**“What God Desires” The Present Truth 10, 49.**

E. J. Waggoner

*What God Desires*.—“My son, give Me thine heart.” Proverbs 23:26. This is what God asks. It is useless to substitute anything for this,—gold, or talents, or other thing of value that we may possess; it will not be acceptable to Him. He has all the gold, all the talents, all the treasure of every kind that He needs, save only our hearts. It is the gift and the treasure of human hearts that is needed in His cause. {PTUK December 6, 1894, p. 769.1}

**“Front Page” The Present Truth 10, 49.**

E. J. Waggoner

From South America a missionary sends a description of the Republic of Ecuador, where Rome has its own way, and has made what the late Cardinal described as the model republic. The mystery says:— {PTUK December 6, 1894, p. 769.2}

Ecuador is yet wholly uninfluenced by direct Gospel agencies. There, those who wish to see the Church of Rome in all its glory can find a view to astonish and startle. This is the great stagnated Republic of South America. Its principal marks are a want of morals, of education, and of progress. Priests and nuns and illegitimate children abound. Bibles cannot pass the custom house of Guayaquil. They are refused, or are confiscated, not as heretical, but as pestiferous books. {PTUK December 6, 1894, p. 769.3}

The leading nations of the world spent over 150 million pounds annually on their standing armies. Immense as the sum is it is far overtopped by the money that is spent for drink. In Great Britain alone about the same amount is spent for alcoholic drink and tobacco. And every one who looks at the figures will find that the drink is far more deadly than war. There is in fact no comparison, for self-indulgence is ruining and destroying day and night perpetually. {PTUK December 6, 1894, p. 769.4}

In a contemporary we find the following question, which is one that is often asked:— {PTUK December 6, 1894, p. 769.5}

Do you know of any book that deals with the facts of Christ’s life on earth,—His birth, miracles, resurrection,—suitable for the ordinary reader? {PTUK December 6, 1894, p. 769.6}

We know of nothing that has been written that can take the place of the Bible. It is the only authentic record. One of the worst signs of the times is a craving for something to take the place of the Bible, and the idea that it is not adapted to the ordinary reader. The four Gospels are very simply written, adapted to the comprehension of a child, and whatever of truth one can learn of Christ must come from them, together with the remainder of the Bible. {PTUK December 6, 1894, p. 769.7}

**“Betraying Christ” The Present Truth 10, 49.**

E. J. Waggoner

Judas Iscariot is not the only person among men who has betrayed Christ. The time and circumstances of that final act in the garden of Gethsemane were not the only ones that have invested or may invest a like tragedy. The Saviour needs not to be personally and visibly seized in order to be betrayed. Christ is identified with His followers. To the persecutor of His Church, He said, “Saul, Saul, why persecutest thou Me?” His persecution and betrayal are no less real when accomplished in the persons of His disciples. {PTUK December 6, 1894, p. 769.8}

What was the motive that prompted Judas to this terrible deed? Looking at the elements of the evil that stirred his soul, we see first and foremost the trait of covetousness. “What will ye give me, and I will deliver Him unto you?” A very common trait it was, and is to-day. Yet we are not inclined to feel very deeply over the fact (if so it be) that we are covetous. If we were a thief, or a murderer, or an adulterer, in the eyes of men, or in our own eyes, we might regard ourselves quite differently; but covetousness in the heart, that has not yet assumed the form of a heinous overt act, does not look like anything serious. But beware! that was the very thing that led Judas to betray his Lord. In the light of that act, the nature of coveteousness is correctly seen. It may lead us where it did him. Certainly it will lead us in the same direction. {PTUK December 6, 1894, p. 769.9}

Judas did not foresee the crucifixion and death of his Master any more than did the other disciples; but this fact did not lessen his guilt or change the character of his sin. The betrayer of Christ does not always see the consequences of his deed. Judas harboured a spite against his Lord, because by Him his covetousness had been rebuked. Out of his covetousness grew the spite, and the betrayal was its fruit. Covetousness is a fertile soil for every evil seed; and every evil seed is within it. No planting is necessary; it springs up and grows of itself, and must be continually cut off or it will bear its baleful fruit. {PTUK December 6, 1894, p. 769.10}

But cutting off will not cure the evil. That can only be done by a complete removal of covetousness from the heart. So long as that remains, so long shall we have within us the germ of every sin, even such a sin as that of Judas. By allowing this lust to grow and develop until it controls up as it finally did him, we shall be brought where he was brought. By partaking of the spirit that animated him in opposition to the cause of truth and righteousness, we partake also of his sin and condemnation. {PTUK December 6, 1894, p. 769.11}

The assembly of Jews who condemned Stephen were betrayers and murderers of Christ. Acts 7:52. And as certainly as He is persecuted in the persecution of His followers, as He said to Saul, so certainly is their betrayal and murder the betrayal and murder of Himself. There are some who “crucify to themselves the Son of God afresh and put Him to an open shame.” Hebrews 6:6. They are far from imagining themselves in the same position of Judas, but in the day when all eyes will be open to the truth, they will know and confess the fact. {PTUK December 6, 1894, p. 770.1}

Covetousness throws a softening, palliating mirage around the most glaring sins. It is covetousness that makes the human heart “deceitful above all things, and desperately wicked.” It is covetousness that stands out in most marked contrast to the Spirit of Christ. Philippians 2:5-8. But this spirit, this mind, we may have. We may “let” it be in us, and if we let it in, it will come. And there is our hope and our salvation from covetousness and all the sins to which it leads. {PTUK December 6, 1894, p. 770.2}

**“Of No Reputation” The Present Truth 10, 49.**

E. J. Waggoner

The amazing condescension of the Son of God in taking upon Himself the nature of humanity and becoming a babe of flesh and blood, is set forth in the declaration that He “made Himself of no reputation.” In heaven His reputation was great, for He was the Son of God, and Creator of all things. But when He came to earth He left all,—His power, His glory, His riches, and His reputation. He began His life again, at the point where each one of thus began ours; and the same path in which He walked, and in which He attained to wisdom and a place at God’s right hand, is open to us. {PTUK December 6, 1894, p. 770.3}

As a child, He grew and “increased in wisdom and stature, and in favour with God and man.” Luke 2:52. Each of us had, as a child, the same opportunities. His wisdom was the wisdom contained in God’s word, which is open to us; His strength was the strength of God dwelling in Him, which is also our strength by the power of His word abiding in us. When He was raised from the dead, it was not a taking back of what He had relinquished in heaven; but God declared, “Thou art My Son, this day have I begotten Thee.” In all points He was identified with us, save that He “knew no sin;” and this identity continues, for He is to-day “the man Christ Jesus.” And that He might be identified with us in all things, He took our sins upon Himself, died, and rose again, thus raising man to His own level in the one point where that identity was not complete. {PTUK December 6, 1894, p. 770.4}

**“Studies in Romans. Sons of God. Romans 8:9-17” The Present Truth 10, 49.**

E. J. Waggoner

The eighth chapter of Romans is full of the glorious things that God has promised to them that love him. Freedom, the Spirit of life in Christ, sons of God, heirs of God and with Christ, glory and victory, are the words that outline the chapter. Our last lesson closed with the ninth verse, but we will include it in the present lesson in order to get the connection better. {PTUK December 6, 1894, p. 770.5}

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Romans 8:9-17. {PTUK December 6, 1894, p. 770.6}

**QUESTIONING THE TEXT**

What have we learned to be impossible for them that are in the flesh? {PTUK December 6, 1894, p. 770.7}

“They that are in the flesh cannot please God.” {PTUK December 6, 1894, p. 770.8}

Then how can we serve the Lord? {PTUK December 6, 1894, p. 770.9}

“But ye are not in the flesh, but in the Spirit.” {PTUK December 6, 1894, p. 770.10}

How is it that we are “in the Spirit”? {PTUK December 6, 1894, p. 770.11}

“If so be that the Spirit of God dwell in you.” {PTUK December 6, 1894, p. 770.12}

What if one has not this Spirit? {PTUK December 6, 1894, p. 770.13}

“If any man have not the Spirit of Christ, he is none of His.” {PTUK December 6, 1894, p. 770.14}

But if Christ by His Spirit be in us, then what? {PTUK December 6, 1894, p. 770.15}

“The body is dead.” {PTUK December 6, 1894, p. 770.16}

Why is the body dead? {PTUK December 6, 1894, p. 770.17}

“Because of sin.” {PTUK December 6, 1894, p. 770.18}

And the Spirit? {PTUK December 6, 1894, p. 770.19}

“The Spirit is life because of righteousness.” {PTUK December 6, 1894, p. 770.20}

Of what may we be sure if the Spirit of God dwells in us? {PTUK December 6, 1894, p. 770.21}

“He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” {PTUK December 6, 1894, p. 770.22}

In the first chapter we learned that we are debtors; but to what do we owe nothing? {PTUK December 6, 1894, p. 770.23}

“We are debtors, not to the flesh, to live after the flesh.” {PTUK December 6, 1894, p. 770.24}

For what only can the flesh give us? {PTUK December 6, 1894, p. 770.25}

“If ye live after the flesh ye shall die.” {PTUK December 6, 1894, p. 770.26}

How shall we live? {PTUK December 6, 1894, p. 770.27}

“If ye... do mortify the deeds of the body, ye shall live.” {PTUK December 6, 1894, p. 770.28}

How are we to mortify the deeds of the body? {PTUK December 6, 1894, p. 770.29}

“Through the Spirit.” {PTUK December 6, 1894, p. 770.30}

Who are the sons of God? {PTUK December 6, 1894, p. 770.31}

“As many as are led by the Spirit of God.” {PTUK December 6, 1894, p. 770.32}

What spirit have we not received from the Lord? {PTUK December 6, 1894, p. 770.33}

“Ye have not received the Spirit of bondage again to fear.” {PTUK December 6, 1894, p. 770.34}

What Spirit have we received? {PTUK December 6, 1894, p. 770.35}

“Ye have received the Spirit of adoption.” {PTUK December 6, 1894, p. 770.36}

What does this Spirit enable us to do? {PTUK December 6, 1894, p. 770.37}

“Whereby we cry, Abba, Father.” {PTUK December 6, 1894, p. 770.38}

To what does the Spirit witness? {PTUK December 6, 1894, p. 770.39}

“That we are the children of God.” {PTUK December 6, 1894, p. 770.40}

What necessarily follows? {PTUK December 6, 1894, p. 770.41}

“If children, then heirs.” {PTUK December 6, 1894, p. 770.42}

Whose heirs? {PTUK December 6, 1894, p. 770.43}

“Heirs of God.” {PTUK December 6, 1894, p. 770.44}

With whom do we have common heirship? {PTUK December 6, 1894, p. 770.45}

“Joint-heirs with Jesus Christ.” {PTUK December 6, 1894, p. 770.46}

Since we are joint-heirs with Jesus Christ, what shall we enjoy with Him? {PTUK December 6, 1894, p. 770.47}

“We may be also glorified together.” {PTUK December 6, 1894, p. 770.48}

Under what conditions? {PTUK December 6, 1894, p. 770.49}

“If so be that we suffer with Him.” {PTUK December 6, 1894, p. 770.50}

*Opposing Forces*.-The flesh and the Spirit are in opposition. These are always contrary the one to the other. The Spirit never yields to the flesh, and the flesh never gets converted. The flesh will be of the nature of sin until our bodies are changed at the coming of the Lord. The Spirit strives with the sinful man, but he yields to the flesh, and so is the servant of sin. Such a man is not led by the Spirit, although the Spirit has by no means forsaken him. The flesh is just the same in a converted man that it is in a sinner, but the difference is that now it has no power, since the man yields to the Spirit, which controls the flesh. Although the man’s flesh is precisely the same that it was before he was converted, he is said to be not “in the flesh,” but “in the Spirit,” since he through the Spirit mortifies the deeds of the body. {PTUK December 6, 1894, p. 770.51}

*Life in Death*.—“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Here we have the two individuals of which the apostle speaks in 2 Corinthians 4:7-16. “For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” Then he says that “though our outward man perish, yet the inward man is renewed day by day.” Though our body should fail and be worn out, yet the inward man, Christ Jesus, is ever new. And he is our real life. “Ye are dead, and your life is hid with Christ in God.” Colossians 3:3. This is why we are not to fear them that can kill only the body, and after that have no more that they can do. Though the body be burned at the stake, wicked men can not touch the eternal life which we have in Christ, who can not be destroyed. No man can take his life from him. {PTUK December 6, 1894, p. 771.1}

*The Surety of the Resurrection*.—“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Jesus said of the water that He gave, which was the Holy Spirit, that it should be in us a well of water springing up unto eternal life. John 4:14; compare John 7:37-39. That is, the spiritual life which we now live in the flesh by the Spirit is the surety of the spiritual body to be bestowed at the resurrection when we will have the life of Christ made manifested in immortal bodies. {PTUK December 6, 1894, p. 771.2}

*Not Debtors to the Flesh*.—“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.” We are indeed debtors, but we do not owe anything to the flesh. It has done nothing for us, and can do nothing. All the work that the flesh can do avails nothing, for its works are sin and therefore death. But we are debtors to the Lord Jesus Christ, “who gave Himself for us.” Consequently, everything must be yielded to His life. “For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” {PTUK December 6, 1894, p. 771.3}

*Sons of God*.-Those who yield to the strivings of the Spirit, and continue so to yield, are led by the Spirit; and they are the sons of God. They are taken into the same relation to the Father that the only-begotten Son occupies. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. 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.” If we are led by the Spirit of God, we are now just as much the sons of God as we can ever be. {PTUK December 6, 1894, p. 771.4}

*Sons Now*.-There is a notion held by some people that no man is born of God until the resurrection. But this is settled by the fact that we are now sons of God. “But,” says one, “we are not yet manifested as sons.” True, and neither was Christ when He was on earth. There were but very few that knew Him to be the Christ, the Son of the living God. And they knew it only by revelation from God. The world knows us not, because it knew Him not. To say that believers are not sons of God now because there is nothing in their appearance to indicate it, is to bring the same charge against Jesus Christ. But Jesus was just as truly the Son of God when He lay in the manger in Bethlehem, as He is now when sitting at the right hand of God. {PTUK December 6, 1894, p. 771.5}

*The Spirit’s Witness*.—“The Spirit itself beareth witness with our Spirit, that we are the children of God.” How does the Spirit witness? This is answered in Hebrews 10:14-17. The apostle says that by one offering He hath perfected them that are sanctified, and then says that the Holy Spirit is a witness to this fact when He says, “This is the covenant that I will make with them after those days, saith the Lord; I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” That is to say, the Spirit’s witness is the word. We know that we are children of God, because the Spirit assures us of that fact in the Bible. The witness of the Spirit is not a certain ecstatic feeling, but a tangible statement. We are not children of God because we feel that we are, neither do we know that we are sons because of any feeling, but because the Lord tells us so. He who believes has the word abiding in him, and that is how “he that believeth on the Son of God hath the witness in himself.” 1 John 5:10. {PTUK December 6, 1894, p. 771.6}

*No Fear*.—“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” 2 Timothy 1:7. “God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:16-18. Christ gave Himself to deliver them who through fear of death were all their life subject to bondage. Hebrews 2:15. He who knows and loves the Lord can not be afraid of Him; and he who is not afraid of the Lord has no need to be afraid of any other person or thing. One of the greatest blessings of the Gospel is the deliverance from fear, whether real or imaginary. “I sought the Lord, and He heard me, and delivered me from all my fears.” Psalm 34:4. {PTUK December 6, 1894, p. 771.7}

*Heirs of God*.-What a wonderful inheritance that is! It does not merely say that we are heirs of what God has, but that we are heirs of God himself. Having Him we have everything, as a matter of course; but the blessedness consists in having Him. “The Lord is the portion of mine inheritance and of my cup.” Psalm 16:5. This is the fact; it is a thing to be meditated upon rather than talked about. {PTUK December 6, 1894, p. 771.8}

*Joint-heirs With Christ*.-If we are sons of God, we stand on the same footing that Jesus Christ does. He Himself said that the Father loves us even as He loves Him. John 17:23. This is proved by the fact that His life was given for ours. Therefore the Father has nothing for His only-begotten Son that He has not for us. Not only so, but since we are joint-heirs with Jesus Christ, it follows that He can not enter upon His inheritance before we do. To be sure, He is sitting at the right hand of God. But God in His great love for us “hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places.” Ephesians 2:4-6. The glory which Christ has He shares with us. John 17:22. It means something to be a joint-heir with Jesus Christ! No wonder the apostle exclaims, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” {PTUK December 6, 1894, p. 771.9}

*Suffering With Him*.—“If so be that we suffer with Him, that we may be also glorified together.” “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Hebrews 2:18. Suffering with Christ means, therefore, enduring temptation with Him. The suffering is that which comes in the struggle against sin. Self-inflicted suffering amounts to nothing. It is not in any honour to the satisfying of the flesh. Colossians 2:23. Christ did not torture Himself in order to gain the approval of the Father. But when we suffer with Christ, then we are made perfect in Him. The strength by which he resisted the temptations of the enemy is the strength by which we are to overcome. His life in us gains the victory. {PTUK December 6, 1894, p. 772.1}

The remainder of the verse, concerning being glorified together, may well be left until next week, since it forms the principal part of the verses which follow. {PTUK December 6, 1894, p. 772.2}

**“Testimonies of the Centuries. The Fall of Tyre” The Present Truth 10, 49.**

E. J. Waggoner

Although it is interesting to study the great lines of prophecy which show the rise of the successive empires and kingdoms of the world, it is no less interesting to study the prophecies concerning individual nations and particular cities. In all of them God has borne witness of Himself, of His power and His wisdom; but the history of Tyre is remarkable in its fulfilment of prophecy. {PTUK December 6, 1894, p. 774.1}

Tyre, “whose antiquity is of ancient days” (Isaiah 23:7), was founded by a colony from Sidon (verse 12), about twenty-five miles south of the mother city on the eastern coast of the Mediterranean Sea. It was “placed in a pleasant place” (Hosea 9:13), and in the days of Isaiah, 715 B.C., she was “the crowning city,” “a mart of nations,” and her merchants were princes, and her “traffickers” were “the honourable of the earth.” As early as the time of Jehoram, 904-896 B.C., Tyre, in company with the Philistines, invaded the land of Judah and took silver and gold and “goodly pleasant things” and carried them into her temples; “the children also of Judah and the children of Jerusalem” she sold unto the Grecians that she might remove them far from their borders. Joel 3:4-6; Amos 1:6, 9; 2 Chronicles 21:16, 17. {PTUK December 6, 1894, p. 774.2}

The builders of Trye were so accomplished that they are said to “have perfected her beauty.” A thousand years before Christ, when Solomon was about to build the temple of God in Jerusalem, he wrote to Hiram, the king of Tyre, saying: “Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great.” King Hiram answered: “I have sent a cunning man, endued with understanding, of Huram my father’s, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.” 2 Chronicles 2:7-9, 13, 14. {PTUK December 6, 1894, p. 774.3}

Five hundred and eighty-eight years before Christ, Tyre was so rich that she could afford to make all her ship-boards of fir, and their masts of cedar of Lebanon; their oars of oak of Bashan, and their benches of ivory; their sails of fine linen with broidered work from Egypt, and their coverings of blue and purple from the isles of Elishah. The inhabitants of Zidon and Arvad were her mariners, her own wise men were her pilots, and her army was hired from Persia, Lud, Phut, and Arvad. Her traffic was so great that she enjoyed a continual “world’s fair.” {PTUK December 6, 1894, p. 774.4}

Because of the multitude of all kind of riches, and the multitude of the wares of her own making, Tarshish came to trade in her fairs with silver, iron, tin, and lead. Javan, Tubal, and Meshech (Greece, Lybia, and Russia) came with persons of men and vessels of brass. The house of Togarmah (Armenians) came with horses, horsemen, and mules. Dedan (bordering on the Persian Gulf) came with horns of ivory and ebony, and with precious cloths for chariots. Syria came with emeralds, purple and broidered work, and fine linen, and coral, and agates. Damascus came with the wine of Helbon and white wool; Judah and Israel with wheat, and honey, and oil, and balm; Arabia came with lambs, and rams, and goats; Sheba and Raamah (parts of Arabia) came with chief of all spices, and with precious stones and gold; Babylonia and Assyria came with all sorts of things in blue cloths and broidered work, chests of rich apparel bound with cords and made of cedar; and she enriched the kings of the earth with the multitude of her riches and her merchandise. See Ezekiel 28. {PTUK December 6, 1894, p. 774.5}

And yet for all this, she coveted more. As though this was not enough, she envied Jerusalem the trade that passed through her gates; and when Jerusalem was destroyed by Nebuchadnezzar, Tyre rejoiced and exultantly exclaimed: “Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste.” Ezekiel 26:2. {PTUK December 6, 1894, p. 774.6}

Then it was that Ezekiel uttered the following prophecy concerning Tyre:— {PTUK December 6, 1894, p. 774.7}

“Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God.... For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.” Ezekiel 26:3-11. {PTUK December 6, 1894, p. 774.8}

When this prophecy was spoken Ezekiel was at Babylon, and Nebuchadnezzar had just completed the destruction of Jerusalem, 587 B.C. Soon afterward Nebuchadnezzar invaded Phoenicia, and all the towns hastily submitted, except Tyre, which made such stout resistance that it required of the armies of Nebuchadnezzar a siege of thirteen years, from 585, to take it. The main part of the city was on the mainland, but on an island about half a mile from the mainland, there was the temple of the chief god of the Tyrians, and there was a considerable settlement on the island also. Although the siege lasted so long, and was so persistently pressed that by the continuous wearing of the helmet “every head was made bald,” and by the constant working of the battering-rams “every shoulder was peeled,” yet the city was finally utterly ruined. And although they at last acknowledged the authority of Nebuchadnezzar, “yet he had no wages, nor his army, for Tyrus, for the service that he had served against it” (Ezekiel 29:18), because the remnant of the people removed with all their valuables to the island. By the work of Nebuchadnezzar there was fulfilled that part of a prophecy which said that they should destroy the walls and break down the towers, and that with the hoofs of their horses they should tread down all her streets; but there were yet two important statements unfulfilled; these were: (1) “I will also scrape her dust from her, and make her life like the top of a rock;” (2) “and they shall lay thy stones and thy timber and thy dust in the midst of the water.” {PTUK December 6, 1894, p. 774.9}

After its destruction by Nebuchadnezzar, the Tyrians rebuilt the city, but they rebuilt it on the island instead of on the mainland, and left the old city lying in its ruins. The new city in the course of time regained much of the glory that had so exalted the old, and one of her principal articles of traffic was fish, for when Nehemiah was rebuilding Jerusalem, 445 B.C., he says: “there dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.” Nehemiah 13:16. It was built very strong, being “completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height not less than a hundred and fifty feet.” Thus it stood, a mighty city, when, in 332 B.C., Alexander the Great, in his course of conquest, was compelled also to besiege it, or leave behind him a powerful enemy. He determined to take the city, and accordingly began “one of the most remarkable sieges ever recorded,” which lasted seven months. {PTUK December 6, 1894, p. 775.1}

His first move was to build a solid mole two hundred feet broad from the mainland to the city, and, says Grote, “he had stones in abundance” from Old Tyre, for the work. And here was the perfect, literal fulfilment of the prophecy, spoken more than two hundred and fifty years before, that “they shall lay thy stones and thy timber and thy dust in the midst of the water;” for to make that mole the troops of Alexander the Great did literally lay the stones and the timber and the dust of Old Tyre in the midst of the water. {PTUK December 6, 1894, p. 775.2}

Nor was that all, for the prophecy had also said that they should “*scrape* her dust from her, and make her like the top of a rock.” There was abundance of material there to have made the mole as first designed, only two hundred feet broad, without any very close scraping, if all had gone well. But the channel was exposed to the full blast of the wind, and the work was often broken by the heavy waves. Besides this, as soon as the Tyrians began to see that the enterprise really threatened them, they applied all their power and ingenuity to defeat it by annoying the builders, burning the timbers, and breaking down the mole and scattering the stones in the water. {PTUK December 6, 1894, p. 775.3}

And when, even against all these hindrances, the mole had been carried almost to the city wall, on a stormy day the Tyrians, pouring out their whole naval force in ships and little boats of all kinds, drove a great fireship loaded with the most combustible materials against the two great protective powers that defended the advancing mole, setting them on fire, while at the same time every Tyrian who could get in a damaging blow at the mole itself did so. They burnt the towers, and drove off the workmen, tore out the woodwork that held the mole together, and the waves being dashed against it, the greater part of the structure was broken to pieces and sank in the sea. {PTUK December 6, 1894, p. 775.4}

It then became necessary to begin the mole nearly anew, but, nothing daunted, Alexander at once set to work not only to rebuild the mole, but to make it broader and stronger than before. Of course the work that had been destroyed formed good foundation upon which to make the new one both broader and stronger. But every reverse made it necessary to have more stones and especially more dust, and so it came about that in the very nature of the case the builders were compelled to literally “scrape” the dust from Old Tyre, and at the last to leave her “like the top of a rock.” {PTUK December 6, 1894, p. 775.5}

But even yet there was one more word of prophecy unfulfilled. “Thou shalt be a place to spread nets upon,” and it is evident that this refers to the city on the island rather than to that on the mainland, for another passage says, “It shall be a place for the spreading of nets *in the midst of the sea*.” Ezekiel 26:14, 5. This was not fulfilled by the capture of the city by Alexander. Although he took the city he did not destroy it, and although Alexander sold many of the people into slavery, yet the place was soon repeopled, and regained much prosperity. Under Roman rule Tyre was a free city till the reign of Augustus, who for seditious conduct deprived her of this liberty. {PTUK December 6, 1894, p. 775.6}

At that time she is described by Strabo as a city of great wealth, which was chiefly derived from dyeing and selling the Tyrian purple. He also says that the houses consisted of many stories, even of more than the houses at Rome. It is often mentioned in the Gospels, and there was a company of Christians there with whom Paul stayed a week as he made his last journey to Jerusalem. Acts 21:3, 4. The number of Christians multiplied till Tyre became the seat of a bishop in the second century. And in the fourth century Jerome called it the noblest and most beautiful city of Phoenicia, and wondered at what seemed to be the non-fulfilment of the prophecy that pronounced its desolation. In the time of the crusades it sustained a long siege, and was taken in 1124, and was made an archbishopric; but from the conquest of Syria by Selim I., A.D. 1516, its decline was rapid, and soon its ruin became complete. {PTUK December 6, 1894, p. 775.7}

In A.D. 1610-11 it was visited by Sandya, the traveller, who said: “This once famous Tyre is now no other than a heap of ruins; yet they have a reverent aspect, and to instruct the pensive beholder with their exemplary frailty.” In 1697 Maundrell visited it and said of it: “On the north side is an old Turkish ungarrisoned castle, besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, etc., there being not so much as one entire house left; its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing.” {PTUK December 6, 1894, p. 776.1}

In 1820 Joliffe wrote of it: “Some miserable cabins ranged in irregular lines, dignified with the names of streets, and a few buildings of a rather better description, occupied by the officers of government, composed nearly the whole town.” And in 1838 Dr. Robinson spent a Sunday there, and wrote of it thus: “I continued my walk along the shore of the peninsula (formed by the mole of Alexander the Great), part of which is now unoccupied, except as a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the literal isle once covered by her palaces, and surrounded by her fleets; but alas! thy riches and thy fame, thy merchandise, thy mariners, and thy pilots, thy calkers and the occupiers of the merchandise that were in thee-where are they? Tyre has indeed become like the top of a rock. The sole tokens of her ancient splendour-columns of red and grey granite, sometimes forty or fifty together, or marble pillars-lie broken and strewed beneath the waves in the midst of the sea; and the hovels that now nestle upon a portion of her site, present no contradiction of the dread decree, ‘Thou shalt be built no more.’” And those who have visited it since “all concur in the account of its general aspect of desolation.” {PTUK December 6, 1894, p. 776.2}

Thus the word uttered by Ezekiel nearly twenty-five hundred years ago, concerning Tyre, has been completely and literally fulfilled. Ezekiel said that they should break down her walls and destroy her pleasant palaces. Fifteen years afterward it was done. Ezekiel said they should lay her stones and her timber and her dust in the midst of the water, and they should scraper dust from her, and make her like the top of a rock. Two hundred and fifty-five years afterward it was done. Although the city was rebuilt in the midst of the sea, Ezekiel said in 587 B.C. that Tyre should be like the top of a rock, and should be a place for the spreading of nets in the midst of the sea. That is what she was in A.D. 1697, and that is what she is at the present time, and she shall be built no more. The word spoken by Ezekiel, 587 B.C., is the word of God. Empires perish, nations fall, cities are brought to ruin, the grass withereth, the flower fadeth, but the word of our God shall stand for ever. {PTUK December 6, 1894, p. 776.3}

**“News of the Week” The Present Truth 10, 49.**

E. J. Waggoner

-Russian railways have ladies’ smoking cars. {PTUK December 6, 1894, p. 782.1}

-Japanese children are taught to write with both hands. {PTUK December 6, 1894, p. 782.2}

-During the last fortnight the north of Italy has been visited by severe earthquakes. Vesuvius has also been showing increased activity. {PTUK December 6, 1894, p. 782.3}

-The Nihilists have issued a proclamation in Russia, announcing that Nihilism is not dead, and warning the Czar and Government that it has been gathering strength, and means to assert itself. {PTUK December 6, 1894, p. 782.4}

-The Turkish authorities indignantly deny the first reports of the massacre of Armenians by the Kurds. “The total loss of life,” they say, “amounts to but 2,000 persons, and any higher figures are untrue.”! {PTUK December 6, 1894, p. 782.5}

-The natives on the Afghan frontier are said to be rising in revolt against the British outposts. Further troops have been sent forward to aid in meeting the uprising, and the Indian Government are preparing to send a still larger fertile forward if necessary. {PTUK December 6, 1894, p. 782.6}

-After a stormy two years the Hawaiian Islands have apparently settled down as an established republic. Last month an autographic letter from. Queen Victoria recognised the republic, and it is now declared that the late Hawaiian Queen has no following that can make trouble. {PTUK December 6, 1894, p. 782.7}

-Professor Petrie, who has been excavating on the shores of the Red Sea, says his investigations show that the early inhabitants of Egypt were a very mixed race. There are marks of invasions by races from Asia Minor or India, and the Egyptians at the time of Moses were, he claims, a cross between the aboriginal Africans and their Asiatic conquerors. {PTUK December 6, 1894, p. 782.8}

-An Italian priest, Rossignoli, after having been in captivity since the fall of Khartoum, escaped recently from the Dervishes, by the aid of an Arab guide, who piloted him to Assouan. A few other Europeans are still held by the Mandists. The Mandi’s forces are preparing an attack upon the Italian position at Kassala. The Dervishes number about 11,000 fighting men. {PTUK December 6, 1894, p. 782.9}

-To sustain its dignity the Japanese Government refused to see the commissioner sent by the Chinese Viceroy, Li Hung Chang, to discuss terms of peace. The suit for peace must come from the Emperor. The Japanese are said to have refused a proposition that China should pay forty million pounds indemnity. They demand fifty millions sterling, together with an amount to cover all their war expenditure. {PTUK December 6, 1894, p. 782.10}

-The courts have recently had to consider a number of attempts to wreck various railway trains. In each instance the disaster and loss of life were averted by the obstructions being thrown off by the engine. The trials have shown no special motive for the attempts, but merely bring out the fact that there are men in the world who would sacrifice perhaps scores of lives of people whom they do not know simply out of a desire to do something mean and wicked. {PTUK December 6, 1894, p. 782.11}

-The French papers are discussing the apparent friendliness which is remarked between Russia and England just now. However, one journal puts the general French verdict as follows “Jealousy finds no place in our feelings towards Russia. We could not be displeased if our friend were to attract Great Britain outside the orbit of the Triple Alliance. But we doubt this sudden tenderness between two countries which do not love one another, which clash in Asia, and whose qualities have nothing in common.” {PTUK December 6, 1894, p. 782.12}

-To signalise his accession to the throne and his marriage, the new Czar has issued proclamation granting amnesties in certain offences, shortening terms of imprisonments, and remitting taxes due to the Crown. At his instigation also it is said that a bill is being prepared for the introduction of elementary public instruction throughout the country. Altogether he has given evidence of a desire to grant reforms. The greatest thing which makes for oppression is the Orthodox Church, which even a liberal Czar cannot, if he would, make other than a bitter persecutor of religious dissenters. {PTUK December 6, 1894, p. 782.13}

**“Back Page” The Present Truth 10, 49.**

E. J. Waggoner

A vigorous missionary campaign is being carried on in England, and in London especially, by Roman Catholics, as a part of Cardinal Vaughan’s plan to win back England to the papal fold. Many able speakers are continually engaged in setting forth Catholic doctrines to mixed audiences of Catholics and Protestants. Concerts and dances, at popular prices, are also among the church’s attractions. {PTUK December 6, 1894, p. 784.1}

It is stated that the Bishop of Worcester has withheld the license of a Birmingham curate, on the ground that the curate has put himself out of the church by been baptized, that is, immersed. The Bishop, of course, calls it re-baptism, since the curate had been sprinkled in infancy. But the significant feature is the Episcopal dictum that a man puts himself out of the church if he presumes to follow the plain letter of the Bible. {PTUK December 6, 1894, p. 784.2}

The Chairman of the London School Board favours the support of Voluntary Schools, that is, Church of England and Roman Catholic denominational schools, out of the rates. He says that this will very soon become a political question. He said that the commission of churchmen appointed by the Archbishop of Canterbury is at present sitting to consider and formulate proposals, and that “the demand will come from them, as it has from the bishops of the Church of Rome, and that soon.” {PTUK December 6, 1894, p. 784.3}

In view of the efforts which have been made in recent years by the Vatican to draw the Greek Church in relations with Rome, one incident in connection with the Czar’s marriage is significant. Reuter says:— {PTUK December 6, 1894, p. 784.4}

Besides stopping to receive the blessings of the Orthodox clergy at the entrance of the Kazan Cathedral, while on their way to the Anitchkoff Palace yesterday, the Emperor and Empress caused their carriage to halt in front of the Roman Catholic church, where the clergy, who were assembled in full canonicals at the entrance, advanced towards the carriage and blessed the imperial pair. {PTUK December 6, 1894, p. 784.5}

The less is blessed of the greater, and when the head of the Greek Church theatrically solicits the blessing of the Roman authorities he makes an acknowledgement of which Rome knows how to make use. {PTUK December 6, 1894, p. 784.6}

Following is from a letter addressed to Cardinal Vaughan by the Cardinal Archbishop of Toledo, Spain. The letter appeared in the *Tablet:*— {PTUK December 6, 1894, p. 784.7}

Your Eminence may rely that Spain, though agitated on all sides, will be ever the worthy help of the doctrines and the imitator of its forefathers in offering up prayers, penances, sacrifices, and tears, for the conversion of England to the mother and mistress of all churches, the Holy Roman Church. {PTUK December 6, 1894, p. 784.8}

The zeal of Spain for the conversion of England was shown in the fitting out of the Armads. There is no doubt but that Rome has always been ready to make *sacrifices* for the conversion of “heretics.” Whenever she was successful in her efforts, the sacrifices were usually in the form of whole *burnt offerings*. {PTUK December 6, 1894, p. 784.9}

The school question is destined to bring on such a religio-political fight as has not been known in England for long years. The Roman Catholic Bishop of Middlesbrough in a recent speech intimated that if Catholics did not succeed in securing for their schools a share of the public rates, they would “make a stand and refuse to pay the unjust rates.” A correspondent of the *Catholic Times*, commenting on this utterance, says:— {PTUK December 6, 1894, p. 784.10}

I venture to express the hope that their Lordships will forthwith see their way to send an ultimatum to Parliament, giving notice that if, after a reasonable interval of stipulated time (say six or twelve months), Catholics are left without some assurance that their claim to the rates will be considered, they will be advised in the various dioceses to refuse to pay the School Board levy, and to throw the onus of the prosecution on the local authorities. {PTUK December 6, 1894, p. 784.11}

Another priest goes still further, and says, “We Catholics must be ready, if need be, to part with our lives.” He says that in the event of their demands not been granted, “resistance to blood and death would be the order of the day.” {PTUK December 6, 1894, p. 784.12}

Not to be behind in the fray, the editor of the *Methodist Times* writes a stirring article, entitled, “Nonconformists! Close Your Ranks,” in which he says:— {PTUK December 6, 1894, p. 784.13}

And what are we to do? Not to waste our time in useless laments, but to prepare at once, and with all our might, for the next pitched battle. The Church of England has now declared herself the warm friend of Rome and the implacable enemy of Evangelistic Nonconformity. She has made her choices, and we have made ours. She talks about Laud, and we will remember Oliver Cromwell. When the friends of freedom and pure Christianity were united in their earlier encounters with Charles and Laud, Oliver Cromwell did not waste his time in unworthy lamentations, but he quietly organised his ironsides, who ultimately crushed tyranny and clericalism. We, too, must quietly organise. {PTUK December 6, 1894, p. 784.14}

As between the two there is nothing to choose. While they look to Laud and Cromwell, we must look to Christ, “who, when He was reviled, reviled not again, when He suffered, He threatened not.” He is the only example of pure Christianity. “The wrath of man worketh not the righteousness of God.” {PTUK December 6, 1894, p. 784.15}

This is the notice which was issued by the Vicar of old St. Pancras, London, and the service described doubtless took place on November 18:— {PTUK December 6, 1894, p. 784.16}

On the twenty-sixth Sunday after Trinity, with the permission of the Bishop of London, we have arranged to hold the second of a series of Celebrations of the Holy Eucharist, to be offered annually (D.V.) in Solemn Commemoration of the Faithful Dead, whose bodies are lying within our own church or churchyard, or have been buried in any of the other St. Pancras cemeteries. {PTUK December 6, 1894, p. 784.17}

This is the way the custom of praying to the dead arose in the first centuries. It will be seen that the act is sanctioned by the highest authority, which shows the tendency of the principal part of the Church of England. From copying Rome so closely, it is but a short step to Rome itself. {PTUK December 6, 1894, p. 784.18}

**“The Pope and Sunday” The Present Truth 10, 49.**

E. J. Waggoner

THE POPE AND SUNDAY.-As a recent Catholic meeting, presided over by the brother of Cardinal Vaughan, this question was asked:— {PTUK December 6, 1894, p. 784.19}

In the Bible we find that God set apostles, prophets, evangelists, pastors and teachers, in the church; but we read nothing about a Pope. Why the silence, if the Papacy is of God? {PTUK December 6, 1894, p. 784.20}

To this question the priest replied, truly, that it would be an anachronism if the name “pope” were found in the Bible; and then he retorted, “Where do find anything in the Bible about keeping Sunday?” {PTUK December 6, 1894, p. 784.21}

The questioner subsided; but if he had only been Protestant enough to reply, “We do not find anything about Sunday in the Bible, and therefore we do not keep it,” he would not have left the priest in possession of the field. The Papacy and the Sunday are two institutions that go together, and both are unwarranted by the Bible. The Roman Catholics have an unanswerable argument for the Papacy, for those who believe in Sunday observance. But they have no ground at all against those who hold to nothing that is not written in the Bible. {PTUK December 6, 1894, p. 784.22}

**“Basis of Reunion” The Present Truth 10, 49.**

E. J. Waggoner

In America, as well as in England, there are beginning to be seen open overtures on the part of professed Protestants for union with Rome, which is of course standing with outstretched arms. In a recent sermon Cardinal Gibbons said:— {PTUK December 6, 1894, p. 788.1}

Thank God there is a yearning desire for reunion. I myself have received several letters from influential Protestant ministers, expressing the hope of a reunion, and inquiring as to the probable basis of a reconciliation. The conditions of reconciliation are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify her discipline to suit the circumstances of the case. {PTUK December 6, 1894, p. 788.2}

**“Front Page” The Present Truth 10, 50.**

E. J. Waggoner

To be falsely accused is usually felt to be one of the worst calamities that can befall one. It is too grievous to be borne. But there is something far worse, and that is, to be truthfully accused of an evil deed. {PTUK December 13, 1894, p. 785.1}

When one’s motives are misjudged, and he is misunderstood and thought to be guilty of things of which he is innocent, it will help him to be cheerful and composed, if he will call to mind how many times he has been given credit for good intentions and qualities which he did not possess. {PTUK December 13, 1894, p. 785.2}

When a certain public man was being pilloried in the newspapers for certain irregularities with which he was charged, a friend met him and began to console with him. “Don’t say anything,” said the other, cheerfully, “they don’t know half of it.” There are few men who do not know more evil about themselves than anybody has ever thought about them. {PTUK December 13, 1894, p. 785.3}

**“Politicians and Christ” The Present Truth 10, 50.**

E. J. Waggoner

*Politicians and Christ*.-When Pilate learned that Jesus was from Galilee, he sent Him to Herod, the governor of that province, who was then in Jerusalem. Herod amused himself for a while with Jesus, and then sent Him back to Pilate. “And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.” They both knew that Jesus was innocent, yet they were willing to sacrifice Him to their political ambition. This is the treatment that the cause of Christ will receive from worldly men. But none of His followers expect any aid to Christianity from politicians. “The disciple is not above his Master.” “If they have called the Master of the house Beelzebub, how much more shall they call them of His household.” {PTUK December 13, 1894, p. 785.4}

**“The Gifts of God” The Present Truth 10, 50.**

E. J. Waggoner

*All from Above.*—“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17. To every person the word comes, “Who maketh thee to differ from another? and what hast thou that thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. “A man can receive nothing, except it be given him come heaven.” John 3:27. Even the power which earthly rulers have, is granted them from heaven. Jesus said to Pilate, who boasted of his power, “Thou couldst have no power at all against Me, except it were given thee from above.” John 19:11. {PTUK December 13, 1894, p. 785.5}

