the power that is put in operation when the rain falls on the earth. Who will yield to that blessed influence? “For the earth which drinketh in the rain that cometh oft upon it, and bringeth for herbs meet for them by whom it is dressed, receiveth blessing from God.” Hebrews 6:7. As the earth brings forth fruit, so we are to bring forth righteousness. Isaiah 61:11. Therefore “it is time to seek the Lord, till He come and rain righteousness upon you.” {PTUK January 11, 1894, p. 22.6}

**“Hypnotism and True Liberty” The Present Truth 10, 2.**

E. J. Waggoner

A striking illustration of the way in which Satan works on the minds of men may be drawn from the workings of mesmerism, or hypnotism. In fact it is more than illustration, it is a sample of the working itself; for it is a well-known fact that the person who yields himself as a “subject” weakens his will just to the extent that He indulges in it. And anything that tends to make a man subject to another is only of the devil. A writer in Cassell’s *Saturday Journal* gives an account of his experience as a subject. First he was instructed to yield his will completely, and directly the operator had full possession of the mental and physical impulses. {PTUK January 11, 1894, p. 22.7}

When the professor moved, I felt compelled to follow and imitate those movements. Onlookers assured me afterwards that I watched him as earnestly as though my life depended upon keeping him in sight. This he explained by saying aloud that an invisible wire had been established between our two selves; when he commanded I must obey, without consulting my own will. Practically, I *had* no will, said he; his own had subjugated mine entirely. He was the magnet and I the needle. To myself everything was real and sober enough. I saw nothing ridiculous in the situation. Thus, when he beckoned, I followed; when He waved his hands before my face, saying confidently, “You cannot utter your name. Try!” lo, I found I could make no sound! He lifted an arm, and I was straightway impelled to do likewise. “You cannot drop that arm!” said he; and for the life of me I could not. He next restored my voice-merely by telling me that it *was* restored-and *bade* me sing. I did so without hesitation-a thing I could never have done in ordinary circumstances. Then he handed me a glass, remarking that it contained wine. I drank the liquor, and can honestly affirm that it looked and tasted exactly as wine would have done-albeit I subsequently learned that I had imbibed unadulterated salt and water! {PTUK January 11, 1894, p. 22.8}

The subject had lost his own individuality and was simply a tool of another. {PTUK January 11, 1894, p. 22.9}

It is the same with the sinner. Having yielded to sin, he walks “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Ephesians 2:2. For “know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.” Romans 6:16. Just as the hypnotic operator suggests impulses to the subject, Satan insinuates his suggestions, and makes the subject believe that the bitterest draught is sweet, and while a veritable slave, that he has liberty. Thus it is that men do the work of the devil and “know not what they do.” {PTUK January 11, 1894, p. 23.1}

But there is this feature that gives a refuge of hope, sure and steadfast. God did not leave man to himself when he by his own choice became a subject of sin. God said, “I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed,” and as this consciousness of the thralldom of sin and a longing for freedom in the inmost soul of every man leads him, though in the depths of sin, to wish for deliverance, the Gospel proclaims a Deliverer. The apostle describes this stage in the soul’s experience when he tells how he longed to be free but found a power within him “warring against” the law of his mind, and bringing him “into captivity to the law of sin.” He was under the control of Satan, powerless to control his impulses, and cried out, “O wretched man that I am! who shall deliver me from this body of death?” No effort of his could do it, but by faith alone in the Gospel he answered his question. “I thank God through Jesus Christ our Lord.” Christ came to proclaim liberty to the captives. Even the physically dead can hear the voice of God and live, and the captives of Satan’s art hear the voice and find in the power of that voice something which breaks the spell of sin, and lets the oppressed go free. {PTUK January 11, 1894, p. 23.2}

Then the man who yields his will to God becomes again a captive and a tool. “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6:13. “It is God that worketh in you both to will and to do of His good pleasure.” Philippians 2:13. Even every thought is brought “into captivity” “to the obedience of Christ.” 2 Corinthians 10:5. This captivity is unto righteousness, to be sure, but in another respect it is the very opposite of the devil’s bondservice. Every time we yield to him, the power of the will is weakened. But God never invades the freedom of the will. His service energises and quickens every faculty, and only in His service is the will perfectly free and unfettered. At every step it is free to choose. Satan promises men freedom while he himself is a servant of corruption. The Lord asks us to become His slaves, and in subjection to Him we find the only true freedom, the very liberty of God; for whom the Son makes free “shall be free indeed.” And as Satan worked wickedness by us before, so now with greater power the Lord works righteousness by us; “because greater is He that is in you, than he that is in the world.” 1 John 4:4. {PTUK January 11, 1894, p. 23.3}

**“The Nature of God’s Commandment” The Present Truth 10, 2.**

E. J. Waggoner

“If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.” 1 John 4:20, 21. A little consideration of this text will give a very clear idea of the nature of the commandments of God. Let us first ask a few questions about it. {PTUK January 11, 1894, p. 23.4}

Does the text teach that whosoever loves God is thereby laid under obligations to love his brother also? that if a man loves God, and does not love his brother also, he will be punished for violation of law?—Manifestly not, from the very statement of the text, that a man cannot love God without loving his brother. “He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.” Since a man cannot love God if he does not also have love for his brother, or neighbour, it is evident that the text does not mean that there is a special law enacted for those who love God, requiring them to love their brethren. {PTUK January 11, 1894, p. 23.5}

Love comes from God. “Everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love.” Therefore whoever loves God must of necessity love his brother also. He must love all men, for God’s love is without respect of persons. And this shows that men cannot, as is now quite commonly thought, learn to love God by first loving their fellow-men. Love to God is first. Jesus said, “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.” Mark 12:29-31. {PTUK January 11, 1894, p. 23.6}

No man can love his neighbour unless he loves God, because love is of God; and nobody can love God without loving his brother. Love is one. It cannot be forced, for the use of force is sure death to love. It must flow spontaneously. Yet we have the statement, “This commandment have we from Him, that he who loveth God love his brother also.” The thing therefore that we are to learn from this is that the commandment of God is something far different from the commandments of men. Human laws are wholly a matter of force; but God’s commandment is that we should love one another, and that cannot be a matter of force. {PTUK January 11, 1894, p. 23.7}

The law of God is love. “For this is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. “For all the law is fulfilled in one word, even in this: Thou shall love thy neighbour as thyself.” Galatians 5:14. “Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.” “Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.” Romans 13:8, 10. When God spoke His law, it was because “He loved the people.” Deuteronomy 33:2, 3. {PTUK January 11, 1894, p. 23.8}

It is clear from the Scriptures that the law of God is love, even the love of God. But God Himself is love. He does not merely have love, but love is the very life of God. Therefore the law of God is His life. And this brings us to the words of Jesus: “For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak.” John 12:49, 50. The commandment of God is life eternal, and to know God is life eternal (John 17:3), showing that the commandment of God is His own life. We know one only as we know his life. So we know God only by knowing His life, and His life is eternal life; but His commandment is life eternal, because His commandment is His life. In other words, the life of God is the law for man. {PTUK January 11, 1894, p. 24.1}

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. God set forth His Son, in whom was His own life, in order that we might know what the law is. In Christ we have the real, living law. {PTUK January 11, 1894, p. 24.2}

We read that out of the heart are the issues of life. Now Christ said of Himself, “Lo, I come; in the volume of the book it is written of Me. I delight to do Thy will, O My God; yea, Thy law is within My heart.” Psalm 40:7, 8. Therefore the life which issued from Christ was the law of God; and as He lived by the Father (John 6:57), we see again the law of God is His life. {PTUK January 11, 1894, p. 24.3}

In Christ “all fulness” dwells, even “all the fulness of the Godhead bodily.” The Apostle Paul wrote thus of his prayer: “I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:14-19. {PTUK January 11, 1894, p. 24.4}

This is an inspired prayer, and therefore we know that it is the will of God that its request should be granted. If we but allow Christ to dwell in our hearts, He will bring in all His fulness, which is all the fulness of God. From our hearts will issue the same life that issued from the heart of Christ on earth, even the life of God. And so we shall find that His commandment is not grievous, because it is not an arbitrary requirement laid on us, but our very life. It is not something which we are to do by our own strength, but which, if we allow it, will work itself out in us. {PTUK January 11, 1894, p. 24.5}

How will this life be manifested in us? Just as it was in Christ when He was on earth; for He is the same yesterday, and to-day, and for ever. When tempted to idolatry, He replied, “It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Matthew 4:10. Therefore the one in whom is the life of Christ, cannot be an idolater. {PTUK January 11, 1894, p. 24.6}

When the parents of Jesus found Him in the temple, asking and answering the questions of the doctors, He was not impatient of control, although He was so wonderfully wise, far exceeding them in that respect; but “He went down with them, and came to Nazareth, and was subject unto them.” Luke 2:51. Therefore the one in whom is the real law of God, in the form of the life of Christ, will honour his father and his mother, as required in the fifth commandment; and He will not find it burdensome to do so. {PTUK January 11, 1894, p. 24.7}

Jesus said, “To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth.” John 18:36. He “did no sin, neither was guile found in His mouth.” 1 Peter 2:22. Therefore those in whom He dwells will not only tell the truth, but they will love the truth. They will love the truth so much that they will never seek to parry its force, nor to evade any portion of the truth of God’s word. {PTUK January 11, 1894, p. 24.8}

The tenth commandment says, “Thou shalt not covet.” So far was Christ from coveting, that He freely gave up everything that was His own. And so those in whom He dwells will not find it a grievous matter to be content with such things as they have. {PTUK January 11, 1894, p. 24.9}

Christ kept the Sabbath, even the seventh day of the week, and no other. His life was God’s life, and the life of God is the law for men; therefore those who live solely by Him will also keep the Sabbath day. They will not consider this a burdensome thing, but will delight in it, even as Christ delighted to do the will of God. Those who delight in the Sabbath, also delight themselves in the Lord (Isaiah 58:13, 14), this showing again that the law of God, including the fourth commandment, is the life of God. To delight in the law, is to delight in the life of the Lord. {PTUK January 11, 1894, p. 24.10}

Let us therefore say to Christ as He stands at the door and knocks, “Come in, Thou that comest in the name of the Lord.” Let Him come in with all the Divine fulness, to live in us His own blessed will. It will be different from anything that we have ever before done, “for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. The desire of man is to rise, and here is elevation indeed. The life of God will lift the one who accepts it from earth to heaven. {PTUK January 11, 1894, p. 24.11}

**“In the Pond” The Present Truth 10, 2.**

E. J. Waggoner

When our eyes are once opened to behold the wonders round us, we shall be surprised to find the most commonplace little pond turned into a veritable school of learning with teachers innumerable. {PTUK January 11, 1894, p. 26.1}

There are the newts with beautiful “crimson-stained and undulating crests,” and eyes “gleaming like fiery topaz,” with their curious habits and strange, baby ways. {PTUK January 11, 1894, p. 26.2}

Swarms of water-beetles may be seen, the most interesting, perhaps, a “living, diving bell” with wondrous swimming-legs and set of strongest suckers. {PTUK January 11, 1894, p. 27.1}

Then there are the whirlwig beetles with their water telescopes; each one has four eyes, two above and two below-two to see below the water and two to see above it, each eye, of course, being composed of many little eyes. {PTUK January 11, 1894, p. 27.2}

Numberless water-boatmen float on their backs and row themselves along with their oar-like legs. {PTUK January 11, 1894, p. 27.3}

The curious larv? of of the dragon-fly “propels himself forward by squirting water backward, having within him a ‘direct action’ propeller.” See! How the dragon-fly eats. His mouth opens *four ways at once!* {PTUK January 11, 1894, p. 27.4}

May flies, many species of caddis, and swarms upon swarms of the larv? of gnats and other flies are found there besides aquatic crustacean almost without number, and hundreds of other creatures fully as interesting as these. {PTUK January 11, 1894, p. 27.5}

**“Insects” The Present Truth 10, 2.**

E. J. Waggoner

“Go to the ant, thou sluggard; consider her ways, and be wise.” Proverbs 6:6. {PTUK January 11, 1894, p. 29.1}

By reading the above verse, we find that God wishes people to study even the little insects. Although some are so small that most people never notice them, they can teach us many useful lessons; they are all wonderful, and many are really very beautiful. {PTUK January 11, 1894, p. 29.2}

If you notice carefully, you will see that there are two kinds of insects, those having jaws or mouths, like the ants, bees, beetles, and grasshoppers; and those having sucking-tubes, like the butterflies, moths, flies, and mosquitoes. A full-grown insect always has six jointed legs, and two horns or feelers. They have a row of breathing tubes along their sides, and most of their bones, instead of being on the inside of their bodies, are on the outside, like a soldier’s armour, to keep them from getting hurt. {PTUK January 11, 1894, p. 29.3}

No kind ever had a better or more beautiful armour than the Tiger Beetle, or Sparkler. Its suit is light but strong, allows the insect to move in any direction, and yet covers every part of its body; it shines with more then steely brightness, and looks as though it were trimmed with gold, and dotted with sparkling stones. This beetle even folds up its wings when not in use, and lays them carefully away in a stout little case on its back. {PTUK January 11, 1894, p. 29.4}

How delicate and beautiful are the wings of insects! Look at the common fly. Its wings are so thin and clear that you can see through them, and yet they are so ribbed, like a leaf, that they are quite strong. If you move them in the sunlight you see all the colours of the rainbow dancing over them. The most beautiful of all insects are the butterflies and moths. And yet these things of beauty were once but creeping caterpillars! Then let us not despise one little creature that God has made; it may not appear beautiful to us, and we may not know that it is good for anything, but we may be sure that it is, or God would not have made it. The more we study about them, the more we wonder and admire. {PTUK January 11, 1894, p. 29.5}

The eyes of insects are very wonderful. They are often smaller than the hole made by a tiny pin, and yet they are really often composed of *thousands* of little eyes or facets. Some ants have about fifty, the dragon-fly 12,000, and some beetles and butterflies as many as 25,000, while the common house-fly has two eyes, each made up of 2,000 little eyes. It is thus enabled to see in almost all directions at once. {PTUK January 11, 1894, p. 29.6}

The tiniest insects have tools as perfect as those belonging to the larger creatures that God has made. The little breathing holes along the sides of the fly have fine *sieves* to keep out dust. The bottom of its foot has two strong *hooks* and some small *suckers* with which the fly can hold on the wall and even walk on the ceiling. The saw-fly has a *saw* and *glue*, and one kind of bee has a *boring tool* and a *cutting instrument* with which it can cut leaves to fit its nest as well as you could with the scissors. The mosquito has a *pump*, the earwigs, *pincers*, and the baby glowworm has a *brush* with which to keep itself clean. The honey bee has a *honey bag*, and the fire-fly carries a *lantern* under his wings; the wasp has a *paper mill*, and the silk worm a *spinning machine*. {PTUK January 11, 1894, p. 29.7}

Although so small, insects are very useful. The Burying Beetles bury in the ground every dead bird, mouse, or small reptile that they find, and thus keep them from making the air impure. Lady-birds kill the plant lice that get on our flowers and plants. The bright reds and pretty pinks in pink, water paints, wool, and silk, are made from the dried bodies of the Cochineal Insects. The Lac Insects give out a reddish brown substance that is used in making sealing wax, varnish, and cement. And who has not seen, yes, and eaten, the many little six-sided rooms full of sweet honey, made by the busy bees? When you put on your shining ribbons and silk clothing, do you ever stop to think of the little worms that worked hours and hours in spinning those silken threads? A silk worm hands itself by its hind feet and, for seventy-two hours, spins away until it has a fine unbroken thread of silk eleven miles longs wound round its body! {PTUK January 11, 1894, p. 29.8}

It is no wonder that God thinks that sluggards (lazy persons) might learn something by watching the ants. The farming ants of western Texas clear a piece of land four or five feet wide round their city, take away all plants, stones, and rubbish, sow a certain kind of grass, tend it carefully, keep it free from weeds, and when ripe carry the seeds to their nests. If the seeds are found too damp, they are carried out, laid in the sunshine until dry enough, and housed again. In South America, the Leaf-cutting Ants build nests about two feet high and often forty feet across; and in one instance it was found that they had dug a well one foot across and thirty feet deep, so that they might have water. The White Ant often builds its houses sixteen or seventeen feet high, and, although hollowed out into many rooms, it is strong enough to hold up heavy cattle. There are many other things which you must find out for yourself. {PTUK January 11, 1894, p. 29.9}

What wonderful insects, wonderful birds, and wonderful water-animals! And they were all made on one day! No wonder that the One who is kind-hearted, powerful, and wise enough to do that is named “Wonderful.” Isaiah 9:6. Let us show Him how much we thank Him, by treating every creature that He has made with gentleness and kindness, and by learning the lessons that He would have us learn from them. {PTUK January 11, 1894, p. 29.10}

1. Do you like to work? {PTUK January 11, 1894, p. 29.11}

2. What does God say that lazy people should do? Proverbs 6:6. {PTUK January 11, 1894, p. 29.12}

3. Why does He wish them to watch the ant? {PTUK January 11, 1894, p. 29.13}

4. Can you think of some other little creature that is always very busy? {PTUK January 11, 1894, p. 29.14}

5. Where does it find the honey that it gathers? {PTUK January 11, 1894, p. 30.1}

6. In what does it carry it? {PTUK January 11, 1894, p. 30.2}

7. Where does it store it?—In little six-sided rooms that it makes itself. {PTUK January 11, 1894, p. 30.3}

8. How can it do such fine work in the dark?—It uses its feelers. {PTUK January 11, 1894, p. 30.4}

9. Do you think of anything that you can learn from the bee? {PTUK January 11, 1894, p. 30.5}

10. What strange thing is done by the Burying Beetles? {PTUK January 11, 1894, p. 30.6}

11. Name some other things for which insects are useful? {PTUK January 11, 1894, p. 30.7}

12. Out of what do wasps make their nests?—Some use clay, others use paper, while others use hard white shiny cardboard. {PTUK January 11, 1894, p. 30.8}

13. Where do they get their paper and cardboard?—They make it out of fine bits of wood. {PTUK January 11, 1894, p. 30.9}

14. What can a fly do that you cannot do? {PTUK January 11, 1894, p. 30.10}

15. How does he manage to walk on the ceiling without falling off? {PTUK January 11, 1894, p. 30.11}

16. Name some of the strange tools that insects have. {PTUK January 11, 1894, p. 30.12}

17. What kind of clothing do insects wear? {PTUK January 11, 1894, p. 30.13}

18. Which are the most beautiful of all insects? {PTUK January 11, 1894, p. 30.14}

19. Then should we despise the caterpillar and other insects that do not at first appear beautiful or useful? Why not? {PTUK January 11, 1894, p. 30.15}

