**“Harvest Time” *The Present Truth* 14, 35.**

E. J. Waggoner

Now is the time of harvest. Wherever one goes throughout the laud, there is to be seen the standing grain even now over-ripe, here the reaper with his sickle busily laying the corn in bundles, while the gleaner follows on behind, there the wore modern reaping machine swiftly laying low a whole field, and now we see shocks of corn waiting the gathering into the barn. {PTUK September 1, 1898, p. 545.1}

It is a busy season, the season far which the farmer has been labouring and waiting all the year, for it determines the value of what he has done. It is, in fact, the judgment time of the year. The nature of the sowing appears in the reaping; and upon the harvest depends the farmer’s future. If it is good, he can rejoice in his prosperity; if it is poor, it may mean bankruptcy. {PTUK September 1, 1898, p. 545.2}

Who thinks of the real significance of the harvest, as it comes year after year? It has a lesson, and a most important one, which should be impressed upon us more and more deeply by its regular recurrence; but such is the perversity of human nature, that instead of learning the lesson better by its constant repetition, we become entirely unconscious of it, even as we do of the ticking of the cloak. Let us see if we cannot stir up our slumbering senses to appreciate the instruction and warning that God never wearies of giving us. {PTUK September 1, 1898, p. 545.3}

Jesus was one day teaching His disciples, and He said: “So is the kingdom of God, as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in tile ear, but when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.” Mark iv. 26-29, R.V. {PTUK September 1, 1898, p. 545.4}

By the seen, the Lord teaches us of the unseen. That is, from what is apparent, He teaches us of the real; “for the things which are seen are temporal; but the things which are not seen are eternal,” and only that which is lasting is real. Each year, therefore, we have a complete picture of the kingdom of God; the whole work of the Gospel, from its beginning till its consummation, is annually set forth in living pictures before the eyes of all men. {PTUK September 1, 1898, p. 545.5}

For a more detailed account of the matter, read the parable of the wheat and tares, and its interpretation, in Matt. xiii. 24-30, 37-43, together with Scripture already quoted. Seed is sown; it germinates and grows, but no one knows how. This we do know, however, that the seed must die in order to bear fruit. John xii. 24. It must die in order to live. 1 Cor. xv. 36. And the work is wholly of God. “God giveth it a body as it hath pleased Him, and to every seed His own body.” {PTUK September 1, 1898, p. 545.6}

Sad to say, an enemy is also working, among the wheat, and tares spring up among the wheat. “The good seed are the children of the kingdom; but the tares are the children of the wicked one.” “The field is the world.” The good seed, as we also learn from other scriptures, is the Word of God. Those who receive the Word, the incorruptible seed, into their hearts are born of it, thus being transformed into the same substance. This is the new birth, the passing from death to life. He who is not willing to die, cannot hope to live. The farmer who should refuse to cast seed upon the ground, seemingly throwing it away, would never reap anything. The harvest Would surely come, but his hands would be empty. “He that saveth his life, shall lose it.” {PTUK September 1, 1898, p. 545.7}

In the growth of the grain we have an illustration of the Christian’s growth in grace. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. lxi. 11. In the first place, the work is wholly of God. The showers that fall upon the earth show the outpouring of the Holy Spirit; the sunshine which warms the seed into life, shows us how the Sun of righteousness arises with healing in His wings. So the grain grows, because under the favourable conditions which God provides, it cannot do otherwise. We also, if we are consciously as passive in the hands of God as the corn is involuntarily, and as willingly receive the things that pertain to life and godliness, which His Divine power gives in perfection, will as surely bring forth fruit to the glory of God throughout eternity, as the corn ripens to the harvest. {PTUK September 1, 1898, p. 545.8}

For the harvest will surely come, and “the harvest is the end of the world.” Each recurring harvest is but a sign of the coming end of the world, when “every man’s work shall be made manifest.” The real harvest is yet to come; these yearly harvests are but the assurances of it. We allow them to come and go without giving them a thought beyond the pounds, shillings, and pence which they bring; their regularity makes us indifferent to the lesson they teach, whereas each returning harvest should but deepen our sense of the coming judgment. {PTUK September 1, 1898, p. 546.1}

The Jews had each year a round of service in their sanctuary, which was designed to teach them the truths of the closing act in the yearly service was the Day of Atonement, which came in the autumn, when the year ended. It was to them the day of judgment. It was their unbelief that made that typical service necessary. If we will allow the veil of unbelief to be taken away from our eyes, we shall see the Gospel of the kingdom set forth even more vividly and really than it was in the Levitical yearly service. Their ceremonies were but dead forms; our lesson, which they also had, is the working of the living Word. {PTUK September 1, 1898, p. 546.2}

Each harvest tells us that God will bring every work into judgment, and “the day shall declare it.” “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Gal. vi. 7, 8. What shall the harvest be in your case. You may know now as surely as when it comes, for the sowing determines the reaping. The harvest will surely come; it is even now upon us. Then “let us not be weary in well-doing; for in due season we shall reap if we faint not.” {PTUK September 1, 1898, p. 546.3}

**“Notes on the International Sunday-School Lessons. Sinful Indulgence. Amos vi. 1-8” *The Present Truth* 14, 35.**

E. J. Waggoner

SEPTEMBER 11

The message of Amos the prophet was given in a time of great seeming prosperity. Both the kingdoms of Israel and Judah were victorious in war, winning back from their enemies much of the territory that had been taken away. Jeroboam the second was king over Israel and “he restored the coast of Israel.” “For the Lord saw the affliction of Israel that it was very bitter: and the Lord said not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam.” 2 Kings xiv. 26, 27. {PTUK September 1, 1898, p. 546.4}

Uzziah reigned over the kingdom of Judah, “and as long as he sought the Lord, God made him to prosper.” “And God helped him against the Philistines, and against the Arabians.” “And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.” “And his name spread far abroad; for he was marvellously helped, till he was strong.” 2 Chron. xxvi. {PTUK September 1, 1898, p. 546.5}

**“NEITHER WERE THANKFUL”**

But it was the same old, sad story over again. Israel and Judah forgot that it was God who made them rich and strong, and began once more to trust in themselves and their uncertain riches. “For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. Therefore will I take back My corn in the time thereof, and My wine in the season thereof, and will pluck away My wool and My flax which should have covered her nakedness.” Thus spoke Hosea, who prophesied at the same time as Amos. {PTUK September 1, 1898, p. 546.6}

**LESSONS UNLEARNED**

In despising the long-suffering of God and forgetting all His benefits, Israel was surely preparing the way for another experience of suffering and oppression, such as that from which they had been lately delivered. The Lord was not willing that the lessons of the past should thus be wasted, and sent His servants the prophets with messages of warning and instruction. These called attention to the patience and mercy of the Lord, as revealed in their past history, denounced the sins into which the people had fallen, and pointed out the inevitable results of continuance in their evil way. “Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you as ye say.” {PTUK September 1, 1898, p. 546.7}

**AN INSPIRED HERDMAN**

Amos had not been educated as a prophet. He was not declaring God’s Word because that was the kind of work he had been brought up to do. When the priest of Bethel told him to get out of Israel and go to Judah if he wanted to prophesy, because Bethel was very well contented with things as they were, and could not consent to hear anything against the king who supported its false worship, Amos replied that he was not engaged in the work by his own choice, but that God who gave him the message told him where to speak it. Said he, “I was no prophet, neither was I a prophet’s son; but I was an herdman, and a dresser of sycamore trees: and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto My people Israel.” {PTUK September 1, 1898, p. 546.8}

**“WE CANNOT BUT SPEAK”**

The time needed such a man, one who was filled with a solemn sense of the fact that God had given him a message for the people, and that they must hear it. It was no light thing to Amos that the Lord had spoken, and he could not withhold the message from those for whom it was intended. He says, “Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den, if he have taken nothing? can a bird fall in a snare on the earth, where no gin is set for him? shall a snare spring up from the ground, and have taken nothing at all? shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and the Lord hath not done it? Surely the Lord; God will do nothing, but He revealeth His secret unto His servants the prophets. *The lion hath roared, who will not fear?* THE LORD GOD HATH SPOKEN, WHO CAN BUT PROPHESY?” {PTUK September 1, 1898, p. 546.9}

**AT EASE IN ZION**

“Woe to them that are at ease in Zion.” Zion has never been a place for the idle and self-indulgent. It is true that there is rest in the presence of the Lord, but because this is true, no one who truly believes and enters into the rest, can be contented without bringing others to the same knowledge of God’s nearness to them, that they too should seek the Lord, it haply they might feel after Him, and find Him, though He be not far from every one. Christ had not held to the riches and glory of heaven, but for our sakes became poor that we might be rich. Israel had been exalted once more among the nations that these might learn how blessed a thing it was to have “God so nigh unto them, as the Lord our God is in all things that we call upon Him for;” and that in the spread of this knowledge, the promise to Abraham should be fulfilled that his seed should be a blessing to all the families of the earth. {PTUK September 1, 1898, p. 547.1}

**DEBTORS TO ALL MEN**

Instead, however, of recognising God in His gifts, and exalting His name among the heathen, Israel resigned itself to the sinful enjoyment of its temporal blessings, unmindful of the crying need of a world that lay in darkness, without God and without hope. Had they carried the knowledge of God to other nations, these would have been subdued by the influence of the Gospel, but they were not, and Israel had only themselves to thank when, in after days, brought into bondage to those heathen nations, they learned how cruel a people could become when unenlightened by the Word of God. When the work which might have been done in comparative ease had to be done under a terrible pressure of discouragement and difficulty. It would have been better for them had they gone to the heathen than waited for the heathen to come to them. {PTUK September 1, 1898, p. 547.2}

**CARNAL SECURITY**

At present they felt secure in the mountain of Samaria. They put far away the evil day, and rejoiced in deeds of violence and shame. Lying on beds of ivory, and stretched on luxurious couches, they feasted on dainties, and sang idle songs to the sound of the viol. They devoted much time to the fine arts, inventing instruments of music. Wine flowed freely at their banquets, and fragrant ointments perfumed their persons, but the anger of the Lord was against them because their one thought was to use all His gifts for their own gratification, and in their self-centred pleasures they were not grieved for the affliction of Joseph. Like Elijah’s disturbing message came to them the stern reproof of the herdman Amos, that for these things, “shall they go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away. The Lord God hath sworn by Himself, saith the Lord, the God of hosts: I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.” {PTUK September 1, 1898, p. 547.3}

**INACCEPTABLE WORSHIP**

The services of the temple had taken on new magnificence in those days of prosperity. The newly invented instruments of music were introduced into the public worship, but the Lord was not pleased with them. “I hate, I despise your feasts.” “Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.” What God desired was that they should receive from Him the righteousness that was bestowed as freely as the corn and wine. “Let judgment roll down as waters, and righteousness as a mighty stream.” But Israel did not appreciate the best gifts of all, and failing to receive these, they also lost the lesser gifts. The promise is given to us that if we seek first the kingdom of God and His righteousness, all necessary things shall certainly be added. {PTUK September 1, 1898, p. 547.4}

**THE PRESENT SITUATION**

The situation now is the same as it was in the days of Amos. There are judgments waiting to be poured out, not upon one nation only, but upon all nations. Men put far away the evil day, and there are many at ease in Zion. “When they shall say, Peace and safety; then sudden destruction cometh upon them ... and they shall not escape.” 1 Thess. v. 3. Some are scoffing at the promise of His coming, and “as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.” Matt. xxiv. 38, 39. God’s servants should now be proclaiming His Word, calling on men to “fear God and give glory to Him, for the hour of His judgment is come,” to recognise God in His works and receive life and righteousness at His hands, that the prophecy of Amos may be fulfilled to them, “I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God.” {PTUK September 1, 1898, p. 547.5}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 35.**

E. J. Waggoner

Isa. xxxiii. 20, 21: “Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be token down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams.” {PTUK September 1, 1898, p. 548.1}

Rev. xxii. 1: “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.” {PTUK September 1, 1898, p. 548.2}

Rev. v. 6: “And I saw In the midst of the throne ... a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God.” {PTUK September 1, 1898, p. 548.3}

Rev. vii. 17: “The Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life.” {PTUK September 1, 1898, p. 548.4}

John xix. 33, 34: “But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His aide, and forthwith came there out blood and water.” {PTUK September 1, 1898, p. 548.5}

1 John v. 8: “There are three that bear witness, the Spirit, and the water, and the blood; and the three agree in one.” {PTUK September 1, 1898, p. 548.6}

John vii. 37-39: “Jesus stood and cried saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spoke He of the Spirit, which they that believe on Him should receive.” {PTUK September 1, 1898, p. 548.7}

Isa. xliv. 3, 4: “I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses.” {PTUK September 1, 1898, p. 548.8}

Ps. li. 12: “Restore unto me the joy of thy salvation; and uphold me with Thy free Spirit.” {PTUK September 1, 1898, p. 548.9}