*“Natural Talents.”*-It must be evident, therefore, that it is a mistake to speak of some men as having greater natural endowments than others, or for men to take pride in their abilities, as though they themselves originated them. Each one’s ability is a gift direct to him from heaven. The keen intellect that is employed in opposition to the truth of God, is a gift from that same God that is opposed. The power to acquire wisdom, is also a gift from God. It is God that gives men power to acquire wealth. Deuteronomy 8:18. King David recognised this when he made his offerings for the temple. He said, “But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of thine own have we given Thee.” 1 Chronicles 29:14. {PTUK December 13, 1894, p. 785.6}

*Chosen Vessels*.-Men often speak of the Lord as looking about, whenever He has any special work to be performed, for some person with the necessary ability to do it. Thus it is said that He found in Luther the qualifications that would make him a leader in the Reformation, and that He chose Paul because he had had the training that would fit him for the work to be done. This is true in a sense, but the very way in which it is stated conceals the real truth, namely, that God Himself had been training those men for the work that He had for them. It was not by accident that God found certain men ready to do certain work. While they were unconscious of any design in their lives, God was fitting them to the work for which He designed them. Paul was a chosen vessel; but he was not chosen because he had the necessary qualifications for the work, but he was chosen for the work, and then taken through the school that would fit him for it. He was chosen from his birth (Galatians 1:15, 16), as were also John the Baptist (Luke 1:13-17), and Jeremiah. Jeremiah 1:5. {PTUK December 13, 1894, p. 785.7}

*“To Every Man His Work.”*—“For the Son of man is as a man taking a far journey, who left his house, and gave authority to servants, and *to every man his work*, and commanded the porter to watch.” Mark 13:34. Here we learn that God has a work for every one. It is not merely that there is work for every one, but that there is *a work* for every one. Each person has some specific work laid out for him. It may be a very humble work, but that makes no difference. Not all have the same work, or the same kind of work; very few are chosen to carry on a great work that will attract the attention of the world, yet their work is none the less planned for them by the Lord. And since the Lord’s work cannot be complete unless all the parts are finished, it is evident that the least work is not unimportant. And the man who is appointed to a small task, and who does it well, will receive the same commendation from the Master that is received by the one who has a greater amount to do. {PTUK December 13, 1894, p. 785.8}

*Everything Planned*.—“Known unto God are all His works from the beginning of the world.” Acts 15:18. The Psalmist said, “O Lord, thou hast searched me, and known me. Thou knowest my downsitting and my uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me.” There are therefore no accidents in our lives. If we realised this, there would be less complaining. God knows the way that we take. That circumstance that is seemingly the most untoward is designed by God to aid us in our appointed task. Even though the devil lays an obstacle in our way, God will use that as a help. Knowing this, we can rejoice in tribulation. We serve a Master who “worketh all things after the counsel of His own will.” {PTUK December 13, 1894, p. 786.1}

*Refusing the Task*.-But God compels no one to labour for Him. Allowing us to work for Him is an honour that He bestows upon us; but we may refuse the honour. There are very few who did not make more or less objection. Saul of Tarsus wearied himself in fighting against the design of the Lord. God knew from the beginning what He wished to have him do, and was training him for it, but Saul resisted for a long time, because he had planned something else for himself. He is not the only one that has kicked against the pricks. What a sad thing it is when men persist in refusing to do the work that God has for them, because they do not relish the necessary training, or else wish to have their own way. Not the least among the sorrows of the lost in the day of Judgment, will be the revelation of the honourable position to which God called them, and which they foolishly rejected. Many men who have been mighty to do evil, will see with bitter sorrow that at a certain turning-point in their lives they had just within their grasp a position of trust that would have given them an honoured name throughout eternity. They refused it, because in the blindness of human calculation it seemed to be obscure and mean. {PTUK December 13, 1894, p. 786.2}

*Making “Sacrifices.”*-From this point of view how contemptible seem all men’s boasts of what they have *sacrificed* for the Lord. Many who have wealth or great mental ability and attainments, and who enter the service of the Lord, are regarded and often regard themselves, as though they had conferred a great favour on the Lord. People act as if they had originated something, and had at great cost fitted themselves for usefulness, and now had enriched the Lord with themselves and their gifts. Let such remember that they have nothing that God did not give them, and that He gave it to them for a purpose. If before we entered the service of the Lord we had certain attainments, or if we have a peculiar aptness for a certain line of work, let us not boast of that, but consider that God gave us that readiness, in order that we might do the work to which He has called us. Instead of boasting, we have rather need to feel ashamed that our childish fretfulness against the training of the Lord has deprived us of much of the ability that we ought to bring to His service. {PTUK December 13, 1894, p. 786.3}

**“What We Need” The Present Truth 10, 50.**

E. J. Waggoner

What we need is not prosperity, as we would naturally define it, but the grace of Christ. The Saviour said to Paul, “My grace is sufficient for thee.” “Most gladly therefore,” says the apostle, “will I rather glory in my infirmities, that the power of Christ may rest upon me.Therefore I take pleasure in infirmities, in reproaches, in necessities, and persecutions, in distresses, for Christ’s sake; for when I am weak, then am my strong.” 2 Corinthians 12:9, 10. {PTUK December 13, 1894, p. 786.4}

All is prosperity that is accompanied by the grace of Christ. That grace is “exceeding riches.” Ephesians 2:7. But while self lives in the heart the true riches cannot be discerned, and men turn aside from them and heap to themselves “treasure” of a different sort. Despising “the riches of His goodness and forbearance and long suffering,” they treasure up for themselves “wrath against the day of wrath and revelation of the righteous judgment of God.” Romans 2:4, 5. The riches of His grace are all that we need, under all circumstances, both in this life and in that to come. {PTUK December 13, 1894, p. 786.5}

“Ye ask and receive not,” writes James, “because ye ask amiss, that ye may consume it upon your lusts.” If we would receive that which we ask, we must pay the price. We must not shrink from the thorns in the flesh. The flesh must be pierced by something more than thorns, for Christ’s flesh was pierced not only by thorns, but by the nails of His cross; and we must be crucified with Him. Whatsoever we shall ask in the name of Christ, we shall receive; but His name means His meekness, His unselfishness, His sacrifice. We cannot ask in His name without partaking of His Spirit. The Lord causes His face to shine upon us only that it may manifest in us the glory of His name. {PTUK December 13, 1894, p. 786.6}

**“Studies in Romans. Glorified Together. Romans 8:17-25” The Present Truth 10, 50.**

E. J. Waggoner

In the preceding verses of the eighth chapter of Romans we have seen how we are adopted into the family of God as sons, and made joint-heirs with Jesus Christ. The Holy Spirit establishes the bond of relationship. It is the “Spirit of adoption,” the Spirit proceeding from the Father as the representative of the Son, that proves that we are accepted as brethren of Jesus Christ. Those who are led by the Spirit must be even as Christ was in the world, and are therefore assured of {PTUK December 13, 1894, p. 787.1}

**AN EQUAL SHARE**

in the inheritance with Christ. For “the Spirit itself beareth witness with our spirit, that we are the children of God.” {PTUK December 13, 1894, p. 787.2}

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” Romans 8:17-25. {PTUK December 13, 1894, p. 787.3}

**QUESTIONING THE TEXT**

To what does the Spirit bear witness? {PTUK December 13, 1894, p. 787.4}

“That we are the children of God.” {PTUK December 13, 1894, p. 787.5}

If we are children, then what are we? {PTUK December 13, 1894, p. 787.6}

“If children, then heirs.” {PTUK December 13, 1894, p. 787.7}

Heirs of whom? {PTUK December 13, 1894, p. 787.8}

“Heirs of God.” {PTUK December 13, 1894, p. 787.9}

With whom do we share this heirship? {PTUK December 13, 1894, p. 787.10}

“Joint heirs with Christ.” {PTUK December 13, 1894, p. 787.11}

What did Christ inherit on this earth? {PTUK December 13, 1894, p. 787.12}

“He was oppressed, and He was afflicted.” Isaiah 53:7. {PTUK December 13, 1894, p. 787.13}

Then if we are joint heirs, what must we do? {PTUK December 13, 1894, p. 787.14}

“Suffer with Him.” {PTUK December 13, 1894, p. 787.15}

What else will also be sure? {PTUK December 13, 1894, p. 787.16}

“We may be also glorified together.” {PTUK December 13, 1894, p. 787.17}

What may we know of the sufferings of this present time? {PTUK December 13, 1894, p. 787.18}

They “are not worthy to be compared with the glory which shall be revealed in us.” {PTUK December 13, 1894, p. 787.19}

For what does the material creation wait? {PTUK December 13, 1894, p. 787.20}

“For the manifestation of the sons of God.” {PTUK December 13, 1894, p. 787.21}

To what was the creation made subject? {PTUK December 13, 1894, p. 787.22}

“To vanity.” {PTUK December 13, 1894, p. 787.23}

How? {PTUK December 13, 1894, p. 787.24}

“Not willingly, but by reason of Him who hath subjected the same in hope.” {PTUK December 13, 1894, p. 787.25}

What is the hope? {PTUK December 13, 1894, p. 787.26}

“The creature itself shall be delivered from the bondage of corruption.” {PTUK December 13, 1894, p. 787.27}

Into what will it be delivered? {PTUK December 13, 1894, p. 787.28}

“Into the glorious liberty of the children of God.” {PTUK December 13, 1894, p. 787.29}

What is the condition of the whole creation at the present time? {PTUK December 13, 1894, p. 787.30}

“The whole creation groaneth and travaileth in pain together until now.” {PTUK December 13, 1894, p. 787.31}

What besides the lower creation is in this condition? {PTUK December 13, 1894, p. 787.32}

“Ourselves also.” {PTUK December 13, 1894, p. 787.33}

For what do we groan? {PTUK December 13, 1894, p. 787.34}

“For the adoption, to wit, the redemption of our body.” {PTUK December 13, 1894, p. 787.35}

What have we received as a surety that the body will be redeemed? {PTUK December 13, 1894, p. 787.36}

“The firstfruits of the Spirit.” {PTUK December 13, 1894, p. 787.37}

By what are we saved? {PTUK December 13, 1894, p. 787.38}

“By hope.” {PTUK December 13, 1894, p. 787.39}

For what do we hope? {PTUK December 13, 1894, p. 787.40}

“For that we see not.” {PTUK December 13, 1894, p. 787.41}

What does hope lead us to do? {PTUK December 13, 1894, p. 787.42}

“We with patience wait for it.” {PTUK December 13, 1894, p. 787.43}

*Suffering*-Christ’s life on earth was one of suffering. He was “a man of sorrows, and acquainted with grief.” He “suffered, being tempted,” but His sufferings were not all in the mind alone. He knew physical pain; “Himself took our infirmities, and bare our diseases.” Matthew 8:17. R.V. He suffered hunger in the wilderness; and His works of love were done at the expense of much bodily pain and weariness. The sufferings which He endured at the hands of the rough soldiers in connection with His mock trial, and His crucifixion, were simply a continuation in another form of what He had endured throughout His whole life on earth. {PTUK December 13, 1894, p. 787.44}

*Glory Following Suffering*.-In all the prophets, the Spirit of Christ was witnessing and testifying of “the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11. When Christ, after His resurrection, talked with the two disciples on the way to Emmaus, he said. “Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:26, 27. We know that the first part of those prophecies was fulfilled, and therefore must know that the rest are as sure. As surely as Christ suffered, so surely will the glory follow. {PTUK December 13, 1894, p. 787.45}

*Suffering Together*.-Our suffering is to be “with Him.” We are not to suffer alone. But we could not suffer eighteen hundred years ago, before we were born. Therefore it follows that Christ still suffers. Otherwise we could not suffer with him. Read what is said of His connection with ancient Israel: “In all their affliction He was afflicted.” Isaiah 63:9. So in Matthew 25:35-40 we learn that Christ suffers or experiences relief whenever His disciples suffer or are relieved. He is the head of the body. Now if when one member suffers all the members suffer with it (1 Corinthians 12:26), how much more must that be true of the Head! So we read of Christ that even now, as high priest, he is “touched with the feeling our infirmities.” Hebrews 4:15. A high priest must be one “who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.” Hebrews 5:1, 2. So we learn that Christ has never divested Himself of the human nature which He took upon Himself, but that He is still identified with suffering, sinful men. It is a glorious truth, to be recognised and confessed, that “Jesus Christ is come in the flesh.” 1 John 4:2. {PTUK December 13, 1894, p. 787.46}

*Glorified Together*.—“If so be that we suffer with Him, that we may be also glorified together.” Christ does not have anything that is not for us equally with Him. His prayer was, “Father, I will that they also, whom thou hast given Me, be with Me where I am.” John 17:24. And He says, “To him that overcometh will I grant to sit with Me in My throne.” Revelation 3:21. Whatever He has, we have, and we have it when He has it, since we are joint-heirs with Him. {PTUK December 13, 1894, p. 787.47}

*Glory Now*.-The above statement may at first sight seem to be untrue. It is the common idea that Christ is glorified long before those who are fellow-heirs with Him. One text is sufficient to settle this matter: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.” 1 Peter 5:1. Peter declared himself to be a partaker of the glory. This was because he believed the saying of Christ, in His prayer for His disciples, “The glory which thou gavest Me I have given them.” John 17:22. If Christ has glory now, his disciples share it also. Again we have the words of the apostle Peter. Speaking of Christ, he says, “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.” 1 Peter 1:8. {PTUK December 13, 1894, p. 787.48}

*Grace and Glory*.-The apostle John tells us that although we are now the sons of God the world knows us not, because it knew not Christ. There was nothing in the appearance of Christ on earth to indicate that He was the Son of God. Flesh and blood did not reveal that fact to anybody. To all appearance He was but an ordinary man. Yet all the time He had glory. We read that when He turned the water into wine He “manifested forth His glory.” John 2:11. His glory was manifested in the form of grace. “The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” John 1:14. The grace with which God strengthens His people is “according to the riches of His glory.” Ephesians 3:16. Whoever is in Christ is chosen “to the praise of the glory of His grace.” Ephesians 1:6. Grace is glory, but glory veiled so that mortal eyes may not be dazzled by it. {PTUK December 13, 1894, p. 787.49}

*Glory to be Revealed*.—“The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” The glory is for us to possess now, but it will be revealed only at the coming of Christ. It is then that His glory will be revealed (1 Peter 4:13), and then our trials will “be found unto praise and honour and glory.” Christ’s glory has not yet been revealed, except to the chosen three on the mount of transfiguration. At that time the glory that Christ already possessed was allowed to shine forth. He appeared then as He will appear when he comes. But to the mass of mankind there is no more evidence now that Jesus is the Son of God than there was when he was before Pilate’s judgment seat. Those however who see it by faith and who are not ashamed to share His sufferings, also share His hidden glory; and when He shall appear in His glory, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:43. That will be “the manifestation of the sons of God.” Then for the first time Christ will be manifested to the world as the Son of God, and those who are His will be manifested with Him. {PTUK December 13, 1894, p. 788.1}

*The Hope of Creation*.-The word “creature” in verses 19-21 means the creation; this may be seen from verse 22 where we read of the whole creation as groaning, waiting to be delivered from that to which it has been made subject. When man sinned, the earth was cursed on his account. See Genesis 3:17. The earth had done no sin, but it was made to share the fall of man, to whom it had been given. A perfect earth was not the dwelling-place for sinful man. But it was made subject to vanity in hope. God made the earth perfect. “He created it not in vain, He formed it to be inhabited.” Isaiah 45:18. And He “worketh all things after the counsel of His own will.” Ephesians 1:11. Therefore the earth is sure to be glorified as it was in the beginning. “The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.” {PTUK December 13, 1894, p. 788.2}

*Adoption and Redemption*.-Both the earth and we are “waiting for the adoption, to wit, the redemption of our body.” The earth waits for it, because it can not be relieved of its curse until we are set forth as sons of God, and therefore lawful heirs. The Holy Spirit is the pledge of this heirship. The Spirit seals us as heirs, “unto the day of redemption.” Ephesians 4:30. It is to us a witness that we are children of God, but the witness is not accepted by the world. They know not the children of God. But when that glory which He has given us is revealed, and our bodies are redeemed from destruction and made to shine like His glorious body, then there will be no doubt in the minds of any. Then even Satan himself will be obliged to acknowledge that we are God’s children, and therefore rightful heirs of the glorified earth. {PTUK December 13, 1894, p. 788.3}

*Hope and Patience*.-Hope, in the Bible sense, means something more than mere desire. It is certainty, because the ground of the Christian’s hope is the promise of God, which is backed by his oath. There is nothing that our eyes can see to indicate that we are the sons of God. We can not see our own glory, and that is why we are charged not to seek it here. We can not see Christ, yet we know that he is the Son of God. That is the assurance that we are also sons of God. If there were any uncertainty, then we could not wait with patience. We should be uneasy, and should worry. But, although the natural eye cannot see any indication that we are owned as God’s children, faith and hope assure us of it, and so we with patience wait for that which is unseen. {PTUK December 13, 1894, p. 788.4}

**“Testimony of the Centuries. The Burden of Egypt” The Present Truth 10, 50.**

E. J. Waggoner

Egypt was one of the very first of nations to attain to power and civilisation. She attained to such a height of power that for ages she was the strongest nation in the world; and to such a height of civilisation that “the wisdom of the Egyptians,” was proverbial even among the wisest people in the world. It was a commendable qualification in Moses that he “was learned in all the wisdom of the Egyptians.” And the Scripture, after stating that “God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore,” proceeds to give the measure, or at least some sort of an idea, of it, by adding, “And Solomon’s wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt.” 1 Kings 4:29, 30. {PTUK December 13, 1894, p. 790.1}

Egypt was invaded, and, in fact, subdued by Esarhaddon and Asshur-bani-pal, the last of the great kings of Assyria; but she soon recovered strength, and not only assisted Babylonia and Media in the utter destruction of the Assyrian kingdom, but also received as her share all the Assyrian possessions west of the Euphrates, with her stronghold at Carchemish on the Euphrates. 2 Kings 23:29; 2 Chronicles 35:20, 21. {PTUK December 13, 1894, p. 790.2}

In a few years, however, Nebuchadnezzar, king of Babylon, took all these possessions, even as far as to the very border of Egypt itself. “And the king of Egypt came not again any more out of his land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.” 2 Kings 24:7. This was in B.C. 598. {PTUK December 13, 1894, p. 790.3}

But yet the king of Egypt was “like a young lion in the nations,” and “as a whale in the seas,” and in 588-586, Ezekiel took up a lamentation for Egypt, and declared that her ruin should come as the ruin of Assyria had gone before. Egypt was given to Nebuchadnezzar by the Lord, for the service which he wrought in the destruction of Tyre, and the spoil of Egypt was the wages of Nebuchadnezzar’s army, for their work which they did for the Lord in the ruin of Tyre. Ezekiel 29:18-20. The secret of this was that Egypt had helped Tyre in her resistance. {PTUK December 13, 1894, p. 790.4}

We have not space to notice all the prophecies concerning Egypt, but the following passage of Scripture is worthy of special notice:— {PTUK December 13, 1894, p. 790.5}

“Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers; I the Lord have spoken it. Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.” Ezekiel 30:10-13. {PTUK December 13, 1894, p. 790.6}

We have none of the particulars of Nebuchadnezzar’s conquest of Egypt. It is known, however, that he did invade it twice, and that he was thoroughly successful, and carried large numbers of the Egyptians captive to Babylon. But aside from this, there are three points in the above quotation which stand forth in such perfect fulfilment that no objection can justly be made by any man, to the faithfulness of the words spoken by the prophet Ezekiel nearly twenty-five hundred years ago. We shall notice them in reverse order, taking the last one first. {PTUK December 13, 1894, p. 790.7}

1. “There shall be no more a prince of the land of Egypt.” Although Egypt was subdued by Esarhaddon and Asshur-bani-pal, by Nebuchadnezzar, and by Cambyses, the Egyptians still ruled within the country itself. But in B.C. 344 Ochus of Persia invaded the land with three hundred and forty-four thousand troops, while the Egyptian king Nectanebo had an army of only one hundred thousand with which to meet him, and twenty thousand of these were Greek mercenaries. The king of Persia was wholly successful. “All Egypt submitted to Ochus, who demolished the walls of the cities, plundered the temples, and after amply rewarding his mercenaries, returned to his own capital with an immense booty.” “Nectanebo in despair quitted the country and fled southward to Ethiopia,” and from that day till this there has been no native ruler of Egypt. Nectanebo was the last Egyptian king that Egypt ever had. {PTUK December 13, 1894, p. 791.1}