20. How do insects breathe? {PTUK January 11, 1894, p. 30.16}

21. How many kinds are there?—Two: those having jaws, and those having sucking tubes. {PTUK January 11, 1894, p. 30.17}

22. How long would it take a man to make one of these smallest insects? {PTUK January 11, 1894, p. 30.18}

23. How long was God in making all the insects, all the birds, and all the water animals. {PTUK January 11, 1894, p. 30.19}

24. What new name have we learned by which He is called?—“Wonderful.” {PTUK January 11, 1894, p. 30.20}

25. Do you not think that a good name for Him? {PTUK January 11, 1894, p. 30.21}

26. How can we show Him that we thank Him for His great goodness in placing around us these wonderful creatures? {PTUK January 11, 1894, p. 30.22}

**“Interesting Items” The Present Truth 10, 2.**

E. J. Waggoner

-It is reported that a Ministerial crisis has occurred in Servia. {PTUK January 11, 1894, p. 30.23}

-Central European time has been adopted throughout Denmark. {PTUK January 11, 1894, p. 30.24}

-A midwinter international exhibition has been opened at San Francisco. {PTUK January 11, 1894, p. 30.25}

-The influenza is very severe in the Crimea among all classes of the population. {PTUK January 11, 1894, p. 30.26}

-The wheat harvest in the Argentine Republic is expected to yield over 72,250,000 bushels. {PTUK January 11, 1894, p. 30.27}

-The grounds of the World’s Fair at Chicago have been restored to the possession of the public. {PTUK January 11, 1894, p. 30.28}

-A Washington telegram states that last year’s revenue deficiency will amount to $37,000,000. {PTUK January 11, 1894, p. 30.29}

-About 500 dockers have already been engaged to work at Manchester in connection with the new ship canal. {PTUK January 11, 1894, p. 30.30}

-There is a prospect that the difficulty between Ecuador and Peru will be settled by the intervention of the Pope. {PTUK January 11, 1894, p. 30.31}

-The opening of the Manchester Canal has given an impetus to a scheme for connecting Birmingham with the sea. {PTUK January 11, 1894, p. 30.32}

-The Bristol Town Council have decided, by 88 votes to 19, not to open the City Museum and Free Libraries on Sundays. {PTUK January 11, 1894, p. 30.33}

-Cholera has broken out in several boarding schools in St. Petersburg. There are about thirty fresh cases and fifteen deaths daily. {PTUK January 11, 1894, p. 30.34}

-Twenty-nine million letters passed through the General. Post Office in London at Christmas, compared with 32,000,000 last year. {PTUK January 11, 1894, p. 30.35}

-The known murders in America in twelve months numbered 6,790. In five years 1,042 supposed murderers have been lynched. {PTUK January 11, 1894, p. 30.36}

-An attempt is being made to reopen the Maybrick case, evidence in favour of Mrs. Maybrick having, it is stated, been discovered. {PTUK January 11, 1894, p. 30.37}

-Public indignation in Italy at the acquittal of the Aigues Mortes rioters was testified at Genoa and Turin by anti-French demonstrations. {PTUK January 11, 1894, p. 30.38}

-Great distress prevails among the population in the district of Apulia, in Southern Italy, owing to the dearth of money and the scarcity of work. {PTUK January 11, 1894, p. 30.39}

-A serious fire occurred at Toledo, Ohio, on Jan. 3, the Chamber of Commerce and other buildings being destroyed. The loss is estimated at $1,000,000. {PTUK January 11, 1894, p. 30.40}

-The present visit to Rome of Dr. Zerr, Roman Catholic bishop of Tiraspol, is expected to lead to the re-establishment of diplomatic relations between Russia and the Vatican. {PTUK January 11, 1894, p. 30.41}

-The epidemic of cholera in Teneriffe is rapidly subsiding. A thousand deaths have occurred in that island since the outbreak, an enormous proportion to so small a community. {PTUK January 11, 1894, p. 30.42}

-Owing to the continued hard treatment meted out to the Stundists, large numbers of them have left the province of Kieff, and have settled in a colony in the province of Ekaterinoslav. {PTUK January 11, 1894, p. 30.43}

-The German Emperor is having a new crown constructed for himself, and has made a bid for the enormous diamond recently brought to England from the Cape. {PTUK January 11, 1894, p. 30.44}

-Naples is greatly exalted over a painting of the Virgin, which is said to have miraculously appeared on one of the windows of a building under the control of the priests. {PTUK January 11, 1894, p. 30.45}

-Nothing has yet been heard from the party under Captain Wilson who went in pursuit of Lobengula some weeks since, and the general opinion is that it was surrounded and annihilated by the Matabela. {PTUK January 11, 1894, p. 30.46}

-The Japanese government is showing its antipathy to foreigners by passing laws forbidding all Japanese to hold land or do business in their own name for foreigners living outside certain “foreign settlements.” {PTUK January 11, 1894, p. 30.47}

-A preliminary announcement issued by the Russian Public Treasury states that the toted revenue from Jan. 1, 1898, to Oct. 1 last, amounted to 778,615,000 roubles; the total expenditure for the same months was 708,997,000 roubles. {PTUK January 11, 1894, p. 30.48}

-The London Fire Brigade received about 5000 calls during the year, against 4,449 in 1892. Over 1,000 of the calls proved to be false, although the magistrates have the power of inflicting a fine of ?20 for midi timely tampering with the fire alarms. {PTUK January 11, 1894, p. 30.49}

-Parcels can now be sent to Greece by parcel post, both our Brindisi and via Marseilles. Parcels are also now accepted by the Post Office authorities for transmission to Persia at the following rates: For the first pound, 4s. 4d.; for each additional pound or fraction of a pound 8d. {PTUK January 11, 1894, p. 30.50}

-Advices from Paris state that 2,000 search warrants were issued on Jan. 1, in the provinces, which resulted in the seizure of some papers which are acted to prove that a real union exists among the Anarchists in the different parts of France. The preparations for Vaillant’s trial are being hastened. {PTUK January 11, 1894, p. 30.51}

-Further rioting is reported from Trapani, in Sicily, where two petards were exploded by the mob, but without causing much damage. At Gibellina, in the same province, the police magistrate was killed in a scuffle. More troops have been called out for service in Sicily, and the garrison of the island will be brought up to 40,000 men. {PTUK January 11, 1894, p. 30.52}

-According to telegrams from the Cameroons, there has been a serious mutiny of native soldiers in the service of the Germans, who, to the number of sixty, together with forty armed women, provided themselves with rifles, cannon, and ammunition, and attacked the loyal garrison, as well as the factories, including those belonging to the English traders. The mutineers were at first successful, but were eventually put to flight. {PTUK January 11, 1894, p. 30.53}

-The eastern portion of Siberia is said to be experiencing a veritable Chinese invasion. A telegram from Vladivostock states that bands of Chinese robbers are pillaging on the outskirts of that town and along the Ussuri railway, now in course of construction. The chief of the fifth section of the line telegraphs that the Chinese are openly threatening an attack, owing to which the Cossacks and workmen are in a state of panic. {PTUK January 11, 1894, p. 30.54}

-The Russian Government continues to take systematic measures for the expulsion of the Jews from Russia, by enacting laws restricting to a very small minimum the number of Jews allowed in various avenues of trade and learning. The educational status of the Russian people is indicated by the statement that of 14,000,000 Russian children between the ages of seven and fourteen only 4,000,000 receive education of any kind. {PTUK January 11, 1894, p. 30.55}

-It is announced from Odessa that in several important provinces in Russia, the drink traffic is henceforth to be under the control and supervision of the State. “Curatoriums” will be instituted, the members of which will be the leading officials of the province, whose duties it will be to take measures for the extirpation of drunkenness among the people, and maintain a sharp supervision over the officials connected with the sale of drink. {PTUK January 11, 1894, p. 30.56}

-Three Vienna tourists lost their lives on the Alps at Christmas. The last survivor cut the rope which held them together, to rid himself of his two dead comrades. Another party ascended the Alps with the intention of greeting the New Year at the summit of Gnifetti. Being overtaken by a storm, they were forced to pass the night on the glacier. One was frozen to death, and four others were carried down next day in a dangerous condition. {PTUK January 11, 1894, p. 30.57}

**“Back Page” The Present Truth 10, 2.**

E. J. Waggoner

At the recent annual meeting of Wesley’s Chapel Mission, the chair was occupied by a Member of Parliament, who in the course of his address said: “The Church must pronounce itself emphatically on the side of temperance, social purity, and against gambling.” A sadder and more humiliating confession could not be made. Think what is implied in such a statement. It is nothing less than that the world cannot tell how the church stands on such questions, unless it makes a formal declaration of its principles. No one was ever at a loss to know how Christ stood in regard to sin, yet He never issued a confession of faith, nor a formal declaration of principles. The power of the Church of Christ is in living, and not in declarations and resolutions. {PTUK January 11, 1894, p. 32.1}

The *Catholic Times*, under the heading, “Catholic Influence in America,” calls attention to the almost universal celebration of Christmas as “a fact which shows how successfully Catholic thought and Catholic sentiment has permeated American public life.” It notes the former disregard of the day, quoting a law was enacted against the celebration of Christmas, in the colony of Massachusetts, and then says: “At the present day nowhere in the world is the Christmas festival observed more generally and with a true sense of its real significance than in the place where it was thus legislated against. The cold Puritanism of New England has been thoroughly leavened with Catholic sentiment.” Every recognition of Christmas by professed Protestants is justly regarded by Rome as a tribute to her influence, and in the almost universal observance of Sunday by professed Protestants she sees the hope of return of her ancient supremacy. {PTUK January 11, 1894, p. 32.2}

One of the missionaries of the Siam Presbyterian Mission, who is said to be “a superior linguist,” has found himself unable to accept the idea of the inerrancy of Scripture, and the American Board of Foreign Missions has accepted his resignation. The *Evangelist* says: “If, as the action of the board seems to indicate, such men who are not qualified to be missionaries, to whom can the church look to do its work?” We cannot answer this question, but we know to whom Christ can look to do His work. It will be to those who implicitly believe His word. He is not so hard up for labourers that He must accept men who do not believe the Bible, even though they be good linguists; for He can take believing fishermen and make them able to speak to all men in their own tongue. But of what use is it for a man to know many languages, if he has not the word of God to give in any of them? {PTUK January 11, 1894, p. 32.3}

The news comes from Sierra Leone that a body of French troops fired upon a British force, with the result that four British officers and twenty-six native soldiers were killed. It is claimed that the French fired by mistake, supposing that they were attacking a hostile tribe against which both French and English were proceeding. {PTUK January 11, 1894, p. 32.4}

Commenting on the above, an evening paper supposes that the English officers recognised the character of the opposing force, and restrained their men from firing. If it had been otherwise, it says, “the situation might be a less troublesome one, for if the French and English losses had been equal, and the mistake mutual, we might shake hands with a good heart, and make the best of it.” Quite so, for then there would have been no international complications, and sixty human lives lost is so small a matter that it need not be given a second thought. Such is the shocking indifference to human life that we see everywhere displayed. “In the last days perilous time shall come; for men shall be lovers of their own selves.” Love of self makes men indifferent to the welfare of others. Only the love of God produces compassion and regard for others. {PTUK January 11, 1894, p. 32.5}

**“Christ’s Life” The Present Truth 10, 2.**

E. J. Waggoner

*Christ’s Life*.-One of the incongruities of the Christmas services which have met the eyes of some newspaper readers, was the spectacle of a preacher, “wearing the magnificent cape of cloth of gold and a jewelled mitre, and holding the crozier, or pastoral staff,” preaching from the text, “I live; yet not I, but Christ liveth in me.” Such display illy comports with the life of Jesus. But we have not to look to Catholic pulpits alone to see what Christ would not do. He would not lose patience and speak the sharp or thoughtless word, nor slam a door, nor gossip about His neighbours. There are many things common to most lives every day, which show that it is the old self and not Christ that is living. {PTUK January 11, 1894, p. 32.6}

**“Casting the First Stone” The Present Truth 10, 2.**

E. J. Waggoner

*Casting the First Stone*.—“He that is without sin among you, let him cast the first stone.” Thus Christ spoke to the scribes and Pharisees when they brought to Him the woman taken in adultery; and thus would He say to-day to all attempts of men to punish for sin. And this clearly shows that it is wholly outside the province of the civil authority, or of any authority that men possess, to inflict penalties for the transgression of law of God. God never leaves it for sinners to punish for sin. The Apostle Paul exclaims, “Is God unrighteous, who taketh vengeance? God forbid; for then how shall God judge the world?” Romans 3:5, 6. Judgment and condemnation, and its execution, must be in righteousness; and therefore it can never be done by sinners. For all sinners are equally worthy of death. And he who assumes authority to cast a stone at the sinner, thereby claims to be without sin. {PTUK January 11, 1894, p. 32.7}

**“The Nature of Greed” The Present Truth 10, 2.**

E. J. Waggoner

*The Nature of Greed*.-Press dispatches announce that the war in South Africa is ended, and the conquest of Matabeleland is complete. Mr. Rhodes has returned to Cape Town, and in reply to an address of welcome stated that the prospectors in Matabeleland are much pleased with the outlook. The Chartered Company have averted a threatened bankruptcy, and their stock is booming. Captain Wilson and his company, to be sure, are yet to be heard from, while a score or more of other whites have been killed or wounded, with several thousand of the natives; but after all the cost, according to Mr. Rhodes, is but trifling. He is reported as saying that “there never would be on record a campaign conducted with such a small expenditure of money and human life.” Several thousand lives have been sacrificed, several thousand souls lost, for whom Christ died, but the success of the great financial speculation is assured! Such is the nature of greed. {PTUK January 11, 1894, p. 32.8}

**“Learning and Knowing” The Present Truth 10, 3.**

E. J. Waggoner

*Learning and Knowing*.-The Apostle Paul wrote to Timothy of some who were “ever learning, and never able to come to the knowledge of the truth.” 2 Timothy 3:7. There is a difference between learning and knowing. A great many things may be learned, but only truth can be known. God has made man upright, but “they have sought out many inventions.” Evil and error are taught upon every hand. But what we learn by faith, we know. This is the best, the simplest, and the most satisfactory way of learning. What God says, is so; and then it only needs our belief of the same for us to know it. In the Christian life, believing is knowing and having. {PTUK January 18, 1894, p. 33.1}

**“Be Strong” The Present Truth 10, 3.**

E. J. Waggoner

*Be Strong.*—“Finally, My brethren, be strong in the Lord and in the power of His might.” But how can one who is weak be strong? In the eleventh of Hebrews we are told of some who “out of weakness were made strong,” and this by faith. If you believe God means what He says when He says to you, “Be strong,” the strength comes in the command. The prophet Daniel in vision saw the Lord who talked with him, and he says, “straightway there remained no strength in me.” Then the word came, “Fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let My Lord speak; for Thou hast strengthened me.” It is to you and to-day that God says, “Be strong in the Lord.” He is able to perform His will in those who do not resist Him when He speaks. {PTUK January 18, 1894, p. 33.2}

**“Thy Strength” The Present Truth 10, 3.**

E. J. Waggoner

*Thy Strength*.-Here is a word for those who fear that the strength which the Lord has given them may forsake them at some trying moment: “Thy God hath commanded thy strength.” Psalm 68:28. When God made the worlds, “He commanded, and it stood fast,” and to-day they stand by the same word. “Thou hast a little strength;” rejoice in that, and pray, “Strengthen, O God, that which Thou hast wrought for us.” “As thy days, so shall thy strength be,”—not a “little strength” merely, but thou shalt be “strengthened with all might;” “for in the Lord Jehovah is everlasting strength.” {PTUK January 18, 1894, p. 33.3}

**“To Men, not to Angels” The Present Truth 10, 3.**

E. J. Waggoner

*To Men, not to Angels*.-It was to men, and not the angels, that Christ said, “Go ye into all the world, and preach the Gospel to every creature.” Christ took not on Him the nature of angels, but He took the nature of man. Consequently only men can be sharers with Him in the work of saving souls. The angels are sent forth to minister to all who are heirs of salvation, but to men alone is committed the ministry of reconciliation. The Lord sent an angel to Cornelius, but it was only to direct him to send for Peter, who should tell him what to do. What an exalted privilege this is, to be workers together with God! Only those can engage in it, who have felt the power of sin, and the power of salvation. {PTUK January 18, 1894, p. 33.4}

**“Pursued by Mercy” The Present Truth 10, 3.**

E. J. Waggoner

*Pursued by Mercy*.-In that most familiar of psalms, the twenty-third, we read, “Surely goodness and mercy shall follow me all the days of my life.” The Hebrew word rendered “follow,” properly means, “to run after, to follow eagerly, to pursue.” We associate the word “follow” with the idea of lagging along behind; but the inspired song is that goodness and mercy shall pursue us, they will run after us. His goodness and power are in His word, and “His word runneth very swiftly.” We are prone to think only of the fact that Satan goes about, like a roaring lion, seeking to destroy us, forgetting that God sends His goodness and mercy also after us, and that they are able to deliver us. “The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me.” {PTUK January 18, 1894, p. 33.5}

**“A Question of Yielding” The Present Truth 10, 3.**

E. J. Waggoner

The worldling cannot see how believing the word of the Lord can make any actual difference in the life of the individual. The idea that a wicked man can be made righteous, and work that which is right by faith, seems to such an one preposterous. The cross of Christ is foolishness to the worldly wise, but it is nevertheless the very power of God. {PTUK January 18, 1894, p. 33.6}

Believing God is yielding to Him implicitly. Let us take a feeble illustration of what yielding will do, from the experience of those who are so thoughtless as to yield their wills into the hands of one having the powers of hypnotism. The subject is told that he cannot speak, and he cannot. He is told to sing, and the will of the operator uses the voice. And so it acts in everything, limited only by the power of the man directing. The secret of the matter is that the subject is fully yielded, and the will of another is working instead of his own. {PTUK January 18, 1894, p. 33.7}

Now the man who believes the Lord yields himself into the hands of the Lord, and the power of God works in him just in the measure that his will is yielded up. And the power of God is creative power; so that it is not simply a directing of what exists, but bringing forth of new power, of the new heart and the new life. Unless a person yields, he can never know that believing God makes any difference. And the reason why the sinner does not yield, and will not believe, is because he fears there really is a power in believing which will take from him some ways of self in which he wishes to indulge. But the man who yields to God wholly, with no reserve for self, knows that faith alone brings to him life that is not of himself, that works in him that which is not of his own doing. Read the eleventh chapter of Hebrews, and see the effect that believing God has on the life. If you do not know that God’s power is working in you day by day, be assured that you are not believing, not yielding. {PTUK January 18, 1894, p. 33.8}

**“What We Shall Be” The Present Truth 10, 3.**

E. J. Waggoner

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.” 1 John 3:2. {PTUK January 18, 1894, p. 34.1}

What we shall be is not of so much importance to us now as what we are. And the difference between what we are and what we shall be is not so great as we are prone to think; because we do not now realise what we are. “Now are we the sons of God;” and in the kingdom of glory we will still be sons of God. “When He shall appear we shall be like Him;” but even now, “as He is, so are we in this world.” 1 John 4:17. {PTUK January 18, 1894, p. 34.2}