Titus iii. 4-6: “When the kindness of God our Saviour and His love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to His mercy He saved as, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour.” {PTUK September 1, 1898, p. 548.10}

Ps. i. 1-3: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and In His law doth he meditate day and night. And he shalt be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.” {PTUK September 1, 1898, p. 548.11}

God Himself is a place of broad rivers and streams. The river of life flows from Him. It is a real stream, because from it comes the rain upon the earth, as we saw in our last lesson. It is the life of God in visible form. {PTUK September 1, 1898, p. 548.12}

Christ crucified is in the midst of the throne, whence the water of life flows, so that the water flows direct from the cross. {PTUK September 1, 1898, p. 548.13}

The law of God was always in the heart of Christ, even when He was here in the flesh, so that He Himself was the throne of God. He has told us that His body was the temple of God. John ii. 19-21. So it was fitting that the water of life should flow from His side as He hung on the cross. {PTUK September 1, 1898, p. 548.14}

On the cross Christ gave His life for us and all mankind. So the water that flowed from His side was the water of life. It was mingled with blood, for the water and the blood are one. So we see that the river of water of life is also the blood, the life, of the Lamb. The Lamb slain is in the midst of the throne, the source of the river of life. {PTUK September 1, 1898, p. 548.15}

“The Spirit, and the water, and the blood agree in one.” All three are life. So the water of life flowing from the throne of God,-from the slain Lamb,-is the Spirit of God. Christ Himself has told us this in so many words. {PTUK September 1, 1898, p. 548.16}

The world cannot receive the Spirit of God, “because it seeth Him not.” John xiv. 17. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. ii. 14. Our physical eyes are not adapted to see spiritual things; therefore if we could be permitted to enter heaven just as we are, we could not see the throne of God, nor the water of life, any more than we can where we are. But at the resurrection we shall receive a spiritual body (1 Cor. xv. 44-51), and then we shall see the river of life, which is the Spirit of God. We can then sea the Spirit as plainly as we now see our earthly friends. {PTUK September 1, 1898, p. 548.17}

But God gives us the Spirit, in order that, receiving Him by faith, we may become spiritual, and thus with our spiritual eyesight, that is, by faith in the words of God, we may see the Spirit in the gifts of God. The world cannot receive Him, because it seeth Him not, neither knoweth Him: “but ye know Him; for He dwelleth with you, and shall be in you.” {PTUK September 1, 1898, p. 548.18}

The Spirit is the water of life, and so it is always spoken of as being “poured out” upon us. The reality of the gift of the Spirit, and the freeness of the gift, is shown to us by the rain, the life of which is the Spirit. The fulness of the salvation of God is made known to us in the rain that refreshes the earth, and by which we have life. {PTUK September 1, 1898, p. 548.19}

“If we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John i. 7. The blood of Christ is the water of life, and is also the Spirit, and so it is that we are cleansed by “the washing of regeneration and renewing of the Holy Ghost.” {PTUK September 1, 1898, p. 548.20}

All the water that is in the heavens and earth comes from the throne of God, from the river of life. Water cleanses. This everybody knows. Thus it is that God makes us see the reality of the cleansing power of the blood of Christ. {PTUK September 1, 1898, p. 548.21}

The water that Christ gives is “living water.” It is flowing, not stagnant. Flowing water, living water, is pure. Even if impurity be thrown into it, it soon becomes pure. All the sewage of the city of Paris flows into the Seine, yet forty miles below the city there is not a trace of impurity in the water. And this is in this sin-cursed earth. With what confidence then may we not come to the “fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.” Zech. xiii. 1. And the reality of this cleansing is made known to us afresh every day, as we wash our bodies in water, or use water for the cleansing of our garments. {PTUK September 1, 1898, p. 548.22}

How freely and literally God has bestowed-“poured out”—His Spirit upon all flesh! Why will not all men receive Him? Read again the words of the scriptures that compose this lesson, and see how easily we may receive the Holy Spirit simply by believing. Do you believe? What a wonderful blessing is promised to those who meditate in the law of God. What is the law of God?—Can you not see that it is His life, and that it is in everything that He has made? What a grand thing to be sure of prosperity in every undertaking! Let us then meditate in the law of God as revealed in His works. Let us pray, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Ps. cxix. 18. “Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Ps. xiii. 4. {PTUK September 1, 1898, p. 548.23}

**“The Reality of the Spiritual” *The Present Truth* 14, 35.**

E. J. Waggoner

**SEEING THE INVISIBLE**

That which most stands in the way of people’s living the Christian life, next to an unyielding will, is the difficulty they find in conceiving of spiritual things as real. This difficulty is not necessary, but is a result of the false ideas diffused among the people by religious teachers who devoted themselves far more to theology than to the Bible. That spiritual things are almost universally considered as intangible and unreal, is shown by the fact that even most people who argue strenuously for the personality of the Holy Spirit, will yet make a distinction between the *literal* and the *spiritual*. Thus they will speak of the literal and the spiritual meaning of the Bible, and of the difference between the literal and the spiritual seed of Abraham, and will talk about “literal Israel” and “spiritual Israel” as though they were two different peoples. {PTUK September 1, 1898, p. 549.1}

Now it is evident that just to the extent that spiritual things are considered as unreal, will they fail to have any effect upon one’s practical life. When one considers his literal, every-day, practical life as something apart from the spiritual life, then it is plain that his every-day life will not be spiritual, or, in other words, it will not be a Christian life. But when one realises that spiritual things are even more real than the things that we see everyday, and lives as in the invisible world, the spiritual life will be his ordinary, every-day life. The secret of the strength of Moses was that “he endured as seeing the invisible.” {PTUK September 1, 1898, p. 549.2}

In previous numbers we have spoken of the water of life, which Jesus said was the Holy Spirit. The Word of the Lord is Spirit (John vi. 8), and the Spirit and the water and the blood agree in one (1 John v. 8), and all are life. The river of living water flowing from the throne of God, from which we are now invited to take freely, is the Spirit of God. The reality of this river is made known to us in Ps. lxv. 9, 10, where we read that the earth is watered and made ready for the harvest by showers from the river of God, which is full of water. Thus every shower makes known to us the fulness and the freedom of the Holy Spirit. With every refreshing draught of the drink which God provides us, we may and should consciously receive the Holy Ghost; and so also with every breath of heaven’s air that we breathe. {PTUK September 1, 1898, p. 549.3}

There is nothing with which we are well acquainted that more nearly represents the Holy Spirit than the air we breathe. Indeed, the Lord used the wind in its unseen motion as an illustration of the spiritual birth. Ps. civ. 4, “who maketh His angels spirits,” is rendered in the Revised Version, “who maketh winds His messengers.” Indeed, the same Hebrew word is rendered in different places “Spirit,” “breath,” and “wind,” as for instance in Gen. i. 2; vi. 3; vii. 15; viii. 1. Scores of other instances might be cited. {PTUK September 1, 1898, p. 549.4}

Air is invisible, yet it is real. For a long time scientists and philosophers thought that the air was immaterial, and had no weight, although thousands of years ago Job wrote of the weight of the wind (Job xxviii. 28); and every one who has seen the trees bend and break in a storm, or has seen things floating in the air as in water, might have known that it had weight. But now that scientists have discovered that the air has weight, and are all agreed upon it, we may believe the Word of God and the evidence of our senses without fear of being called old-fogeyish. {PTUK September 1, 1898, p. 549.5}

But now a new thing has been discovered, which makes the invisible actually visible. This is the fact that the air under certain conditions becomes liquid, like water, and can be seen and handled just the same as the latter substance. We have already noted this interesting fact; but the following further description of liquefied air, by William Henry Hail, Ph.D., comes in very aptly in this connection:— {PTUK September 1, 1898, p. 549.6}

Liquid air is a clear, colourless liquid, when filtered, resembling water. It is intensely cold, the temperature being three hundred and twelve degrees below zero. It is constantly boiling, as it absorbs heat from the surrounding objects, and thus it gradually resumes the gaseous condition. If enclosed in vessels thickly surrounded with a non-conductor, however, it boils very slowly, and may be kept thus in an open vessel for many hours, and may be transported from place to place. {PTUK September 1, 1898, p. 549.7}

I visited Mr. Tripler’s laboratory, March 24, He had just sent off a quantity of liquid air to John Hopkins University, a distance of one hundred and ninety miles, to be used by Prof. George F. Barker in a lecture there. {PTUK September 1, 1898, p. 549.8}

At the time of my visit to the laboratory, Mr. Tripler was entertaining a party of friends by exhibiting the properties of liquid air. When poured upon any surface, it breaks into drops, which immediately volatilise. So rapidly does it absorb heat from all surrounding substances, that when poured into a glass tube standing in water or whisky, the liquid surrounding the tube is soon frozen. As the liquid sir boils away, the nitrogen first evaporates, because the boiling-point of nitrogen is lower than that of oxygen. After a while nearly pure liquid oxygen remains. A cup of ice was removed from the outside of one of these tubes. Inside is liquid oxygen was poured; then steel was burned in the oxygen. {PTUK September 1, 1898, p. 549.9}

In another experiment a blowpipe was extemporised by putting liquid air into a vessel to which a tube was attached; and the vaporisation of the air forced air through the tube so as to blow to red heat an ignited hard carbon, which was then plunged into liquid oxygen, and burned intensely in the mid.it of the surrounding cold liquid. The characteristic odour of ozone was noticeable. {PTUK September 1, 1898, p. 549.10}

The air, as it vaporises, does so in a white cloud, like the vapour of water. Some liquid sir was enclosed in a bottle in which a tube was fitted; and the pressure of the boiling air caused a fountain of vaporised air to issue from the tube. {PTUK September 1, 1898, p. 549.11}

A bung pounded into a bottle containing liquid air, was blown to the ceiling with a loud pop. {PTUK September 1, 1898, p. 549.12}

Liquid oxygen is somewhat heavier than water. Liquid air was poured upon water. After the nitrogen had boiled off, the oxygen would sink into the water in little globes, which descended till they reached a depth of water where the ebullition of the descending globe became so violent as to raise it again to the surface. {PTUK September 1, 1898, p. 549.13}

The cold of the liquid sir is so intense that india-rubber, immersed in it, became brittle, and broke like glass, as did also a tin cup containing liquid air. {PTUK September 1, 1898, p. 549.14}

An exhaust pump was attached to a glass tube containing liquid air, and the vaporised air was drawn off, causing violent ebullition; in the tube. So great a degree of cold was thus produced as to cause a liquefaction of the air of the room outside of the tube, and even some crystals of frozen air were formed, the temperature requisite to freeze air being about four hundred degrees below zero. {PTUK September 1, 1898, p. 549.15}

Such is the avidity of liquid oxygen for some hydrocarbons, that violent explosions are caused by burning such substances as alcohol or cotton waste in the oxygen. An iron pipe, open at both ends, and a copper pipe, open at one end, were shown at the laboratory, both of which had been shattered by explosions thus caused, the energy of chemical combination being so enormous that the resulting gases broke their way through the tube, instead of escaping through the open end, only a few inches distant. {PTUK September 1, 1898, p. 550.1}

Although men stumble upon these discoveries, it is not an accident that they are allowed to come to light. God will make it plain to the most obtuse that the unseen is real, and that when the proper conditions are obtained, that which is now invisible may be seen. In the world to come, nothing will be invisible to the saints of God. “All things are naked and opened unto the eyes of Him with whom we have to do.” Heb. iv. 13. There is no creature that is not manifest in His sight. When “that which is perfect” is come, we also shall know even as we are known. 1 Cor. xiii. 12. Then will the Spirit of God be seen proceeding from the Father as a stream of living water. Happy are those who now learn to know the reality of the spiritual, and to endure as seeing the invisible. In that world they shall dwell in the presence of Him “whom no man hath seen, neither can sea,” “and they shall see His face.” {PTUK September 1, 1898, p. 550.2}

**“‘Christians’ at War” *The Present Truth* 14, 35.**

E. J. Waggoner

The idea that war may be a Christian duty has been very strong in the United States, during the last few months. It is not strange, therefore, that the conception of Christianity has been conformed, more or less, to the spirit of the world. It is to be hoped that war has gained something by the association: Christianity has certainly not. Special missions have been held for the United States soldiers, while they were awaiting embarkation at the different depots, and a contributor to one of the leading religious journals writes the following, among other things, on the character of the work done. {PTUK September 1, 1898, p. 550.3}

The demand for reading matter is great and unceasing; but the men do not care for old religious papers and tracts-for which I little blame them. They are men, and should not be expected to care for that which we would not enjoy ourselves. Some of the literature sent is not sufficiently robust and high-toned. If you contemplate sending literature to the soldiers, I advise you to keep for your own edification those old religious papers and kindred matter, and send, instead, your latest magazine and comic paper end novel, provided the latter is fit for the soldier to read. {PTUK September 1, 1898, p. 550.4}