Thus miserably fell the monarchy of the Pharaohs after an unexampled duration of nearly three thousand years.... More than two thousand years have since passed, and though Egypt has from time to time been independent, not one native prince has sat on the throne of the Pharaohs. “There shall be no more a prince of the land of Egypt” (Ezekiel 30:13) was prophesied in the days of Apries [the Pharaoh-hophra of Jeremiah 44:30] as the final state of the land.-*Encyclopedia Britannica, art. Egypt*. {PTUK December 13, 1894, p. 791.2}

Beside the princes of the monarchy itself, there were “local princes” throughout Egypt; these continued for about twelve years, to the time when Alexander the Great took possession of Egypt, and then they too disappeared. {PTUK December 13, 1894, p. 791.3}

With Alexander, the Macedonian dominion began.... From this time the Egyptian local princes, who for five centuries, except only during the rule of Psametik and his house, had caused all the divisions of Egypt, *disappear from the scene.-Ib*. {PTUK December 13, 1894, p. 791.4}

Thus the word has been literally fulfilled that “there shall be no more a prince of the land of Egypt.” {PTUK December 13, 1894, p. 791.5}

2. “I will also destroy the idols, and I will cause their images to cease.” This is a most remarkable prediction, for of all nations that have ever lived on the earth, the Egyptians were the most abundantly idolatrous. Bodies heavenly and bodies earthly, bodies animate and bodies inanimate, real and imaginary, fish, flesh, fowl, and vegetable, all were worshipped as gods in Egypt; and it was literally true that in Egypt it was easier to find a god than a man. “The basis of their religion was Nigritian fetichism, the lowest kind of nature worship.... The fetichism included, besides the worship of animals, that of trees, rivers, and hills.” The principal god’s, such as Phtah, Ra, Shu, Isis, Osiris, etc., numbered up into the hundreds. Of the animals universally sacred, the principal were cows and heifers, apes, ibises, cats, hawks, asps, and dogs. Others, whose worship was more local, were lions, crocodiles, wolves, jackals, shrew-mice, hippopotami, antelopes, ibexes, frogs, goats, vultures, fish, echneumons, and others too numerous to mention. {PTUK December 13, 1894, p. 791.6}

As numerous as the idols were, and as basic as the idolatry was, the titles have been totally destroyed and the images have ceased utterly. {PTUK December 13, 1894, p. 791.7}

3. “I will make the land waste, and all that is therein, by the hand of strangers.” All history from the conquest of Egypt by Ochus, before mentioned, till this day, bears continuous testimony to the fulfilment of this prophecy. From the day that king Nectanebo fled into Ethiopia till now, strangers have spoiled Egypt of her wealth and drained her of her treasures. When Alexander the Great had defeated Darius at Issus, he was welcomed by Egypt as a deliver. In the final division of Alexander’s dominion, Egypt fell to Ptolemy the Macedonian, and he and his successors ruled and rifled it for two hundred and ninety-four years. {PTUK December 13, 1894, p. 791.8}

It fell next under the dreadful dominion of Rome, whose iron hand held it for six hundred and seventy years, until A.D. 641. Then the Saracens took it and spoiled it for six hundred years. In 1250 the Manalukes seized it, and held it two hundred and sixty-seven years, and “if you consider the whole time that they possessed the kingdom, especially that which was near the end, you will find it filled with wars, battles, injuries, and rapines.”—*Pacocke*. In A.D. 1517 the Turks conquered the Manalukes, and took possession of the whole country, which they still hold. And a hundred years ago, Gibbon, in describing the condition of Egypt under their rule, gave the best statement in existence of the fulfilment of the prophecy. He said:— {PTUK December 13, 1894, p. 792.1}

A more unjust and absurd constitution cannot be devised, than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties, were themselves promoted from the Tartar and Circassian bands; and the four and twenty boys, or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great character of their liberties, the Treaty of Selim the First with the republic; and the Othman emperor still accepts from Egypt a slight acknowledgement of tribute and subjection.-*Decline and Fall, chap. 59, paragraph 20*. {PTUK December 13, 1894, p. 792.2}

And that is exactly as the prophet of God, nearly twenty-five hundred years ago, said it would be. {PTUK December 13, 1894, p. 792.3}

The statement of these facts has prepared the way for the statement in a few words of the fulfilment of another notable prophecy concerning Egypt. After the scattering of the people by Nebuchadnezzar, the Lord said: “And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations.” Ezekiel 29:14, 15. In view of the fact that that nation has been so sold into the hands of strangers, and so spoiled by them, it is easy to see how, from the wisest of nations, she should become the basest of kingdoms. {PTUK December 13, 1894, p. 792.4}

There is no more a prince of the land of Egypt; the idols have utterly ceased; the land is wasted by the hand of strangers; Egypt is the basest of the kingdoms; the prophecy is literally fulfilled; and this word which Ezekiel wrote, as he dwelt among the captives by the river of Chebar, nearly twenty-five hundred years ago, is the word of God. {PTUK December 13, 1894, p. 792.5}

“Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” {PTUK December 13, 1894, p. 792.6}

**“News of the Week” The Present Truth 10, 50.**

E. J. Waggoner

-The Austrian Reichsrath recently rejected by 148 to 66 votes a motion for the abolition of capital punishment. {PTUK December 13, 1894, p. 798.1}

-Prosecutions for horrible cruelties to children and barbarous treatment of wives occur daily in various parts of the kingdom. {PTUK December 13, 1894, p. 798.2}

-The number of persons killed in the recent earthquake shocks in Southern Italy is officially stated to be eighty-six. Besides these about 600 were injured. {PTUK December 13, 1894, p. 798.3}

-A dynamite explosion occurred at the Hull Waterworks, near Ottawa, Canada, resulting in the death of five men and two boys, and in injuries to at least forty persons. {PTUK December 13, 1894, p. 798.4}

-A wedding party of twenty persons, while returning home Hungary, were attacked by wolves, thirteen persons being killed and devoured, the others escaping though badly injured. {PTUK December 13, 1894, p. 798.5}

-The fears of a renewal of hostilities in Samoa seem likely to be realised. The rebels have recently displayed much activity, and have now given notice of their intention to attack Apia. {PTUK December 13, 1894, p. 798.6}

-The Pope is about to send to the Sultan a copy of the Decisions arrived at by the recent conference of Eastern Patriarchs to assure his Majesty of the friendly feeling of the Vatican. The Pontiff is also preparing two encyclicals for North and South America. {PTUK December 13, 1894, p. 798.7}

-While urging the enforcement of the new Wild Birds’ Protection Act, it is pointed out that fourteen varieties of British birds are now extinct, and twenty-five other varieties are in danger of extinction, owing to the wearing of feather trimmings, and the too free use of the gun. {PTUK December 13, 1894, p. 798.8}

-The Zemmou and the Demilhassem tribesmen in Morocco have revolted and pillaged Ghab. Communication with Fez is interrupted, all the roads being in the hands of the insurgents. Within three days’ time twenty citizens of Fez who had ventured outside the walls of the town were murdered. {PTUK December 13, 1894, p. 798.9}

-The Anti-Corset League has been holding, in the Queen’s Hall, London, what is termed a “fashion without folly” exhibition. A medical man, lecturing in connection with the display of “rational” garments, declared that ninety out of every hundred of the ladies’ special ailments were traceable to the use of stays. {PTUK December 13, 1894, p. 798.10}

-The Manchester Ship Canal does not premise to be a great financial success. The gross receipts for the year are estimated by some observers at less than ?80,000, which is insufficient to pay interest on the first debentures alone. The Corporation has lent five millions, and will probably have to lend a million more at least. {PTUK December 13, 1894, p. 798.11}

-Twenty refugees from the neighbourhood of Sassoun, in Armenia, who have arrived at Athens, give a terrible account of the Turkish atrocities in that district. An Armenian, writing from Constantinople, also gives particulars, in which he puts the number of victims at 6,000, and says that pregnant women were ripped open by soldiers, and their unborn babes carried upon spears through the streets. A London paper voices the sentiment of the civilised world in the declaration that “The perpetrators of these horrible outrages must be punished, and it is the business of Europe to see that this is done.” The days of the Turk in Europe are numbered. {PTUK December 13, 1894, p. 798.12}

-A proclamation by the new Czar, Nicholas II., granting the people of Finland their ancient rights and liberties, has been received throughout the country with the greatest enthusiasm. When the news was made known that the young Czar intended to maintain the liberties of the Grand Duchy instead of gradually extinguishing them, the people celebrated the event with great rejoicings. The Russian ruler is also liberating, it is said, a large number of political prisoners in Russia, besides which he has telegraphed to the Pope announcing that he has pardoned many of his condemned Polish subjects. The Pope attaches much importance to the conciliatory disposition of the Czar, and has sent the emperor an autograph letter to encourage him in his liberal policy. {PTUK December 13, 1894, p. 798.13}

**“Back Page” The Present Truth 10, 50.**

E. J. Waggoner

The *Catholic Times* says that the most formidable difficulties which stood in the way of England’s conversion to Catholicism has been removed. {PTUK December 13, 1894, p. 800.1}

The Uniat Greek Patriarch of Jerusalem at Antioch, who is making a brief visit to Paris, has expressed himself as firmly believing that the Eastern dissenters will all find their way to communion with Rome in due time. {PTUK December 13, 1894, p. 800.2}

It is stated by high authority that the petitions for unity, sent to the Pope by prelates and clergy of the Church of England, have greatly affected him. The Pope regards his message to Anglicans as one of the crowning episodes of his pontificate. {PTUK December 13, 1894, p. 800.3}

War does not settle everything. It doesn’t make peace. It has now been ascertained that while all the Korean ministers have professed great gratitude to Japan, they have been secretly sending messengers to various parts of the country to incite the people to rise against the Japanese. {PTUK December 13, 1894, p. 800.4}

A new treaty has been made between the United States and Japan. By it Japan is to be treated as “standing on the same plane of civilisation as any Christian country.” China not having developed so much military skill as its neighbour, must for some time yet be considered a heathen country. {PTUK December 13, 1894, p. 800.5}

In a letter to the Cardinal-Archbishop of Toledo, Cardinal Vaughan states that multitudes of the most educated and zealous of the Anglican clergy and laity teach nearly the whole cycle of Catholic doctrines, so that only “the office and authority of St. Peter,” is needed as the keystone to complete the arch. {PTUK December 13, 1894, p. 800.6}

The *Daily Chronicle’s* Rome correspondent telegraphs that a cardinal who took a prominent part in the conference of the Eastern Patriarchs, assures him that the Apostolic Constitution for the Eastern churches is the most important act which the Vatican has performed for several centuries. He added that the Pope, being no longer occupied with Eastern matters, designs to give his full attention to religious questions in England. {PTUK December 13, 1894, p. 800.7}

While all Europe is expressing horror and indignation at the atrocities of the Turks in Armenia, the Pope, having in mind his scheme for re-extending the supremacy of Rome over the Eastern churches, has sent the Sultan an assurance of his friendly regard. The latter, it will be remembered, has authority which might be exercised greatly to the detriment of the papal scheme, hence his goodwill outweighs all else at the Vatican. {PTUK December 13, 1894, p. 800.8}

What a strange idea some people have of upholding the dignity of Christianity. The editor of a religious paper, himself a Doctor of Divinity, was writing a series of articles describing his travels, and began one of them thus:— {PTUK December 13, 1894, p. 800.9}

It was a matter of difficulty in former times to enter Damascus unmolested, but no other insult was offered to us than a stone thrown at Mr. L—, one of our party. He chased the urchin till he took refuge in a shop, then dismounting from his horse, he brought the offender out, and in the presence of a crowd of bystanders gave him so sound a thrashing that it was certain that he would not soon throw stones at Christians again. {PTUK December 13, 1894, p. 800.10}

That is to say, that Mohammedan urchin would understand that if a Christian is insulted he will take summary vengeance. It is in this way that Japan is now proving to the Chinese that she is a “Christian nation.” Christ said, “Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.” He is the Author of Christianity, and His words are the only guide for Christians. {PTUK December 13, 1894, p. 800.11}

The *English Churchman* rightly says of Roman Catholicism that “the apostate church is well described in the Book of the Revelation as a ‘woman drunken with the blood of the saints, and of the martyrs of Jesus.’” But in the same connection it is said that “the kings of the earth have committed fornication” with her, “and the inhabitants of the earth have been made drunk with the wine of the wrath of her fornication.” This characteristic of the apostate church, namely, that it has connection with the world and its rulers, seems to have been overlooked by the *Churchman*, because in an article immediately preceding it says, “The real difficulty concerning religious instruction arises from the devices and workings of Ritualism and Romanism. This view of the matter must be kept before the public, and in due time political leaders will take cognizance of it.” Why cannot Protestants understand that the church in politics means Romanism, and that the preaching of the pure word of God alone is the only thing that will check its progress? To try to check Romanism by political methods is like tearing down the dykes of Holland in order to keep it from being overflowed with water. {PTUK December 13, 1894, p. 800.12}

The first sitting of the present German *Reichstag* was marked by “a scene of tumult almost unequalled in the history of the Imperial Parliament.” The President called for a cheer for the Emperor, in which the socialist members refused to join. When censured for remaining seated, one of their number stated, amidst great uproar, that they would never cheer for a man who had told the recruits, when swearing them in, that they must be ready to show their obedience by firing on their fellow-citizens and brothers, if commanded to do so. {PTUK December 13, 1894, p. 800.13}

A similar thing occurred about the same time in the Belgian Chamber of Deputies. The Royal Civil List was being discussed, when a socialist member rose and read a paper protesting against all royal grants. The president called upon the House to give three cheers for the king, when the socialists responded by crying, “Long live the people! Down with capitalists!” Such scenes indicate the presence of a revolutionary spirit that promises anything but good for rulers in Europe. {PTUK December 13, 1894, p. 800.14}

Whatever clemency may signalise the accession of Nicholas II. to the Russian throne, it will not be shared by the Stundists. On the contrary, their Juggernaut of persecution moves relentlessly on, the latest step being an official edict prohibiting them from holding prayer-meetings. The tide of religious persecution is rising in all lands, and “all who will live godly in Christ Jesus” will feel its force. Their hope is in the deliverance that will come with His appearing. {PTUK December 13, 1894, p. 800.15}

**“Front Page” The Present Truth 10, 51.**

E. J. Waggoner

May Christians fight?—Yes, certainly: “fight the good fight of faith, lay hold on eternal life.” 1 Timothy 6:12. {PTUK December 20, 1894, p. 801.1}

May they take human life?—“The Son of man is not come to destroy men’s lives, but to save them.” Luke 9:56. “He that saith he abideth in Him, ought himself also so to walk even as He walked.” 1 John 2:6. “Who, when He was reviled, reviled not again; when He suffered, He threatened not.” 1 Peter 2:23. {PTUK December 20, 1894, p. 801.2}

With whom, then, are Christians to contend? “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places.” Ephesians 6:12, margin. “Though we walk in the flesh, we do not war after the flesh.” 2 Corinthians 10:3. {PTUK December 20, 1894, p. 801.3}

With what weapons only may Christians fight? “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Ephesians 6:11. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4. {PTUK December 20, 1894, p. 801.4}

**“The World Not Converted” The Present Truth 10, 51.**

E. J. Waggoner

*The World Not Converted*.—“If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” 1 John 2:15-17. “The friendship of the world is enmity with God.” The world and the Gospel of Christ can never have anything in common. The world will pass away, but never be converted. It will never help the cause of Christ along, because it knows Him not. His people are chosen out of the world, so that they are not to be of it, even while living in it. {PTUK December 20, 1894, p. 801.5}

**“‘He Saved Others’” The Present Truth 10, 51.**

E. J. Waggoner

*“He Saved Others.”*-This was the testimony which the enemies of Christ gave to Him as He hung upon the cross. By that saying they convicted themselves. For He who could save others must have been the Saviour. The Lord had said through His prophet, that His righteous servant should justify many. The persecutors of Jesus acknowledged that He had saved others. But if He had saved others, He could save them. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” There is no modification, and no limit. He came to save sinners, whoever, whenever, and wherever they may be. Let no one then be content with admitting that “He saved others.” Rather say, He saved me. {PTUK December 20, 1894, p. 801.6}

*“Himself He Cannot Save.”*—“He saved others; Himself He cannot save.” The last statement was as true as the first. He “appeared to put away sin by the sacrifice of Himself.” “With His stripes we are healed.” He could save others only by giving Himself as a sacrifice. “The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” So of His followers.” “He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.” “Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” {PTUK December 20, 1894, p. 801.7}

**“The Day of Visitation” The Present Truth 10, 51.**

E. J. Waggoner

Every life has its day of visitation. It is a day when God by His Spirit appeals to us, and we choose, as we must do, whom we will serve. The destiny of no person will be determined otherwise than by his own choice. Every day men are choosing for good or bad, and one choice leads to another in the same direction. Each move takes the individual further, until at last the climax is reached, when a final stand is taken, knowingly and deliberately, from which there will be no retrogression. Then, whether the individual knows it or not, his choice for eternity is made. {PTUK December 20, 1894, p. 801.8}

The day of visitation comes unheralded, nor does it by any sign proclaim itself an important day in our lives. The consequences with which it is fraught are not discerned. We can gather from it nothing to brace ourselves for any heroic action. Our dependence is simply the principles we have developed, the love of the truth which we have acquired from choices already made. The love of the truth will be our only safety, and not the importance of the issue, for that may not appear. Little did Pontius Pilate, as he gave sentence for the crucifixion of Christ, think of the history he was making for all subsequent time. Yet his foresight was as good as ours. It was the foresight of the wisdom common to men, but which does not penetrate an hour into future. Little do men now foresee that the evil they do in secret will one day be proclaimed on the housetops. {PTUK December 20, 1894, p. 801.9}

It was when the truth came to Pilate that he made his fatal mistake. So it is when the truth of God comes to people now that they make the decisive choice. Pilate tried to evade the issue, but he could not. He knew that Christ was innocent; that it was for envy he had been seized and brought before him by the Jews; and he endeavoured to shift the responsibility, first upon the Jews themselves, and then upon Herod. But he failed, and his failure is a warning to such as would do likewise. He was forced to make a decision, and in that decision the fear of man outweighed his convictions of right. He feared to lose his position more than he feared to violate his conscience and disregard the right. He had some curiosity about the truth, but not a love of it. He had some curiosity as many have to-day, and all that they have, so far as concerns the choice of righteousness. He did just what all will do who swerve from the right because of the fear of man. {PTUK December 20, 1894, p. 802.1}

In the day of visitation we are to glorify God; and we are to live so that “the Gentiles,” beholding our good works, may also in that day glorify Him. 1 Peter 2:11, 12. He is glorified by a life which vindicates the principles of His government; by a decision which justifies Him in His dealings with mankind. Our choice must be in harmony with His law. It must be made in love of the truth. Otherwise it will be Pilate’s choice, and we shall see only when too late, the folly which led us to throw aside, with the right, the heritage of righteousness and truth. {PTUK December 20, 1894, p. 802.2}

**“The Pope and the East” The Present Truth 10, 51.**

E. J. Waggoner

The Apostolic Constitution, giving effect to the decisions of the recent conference of the Eastern churches, has been issued. {PTUK December 20, 1894, p. 802.3}

According to Reuter’s Rome correspondent, after referring to the history of the Eastern churches and testifying to the dignity imparted to them by the Church of Rome, which is spoken of as the Mistress of the World, the document alludes to the ecclesiastical colleges founded by the Papacy in Rome and in the East, which Leo XIII. proposes to develop on behalf of Orientals. It proclaims the necessity of maintaining intact the rites of the Orientals, because their very divergencies give splendid expression to the oneness of the dogmas of the Catholic religion. The Constitution confirms the measures taken by the Pope Benedict XIV. to preserve the Oriental rites, and sanctions thirteen new regulations, the principal of which provides that any Latin missionary who invites an Oriental to embrace the Latin rites shall *ipso facto* incur suspension from his functions and loss of his position. The colleges and religious orders shall see that Oriental students are instructed according to their respective rites. No new college is to be established in the East by Latin monks without the authority of the Pope. All Orientals-even those placed beyond the jurisdiction of the patriarchates-shall continue to be instructed according to their rites, and those who may have embraced the Latin rite shall be allowed to revert to the Oriental. Matrimonial cases and questions of conscience shall be referred to the Congregation of the Propaganda. The jurisdiction of the Greek Melchite Patriarch is extended over all the faithful of his rite in the whole Ottoman territory. In conclusion, the Constitution announces that the Pope will establish colleges and churches in the East, and will afford them assistance with the aid of generous Catholics in all countries. {PTUK December 20, 1894, p. 802.4}

It will be seen that recognition of the Pope is the one essential thing. That being granted, all else will follow as the Pope desires. It is not to be wondered at that the Papacy is exulting in its successes. {PTUK December 20, 1894, p. 802.5}

**“Two Examples” The Present Truth 10, 51.**

E. J. Waggoner

The Apostle Paul writes, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.” 1 Timothy 1:15, 16. {PTUK December 20, 1894, p. 802.6}