We are now essentially what we shall be; but what we shall be “doth not yet appear.” When we are reproached for the name of Christ, the Spirit of glory and of God resteth upon us. 1 Peter 4:14. Glory indescribable is there, and power in proportion to the glory; but they are not seen. It is all with us, it rests upon us; but “it doth not yet appear.” It will be visible in the world to come, but no more real than it is now. {PTUK January 18, 1894, p. 34.3}

This world is not the place for the sons of God to appear in glory; for Christ Himself manifested His glory only in the mount of transfiguration before Peter and James and John, and then charged them that they should tell no man till after He were risen from the dead. We are here to live by faith and not by sight. And when He shall appear, then shall we also appear with Him in glory. Colossians 3:3, 4. {PTUK January 18, 1894, p. 34.4}

“The sufferings of this present time,” says Paul, “are not worthy to be compared with the glory that shall be revealed *in us.*” It is in us now, for the Spirit of glory is there; but it is not manifest now, the Spirit is not now revealed in glory, but in the fruits of grace. The sons of God must now wait till the final separation between the wicked and the righteous, when the former shall have been gathered out and cast into a furnace of fire (Matthew 13:42), and “then shall the righteous shine forth as the sun in the kingdom of their Father.” {PTUK January 18, 1894, p. 34.5}

**“Imitators of God” The Present Truth 10, 3.**

E. J. Waggoner

“Be ye therefore followers of God,” says the apostle in Ephesians 5:1, or, as the Revision has it, “imitators” of God. Literally, we are to mimic God, to act like Him. {PTUK January 18, 1894, p. 34.6}

There is but one place where we can look to see what this involves. In the life of Jesus Christ is revealed what God is in human flesh, and what He does. Christ went about doing good, and always triumphed in the conflict with sin. This was the life of God in the flesh, and in weak human flesh; for Christ said, “I can of Mine own self do nothing,” but “the Father that dwelleth in Me, He doeth the works.” {PTUK January 18, 1894, p. 34.7}

If we are to imitate God, we also must have His life and power in us. And this is the promise, “If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with Him.” This is the presence and power of the Comforter, the Holy Spirit promised to the believer, and not as a transient help, but to abide in us. But the sword of the Spirit, the instrument by which it works, is the word; therefore we are to feed continually upon the word of God and find in that His abiding presence. “If ye abide in Me, and My words abide in you,” says Christ, then the will of the Father shall be done in us. By the promises of the word we become partakers of the Divine nature, and it is Divine power alone by which we can “imitate” God. That power must be operated by God Himself, wholly independent of ourselves either in the willingness or the doing, we only giving consent that it shall work in us. {PTUK January 18, 1894, p. 34.8}

The kingdom of God is “as if a man should cast seed into the ground,” “and the seed should spring and grow up; he knoweth not how. For the earth bringeth forth fruit of herself.” Mark 4:26, 28. The word rendered “of herself,” is interesting to note, it is the same from which we have the word “automatic.” Therefore the earth is said to bring forth automatically, the spring of the power being not of the earth, but working spontaneously in it and through it. It is the life that springs from the seed. {PTUK January 18, 1894, p. 34.9}

The meaning of the parable is well known. The seed is the word of God, the soil is the human heart. We take the word of God within the heart, and there it works automatically. We are familiar with the working of an automaton, as a wax figure, for instance, by the power of a concealed mechanism which moves head or limbs in imitation of life. Just so the word of God in the heart of the believer is a power working by him automatically. Not that the believer is simply a machine, but in this case the automaton is an intelligent one, having the power of choice, willing to be acted upon, and yielding to the power within. And the spring of the power is not a mechanism, but the Divine life in the word. The working of this life will be the working of God’s life, and the man who is willing to have his own life effaced, and to be controlled wholly by the life of the word, will know daily that the apostle enjoins no impossible things when he says, “Be ye, therefore, imitators of God.” {PTUK January 18, 1894, p. 34.10}

**“Knowing the Certainty” The Present Truth 10, 3.**

E. J. Waggoner

The beginning of the book of Luke is on this wise: “Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.” {PTUK January 18, 1894, p. 34.11}

In the Revised Version the third verse is slightly different, thus: “It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee,” etc. {PTUK January 18, 1894, p. 35.1}

It is most certain that Luke himself was not an eyewitness of all the things which he narrates, for He begins back before the birth of John the Baptist, and relates the story of his birth, as well as that of Jesus. He also tells the details of the temptation in the wilderness, of the transfiguration, and of many other things which occurred when he could not have been present. Therefore his “perfect understanding of all things from the very first,” was not through personal acquaintance with the events as they occurred. {PTUK January 18, 1894, p. 35.2}

If we take the reading of the Revision—“having traced the course of all things accurately from the first”—to mean that he had compared and sifted the different accounts, then we throw discredit upon his narrative; for how could Theophilus or we ourselves have the certainty of our knowledge increased by the narrative of one who himself received it second hand? {PTUK January 18, 1894, p. 35.3}

What shall we do, then? Shall we doubt the accuracy of the Gospel of Luke? Not by any means. We shall take the most consistent course, namely, to believe that he received his knowledge by inspiration of the Holy Spirit, which is really what he himself claims. {PTUK January 18, 1894, p. 35.4}

It is a fact, which the one who reads only English can verify by consulting Young’s Analytical Concordance, that the Greek word which is rendered in the common version by, “from the very first,” and in the Revision by, “from the first,” may properly be rendered, as it often is, by the words, “from above.” In the following texts the words italicised are from the same word that is used in Luke 1:3. The reader will see that in these cases no other rendering would be admissible. {PTUK January 18, 1894, p. 35.5}

“Every good gift and every perfect gift is *from above*.” James 1:17. {PTUK January 18, 1894, p. 35.6}

“This wisdom descendeth not *from above*, but is earthly, sensual, devilish.” James 3:15. {PTUK January 18, 1894, p. 35.7}

“But the wisdom that is *from above* is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.” James 3:17. {PTUK January 18, 1894, p. 35.8}

“Jesus answered, Thou couldest have no power at all against Me, except it were given thee *from above*.” John 19:11. {PTUK January 18, 1894, p. 35.9}

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born *again*, he cannot see the kingdom of God.” John 3:3. {PTUK January 18, 1894, p. 35.10}

“Marvel not that I said unto you, Ye must be born *again*.” John 3:8. {PTUK January 18, 1894, p. 35.11}

In the last two texts the marginal reading is “from above,” the same as in the others. {PTUK January 18, 1894, p. 35.12}

It is true that the word which is thus rendered occurs in one case in the Bible, where it must mean, “from the beginning,” namely in Acts 26:5; but the texts above quoted are sufficient to show that “from above” is a perfectly proper rendering. There is nothing whatever to forbid its being so rendered in Luke 1:3, thus: “It seemed good to me also, having had perfect understanding of all things *from above*, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.” {PTUK January 18, 1894, p. 35.13}

This is not only allowable, but is the only really consistent rendering. It is only from above that one can receive “perfect understanding” of anything, and especially of such things as Luke narrates; and it is only by wisdom “from above” that we can have certain knowledge of the truth of those things. Luke simply states the fact that he wrote by inspiration of the Spirit, which alone can make us “know the certainty” of those things which we believe. {PTUK January 18, 1894, p. 35.14}

**“Man’s Way and God’s Way” The Present Truth 10, 3.**

E. J. Waggoner

The case of Naaman, the Syrian, affords a good illustration of that natural perversity of the human heart which prevents many people from realising the blessing of God. {PTUK January 18, 1894, p. 36.1}

Naaman was captain of the armies of Syria, and a great man, but was a leper. In this respect he was like many who live to-day. Sin is a leprosy no less real than the loathsome disease which afflicted the body of Naaman. It is the leprosy of the soul. Of how many may it be said, as it was of Naaman, “Great, but a leper!” His leprosy was a complete offset to his greatness. {PTUK January 18, 1894, p. 36.2}

The king of Syria heard that there was a power in Israel to heal disease above that possessed by man, and sent Naaman to the king of Israel to be healed of his malady. And Elisha the prophet sent to the king, and said, “Let him come now to me, and he shall know that there is a prophet in Israel.” {PTUK January 18, 1894, p. 36.3}

“So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee,

and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.” 2 Kings 5:9-11. {PTUK January 18, 1894, p. 37.4}

Naaman had the plan by which the Lord was to heal him all laid out in his own mind, and because the Lord did not purpose to manifest His power in that way, he went away in a rage. And so it is with people to-day. They want the Lord to work for them, but they have the plan by which He is to work all arranged in their own minds, and they ask the Lord to work and then watch to see some manifestation of the nature which they have marked out. They want God to work for them *in their way*. And when something comes from the Lord which is not in their way at all, although perhaps a direct answer to their prayers, they turn away and will not have it. “Are not Abana and Pharpar,” said Naaman, “rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?” If he was to be cleansed by washing, he knew a better way of doing it than the Lord had proposed! And just so with us. Our own way seems a great deal better in our eyes than God’s way. But God says His ways are as much higher than our ways as the heavens are higher than the earth. {PTUK January 18, 1894, p. 37.1}

But Naaman’s servants came to him, and said, “My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, Wash, and be clean?” Men are continually seeking to be cleansed of their soul leprosy by doing some great thing. This is the way it should be by the wisdom of man. It is a fundamental idea of all false religions. By doing some great thing,—going on some weary pilgrimage, enduring long fasts and other bodily afflictions, saying so many thousand prayers, or in some other way exercising his powers of mind or body to their utmost limit-he can so command himself to God that he will receive from Him what he desires. But when man has done something that he thinks is great, and the glory is his own and not the Lord’s; and as God cannot work for the glory of man, his elaborate and laborious plan can only utterly fail. {PTUK January 18, 1894, p. 37.2}

God’s plan, God’s message, is, “Wash, and be clean.” It is so simple that all can do it,—so simple that the glory of the result must all be given to God. There is a fountain open for sin and uncleaness, and the most leprous soul that will wash in that fountain will be cleansed. The word of the Lord is, “Though your sins be as scarlet, they shall be as white as snow; though they be read like crimson, they shall be as wool.” Isaiah 1:18. {PTUK January 18, 1894, p. 37.3}

To wash in that fountain is to believe the word of the Lord. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. Who can be simple enough to believe God? Naaman believed and washed in Jordan, and was cleansed. So will all be cleansed who are willing to give up their own way, and take God’s way instead. {PTUK January 18, 1894, p. 37.4}

**“The Evidence of Faith” The Present Truth 10, 3.**

E. J. Waggoner

“Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” 1 John 5:4. {PTUK January 18, 1894, p. 37.5}

Faith is “the evidence of things not seen.” Hebrews 11:1. By faith we know that which is true in the things that pertain to our salvation, but which we cannot perceive by our natural senses. It constitutes an avenue through which we receive the most important information, which could not come to us by any means over which we have control. {PTUK January 18, 1894, p. 37.6}

No one can overcome the world and gain eternal life, save he that is born of God. And no one can know that he is born of God except by faith. Without the evidence which faith supplies, we should be without power to withstand the forces of evil. {PTUK January 18, 1894, p. 37.7}

Faith is the point at which Satan makes his attack. He caused our first parents to fall by getting them to doubt God’s word. He presented before Eve appearances which made his story plausible. He, a serpent, had eaten of the forbidden tree, and had, he said, acquired great wisdom and the power of speech; and therefore it was not true that in the day one ate of it he would surely die. He succeeded with Eve, and he has tried the same tactics with great success upon her descendants. Faith is the connecting link between the soul and God; and when that is broken by doubt, the individual is in Satan’s power. {PTUK January 18, 1894, p. 37.8}

God has said that “Whosoever believeth that Jesus is the Christ is born of God.” 1 John 5:1. This is true, because God has spoken it; and upon His word, faith rests. And it is just here that the devil makes his attack. Upon this point he thought to overcome the Saviour of the world. When Christ had been in the wilderness and had fasted forty days, the tempter came and said to Him, “If Thou be the Son of God, command that these stones be made bread.” This was in effect saying to Him, You are not the Son of God; if you are, do something to prove it. And what was the evidence that the Saviour had that He was the Son of God? He had to come to earth and been born a babe in Bethlehem, and we are told that He grew up and developed in mind and physical stature like any other baby that has come into the world. He had been made in all things like unto His brethren in mortal flesh. Hebrews 2:17. There was no outward evidence, nothing that the natural senses could grasp, that He was indeed the Christ. Isaiah had prophesied of Him, “He hath no form nor comeliness” (Isaiah 53:2); and when Peter said to Him, “Thou art the Christ, the Son of the living God,” Jesus answered, “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven.” The Jews looked for a deliverer who would show in his outward appearance that he was of Divine origin, and they did not find him. And when Jesus was alone in the wilderness, at the end of His long fast, weak and emaciated, there was certainly nothing about Him to afford any outward evidence whatever of His Divinity. Under such circumstances it was that the tempter said to Him, “If Thou be the Son of God, command that these stones be made bread;” and the temptation to Christ to doubt, and to do something to prove to Himself that He was indeed the Son of God, must have been very strong. But if He had done as Satan suggested, He would have manifested a lack of faith. He stood just where we must then,—upon the evidence of faith. God said, “Thou art My beloved Son;” and to have done something to prove to Himself that this was true, would have been doubting God. {PTUK January 18, 1894, p. 37.9}

As the tempter came to Christ, so he comes to us. God has said, “Whosoever believeth that Jesus is the Christ is born of God.” But the tempter says, You are not born of God; the appearances are all against it. Look at the sins that you have committed! If you are the son of God, what is your evidence? And just as Christ resisted Satan, so must we resist him; not by essaying to do something or to produce some tangible proof that we are sons of God, but by resting upon the evidence of faith, which grasps the word of God. {PTUK January 18, 1894, p. 37.10}

And faith brings further evidence of our Divine relationship; for when Christ said to the tempter, after the latter had sought to induce Him to worship him, “Get thee hence,” the devil had no power to withstand His word; and he left Him, and angels came and ministered unto Him. His faith gained the victory; and so will it be with us. “Whatsoever is born of God overcometh the world,” and when we get the victory over the world by faith, it is an evidence of our sonship which the tempter cannot question. “Resist the devil”—resist him “steadfast in the faith”—“and he will flee from you.” “Whosoever believeth that Jesus is the Christ”—that is, “confesseth that Jesus Christ is come in the flesh”—“is born of God,” and “Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” {PTUK January 18, 1894, p. 38.1}

**“True Religion” The Present Truth 10, 3.**

E. J. Waggoner

True religion consists in knowing God; not in learnring theology, but in becoming acquainted with Him who is our Creator and Redeemer. One difference between theology and true religion is that the former goes a certain distance and then comes to a stop, while the latter goes on eternally. A person can learn all there is to theology (though it is most unfortunate for anyone to do so, since the less one knows of theology the better), but no one, either now or hereafter, can know all there is to learn about God. {PTUK January 18, 1894, p. 38.2}

One of the erroneous ideas which prevails in the religious world to-day, is that Christianity is designed only to take a person out of the pathway of destruction and set him in the pathway of life, so that he may escape the fate which will overcome the wicked. People do not generally see much more in Christianity than the attainment of a state of conversion, in which the individual has only to guard himself against “falling from a grace.” The individual is to learn a certain amount and arrive at a certain place, and there stop. {PTUK January 18, 1894, p. 38.3}

Theologians have devised and carried out their systems of theology to a certain point, and then imagine that the only essential thing remaining was to defend the doctrines they had “established” against their opponents; though they are not to be blamed for coming to a stop, since no man can devise a system of religious belief that will not sadly need defending before he has gone very far in the process. But to come to a stop in the study of God as He has revealed Himself to man in His word, or to think that what men have learned about God is all there is to be learned, is a great mistake. {PTUK January 18, 1894, p. 38.4}

The realm which the word of God opens to men, in the revelation of the nature and attributes of the Creator, is an infinite one, and as yet the mind of man has scarcely crossed its threshold. Through all eternity the saved will explore that realm, and will ever find new wonders to call forth their praise and admiration. {PTUK January 18, 1894, p. 38.5}

None of the creatures of God, not even the angels of heaven, have ever yet reached a place where there was no more for them to learn about Him. They have never yet come to the line which marks the limit of the knowledge of God, beyond which there is nothing more and from which their lives would be but a monotonous looking back upon things they had known before. There is no such line for them to reach. Through all the ages since the creation of man, God has been revealing His wisdom and His mercy not only to man, but to all created intelligences. {PTUK January 18, 1894, p. 38.6}

The riches of the wisdom and love of God are unsearchable. The Apostle Paul writes, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” Ephesians 3:8-11. In God’s dealings with fallen man, all the sinless intelligences above have been deeply interested as spectators and as participants in His work, and have been continually adding to their own knowledge of Him. {PTUK January 18, 1894, p. 38.7}

Nor will the process stop when man has been brought back to the state from which he fell, and placed once more in the long-lost Paradise. For Paul tells us that God “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 2:6, 7. Redemption-the “mystery of godliness,” will be the theme of study throughout eternity, and it will never be exhausted; for it is the manifestation of power and love and wisdom which are infinite. {PTUK January 18, 1894, p. 38.8}

Realising, then, that there is a boundless field open before us in the knowledge of God through His word, upon which we may freely enter, let us not halt, but “follow on to know the Lord,” whose “goings forth are prepared as the morning.” Then our pathway will be a continual dawn of the light of the wisdom and love and majesty of our God. {PTUK January 18, 1894, p. 38.9}

**“Sacramentarianism Dominant” The Present Truth 10, 3.**

E. J. Waggoner

The constant and rapid growth of the High Church party in the Church of England in recent years must surely have convinced most Protestants in that church of the hopelessness of relying on a legal establishment to keep out the spirit and practice of popery. Until they tried it and found themselves discomfited at every step, many apparently thought that by appeal to the law Ritualistic innovations might be kept down. But while the “throne of wickedness” “frameth mischief by statute,” righteousness, which is true Protestantism, can never be framed by human statute. It is established by the word of God alone, by faith in that word. And the only bond that unites believers is the Spirit, which guides into the truth of the word. So now the Church of England, which was bound about by all possible statutory provisions to insure uniformity, is being rented in twain, and the Ritualistic or Romanising wing is getting the upper hand. In the January *New Review*, Mr. Augustine Birrell says:— {PTUK January 18, 1894, p. 38.10}

It would be inaccurate to assert that the “Evangelical” party has disappeared like the Broad Church party, but this may be safely said, that there is but a remnant left of it, and that remnant is in a very bad state of health.... I do not believe that anybody who thought the subject worthy of his attention could, after examining it, come to any other conclusion than that the system of belief, commonly called Sacramentarianism is the prevailing and rapidly extending faith and practice of the clergy of the Establishment. {PTUK January 18, 1894, p. 38.11}