There was no reading-matter so popular among the men as the Scriptures, yet Christian workers are requested to send novels and comic papers. {PTUK September 1, 1898, p. 550.5}

There has been a great and marvellous demand for Bibles on the part of the men. There is no literature supplied in the Y.M.C.A. tents so popular as the Bible. I have passed through the regiment when there were more Bibles than newspapers to be seen. These men are far from being Christians, but they are reading the Bible, and with interest. Some of them have no notion where to begin. Numbers start with the first chapter of Genesis; others wiser (than the Lord, presumably, who began there), go to the chaplain or Association workers for advice. {PTUK September 1, 1898, p. 550.6}

One of the noticeable features of the work, one which would not always have been regarded in the past as a step in the right direction, is recorded with especial gratitude. {PTUK September 1, 1898, p. 550.7}

There is-or was-only one Catholic chaplain at Chickamauga, and he laboured unceasingly and faithfully to minister to all the soldiers of his communion. I know that more than one Y.M.C.A. tent was tendered him for use in holding services, and I was present when the chaplains In council agreed each to make out a list of the Roman Catholics in each regiment for the use of Father CuIbert. In other ways, too, they offered to cooperate with him, a tact which greatly affected that faithful minister. {PTUK September 1, 1898, p. 550.8}

In view of the effects, even in camp-life, of trying to combine Christianity and war, it is not surprising that when it came to actual fighting chaplains should throw off the Christianity altogether, and surrender themselves to the war spirit. One chaplain, lying in hospital from a wound received before Santiago, said:— {PTUK September 1, 1898, p. 550.9}

“I could not help taking part in the fight. I at first confined myself to the duties of my office, caring for the wounded as the battle progressed, but when our men began to reel under the concentrated Spanish fire, I felt the American rise in me, and, tearing the red cross off my arm, I snatched up the gun and cartridge-belt of one of our men, and went to shooting just like the rest of them.” {PTUK September 1, 1898, p. 550.10}

“I thought,” suggested the correspondent, “that your mission was to save souls, and not to send them to death.” {PTUK September 1, 1898, p. 550.11}

With a twinkle in his eye, the chaplain replied: {PTUK September 1, 1898, p. 550.12}

“Yes, but when I saw our poor boys staggering under the resistance of the Spaniards, I thought of brave ‘Bob’ Evans, of the Iowa, when he said that the best place for the Spaniards was below. I think I sent a few of them there or somewhere else.” {PTUK September 1, 1898, p. 550.13}

It is useless to think that by “Christianising” warfare, it will lose some of its horrors. When Christ and Belial agree, it will be possible to combine the two, and not before then. {PTUK September 1, 1898, p. 550.14}

**“For the Children. The Circle of Blessing” *The Present Truth* 14, 35.**

E. J. Waggoner

Water,-what is it? Where does it all come from? Where does it all go to? Did you ever wonder, as you watched the rain pouring down upon the earth, and in a few hours perhaps could not find a trace of it anywhere? {PTUK September 1, 1898, p. 554.1}

Water is the life-blood of the world. Without it there could be no life at all upon the earth. You know that the blood is the life of your body, but it is not enough for you to have blood in you; it must *flow* all through you, to keep your body pure and healthy, and carry food and life to every part of it. And so we have what is called the “circulation of the blood” through the body. {PTUK September 1, 1898, p. 554.2}

And there is also a circulation of the water all over the world; it is through this that life and blessing are carried to every part of it, and to all things that are upon it. {PTUK September 1, 1898, p. 554.3}

You have already learned a little about the vapours, how by His power in the sun God is drawing up into the air the water from the seas, lakes, and rivers, and all over the surface of the earth. This is God’s way of “distilling,” or purifying the water, for no matter how dirty and muddy may be the place from which it comes, all its impurity is left behind, and that which is drawn up into the clouds is perfectly pure. {PTUK September 1, 1898, p. 554.4}

But the cloud does not keep this moisture for itself; it receives and holds it only that it may carry it to the place where it is needed and pour it out in showers of blessing. See how God, who works through the sun to draw up the water, is working through the clouds to give it in blessing to the earth. {PTUK September 1, 1898, p. 554.5}

*“He leadeth the thick cloud with moisture,  
And spreadeth abroad the cloud of His light:  
And it is turned round about by His guidance,  
That they may do whatsoever He commandeth  
them  
Upon the face of the habitable world.” {PTUK September 1, 1898, p. 554.6}*

Guided by the hand of God the clouds are carried to the place where He wants them, and then “He saith to the snow,” and likewise to the rain,” “Be thou on the earth!” And so “the rain cometh down and the snow from heaven and watereth the earth, and maketh it bring forth and bud.” {PTUK September 1, 1898, p. 554.7}

As the rain falls through the air it washes out its impurities, taking with it some of the little particles of dust and other substances, and also some of the poisonous gas which is in the air. These things are not good for us to breathe, but they are needed by the plants, to which they are carried by the rain. {PTUK September 1, 1898, p. 554.8}

When the air is so cold that the water freezes as it falls, and comes to the earth in the form of snow, it makes a warm covering for the ground which keeps the earth from freezing and protects the plants and keeps them alive until the warm sun melts the snow which is no longer needed to keep the earth warm. {PTUK September 1, 1898, p. 554.9}

Now let us see what becomes of the rain and snow that fall, and how they continue their work of carrying blessing and life. The earth does not keep the rain that falls upon it to itself any more than the clouds do. {PTUK September 1, 1898, p. 554.10}

Some of the rain runs into the soil, and gathers up the food that the plants need and carries it to their roots, which suck it up in the water. Then they give out the blessings that they have received, in fresh green leaves, beautiful blossoms, sweet fragrance, and life-giving grains and fruits. {PTUK September 1, 1898, p. 554.11}

Some of the rain runs off the surface of the ground and forms brooks which swell, as they are fed by other streams, into great rivers which water the land through which they flow, give drink to man and beast, and are a blessing in many other ways. {PTUK September 1, 1898, p. 554.12}

The rest of the rain runs down deep into the earth until it comes to rock or some substance through which it cannot pass. Then it flows along underground until it comes to an opening, and gushes out, a living spring. The hand which guides the clouds also {PTUK September 1, 1898, p. 554.13}

*“Sendeth forth springs into the valleys;  
They run among the hills;  
They give drink to every beast of the field;  
The wild asses quench their thirst.  
By them the fowl of the heaven have their habitation,  
They sing among the branches.” {PTUK September 1, 1898, p. 554.14}*

Truly “the Lord is good to all, and His tender mercies are over all His works.” {PTUK September 1, 1898, p. 554.15}

But the water that gushes out of the springs is not the same pure soft water that fell upon the earth. In its journey through the earth and among the rocks it has gathered a quantity of chalk, lime, and other minerals, which it carries with it as it flows into the rivers, and it is thus swept into the sea. These salts and different minerals are needed by the animals which live in the sea, for food to make their bones and hard shells. {PTUK September 1, 1898, p. 554.16}

So the water that the sea gives up in vapours to carry blessing to the world, returns to it at last bringing a blessing. {PTUK September 1, 1898, p. 554.17}

Now I am sure that you have already thought of one great lesson that God is teaching us by all this. Read the poem on the next page called “The Wayside Spring,” and you will find the same lesson there. Think over it through the week, and next week we will talk more about it. {PTUK September 1, 1898, p. 554.18}

**“Jottings” *The Present Truth* 14, 35.**

E. J. Waggoner

-In Greece 1,000 copies is a “phenomenal” circulation for a daily paper. {PTUK September 1, 1898, p. 558.1}

-The plague at Bombay has again become epdemic, there being 108 deaths from the disease in one week. {PTUK September 1, 1898, p. 558.2}

-Edinburgh University has conferred its first M.D. on a lady. The recipient was married three hours later. {PTUK September 1, 1898, p. 558.3}

-The cholera outbreak at Madras is increasing. From the 18th to the 19th ninety-one deaths were registered. {PTUK September 1, 1898, p. 558.4}

-The total value of food stuffs exported by the United States last year exceeded all previous records by about ?35,000,000. {PTUK September 1, 1898, p. 558.5}

-A waterspout burst on Saturday over a settlement in a narrow valley near Rogersville (Tennessee) and seventeen persons were drowned. {PTUK September 1, 1898, p. 558.6}

-In times of scarcity the South African natives sometimes rob ants’ nests, and as much as five bushels of grain have been taken from a single nest. {PTUK September 1, 1898, p. 558.7}

-The Hawaiian Islands were formally annexed by the United States on the 13th inst., the Stars and Stripes being raised over the Government buildings. {PTUK September 1, 1898, p. 558.8}

-In rural districts many people do not use more than two hundred words; the average man can do very well with a vocabulary of five hundred words. {PTUK September 1, 1898, p. 558.9}

-Illness among the Americans in Puerto Rico is on the increase. There are now nearly a thousand cases of malaria and dysentery, and a few of typhoid fever. {PTUK September 1, 1898, p. 558.10}

-The Khartoum expedition is now started. The line of march is strewn with skeletons and ruins of towns which have been destroyed by the Mandi’s forces. {PTUK September 1, 1898, p. 558.11}

-Twenty years ago there roamed over the plains and mountains of the Far West nearly 8,000,000 buffaloes. To-day there are less than 600 head of the animal in existence. {PTUK September 1, 1898, p. 558.12}

-A whale, measuring 47ft., and weighing four tons, was washed ashore on the coast near Llanelly. After it had been killed, eight horses were employed to drag it from the water side. {PTUK September 1, 1898, p. 558.13}

-A foreign savant has declared that a most prevalent cause of hysteria in women is high-heeled shoes, and that if the objectionable boots are abandoned the hysteria will cease. {PTUK September 1, 1898, p. 558.14}

-A ton of Atlantic water, when evaporated, yields 81 pounds of salt; a ton of Pacific water, 79 pounds; a ton of Arctic or Antarctic water, 85 pounds; a ton of water from the Dead Sea, 187 pounds. {PTUK September 1, 1898, p. 558.15}

-The well-known pianist, Herr Siveking, has been arrested in the health resort of Ischl, under singular circumstances. Herr Siveking, who is a Protestant, met in the street a Catholic priest, who was proceeding with a crucifix on a visit to a dying person. The priest rudely reprimanded the pianist for not having saluted him. Thereupon Herr Siveking replied in an animated manner, and a crowd soon gathered, taking the side of the priest. At the instance of the priest’s friends the pianist was arrested. This unpleasant incident took plane after a concert which he had given for the benefit of the poor of Ischl. {PTUK September 1, 1898, p. 558.16}

-It is reported that Jamaica is preparing to take a plebiscite on the question of requesting the permission of the British Parliament to allow the colony to endeavour to arrange annexation to the United States. {PTUK September 1, 1898, p. 558.17}

-The hop crop this year in England will be a failure. The hops, owing to extremes of cold and heat, have been attacked by mould, and on one plantation of 300 acres, not a sound branch could be found. {PTUK September 1, 1898, p. 558.18}

-There is a possibility of trouble in the Philippines between the American troops and the insurgents. Aguinaldo has control of the water supply, and is said to be dissatisfied with the treatment accorded him and his men by the United States. {PTUK September 1, 1898, p. 558.19}

-Mount Vesuvius is in a state of active eruption. The lava is flowing in four streams, its progress being at the rate of a hundred yards an hour. Constant explosions are heard from the central crater, which is vomiting ashes and flames. {PTUK September 1, 1898, p. 558.20}

-The choir of a West-end church have gone on strike, owing to a reduction in the salary of the younger members. The musical service was thought to be one of the best in the district, but it is difficult to imagine where the element of worship came in. {PTUK September 1, 1898, p. 558.21}

-An Austrian professor and his brother were ascending a mountain, roped together, when one of them fell into a crevasse. The brother cut the rope to save himself from being dragged down. The body of his dead brother was found in a pool seventy feet below. {PTUK September 1, 1898, p. 558.22}

-A thought-weighing machine has been invented by an Italian scientist, the rush of blood to the head turning the scale. The machine is said to be so delicate that it can measure the difference in the exertion needed to read Greek from that required for Latin. {PTUK September 1, 1898, p. 558.23}

-The weather has been intensely hot in London during the past weeks, and many deaths from sunstroke are reported. The East-end is being threatened with another water-famine, as the supply has run short and the water is only turned on for a few hours daily. {PTUK September 1, 1898, p. 558.24}

-A fruit merchant is importing five million oranges from Australia, to arrive during this month and the next. They are brought over in cold-air chambers, and if in good condition will find a ready market. Previous attempts to import oranges during the summer months have not been successful. {PTUK September 1, 1898, p. 558.25}