There is another pattern held up before men, in contrast with this. Peter tells us that God “spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.” 2 Peter 2:5, 6. The one pattern can be distinctly seen only by those who believe; the other is visible to all persons, whether they believe or not. {PTUK December 20, 1894, p. 802.7}

The contrast here is not in the dealings of God with men, but in the attitude of men toward God. God displays His mercy and longsuffering toward all. His judgments have never fallen without this. “The longsuffering of God waited in the days of Noah, while the ark was a preparing.” 1 Peter 3:20. It waited in the days of Lot, while he “sat in the gate of Sodom.” The fate of the wicked city has passed down in the history linked with the wonderful testimony of God’s forbearance which appears in His conversation with Abraham, when He declared that for the sake of ten righteous persons only, it should still be spared. So also God “endured with much longsuffering the vessels of wrath fitted to destruction” before sending destruction upon Pharaoh and his host of Egyptians. Romans 9:22. The same longsuffering and grace that was manifested in the life of the great apostle was held out to those who perished, but they did not see it. They did not have faith. Paul believed, and they did not believe. That made all the difference in their history. {PTUK December 20, 1894, p. 802.8}

Saul persecuting and making havoc of the church, and Pharaoh oppressing the chosen people of God, stood in a similar position. The apostle declared that he was the chief of sinners. He had no more claim upon the mercy and grace of God than had Pharaoh or the inhabitants of Sodom. His glorious career as Paul the apostle was the result simply of his faith. He believed on the name of Christ, and was set forth for a pattern to those that should believe thereafter, that all might be encouraged to have faith. {PTUK December 20, 1894, p. 802.9}

By faith we see not merely condemnation and impending judgment where sin abounds, but grace “much more” abounding. We see God not only as just, but as the justifier of him who believes. We see mercy standing before judgment in all His dealings; we see the bow of the covenant before His throne, and the lightnings and thunders in the background. The patterns He has set before us encourage us to put our trust in Him. Sin, not God, is our enemy; and faith in Him-simple trust-is the victory over every foe. {PTUK December 20, 1894, p. 802.10}

**“Can Animals Think?” The Present Truth 10, 51.**

E. J. Waggoner

Even at this day we see the question asked in a high-class religious newspaper, “Can animals think?” This leads us to expect that philosophers will soon be propounding the question, “Can animals eat?” {PTUK December 20, 1894, p. 802.11}

**“Testimony of the Centuries. The Sure Word” The Present Truth 10, 51.**

E. J. Waggoner

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19. {PTUK December 20, 1894, p. 803.1}

The present age is called night. Paul says, “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:12. And this he says in view of the fact previously stated, that it is high time to wake out of sleep, because our salvation is near. The dawning of the day, and the rising of the day-star, refer to the coming of Christ, who is “the bright and Morning Star.” Revelation 22:16. {PTUK December 20, 1894, p. 803.2}

At Christ’s first advent He Christ’s first advent He was made an offering for sin, and He “bare our sins in His own body on the tree;” but when He comes the second time, He comes “without sin unto salvation” to them that look for Him. Hebrews 9:28. Concerning this coming there is less knowledge among men than of the first; yet it brings the consummation of the Gospel and of this earth’s history. Therefore, since that event is of such overwhelming importance, how true the words that we “do well” to “take heed” to the sure word of prophecy. In the midst of the darkness of sin which covers the earth, our only light is that which shines from God’s word. {PTUK December 20, 1894, p. 803.3}

**THE COMING OF THE LORD**

The third chapter of the second epistle of Peter contains some positive evidence concerning the sure word of prophecy which points out the coming of our Lord Jesus Christ. The chapter opens with the statement that the epistle was written for the purpose of stirring up the brethren to take heed to “the words which were spoken before by the holy prophets.” There is special reason for this admonition, because just before the end the darkness will be more intense, as the Apostle says, “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Timothy 3:13. And these evil men will scoff, saying (following the Revised Version), “Where is the promise of His coming? for from the day that the fathers fell asleep, all things continue as they were from the beginning of creation.” {PTUK December 20, 1894, p. 803.4}

That this is a falsehood, and that they ought to know better if they do not, Peter declares in the next two verses, saying, “For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished.” {PTUK December 20, 1894, p. 803.5}

The plain statement is that the earth in its chaotic state was simply a watery mass, as indicated by Genesis 1:2: “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.” When God gathered the waters together into one place, and made the dry land appear, He evidently stored large quantities of water in the interior of the earth. This is indicated in the second commandment by the phrase, “the water under the earth,” and in other scriptures. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from the heavens, as the record says: “The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” Genesis 7:11. “By which means the world that then was, being overflowed with water, perished.” The idea of the words of Peter is that the very elements from which the earth was formed was made to contribute to its destruction. {PTUK December 20, 1894, p. 803.6}

**THE DAY OF JUDGMENT**

Having disproved that all things continue as they were since the beginning of the creation, the apostle draws a parallel thus: “But the heavens that now are, and the earth, by the same word have been stored up for [or, as more properly given in the marginal rendering, *with*] fire, being reserved against the day of judgment and destruction of ungodly men.” {PTUK December 20, 1894, p. 803.7}

Now the comparison is at once apparent. By the word of God, the earth in the beginning was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Revelation 20:9), will destroy it. Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe. {PTUK December 20, 1894, p. 803.8}

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment-day. This is a mistake. This earth will be destroyed in the same sense that the original earth “perished” by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. {PTUK December 20, 1894, p. 803.9}

So by the fires of the last day “the elements shall melt with fervent heat,” but they will not be annihilated. From those melted elements, “new heavens and a new earth” will be formed, which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isaiah 60:21), and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” Isaiah 35:1, 2. {PTUK December 20, 1894, p. 803.10}

The “sure word of prophecy” tells us again and again that this earth shall be destroyed by fire, and that in that fire shall the ungodly be burned up. Scoffers say that they see no evidence that any such event will ever take place, but the Apostle Peter assures us that the instrument of the earth’s destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will again be destroyed by fire. {PTUK December 20, 1894, p. 804.1}

“But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfilment now than there was when they were uttered.” Thus argues the scoffer; but it is a vain argument, for two reasons. In the first place, all the evidence goes to show that there is now far more prospect of their speedy fulfilment than there was when they were uttered. The truth of the statement that “the earth shall wax old like a garment” may be verified by any close observer. The earth is wearing out. {PTUK December 20, 1894, p. 804.2}

Take, for example, the land of Palestine. When the children of Israel were in Egypt, that wonderfully fertile country, the Lord promised them a land “flowing with milk and honey,” (Exodus 3:8), a land better than Egypt (Deuteronomy 11:10, 11), “a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it.” Deuteronomy 8:7-9. Hundreds of years later the prophet Ezekiel called it a land “flowing with milk and honey, which is the glory of all lands” (Ezekiel 20:6, 15); our Saviour’s parable affords evidence that the land would yield thirty, sixty, and a hundred fold (Matthew 13:8); and when God would describe the beauty and richness of the new earth, He said, “The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.” Isaiah 35:2. {PTUK December 20, 1894, p. 804.3}

But how is it now? A traveller, who has written a good description of Eastern lands, says:— {PTUK December 20, 1894, p. 804.4}

Of all the lands there are for dismal scenery, I think Palestine must be the prince. The hills are barren, they are dull of colour, they are unpicturesque in shape. The valleys are unsightly deserts fringed with a feeble vegetation, that has an expression about it of being sorrowful and dependent... Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. {PTUK December 20, 1894, p. 804.5}

And what is true of that country is true in less degree of other countries. The waxing old of the earth is more marked in Palestine, because of its original superior fertility. {PTUK December 20, 1894, p. 804.6}

But even allowing that there were no visible tokens of the approach of the time when this earth shall as a vesture be folded up and changed, it would still be a vain thing to say that it must be long ere God’s sure word can be fulfilled, because of the truth of the following statement:— {PTUK December 20, 1894, p. 804.7}

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” 2 Peter 3:8. {PTUK December 20, 1894, p. 804.8}

God “inhabiteth eternity.” The flight of time makes no difference with His plans. Compared with His eternity, the entire six thousand years of earth’s existence is but a span. Says the Psalmist, “For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.” Psalm 90:4. Therefore the apostle concludes that “the Lord is not slack concerning His promise, as some men count slackness.” That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God’s reckoning, it is only as the three days’ grace which men allow for the payment of a promissory note. {PTUK December 20, 1894, p. 804.9}

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While He may take a thousand years for the fulfilment of a promise, and then it will be the same as though performed the next day, He can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. “For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.” Romans 9:26. {PTUK December 20, 1894, p. 804.10}

**“Christmas Thoughts” The Present Truth 10, 51.**

E. J. Waggoner

The great church holiday of the year is at hand, and it is most natural that the season should awaken thoughts in regard to an institution so generally observed throughout Christendom. There are few things in which the influence of “the church” is more strikingly manifest than in the general observance of this festival day by so many who do not profess to be Christians. Since reasonable beings desire to know the reason for the things which they are required to do, it seems most natural that first in order we should consider the {PTUK December 20, 1894, p. 805.1}

**ORIGIN OF CHRISTMAS**

This is a thing that is very seldom treated of in these days. The commonly-accepted idea is that it is the celebration of the birth of Christ. If it were not that most people are like school boys, glad of any excuse for a holiday, and that the celebration of Christmas in supposed commemoration of the birth of Christ is one of the easiest ways in which a person can make himself believe that he is religious, the day would long since have fallen into oblivion for lack of foundation. For one of the surest things about the 25th of December, commonly called Christmas, is that it is {PTUK December 20, 1894, p. 805.2}

**NOT CHRIST’S BIRTHDAY**

Luke gives us the fullest account of the birth of Christ, but neither he nor any other writer of Scripture gives the slightest hint as to when it took place. Much less is there any hint in the Bible that the birthday of Christ was to be observed any more than any other day in the year. We do know that when Jesus was born in Bethlehem “there were in the same country shepherds abiding in the field, keeping watch over their flock by night,” to whom the angel of the Lord appeared, announcing the birth of the Saviour. But that this was not the 25th of December, nor any other day of that month, is certain from the fact that December is the height of the rainy season in Judea, when neither flocks nor shepherds could have been out in the fields at night. No man who knows anything about sheep would think of leaving them out at night in a cold, winter rain. {PTUK December 20, 1894, p. 805.3}

Facts like these, however, have never been allowed to stand in the way of the celebration of festival days. The main thing is to have a day; the facts can be manufactured to suit the occasion. {PTUK December 20, 1894, p. 805.4}

**NOT FROM THE BEGINNING**

Neander, in his church history of the first three centuries, speaks of the institution of Easter and Whitsuntide, and says that they were the only feasts observed at this period. “The idea of a *birthday* festival was foreign to the Christians of this period generally.” “Besides, it was in truth unknown at what definite time the celebration of the remembrance of Christ’s birth should be placed, as nothing definite was ascertained respecting the date of His birth.” He might as well have added also that nothing definite is known now, but that custom has been accepted in the place of knowledge. {PTUK December 20, 1894, p. 805.5}

**ITS FIRST APPEARANCE**

There is quite general agreement that the first celebration of the festival of Christmas began in the fourth century after Christ. Neander says, “This feast first makes its appearance, as one generally celebrated in the Roman Church, under the Roman Bishop Liberius, after the middle of the fourth century.... It was not till later, however, that it spread from the Roman church to Eastern Asia.... Chrysostom says expressly, in a discourse pronounced at Antioch in celebration of this festival, on the 25th of December in the year 386, that it *had first become known there less than ten years before.”—History of the Christian Church, vol. 2, section 3.* {PTUK December 20, 1894, p. 805.6}

Dr. Schaff says:— {PTUK December 20, 1894, p. 805.7}

We first find it in Rome in the time of Bishop Liberius, who on the 25th of December 360, consecrated Marcella, the sister of St. Ambrose, nun or bride of Christ, and addressed her with these words: “Thou seest what multitudes are come to the birth-festival of thy bridegroom.”—*History of Christian Church, vol. 2, sec. 77*. {PTUK December 20, 1894, p. 805.8}

The association in which it is first seen is surely no recommendation to it for Protestants. The name Christmas-Christ *mass*-shows its Roman Catholic origin, and should have been sufficient to condemn it for those who reject the “idolatrous sacrifice of the mass.” Let it be remembered that if we could find the clearest evidence from history that the festival of Christmas was observed from the first century, that would not add a feather’s weight to its authority. The two essential things would still be lacking, namely, the knowledge of when Christ was born, and a command to observe the day of His birth, even if it were known. {PTUK December 20, 1894, p. 805.9}

**A RELIC OF HEATHENISM**

It is a fact too well known to require any lengthy argument here, that it was not very long after the days of the apostles before the church began to court the favour of the world. Indeed, the “mystery of iniquity,” which should develop into the “man of sin,” was already working in the days of the Apostle Paul. See 2 Thessalonians 2:3-8. Mosheim tells us that as early as the second century, that is, within less than a hundred years of the death of Paul, a large part of the “Christian” observances and institutions “had the aspect of heathen mysteries.” This being the case, no one need be surprised to read testimony like the following from Dr. Schaff (same section as above), which might be multiplied indefinitely:— {PTUK December 20, 1894, p. 805.10}

The Christmas festival was probably the transformation or regeneration of a series of kindred festivals-the Saturnalia, Siggilaria, Juvenalia, and Brumalia-which were kept in Rome in the month of December, and commemoration of the golden age of universal freedom and equality, and in *honor of the unconquered sun*. {PTUK December 20, 1894, p. 805.11}

**THE SATURNALIA**

Space allows but a very brief reference to this Pagan festival, just enough to show how closely it has been copied. The Encyclopedia Britannica says of it:— {PTUK December 20, 1894, p. 805.12}

The great festival of Saturn was celebrated on the 19th, but after C?sar’s reform of the calendar, on the 17th of December.... In popular usage, the festival lasted seven days. The time was one of general joy and mirth.... All classes exchanged gifts, the commonest being wax tapirs and clay dolls. These dolls were especially given to children, and the makers of them held a regular fair at this time. {PTUK December 20, 1894, p. 805.13}

So we see that in ancient heathen Rome the shops doubtless presented much the same appearance about Christmas time that they do now in England. It is thought, and with reason, that the dolls that were given on the occasion of the festival of Saturn represented the human sacrifices that had formerly been offered to that god. {PTUK December 20, 1894, p. 805.14}

Dr. Schaff well says, “Had the Christmas festival arisen in the period of the persecution, its derivation from these pagan festivals would be refuted by the then reigning abhorrence of everything heathen.” And he adds, “But in the Nicene age this rigid opposition between the church and the world was in a great measure softened by the general conversion of the heathen.” The adoption of the festival was, therefore, a mark of the growth of apostasy, and of the patronising of the church. The heathen, whose chief god was the sun, regarded the time when it began to rise higher in the heavens as its birthday; and it was very easy for church people with whom heathen philosophising had taken the place of the word of God, to take advantage of this idea, and make the heathen believe that they were in reality celebrating the birth of Christ, and so bring them into the church in swarms. {PTUK December 20, 1894, p. 806.1}

**CHRISTMAS AT THE REFORMATION**

At the time of the Reformation, there was considerable discussion concerning the festivals of the Catholic Church. By some nearly all of them were retained, and by others nearly all rejected. The Presbyterians and Congregationalists, particularly, rejected all the yearly festivals as human institutions. Doubtless the reason why the rejection of them was not permanent was that in the rejection more dependence was placed in Parliament than in the Bible. Neal, in his “History of the Puritans,” says:— {PTUK December 20, 1894, p. 806.2}

Among the ordinances that passed this year (1646) for reformation of the church, none occasioned so much noise and disturbances as that of June 8, for abolishing the observance of saints days, and the three grand festivals, of Christmas, Easter, and Whitsuntide, and other festivals, commonly called holy days, have been heretofore superstitiously used and observed; be it ordained that the said feasts, and other festivals, commonly called holy days, be no longer observed as festivals; any law, statute, custom, constitution, or canon, to the contrary in any wise notwithstanding.”—*Vol. 3, ch. 8*. {PTUK December 20, 1894, p. 806.3}

**AN UNANSWERABLE ARGUMENT**

“The king,” says Neal, “was highly displeased with this ordinance and while the matter was under debate, he put this query to the Parliament-commissioners at Holmby-house, April 23, 1647,” which shows that as long as the king’s head remained on his shoulders it was clearer than those of the theological politicians:— {PTUK December 20, 1894, p. 806.4}

I desire to be resolved of this question, Why the new reformers discharge the keeping of Easter? My reason for this query is, I concede the celebration of this feast was instituted by the same authority which change the Jewish Sabbath into the Lord’s day or Sunday, for it will not be found in Scripture where Saturday is discharged to be kept, or turned into Sunday; wherefore it must be the church’s authority to change the one and instituted the other; therefore my opinion is, that those who will not keep this feast may as well return to the observance of Saturday, and refuse the weekly Sunday. When anybody can show me that wherein I am in error, I shall not be ashamed to confess and amend it.-*Ib*. {PTUK December 20, 1894, p. 806.5}

No one performed this task. Sir James Harrington made a simple denial that the Sabbath was changed by the authority of “the church,” and asserted that the change was derived from the authority and example of Christ and the apostles; but he very naturally neglected to give any evidence from the Scriptures, as the king required, since none is to be found. {PTUK December 20, 1894, p. 806.6}

It is true that the king’s point was made concerning Easter, but it applies equally well to Christmas. The reformers were not willing to carry the reformation so far as to return to the Scriptures as the only guide in all matters of religion. They determined to retain the observance of the Sunday; and the retention of that day, which, like Christmas, was a heathen festival day, left the way open for the bringing back of all the other festivals. Thus it is that to-day we see the church festival days coming more and more into recognition by the various Protestant bodies. And thus it will be that within a few years the Roman Catholic Church will have regained all that it lost a few centuries ago. For when people adopt so much as one custom that has no warrant in Scripture, the Catholic Church has a long lever with which to bring them into its fold, into the observance of all its unscriptural customs. {PTUK December 20, 1894, p. 806.7}

**IS IT A GOOD THING?**

Some will certainly ask, “But is it not a good thing to observe one day in the year in memory of the birth of Christ?” The reply is, No; it is not a good thing. If it were, it would have been appointed in the Bible. “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.” “It is not lawful for the church to ordain anything that is contrary to God’s Word written.” “Who can bring a clean thing out of an unclean? Not one.” Job 14:4. The Christmas festival was originally an unclean heathen festival, and nothing can make it clean. Heathenism can never become Christianity. The power that presumed to transform a heathen festival into a Christian institution, is the very same that claims the ability to transform a common piece of bread into the actual body of Christ. {PTUK December 20, 1894, p. 806.8}

The setting apart of one day in the year in commemoration of God manifest in the flesh, must and does tend directly against the daily recognition of that fact. The birth of Christ is a mystery which is to be commemorated not by a yearly festival, but by the formation of Christ within as the hope of glory. Nothing can commemorate the event but the event itself. The life of Christ is to be manifest “in our mortal flesh,” and “renewed day by day.” 2 Corinthians 4:11-16. In the festivals of “the church year,” we have the substitution of forms and ceremonies for Christian reality; and it is one of the worst signs of the times, that the increasing observance of those days, adopted directly from heathenism, is looked upon as a proof of the growth of Christianity. There was never a time when a reformation was more imperatively needed in the church than to-day. {PTUK December 20, 1894, p. 806.9}

**CHRISTMAS GIFTS**

“What about Christmas gifts? Are they also to be condemned?” That depends. The Lord assures us that “it is more blessed to give than to receive;” but He makes a distinction in giving. “If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.” Luke 6:32-35. {PTUK December 20, 1894, p. 806.10}

There is not the slightest doubt but that Christmas giving, as generally practised, is productive of only evil. Selfishness and jealousy are fostered by means of it. The child is encouraged to value its parents and friends according to what it can get from them. They are encouraged to think only of self. And this evil is not confined to children. Besides this, the squandering of so much money upon foolish, unnecessary, and even harmful presents, is wicked, when there are so many who are suffering not only for food and clothing, but for the bread of life. This of course applies to gifts at any time; but if it were not for certain holidays when gifts are by custom specially expected, the evil would be far less. {PTUK December 20, 1894, p. 806.11}

“But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.” Luke 14:13, 14. The rule for giving, whether to members of one’s own family or to others, is to give where there is need, and to give the thing needed. This is the way with the Lord, whose grace supplies the needy, “in time of need.” {PTUK December 20, 1894, p. 807.1}

But if this rule were followed, there would not be a greater display of giving at Christmas than at any other time. “The poor ye have always with you, and whensoever ye will ye may do them good.” Mark 14:7. It is a thing much to be commended that Christmas is by many, perhaps more than in time past, devoted to gifts that will benefit the needy; but while it is better to give at Christmas time than not to give at all, it is far better to give when there is need, without any reference to the day. As before stated, these annual church festivals tend to minimise the necessity of daily Christian living; and this is doubtless the reason why the Gospel knows nothing of them. {PTUK December 20, 1894, p. 807.2}