**“Worth How Much?” The Present Truth 10, 3.**

E. J. Waggoner

*Worth How Much?*-It is very common to hear a man’s worth estimated at so many thousand pounds. We read that one man died worth fifty thousand pounds, and of another that he is worth two hundred thousand pounds. What is meant is that man possessed so many thousand pounds. If it were true that they were actually “worth” no more, they were poor indeed. Jesus of Nazareth had no place that He could call His own, in which to lay His head, yet He was worth more than all the world combined. His riches are described as unsearchable. And He gave Himself for us,—for each one of us,—in order that, having Him, we might be worth as much as He. “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” In Christ we are made overcomers, and “he that overcometh shall inherit all things.” Revelation 21:7. Let all, therefore, beware how they despise the poor of this earth. The poorest man on earth, if he has Christ, is worth more than can be expressed in figures; and if he has not Christ, there is still the possibility of his gaining “eternal riches.” {PTUK January 18, 1894, p. 38.12}

**“Self-Defence” The Present Truth 10, 3.**

E. J. Waggoner

*Self-Defence*.-There are many professed Christians who, while they would not countenance a wilful attack upon another, think that it is perfectly right to go to almost any lengths of violence to self-defence. There need be no doubt about this matter, for both the words and the example of Christ are very plain. “Christ also suffered for us, leaving us an example, that ye should follow in His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:21-23. “But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” Matthew 5:39, 40. Christ “emptied Himself,” and represented only the Father, who dwelt in Him. If we likewise have given up self to Him, we shall have no occasion for *self*-defence, for self will be dead. Therefore it is an impossibility for Christians to engage in any war, even of self-defence. And this principle also applies to verbal self-defence,—the disposition always to set one’s self right before others. Love of self, and lack of confidence in God, and unwillingness to wait for Him to give us righteous judgment, are at the bottom of all kinds of self-defence. {PTUK January 18, 1894, p. 39.1}

**“Great Things” The Present Truth 10, 3.**

E. J. Waggoner

God only can do great things. The powers that set themselves in array against Him often boast great things, and essay to do great things, but in the end their efforts are made to look very small in comparison with the work of the Lord. Thus it has always been at every climax of a long contest between the powers of light and of darkness. The agencies of evil have begun their work and carried it forward as far as they could by all the means in their power, and for a time have drawn the attention of the people to it; but after they have reached their utmost limit, God has gone so far beyond them in the manifestation of His power, that they have had to stand ashamed and confounded in the midst of their fallen glory. {PTUK January 18, 1894, p. 39.2}

This is what the world is about to see to-day. A climax is here-the last great climax in the battle between the forces of God and of Satan. The combat is hourly deepening. The law of God has been made void by the commandments and traditions of men; and when this time is reached the prophetic words of the psalmist apply, “It is time for Thee, Lord, to work.” And God will work, to vindicate His name in the earth, and all the world will see His power and glory. {PTUK January 18, 1894, p. 39.3}

But meanwhile the forces of evil, in pious guise, will magnify their power and do great things in the endeavour to lead the people to trust in them, and to terrify all that would oppose them. But to those who trust in the Lord and look to Him, He sends the word, “Be not afraid.” “The Lord hath spoken good concerning Israel;” and they need have no fear of the “great multitude,” which with all the machinery of human governments and human laws, are arrayed against them. The Lord through the prophet Joel says to His people, “I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because [Hebrew] he hath magnified himself to do great things. Fear not, O land; be glad and rejoice; for the Lord will do great things.” Joel 2:20, 21. And when the Lord does great things all the world will know it, and the great things which the enemy has magnified himself to do will fade into insignificance. {PTUK January 18, 1894, p. 39.4}

There is a power on earth which magnifies itself above God. It is a spiritual power, and its development dates back to the days of the Apostle Paul. Paul had much to say concerning this power to the churches among which he laboured. While at Miletus, on his way to Jerusalem (See Acts 20.), he sent for the elders of the church at Ephesus and warned them of the development of this apostasy in the church, and how that “grievous wolves” and perverse teachers would come in and make havoc among the flock. And to the Thessalonians also he said that before the day of Christ there should come “a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?” 1 Thessalonians 2:3-5. Doubtless he did not warn these two churches alone, but all those for which he laboured. {PTUK January 18, 1894, p. 39.5}

What power is this which magnifies itself above God? From the text already quoted we note that it is a power represented by one who “as God, sitteth in the temple of God, showing himself that he is God.” There is but one person to whom this language will apply, and that one is he who styles himself “viceregent of the Son of God” and claims to stand at the head of the church, to be infallible, and bids all people look to him for salvation. But Christ is the Head of the church (Ephesians 1:22; 5:23), and bids all people look unto Him and be saved. Isaiah 45:22. He puts himself therefore in the place of Christ. It hardly need be said that this can apply only to the pope of Rome. {PTUK January 18, 1894, p. 39.6}

There is still more emphatic testimony in the book of the prophecy of Daniel. In the vision recorded in the seventh chapter, the prophet saw “four great beasts” rise out of the sea, which the angel explained to him represented four kings, or kingdoms (see verses 17, 23). Upon the head of the fourth beast, which had ten horns, He saw another “little horn” rise up, before which three others were plucked up by the roots, and this horn had “eyes like the eyes of a man, and a mouth speaking great things” (Verses 7, 8). In verse twenty this horn is mentioned again as a “horn that had eyes, and a mouth that spake very great things;” and the prophet saw (verse 21) that “the same horn made war with the saints, and prevailed against them.” He was told also by the angel that this horn should arise after the first ten and should be diverse from them, and should subdue three kings. “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.” Verses 24, 25. This language has unmistakable reference to the papacy, which put to death from fifty to one hundred millions of martyrs during the Dark Ages, and of which the chief representative is the pope, who wears on his head a triple crown as a memorial of the fact that the papacy was established by the overthrow of three kingdoms which stood in its way. {PTUK January 18, 1894, p. 40.1}

The greatness of God is shown by the power of His word. “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.... For He spake, and it was; He commanded, and it stood fast.” Psalm 33:6, 9. And the Psalmist also says, “Thou hast magnified Thy word above all Thy name.” Psalm 138:2. But the papacy assumes the authority to change God’s word. That law which He spake with His own voice from the flaming, quaking summit of Mt. Sinai, while the whole earth shook, and the Israelites removed in terror afar off, the papacy has thought to change, according to the prediction of Daniel 7:25. She has stricken out the second commandment, which forbids the worship of images, and made the fourth commandment to apply to the first day of the week instead of the seventh. The papacy boasts of having changed the Sabbath to Sunday, as a mark of her authority. Of course no power can make any real change in the law of God, but this power has made people think she has changed it; and by claiming the authority to change this word of God, which is magnified above all His name, she has magnified herself above God. {PTUK January 18, 1894, p. 40.2}

This is the power which magnifies itself to do great things. The papacy is rapidly extending her influence throughout the world. *Her spirit is rapidly permeating the world and the professed church*. And when this takes place, the forces of the world and of the worldly churches will be arrayed against the saints, and this great army will magnify itself to do great things. And then the Most High God will arise and say, I will do great things. {PTUK January 18, 1894, p. 40.3}

This time is at hand. God will manifest Himself through His people, and the world will see great things. And now, when the great controversy is about to close, He will magnify His name more wonderfully than ever before, not even excepting the time when He led ancient Israel out of Egypt; but the prophet says, “Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them.” Jeremiah 16:14, 15. The second redemption and gathering of Israel (the true Israel) will be with a greater manifestation of God’s power than was the first. {PTUK January 18, 1894, p. 40.4}

The Psalmist speaks of this in the one hundred and twenty-sixth Pslam. “When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.” The heathen are all those who know not God; and when the Lord with His omnipotent power delivers His people from all their enemies, the heathen will know and say that the Lord hath done great things for them. {PTUK January 18, 1894, p. 40.5}

And this time is at hand. Those who honour God He will honour. Those who honour God are those who believe Him, who humbly take Him at His word. They are those who observe His Sabbath and keep His commandments, by having Christ in their hearts by faith. And when the Lord arises to vindicate His name these will say, “O give thanks unto the Lord, for He is good; for His mercy endureth for ever.... To Him who alone doeth great wonders; for His mercy endureth for ever.” Psalm 136:1-4. {PTUK January 18, 1894, p. 40.6}

**“‘Blasphemed Among the Gentiles’” The Present Truth 10, 3.**

E. J. Waggoner

The Apostle Paul, addressing what was known as “the church” of his day, wrote: “Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written.” Romans 2:17-24. {PTUK January 18, 1894, p. 40.7}

An the illustration of the blaspheming of the name of God among the heathen, on account of the doings of professed Christians, is given in a letter to the New York *Independent*, from Rev. J. L. Dearing, missionary of the American Baptist Missionary Union, in Yokohama, Japan. Here is the letter, which speaks for itself:— {PTUK January 18, 1894, p. 40.8}

“The Buddhist representatives from Japan who were in attendance at the Parliament of Religions have returned, and their reports are interesting as showing what effect the great convention really had upon the representatives of the various religions there assembled, and as also showing what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men, a public meeting was called under the auspices of the Buddhist Young Men’s Association, in Yokohama, an organisation copied after the Y.M.C.A. Some seven hundred people were gathered in one of the largest theatres in town, and from ten o’clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received, and the impression the meetings had made upon them. {PTUK January 18, 1894, p. 40.9}

“The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokio, a man well versed in modern learning, and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:— {PTUK January 18, 1894, p. 41.1}

‘When we received the invitation to attend the Parliament of Religions, our Buddhist organisations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realise the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.’ {PTUK January 18, 1894, p. 41.2}

“These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralise the influence of missionaries and native Christians. {PTUK January 18, 1894, p. 41.3}

“Said an earnest, intelligent young Japanese Christian man: ‘How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?’” {PTUK January 18, 1894, p. 41.4}

**“The New Earth” The Present Truth 10, 3.**

E. J. Waggoner

Glorious thought! we have something better to look forward to than life on this old worn-out, sin-cursed earth. Patience a little longer; a few more trials, a few more tears, and a few more temptations, and a few more victories, and the earth that has waxed old like a garment, as a vesture shall be changed. Psalm 102:26. {PTUK January 18, 1894, p. 43.1}

The day of the Lord will come in the which the old heavens, with all the poisonous vapours and chilling winds, shall pass away with a great noise, and the elements shall melt with fervent heat; the old earth also with all its works of sin shall be burned up. “Nevertheless we, *according to His promise*, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:9, 10, 13. “As the new heavens and the new earth, *which I will make,* shall remain before Me saith the Lord, so shall your seed and your name remain.” Isaiah 65:22. “For, behold, *I create* new heavens and a new earth.” Isaiah 65:17. {PTUK January 18, 1894, p. 43.2}

The new earth will be as *real* as this old earth, but it will be filled with righteousness instead of sin, blessing instead of cursing, and life instead of death. And there will be no more danger of sin; for Satan and all his followers, root and branch, perish together and are burned to *ashes* in the fire that cleanses and purifies the earth. Revelation 20:7-15; Malachi 4:1-3. {PTUK January 18, 1894, p. 43.3}

“And I John saw the Holy *city*, *New Jerusalem,* coming down from God out of heaven.... And heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and *God Himself* shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” Revelation 21:1-4; Zechariah 14:4-9. {PTUK January 18, 1894, p. 43.4}

“And it shall come to pass that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.” Isaiah 66:22, 23. {PTUK January 18, 1894, p. 44.1}

“And they shall build *houses* and inhabit them; and they shall plant *vineyards*, and eat the *fruit* of them.” Isaiah 65:21. “And they shall build the old wastes, they shall raise up the former desolations, and they shall prepare the waste *cities*, and the desolations of many generations.” Isaiah 61:4. {PTUK January 18, 1894, p. 44.2}

“The desert shall rejoice, and *blossom* as the rose.” Isaiah 35:1. “Instead of the thorn shall come up the *fir tree*, and instead of the brier shall come up the *myrtle tree*.” Isaiah 55:13. “And there shall be no more curse.” Revelation 22:3. {PTUK January 18, 1894, p. 44.3}

“The *wolf* also shall dwell with the *lamb*, and the *leopard* shall lie down with the *kid;* and the *calf* and the *young lion,* and the *fatling* together and a little *child* shall lead them. And the *cow* shall eat *straw* like the *ox*. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isaiah 11:6-9. {PTUK January 18, 1894, p. 44.4}

Notice the real things that are to be upon the new earth. There will be blossoms, straw, trees, vineyards, fruit, animals, houses, and cities, people, little children, and a place of worship. The New Jerusalem with its golden streets, mansions of glory, Garden of Eden, river of life, and throne of God will come down at the end of the thousand years, with the angels and Adam and Abraham and Noah, and Moses and all the rest of God’s children. But the best of all, God Himself will be there and the Lamb will be the light thereof. The same God who in the beginning created the earth and all its perfection and beauty, the same God who came to this earth in His Son and became poor that we might be rich, who suffered and was tempted that He might be able to help us when we are tempted, and who died that we might live,—this same God and Saviour will dwell on the new earth and His children will see Him face to face in all His glory, and listen to the music of His living voice. {PTUK January 18, 1894, p. 44.5}

Oh, the joy of being accounted a child of God! If we are His children *now*, we shall be His children *then*. {PTUK January 18, 1894, p. 44.6}

“Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God!” {PTUK January 18, 1894, p. 44.7}

**“Beasts and Creeping Things” The Present Truth 10, 3.**

E. J. Waggoner

“A little child shall lead them; .... they shall not hurt nor destroy.” Isaiah 11:6, 9. {PTUK January 18, 1894, p. 45.1}

On the plains, in the desert, among the cliffs of the mountains, along winding rivers and silvery lakes, swinging from lofty tree-tops, burrowing in the ground, creeping through the grass, and hiding ‘neath the leaves, we find creatures, living creatures, so many and so wonderful that we are led to exclaim, “O Lord, how manifold (many) are Thy works! In wisdom hast Thou made them all!” Psalm 104:24. {PTUK January 18, 1894, p. 45.2}

Each animal is fitted by the all-wise Creator to do just those things that it needs to do. Esquimaux dogs, foxes, bears, and many other animals have a warm coat for winter and a cooler coat for summer; the Arctic fox has even fur slippers for the bottom of its feet. Some of the animals in hot countries do not have any hair or fur, but have skins so thick that a common bullet cannot go through them. The silken fur of the Water Shrew is better than a rubber coat to keep out the water when the animal is swimming, and although the mole is a great digger, none of the earth can stick to its glossy coat. As the Honey Weasel lives mostly on honey and the young of the honey bee, it has a thick, loose skin through which the bees cannot sting. The Hedgehog has a coat of sharp springy spines to protect it when it throws itself down from high walls or meets an enemy. {PTUK January 18, 1894, p. 45.3}

Dogs and cats and tigers cannot use knives and forks, as we do, in eating their food, but their sharp teeth and claws do as well. The teeth of the rat, mouse, and rabbit, are repaired or mended, as fast as they wear out. And the teeth of the Asiatic Elephant grow up as fast as they are worn away. When the whole tooth is worn out, it falls from the jaw and a new one comes in its place. The Elephant’s long trunk serves for hands, a pump, and many other things. The Mole has shovels, the Oared Shrew oars, the Hedgehog and Porcupine an armour, and the Kangaroo a cradle in which to carry its babies. The Spider Monkey uses its tail to hook food out of places too small for its hand. The Ant-eater has an insect catcher, the Musk Rat a perfume sac, the cow four food pouches, the camel a water bottle, and cushions for its breast and knees and feet, and even pussy has cushions on her feet. Find out, if you can, how they use all of these strange things. {PTUK January 18, 1894, p. 45.4}

Some animals have very odd habits. The bear, squirrel, wood-chuck, field mouse, and other animals sleep nearly all the winter with little or nothing to eat! But in this wintry sleep breathing is almost entirely stopped, and the blood circulates very slowly. This is why we see so few animals in the winter. Frogs, toads, spiders, bees, and many of the birds do this. The Mole has a very curious habit of working three hours and then resting three. The Brush-tailed Bettony fastens its tail around a bundle of grass and hops away with it to its nest. The opossum, when attacked falls down and pretends to be dead till its enemy leaves. The hippopotamus carries its young on its back. The monkeys take hold of one another’s tails and make living bridges across streams. The beaver cuts down trees, builds houses and dams, and plasters them with mud. {PTUK January 18, 1894, p. 45.5}

As you put on your warm clothes, do you ever stop to think where they come from? Some of them are made from the woolly coat of the sheep, the hair of the camel or Cashmere Goat, or the fur of the beaver or brown rat! Even the skins of young goats are made into gloves called kid gloves. The buffalo robe is the skin of a bison, and carriage robes and rugs are sometimes made of the shaggy coats of bears and wolves. We get ivory from the elephant. Polecats’ hairs are used for artists’ brushes. Hogs’ bristles are also used for brushes, and their hide is made into leather for saddles. The otter can be taught to catch fish for its master, the Shepherd Dog to tend sheep, the St. Bernard Dog to find lost and freezing travellers, the Reindeer and Esquimaux Dog to take the place of horses in cold countries, the ox to plough, and the noble horse to be the companion and servant of man. The cow gives us milk, butter, glue, leather for our shoes and carriage and harness, and hair for plastering. Even the despised rat saves the lives of thousands of people in our large cities by eating the decaying things in the sewers. {PTUK January 18, 1894, p. 45.6}

The more you study and think about the animals the more you will see to admire, and to thank God for. For it was God, who, on the sixth day, made “the beast of the earth after his kind, and cattle after their kind, and everything that creepeth after their kind; and God saw that it was *good*.” Genesis 1:25. Oh, to have seen them then! Not a poor, sickly, or cross animal among them all! Not one that would hurt or kill, for then none lived on flesh, but upon the green herb which God gave them for their meat. Genesis 1:30. They all were more tame and friendly than your dog or kitten. {PTUK January 18, 1894, p. 45.7}

Now, many animals are wild and so fierce that we would be afraid to meet them outside of a cage. But God has made a wonderful promise. He says that by-and-by the beasts will all be as good and friendly as they were at first,—so friendly that a little child can lead them. Listen, here is His promise:— {PTUK January 18, 1894, p. 45.8}

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; *and a little child shall lead them*. And the cow and the bear shall feed; their young ones shall lie down together; the lion shall eat straw like the ox.... They shall not hurt nor destroy.” Isaiah 11:6, 7, 9. {PTUK January 18, 1894, p. 45.9}

In other parts of the Bible we learn that this will be after He has made the earth all new again and destroyed every evil thing. Where will you be? Will you be among the evil things that will be destroyed, or among the happy children who will live on the beautiful new earth with Jesus, and who will lead the friendly lion and the bear? If you would be with Jesus then, you must live to please Him now. If you are cross and rude to your parents, and cruel to God’s birds and animals now, He could not trust you to live with them in the perfect new earth. Jesus invites you to be there, but He cannot take you unless you here learn to be kind and gentle and good. {PTUK January 18, 1894, p. 45.10}