-The clock at Hampton Court Palace, which was constructed 240 years ago, has just been cleaned. The mechanism was found to be in excellent condition, and the venerable timepiece will probably keep on going for another 900 years. It goes for twelve mouths without winding, and records the hours, seconds, minutes, days, months, and the times of sunrise and sunset. {PTUK September 1, 1898, p. 558.26}

-Some very successful results in wireless telegraphy have just been achieved. While the Royal yacht *Osborne* was going at full speed, several messages were transmitted to Osborne House, four or five miles away, and replies were received on beard the yacht, as perfectly as if the messages had been conveyed by wire. Stormy weather is found to be rather an assistance than otherwise. {PTUK September 1, 1898, p. 558.27}

-An extraordinary effect of the intense heat is reported from Kent. The heat has been so great that it has been found quite impossible to churn the cream collected during the week into butter, as the fat instead of forming a solid mass remains in a liquid condition. This has caused serious loss to dairy farmers in the district. Such an occurrence cannot be remembered by the oldest dairy farmer in the neighbourhood. {PTUK September 1, 1898, p. 558.28}

**“The Manifestation of the Life” *The Present Truth* 14, 35.**

E. J. Waggoner

Last week we had a few words on this page about “seeing life.” We noted that what is very commonly called seeing life is not that at all, but just the opposite. What most people call life is nothing but death; for we have all turned to our own way, and that way ends in death, because it has nothing but death in it. Men who are content to live without the knowledge of God, are admiring a dead carcass, under the impression that it is a beauteous thing of life. {PTUK September 1, 1898, p. 560.1}

There is, however, real life to be seen by whosoever will look. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you.” 1 John i. 1-3. {PTUK September 1, 1898, p. 560.2}

This “Word of life” which was from the beginning, was God. John i. 1-4. “In Him was life,” because He is “the way, the truth, and the life.” John xiv. 6. “He is thy life, and the length of thy days.” Deut. xxx. 20. Therefore in the injunction, “Behold your God!” (Isa. xl. 9), we are commanded to behold the life. It is not only a privilege, but it is everybody’s duty, to see life, real life. Indeed, whoever does not see life is plainly in a most deplorable condition. “The wrath of God abideth on him.” John iii. 36. {PTUK September 1, 1898, p. 560.3}

But “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” 1 Thess. v. 9. We, as well as Paul, have been chosen, to “see that Just One.” “That which may be known of God” is manifest, “for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,” and these invisible things of God that are so plainly revealed, are His everlasting power and Divinity. If therefore anyone should say, Where is the life, that I might see it, we have only to reply, Open your eyes, and look about you! {PTUK September 1, 1898, p. 560.4}

*“There’s not a plant or flower below  
But makes Thy glories known.” {PTUK September 1, 1898, p. 560.5}*

Everywhere we look, we see life and activity. A walk into the forest or through the meadows will reveal to us more of real life than we could see in a month in any city in the world. Among men we find the artificial; where God alone rules, we find the real; and it is from the plants, these silent teachers, that we are to learn. {PTUK September 1, 1898, p. 560.6}

Even among men, however, the life is manifested; for the Word of life is near every man, in his mouth and in his heart, that he may do it. Every soul that has not definitely and finally rejected the Lord, is still influenced to a greater or less extent by His Holy Spirit. Often the resistance to the Spirit is slackened, and then some of the workings of the Spirit will appear; for the Spirit, like the air, will instantly fill every space that is opened. The good that manifests itself in men and women, no matter how degraded they are, is from the Lord. It is the manifestation of the Life. {PTUK September 1, 1898, p. 560.7}

“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 ii. 16, 17. Sin is of the devil, and the Son of God-the Life-was manifested that He might destroy the works of the devil. John iii. 8. Sin is death, and we get no life by looking at it. The children of Israel might as well have expected to be healed of their sores by looking at them, as we to get any benefit from looking at sin, whether in ourselves or others. “Looking unto Jesus” is the sole remedy, for by beholding we become changed. {PTUK September 1, 1898, p. 560.8}

The Life is the light of men. “The Spirit is life because of righteousness.” Whatever is good is from God, is the revelation of His life. From evil only death can come; therefore “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and it there be any praise, think on these things.” Phil. iv. 8. Let us look at the Life, and we shall be filled with it. {PTUK September 1, 1898, p. 560.9}

**“Back Page” *The Present Truth* 14, 35.**

E. J. Waggoner

Only this year the United States Government decided to build three battleships, four monitors, sixteen destroyers, and twelve torpedo boats; yet notwithstanding this, the Naval Board of Construction has decided to recommend to the next session of Congress the building of fifteen large and fast warships, which will cost between eight and ten million pounds sterling. The proposed additions are rendered necessary by the annexation of Hawaii and the possible retention of the Philippines. “Imperial America” is now the cry, and an empire must have vast fleets and standing armies. Not much longer will the people of the United States be able to boast of their freedom from the burdens which large armaments impose on the nations of Europe. The saddest feature is that the people are enthusiastic over this “imperial” policy, not knowing that it presages the country’s downfall. {PTUK September 1, 1898, p. 560.10}

At the International Congress of Zoology, held at Cambridge, Professor Haeckel of Jena said it was a fixed fact that man was a member of the primate (monkey) order, that lemurs, monkeys and men descend from one common stem, and that zoology might be proud to have proved this fact, based on the theories of Lamarck, 1809, and of Darwin, 1859. The subsequent discussion seemed to show, however, that the facts were not very firmly “fixed,” for while Prof. Haeckel allowed a thousand million years for the evolution from monkey to man, Lord Kelvin was quoted as saying that life could not have existed more than twenty-five million years. Prof. Haeckel admitted that the time was only a matter of theory, which he had not studied himself, but since the doctrine of evolution itself is based on theories, it is difficult to see how men can pretend to be any more certain over that than they are over the time required for the development. {PTUK September 1, 1898, p. 560.11}

**“Washing in the Word” *The Present Truth* 14, 36.**

E. J. Waggoner

Every reader of the Bible will see at a glance that this picture is intended as a representation of the incident recorded in the ninth chapter of John. The story is quickly told. Jesus passed by, and saw a man who was blind from his birth, and, after saying, “I am the light of the world,” “He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.” {PTUK September 8, 1898, p. 561.1}

The cut represents the washing in the pool, and also the young man before the neighbours and the Pharisees, to whom he recounted the story of his cure, in these simple words, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.” {PTUK September 8, 1898, p. 561.2}

There is scarcely any limit to the number of lessons to be learned from this incident, with all the conversation that grew out of it; but that which specially presents itself to us at this time is the fact that the Word of the Lord is living water, and that it has healing and cleansing power. Would that this lesson might be indelibly impressed on the mind and heart of every reader! {PTUK September 8, 1898, p. 561.3}

In the first place we must know that water comes from God’s Word,-the Word itself is water. “The Lord is the true God, He is the living God, and an everlasting King; ... when He uttereth His voice there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth.” Jer. x. 10-13. Since He is the living God, from Him comes the living water. He is “the Fountain of living waters.” Jer. ii. 13. His word is a living word, yea, it is life itself, “the Word of life.” {PTUK September 8, 1898, p. 561.4}

“In the beginning was the Word, and the Word was God, and the Word was God.” “In Him was life, and the life was the light of men.” Life is light, so that the Word of life is the Word of light. This was demonstrated in the case of the blind man; for when he obeyed the Word of the Lord, he saw. “The entrance of Thy words giveth light.” Ps. cxix. 130. By the entrance of the Word of the Lord is meant acceptance of that Word and yielding to it; for since the Word is life, its entrance must impart its own life to the receiver. If the young man had objected that he couldn’t see how going and washing would do him any good, he would never have seen. Of course he couldn’t see, for he was blind; but when he yielded to the Word, he saw light in it. Even so it is folly for anyone to refuse to obey the Word of the Lord, because he cannot see it. Sight comes with acceptance of it. We do not need to see in order to accept the Word, but we need to accept the Word in order to see. {PTUK September 8, 1898, p. 561.5}

The visible water in which the young man washed was simply a representation of the invisible water of life-the Word. Another instance of this is found in the case of Naaman. When he came to Elisha, the prophet sent word to him, saying, “Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” 2 Kings v. 10. Naaman was angry at first, but his wrath was appeased by his servants, who said, “My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather, then, when he saith to thee, Wash, and be clean?” {PTUK September 8, 1898, p. 562.1}

This gentle entreaty and sound sense had its effect, and Naaman washed and was cleansed from his leprosy. Was the water of Jordan really better than the water of the rivers of Damascus?—Not a particle; but Elisha spoke the word of the Lord, “Wash, and be clean,” and the acceptance of that word brought cleansing, even as it brought sight to the blind man. {PTUK September 8, 1898, p. 562.2}

But the case is not yet complete. We must see that the Word of the Lord is indeed the water of life, with power in itself to cleanse and give sighs, without any visible agent. So we take the case of another leper. One came to Jesus, full of leprosy, and said, “Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will, Be thou clean. And immediately his leprosy was cleansed.” Matt. viii. 2, 3. The same thing was accomplished in this case as in the case of Naaman, and by the same means, viz., the Word of the Lord. Both are recorded in order that we might know of a surety that the Word of God is water, and has cleansing power. {PTUK September 8, 1898, p. 562.3}

What is the value of this lesson for us? Is it purely theoretical?—Far from it. “We are all as an unclean thing, and all our righteousnesses are as filthy rags.” Isa. lxiv. 6. We are full of the leprosy of sin. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.” Isa. i. 5, 6. Now to all who are in that deplorable condition, the Lord says, “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well.” And then follows the assurance that, as the result of this washing, “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa. i. 16-18. {PTUK September 8, 1898, p. 562.4}

Take notice that the very same thing is here said to the sinner that was said to Naaman the leper: “Wash, and be clean.” It is the same Word that was spoken to the leper who came to Christ. Jesus said, “Be clean.” Here was a definite command, “Be clean,” to each of these lepers, yet neither one of them understood it to mean that he was to make himself clean. When the command, “Be clean” was accepted, the cleansing came. The words, “Be clean,” carried cleansing with them. Even so it is when the Lord says to wretched sinners, “Wash you; make you clean.” The acceptance of the commandment brings the cleansing, showing us that “His commandment is life everlasting.” John xii. 50. Every one of the ten commandments is a promise of the righteousness which God will give us if we accept it. {PTUK September 8, 1898, p. 562.5}

Christ “loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word.” Eph. v. 25, 26. Literally, “that He might sanctify and cleanse it by a water-bath in the Word.” To those who receive His Word, He says, “Now ye are clean through the Word which I have spoken unto you.” John xv. 3. Oh, then let us receive the Word with gladness! How much better it is to be clean than to be filthy! How much better clean garments feel than filthy garments. Why should anyone be unclean and blind also, when he can find cleansing and sight in the Word which the Lord has spoken? Surely every one who loves cleanliness, and finds pleasure in the light of the sun, should make haste to accept the word of the Lord, omitting not one jot. {PTUK September 8, 1898, p. 562.6}

*“Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in Thee to find,  
O Lamb of God, I come, I come.” {PTUK September 8, 1898, p. 562.7}*

**“Notes on the International Sunday-School Lessons. Captivity of the Ten Tribes. 2 Kings xvii. 9-18” *The Present Truth* 14, 36.**

E. J. Waggoner

SEPTEMBER 18

The kingdom of Israel had failed to learn the lesson that God desired to teach it, that He was the giver of all the good they enjoyed. Their great desire had been to get away from the Lord, and now, in a measure, their wish was about to be granted. Nearly eight hundred years had passed since they came out of Egypt, out of the house of bondage, to be to God a kingdom of priests, and a holy nation, a peculiar treasure to Him above all people. He had given them the land of Canaan, casting out the inhabitants thereof, because of the nameless abominations with which they polluted it, but Israel had fallen so low that the same evils were now found among them. The prophets had testified faithfully against their sins, and called them to return to the worship of the true God; they had declared His forgiving love, but the message fell upon indifferent ears and hardened hearts. “They knew not that I healed them.” {PTUK September 8, 1898, p. 562.8}

**“TRUST IN THE LORD”**

When the king of Assyria began to fasten his yoke upon the kingdom of Israel, exacting tribute from them, instead of seeking the Lord for deliverance, appeal was made to Egypt, the very kingdom from which God had once delivered them with great power and with a stretched out arm. Israel knew well that Jehovah had crushed the pride of Egypt, yet they leaned upon the broken reed. “Ephraim is like a silly dove without understanding: they call unto Egypt, they go to Assyria.” The payment of tribute to Assyria was withheld for awhile in hope of help from Egypt, but the rising was quickly suppressed, and the Assyrian king sent Hoshea, king of Israel, to prison. {PTUK September 8, 1898, p. 562.9}