**“Studies in Romans. Something Worth Knowing. Romans 8:26-28” The Present Truth 10, 51.**

E. J. Waggoner

The preceding lessons have shown us that the possession of the Holy Spirit marks our relation to God as sons. It is the pledge of the life and inheritance to come. {PTUK December 20, 1894, p. 807.3}

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groaning which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are called according to His purpose.” Romans 8:26-28. {PTUK December 20, 1894, p. 807.4}

**QUESTIONING THE TEXT**

What does the Spirit do for us? {PTUK December 20, 1894, p. 807.5}

“The Spirit also helpeth our infirmities.” {PTUK December 20, 1894, p. 807.6}

Why is this necessary? {PTUK December 20, 1894, p. 807.7}

“We know not what we should pray for as we ought.” {PTUK December 20, 1894, p. 807.8}

How therefore does the Spirit help us? {PTUK December 20, 1894, p. 807.9}

“The Spirit itself maketh intercession for us.” {PTUK December 20, 1894, p. 807.10}

In what way? {PTUK December 20, 1894, p. 807.11}

“With groanings which cannot be uttered.” {PTUK December 20, 1894, p. 807.12}

What does He who searches the hearts know? {PTUK December 20, 1894, p. 807.13}

“He that searcheth the hearts knoweth what is the mind of the Spirit.” {PTUK December 20, 1894, p. 807.14}

Who searches the hearts? {PTUK December 20, 1894, p. 807.15}

“I the Lord search the heart.” Jeremiah 17:10. {PTUK December 20, 1894, p. 807.16}

Why does the Lord know the mind of the Spirit? {PTUK December 20, 1894, p. 807.17}

“Because He maketh intercession for the saints according to the will of God.” {PTUK December 20, 1894, p. 807.18}

What then do we know? {PTUK December 20, 1894, p. 807.19}

“We know that all things work together for good.” {PTUK December 20, 1894, p. 807.20}

To whom? {PTUK December 20, 1894, p. 807.21}

“To them that love God.” {PTUK December 20, 1894, p. 807.22}

How are such ones called? {PTUK December 20, 1894, p. 807.23}

“Called according to His purpose.” {PTUK December 20, 1894, p. 807.24}

**“PRAYING IN THE SPIRIT”**

“And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” {PTUK December 20, 1894, p. 807.25}

The heart is deceitful above all things, and none can know it except God. Jeremiah 17:9, 10. That in itself is sufficient reason why we do not know what we should pray for. Moreover, we do not know the things that God has to give us; and even if we did, our lips could not describe them, for “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Corinthians 2:9-12. {PTUK December 20, 1894, p. 807.26}

God desires to give to us “exceeding abundantly above all that we ask or think.” Ephesians 3:20. Of course a petition for such things can not be put into words. The next clause however says that it is “according to the power that worketh in us;” and the sixteenth verse tells us that the power that works in us is the Spirit. Thus we find the same thing that we read in the eighth of Romans and the second of 1 Corinthians. {PTUK December 20, 1894, p. 807.27}

“The Spirit searcheth all things, yea, the deep things of God.” Therefore the Spirit knows just what the Lord has for us. The deepest thoughts are too great for language, and so the Spirit makes intercession for us with groanings that can not be uttered. But, although there is no articulate speech “He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” The Lord knows that the Spirit asks for just the things that He has to bestow. He makes intercession for the saints according to the will of God. And we know that whatever is asked according to God’s will is granted. 1 John 5:14, 15. {PTUK December 20, 1894, p. 807.28}

Now note how this statement in regard to prayer fits in with what goes before in the eighth of Romans. God has given us his Spirit to be in us, to lead us, and to direct our lives. The possession of the Spirit of God proves that we are the sons of God. Being sons, we can come to Him to ask for things to supply our need, with all the confidence of a child to a parent. But while we have all confidence, our thoughts are as the earth is below the heaven. Isaiah 55:8, 9. Not only are our thoughts feeble, but our language is still more so. We can not give proper expression even to the little that we do realise. But if we are the sons of God, we have in us his own representative, who helps our infirmity and who is able to take of the things of God to give to us. What wonderful confidence this should give us in praying to God; and especially should it give confidence to those who are particularly infirm in regard to language! It makes no difference if one has a very limited vocabulary, if he stammers, or even if he is dumb; if he prays in the Spirit, he is sure to receive all that he needs, and more than he can ask or think. {PTUK December 20, 1894, p. 807.29}

With these facts before us, how much more forcible becomes the exhortation of the apostle, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Ephesians 6:18. {PTUK December 20, 1894, p. 808.1}

**ALL THINGS FOR GOOD**

“And we know that all things work together for good to them that love God.” Without this knowledge we could not have that confidence in prayer that we ought to have and that is indicated in the preceding verses. Whoever knows the Lord must love Him, for He is love. And the Spirit reveals Him to us. Whoever knows that “God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” cannot fail to love Him. And then all things work together for good to Him. {PTUK December 20, 1894, p. 808.2}

Take notice that the text does not say that all things shall work together for good to them that love God, but that they do so work now in this present time. Everything as it comes is good to those who love and trust the Lord. Many people lose the blessing of this assurance by reading it as though it were for the future. They try to be resigned to troubles that come by thinking that by and by some good will come from them; but in that case they do not get the good that God gives them. {PTUK December 20, 1894, p. 808.3}

Note further that the text does not say that we know how all things work together for good to them that love God. People in trouble often sigh piously and say, “Well, I suppose that it is all for good, but I can’t see how.” Of course not; and they have no business to see how. It is God that makes them work good, because He alone has the power. Therefore it is not necessary for us to know anything about how it is done. The fact is knowledge enough for us. God can overrule all the plans of the devil, and can make the wrath of man to praise Him. Our part is to believe. There is no trust in the Lord if we must see how He does everything. Those who must be able to see how the Lord works, show that they can not trust Him out of sight, and thus they give Him a bad name to the world. {PTUK December 20, 1894, p. 808.4}

**CALLED OF GOD**

God has called everybody to come to Him. “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. God is no respecter of persons; He desires that all men shall be saved, and so He calls them all. {PTUK December 20, 1894, p. 808.5}

Not only does He call us, but He draws us. No man can come to Him without being drawn, and so Christ is lifted up to draw all to God. He tasted death for every man (Hebrews 2:9), and through Him all men have access to God. He has destroyed in His own body the enmity, the wall that separates men from God, so that nothing can keep any man from God unless that man builds up again the barrier. {PTUK December 20, 1894, p. 808.6}

The Lord draws us, but does not employ force. He calls, but does not drive. It remains therefore for us to make our “calling and election sure” by yielding to the influence that God throws round us. He says, “Follow Me,” and we must make the calling effectual by following Him. {PTUK December 20, 1894, p. 808.7}

**PURPOSE OF THE CALLING**

God calls us “in the grace of Christ.” Galatians 1:6. “He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Ephesians 1:4. Still further, we read that He hath “called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” 2 Timothy 1:9. In our text in Romans we learned that those who love God are the “called according to His purpose.” His purpose is that we should be holy and without blame before Him in love. If we yield to His purpose, He will see that it is carried out. {PTUK December 20, 1894, p. 808.8}

God designed man for a companion for Himself. But there is no true companionship where there is restraint. Therefore, in order that man might associate with Him on terms of intimacy, He made the will of man as free as His own. God cannot work against His own purpose; and therefore He not only will not, but He can not, force the will of man. All men are as absolutely free to choose as is God Himself; and when they choose to yield to the call of God, His purpose of grace is wrought out in them by the power by which He is able to make all things work together for good. {PTUK December 20, 1894, p. 808.9}

**“Mackay, of Uganda” The Present Truth 10, 51.**

E. J. Waggoner

ALEXANDER MACKAY, Missionary Hero of Uganda, Sunday School Union, Ludgate Hill, London. 1s. {PTUK December 20, 1894, p. 811.1}

It is a notion, unfortunately too prevalent, that young people must have stories that are not true to interest them. And so every holiday season the catalogue of tales full of fighting and impossible adventures is increased by scores and hundreds of volumes. {PTUK December 20, 1894, p. 811.2}

It is altogether a matter of perverted taste. Any healthy young person, or old either, who has been trained to believe in the seriousness of life finds far more to interest him in a book that is true, than in one in which he knows the writer is telling him things that never happened. But as the boy is started in with tales, and the taste for the unreal is formed, so when he becomes the man he must have the adult novel with its maudlin sentiment, if indeed the mind does not crave the modern novel with a “purpose” which promises to come in shoals as thick as the frogs of Egypt, and as slimy and unclean. {PTUK December 20, 1894, p. 811.3}

There are no books of more thrilling interest than the stories of missionary life which are issued by many publishers in popular form. Buy the children such books as these, and they will care little for fiction, and they are as interesting to the old as to the young. {PTUK December 20, 1894, p. 811.4}

The life of the young Scotsman, Mackay, was a stirring one, and closed only about four years ago. As a boy in Aberdeenshire he was industrious in his studies, and especially apt in picking up bits of information about practical things. Being of a mechanical turn of mind, he took up engineering after his school days were over. One of the most interesting lessons of his life is the story of how the Lord is able to use mechanical skill when it is consecrated to His service. {PTUK December 20, 1894, p. 812.1}

It was his ability to make things that attracted the natives to him after he reached Uganda, in the African lake region, and by his industry he taught the indolent natives lessons which they needed so much to learn. {PTUK December 20, 1894, p. 812.2}

“All kinds of iron implements were brought to him to repair; and when they saw him burnishing metal until it shone, their astonishment and admiration knew no bounds. Much of this skill they put down to witchcraft; and when he had done anything more than usually surprising, they cried, ‘Mackay is truly the great spirit.’ But this very belief in his power was sometimes rather awkward. If they asked him to do something beyond his power, and he explained his inability, they would not believe him, but thought it was because he would not.” {PTUK December 20, 1894, p. 812.3}

It was his work to show, that there was nothing supernatural about his skill, and that he was industrious only that he might do good to others. When later he was persecuted and robbed and yet toiled early and late at the hardest kind of labour for the very ones who mistreated him, many saw revealed a higher principle than the selfishness which ruled their own lives. {PTUK December 20, 1894, p. 812.4}

Mtesa, the king, had invited missionaries to come to his kingdom, but it was evident that his professed interest to learn of Jesus Christ was only to get some advantages from the white men. He was treacherous and deceitful, and jealous of the missionary’s influence. Yet gradually a few natives began to gather about Mackay and his companions, who were rejoiced after the years of labour to see real fruit springing up in the hearts of some. {PTUK December 20, 1894, p. 812.5}

Toward the close of Mtesa’s life, Mackay built a house which was a marvel to the people, and which the Arabs tried to make the king believe was to be a fort for the whites. An ox cart made at the same time was another wonder. {PTUK December 20, 1894, p. 812.6}

“News of Mackay’s wonderful cart was carried to the king, and exaggerated descriptions given of its size and powers. Among other things it was said that the cart was uncontrollable, and had killed people. Mtesa sent a chief to inspect it, and to report, To his great delight Mackay drove him past the mission house, and showed him how absurd were the rumours about its dangerousness.” {PTUK December 20, 1894, p. 812.7}

Every fresh triumph by Mackay only increased the jealousy of the Arabs who had the ear of the king, and so while the believers in the Gospel increased and were learning to read the Scriptures which had been translated, the opposition from the king and chiefs increased. {PTUK December 20, 1894, p. 812.8}

Mtesa died and was followed by his son Mwanga, who soon began to persecute the native believers. This only increased the number who came by stealth to be taught. Large numbers were now seeking to know the way, and soon a reign of terror began. Soldiers were sent to search out the converts, and every day fresh batches of them were burnt. “These black Christians prayed to God in the fire, and met death so fearlessly, and even joyfully, that the executioner said ‘he had never killed such brave people before.’” {PTUK December 20, 1894, p. 812.9}

Soon after this general persecution of natives was begun Mackay thought it best to leave the king’s country for a time, and went to the Southern shore of Lake Nyanza to found another station. It was here that he died in 1890, hard at work to the very last. {PTUK December 20, 1894, p. 812.10}

Uganda has had a troubled history since Mackay left it. Mwanga was deposed by a revolt, and managed to escape to a Roman Catholic mission, where he professed conversion. Getting back to his kingdom later he found the Protestant converts in power, and since then there has been fighting between the so-called, Protestant and Catholic parties, followed by intervention by the British Government to keep peace between the factions. While admiring the zeal and devotion of the early missionaries, and finding inspiration in their life story, it is impossible to escape the conviction that too much reliance was placed on getting kingly favour and on using force to suppress some irregularities, putting, perhaps, into the minds of the later converts the idea of getting power in the government of the kingdom. Persecution advanced the Gospel, and the power of the word was demonstrated amidst pillage and burnings. But the successive wars between the Protestant and Catholic factions show the death of real piety amongst the great majority of the converts, and their very meagre knowledge of the religion which is pure, peaceable, and easy to be entreated, and which suffers long and is kind. {PTUK December 20, 1894, p. 812.11}

But this shilling book and the others in the same series, are well written records of the lives of men whose work it will do the reader good to know about. {PTUK December 20, 1894, p. 812.12}

**“News of the Week” The Present Truth 10, 51.**

E. J. Waggoner

-Diamonds have been discovered in Tasmania. {PTUK December 20, 1894, p. 814.1}

-A financial crisis and panic prevails in Newfoundland and trade is almost at it standstill. {PTUK December 20, 1894, p. 814.2}

-A convention of the American Federation of Labour was opened Dec. 10 at Denver, U.S.A. {PTUK December 20, 1894, p. 814.3}

-The Russian Army is to be increased next year by the addition of two regiments of field artillery. {PTUK December 20, 1894, p. 814.4}

-A cyclone broke over the island of Ponta Delgada (Azores) Dec. 8. Two ships were wrecked and several lives lost. {PTUK December 20, 1894, p. 814.5}

-Sir John Thompson, Premier of Canada, died very suddenly at a lunch in Windsor Castle, Dec. 12. The body will be taken to Canada for interment. {PTUK December 20, 1894, p. 814.6}

-The Court appointed to inquire into the loss of the New Zealand steamer *Wairarapa*, which resulted in the loss of 134 lives, find that the wreck was due to the default of the captain. {PTUK December 20, 1894, p. 814.7}

-Several Catholic Cardinals are reported as saying that the question of the validity of Anglican orders ought to he again examined, and that the Pope alone can express an authoritative opinion on the point. {PTUK December 20, 1894, p. 814.8}

-The Austrian *Official Gazette* has announced that the operation of the Anglo-Austrian Copyright Treaty has been extended to India, Newfoundland, Natal, Victoria, Queensland, Western Australia, and New Zealand. {PTUK December 20, 1894, p. 814.9}

-The Porte is said to be aware of the gravity the Armenian question, and a conference last-g twenty-four hours took place at the Sultan’s palace. It is stated in official Russian circles at the Russian Government done not intend to intervene, as it did in the massacres which led to the Russo-Turkish war of 1877. {PTUK December 20, 1894, p. 814.10}

-The Japanese troops have captured Foochow, Huh was evacuated by the Chinese without firing a shot. It is reported that two Japanese divisions numbering together 25,000 men have tided on the western shores of the Gulf of Peehill with a view to an advance on Pekin. {PTUK December 20, 1894, p. 814.11}

-Recently a man undertook to drink three pints of rum in a public-house in Dublin within half-an-hour. After swallowing the last pint he collapsed on the floor and died. The coroner’s jury returned a verdict of manslaughter against the man who ordered the drink and the man who supplied it. {PTUK December 20, 1894, p. 814.12}

-Great satisfaction is expressed both in financial and official circles in Russia, as well as by the Press, at the participation of the London market in the new Russian loan. This is regarded as material evidence of the improvement of the political relations between Russia and Great Britain. {PTUK December 20, 1894, p. 814.13}

-Relations between the Vatican and M. Dupuy, the French Premier, are, it is said, very such strained. The Pope some months ago expressed a desire to establish an ecclesiastical hierarchy in China. France, however, who exercises a Catholic protectorate in the Far East, refused to entertain the idea, with the result mentioned. {PTUK December 20, 1894, p. 814.14}

-The Emperor of Austria has at last given his consent to the Church Bills, which with much difficulty were passed through the Hungarian louse of Magnates. Dr. Wokerle, the Premier announced the fact in, the Hungarian Reichstag, and was greeted with enthusiastic applause. The liberal victory has caused great rejoicings in Budapest and throughout the Province. {PTUK December 20, 1894, p. 814.15}

-A tornado struck the town of Forsythe, in Texas, Dec. 12, and wrought a great deal of havoc. The principal church was blown down, and the roof of practically every place of business was torn off, while many dwellings were completely demolished. The loss is estimated at 50,000 dollars. Other cyclones are reported from parts of Georgia, Alabama, and Florida. {PTUK December 20, 1894, p. 814.16}

-Emperor William, addressing the newly elected President of the German Reichstag, said he regarded the recant Socialist demonstration as an attack upon the Constitution, which it was the intention of the anti-revolutionary Bill to put down. Herr Leibnicht, a Socialist deputy, has caused further excitement by defending the course of the Socialists, and stigmatising the Emperor’s speech as “hypocrisy.” {PTUK December 20, 1894, p. 814.17}

-On October 12 last, three African sportsman, of the abortive Freeland movement, together with Mr. Remington, postmaster of Mombassa, and a German missionary, made a midnight attack on the Somalis, under, it is said, a mistaken impression that they were about to attack the German mission station at Ngoa or the English mission station at Golbanti. The Somalis retaliated by ravaging the Tana districts, inhabited by the Gallas and Pokamas, tribes under British protection. They returned, after doing immense damage, with a largo booty of women, children and cattle. The Somalis also attacked the American-Swedish mission station at Kulasa, but were beaten off Now a “punitive expedition” is talked of, and as the Somalis can put several thousand men into the field, much shedding of blood is likely to happen. {PTUK December 20, 1894, p. 814.18}

-A large district in Southern Russia is suffering from a plague of mice. Extraordinary accounts have been received of the damage done over a district larger than Wales by the ravages of myriads of these tiny rodents. It is said that their nests are so numerous in the fields that ploughing is impossible, the peasants turning away in loathing. In houses and barns, in the village streets, the mice swarm. The rivers and wells even are full of there, either dead or alive, and carp and other fish taught in the rivers have their stomachs laden with mica. So horrible is the plague that peasants in bodies are leaving their cottages, seeking spots where they may be free from these vermin. They are praying for an early and a severe winter to exterminate the mice. The loss to grain and other property already incurred is enormous. {PTUK December 20, 1894, p. 814.19}

**“Back Page” The Present Truth 10, 51.**

E. J. Waggoner

This year, for the first on record, it is said, the car of Juggernaut at Serampore failed to find a sufficient number of devotees to drag it forth on the usual route. Three days the Brahmans tried to persuade the people to draw it out, but they failed. {PTUK December 20, 1894, p. 816.1}

When a person is dissatisfied with himself, there is good hope that he will accept the One who is “altogether lovely” and “full of grace and truth.” To be dissatisfied with one’s self, therefore, is an excellent state in which to be. {PTUK December 20, 1894, p. 816.2}

It is very common for people to feel discouraged when they have a vivid consciousness of their failures. On the contrary, this should be a cause for courage, since it is an evidence that the Lord is holding up for their acceptance that which is better. {PTUK December 20, 1894, p. 816.3}

The man who recently jumped from the top of the Tower Bridge into the Thames, a distance of 240 feet, and was killed, was a Spiritualist, and was lured to his death by spirits, who had assured him that he would make the dive in safety. {PTUK December 20, 1894, p. 816.4}

A recent writer says: “A man in society may betray an amazing ignorance of Scripture, and be let off with an indulgent smile; but let him make a false quantity in a quotation from a heathen author, and he will never be forgiven.” Which shows that “society” is more heathen than Christian. {PTUK December 20, 1894, p. 816.5}

The *Catholic Times*, speaking of the theological commission which the Pope has appointed to investigate the validity of Anglican orders, says that there is no reason to anticipate that the contention of the Anglican controversialists will be upheld, but that the Pope will make every concession possible. {PTUK December 20, 1894, p. 816.6}

Poland is rejoicing at the prospect that General Gourko, the Governor who has for years oppressed the people, will soon be superseded. The Czar has censured his recent acts of injustice to the Roman Catholics, who have suffered under him in Poland as Protestants suffer where Rome rules with free hand. {PTUK December 20, 1894, p. 816.7}

One of the principal points in the German Chancellor’s speech in the Reichstag, outlining the policy of the Government, was the statement that the chief task of the State now is to act in friendly and intelligent co-operation with the authorities of the Church, and that his energies would be directed towards maintaining peace between Church and State. This means that Papal influence will vastly increase in Germany. {PTUK December 20, 1894, p. 816.8}