1. What animals do you have at your home? {PTUK January 18, 1894, p. 46.1}

2. Name some other places in which we find animals. {PTUK January 18, 1894, p. 46.2}

3. Which is the strongest beast? Proverbs 30:30. {PTUK January 18, 1894, p. 46.3}

4. Which is the tallest?—The Giraffe is the tallest of all earthly dwellers; it is from 18-20 feet high. As it feeds upon the leaves of trees it has long legs and a very long neck, and a tongue so formed that it can be lengthened or shortened or wrapped round one leaf. It can make this tongue so small at the tip that it can pass into the pipe of a common pocket key. {PTUK January 18, 1894, p. 46.4}

5. Name some creeping things. Leviticus 11:20, 30. {PTUK January 18, 1894, p. 46.5}

6. What kind of clothing do part of the animals have in cold weather? In warm? {PTUK January 18, 1894, p. 46.6}

7. What kind do some have that live in hot countries. {PTUK January 18, 1894, p. 46.7}

8. Name a few of the wonderful tools that beasts have. {PTUK January 18, 1894, p. 46.8}

9. Why do we not see so many animals in winter as in summer? {PTUK January 18, 1894, p. 46.9}

10. What strange thing does the Opossum do? The Monkeys? The Beaver? {PTUK January 18, 1894, p. 46.10}

11. Would we be so comfortable and happy if there were no animals? Why not? {PTUK January 18, 1894, p. 46.11}

12. Who made all of these wonderful creatures, and fitted them with just the right kind of clothing and tools? {PTUK January 18, 1894, p. 46.12}

13. Then which is greater, the creatures or the Creator? {PTUK January 18, 1894, p. 46.13}

14. Suppose we should think more of them than of Him, or should worship them, as some do, how would He feel? {PTUK January 18, 1894, p. 46.14}

15. Or suppose we should treat them cruelly, would He be pleased? {PTUK January 18, 1894, p. 46.15}

16. To whom do they all belong? Psalm 50:10. {PTUK January 18, 1894, p. 46.16}

17. Then have we any right to be cruel to them? {PTUK January 18, 1894, p. 46.17}

18. When we enjoy their companionship, and see how wonderfully they are made, what should it lead us to do? To thank and praise the wise, good Father who made them. {PTUK January 18, 1894, p. 46.18}

19. When did He make them? {PTUK January 18, 1894, p. 46.19}

20. Were they then just as they are now? {PTUK January 18, 1894, p. 46.20}

21. Which do you enjoy most, wild animals or tame animals? {PTUK January 18, 1894, p. 46.21}

22. What precious promise has God made about them? Isaiah 11:6, 7, 9. {PTUK January 18, 1894, p. 46.22}

23. When will that be? {PTUK January 18, 1894, p. 46.23}

24. Only what kind of children will He permit to lead the animals on the new earth? {PTUK January 18, 1894, p. 46.24}

**“Interesting Items” The Present Truth 10, 3.**

E. J. Waggoner

-M. Charles Dupuy has been re-elected President of the French Chamber of Deputies. {PTUK January 18, 1894, p. 46.25}

-The Russian budget shows an increase of receipts over expenditures to the amount of 10,000,000 roubles. {PTUK January 18, 1894, p. 46.26}

-Not only have females obtained the franchise in New Zealand, but a lady has been appointed mayor of one of its seaport towns. {PTUK January 18, 1894, p. 46.27}

-The Emperor of Germany has just completed his 35th year, and is about to celebrate the 25tgh anniversary of his entry into the army. {PTUK January 18, 1894, p. 46.28}

-A bush fire on Table Mountain, South Africa, has done enormous damage to property and damaged the water supply of Cape Town. {PTUK January 18, 1894, p. 46.29}

-The Belfast barque *Cooleen*, has been wrecked near Ballycotton in a heavy gale, resulting in the drowning of the captain and nine of the crew. {PTUK January 18, 1894, p. 46.30}

-Honduras is being overrun by the allied forces of Honduras insurgents and of Nicaragua. The Honduran government forces have sustained several defenses, and a number of towns have been captured. {PTUK January 18, 1894, p. 46.31}

-During the thick fog on the night of Jan. 6 the Sunderland steamer *Ashford* collided in the Channel with a vessel unknown, which is supposed to have sunk; one of the crew of the *Ashford* is missing. {PTUK January 18, 1894, p. 46.32}

-A Boston (Mass.) telegram announces that the Globe Theatre in that town has been destroyed by fire, while adjoining buildings have sustained considerable damage. The loss is estimated at 1,000,000 dollars. {PTUK January 18, 1894, p. 46.33}

-The disturbances in Sicily are lessening, but riots continue to recur in South Italy and Rome. In a police search made in Rome on Jan. 8, 10,000 revolutionary manifestoes were seized, besides other compromising documents. {PTUK January 18, 1894, p. 46.34}

-A Bill imposing a tax on tobacco was introduced into the German Reichstag, its object being to raise funds for meeting the increased expenditure entailed by the new Army Bill. {PTUK January 18, 1894, p. 46.35}

-The Central Board of the Evangelical Union in Berlin has issued a long address strongly protesting against the readmission into Germany of the Jesuits, who are described as the enemies of the Fatherland and of the Protestant faith. {PTUK January 18, 1894, p. 46.36}

-After Matabeleland comes Zambesialand. Mr. Archibald R. Colquhoun has delivered an address before a meeting of members of the London Chamber of Commerce, on “Zambesia: Its Capabilities for Commercial Expansion and Development. {PTUK January 18, 1894, p. 46.37}

-The Manchester Ship Canal has exceeded expectation. During the first week twenty-nine vessels were berthed in the docks, and there was considerable passenger traffic. The first cargo of cotton carried to Manchester by the new waterway was delivered amidst great rejoicings. {PTUK January 18, 1894, p. 46.38}

-A Republican manifesto has been issued by Senor Ruiz Zorilla, the Spanish Republican agitator. In this he announces the early advent of the Republic in Spain, and at the same time declares that the Republicans will make war without quarter against the Anarchists. {PTUK January 18, 1894, p. 46.39}

-The trial of Vaillant, the perpetrator of the bomb outrage in the French Chamber of Deputies, took place in Paris Jan. 10, and resulted in a verdict of guilty on all counts of the indictment, without extenuating circumstances. The prisoner was accordingly sentenced to death. {PTUK January 18, 1894, p. 46.40}

-The Porte has decided that all foreign representatives, without distinction, shall have the right to hoist their respective flags on f?te days. This decision will put an end to the discussions in which the Consular body in Turkey has from time to time had to engage with the local authorities. {PTUK January 18, 1894, p. 46.41}

-Miss Kate Marsden has arrived at St. Petersburg, and is preparing to start afresh for the leper colony. Queen Victoria is stated to have provided Miss Marsden with an autograph letter, asking all persons to whom she may apply during the journey to furnish her with all the assistance in their power. {PTUK January 18, 1894, p. 46.42}

-In order the better to stamp out Stundism in the provinces of Kieff, Volhynia, and Pdolia, M. Skvortsoff, an official of the “Holy” Synod, has been attached to Count Ignatieff’s Chancery, whose duty it will be to carry out the various repressive measures recently enacted against these unfortunate “heretics.” {PTUK January 18, 1894, p. 46.43}

-For over eighty years it has been customary for the priests in Russia on Christmas Day to anathematize the French for their invasion of Russia in 1812. The traditional prayer was omitted this Christmas for the first time, owing to the recent demonstrations of friendship for Russia on the part of France. {PTUK January 18, 1894, p. 46.44}

-The Berlin Municipal Council have decided to extend the existing system of night refuges for the homeless, and to grant admission to these establishments during the day. It was also decided to increase the number of warming halls. Soup is now being distributed to the necessitous every morning and evening. {PTUK January 18, 1894, p. 46.45}

-A telegram received in Paris from Rio de Janeiro announced the resignation of Marshal Peixoto, but the Brazilian Minister in Paris gave a formal denial to the report. A Reuter’s telegram from Buenos Ayres states that the Marshal is fortifying the coast. The inhabitants of Rio de Janeiro are in a state of great apprehension over an expected attack upon the city. A decisive battle is expected shortly. {PTUK January 18, 1894, p. 46.46}

-It is reported that Lobengula has arrived on the banks of the Zamesi with 2,000 well-armed young warriors. Fresh bodies of Matabele are reported to be massing with hostile intentions, and fifteen of the Bechuanaland police have been killed near Inyati. Evidence is coming to light of the intention of the Chartered Company to make slaves of the Matabele to work the mines of Matabeleland. {PTUK January 18, 1894, p. 46.47}

-A fire, supposed to have been incendiary, broke out at the World’s Fair grounds at Chicago, Jan. 8, and continued for several hours, doing great damage to some of the large buildings, and destroying the Peristyle and Music Hall. The exhibits in the Liberal Arts building were considerably damaged, and parties employed to remove them improved the opportunity to steal articles to the value of many thousands of dollars. {PTUK January 18, 1894, p. 46.48}

**“Back Page” The Present Truth 10, 3.**

E. J. Waggoner

The annual appeal supplement of the *Charity Record* shows eighty-seven hospitals and charitable societies furnishing homes and aid to the homeless and suffering in London. It is stated that no other city in the world comes up to London, when the conditions of the poor are compared, among whom three million pounds are spent annually. This would go much further in relieving the situation were it not for the eight thousand public-houses in London into which a steady stream of millions is being poured from the pockets of the people. {PTUK January 18, 1894, p. 48.1}

In the House of Commons a few evenings ago, Mr. Gladstone was asked by a member “whether, before embarking on new and costly naval expenditure, the Government could see its way to open up communication with other European powers with a view to national disarmament.” The Premier replied that the question was one of “great importance and value,” and referred to some steps once taken in that direction with his full concurrence, as showing his friendliness to the project, but said, “I am very doubtful whether the present occasion is one when such representations could be advantageously made.” {PTUK January 18, 1894, p. 48.2}

In this reply Mr. Gladstone shows his knowledge of the situation. It is absolutely certain that no nation on earth would at present think of such a thing as disarmament, however politely they might receive the proposition. But the time is not far off when such a proposition will be made and accepted. “Many nations,” according to the “sure word of prophecy,” will think that, through their exaltation of the church the kingdom of God has been set up on earth, and will propose to transform their instruments of war into farming implements, saying, “Nation shall not lift up sword against nation, neither shall they learn war any more.” See the whole of the second chapter of Isaiah. But “when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.” 1 Thessalonians 5:3. Then will begin the reign of the Prince of peace, over those who have already chosen the way of peace, and have allowed the peace of God to rule in their hearts. {PTUK January 18, 1894, p. 48.3}

The Roman Catholic mission in Uganda is circulating Bibles, and this is the reason, or rather the apology for it, in the words of the bishop: “After much hesitation, I have concluded that it is necessary for us also to print the New Testament, which to Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it. We are, therefore, preparing an edition with notes drawn from the holy Fathers.” This will be better than none at all, for not even notes from the “Fathers” can wholly obscure the meaning of the Scriptures, if the full text is but given. Some souls will reject the chaff, and retain the wheat. {PTUK January 18, 1894, p. 48.4}

It is stated on good authority that the Bible heads the list of books sold in Italy. “Signor Sonzogno, editor of the *Secolo* newspaper, has recently sent out from his press in Milan an illustrated family Bible, bearing the *imprimatur* of the Pope. The enterprise has met with wonderful success, not only in the large cities, but in the towns and villages, and among the clergy as well as the laity.” The first edition of 50,000 copies was speedily exhausted. If Paul rejoiced when Christ was preached, even though some preached Him from envy and strife (Philippians 1:15-18), we may rejoice at this circulation of the Bible, even though cumbered with such notes and comments as would lead the Pope of Rome the sanction it. {PTUK January 18, 1894, p. 48.5}

It is stated that the Roman pontiff has offered to be arbitrator in the territorial dispute between Ecuador and Peru. And this same pontiff claims to be the “vicar of Christ,” who when one said to Him on a certain occasion, “Master, speak to my brother that he divide the inheritance with me,” replied, “Man, who made Me a judge or a divider over you?” Luke 14:11, 12. Christ, unlike His pretended “vicar,” never said anything that could be taken as an act of interference in any of the disputes which pertain to the exercise of political or civil power; and those who profess to be His followers should imitate His example. {PTUK January 18, 1894, p. 48.6}

**“I Am with You” The Present Truth 10, 3.**

E. J. Waggoner

*I am with You*.-To His disciples Jesus said, “Lo, I am with you, alway, even unto the end of the world.” But the question often arises, What shows that He is with us? and it receives various answers. Some say, The number of our converts shows it. Others say, Our zeal and works show it. But those who trust in these or other outward signs as an evidence of God’s presence, are deceived. Christ’s word is enough,—“I am with you.” Those who come up in the Judgment day pointing to their numerous converts and their wonderful works, will hear the voice of their professed Master say to them, “I never knew you.” Those who who do not take Christ at His word, cannot have Him with them. Faith constitutes the simplest and best evidence of spiritual truths that can be had. Let us look to Christ for our evidence, and not to external signs. {PTUK January 18, 1894, p. 48.7}

**“The Turning Point” The Present Truth 10, 3.**

E. J. Waggoner

*The Turning Point*.-Who has not had the experience of resolving again and again to turn away from some evil habit, and yet finding the thing asserting itself just the same? The resolution was no stronger than we were, and was of no force against the evil. Putting confidence in the resolution led to the neglect which Daniel confessed in his prayer, “Yet made we not our prayer before the Lord our God, that we might turn from our iniquities.” The turning point is reached when we have learned our helplessness by turning and resolving, and have put up the petition, “Turn Thou us unto Thee, O Lord, and we shall be turned.” Lamentations 3:21. The Lord does not reserve the blessing until we have put away iniquity. He blesses that it may be put away. “Unto you first God, having raised up His Son Jesus, sent Him to bless you, turning away every one of you from his iniquities.” Acts 3:26. {PTUK January 18, 1894, p. 48.8}

**“Front Page” The Present Truth 10, 4.**

E. J. Waggoner

It is quite natural to wish that we had lived in Judea or Galilee in the days when Christ was there. We wish that we could have seen Him, and have listened to His teaching, and could have talked with Him. That we should have doubted His word never enters our heads. We are sure that under such circumstances we should have implicitly believed in Him. {PTUK January 25, 1894, p. 49.1}

There is a way by which we may tell whether we would or not. If we fully believe Him now, we should doubtless have believed Him if we had lived then. If we at all doubt His word now, we should most certainly have disbelieved Him if we had seen Him in the days of His ministry on earth. {PTUK January 25, 1894, p. 49.2}

Let it not be forgotten that not by any means all the people who saw Jesus believed that He was the Son of God. In fact, believers were very few. Indeed, at the very last, after His resurrection, and just before His ascension, “some doubted.” And these were of the brethren, and not of the scoffing priests and scribes. The greater number of the people who saw Jesus, did not see in Him anything more than a common man. There was nothing in His personal appearance to indicate that He was more than an ordinary labouring man. {PTUK January 25, 1894, p. 49.3}

The prophet Isaiah said: “Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not.” Isaiah 53:1-3. {PTUK January 25, 1894, p. 49.4}

On one occasion Jesus asked His disciples who people said that He was. They answered, “Some say that Thou art John the Baptist; some say, Elias; and others, Jeremias, or one of the prophets.” “He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.” Matthew 16:13-17. {PTUK January 25, 1894, p. 49.5}

Peter had been with Jesus a long time, yet he had no means of knowing that He was the Christ, except by revelation of the Spirit of God. Those who had a mind to do the will of God, knew Christ and His teaching; others did not. The disciples in Judea and Galilee had exactly the same chance to know Christ as the Son of God that we have, and no more. God has given to us the Holy Spirit as a guide, as well as to them. Through the testimony of the Spirit we may know and believe Christ; and no one has ever had any other evidence. The Apostle John wrote in order that we might have the same fellowship that he had, who had seen and handled and talked with Christ in the flesh. {PTUK January 25, 1894, p. 49.6}

It is a most pleasant thought, that we have an equal chance with those who followed Jesus on earth. He has promised to dwell with us, and we may talk with Him. To be sure, we cannot see Him; but that makes no difference, for those who saw Him on earth, saw nothing with the natural eyes but an ordinary man. So we are not to know Christ after the flesh, for “the flesh profiteth nothing.” But, knowing by the Spirit, we may rejoice in Him, “with joy unspeakable, and full of glory.” “What think ye of Christ?” {PTUK January 25, 1894, p. 49.7}

**“‘Highly Favoured’” The Present Truth 10, 4.**

E. J. Waggoner

When the angel Gabriel came to the virgin Mary, to announce to her that she should be the mother of Jesus, he said, “Hail, thou that are highly favoured, the Lord is with thee.” Luke 1:28. Who would not be glad of such a salutation as that? Well, the blessedness of it is that these words are addressed to us,—to each one who reads these lines. We need not give them all away to the virgin Mary. Let us see if this is not so. {PTUK January 25, 1894, p. 49.8}

Favour is grace. Both words, as they are found in the English New Testament, are from the same Greek word. The margin of the Revised Version has, as an equivalent for “highly favoured,” “endued with a grace.” {PTUK January 25, 1894, p. 49.9}

Now let us not forget that the grace or favour of God is not bestowed upon us because of our goodness, but to save us. The grace of God bringeth salvation. “All have sinned, and come short of the glory of God, being justified freely by His grace.” Romans 3:23, 24. It was while we were dead in trespasses and sins, that the great love of God was shown in saving us by His grace. See Ephesians 2:4-8. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he poured out upon us richly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” Titus 3:3-7. {PTUK January 25, 1894, p. 49.10}

And so it is true of us, that we are highly favoured. God has “blessed us with all spiritual blessings” in Christ. Ephesians 1:3. We turn again to the margin of Luke 1:28, and find the reading “graciously accepted.” The angel said, “Hail, thou that art graciously accepted.” That is true of us, for we read that God “made us accepted in the beloved,”—endued us with grace. Ephesians 1:6. The Lord says to us, “O Israel, return to the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously.” Hosea 14:1, 2. {PTUK January 25, 1894, p. 50.1}

Thus we learn that our finding favour with God, or being graciously accepted by Him, is not because of our righteousness. He accepts us in order that He may give us good. God has highly favoured each one of us, in common with all mankind. There are thousands of people who would think themselves the most highly favoured mortals on earth, if Queen Victoria should take special notice of them, and especially if she should make them her special personal care. But God has done that very thing to each one of us. We are favoured with His own personal presence and protection. Happy are they who have, through faith in His word, come to a consciousness of the fact, so that they can say that they have *found* favour. {PTUK January 25, 1894, p. 50.2}

*No Special Favourites*.-In spite of the scriptures quoted in the preceding article, or rather, through ignorance of them, we are prone to think that Mary was highly favoured because she was sinless. If that were true, then there would be no message to me in the angel’s word to her. But “all have sinned, and come short of the glory of God,” and this includes Mary as well as me. {PTUK January 25, 1894, p. 50.3}