**A RECORD OF TRANSGRESSION**

The scripture which contains the day’s lesson is one long list of the iniquities of Israel, telling how they walked in the statutes of the heathen, whom the Lord cast out before them, and how they did secretly those things that were not right against the Lord, setting up idols on every high hill and under every green tree. The Lord had spoken to them “by all the prophets, and by all the seers,” reminding them of His dealings with their fathers, and exhorting them to turn from their wickedness and live; “notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected His statutes, and His covenant that He made with their fathers; and they followed vanity, and became vain.” All the abominations of the heathen were reproduced in their history; they worshipped all the host of heaven, with the degrading rites that the heathen taught them. “And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger.” {PTUK September 8, 1898, p. 563.1}

**GREY HAIRS**

To the people it appeared that they were having a good time. Restraints were cast off, and all did what their hearts prompted them to do, but the course of sin was quickly run, and they were about to reap the fruit of their doings. “Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.” So men often promise to themselves a long career of sinful pleasure, and say, “Soul, take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years,” when even, then the sin has worked its own destruction. The Lord was not pleased to see the evil plight into which Israel’s contempt for His counsel had plunged the nation. He said to them, “O Israel, thou hast destroyed thyself; but in Me is thine help, I will be thy King, where is any other that may save thee?” “O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously.” “I will hear their backsliding, I will love them freely: for Mine anger is turned away from him.” {PTUK September 8, 1898, p. 563.2}

The mercy of the Lord endureth for ever, and even when the dark clouds of doom were shout to burst over the guilty nation, the Lord stood by them, as ready as ever to heal their backsliding, and love them freely. {PTUK September 8, 1898, p. 563.3}

**A FINAL CALL**

“In yet another way the Lord sought to save Israel, and to help them to return. Just at that time the king of Judah was carrying on a thorough reformation in his kingdom, and in calling the people of Judah to return to the Lord with all the heart, he kindly sent messengers throughout all Israel with earnest invitations to them to seek the Lord also. They were assured from the Lord that if they would turn to Him with all the heart, they would not only remain in the laud, but those who had been carried captive would find compassion with their captors, and would come again unto their own land.” *Empires of the Bible*, p. 241. {PTUK September 8, 1898, p. 563.4}

This message from the king of Judah to the people of Israel was carried by the posts throughout all Israel and Judah, “but they laughed them to scorn and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun [“a multitude of the people, even many of Ephraim and Manasseh, Issachar, and Zebulun”] humbled themselves and came to Jerusalem.” “And all that did so humble themselves and turn to the Lord, escaped captivity or slaughter. For I then the king of Assyria came up throughout all the land, destroying the cities; making captives of the people, and leaving the country desolate. At last he came ‘up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them ... in the cities of the Medes.’” *Empires of the Bible*, p. 212. {PTUK September 8, 1898, p. 563.5}

**THE LOST TEN TRIBES**

Some claim that the kingdom of Israel, which they refer to as the Lost Ten Tribes, will yet come to light as one or more of the great nations of modern history. It is true that the whole house of Israel will be saved, and will become one nation, under one King, “but they are not all Israel which are of Israel.” All were saved out of the ten tribes that would be saved, and the rest judged themselves unworthy of everlasting life. Full opportunity was given to return to the land of Israel to all who desired to do so, when Judah ended her captivity in Babylon, and all others became in destiny what they had long been in heart, like the heathen round about them. The Israel of God is made up of those who take hold of His covenant by faith in Christ, and “if ye are Christ’s then are ye Abraham’s seed.” {PTUK September 8, 1898, p. 563.6}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 36.**

E. J. Waggoner

**THE AIR**

Gen. i. 6-8: “And God said, Let there be a firmament in the midst of the waters, ... and it was so, And God called the firmament heaven.” {PTUK September 8, 1898, p. 564.1}

Ps. lvii. 10: “Thy mercy is great unto the heavens, and Thy truth unto the clouds.” {PTUK September 8, 1898, p. 564.2}

Ps. xxxvi. 5: “Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.” {PTUK September 8, 1898, p. 564.3}

Ps. xxxiii. 6: “By the word of the Lord wore the heavens made; and all the host of them by the breath of His mouth.” {PTUK September 8, 1898, p. 564.4}

Gen. ii. 7: “The Lord God formed man of the dust of the ground, and breathed into His nostrils the breath of life; and man became a living soul.” {PTUK September 8, 1898, p. 564.5}

John xiv. 6: “Jesus saith unto him, I am the way, the truth, and the life.” {PTUK September 8, 1898, p. 564.6}

Acts xvii. 21, 25, 28: “God that made the world and all things therein, ... giveth to all life, and breath, and all things.” “For in Him we live, and move, and have our being.” {PTUK September 8, 1898, p. 564.7}

Job xii. 9, 10: “Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind.” {PTUK September 8, 1898, p. 564.8}

Job xxvii. 3, 4: “All the while my breath Is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit.” {PTUK September 8, 1898, p. 564.9}

Job xxxiv. 14, 15: “If He set His heart upon man, if He gather unto Himself His Spirit and His breath; all flesh shall parish together, and man shall turn again unto dust.” {PTUK September 8, 1898, p. 564.10}

Ex. xiv. 21: “And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.” {PTUK September 8, 1898, p. 564.11}

Ex. xv. 8: “With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the waters wore congealed in the heart of the sea.” {PTUK September 8, 1898, p. 564.12}

Eze. xxxvii. 9, 10: “Then said He note me, Prophesy unto the wind, prophesy son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived.” {PTUK September 8, 1898, p. 564.13}

John xx. 21, 22: “Thou said Jesus unto them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost.” {PTUK September 8, 1898, p. 564.14}

All things have come into existence by the breath of the Lord; there is nothing that is not the offspring of His own life. {PTUK September 8, 1898, p. 564.15}

“It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness.” Lam. iii. 22, 23. But for the breath that God gives us, we could not live a moment; so it is because the Lord gives us breath, that we are not consumed. The air that God gives us is an expression of His faithful mercy and compassion. {PTUK September 8, 1898, p. 564.16}

Thus it is that God has surrounded the very earth with grace and mercy. The air is an atmosphere of mercy. Everybody on earth lives and moves in the atmosphere of God’s grace. If we believe this, and take the constant gift as coming from Him, we shall breathe in righteousness; as well as drink it. {PTUK September 8, 1898, p. 564.17}

“The just shall live by faith.” Rom. i. 17. But everybody in the world lives by breathing. Breathing is something that cannot be omitted for a moment. It must be kept up constantly. Now if we glorified the Lord not only with our breath but in our breath, if we acknowledged that the breath which we have is His, thus allowing Him to direct the life that comes by breathing, our life would be one of faith, and it would be righteous. The just therefore live by faith only by breathing faith. Jesus is the truth and the life. There is no life but His. We live by breathing. Therefore we breathe His life. “In Him we live, and move, and have our being.” This is true of everybody; but only those who recognise the fact get any real benefit from it. “Man that is in honour and understandeth not, is like the beasts that perish.” Ps. xlix. 20. {PTUK September 8, 1898, p. 564.18}

The air we breathe is the breath of God. The wind that gently moves the leaves of the trees, or that stirs the sea to its depths, is the breath of His nostrils. {PTUK September 8, 1898, p. 564.19}

In the beginning God breathed into man’s nostrils the breath of life. But we live by the very same means, and in the very same manner that all mankind have always lived. We have exactly the same air that Adam had. Therefore we also breathe by the breathing of God. The Spirit of God is in our nostrils. This is as plain as the Word of God. Read again the scriptures that teach us this. Let them be firmly fixed in mind. Learn to live by faith. {PTUK September 8, 1898, p. 564.20}

How wondrously free are the gifts of God! How free is the gift of God’s Spirit, God’s life! “As free as the air.” “Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men. For He satisfieth the longing soul, and filleth the hungry souls with goodness.” Ps. cvii. 8, 9. “Let everything that hath breath praise the Lord.” {PTUK September 8, 1898, p. 564.21}

**“Breathing God’s Righteousness” *The Present Truth* 14, 36.**

E. J. Waggoner

Man lives by the breath of God. When we read that “He giveth to all life, and breath, and all things,” we are not to understand that these things are something apart by themselves, but that God gives us Himself in His gifts. It is God’s presence, and that alone, that makes any gift of value. So the breath by which we live is God’s own breath, the breath or life-God’s own life. “The Lord God formed man of the dust of the ground, and breathed into his nostrils to breath of life; and man became a living soul.” Gen. ii. 7. {PTUK September 8, 1898, p. 564.22}

The physical structure of man has not changed since the creation. Mankind live now by the same means as then. We breathe in the same way that Adam did, and the same air, too. The first breath that a man draws is no different from every subsequent one. The same thing that was done for Adam, is done for every soul that is born into the world: God breathes into its nostrils the breath of life. But that which we breathe, as well as that which Adam breathed from his first breath till the close of this life, is there. The breath of life is the air that surrounds us. This we know without being told; for if the air be shut away from us, so that we cannot breathe, we quickly die. But it is God who breathes into our nostrils this breath of life. Thus we see very plainly that the air that surrounds us is God’s breath. {PTUK September 8, 1898, p. 564.23}

We have grown so accustomed to putting the Lord far away from us, that first it seems almost like sacrilege to say that He is so near and so real that the air is His breath. In fact, we have never in our lives, at least a majority of us have not, been accustomed to thinking of God as near at hand, as the One in whom we actually live. The statement, “in Him we live, and move, and have are being” is very familiar, but to most people it is only a form of words. When we come to consider it as an actual fact, then many begin to shake their heads. They would limit the meeting and force of the Scripture by their own previous conceptions. Let us remember that the Word of God “is true from the beginning,” and that it is “the truth.” There is no exaggeration in God’s Word. God says just what He means, and means all that He says. {PTUK September 8, 1898, p. 565.1}

What is air? From childhood we have been taught that it is a gaseous substance composed of a combination (not chemical) of two gases, oxygen and nitrogen. But that didn’t tell us anything as to what it is. Even though it had been correctly analysed, the mere naming of these two gases does not really add to our knowledge. The name is not inherent in the thing. The names by which the gases are known are simply arbitrary designations given by men. But new scientists tell us that there are still other elements in the air, which they have never known before. We now have “argon” and “crypton,” and still other things said to be constituents of the air. All this simply shows that human science really knows nothing as to what air is. This is the aptly, though not very ingenuously confessed in the name “crypton,” given to one of the supposed elements of the air. It is not, as some might think, the name of anything whatever, but means *hidden, concealed, unknown*. It indicates that there is something there which the philosophers know nothing about. {PTUK September 8, 1898, p. 565.2}

Let us now take a little rest from these various “elements,” which for all that anybody can tell, are different manifestations of one and the same thing, and come to a simple statement of what the air is. What is air?—It is *life*. There is no doubt about it. To know that indeed is of more value than to know all the fictitious names which scientists have given to the supposed constituents of the air. It is the great agent by which God conveys to us His life. If we remember this, it will lead us to the possession of greater wisdom than can be learned in all the schools on this earth. {PTUK September 8, 1898, p. 565.3}

We have already seen that the breath that we breathe is God’s breath, and thus that the air is the breath of God. Let us note two other texts which state this very explicitly. When Israel came to the Red Sea, “the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.” Ex. xiv. 21. What was this “strong east wind” by which the waters were divided? In the song which Moses sang when filled with the Holy Ghost, we are told. Addressing the Lord, he said: “With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.” Ex. xv. 8. The east wind that drove the waters back, was an ordinary wind, the same as we are so well acquainted with; but nevertheless it was the breath of God’s nostrils. How much more we can appreciate the air, when we realise that it comes direct from God, and how this truth should teach us not to shut it out, and not to contaminate it with tobacco smoke and other vile odours. {PTUK September 8, 1898, p. 565.4}

And now to see that God is continually doing for us just what He did for Adam in the beginning-breathing into our nostrils the breath of life. How little we think about breathing when we are in health. If we had to think about our breath in order to keep it going, we should have no time to think of anything else. And we should not dare to go to sleep. But we do go to sleep, and lose all consciousness, yet we breathe all the time. The breath comes as regularly as when we are awake, although not so often, because it is not needed so much. We do not do it ourselves? Who does? It is God. “He that keepeth thee will not slumber. Behold He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper.” Ps. cxxi. Because the Lord does not sleep, we can lay us down in peace and sleep. And what is more, we can awake, for the Lord sustains us.What a sense of the marvellous greatness God gives, to know that for the life and breath of every individual on earth God is personally responsible. How near we are to Him, when we receive the breath of His nostrils! Truly, He is not far from every one of us. {PTUK September 8, 1898, p. 565.5}

Our life therefore is not our own. It belongs to God. Not merely in the sense that He has a claim upon it, but it is His own life. Because He lives, we live. In Him we live, because He is our life. This solves the problem of right living. We know that God gives us His own life. This shows that it is possible for Him to dwell in us. How easy then to see that if we but yield to Him, that He may direct His own life in His own way, we shall live righteous lives, because “as for God, His way is perfect.” Let God use His own breath in His own way, and our breath will be righteousness to us. We shall breathe in righteousness with every breath. {PTUK September 8, 1898, p. 565.6}