Complaint is made that, although the Duke of York’s military school, Cambridge, is a State-supported institution, before admission can be obtained a baptismal certificate must be produced, bearing a Church of England, a Presbyterian, a Wesleyan, or a Roman Catholic stamp, and that all other sects are barred. The barred sects seem to feel aggrieved that they are not considered sufficiently Christian to be permitted to learn the art of killing men. {PTUK December 20, 1894, p. 816.9}

One of our workers in Turkey reports rather a queer use of the Bible in controversy. He says:— {PTUK December 20, 1894, p. 816.10}

One of our brethren who was formerly a colporteur for the Bible Society, but was dismissed as soon as he began to keep the Sabbath, learned basket-making, and went to a city near ancient Nicea. Here he was soon arrested, and without any reason given, sent to the capital of the province. Being released on bail after ten days’ imprisonment, he returned to continue the business which he had begun, but was immediately re-arrested. The chief of the place took away his Bible, and striking our brother with it said: “Don’t you venture to come to this place again; you preach a strange religion.” He was sent to the capital a second time, but is now free again. {PTUK December 20, 1894, p. 816.11}

It is unfortunate that the most of those who seem to stand for freedom of religion from State patronage and control, are not really opposed from principle to union of Church and State. Thus one of the leading Congregationalists in England, recently said in answer to a question as to the standing of Nonconformists as compared with Churchmen:— {PTUK December 20, 1894, p. 816.12}

Really our civil disabilities now are hardly worth talking about-except that we are outside a great national institution and can take no part in it. {PTUK December 20, 1894, p. 816.13}

If this “disability” should be removed, the only Nonconformists that would then be left would be the few who believe that connection with civil affairs is the greatest disability that the Gospel can be made to suffer. {PTUK December 20, 1894, p. 816.14}

The *Bible Echo*, of Melbourne, Australia, now in its ninth year, is a weekly paper working along the same lines of Bible study as the PRESENT TRUTH. The increasing tendency among the churches in Australia to seek to control politics in the interests of religious legislation has led our brethren there to establish a 82-page quarterly journal, the *Australian Sentinel*, specially devoted to these issues, showing how contrary to the principles of the Gospel of Christ is the effort to advance His kingdom by any other method than the preaching of the word. {PTUK December 20, 1894, p. 816.15}

When Jesus died upon the cross, “the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.” Matthew 27:50-53. It is through death that Jesus destroys him that hath the power of death, that is, the devil. Hebrews 2:14. He did not go into the grave a conquered victim, but a conqueror. In death He gained the victory, as the opening graves testified. Thus it is that even in death itself “we are more than conquerors through Him that loved us.” Romans 8:37. {PTUK December 20, 1894, p. 816.16}

Jesus asks, “Why call ye Me, Lord, Lord, and do not the things which I say?” Luke 6:46. If He is Lord, then His word has authority, and must be obeyed. His Lordship must be practically recognised, else it is but mockery to call Him Lord. Now “the Son of man is Lord even of the Sabbath day.” Matthew 11:8. Therefore properly to recognise Christ’s Lordship, means to keep the Sabbath,—the day which commemorates creation, of which He is the Head. “My little children, let us not love in word, neither in tongue; but in deed and in truth.” 1 John 3:18. {PTUK December 20, 1894, p. 816.17}

**“The New Year” The Present Truth 10, 52.**

E. J. Waggoner

The “New Year” is at hand; and the time by common consent sacred to the formation of new resolutions. In most cases, however, the resolutions of the previous year have the dust brushed off from them, and are made to serve again, being just as good as new on account of never having been used. {PTUK December 27, 1894, p. 817.1}

There is a difference of opinion as to the value of making resolutions at any time. It is not our promises that save us, but the promises of God. Making good resolutions often tends directly against real improvement, since the resolution is taken as a substitute for action. A man makes a resolution and breaks it, and then when he is confronted with his failure, he makes another, or repeats the former one with new emphasis, and straightway his conscience is at rest. The resolution is accepted as an “indulgence.” In saying this we do not in the least discount a fixed choice, nor a firm purpose to cleave to the Lord; but the penitent who makes real progress is the one who comes to the Lord, saying,— {PTUK December 27, 1894, p. 817.2}

*“No preparation can I make,  
My best resolves I only break,  
Yet save me for Thine own name’s sake,  
And take me as I am.” {PTUK December 27, 1894, p. 817.3}*

Yet allowing the most that might be claimed for good resolutions, the custom of having one special day for making reformation, out of three hundred and sixty-five, is most pernicious. It is often the case that people wait for months till the New Year to “turn over a new leaf.” This evil habit is fostered by religious papers and teachers who make so much of the New Year as the fit time for reflecting over the past and making a fresh start. From such talk people get the idea that there’s something sacred about New Year’s day. {PTUK December 27, 1894, p. 817.4}

This evil would be avoided if they would remember that the first day of January is no more the beginning of a new year than is the third of March, the 13th of June, the 19th of October, or any other day of any other month in the year. Every day is just one year from three hundred and sixty-five days before, and so every day begins a new year. Whatever is fit and especially appropriate for the first day of a new year, may be attended to at any time. Are you convinced of the error of your ways, and impressed that you ought to reform? Then never think of waiting for the first day of January to come. “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” {PTUK December 27, 1894, p. 817.5}

One word more as to the date of the New Year. It is purely arbitrary, and is not the same in all parts of the world. In England, until the adoption of the Gregorian calendar, in 1752, the legal and ecclesiastical year began at March 25. This was more nearly the original time of beginning the year, as directed by the Lord. The spring of the year is the natural season. To begin a new year in the beginning of winter is as senseless and arbitrary as to begin a new day in the middle of the night. As a matter of convenience in reckoning, and for business purposes, the 1st of January is as good as any other day; but no one should think that any sort of sacredness attaches to it, or that it is any better than any other day for ceasing to do evil and learning to do well. {PTUK December 27, 1894, p. 817.6}

The false idea concerning the 1st of January, which is due chiefly to the Roman Catholic Church, has led to what are known as “watch night” services by many people. They assemble in a meeting-house on the last day in December, and remain together until after midnight, to “watch the old year out, and the new year in.” There would be something irresistibly funny in this performance, even if the first day of the year were sacred by Divine appointment. For since the last day begins at sunset, it is evident that the new year must also begin at sunset, with the day. So that when people watch till midnight to see the new year in, they are like men who watch for a train that has passed eight hours before. {PTUK December 27, 1894, p. 817.7}

It is stated on good authority that the term “watch night” originated with Wesley, but not with any reference to the New Year. That godly man was accustomed to spend much time in prayer, and would often, with a company of his people, spend the entire night in prayer. Thus they “watched” the night through. Not that they were watching the hours as they passed, but that they were watching with the Lord. The thought came from the Saviour’s words to His disciples on the night of His betrayal, “Could ye not watch with Me one hour?” and, “Watch and pray lest ye enter into temptation.” If there were more of this sort of watching every day in the year, there would be less superstition concerning one particular day. {PTUK December 27, 1894, p. 817.8}

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” {PTUK December 27, 1894, p. 817.9}

**“Instruments of Righteousness” The Present Truth 10, 52.**

E. J. Waggoner

All righteousness is from God; for God is the only being able to manifest it. Righteousness is not a finite thing, but infinite; it is perfection in the eye of God, it is doing as well as God can do it; and no one can do that but God Himself. “All unrighteousness is sin,” and, “sin is the transgression of law.” 1 John 5:17; 3:4. The law of God is as perfect as God is, and therefore righteousness,—the keeping of the law,—is the manifestation of infinite perfection of life. {PTUK December 27, 1894, p. 818.1}

The Lord would make us instruments of His righteousness. Therefore the Spirit exhorts us, “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6:13. When we yield our members thus unto God, He uses them, and manifests His righteousness by making them do His will; for then it is He that worketh in us, “both to will and to do of His good pleasure.” Philippians 2:13. {PTUK December 27, 1894, p. 818.2}

The law of men, on the other hand, is not righteousness. It may be in the direction of righteousness, and perfectly proper, just, and necessary; but it comes infinitely short of righteousness itself. Why? Because man comes infinitely short of being God. God’s ways are as far from our ways, and His thoughts above our thoughts, as the heavens are above the earth. Isaiah 55:9. Righteousness touches the heart; but the law of man touches only the outward life. But an evil thought, hatred, lust, covetousness, etc., is a violation of the law of God. See Matthew 5:21-28. {PTUK December 27, 1894, p. 818.3}

A human law may (and always should) be an instrument of good, to keep men civil in deportment, to make them respect each other’s rights, to preserve outward order and peace. But when it has done this, it has not produced righteousness. It has not touched the heart, producing peace and order there. It is not, like the law of God, “perfect, *converting* the *soul*.” No individual has any power to convert another individual and make him righteous. Such power pertains to God alone. {PTUK December 27, 1894, p. 818.4}

Very properly, therefore, is the domain of religion, which pertains to righteousness, separated from the domain of human law; for it is thus separated by the decree of God, which is seen in its very nature, as compared with the nature of things human. The utmost that any man can have to do with the production of righteousness, or of an instrument of the same, is to yield *himself* unto God. Then he will become the instrument; and God, working through His law-manifesting the power His own life-will produce the righteousness. {PTUK December 27, 1894, p. 818.5}

**“Studies in Romans. The Unspeakable Gift. Romans 8:29-32” The Present Truth 10, 52.**

E. J. Waggoner

Our study this week is inseparably connected with that of last week. Only lack of space prevented the verses of each being studied together. The student, however, will read very thoughtfully the preceding verses before beginning this present study, thus preserving the connection. We have learned about our relation to God through the Spirit, and of the help which the Spirit gives us in prayer, as well as of the assurance that “all things work together for good to them that love God, to them that are called according to His purpose.” The grounds for that assurance are infinitely strengthened in the verses that follow:— {PTUK December 27, 1894, p. 818.6}

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:29-32. {PTUK December 27, 1894, p. 818.7}

**QUESTIONING THE TEXT**

How may we be sure that all things work together for good to them that love God, who are the called according to His purpose. {PTUK December 27, 1894, p. 818.8}

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” {PTUK December 27, 1894, p. 818.9}

Why did He predestinate them to be conformed to the image of His Son? {PTUK December 27, 1894, p. 818.10}

“That He might be the firstborn among many brethren.” {PTUK December 27, 1894, p. 818.11}

What is said of those whom He thus predestined? {PTUK December 27, 1894, p. 818.12}

“Them He also called.” {PTUK December 27, 1894, p. 818.13}

What of those whom He called? {PTUK December 27, 1894, p. 818.14}

“Them He also justified.” {PTUK December 27, 1894, p. 818.15}

And what of those whom He justified? {PTUK December 27, 1894, p. 818.16}

“Them He also glorified.” {PTUK December 27, 1894, p. 818.17}

What shall we then say to these things? {PTUK December 27, 1894, p. 818.18}

“If God be for us, who can be against us?” {PTUK December 27, 1894, p. 818.19}

What has God done, to show that He is for us? {PTUK December 27, 1894, p. 818.20}

“Spared not His own Son, but delivered Him up for us all.” {PTUK December 27, 1894, p. 818.21}

What then must necessarily follow? {PTUK December 27, 1894, p. 818.22}

That He must “with Him also freely give us all things.” {PTUK December 27, 1894, p. 818.23}

**FOREKNOWLEDGE AND FOREORDINATION**

“For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.” The word “predestinate” is the same as “foreordain,” which is found in the Revised Version. Volumes of speculation have been written about these terms, but a few words are sufficient to set forth the facts. With respect to these, as well as the other attributes of God, it is sufficient for us to know the fact. With the explanation we have nothing to do. {PTUK December 27, 1894, p. 818.24}

That God knows all things, is plainly set forth in the Scriptures. Not only does He know the things that are past, but He sees the future as well. “Known unto God are all His works from the beginning of the world.” Acts 15:18. “O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off.” Psalm 139:1, 2. Thus God can tell what people even yet unborn will do and say. {PTUK December 27, 1894, p. 818.25}

This does not make God responsible for the evil that they do. Some have foolishly thought it necessary to apologise for the Lord and to relieve Him of the charge that if He is omniscient He is responsible for the evil if He does not prevent it, by saying that He could know if He wished, but that He chooses not to know many things. Such a “defence” of God is both foolish and wicked. It assumes that God would be responsible for the evil if He knew it beforehand and did not prevent it, and that in order not to be in a position to prevent it, He deliberately shuts his eyes from it. Thus their “defence” really puts the responsibility for all evil upon God. Not only so, but it limits Him. It makes Him like a man. {PTUK December 27, 1894, p. 818.26}

God knows all things, not by study and research as man learns the little he knows, but because He is God. He inhabits eternity. Isaiah 57:15. We cannot understand how this can be any more than we can understand eternity. We must accept the fact and be not only content, but glad, that God is greater than we. All time, past, present, and future, is the same to Him. It is always “now” with God. {PTUK December 27, 1894, p. 818.27}

The fact that God knew the evil that men would do, even before the foundation of the world, does not make Him responsible for it, any more than the fact that a man can see by means of a telescope what a man is doing ten miles distant makes Him responsible for that other one’s actions. God has from the beginning set before people warnings against sin, and has provided them with all the necessary means for avoiding it; but He cannot interfere with man’s right and freedom of choice without depriving him of his manhood and making him the same as a stick. {PTUK December 27, 1894, p. 819.1}

Freedom to do right implies freedom to do wrong. If a man were made so that he could not do wrong, he would have no freedom at all, not even to do right. He would be less than the brutes. There is no virtue in forced obedience, nor would there be any virtue in doing that which is right if it were impossible to do wrong. Moreover, there could be no pleasure or satisfaction in the professed friendship of two persons if one associated with the other just because he could not avoid it. The joy of the Lord in the companionship of his people is that they of their own free-will choose him above all others. And that which is the joy of the Lord is the joy of his people. {PTUK December 27, 1894, p. 819.2}

The very ones who rail against God for not preventing the ills that He foresees since He is all-powerful, would be the very first to charge Him with cruelty if he did arbitrarily interfere with their freedom and make them do that which they do not choose. Such a course would make everybody unhappy and discontented. The wisest thing for us to do is to stop trying to fathom the ways of the Almighty, and accept the fact that whatever he does is right. “As for God, His way is perfect.” Psalm 18:30. {PTUK December 27, 1894, p. 819.3}

**WHAT ABOUT PREDESTINATION?**

The text shows that “whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren.” God’s thoughts toward men are thoughts of peace, and not of evil. Jeremiah 29:11. He ordains peace for us. Isaiah 26:12. We read nothing about men being foreordained to destruction; the only thing that God has predestinated is that men should be conformed to the image of His Son. {PTUK December 27, 1894, p. 819.4}

But it is only in Christ that we become conformed to His image. It is in Him that we come “unto the measure of the stature of the fullness of Christ.” Ephesians 4:13. Therefore it is that men are foreordained or predestinated only in Christ. The whole story is told in the following passage of Scripture:— {PTUK December 27, 1894, p. 819.5}

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good-pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” {PTUK December 27, 1894, p. 819.6}

Everything is in Christ. We receive all spiritual blessings in Him; we are chosen in Him unto holiness; in Him we are predestinated unto the adoption of children; in Him we are accepted; and in Him we have redemption through His blood. “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thessalonians 5:9. {PTUK December 27, 1894, p. 819.7}

That is God’s purpose and foreordination concerning man. Still further, “whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” Whom did He foreknow? There can be no limit; He must have foreknown all. If there were any exception, then God would not be infinite in knowledge. If He foreknows one person, then He foreknows every person. There has not been a person born into the world whose birth God did not foreknow. “Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.” Therefore, since every person has been known to God even before the foundation of the world, and those whom He foreknew He predestinated to be conformed to the image of His Son, it follows that God has purposed salvation for every soul that has ever come into the world. His love embraces all, without respect of persons. {PTUK December 27, 1894, p. 819.8}

“Then everybody will be saved, no matter what He does,” some one will say. Not by any means. Remember that the purpose of God is in Christ. It is only in Him that we are predestinated. And we are free to choose for ourselves whether we will accept Him or not. Man’s will has been forever set free, and God Himself will not presume to interfere with it. He holds sacred the choice and will of each individual. He will not carry out His own purpose contrary to man’s will. His will is to give man whatever man decides will best please Him. So he sets before man life and death, good and evil, and tells him to choose which he will have. God knows what is best, and has chosen and prepared that for man. He has gone so far as to fix it beyond all possibility of failure, that man shall have that good thing if he chooses it. But the wonderful kindness and courteousness of the great God is seen in this, that He defers in everything to man’s wishes. If man, in his turn, will but defer to God’s wishes, there will be the most delightful and loving companionship between them. {PTUK December 27, 1894, p. 819.9}

**CALLED, JUSTIFIED, GLORIFIED**

“Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them be also glorified.” This is completed action. We need not stumble over it, if we will but remember that everything is in Christ. In Christ we have already been blessed with all spiritual blessings. All men are called to that which God has prepared for them, but none are “the called according to His purpose” unless they have made their calling and election sure by submitting to His will. Such ones are predestinated to be saved. Nothing in the universe can hinder the salvation of any soul that accepts and trusts the Lord Jesus Christ. {PTUK December 27, 1894, p. 819.10}

And all such are justified. The death of Christ reconciles us to God. “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2. His death has secured pardon and life for all. Nothing can keep them from salvation except their own perverse will. Men must take themselves out of the hand of God, in order to be lost. Much more, then, those who accept the sacrifice, are justified. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by His life.” {PTUK December 27, 1894, p. 819.11}

“And whom He justified, them He also glorified.” Have we not read in the prayer of Christ for His disciples, not only for those who were with Him in the garden, but also for all them that should believe on Him through their word and therefore for us, “The glory which Thou gavest me, I have given them”? Peter said that he was a partaker of the glory that shall be revealed. God has left nothing undone. Everything that Christ has we have if we accept Him. All that remains is that it should be revealed. “The earnest expectation of the creature waiteth for the manifestation of the sons of God.” When God asks concerning His people, “What could have been done more to My vineyard, that I have not done in it?” who shall presume to say that there is something that he has overlooked? {PTUK December 27, 1894, p. 820.1}

**ALL THINGS OURS**

But we have anticipated the apostle. Hear him: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” {PTUK December 27, 1894, p. 820.2}

How shall He not? That is, How can He avoid giving us all things? In giving Christ for and to us, God could not do otherwise than give us all things, “for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17. {PTUK December 27, 1894, p. 820.3}

“Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” 1 Corinthians 3:21-23. This, then, answers the question, “Who can be against us?” Everything is for us. “All things are for your sakes.” 2 Corinthians 4:15. {PTUK December 27, 1894, p. 820.4}

A general once telegraphed to the seat of government, “We have met the enemy, and they are ours.” This is what every child of God is privileged to say. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57. “This is the victory that hath overcome the world, even our faith.” 1 John 5:4. This is what makes us know that all things work together for good to them that love God. No matter how dark and forbidding the things may seem, if we are in Christ, they are for us, and not against us. {PTUK December 27, 1894, p. 820.5}

**“‘His Holiness’” The Present Truth 10, 52.**

E. J. Waggoner

The Pope is designated, throughout the religious world, Protestant and Catholic alike, by the adulatory title, “His Holiness.” How well the designation befits him may be seen by a reference to the apostle of whom he claims to be the successor. Upon this claim his pretensions to super-human sanctity and authority rests. Peter, as any reader of Scripture knows, was never addressed by such a title as the above. But Peter at one time had the spirit of the Papacy in his heart,—the spirit of self-exaltation. All the disciples had it; for they disputed among themselves which should be the greatest. And that contest, happily abandoned by them, was afterwards revived in the Church and finally settled in favour of the Bishop of Rome. Since that time he-as Pope-has been the “greatest,” claiming authority and power superior to all his fellows, and making himself God on earth. {PTUK December 27, 1894, p. 820.6}

At that time when Peter possessed this spirit, the Saviour addressed him by a peculiar but not a flattering title. Jesus had been telling His disciples “how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord; this shall not be unto Thee.” Matthew 16:21, 22. What prompted Peter to do this? The reason is plain; he wanted his Master to set up a glorious earthly kingdom, where he himself would be given an exalted place. His selfish mind may have pictured a position of splendour and power not unlike that occupied by his pretended successors in the Papacy’s palmy days. The idea that Christ was to be put to death rudely dispelled this pleasing vision, and Peter set himself against it, as if by his opposition he might turn the course of the events in another way. {PTUK December 27, 1894, p. 820.7}

But Jesus “turned, and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men.” The pretended successor of Peter, animated by the same spirit, only more fully developed, which Peter then had, has the same claim to the title “His Holiness” that the unconverted disciple had, and no more. {PTUK December 27, 1894, p. 820.8}

**“The Kingdom of Babylon” The Present Truth 10, 52.**

E. J. Waggoner

“Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency.” Isaiah 13:19. {PTUK December 27, 1894, p. 821.1}