What a subtle scheme of the devil’s to undermine the faith and hope of sinners, is that dogma of the immaculate conception of the virgin Mary. It takes all the hope and joy for many thousands of people, out of that angelic message. How glad I am to know that that dogma is a doctrine of the devil, and that, sinner as I am, God has graciously accepted me as He did Mary. {PTUK January 25, 1894, p. 50.4}

It is natural for people to feel somewhat bitter towards those who are partial in their dealing, or whom they suspect of being so. Therefore people who did not know the Lord any better than to suppose that He has His special favourites, feel rebellious toward Him, and stubbornly repel His advances. They think that He is altogether such an one as themselves. {PTUK January 25, 1894, p. 50.5}

“God is no respecter of persons.” Acts 10:34. He does not choose out a few persons, and shower favours upon them, and turn a cold shoulder to others, as not being in that exclusive “set.” All such action on the part of men is utterly opposed to the wisdom from above, which is “without partiality.” James 3:17. There is no partiality with God. He is willing and anxious to do for every man all that He has ever done for any man, yea, all that He does for His only begotten Son. {PTUK January 25, 1894, p. 50.6}

**“‘How Shall This Be?’” The Present Truth 10, 4.**

E. J. Waggoner

When the angel said to Mary that she should bring forth a son, even Jesus, she asked, “How shall this be, seeing I know not a man?” It was not a question of unbelief; she did not doubt but that it would be done, but she wished to know how it was to be brought about, so that she might know what was expected of her in the matter. The angel replied, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God.” Luke 1:35. {PTUK January 25, 1894, p. 50.7}

Here again we find ourselves on common ground with Mary. Jesus said to His disciples, including us, “Behold I send the promise of My Father upon you.” Luke 24:49. This was the promise to pour out His Spirit upon all flesh. The Spirit is the power of the Highest, and Jesus told them to wait in Jerusalem for it, or until they were endued with power from on high. He tells us also that God will give the Holy Spirit to as many as ask Him. Luke 11:13. {PTUK January 25, 1894, p. 50.8}

The Holy Ghost came on Mary with power, in order that she might bring forth Jesus. The Spirit comes upon us in order that its fruit may be seen in us, namely, “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. The power by which all these graces are to be developed, and their opposites repressed, is the power by which Jesus was born of the virgin Mary. {PTUK January 25, 1894, p. 50.9}

But what could she do to bring the event about, or to help it along?—Just nothing, but submit. She could not do anything to bring it about, but she could have stopped it altogether, by not being willing to submit. Her part was willingly to yield to the power. {PTUK January 25, 1894, p. 50.10}

Notice that this power by which Jesus was born of the virgin Mary, and by which Christ is to be formed in us the hope of glory, is the same power by which the work of creation was wrought. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.” Genesis 1:1-3. {PTUK January 25, 1894, p. 50.11}

The creation was effected by the Spirit and word of God. By that same power was Christ begotten of the virgin. Mary said, “Behold the handmaid of the Lord; be it unto me according to Thy word.” Luke 1:38. All she had to do was to be willing for the word of the Lord to accomplish its purpose, and to be fulfilled. So with us; yielding to the word of God, will result in its truths being brought forth in our lives. Whoever yields without reserve to every word that he finds in the Bible, being perfectly willing that every precept and requirement shall be fulfilled in him, will have wrought in him a work equal to that of creating the heavens and the earth. {PTUK January 25, 1894, p. 50.12}

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10. {PTUK January 25, 1894, p. 50.13}

**“Another Man” The Present Truth 10, 4.**

E. J. Waggoner

There is something exceedingly comforting in the thought of receiving the power of the Holy Spirit; and no wonder, for the Spirit is the Comforter. But the great comfort of it is shown in the result, as illustrated in one typical case. When Samuel had anointed Saul king over Israel, he said to him: {PTUK January 25, 1894, p. 50.14}

“Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” 1 Samuel 10:5, 6. {PTUK January 25, 1894, p. 50.15}

What a wonderfully pleasant thought, that the Spirit turns the one who yields to its presence into *another man*. The old man is sinful. We are carnal by nature. We have done many wicked deeds, because sin was our very nature. The memory of those sins have often appalled us, as the knowledge of the sinful nature, whence they came, has often been to us a grief and shame. Past misdeeds which we could not wipe out, had been held up before us by Satan to discourage us, and thus to give him greater power over our sinful nature. {PTUK January 25, 1894, p. 50.16}

But now the glorious news comes to us that by yielding to the Spirit of God, we may be turned into other persons. That “new man” is “created in righteousness and true holiness.” Ephesians 4:24. It takes the place of “the old man, which is corrupt according to the deceitful lusts.” This new man is “renewed in knowledge after the image of Him that created him” (Colossians 3:10); and this renewing takes place “day by day.” 2 Corinthians 4:16. {PTUK January 25, 1894, p. 51.1}

We yield, and the transformation is effected. We continue to yield, and renewing continually takes place. And now the devil comes to us again with his old tricks. He presents the long list of sins, but they do not appal us anymore. We can say to him, “You have made a mistake; the man who used to live here, and who committed those sins, is dead, and I have no connection with him, and therefore cannot be called on to settle his accounts.” There is no more a “fearful looking for of judgment,” for we shall not come into judgment, having passed from death unto life. John 5:24. {PTUK January 25, 1894, p. 51.2}

The devil tries his old temptations, through the lusts of the flesh, but again he is baffled. He used to have no difficulty in leading us astray, but now he has another man to deal with, and to his astonishment he finds that his purposes fail. There is no condemnation to us, because we walk in the Spirit. {PTUK January 25, 1894, p. 51.3}

This new man has never sinned, because it is “created in righteousness and true holiness,” and kept eternally new. How often we have wished that we might get rid of ourselves. We may. The word comes to was, “Put off the old man, with his deeds,” and with the word comes the power to put him off. And the new man cannot sin, because it is the very image of God. So that our part day by day may be to declare from the heart with the Apostle Paul:— {PTUK January 25, 1894, p. 51.4}

“For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:19, 20. {PTUK January 25, 1894, p. 51.5}

**“Dying and Living” The Present Truth 10, 4.**

E. J. Waggoner

“And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip.... and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” John 12:20-24. {PTUK January 25, 1894, p. 51.6}

By the reading of these words we are reminded of a similar statement made by the Apostle Paul, in reply to a foolish question about the resurrection. “But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die.” 1 Corinthians 15:35, 36. It is said that except a grain of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit. Is that true? {PTUK January 25, 1894, p. 51.7}

Here is a principle of natural history that is not found in pagan philosophy. It can be found only in the Bible: for it is contrary to the natural supposition. We have been apt, in reading it, to put a sort of mental interpretation upon it. “Of course,” we have thought, “it does not really die; for if it should actually die that would be the end of it.” Thus our carnal understanding takes the heart out of the Scriptures, by explaining them away. {PTUK January 25, 1894, p. 51.8}

But the word says that if the corn of wheat die, it bringeth forth fruit. “That which thou sowest is not quickened except it die.” We know that there is no power in any creature to perpetuate its own existence. Whence then must the life of everything come? We read in Job 12:10 that in God’s hand is the life, or soul, of every living thing. {PTUK January 25, 1894, p. 51.9}

Now we have seen it demonstrated that a corn of wheat put in the ground will bring forth much fruit. We have seen hundreds of grains, from one single corn of wheat. This is a fact that all know. Taking the Scriptures as the guide in natural philosophy, we know that death must have preceded the fruit bearing. Did the grain die and then bring itself to life again? Life is there plainly enough, as shown by the green blade and the ripening ear. And we demonstrate that there is life in it by taking it and eating it. When we are so weak with hunger that we are half dead, and cannot work, we eat of the grain, and our spirits are revived. {PTUK January 25, 1894, p. 51.10}

There is life there; but that grain had to die before the life came. Where did that life come from? The whole thing is involved in this question. Does the grain come to life?—No; because “that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body.” 1 Corinthians 15:37, 38. The apostle is here speaking of the resurrection. We read that sometime all that are in the graves will stand on the earth again. They had actually died, and they could not bring themselves to life. What brings them to life?—The word of God. They hear the voice of the Son of God. “For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth.” John 5:28, 29. The life that will be manifested in those who are now turned to dust is not anything that is in that dust. The life comes from God. The whole process is stated in the thirty-seventh of Ezekiel, where the Lord speaks, and bone comes to bone, and again He speaks, and flesh and sinews come, and then at His command breath comes into the bodies, and they live. {PTUK January 25, 1894, p. 51.11}

The resurrection of the body is illustrated by the grain, in the verses read from Corinthians. This means that the man who dies has no life in him, and no power in him to bring himself to life again. Life will be manifested there, because God puts it into him, just as he puts life into the seed that dies. {PTUK January 25, 1894, p. 51.12}

In the first chapter of Genesis we read that God said, “Let the earth bring forth grass,” etc. here we see that all life comes directly from God. In His word is life and He has given to every seed a body as it hath pleased Him. It has troubled many minds to see how God had to do with every little thing in the world, that He was personally concerned with all things; but the joy of life is the recognition of the fact that God is concerned with every little thing, and that His life pervades all things. {PTUK January 25, 1894, p. 51.13}

Christ said, the kingdom of God is “ as if a man should cast seed into the ground, ... and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself,” or automatically, as “of herself” signifies. The word of God being in it implies growth, and the growth of the kingdom,—of the Gospel-is just like the growth of a plant. But the plant growth, we have seen, illustrates the resurrection. {PTUK January 25, 1894, p. 51.14}

**OUR LIFE**

Is there any difference between the final resurrection life, and the life of Christ in men now? Not a particle; for in order to live with Christ we are to know the power of His resurrection (Philippians 3:10); we are to pass from death unto life. 1 John 3:14. Every man out of Christ is dead in trespasses and sins. But not every man recognises this. Before man can partake of the life of Christ, therefore, he must reckon himself dead. And he who will reckon himself dead will live. “If we be dead with Him, we shall also live with Him.” 2 Timothy 2:11. It is the same life that is given, and as in plant life death must precede the giving of it. {PTUK January 25, 1894, p. 52.1}

**THE GLORY OF GOD**

In the Psalms we read: “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun.... His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” Psalm 19:1-8. {PTUK January 25, 1894, p. 52.2}

The immediate source of all the heat and light, and so of all the life, to this earth is the sun. “There is nothing hid from the heat thereof.” The shaded soil, shut away from the light and heat of the sun is barren. Christ says of Himself, “I am the Light of the world.” The glory of God is actual, the visible light. Men who have seen that glory in abundant measure, as Paul in the road to Damascus, have been blinded by it. When the Lord comes at the second advent the wicked are destroyed with the brightness of His glory. 2 Thessalonians 2:8. So we read of the New Jerusalem that it has no need of the sun to shine in it: “for the glory of God did lighten it, and the Lamb is the light thereof.” Revelation 21:23. God says of Himself that He is a “Sun and Shield,” and Christ is the “Sun of Righteousness.” {PTUK January 25, 1894, p. 52.3}

**CHRIST THE LIGHT**

Going back to the beginning we find that in Christ all things were created, and in Him all things consists. When He made the sun He made it a light-bearer and clothed it with light. But the sun did not originate light. The light came from God before the sun was created. He said, “Let there be light,” And it came from Himself by His word. Then all the light that shines upon the earth comes directly from God. Not simply that He owns the light, but it is of and from Himself. He puts His own light in the sun. There is, of course, only a portion of His glory there-as much as the world can endure. “The heavens declare the glory of God.” {PTUK January 25, 1894, p. 52.4}

In the sixtieth of Isaiah the Lord says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” The chapter begins in the present condition of the earth, and ends in the new earth. In the beginning darkness covers the earth, and in the end light covers all. The light which He says, “is come” is the same as that in which the nations of them that are saved shall walk in the New Jerusalem; for “the glory of the Lord did lighten it,” and the word here in Isaiah is, “the glory of the Lord is risen upon thee.” His glory is the light that has come. If we will receive it now, it is the same light. But the light of God has always been shining; for God “lighteth every man that cometh into the world.” John 1:9. And His light is His life. “In Him was life; and the life was the light of men.” John 1:4. The terms light and life are interchangeable. Light is life. Therefore we get light from the Scriptures only when we get His life. {PTUK January 25, 1894, p. 52.5}

**THE LIGHT OF LAW**

In the nineteenth psalm, which we have quoted, the Psalmist goes right on from talking of the light of the sun and of the firmament to the perfection in the law. But there is no break in the thought. “The commandment is a lamp, and the law is light.” Proverbs 6:23. “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:130. Now we have not taken this to mean a real light. We have thought of it as some sort of an effect upon the intellect. But the Bible says “the commandment is a lamp, and the law is light.” Now if we believe and know that the law of God is the light of God, then we must know that the law of God is an actual light, such as the eye can appreciate. The light of the Lord is simply the manifestation of His life; and His life is the law; for in the life of Christ we find the law of God. “Out of the hearts are the issues of life.” Proverbs 4:23. Christ says, “Thy law is within My heart.” Psalm 40:8. So the life of Christ was the law, and His life was the light of men. Christ lived the law before men, and it was said, “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Matthew 4:16. “I am the light of the world,” says Christ; “he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. The commandment is light, and the Word is a light to our path. {PTUK January 25, 1894, p. 52.6}

**GOSPEL LIGHT**

Of the heavens the Psalmist says, “There is no speech nor language where their voice is not heard.” Psalm 19:3. The speech or words come from the heavens. Whose words? The words of God, assuredly. In the tenth of Romans Paul quotes this verse, and says that the heavens are proclaiming the Gospel. And the proclaiming of the Gospel is the proclaiming of the glory of God. Revelation 14:6, 7. When the angels came to announce the Gospel to the shepherds, they proclaimed “Glory to God in the highest.” He who receives the Gospel is receiving the glory of God, that God may be glorified. “The heavens declare the glory of God,” and Paul says that their words have gone out to all, preaching the Gospel. Is there any difference between the Gospel of Jesus Christ and the law in Christ? No; for the Gospel proclaims life in Christ, and in Him was the law dwelling in all its fulness. Therefore the proclamation of the Gospel is the proclamation of “the law of the Spirit of life in Christ Jesus,” making free from death. Romans 8:2. {PTUK January 25, 1894, p. 52.7}

The heavens, then, are preaching the Gospel. The Gospel is God’s glory; His glory is His righteousness. Righteousness is shown by the law. The law of God is indeed His righteousness. Then the heavens declare His righteousness, His law. So the Lord has put His law and His Gospel, His light, in the heavens. And he who will recognise the glory of the heavens as the living light of the living God, with gratitude and thankfulness, to him it will be righteousness. The man who is constantly-momentarily-thanking God for the light of the sun, and His glory in the heavens and the things that He has made, will not be sinning. {PTUK January 25, 1894, p. 52.8}

The recognition of the fact induces thankfulness. Only when men were not thankful they fell into sin. “Because that when they knew God they glorified Him not as God, neither were thankful.... Their foolish heart was darkened.” Romans 1:21. We can glorify God by recognising that the glory of the sun is the glory of God, and so of all His works. So if we continually recognise the light as coming from God, and thank Him for it, and the same with the air we breathe and the food we eat, every conscious moment recognising that He is our life, and that He gives us life in the sunshine, and air, and food, our life will be to the glory of God, the law of God will be manifested in our life. {PTUK January 25, 1894, p. 53.1}

**CHANGED BY THE GLORY**

Thus we see how the Psalmist can go on from the glory of the firmament to the law of God. “The law of the Lord is perfect, converting the soul.” In the sunlight we recognise God’s glory, and in that is the law of God. While we are beholding the glory of God, we are “changed into the same image.” As we have seen, it is only a portion of the glory that we see in the heavens and the works of God. Christ was the brightness of the Father’s glory. If He had appeared on earth in all the brightness of that glory it would have destroyed all. Therefore He veiled His glory in the flesh, and yet He was constantly manifesting forth the glory in His works. Of His first miracle it is said, “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” John 2:11. His works were works of graciousness and helpfulness. God’s glory is to help and to save. {PTUK January 25, 1894, p. 53.2}

And when we recognise God’s glory in the heavens,—all is placed there that the eyes can endure,—and are thankful to God in that recognition, and take it as His life, yielding ourselves to Him that He may do His will in us, He will live in us the same life that He lives in Himself. This must be so or else He would deny Himself. As we are yielding to Him, looking at His glory, that glory is working in us. This is the law of Christian growth. Really is there any difference between natural law and moral law? The law of plant growth is the life of God. This makes it grow. The law of our life is the life of God. It is the law for every created thing. The same law works in everything the purposes of God for that thing. It is the same life in all creation working God’s purposes for that created thing. {PTUK January 25, 1894, p. 53.3}

“The law of the Lord is perfect, converting the soul.” How God has put Himself on all creation! and when we recognise His life it works peace and joy. The plant is the offspring of the life of God. God works in every plant just what He will. He giveth to every seed his own body. The fruit tree, for example, bears beautiful flowers, but the flower is not the ultimate end of the plant. The fruit is to be produced. God could have made the plant bear fruit without a sign of a flower. What is the flower? It is the beauty of the plant. God delights in beauty, in the variety of form and diversity and blending of colour. And since the life of the plant is the life of the Lord, the beauty of the flower is the “beauty of the Lord.” It is some of the beauty of the Lord’s life revealed to us in the plant. The Psalmist prays, “Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us.” Psalm 90:17. The beauty of the Lord is shown in what He works in the believer. “He will beautify the meek with salvation.” {PTUK January 25, 1894, p. 53.4}

It is not simply joy, theoretically, that we get in this, but there is life in it. There are hard things for some of us to meet. We have burdens to bear, and crosses to endure. Our whole flesh is opposed to God. “The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other.” Galatians 5:17. We are coming close to the end, face to face with the coming of the Lord, and eternity. The flesh cannot go there, and we will not go there either if we cling to the flesh. We cannot take it with us. Before the Lord comes, when we will be delivered from this earthly tabernacle, and be clothed upon with the house from heaven, we must have crucified the flesh. That is a practical, everyday work. Paul doesn’t say, “I *was* crucified with Christ,” but “I *am* crucified with Christ.” There was a constant crucifixion, and constantly a springing up of life. “The water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:14. Paul sought that He might “know Him, and the power of His resurrection.” Philippians 3:10. We must make this a practical thing now. {PTUK January 25, 1894, p. 53.5}

**LIVING THE LIFE**

We know this, that as we breathe we are taking in the life of God. As our eyes greet the sunlight, it is the light of His life. As we eat the food He gives, it is His life in it that gives the strength. So all the life we live, we live by God. “In Him we live and move and have our being,” said Paul. The life is the light, and the light lightens every man that cometh into the world. So the life of Christ is the life of every living soul. {PTUK January 25, 1894, p. 53.6}