Can God make a man good simply by breathing on him?—Certainly; that is what He did in the beginning. Adam was formed of the dust of the ground. He was man, but he was good for nothing as man. He was utterly useless. He knew nothing, and could do nothing. Then God breathed into his nostrils. That was God’s last act in creation; and when God had done that, He saw everything that He had made, and, behold, it was very good. That is to say, that breath of God changed man from a good-for-nothing man into a very good man. As long as Adam received his breath as coming direct from the Lord, and was content to be simply the instrument through which God’s breath should play, everything was harmony and peace and goodness. But as soon as Adam thought that he could live on his own account, all was discord. God can and does breathe righteousness into all who acknowledge Him in their every breath. {PTUK September 8, 1898, p. 565.7}

We live by breathing. But “the just shall live by faith.” That is, the man who lives by faith is a righteous man. Now since we live by breathing, and by faith our life is made righteous, it is evident that we shall be righteous if we breathe by faith. It cannot be otherwise. If with every breath we were acknowledging God as the giver of every good and perfect gift, we could not fail to be righteous; for we breathe several times every minute, and if in all our ways we acknowledge God, He will surely make our way is right. Then let everything that hath breath praise the Lord; and as the breath of God comes upon us moment by moment, let us remember that with every inspiration comes the blessed words, “Receive ye the Holy Ghost!” {PTUK September 8, 1898, p. 565.8}

**“A Plea for Peace” *The Present Truth* 14, 36.**

E. J. Waggoner

The one absorbing topic of interest during the past week has been the Czar’s manifest to the nations of Europe, inviting them to meet in a conference and consider the question of reducing their armaments. {PTUK September 8, 1898, p. 566.1}

The document points out that such a step would be in conformity “with the most essential interests and legitimate views of all Powers;” and credits all the Governments with making peace the object of their international policy. {PTUK September 8, 1898, p. 566.2}

It is in its name that great States have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces, and still continue to increase them without shrinking from any sacrifice. AlI these efforts nevertheless have not yet been able to bring about the beneficent results of the desired pacification. {PTUK September 8, 1898, p. 566.3}

The message goes on to point out the disastrous results of the increasing armaments. “They strike at the public prosperity at its very source.” Intellectual and physical strength are unproductively consumed. “Hundreds of millions are devoted to acquiring terrible engines of destruction.” “National culture, economic progress, and the production of wealth are either paralysed or checked in their development.” {PTUK September 8, 1898, p. 566.4}

Nor do these sacrifices give any hope of averting the calamities of war, as so many claim. The Czar should know, if any can, whether it be true that the best way of ensuring peace is readiness to fight, and he says:— {PTUK September 8, 1898, p. 566.5}

In proportion as the armaments of each power increase, so do they less and less fulfil the object which the Governments have set before themselves. {PTUK September 8, 1898, p. 566.6}

The economic crises, due in great part to the system of armaments ? outrance, and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in advance. {PTUK September 8, 1898, p. 566.7}

When the Czar of Russia speaks on this wise all men listen. It is thought probable that the Conference will be held, for no country would care to take the odious initiative of declaring that it did not desire to see the chances of war lessened. But it is not expected that the matter will go beyond a conference. {PTUK September 8, 1898, p. 566.8}

It seems strange, but the first results of the Czar’s message have been to increase the sense of irritation among the nations. France has been reckoning on Russian assistance to recover her lost provinces, and does not want to talk of peace until this has been done. Almost everywhere the message is regarded with suspicion, and while the idea of increasing the prospects of peace is applauded, and each nation hopes that others will begin soon to disarm, it is felt necessary to make sure that they themselves are not placed at any disadvantage. Some point out that it would be well for Russia to set an example, but no one believes she will do this. A significant fact is that the stock markets have been unfavourably affected in the four principal financial capitals of Europe. {PTUK September 8, 1898, p. 566.9}

There is but one hope of peace on earth and good will to men, and that is that the peace of God should keep men’s hearts and minds. Christ came to bring peace. It is not a natural product of the human heart, for among the works of the flesh are hatred, variance, wrath, strife, murders. The fruit of the Spirit is love and peace. Christ is our peace, and the life that is not yielded to Christ and controlled by Him cannot know peace. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” {PTUK September 8, 1898, p. 566.10}

It is true that the Bible foretells a movement among men in the last days, which will promise peace to the world, and some of the statements which the prophets say will be made at that time have been much in evidence during the last few days. “Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, ... and He shall judge among the nations ... and they shall beat their swords into ploughshares, and their spears into pruningbooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. ii. The rest of the chapter shows that in that very time the judgments of God are about to fall upon the world, because men have altogether forsaken Him. {PTUK September 8, 1898, p. 566.11}

“Their land also is full of horses, neither is there any end of their chariots,” in spite of their talk of disarmament, and not learning war any more. “For when they shall say, Peace and safety, then sudden destruction cometh upon them.” 1 Thess. v. 3. {PTUK September 8, 1898, p. 566.12}

The Czar’s manifesto is in itself a most ominous sign of the times. Coming whence it does, it shows that the strain on the nations is unendurable, and that things cannot go on as at present. God would save men from the coming destruction, and He has made use of the Czar to set before all early the situation and the prospect. {PTUK September 8, 1898, p. 566.13}

Let no one be deceived by a false hope of peace and security, looking for it at the hands of men who are strangers to it. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.” Isa. xxvi. 3. {PTUK September 8, 1898, p. 566.14}

**“‘He Leadeth Me’” *The Present Truth* 14, 36.**

E. J. Waggoner

The following incident was told by a lady at a prayer meeting in London a few days ago. It had only just taken place. {PTUK September 8, 1898, p. 568.1}

I had long been anxious that some dear friends of mine should become interested in the message of salvation, which God is making known so fully in these last clays. I had written them more than once, but they did not seem to care about such things, and manifested a disinclination for the subject. A little while ago I asked the Lord to help me write such a letter to them, as would bring the matter before their minds in just the way to impress them with its importance, and make them see that it was not utterly a fad of mine, but the Word of the Lord. They replied very kindly, and invited me and my husband to spend a day with them. {PTUK September 8, 1898, p. 568.2}

The invitation was received with pleasure, and we prepared to accept it. We took an early train to King’s Cross, but owing to some delay, this arrived seven minutes late; and when we got to Euston Station we found that the train by which we expected to travel had been despatched, and there was not another one for four hours. What was to he done? Should we go back home or not? I felt that we ought still to visit our friends, and so we decided to wait for the next train. My husband went away for a short walk and I took my way to the waiting room. I could not help feeling that the Lord was over-ruling matters, and that we ought not to be vexed at having to wait. I asked Him that if He had anything for me to do there, He would show it to me. {PTUK September 8, 1898, p. 568.3}

In the waiting-room was one person, a lady clothed in deep mourning, who seemed to be in great distress. I went over to her, and asked her if she was not feeling well. She lifted up to mine a very tear-stained face, but made no reply. It seemed to me that she was almost fainting, and I offered her my arm. She took it and we walked out of the waiting-room and up and down the station. In a little while she began to get control of herself, and gradually told me her sad story. Her son had lately died very suddenly of fever, and as she and her husband had been nursing him, her husband had been taken with an apoplectic fit, of which he had died. These unexpected blows had fallen upon her with crushing weight, and following them came the discovery that she was reduced to comparative poverty. Her husband had determined to alter his will and make one in her favour, but had been taken away before the new one could he drawn up. {PTUK September 8, 1898, p. 568.4}

She could not endure to stay among the scenes connected with such sad memories, and was taking the train to Manchester. Her train did not start for five hours. I thought I knew now why I had lost my own train. The Lord wanted me to comfort this stricken soul. As we walked about, and I talked to her of the Lord’s goodness and what a faithful Friend and Comforter He was, “a very present help in trouble,” she confessed to me that she had made up her mind to destroy herself; for all the joy had gone out of her life, and the burden was greater than she could bear. She had known something of the Lord once, but her husband was indifferent to such things, and she had allowed all thoughts of the Saviour to be crowded out of her mind. The Lord gave me words to speak to her and helped me to comfort her, as I am sure I could not have done of myself, if I had tried to prepare for this interview. The four hours passed almost like four minutes, and when our train left, she said she felt so glad that God had sent me to help her, and that I had spoken to her. She felt that she could trust the Lord now, and believe that He was caring for her. We exchanged addresses and promised to write to each other. {PTUK September 8, 1898, p. 568.5}

When we finally got to the home of our friends, they were very anxious to know what had made us so many hours late, and I had opportunity to tell the whole story. They were deeply impressed by my morning’s experience, and it opened the way for just such a conversation as I had been longing to have with them. They were much concerned, and I believe that God will lead them to see and rejoice in the great things He has done for them. {PTUK September 8, 1898, p. 568.6}

As the persons present at the prayer-meeting listened to this experience, simply told, all hearts were touched, and to one at least the thought was suggested that surely this was no less wonderful than when Philip was sent into the desert to join himself to the eunuch’s chariot, and point a needy, thirsty soul to the fountain of living waters. The God of Abraham; of Isaac, and of Jacob, the God of the prophets and apostles, is our God. He “worketh all things after the counsel of His own will.” “This God is our God for ever and ever: He will be our guide even unto death.” It is a good thing to commit our ways entirely to Him, for the promise is, “In all thy ways acknowledge Him, and He shall direct thy paths.” {PTUK September 8, 1898, p. 568.7}

“My principal method of defeating heresy,” said John Newton, “is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts.” {PTUK September 8, 1898, p. 568.8}

**“For the Children. ‘Freely Give’” *The Present Truth* 14, 36.**

E. J. Waggoner

Very many lessons we could learn last week from the “circulation of the water.” We did not have space to talk about them then, but if I should ask you to tell me what the great lesson is, I think that some of you at least would answer, “Freely ye have received, *freely give*.” {PTUK September 8, 1898, p. 570.1}

“The ocean, itself the source of all our springs and fountains, receives the streams from every land but takes to give; the mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.” {PTUK September 8, 1898, p. 570.2}

God does not give to anything a blessing for itself alone. The cloud which He loads with moisture is only a channel through which He may pour out the rain upon the earth. And the earth again receives God’s blessing in the rain only that it may give it out in food, in fruit and flowers, in springs and brooks and rivers, to bless all the creatures that live upon it, and carry a fresh supply of water to the sea. {PTUK September 8, 1898, p. 570.3}

And God does not give any blessing to any of His children for them to keep to themselves, but He always wants through them to give it to some one else. Perhaps you will at first hardly think this can be true. “Surely the food that I eat, the fresh air that I breathe, and the sunshine that makes me glad, are for me! How can I give these out to others?” Let us see. {PTUK September 8, 1898, p. 570.4}

How does the earth give out to you the life that it drinks in in the rain? It brings forth “seed to the sower, and bread to the eater.” You eat the food that the earth brings forth, and what do you receive in it?—Life,-the very life that the earth received in the rain. {PTUK September 8, 1898, p. 570.5}

But this life is not for yourself. You are a part of God’s great plan, His “circle of blessing” about which we learned last week. He gives His life to you only that through you it may be given out in blessing to others. And giving your life for others does not mean dying for them, but *living* for others every day. {PTUK September 8, 1898, p. 570.6}

Jesus wants you to give out the life that He gives to you just in the same way that the earth does-in fruit. He says, “I am the True Vine,” “ye are the branches;” “herein is My Father glorified that ye bear *much fruit*.” The branch, you know, has no life of its own, but the life of the vine runs into it, and is given out in beautiful clusters of fruit. The vine gives its life, through the branches, in fruit. {PTUK September 8, 1898, p. 570.7}

And so you, the branches of Jesus, the true Vine, have no life of your own, but He is pouring His life into you all the time. He breathes it into you, as you have learned, in the air, gives it to you in the food that the earth brings forth, and sheds it upon you in the sweet life-giving sunlight. And why?—That through you, His branches, He may give out that life in fruit to bring blessing to others. {PTUK September 8, 1898, p. 570.8}

If you do not know them already, you can read in the fifth chapter of Galatians the fruits that the branches of Jesus Christ, the true Vine, bear: “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” {PTUK September 8, 1898, p. 570.9}

Every little deed of love, each kind and gentle word or action, is Jesus giving out through you in service for others, the life which He has given you in air and food. The joy that the bright sunshine brings into your hearts, He wants through you to shed upon others, making them happy too. {PTUK September 8, 1898, p. 570.10}

If we think that the life we have is our own, we shall keep it to ourselves, and it will not do any good to anybody. But if we know and remember that it is the life of Jesus, the true Vine, and we are only little branches that have no life of their own, we shall let Him do what He will with His life in us. Then we shall “freely give” out in the fruits of love, joy, peace, and gentleness, that life which we have “freely received” from Him. {PTUK September 8, 1898, p. 570.11}