At the time when the book of Daniel opens, the Jewish nation was subject to the Babylonians, and many of the Jews were in Babylon. A few years before (about 610 B.C.), the king of Egypt had deposed Jehoahaz, king of Judah, and placed Eliakim, whom he named Jehoiakim, on the throne. 2 Chronicles 26:2-4. In the third year of his reign (Daniel 1:1) Nebuchadnezzar came to Jerusalem and besieged it. The city was taken, Jehoiakim was bound with fetters, and some of the vessels of the house of God were carried to Babylon. Some of the people, also, among whom were Daniel and his fellows, were carried to Babylon at this time. {PTUK December 27, 1894, p. 821.2}

Jehoiakim, however, was allowed to remain in Jerusalem, where he reigned eight years longer. He was then succeeded by Jehoiachin, his son, who, after a reign of three months, was taken by Nebuchadnezzar to Babylon. With him were also taken all the royal family, the wealthy people, and artisans, so that only the poorest people of the land were left in Judah. This was about B.C. 599. Nebuchadnezzar then placed Mattaniah on the throne of Judah, and changed his name to Zedekiah. After a few years’ reign Zedekiah rebelled against Nebuchadnezzar, who again came to Jerusalem, and in the eleventh year of Zedekiah’s reign (about B.C. 538) he succeeded in capturing the city. Zedekiah was carried to Babylon, and with him all the people who had before been left, and the walls and palaces of Jerusalem were burned to the ground. 2 Chronicles 36:11-21. This fulfilled the prophecy of Jeremiah (chap. 17:27), and completed the overthrow of the Jewish nation. {PTUK December 27, 1894, p. 821.3}

It will be well to notice at this point the fulfilment of a prophecy concerning Zedekiah. The prophet Ezekiel, who was then in Babylon, was directed to bring his stuff out of his house, in the day-time, in the presence of the people, and to dig through the wall and carry this stuff through at evening, and cover his face at the same time, so that he should not see the ground. Ezekiel 12:3-6. Then he was directed to say to the people of Israel:— {PTUK December 27, 1894, p. 821.4}

“I am your sign; like as I have done, so shall it be done unto them; they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.” Ezekiel 12:11-13. {PTUK December 27, 1894, p. 821.5}

About 589 B.C., Nebuchadnezzar came to Jerusalem and besieged it. For nearly two years the siege was carried on, until “the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king’s garden; (now the Chaldees were against the city round about); and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.” 2 Kings 25:3-7. Thus was Ezekiel’s prophecy literally fulfilled, and Jerusalem was left in ruins. {PTUK December 27, 1894, p. 821.6}

Among the Jews who were carried to Babylon at the first siege of Jerusalem, was Daniel, who was of the royal line. He and his fellows were chosen to go through a three years’ course of study and training, in order that they might be fitted to fill offices of trust in the Babylonian kingdom. They were chosen because of their superior mental abilities; and so rapidly did they improve that at the end of the three years, when they went before Nebuchadnezzar to be examined, “in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” Daniel 1:20. God had given “knowledge and skill in all learning and wisdom” to these faithful servants of His, “and Daniel had understanding in all visions and dreams.” {PTUK December 27, 1894, p. 821.7}

In the second year of Nebuchadnezzar’s reign as sole ruler of Babylon, but the fourth year after he had begun to reign conjointly with his father, he dreamed a dream which troubled him greatly, and the more so because he could not remember what it was. He sent for the magicians, astrologers, and sorcerers, and demanded of them that they should tell him the dream. They replied: “O king, live for ever; tell thy servants the dream, and we will show the interpretation.” But Nebuchadnezzar could not tell the dream, any more than they could tell the interpretation without the dream, and after parleying with them for a while, he ordered that all the wise men of Babylon should be destroyed. {PTUK December 27, 1894, p. 821.8}

Although Daniel was not among those to whom the king had applied for an interpretation of his dream, the command was to destroy all the wise men of Babylon, and so it included him and his companions. It seems that the first intimation Daniel had of the whole affair was when the officers came to take him to the place of execution. He immediately went to the king and asked for a little time, promising that he would tell the dream and the interpretation. {PTUK December 27, 1894, p. 821.9}

Daniel did not use the respite granted to him in incantations, as the magicians would have done, but went to his house, and, with his three companions, prayed to the God of Heaven. “Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee; for Thou hast now made known unto us the king’s matter.” Daniel 2:19-23. {PTUK December 27, 1894, p. 821.10}

In this action of Daniel’s we have an example of true faith in God. As soon as the secret was revealed to him in the night vision, he began to praise the Lord. He did not wait to see if the king would recognise what had been revealed to him, as being his dream, but was positive that the Lord had given him just what he asked for. He evidently acted in accordance with the words of the Saviour: “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24. If this injunction were followed by all those who seek the Lord, how much praise there would be to God for blessings conferred. {PTUK December 27, 1894, p. 822.1}

It was a trying occasion when Daniel went before the king to make known to him his forgotten dream, and one well calculated to cause a young man to tremble. If he failed, one word from the haughty monarch, who had once been disappointed, and who now believed that all his professedly wise men were knaves, would have cost him his head. But we may be sure that Daniel did not tremble, because he knew that he should not fail. He modestly disclaimed the possession of any natural wisdom more than other men, and said: “The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.” Daniel 2:27, 28. {PTUK December 27, 1894, p. 822.2}

Then without any hesitation he proceeded to tell the dream. Said he:— {PTUK December 27, 1894, p. 822.3}

“Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.” Daniel 2:31-35. {PTUK December 27, 1894, p. 822.4}

These verses contain in outline the history of the world from the days of Nebuchadnezzar until the end of time. Immediately after relating the dream, the prophet addressed the king as follows: “Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold*.” Verses 37, 38. {PTUK December 27, 1894, p. 822.5}

[For a brief historical sketch of the kingdom of Babylon, and the glory of Nebuchadnezzar’s reign, we shall have to wait until next week.] {PTUK December 27, 1894, p. 822.6}

**“Choosing a Guide” The Present Truth 10, 52.**

E. J. Waggoner

*Choosing a Guide*.—“I say, hold fast by your Prayer Book, and do your duty.... That Prayer Book I have been studying all my life, and I study it still. Let it be the guide-book.” This was the reply of a venerable Archdeacon of the Church of England, to the question, “What would you have the young clergyman take as his guide?” No wonder that Rome is making such headway in England; for when a human production, no matter how good, is taken as the guide-book, thus displacing the word of God, the Papacy is the inevitable result. “Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy word.” “Thy word have I hid in mine heart, that I might not sin against Thee.” Psalm 119:9, 11. {PTUK December 27, 1894, p. 822.7}

**“Desperately Wicked” The Present Truth 10, 52.**

E. J. Waggoner

Quite likely we should be offended and shocked if any of our friends were to tell us that we were desperately wicked persons, or if someone should represent us as such to the public. We know some people who are wicked,—perhaps some of whom we consider desperately wicked; and we have read of such persons in history and in the accounts of crime which fill the columns of the newspapers; and we would not wish to be classed with them. We belong to the “respectable” class of people,—that class who are not just as good as they might be, but who do not do anything very bad. It would certainly be a gross libel to point us out as desperately wicked. {PTUK December 27, 1894, p. 823.1}

Would it? Let us look up this matter a little. The Lord has said something on the point, and He does not libel people, but tells every one the exact truth. We turn to the book of Jeremiah and read, “The heart is deceitful above all things, and desperately wicked.” Jeremiah 17:9. Whose heart is it? Ah, there are no particular persons specified in the statement; its application is general; it means your heart and mine. Neither does it say the heart may become deceitful and desperately wicked, but *is* so. There is no getting around it; the Lord says our hearts are deceitful above all things, and desperately wicked. No matter about our respectability and standing in society; if the human heart rules within us, we are desperately wicked. And it is only because our hearts are so deceitful that we do not realise the fact. Yes; there is murder there; there is adultery, there is theft, there is blasphemy, there is that dreadful crime which shocked us as we read it in the paper, and which sent a man to the gallows; there is everything of which lawless men are guilty, and which is contrary to the ten commandments. The Lord says so; for He says, “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. {PTUK December 27, 1894, p. 823.2}

To how much of the law of God is the carnal mind not subject? Can it be subject to part of that law, and not subject to the remaining part? Certainly that could not be. The heart must either be subject to the law in its entirety, or not subject to it; and the carnal heart, as the text declares, “is not subject to the law of God.” This carnal nature is the nature we get by birth, and this nature we must retain, no matter what our station and occupation among men, until we allow the Lord to transform our hearts by the power of His grace. And therefore every person in whom this natural, or carnal, heart exists is at enmity with every precept of the Divine law. He is not only at enmity with the command which says, “Thou shalt not covet,”—as very respectable persons can be-but he is also not in harmony with those commands which say, “Thou shalt not kill,” and “Thou shalt not commit adultery.” He may not feel the enmity stirring him up to commit some shocking deed; but nevertheless, *it is there.* {PTUK December 27, 1894, p. 823.3}

Do we know, even the best of us, what is in our hearts? How often do circumstances discover there evils of which we do not dream! Let our natures become suddenly ruffled, and words and deeds spring forth which cause us surprise and shame. Men do not start out in life to become murderers or adulterers or embezzlers. Such ones would be horrified if told at the outset to what the developments of later years would bring them. Their nature was the same as ours: yet the evil deeds were there. {PTUK December 27, 1894, p. 823.4}

There is no use denying what the Lord tells us. If mere “respectability” could decide the question the devil would have the advantage of us, for he is “transformed into an angel of light” (2 Corinthians 11:14), which power we do not possess. None of us can compete with the devil in point of a good appearance. The Lord sees us just as we are, and the sooner we see ourselves as He sees us, the better. When we become convinced that we are really desperately wicked, we shall see the necessity of getting rid of our inherited natures altogether, instead of trying to make them presentable to God by some efforts at patching up. We shall be ready to accept the new heart and new nature which God gives us on condition of perfect submission to Him, even the nature of Jesus Christ, who dwells in the heart by faith. {PTUK December 27, 1894, p. 823.5}

We shall see also that the apostle told the truth when he said, “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Romans 2:1. The germs which developed (and so suddenly) into the evil deeds which we condemn in others, are in our own natural hearts, in the enmity which such hearts have to the law of God. When we have the nature of Christ, we shall be on this point as Michael the Archangel, who against Satan himself would not bring a railing accusation. Jude 9. It is for us to choose between a nature that is desperately wicked, and one that is infinitely good. {PTUK December 27, 1894, p. 823.6}

**“News of the Week” The Present Truth 10, 52.**

E. J. Waggoner

-The Bulgarian ministry has resigned. {PTUK December 27, 1894, p. 830.1}

-M. Brisson has been elected President of the French Chamber of Deputies. {PTUK December 27, 1894, p. 830.2}

-It is reported that a movement is on foot for the entrance of Servia into the Triple Alliance. {PTUK December 27, 1894, p. 830.3}

-Tamatave, a seaport in Madagascar, has been occupied by the French almost without fighting. {PTUK December 27, 1894, p. 830.4}

-A telegram from Apia, Samoa, dated Dec. 8, announces the death of Robert Louis Stevenson, the novelist, from apoplexy. {PTUK December 27, 1894, p. 830.5}

-Dec. 16 an Italian torpedo boat ran aground near Brindisi. The crew were saved, but the boat is considered a total loss. {PTUK December 27, 1894, p. 830.6}

-A Bill imposing a tax on the unimproved value of land has been passed by the Legislative Assembly of Victoria, after an all-night sitting. {PTUK December 27, 1894, p. 830.7}

-The Bluefields difficulty which has for some time engaged the attention of England and the United States, is now thought to he practically ended by the action of the Mosquitos, who have formally incorporated their reserve with Nicaragua. {PTUK December 27, 1894, p. 830.8}

-The front pages of all the Russian journals still appear with mourning borders. They will continue to do so for twelve months from the date of the late Czar’s death. {PTUK December 27, 1894, p. 830.9}

-It is reported that there is increasing excitement amongst the Russian Armenians concerning the outrage in Sassoun, and that frequent encounters take place between the Turkish and Armenian villagers. {PTUK December 27, 1894, p. 830.10}

-England, France, and Russia have notified the Porte of the appointment of delegates to ac-company the Turkish Commission of Inquiry which will probably hold its sittings at Moosh. Germany and Austria still hold aloof. {PTUK December 27, 1894, p. 830.11}

-The sudden prorogation of the Italian Parliament has created in Italy a profound and unfavourable impression. Signor Giolitti and another Deputy will be prosecuted for forgery in connection with the Sancta Romana scandals. {PTUK December 27, 1894, p. 830.12}

-The war in the East still goes on, the fighting being now mainly in Manchuria. The Japanese continue to be uniformly successful. Elaborate preparations are being made for the detente of Pekin, under the supervision of European officers. {PTUK December 27, 1894, p. 830.13}

-Large match factories at Milan, Turin, Moncaliori, Rimini and Udine, have been closed in consequence of the announcement that a fresh tax would be placed on matches, and thousands of workmen have thus been thrown out of employment. {PTUK December 27, 1894, p. 830.14}

-A new automatic hanging apparatus has just been, successfully tried in Connecticut, U.S.A., doing away with the disagreeable office of hangman. The clergy however have condemned it on the ground that it makes the criminal his own executioner, which amounts to suicide. {PTUK December 27, 1894, p. 830.15}

-The application of the Public Prosecutor to take criminal proceedings against Herr Liebkneckt and other Socialist Deputies for not rising to cheer the Emperor was supported in the German Reichstag by the Chancellor Prince Hohenlohe, and after discussion was rejected by 108 votes to 58. {PTUK December 27, 1894, p. 830.16}

-Berlin newspapers report an extraordinary case of wholesale poisoning at Freiberg, in Saxony. No fewer than 150 persons have been taken seriously ill through eating breakfast rolls obtained from a certain bakery in the town, and a child has already died. The authorities have instituted an inquiry into the matter. {PTUK December 27, 1894, p. 830.17}

-Reports of rich mineral discoveries in Matabeleland continue. The latest discovery has been made on the banks of the Lebangwe River, a tributary of the Zambesi, where there have been found large copper deposits, indications of diamond-bearing ground, and enormous coal beds. Twenty seams were exposed, varying in thickness from nine inches to four feet. {PTUK December 27, 1894, p. 830.18}

-From official statements just published in the *Sibirski Vesinik*, it appears that only 45,000 emigrants from Russia arrived in Siberia during the present year. As the figures of last year were reported at 70,000, and those of 1892 at 60,000. It would seem that emigration to Siberia does not present a rosy prospect to the peasants, oven of the most congested districts of European Russia. Most of the emigrants come from the central provinces of Kursk, Poltava and Chernigor. {PTUK December 27, 1894, p. 830.19}

-The mercantile marine of France is on the decline. It fell from 9,704,191 tons in 1891 to 8,382,311 tons in 1893, a loss of 13.6 per cent., but if from this be deducted the tonnage of the subsidised lines, whose ships are obliged to come and go without regard to cargo, the diminution is 16.5 per cent. This year the decadence has still continued. Compared with 1891, the loss is 17 per cent. The decrease is principally with respect to European countries and the Mediterranean. In one year more than one-fourth of the tonnage engaged in navigating to these places has passed away from the French flag. {PTUK December 27, 1894, p. 830.20}

-A despatch from Buenos Ayres, dated Nov. 22, gives the following particulars of a severe earthquake recently experienced in Argentina. “Advices received at San Juau from Inglesias report that earthquake shocks were frequent, and that nothing was left standing, all the buildings being in a mass of ruins. While the shocks lasted, a water of black colour rushed up through cracks in the ground. The Agna Negra mountain, in the vicinity of Cruz de Piedra and San Roque, split right in two from summit to base, and quantities of earth and pebbles were projected into the air. In Cumillengo and Potreres de Tueuman the ground had opened, and volumes of water continued to be thrown up. On the road from Jachal to San Juan there was one large crack it the ground over three miles in length.” {PTUK December 27, 1894, p. 830.21}

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Fresh outrages are reported from Armenia. A score or more of additional villages have been burned, and the people scattered or murdered. {PTUK December 27, 1894, p. 832.1}

The gambling season is at its height in Monaco, and Reuter’s agency reports that the frequent suicides are causing a painful impression among the visitors and townspeople. {PTUK December 27, 1894, p. 832.2}

The *Catholic Review* rejoices at the evidences of the “failure of the Reformation.” “First and most striking,” it says, “is the fact of the disposition generally manifested among Protestants to take the back track, and even to claim the hitherto obnoxious title of Catholic.” {PTUK December 27, 1894, p. 832.3}

Jesus said, “My Father worketh hitherto, and I work.” It was not merely as a teacher and healer that Jesus worked, but for many years He laboured as a carpenter. Even in that He was revealing the character of the Father to men. Whoever therefore is ashamed to labour would be ashamed of the company of God the Father and of the Lord Jesus Christ. {PTUK December 27, 1894, p. 832.4}

The young Czar seems bent on making changes. He proposes doing away with the secret police who, to the number of 1,000, have been guarding the Imperial family. He also contemplates adopting the Gregorian calendar, which would bring the Russian calendar into harmony with the rest of the world. The Russian year now begins twelve days later than our own. {PTUK December 27, 1894, p. 832.5}

The Stundists, or Russian Baptists, have been declared to be one of the most harmful sects in Russia. A motion to this effect was brought forward in 1873, but the new sect had not been sufficiently watched, and it was not till July 4, 1894, that the report of the Ecclesiastical Department and the Ministry of Internal Affairs received Imperial confirmation. It is declared that the Stundists are undermining the root and foundations of the true “orthodox” faith and of Russian nationalism. The principle grounds for this declaration seem to be the fact that the Stundists reject all church ceremonies and sacraments, and do not believe in war. {PTUK December 27, 1894, p. 832.6}

The Japanese are probably no vainer than other men, but they excel in the childish simplicity with which they exhibit the national conceit. Count Okuma, the leader of the Progressionist party recently declared that the European powers are in a decline, and their place, said he, “will be taken by our descendants.” Bishop Ninde, of Japan, says that such talk reflects the sober sentiments of the great body of intelligent Japanese. {PTUK December 27, 1894, p. 832.7}

“It is natural enough,” says a contemporary, “for every one to demand his own right; but it is Christianity that teaches us to recognise the rights of others.” This is true; but Christianity goes further still-it teaches us to yield our own rights, and give them up. The only rights which the Christian is bound to maintain are the Divine rights of the Lord Jesus Christ. He has the right to claim our service in obedience to His word, and these rights the Christian never can yield without yielding up His Lord. {PTUK December 27, 1894, p. 832.8}

Work is not a curse, but a blessing. Labour was appointed to man in Eden. The only thing connected with labour that came with sin, is weariness. Weariness, not labour, is a part of the curse. So when man is redeemed and restored to the earth made new “they shall build the waste cities, and inhabit them; they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.” They “shall enjoy the work of their hands.” Amos 9:13-15; Isaiah 65:17-22. The inhabitants of the world to come will all be workingmen. {PTUK December 27, 1894, p. 832.9}

The commandment “Honour thy father and thy mother,” is too often thought to be limited to children, and to require simply that they render obedience while their parents are living. But it should be remembered that the commandment says, “honour,” and not “obey.” It includes obedience, and much more. A man grown may bring dishonour upon his parents. The commandment requires that such a course be pursued as will honour them. A man of integrity and uprightness reflects honour upon his parents. Through him, people who never saw them will respect them. So though a man’s parents be dead, and he himself live to be fourscore years old, there is never a moment in his life when the fifth commandment does not apply to him. {PTUK December 27, 1894, p. 832.10}

Outside of the truth, there is nothing but error. Therefore when people reject the truth, there is no limit to the wickedness they may commit. They have nothing to hold them back. The Jewish priests were the religious leaders of the people, the patterns of virtue; yet when they had rejected Christ,—the Truth,—they persecuted Him to the death. And not content with seeking His life, they sought to kill Lazarus, whom Jesus raised from the dead, in order that they might destroy the evidence of His power. Yet even while applauding the death of the innocent, they doubtless would have indignantly spurned the suggestion that they were murderers. They thought that their course was justified by the needs of their country. Sin has a terribly blinding power. {PTUK December 27, 1894, p. 832.11}

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*Pitched toward Sodom*.-We read that Lot journeyed eastward over the fertile plain of Jordan, and “pitched his tent toward Sodom.” Lot was not a wicked man, but he was attracted by the sight of worldly riches. He did not by this confess, as did Abraham, that he was a stranger and a pilgrim on the earth, looking for a better country, that is, an heavenly. And there are many to-day who are taking the same course. Is your time and strength being spent to gain the wealth of earth? Is that the object of your best endeavours? Beware; your tent is pitched toward Sodom, and do not flatter yourself that the history of that bad choice will not be repeated if you persist. For the world, with all that is of it, is reserved by the word of God unto a fate precisely such as that which overtook Sodom and Gomorrah. The only wise choice now, as then, is to seek first the kingdom of God and His righteousness, trusting Him to add unto you all such temporal things as your best good requires. {PTUK December 27, 1894, p. 832.12}