Some one may say, How can I get the life of God? How can the connection be made? How often have we wished that we might get hold of that life in some way. Now the news comes that we have that life, only hitherto we have refused to recognise it. We have perverted it, and have used it to think and speak and do what God would not do. “We have turned every one to his own way,” we have used God’s life in doing it. Now we must say continually, “The Lord is my light,” He is my life, recognising Him in everything. “In all thy ways acknowledge Him, and He shall direct by paths.” Proverbs 3:6. This life is already here. All we have to do is to acknowledge it. {PTUK January 25, 1894, p. 53.7}

With this we can understand what the Psalmist meant when he said that the Lord had brought him out of the miry clay, and set his feet upon a rock and put a new song in his mouth. Psalm 40. A temptation comes to us. Whose life have we? God’s life. We will simply say, The life is Thine, live it in Thine own way. It is not the old life that is meeting the sin, but God’s. Cannot God work victory in us? He can if He can live in us. But this He does all the time, He gives us life, breath, food; and in the air, and sunlight, and food, and all His works, God has meant to teach all creation how He is able to live in men. If we submit to Him He will work in us the perfection of His life, and actually as He is, so will we be in this world. 1 John 4. {PTUK January 25, 1894, p. 53.8}

This solves the question of the evangelisation of the world. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. What is the glory?—His life, His law. What is the light that is come? The life of Christ. What will be the next thing? “Gentiles shall come to the light, and kings to the brightness of the rising.” {PTUK January 25, 1894, p. 54.1}

The life is here, for the light is come. Take it. Rejoice in it; and while we are recognising it, we are changed into the same image, from glory to glory, and we thus become the light of the world. The world will see it and recognise the light of the Lord, just as the scribes and rulers recognised that Peter and John had been with Jesus. Do not let one soul dare to lift up the voice to proclaim the truth until he knows he has the life of God. And then when He says Go, what will be carried? The life and the light. Men were convinced by Christ because there was power in His words, and if we go thus, the words we speak will be like the oracles of God, and with the power of God’s life. So that we, wicked and sinful as we are, may speak with the same authority, the same convincing power that Christ spoke. Then life will be carried to men. Men may reject it, but they will be forced to acknowledge, as the Jews did, that there is power there. {PTUK January 25, 1894, p. 54.2}

This is the power of the Gospel Message. The light has come to enlighten the world. The power from on high is ours and we can speak the life and shed the very light of God to the world if we will but yield to it. {PTUK January 25, 1894, p. 54.3}

**“‘The Lord Is with Thee’” The Present Truth 10, 4.**

E. J. Waggoner

These were the words the angel Gabriel used in his greeting to Mary. Could he say the same to us? He could, for the Lord has said it. “Lo, I am with you all way, even unto the end of the world.” Long before the angel appeared to Mary, the Lord had said, “Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” Isaiah 41:10. So we may be sure that the Lord is with us now and always. He says, “I will never leave thee, nor forsake thee.” Hebrews 13:5. {PTUK January 25, 1894, p. 54.4}

The birth of Jesus of the virgin Mary, was in fulfillment of a prophecy, referred to in Matthew 1:23. It said, “A virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us.” Jesus, then, is “God with us.” So that the very words to Mary, “God is with thee,” are the assurance to us that the Lord is with us. The Lord was with her, in order that He might be with us. If we believe the words of the angel, as addressed to Mary, we must believe that they mean us as well. {PTUK January 25, 1894, p. 54.5}

**“Power in Religion” The Present Truth 10, 4.**

E. J. Waggoner

The leading characteristic of the true religion-the religion of Jesus Christ-is power; not the power of man, but the power of God. “I am not ashamed of the Gospel of Christ,” wrote the Apostle Paul, “for it is the power of God unto salvation to everyone that believeth.” Romans 1:16. {PTUK January 25, 1894, p. 54.6}

There are many religions in the world, some of which have an immense following and great wealth of church property, and a strong backing of State laws, but neither one nor all of these stamp any religion as the true religion. That only is the true religion which has “the power of God unto salvation to everyone that believeth.” And because it has the power of God, it is certain that it cannot be any religion which asks or accepts the power of man. It will never be found in alliance with the State. {PTUK January 25, 1894, p. 54.7}

The same apostle wrote to Timothy that in “the last days,” when “perilous times” were come, men would be found “having the form of godliness, but denying the power thereof.” Not merely a few men are specified, but men in general. It is this general hypocrisy that brings the “perilous times.” The Saviour also said of the last days that “because iniquity shall abound, the love of many shall wax cold.” There will be, in other words, a cold, formal, worldly church,—the “form of godliness,” but not the power. “From such,” says the apostle, “turn away.” {PTUK January 25, 1894, p. 54.8}

And certainly no Christian would wish to do otherwise. Every sincere follower of Christ would wish to turn from that which is mere form to that which is living and real. What the Christian wants is “the power of God unto salvation.” That is his very life. And this power is not withdrawn from the world. Though men in general have but a form of godliness, the true Gospel is still sounding, and is still within the reach of all men. No one is obliged to go on a long and perilous and toilsome journey in order to find the Gospel. We have not to say, “Who shall ascend into heaven (that is, to bring Christ down from above)? or, Who shall descend into the deep (that is, to bring up Christ again from the dead)?” in order to realise the power of God unto salvation. No; for “the word is nigh thee, even in the mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Romans 10:6-9. {PTUK January 25, 1894, p. 54.9}

Men look to the wrong source for this power unto salvation. They look to the church; but in this day the church-that is, the numerous, wealthy, influential, and conspicuous body of professed believers-has it not. They have, as the apostle states, the “form of godliness”—no lack of pomp and ceremony-but where is “the power of God unto salvation”? It is denied; for by not knowing it, not manifesting it in their lives, professed Christians deny this power, just as Peter denied his Lord by saying, I know Him not. They say in effect to the world, There is no such power to be had. {PTUK January 25, 1894, p. 54.10}

And there is nothing mysterious about this, for the Gospel is “the power of God unto salvation to everyone that *believeth*.” But when there is so much of the preaching of the gospel of doubt,—the “higher criticism,” the “errancy of the Scriptures,” and other forms of disguised infidelity-it is no wonder that men are not led to believe. It is no wonder, when the power of man is so much sought after and counts for so much with the church, that men’s minds are not directed to the power of God. {PTUK January 25, 1894, p. 54.11}

The “power of God unto salvation,” is *not* the power of man. Let this distinction always be clearly recognised. It has nothing to do with human wisdom, eloquence, magnificence, or influence. It has nothing to do with wealth or numbers. This independence of the power of God, this disconnection from all that pertains to the power of man, is clearly and prominently set forth all through the records of Scripture; and if men would but search the Scriptures they would see it. God is not dependent for the manifestation of His power, upon anything that pertains to the power of man. Through all the recorded instances of the manifestation of the power of God, there runs this implied declaration, “It is nothing with Thee to help, whether with many, or with them that have no power.” 2 Chronicles 14:11. And Paul declares that “not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things to confound the things which are mighty; .. that no flesh should glory in His presence.” 1 Corinthians 1:26-29. The apostle declares that his preaching among them was “not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” {PTUK January 25, 1894, p. 54.12}

It need not therefore be thought strange if where man’s wisdom and eloquence abound, and wealth, numbers, and influence impress the beholder with the pomp and power of man, the power of God unto salvation should be absent. God’s strength is manifest in man’s weakness; otherwise man will take the glory to himself. 2 Corinthians 12:9. God manifests His power through man, but never in such a way as to call attention to man. Where God works, the human instrument is covered by His hand, and He alone is exalted in the eyes of all beholders. {PTUK January 25, 1894, p. 55.1}

**AN ILLUSTRATION**

No man ever did a greater work than John the Baptist. John’s work was to prepare the way for the advent of the Messiah. The angel which announced his birth to Zacharias said, “He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:14-17. And the Saviour’s testimony of John was, “Among them that are born of women, there hath not risen a greater than John the Baptist.” Matthew 11:11. {PTUK January 25, 1894, p. 55.2}

John’s work was done in the wilderness of Judea. He carried with him no mark of earthly greatness. His raiment was of camel’s hair, and his food was locusts and wild honey. But he stirred the country mightily, and multitudes came to him from all sides and were baptized in Jordan, confessing their sins. Mark 1:5. {PTUK January 25, 1894, p. 55.3}

Who and what was John? This was the question raised by the Jews at Jerusalem, and they sent priests and Levites to him, who asked him if he were the Prophet foretold by Moses. John told them he was not the Christ, neither Elias, nor the Prophet. “Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” John 1:20-23. That was all; but that was enough. No greater man than John ever lived, yet he himself was nothing. Those who came to him found only “the voice of one crying in the wilderness;” not John’s voice, but the voice foretold by the prophet Isaiah, and that was the voice of God. The message that John gave was the message of God, and his words were the words of God. This was the secret of John’s greatness, and of the power that attended his work. It was simply the power that attends the voice of God. {PTUK January 25, 1894, p. 55.4}

**ALL ON A LEVEL**

John’s message was directly against everything that savoured of the greatness and power of man. This is shown in the words of the prophet Isaiah, to which John made reference. The prophecy declares, “Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.” Isaiah 40:3-5. {PTUK January 25, 1894, p. 55.5}

In the work of John the fulfilment of this prophecy was clearly seen. All, high and low, came to him and were baptized together, confessing their sins. Before him all stood upon a level. To the scribes and Pharisees, those in exalted positions, he said, “O generation of vipers! who hath warned you to flee from the wrath to come?” They, like the poorest and meanest, were told to bring forth “fruits meet for repentance.” And those who flattered themselves over their descent from Abraham were told, “God is able of the stones to raise the children unto Abraham.” Thus was every mountain and hill brought low, and every valley exalted, and every rough and crooked place made straight. This was the kind of work needed to prepare people for the Lord. {PTUK January 25, 1894, p. 55.6}

This is exactly what the language of the voice declares. “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.” Isaiah 40:6-8. {PTUK January 25, 1894, p. 55.7}

And this is the message for to-day, to “make ready a people prepared for the Lord.” All flesh, high and low, rich and poor, mighty and weak, is grass, and all the goodness of them is as the flower of the field. It will all wither alike and fade away; therefore *no flesh* can glory before the Lord. {PTUK January 25, 1894, p. 55.8}

“But the word of our God shall stand for ever.” The word is the great thing; man and all his glory and power are nothing. Here is the secret of power in religion. That religion which has the word of the Lord has power, even “the power of God unto salvation, to every one that believeth.” He that believeth must believe the word of the Lord. The word of man is nothing; the word of God is spirit and life (John 6:63); it is filled with creative power. Therefore let all men turn to the word of Lord. Let them turn away from a “form of godliness” merely, which those have who deny the power thereof, that is, who do not manifest it; and let them turn to the power of the word, which is the power of God unto salvation to everyone that believeth. That word is the sure foundation; and he who stands on that, and that alone, will never be moved by all the tempest which may burst upon him. Matthew 7:24, 25. {PTUK January 25, 1894, p. 55.9}

**“The Right Defence” The Present Truth 10, 4.**

E. J. Waggoner

A religious journal says: “No church is so fenced and guarded against error as that established in this land, and the increasing prevalence of false teaching within its pale is therefore the more deplorable and astounding.” {PTUK January 25, 1894, p. 55.10}

True it is that the Church of England, to which reference is here made, is as thoroughly “fenced and guarded against error” as she well could be by any means devised by man. She is the established church; she is guarded (?) by the laws of the land, she is fenced in with litanies and prayer books, forms and ceremonies, which have all the strength and venerableness that lapse of time can impart to them; and yet through these petrified ramparts, so long trusted to keep out error, “false teaching” is continually and rapidly forcing its way, until the church organs, looking helplessly on, have begun to bewail it as both “deplorable” and “astounding.” {PTUK January 25, 1894, p. 55.11}

What is the trouble? Ah, the Church’s defence is not the right one. When the situation is understood, it will be seen that it is not at all astounding. The sure defence-the only reliable one-against all false teaching is the word of the Lord. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. God has prepared the true defence for the Church; but the Church is trusting in the defence prepared by man. The true defence is a *living* one, and not a dead one composed of petrified ceremonies and forms of worship. It is the Lord round about her like a wall of fire. Zechariah 2:5. This is the Church’s true defence, and all the defence that she needs. {PTUK January 25, 1894, p. 56.1}

But God says, “Is not My word like as a fire, and like a hammer that breaketh the rock in pieces.” Jeremiah 23:29. Yes; His word is a wall of fire; for He is in it. It “is quick and powerful, and 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. Then let the word, full of the life and power of God, be freely proclaimed, and let it take the place of the round of dead forms. The “sword of the Spirit” will do its work; the hammer will break the rocks of error in pieces; and the strongholds of error will be pulled down, with all “imaginations, and every high thing that exalteth itself against the knowledge of God.” 2 Corinthians 10:4, 5. {PTUK January 25, 1894, p. 56.2}

**“In the Image of God” The Present Truth 10, 4.**

E. J. Waggoner

“And God said, Let Us make man in Our image, after Our likeness.” Genesis 1:26. “So God created man in His own image, in the image of God created He him.” Verse 27. {PTUK January 25, 1894, p. 59.1}

In this respect man was different from all the other creatures that God had made to live upon the earth. To him alone was given the exalted privilege of being the son of God, made in His own likeness, and partaking of His Divine nature, and of His wisdom and glory. {PTUK January 25, 1894, p. 59.2}

We read that he was made but “a little lower than the angels,” and was “crowned with glory and honour” (Psalm 13:6); in the “image and glory of God” (1 Corinthians 11:7); “after the similitude of God” (James 3:9), or “likeness of God” (Revised Version); and that he was made “upright” (Ecclesiastes 7:29), thus partaking also of the character of God. Daniel 9:7. {PTUK January 25, 1894, p. 59.3}

Oh, to have seen him then, as he came fresh from the hand of his Maker! His looks, his actions, his words, all proclaimed that he was the very image of God. No trouble then to tell to whom he belonged or who was his Father, for His image was plainly seen. {PTUK January 25, 1894, p. 59.4}

But look at the ravages of sin! What is man now? He is dwarfed and weak and filled with the seeds of pain and death. His glory is gone, his wisdom is corrupted, and his nature is sinful. He is no longer the free son of God, but is the bond-slave of Satan. The image of God is well-nigh effaced. He who was once a fit companion for God and angels has sunk too low to be able to bear even the sight of their purity and glory. From the soul of his feet even unto his head there is no soundness in him, but wounds, and bruises, and putrefying sores. Isaiah 1:5. {PTUK January 25, 1894, p. 59.5}

But, “behold, what manner of love the Father hath bestowed upon us!” He who has denied his sonship, and sold himself for nought, and allowed his Maker’s image to be defaced until scarcely a trace of the likeness of God remains,—He may again become the son of God, and partake of His Divine nature and be stamped with His image! John 1:12; 2 Peter 1:4. {PTUK January 25, 1894, p. 59.6}

He may have his knowledge renewed after the image of Him that created him (Colossians 3:10), and be transformed by the renewing of his mind. Romans 12:2. He may have a new heart given him (Ezekiel 36:26); and a right spirit renewed within him (Psalm 51:10); and be cleansed from all unrighteousness (1 John 1:9); and clothed in the righteousness of God. Isaiah 61:10. He may be created anew (Ephesians 2:10; 4:24), and become an entirely new creature (2 Corinthians 5:17) now, all but his vile body, and when Jesus comes even that vile body will be changed and fashioned like unto His glorious body (Philippians 3:21); then he can again shine forth in the glory of the Father (Matthew 13:43), and as the stars for ever and ever. Daniel 12:3. {PTUK January 25, 1894, p. 59.7}

How can this wondrous transformation be wrought? And how many can have a share in it? “Whosoever will” is the answer sent forth from God, and “To as many as received Him [Jesus] to them gave He power to become the sons of God.” {PTUK January 25, 1894, p. 59.8}

Christ’s life in human flesh and death upon the cross redeemed us and made it possible for Him to live in our hearts by faith. Ephesians 3:17. Jesus Christ is the perfect “image of the invisible God.” Colossians 1:15. Therefore when we receive Jesus into our hearts we receive the image of God. {PTUK January 25, 1894, p. 59.9}

The more we yield ourselves to Him, the deeper and deeper grows His image. The more we think upon Him and view His loveliness and glory, the more we “are changed *into the same image* from glory to glory.” 2 Corinthians 3:18. {PTUK January 25, 1894, p. 59.10}

Is this glorious transformation taking place in you and me? {PTUK January 25, 1894, p. 59.11}

**“A Living Temple” The Present Truth 10, 4.**

E. J. Waggoner

*“A wonderful house have I,
That God has made for me,
With windows to see the sky,
And keepers strong and free.
The door has a tuneful harp,
A mill to grind my bread,
And there is a golden bowl,
A beautiful silver thread.” {PTUK January 25, 1894, p. 59.12}*

How often we have read or sung these words, and been led to exclaimed, Yes, “It is He that hath made us, and not we ourselves,” “I am fearfully and wonderfully made.” But how often have we fully realised why God has given us this wonderful house? {PTUK January 25, 1894, p. 59.13}

Why did God create you and me? Why has He placed us upon this earth? He Himself tells us in 1 Corinthians 3:16, 17: “Know ye not that ye are the *temple of God, and that the Spirit of God dwelleth in you?* If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” Again in 1 Corinthians 6:19 we read, “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?” In Isaiah 43:7 we read, “I have created him for My glory,” and in Job 33:4, “The Spirit of God hath made me, and the breath of the Almighty hath given me life;” plainer still, in Job 27:3, “All the while my breath is in me, and the *Spirit of God* is in my nostrils.” {PTUK January 25, 1894, p. 59.14}

When man was created, God breathed into him the “breath of life,”—some of His own life, His own Spirit. ‘Tis true He did the same for the beasts, for we read that man and beasts “have all one breath” (Ecclesiastes 3:19), but the Spirit was intended to do more for man than for the beast, for we read that only the man that “understandeth not” is like the beasts that *perish*. Psalm 49:20. He that understands not is he that does not recognise this life as coming from God, and does not honour Him with it, for we read in Job 28:28, “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” {PTUK January 25, 1894, p. 59.15}

But when man recognises God’s life in him and also the fact that his body is its temple, and allows it to live its own way in him, it works righteousness in him, even the righteousness of God. And righteousness is life, and the never-changing, eternal life of Christ. When such an one lies down in death, he does not perish as the beasts do, but he merely sleeps in Jesus. His eternal life is untouched, and unharmed, for “his spirit returns to God who gave it,” his “life is hid with Christ in God” until the resurrection morn when it will be restored to him. This is the reason for those words in 1 John 5:12: “He that hath the Son hath life, and he that hath not the Son of God hath not life.” The one who does not recognise God’s life in him and allow it to control him in everything, resists its purifying and life-giving power and thus brings eternal death upon himself instead of eternal life. He therefore shall “not see life.” John 3:6. {PTUK January 25, 1894, p. 59.16}

Now we read in Malachi 3:1, 2, “Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple.... But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap.” {PTUK January 25, 1894, p. 59.17}