**“Jottings” *The Present Truth* 14, 36.**

E. J. Waggoner

-The public debt of France is the largest in the world, and amounts to about ?1,600,000,000. {PTUK September 8, 1898, p. 574.1}

-Over 2,300 deaths from plague reported in the Bombay Presidency last week, including 156 in the city itself. {PTUK September 8, 1898, p. 574.2}

-While the wedding service is proceeding in Japan the bride kindles a torch and the bridegroom lights a fire from it and burns the wife’s playthings. {PTUK September 8, 1898, p. 574.3}

-A Zionist Congress has just been held at Basle. Three hundred and fifty delegates were present, and the movement was reported to be steadily growing. {PTUK September 8, 1898, p. 574.4}

-Five great American iron and steel corporations, commanding a capital of two hundred million dollars, have been amalgamated, and others are expected to join the new trust. {PTUK September 8, 1898, p. 574.5}

-At a mass meeting of the Welsh colliers a resolution in favour of accepting the terms of the coalowners was carried with only two or three dissentients. These provide for a sliding scale, with a fixed minimum. {PTUK September 8, 1898, p. 574.6}

-Dr. John Hopkinson, and his three children, who were roped together, fell down a precipice in the Swiss Alps, and were killed. Dr. Hopkinson was a well-known scientist and his death is regarded as a great loss. {PTUK September 8, 1898, p. 574.7}

-In certain parts of Africa it is considered a mark of disrespect to bury out of doors at all. Only slaves are treated in such unceremonious fashion. And the honoured dead are buried under the floor of the house. {PTUK September 8, 1898, p. 574.8}

-A Dantzig paper publishes the main provisions of the late Prince Bismarck’s will. It states that the total estimated value of the Iron Chancellor’s real and personal estate amounts to roughly one million pounds. {PTUK September 8, 1898, p. 574.9}

-A fire at a Menagerie, in Liverpool, burned to death four lions, two tigers, three hyenas, three leopards, a fine snake, 25ft. long, and several bears, while most of those rescued alive were so terribly injured that they had to be killed. {PTUK September 8, 1898, p. 574.10}

-General Weyler, who has been living in retirement in Spain, has received numerous letters asking him to return to active political life, and has decided to do so. He advocates a military dictatorship for the reorganisation of the Spanish army and navy. {PTUK September 8, 1898, p. 574.11}

-London is suffering from infantile diarrhea to a greater extent than the mortality returns suggest. Indeed, the summer complaint among the young has become so alarming that the Battersea Vestry has issued a special warning to the public. This notice advises mothers of families to boil all water and milk before use, to use no fruit, and to be sure that all food is sufficiently cooked. {PTUK September 8, 1898, p. 574.12}

-An extraordinary discovery has been made in connection with the cleaning out of two wells near Basingstoke. The wells had not been cleaned out for half a century, and when the sanitary officials had concluded their work, they had brought to the surface no fewer than sixty-eight buckets, of all sizes and shapes, eight carloads of bricks, and loads of rubbish of the miscellaneous and unsavoury sort. A little auction was held to dispose of the buckets. The health of the village has never suffered from impure water-drinking, the water from the wells having always been considered unusually good. {PTUK September 8, 1898, p. 574.13}

-Colonel Henry has confessed that one of the documents principally relied upon as proving the guilt of Dreyfus was forged by him. He was immediately arrested, and committed suicide in prison. {PTUK September 8, 1898, p. 574.14}

-Relations between Great Britain and China are very strained owing to the insistence by the former on China’s adhesion to railway concessions granted to British syndicates. The entire British squadron is engaged in supporting the demands. {PTUK September 8, 1898, p. 574.15}

-The Black Flag rebellion in China, which has been smoldering since the outbreak last July, shows signs of again assuming a serious aspect. The rebels are in great force fifty miles to the north-west of Canton, and intend to attack the city. {PTUK September 8, 1898, p. 574.16}

-The want of money in the Turkish Treasury is causing considerable embarrassment to the Ports which is desirous of celebrating the anniversary of the Sultan’s accession by paying off one months arears of the salaries due to the State officials. {PTUK September 8, 1898, p. 574.17}

-Famine reigns in Armenia consequent upon three bad harvests, Government pressure, and the heavy drafts of bread-winners called out for military service. Many Armenians have sold their daughters to obtain bread, or have themselves become Moslems to escape starvation. {PTUK September 8, 1898, p. 574.18}

-Coffee and eating-house keepers are disturbed over Sir Thomas Lipton’s scheme for providing cooked food at cost price to the poor classes, and claim that it will ruin thousands of small eating-house keepers. A memorial on the subject was presented to the Princess of Wales, who was at the head of the movement, the reply has been received stating that the Princess regrets being unable to give the memorialists any redress. {PTUK September 8, 1898, p. 574.19}

-A correspondent of the *Chronicle* reports an interview with a German professor of world-wide repute and exceptional knowledge, who said “Russia is the heaviest danger we have to face in the future. The ancient peril from France belongs to the past. We have left it behind us. That from Russia is still to come. A war between Germany and Russia is absolutely inevitable.” {PTUK September 8, 1898, p. 574.20}

-In several districts of Russia the harvest is a failure, and not a single hay-rick is to be seen. Cattle are being fed on fodder taken from the thatches of cottages. Horses and oxen are sold at any price, as their owners cannot feed them. The authorities are taking special measures to prevent the complete destruction of live stock during the famine. “It is also contemplated to give the peasants permission to gather faggots for fuel, and dried leaves for fodder in the woods.” {PTUK September 8, 1898, p. 574.21}

-At Barnsley by the breaking of a fly-wheel two men were killed and five seriously injured. The wheel which measured 30ft. in diameter, and weighed forty tons, came off whilst running at a fast speed, and broke into sections. The mishap broke the steam pipes and completely wrecked the mill. Pieces of a wheel, which was revolving at a terrific speed, flew in all directions. One piece, weighing three tons, passed through the roof of the engine-house, and fell in a garden 100 yards away, embedding itself in the ground. {PTUK September 8, 1898, p. 574.22}

-Seizures of bad food are becoming numerous, perhaps on account of the warm weather, but that a great deal food unfit for human consumption escapes the Inspectors is evident from the deaths reported as due to eating tinned rabbits, etc. Last week seventy-eight large barrels of “mixed liver’s” were destroyed by magisterial order. The inspector described the contents is a filthy, slimy mass, consisting of livers of pigs, sheep, oxen, and horses also, which appeared to be diseased, and were certainly putrid. The slime was most offensive. The importers, on whose premises extracts were being made from similar stuff, described themselves as “manufacturers of preserved provisions, soups, and all kinds of table delicacies.” {PTUK September 8, 1898, p. 574.23}

**“Back Page” *The Present Truth* 14, 36.**

E. J. Waggoner

“He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” John x. 1. {PTUK September 8, 1898, p. 576.1}

Jesus is the door. He says: “I am the door, by Me if any man enter in, He shall be saved, and shall go in and out, and find pasture.” {PTUK September 8, 1898, p. 576.2}

But how can it be that he who does not enter in by Jesus Christ is a thief and a robber? To many this seems inexplicable, but it becomes very plain when we consider the facts. Let us see what they are. {PTUK September 8, 1898, p. 576.3}

The one who does not enter by the door, is the one who thinks to save himself. He will not come to Christ, that he might have life. He will not accept Christ, and will not acknowledge the claims of Christ upon him. Sometimes he will not even confess that he is a sinner. {PTUK September 8, 1898, p. 576.4}

Whether he will admit that he is not as good as he ought to be, or not, the one who does not enter by Christ, keeps his own sins. The fact is that he has sins; for “all have sinned, and come short of the glory of God.” He who enters by the door, leaves his sins at the entrance; for no sins can pass that portal; but he who proposes to get to heaven by a way of his own, carries all his sins with him, on his own back. {PTUK September 8, 1898, p. 576.5}

The truth is, however, that both the man and his sins belong to the Lord Jesus. He has bought them. “He gave Himself for us,” and He also “gave Himself for our sins.” Since Jesus has paid the price for us and our sins, both we and they belong to Him; and whoever does not give himself and his sins to the Lord is defrauding Him of what belongs to Him. {PTUK September 8, 1898, p. 576.6}

Let no one deceive himself with the idea that he can keep the commandments of God outside of Christ. As we have already seen, whoever does not give himself to the Lord is a thief and a robber to begin with, no matter how good a reputation for honesty he may have among his fellowmen; and, moreover, he who does not believe the Lord, proves himself to be a liar, because by his unbelief he is charging the God of truth with being a liar. “He that believeth not is condemned already,” but “whosoever believeth is not condemned.” {PTUK September 8, 1898, p. 576.7}

What good will an earthly reputation for honesty be, when the Judge of all the earth knows the so-called honest man to be a liar, and thief, and a robber? Why will men who would scorn to defraud a follow-man of a farthing, rob God as complacently as though He had no existence? Give God His due; let Him have yourself and the sins which He has purchased; and let Him do as He will with His own. He will for ever destroy the sins, and He will save the sinner with an everlasting salvation. {PTUK September 8, 1898, p. 576.8}

When the children of Israel first saw the food which God provided for them in the wilderness, they said “man-hoo?” that is, “What is this?” and that question, anglicised into “manna” has served as a name for it ever since. People generally think that “manna” is the name of that which the children of Israel ate for forty years, whereas, on the contrary, it is only an indication of ignorance as to what it was. That is the way with many of the “scientific” names that we meet with. In this case, however, there was no excuse for ignorance, for God had told them beforehand that He would send them “bread from heaven;” and we are told that the people ate of “the corn of heaven,” “angels’ food.” If they had called it by its real name, “bread from heaven,” or “heavenly bread,” it would have kept them in much closer touch with heaven, and they might have been saved from much evil. Likewise in these days if men would recognise God’s gifts as coming directly from Him, instead of inventing names which serve only faintly to conceal their own ignorance, and effectually to shut off the view of God, the world would be in a far better condition. {PTUK September 8, 1898, p. 576.9}

The subject of confession is just now causing much controversy in some of the churches. The practice of hearing confessions is denounced by many as another Ritualistic innovation, borrowed from Rome; but on the other hand, evangelical leaders have spoken in favour of it. It is plain, however, that very few of the disputants get their ideas of confession from the Word of God. This nowhere enjoins the kind of confession which is found in the Church of Rome, and the bodies that pattern after it. We are told, “Confess your faults one to another, and pray one for another that ye may be healed.” James v. 16. If this instruction were carried out, one particular class of men would not insist on their right to hear the confessions of others. All would be free to choose to whom they should confess; women would naturally confess to women, and men to men, and there would be none of the scandal that now attaches to confession. {PTUK September 8, 1898, p. 576.10}

The person who is sinned against is the one to whom the confession of the sin should be made, and since all sin is against God, it should be acknowledged to Him. By His Spirit alone men are convinced of sin, so it is only as the Spirit reveals the sin that men realise their guilt. A spirit of confession is not aroused by the questionings of a priest. Nor does the Lord receive the confession of sin with rebuke and penance. “With the Lord there is mercy, and with Him there is plenteous redemption.” “There is forgiveness with Thee that Thou mayest be feared.” {PTUK September 8, 1898, p. 576.11}

It is painful to see in religious bodies, professing to exist only for the service and worship of God, such persistent effort to keep the people away from God by requiring that they approach Him through the medium of their fellow-men. The disciples showed too much of this spirit when Christ was on earth, desiring to send away those that cried after Him, and keep the children from His presence, but Jesus had only rebuke for such misconception of His work and character. He is still the Door, the Way, and no man cometh unto the rather but by Him. Those who would put themselves in any degree between Christ and sinners know not what spirit they are of. {PTUK September 8, 1898, p. 576.12}

The troops now being returned to Spain arrive there in a most pitiable condition. Numbers die on the voyage, and men fall dead oil the streets as they march to their barracks. The same thing is true of the American troops, only in a much loss degree, and there are bitter complaints and blunders and mismanagement in caring too the health of the army. Spectators go wild with delight over the “glory” which has been won. Those who have won it probably count it dear at the price. {PTUK September 8, 1898, p. 576.13}

**“Strength in Weakness” *The Present Truth* 14, 37.**

E. J. Waggoner

“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep.” Ps. cvii. 23, 24. {PTUK September 15, 1898, p. 577.1}

What are the works of the Lord, and the wonders in the deep, which are seen in the great waters?—The answer is given in the next verses: “For He commandeth and raiseth the stormy wind, which lifteth up the waves thereof.” The mighty power of God is seen by those who go to sea. {PTUK September 15, 1898, p. 577.2}