“The night is far spent, the day is at hand!” oh, in what condition will He find your heart temple and mine? Will He say to us as He did to the priests in Jerusalem,—“My house shall be called the house of prayer; but ye have made it a den of thieves”? Is our body “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird?” Is it a temple in ruins, with the lamps extinct, the altar overturned, the mercy seat displaced by a throne for the prince of darkness, the fragrant incense exchanged for a stench, and the order and purity for confusion and filth? {PTUK January 25, 1894, p. 59.18}

God forbid! Let us speedily “sanctify the Lord God in our hearts.” Let us recognise our high calling in Christ Jesus and allow His life which is in us to indeed make us holy temples for the Holy Ghost. {PTUK January 25, 1894, p. 60.1}

**“Health” The Present Truth 10, 4.**

E. J. Waggoner

Think of the curious set of winding passages in your ear,—some full of air, others of liquid, with their membrances stretched across them like parchment curtains. Study about the hammer and the anvil and the piano-like strings that help to carry the sounds into the innermost chambers of your soul, and see if you do not find something to thank God for. {PTUK January 25, 1894, p. 60.2}

Have you ever stopped to think about the perfectly fitting and self-adjustable curtain that protects your eye? It draws up suddenly when the light is too bright for your eye, and opens wide when the light is too dim. {PTUK January 25, 1894, p. 60.3}

Notice how perfectly your skin is fitted to your body. Lay your hand down flat and see the little folds of skin that are arranged around your knuckles in order to give room for your fingers to bend. {PTUK January 25, 1894, p. 60.4}

Do you know the effects of alcohol and tobacco on your heart and brain? {PTUK January 25, 1894, p. 60.5}

**“Man” The Present Truth 10, 4.**

E. J. Waggoner

“Remember now thy Creator in the days of thy youth.” Ecclesiastes 12:1. {PTUK January 25, 1894, p. 61.1}

This great wonder-ball of earth and water and rocks upon which we live, and which is carpeted with green, and so full of life, was not always here. We have learned that long ago, on the *first* day, the God of heaven made the heavens and the earth by His word. He just spoke and they were. “And God said, Let there be light and there was light.” On the *second* day, He spoke, and the firmament with its air and clouds and blue sky was made. On the *third* day, God said, Let the waters be gathered together, and let the dry land appear, and let the earth bring forth grass, and herbs, and trees; “and it was so.” On the *fourth* day, He set the sun, moon, and stars in the firmament and made them His light-bearers for the earth. On the *fifth* day, at His word, the air swarmed with merry birds, and the waters with creatures both great and small. On the *sixth* day, He formed all beasts and cattle and creeping things. How beautiful, how glorious the earth must have looked! For “God saw everything that He had made, and, behold, it was very good.” {PTUK January 25, 1894, p. 61.2}

But what is home without a father or mother and the friends we hold so dear? The house may be a palace, the carpets velvet, the mirrors set in gold, and the gardens full of flowers and pots, but if that is all, how empty it seems! It needs someone who can think and use it and feel grateful for all of these things. So with the newly created earth on the sixth day. It was a home more beautiful than words can tell, but it lacked one thing yet,—some one to live in the home who could enjoy it and understand its worth, and who could praise and glorify the bountiful Giver. That is just why God made the earth. He says that He created it not in vain, He formed it to be lived upon by good people. Isaiah 45:18. {PTUK January 25, 1894, p. 61.3}

Therefore “God said, Let Us make man in Our image, after Our likeness; and let them have dominion [or become king] over, the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;” and man lived. And that is the reason that *we* live, for when God first created that first man He made it possible for us to live; and He gives us our breath and strength every day. He is therefore our Father and Creator as well as his, and we read in the Bible, “It is He [God] that hath made us, and not we ourselves.” Psalm 100:3. {PTUK January 25, 1894, p. 61.4}

On the sixth day, when God first created man, he, like all the other things that God had made, was good. He was taller, stronger, more beautiful, and better in every way, than men now are. The glow of perfect health was on his cheek, and the joys of perfect life in his heart. We shall learn in another lesson how it *is man’s own fault* that the earth now is full of sickness and sorrow, wickedness and death. {PTUK January 25, 1894, p. 61.5}

Man was the noblest and the best of all the creatures that God had made. Even now, although so cursed by sin, we see many things for which to thank and praise God. The more you study about the wonderful thinking machine and telegraph office in your head, about the little chords, called nerves, running to all parts of your body like telegraph wires; the more you learn about the music box in your throat, the mill for grinding in your mouth, and the pump that forces blood through all your body; the more you stop to think that God made these wonderfully jointed bones, that perfectly fitting skin and useful tongue, those well protected eyes and ears, and those helpful hands and nimble feet; the more you notice and think about these things the more you will feel like saying, “I will praise Thee; for I am fearfully and wonderfully made.” Psalm 139:14. {PTUK January 25, 1894, p. 61.6}

Do not think that you must wait till you are grown to love and praise God for all His goodness. It may be too late then; do it *now!* Think about Him and His works every day, and love and try to please Him. This is what He says to you in Ecclesiastes 12:1: “Remember now thy Creator in the days of thy youth.” {PTUK January 25, 1894, p. 61.7}

1. Of all the balls that you ever saw, which is the largest and most wonderful? {PTUK January 25, 1894, p. 61.8}

2. Who made this great earth-ball upon which we live? {PTUK January 25, 1894, p. 61.9}

3. Out of what did He make it? {PTUK January 25, 1894, p. 61.10}

4. What covered it at first? {PTUK January 25, 1894, p. 61.11}

5. How do you think it looked when *man* first saw it? {PTUK January 25, 1894, p. 61.12}

6. For whom had God prepared this beautiful home? Why? {PTUK January 25, 1894, p. 61.13}

7. On what day was man, the noblest and best of all the creatures, made? Genesis 1:26-31. {PTUK January 25, 1894, p. 61.14}

8. Out of what did God form him? And how did He make him live? Genesis 2:7. {PTUK January 25, 1894, p. 61.15}

9. Who only has this power to make things live? {PTUK January 25, 1894, p. 61.16}

10. Name some of the ways in which man is better than other creatures that live upon the earth. {PTUK January 25, 1894, p. 61.17}

11. Since God has made us to know more than the beasts, what does He expect us to do?—To *act* as though we knew more. If He had wanted us to act like beasts He would have made us beasts. {PTUK January 25, 1894, p. 61.18}

12. When boys and girls need to be either driven, or tied up and held back, or watched all the time, to keep them from going and doing wrong, and when they kick and bite, are stubborn, and run away, like what beasts are they acting? {PTUK January 25, 1894, p. 61.19}

13. What does God say about this? Psalm 32:9. {PTUK January 25, 1894, p. 61.20}

14. Although man knows so much more than the beasts, what does he know when compared with God? Isaiah 55:9. {PTUK January 25, 1894, p. 61.21}

15. Who gave us our minds and all our skill and wisdom? Who gives us strength to do everything that we do? {PTUK January 25, 1894, p. 61.22}

16. Then instead of being proud and praising *ourselves* when we do anything, whom *should* we praise? {PTUK January 25, 1894, p. 61.23}

17. Do you need to wait till you grow up to love and praise your Creator? {PTUK January 25, 1894, p. 61.24}

18. What does He say that you should do *now!* Ecclesiastes 12:1. {PTUK January 25, 1894, p. 61.25}

19. Why does He want you to do it now while you are young? {PTUK January 25, 1894, p. 61.26}

20. Was man at first just as he is now? {PTUK January 25, 1894, p. 61.27}

21. Whose fault is it that the earth is now full of sickness and sorrow, wickedness and death? {PTUK January 25, 1894, p. 61.28}

22. When God placed men upon the earth over what did He tell him to be the ruler or king? Genesis 1:28; Psalm 13:4-9. {PTUK January 25, 1894, p. 61.29}

**“Health” The Present Truth 10, 4.**

E. J. Waggoner

Observe the different ways in which you can move your head. What a wonderfully jointed hinge connects it with the rest of the body! {PTUK January 25, 1894, p. 62.1}

Are you acquainted with the workings of the wonderful music box in your throat? {PTUK January 25, 1894, p. 62.2}

What are your muscles good for? {PTUK January 25, 1894, p. 62.3}

What harm is there in wearing tight clothing? {PTUK January 25, 1894, p. 62.4}

What command do we find in 1 Corinthians 10:31? {PTUK January 25, 1894, p. 62.5}

**“Interesting Items” The Present Truth 10, 4.**

E. J. Waggoner

-The vine-growers of Belgium purpose establishing markets in London for the cheap sale of grapes. {PTUK January 25, 1894, p. 62.6}

-Chicago is said to be infested with criminals and tramps to such an extent as to produce almost a reign of terror. {PTUK January 25, 1894, p. 62.7}

-A severe earthquake shock occurred at Yamagata, in Japan, on Christmas eve, doing considerable damage to property. {PTUK January 25, 1894, p. 62.8}

-Japan has a population of about 41,089,940, in 7,817,570 families, of whom 20,752,886 were males and 20,837,574 females. {PTUK January 25, 1894, p. 62.9}

-The steamer *Allonby*, belonging to Cardiff, has foundered off the Saints in the Bay of Biscay. Eleven of the crew were drowned. {PTUK January 25, 1894, p. 62.10}

-The situation in Servia is described as very serious owing to the differences existing between the King and Radical party now in office. {PTUK January 25, 1894, p. 62.11}

-The number of coins struck at the Mint last year was, gold (sovereigns and half-sovereigns), 11,397,502; silver, 45,484,451; bronze, 20,948,527. {PTUK January 25, 1894, p. 62.12}

-According to the latest intelligence from the Shereefian Court, the Sultan is organising an army to be dispatched against the insurgent Riff tribes. {PTUK January 25, 1894, p. 62.13}

-Fighting has again broken out in Uganda between the Protestants and the Mohammedans, a number on each side having been killed. There has been a new partition of territory in that country. {PTUK January 25, 1894, p. 62.14}

-In Paris, the situation in Sicily and in Italy generally, is regarded as of the most critical character, some papers apparently being under the impression that the proclamation of a Republic is possible. {PTUK January 25, 1894, p. 62.15}

-Terrible distress is reported to exist among the labouring classes of Cadiz and hands of unemployed have been going about the town and the neighbouring villages, pillaging shops and farmhouses. {PTUK January 25, 1894, p. 62.16}

-The New York State Court of Appeals at Albany (N.Y.) has decided that foreign corporations can legally buy and sail real estate in that State. This decision affects property to the value of $25,000,000. {PTUK January 25, 1894, p. 62.17}

-Ships entirely laden with cotton have reached the port of Manchester. For the passage of the canal one vessel paid tolls amounting to ?216. One of the earliest consignments was an Egyptian mummy 1,000 years old. {PTUK January 25, 1894, p. 62.18}

-Advices from St. Petersburg state that certain revelations in connection with the raids on French {PTUK January 25, 1894, p. 62.19}

-Anarchists have led to numerous arrests in Russia. The documents indicate some criminal attempt upon the Imperial family. {PTUK January 25, 1894, p. 62.20}

-A distinct commercial improvement generally throughout the United States is reported. Statements from all points agree that the tide has perceptibly turned in the direction of expansion in all channels of industry. {PTUK January 25, 1894, p. 62.21}

-A Paris paper has printed a letter from Bangkok, stating that the Siamese in evacuating the left bank of the Mekong pillaged and burned all the villages, and carried off the inhabitants as prisoners to the opposite side of the river. {PTUK January 25, 1894, p. 62.22}

-According to advices from Honolulu, Queen Liliuokalani is liable to die of heart disease at any moment. Visitors are prohibited, and every precaution is taken to prevent excitement. Threats against the Queen’s life have greatly added to her trouble. {PTUK January 25, 1894, p. 62.23}

-Reports have come from different quarters of serious disturbance at the Cameroons. The situation appears to become more serious each day, and the Europeans have abandoned their factories owing to the inability of the German authorities to protect them. {PTUK January 25, 1894, p. 62.24}

-According to a telegram from Ottawa the Canadian Government will entertain the proposal for a fast Atlantic steamship service on the basis of the actual subsidy of ?150,000, and will ask Parliament for the necessary authority. The statutory offer at present is ?100,000. {PTUK January 25, 1894, p. 62.25}

-A body of about 9,000 Sofas was defeated on Dec. 28 at Gala, in Tonkia, by a detachment of frontier police, consisting of forty men with some native auxiliaries, under the command of Sub-inspector Taylor. Two hundred and fifty of the Sofas were killed, including the Chief Porrekery, their commander. {PTUK January 25, 1894, p. 62.26}

-Telegrams to hand from Havana report a railway disaster to an express from Matanzas eight miles from Cumanayagua, where it was run into by a heavy freight train, several ears being completely demolished. It was found that thirteen persons were already dead, four more succumbed while being attended by the doctors, and nine others were seriously injured. {PTUK January 25, 1894, p. 62.27}

-A dispatch from Escalon, in Mexico, states that a disastrous fire, believed to be the result of incendiarism, has occurred at a mining camp in Sierra Mojada. The flames spread with terrible rapidity among the wooden cabins occupied by the miners, and twenty-one men, with several women and children, lost their lives in the conflagration. {PTUK January 25, 1894, p. 62.28}

-The steel work of the great tower for London at Wembley Park now rises to a height of 150 feet, and it may be completed in the coming spring. London is also to be provided with a gigantic wheel and towers, after the model of the Chicago marvel. The wheel is to be 300 feet high, and have attached to its circumference forty passenger carriages, each to held forty persons. {PTUK January 25, 1894, p. 62.29}

-Telegrams from Brazil report that several encounters have taken place between the insurgents and loyalists, in which both sides suffered defeats. In a naval engagement near Nictheroy the insurgent vessels were forced to retire with heavy lose, and while an insurgent force was retreating from Bage it was routed, with a loss of 400 killed. In other engagements, however, the insurgents were victorious. {PTUK January 25, 1894, p. 62.30}

The steamer *City of Peking*, which has arrived at San Francisco from Hong Kong, brings the details of a disastrous fire that occurred at the large temple in the city of Ningpo on Dec. 8, and resulted in the destruction of the temple and the death of 300 women and children. It appears that while the animal theatrical performance in honour of the gods was being given in the temple a boy threw a lighted cigarette into a heap of straw. In an instant the building was ablaze, with the terrible results mentioned. {PTUK January 25, 1894, p. 62.31}

**“Back Page” The Present Truth 10, 4.**

E. J. Waggoner

When the angel of God foretold to Zacharias the birth of John the Baptist, Zacharias said, “Whereby shall I know this? for I am an old man, and my wife well stricken in years.” Luke 1:18. He did not believe the message, and yet, as we learn from verse 13, he had been praying for the very thing that was promised him. Thus it is with many people: they ask blessings of the Lord, and when His word assures them of those blessings, they refuse to believe. Let every soul believe that whenever he asks according to the will of God he receives. {PTUK January 25, 1894, p. 64.1}

Even the newly settled and agricultural countries are feeling the Depression and distress of the times. The despatch from the great wheat-growing district of Canada, Manitoba, says, “Never in our history have we experienced such a critical time. Men’s hearts fail them, and many are in want.” “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth,” were the words of Christ descriptive of the last days. It is time for men to lift up their heads and look up, taking hold of something more stable and secure than earthly possessions. {PTUK January 25, 1894, p. 64.2}

A London daily newspaper remarks:— {PTUK January 25, 1894, p. 64.3}

Our ancestors were so sure of many dogmas and doctrines that they tortured or killed the men and women who did not agree with them. Our Puritans, exiled for conscience’ sake, repeated the process across the seas, and persecuted their Dissenters exactly as they had been worried by Churchmen in the old home. In those days it seems impossible for anybody to believe anything without burning somebody for not believing it; it was in that epoch the necessary proof of earnestness. {PTUK January 25, 1894, p. 64.4}

But no man ever yet condemned another for not accepting Christ as He really is; for he who knows of a surety that Jesus is the Christ has apprehended the spirit of the truth which Jesus uttered in John 12:47: “If any man hear My words, and believe not, I judge him not.” It is only when men set up ways of their own that they usurp the place of judge. {PTUK January 25, 1894, p. 64.5}

**“Fear” The Present Truth 10, 4.**

E. J. Waggoner

*Fear*.-The confession of a tight-rope walker to Sir Benjamin Ward Richardson is that there is “nothing so catching as fear.” He says that expressions of fear by on-lookers are most dangerous to one’s nerve and presence of mind, and adds: “No man in peril ever, by his own wise efforts, rises out of fear.” {PTUK January 25, 1894, p. 64.6}

Christians may learn a lesson from this. Expressions of doubt and fear are disastrous. Fear is catching. If you are afraid, you will make somebody else afraid. And if you think of fear, fear will come. But you cannot cure yourself of fear. The love of God alone can cast out fear. If you trust in that alone you will not be afraid. Isaiah 12:2. “There is no fear in love.” {PTUK January 25, 1894, p. 64.7}

**“It Stands Sure” The Present Truth 10, 4.**

E. J. Waggoner

*It Stands Sure*.-An Oxford professor has decided that the Lord’s Supper was not instituted by Christ, and that the account in the Gospels of such institution is an interpolation. This he concludes because the record reads right on without a break, when these accounts are dropped out! If, after the manner of composite photography, we could make the composite “higher critic,” we should doubtless find that the entire record between the lives of the Bible might be dropped out without great loss. No wonder many are exclaiming, “If the foundations be destroyed, what can the righteous do?” But the word of God to the righteous is, “Nevertheless the foundation of God standeth sure.” {PTUK January 25, 1894, p. 64.8}

**“Who Shall Separate Us?” The Present Truth 10, 4.**

E. J. Waggoner

*Who Shall Separate Us?*-It surely betrays a misconception when men speak of looking to Parliament for “the protection of our faith and liberties as by law established.” If it could be established by law, it could be overthrown by law. Faith is the victory that hath overcome the world. What then should we look to man or any combination of men to preserve the faith? No power on earth can help us to acquire or keep it, and none can take the faith in Jesus from us. Neither death, nor life, nor principalities, “nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Look to Him alone. {PTUK January 25, 1894, p. 64.9}

**“The Difference” The Present Truth 10, 4.**

E. J. Waggoner

*The Difference*.-The *Echo* has the following comment on the death of the company of English troopers in the Matabele campaign: “We cannot but regret the fate of these young Englishmen, though we could have wished that they had died in a noble cause. They were killed in fight by those whom they were pursuing an order to slay, yet the telegrams declare that they were ‘massacred.’ A massacre is the indiscriminate slaughter of human beings, especially without authority or necessity. Such a term is altogether out of place when applied to men who have invaded a country for the express purpose of despoiling its inhabitants of their lands. When we mow down naked Africans by thousands with Maxim guns, that is a battle; when the natives turn in desperation and kill thirty-four Englishmen, that is a massacre.” {PTUK January 25, 1894, p. 64.10}