God rules in the sea. When Jonah sought to flee from the presence of the Lord, and took a ship bound for Tarshish, “the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken;” but as soon as Jonah was out of the boat, “the sea ceased from her raging.” Jonah i. 4, 15. {PTUK September 15, 1898, p. 577.3}

He rules the raging of the sea: when the waves thereof arise, He stills them. Ps. lxxxix. 9. An example of this is seen in the stilling of the tempest by Christ on the sea of Galilee. “He arose, and rebuked the wind, and said unto them sea, Peace, be still. And the wind ceased, and there was a, great calm.” Mark iv. 39. The word here rendered “peace” is the same that a mother would use in quieting a boisterous child: “Hush; quiet,” she will say; and just as with a restless infant did Jesus deal with the tempestuous sea. {PTUK September 15, 1898, p. 577.4}

For Jesus was Immanuel, “God with us,” and “the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” Ps. xciii. 4. There is nothing more awful than the sea when lashed to fury by a violent wind. The destruction that it can work is beyond all description. The strongest works of man are unable to resist its force. No other created thing can equal the sea in power and grandeur; yet it is to God no more than the tiniest infant. {PTUK September 15, 1898, p. 577.5}

See how strikingly this is set forth by the Lord in His instruction to Job: “Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb; when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and prescribed for it My decree, and set bars and doors, and said, Thus far shalt thou come, but no further; and here shall thy proud waves be stayed?” Job. xxxviii. 8-11, R.V. The sea with all the might of its proud waves, is to the Lord only as a newly-born infant in swaddling bands. And this God is the God of our salvation. {PTUK September 15, 1898, p. 577.6}

Nor only do the wonders of God in the deep show the power of God unto salvation of those who believe, but they are cited as encouragement to those who labour for the salvation of others. Read Isaiah li. 12-16: “I, even I, am He that comforteth you; who art thou, that thou art afraid of man that shall die, and of the son of man which shall he made as grass; and hast forgotten the Lord thy Maker, that stretched forth the heavens, and laid the foundation of the earth; and fearest continually all the day because of the fury of the oppressor, when he maketh ready to destroy ... I am the Lord thy God, which stirreth up the sea, that the waves thereof roar; the Lord of hosts is His name. And I have put My words in thy mouth, and have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, Thou art My people.” {PTUK September 15, 1898, p. 578.1}

The God who can stir up the sea, so that it will roar, and then still it again with a whisper, is the God who put His Word in the mouths of those who will be ambassadors for Christ. Nay, more, the very word that can do this, is the word which He puts into the mouths of those who will yield themselves to Him, to obey and speak only His Word, and no words of their own. {PTUK September 15, 1898, p. 578.2}

In God’s dealing with the sea we have still further encouragement as “labourers together with God.” God has “placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.” Jer. v. 23. Yet this same sand is unstable and shifting. He who builds on it is sure to come to destruction. Matt. vii. 26, 27. “A rope of sand” is an expression for weakness; yet this same sand serves in the hands of God to restrain the raging sea, and keep it in bounds. So although man is weakness itself, and worse than useless to build upon, the word which God puts in his mouth will build a new heavens and a new earth. “God hath chosen the weak things of the world to confound the things which are mighty.” Faith in God will manufacture strength out of weakness. Heb. xi. 33, 34. The sea itself, which rages so furiously, is but water, which is unstable and weak. The strength that it exhibits is the strength of God. “Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” {PTUK September 15, 1898, p. 578.3}

**“The Living Bread” *The Present Truth* 14, 37.**

E. J. Waggoner

In recent studies we have learned that the rain which comes down from heaven and waters the earth is the life of God. “Thou visitest the earth, and waterest it. Thou greatly enrichest it with the river of God, which is full of water.” Ps. lxv. 9. How greatly, beyond our utmost thought, God enriches the earth in thus visiting it, we do not know, but we are told of some things that He does for it by means of the rain, and these we should believe and receive as from Him. {PTUK September 15, 1898, p. 578.4}

God’s life poured out upon us in the form of rain is not different from His life, as it is revealed in Christ, or as the angels behold it in heaven. It is not strained off before it is poured from heaven, therefore all the righteousness and power that is comprised in the Divine life, indeed “all things that pertain to life and godliness,” are shed freely upon the earth in the rain. “Drop down, ye heavens, from above, and let the skies pour down righteousness.” The earth, being without power of choice, has to receive the rain as what it is, and consequently, that which springs from the earth as the result of the rain, is identical with it in quality and virtue. “Let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.” Isa. xlv. 8. {PTUK September 15, 1898, p. 578.5}

If a man will recognise the fruit of the earth as the life of God he will know in eating food that he is a partaker of the Divine life and nature. Such an one will grow strong on the nurture of the Lord. It is a well-known fact that to be strong and well a man must eat strength-giving food, and the measure of his strength will be determined by the quality of his nutriment. Whosoever eats of the Lord will be strong in the Lord and in the power of His might. {PTUK September 15, 1898, p. 578.6}

Israel had a great work to do when they came out of Egypt. It was no less than is committed to the church of Christ to-day,-to be co-workers with God. But God does not ask men to do anything, in their own strength, and so He fed Israel with food that was able to impart abundant strength, sufficient for the easy and successful accomplishment of every duty that lay in their path. They had “the corn of harvest. Man did eat angels’ food.” But Israel did not receive the wonderful strength that there was in the manna. They even despised it, and in so doing, “they believed not in God, and trusted not in His salvation.” Ps. lxxviii. 22. They were eating and drinking of Christ, but they did not believe it, and so they only ate and drank condemnation to themselves. {PTUK September 15, 1898, p. 578.7}

Still the earth brings forth salvation and righteousness. Christ “is the bread which cometh down from heaven, that a man may eat thereof, and not die.” He says, “As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” John vi. 57. Israel failed to discern the Lord’s body in the food that was given them, and so, not receiving Christ in it, their diet was too poor for the task before them. It overtaxed their strength, and they fell by the way. Christ had an infinitely more trying journey before Him, but He received so much strength in living by the Father that, all the way, He was more than conqueror. In the same way, if we eat His flesh and drink His blood, where He has put these for our use, we will triumph always. If we do not, we will fail like Israel to enter in, and the simple and only cause of our failure will be unbelief, that is, refusing to admit that God speaks the truth. {PTUK September 15, 1898, p. 578.8}

It was literally true that Christ lived by the Father. He had meat to eat that His disciples knew not of. Yet He was made in all things like unto His brethren, and had no secret channel of communication with the Father that was denied to them. He said, “My meat is to do the will of Him that sent Me.” He ate and drank what they did, but not as they did. The will of God was perfectly assimilated into Christ’s life, just as every one is made of what he eats and drinks. His testimony was, “I delight to do Thy will, O My God, yea, Thy law is within My heart.” {PTUK September 15, 1898, p. 578.9}

Since He lived by the will of God, as His meat and drink, it must be that this was conveyed to Him in the partaking of material food. There was so high a quality of nourishment in His diet, as He took it, recognising God’s life, or will in it, that it could sustain Him when others, who had last eaten at the same time as Himself, were quite exhausted. At one time, He went in the strength of it, forty days and nights, and it was only afterwards that He was hungry. It is evident that there is more strength in receiving the will, or word, of God without bread, than there is in eating bread without receiving in it the life of God. The Lord suffered Israel to hunger, and fed them with manna that He might make them know that man doth not live by bread alone. Christ could say, “I know that His commandment is life.” John xii. 50. {PTUK September 15, 1898, p. 578.10}

Just as the Divine life does not deteriorate when it comes down from heaven and comes forth in vegetable life with unimpaired vitality. Nor when taken into the body of man does it change for the worse. It remains in every stage the life of God, and while the observer of nature sees in its different manifestations what he calls, at one stage, the law of plant life, and at another, the law of human development, it remains, all through, the law of the Divine life. In thus imparting His life, God communicates in it the law of His own being, His own personal character and attributes. Thus the man who acknowledges that His whole life is derived from God, will also know that in his heart, in his very being, is the law of the Divine life, the instincts of the Divine nature. {PTUK September 15, 1898, p. 578.11}

This is what God promises in the new covenant. “I will put My law in their inward parts, and write it in their hearts.... And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me.” Heb. viii. 10, 11. This covenant is fulfilled to every one who recognises God’s life in his food, and receives it with thankfulness. It was to fulfil the everlasting covenant, made with Abraham and his seed, that God gave the Israelites manna in the wilderness. He “satisfied them with the bread of heaven. He opened the rock, and the waters gushed out, ... for He remembered His holy promise, and Abraham His servant.” Ps. cv. 40-43. Christ, giving His disciples the juice of the grape, said, “This cup is the new covenant in My blood.” 1 Cor. xi. 25. Through Isaiah God calls us to “Eat ye that which is good, and let your soul delight itself in fatness.... and I will make an everlasting covenant with you.” Isa. Iv. 2, 3. {PTUK September 15, 1898, p. 579.1}

Thus we see how it is that when we acknowledge God in all our ways, He will direct our paths. He writes His law in our hearts, putting it into us as the law of our being, just as it is the law of His own existence. “And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones.” Isa. lviii. 11. {PTUK September 15, 1898, p. 579.2}

God declared His covenant of life and peace to Israel on Sinai, but the people did not see the grace that was abounding there, flowing from Sinai to them in living streams of water. We are come unto Mount Zion, to the city of the living God. “The Lord’s throne is in heaven.” “Clouds and darkness are round about Him,” but always from the cloud comes the stream of the water of life, in the form of rain, dropping down righteousness on the earth, that the earth may bring forth salvation for the service of man. God speaks His living law from the midst of the cloud, and those who receive it in the water of life and the bread from heaven, live by it, and find it life everlasting. To such the law is not a code of regulations, which one man can teach to another, but the life of Christ, His flesh and blood, which He gives for the life of the world. All who partake of this wonderful nutriment are strengthened with might by God’s Spirit in the inner man, and Christ dwells in their hearts by faith, so that they, in Him, are filled with all the fulness of God. No work is too difficult for them, for they can do all things through Christ who strengtheneth them; and God has no secrets from them, for the Spirit, which is their life, the Divine law of their being, searcheth all things, yea, the deep things of God. {PTUK September 15, 1898, p. 579.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 37.**

E. J. Waggoner

**THE SEAS**

Gen. i. 9, 10: “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called He seas; and God saw that it was good.” {PTUK September 15, 1898, p. 579.4}

Rev. xiv. 6: “And I saw another angel fly to the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” {PTUK September 15, 1898, p. 579.5}

Ps. xcvi. 11-13: “Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.” {PTUK September 15, 1898, p. 579.6}

Ps. xxxiii. 6-8: “By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him.” {PTUK September 15, 1898, p. 579.7}

Ps. clv. 1-3: “Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honour and majesty, Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of His chambers in the waters; who maketh the clouds His chariot; who walketh upon the wings of the wind.” {PTUK September 15, 1898, p. 579.8}

Jer. v. 22: “Fear ye not Me? saith the Lord; will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass It; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.” {PTUK September 15, 1898, p. 579.9}

Job xxxviii. 8-11: “Who shut up the sea with doors, when it brake forth, as it if had issued from the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and prescribed for it My decree, and set bars and doors, and said, Hitherto shalt thou come and no further; and here shall thy proud waves be stayed?” {PTUK September 15, 1898, p. 579.10}

Isa. xl. 12: “Who hath measured the waters In the hollow of His hand?” {PTUK September 15, 1898, p. 579.11}

Ps. cxxxix. 9, 10: “If I take the wings of tile morning, and dwell in the uttermost parts of the seas, even there shall Thy hand lead Me, and Thy right hand shall hold me.” {PTUK September 15, 1898, p. 579.12}

Ps. lxv. 5-7: “By terrible things wilt Thou answer us in righteousness, O God of our salvation; Thou art the confidence of all the ends of the earth, and of them that are far off upon the sea; which by His strength setteth fast the mountains, being girded about with light; which stilleth the roaring of the seas, the roaring of the waves, and the tumult of the people.” {PTUK September 15, 1898, p. 579.13}

Isa. li. 10, 11: “Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the ass, a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their beads; they shall obtain gladness and joy; and sorrow slid mourning shall flee sway.” {PTUK September 15, 1898, p. 579.14}

Ps. xcv. 5, 6: “The sea is His, and He made it; and His hands formed the dry land. O come let us worship and bow down; let us kneel before the Lord our Maker.” {PTUK September 15, 1898, p. 579.15}

The Gospel is the power of God unto salvation to every one that believeth. {PTUK September 15, 1898, p. 580.1}

The everlasting power of God is seen in the things that are made. {PTUK September 15, 1898, p. 580.2}

“The sea is His, and He made it.” Therefore the voice of the sea whether audible or inaudible proclaims the Gospel. {PTUK September 15, 1898, p. 580.3}

The vast expanse of the sea, which God measures in His hand, shows us the greatness of His power, which is mercy, because it is salvation. So it is not more, but less than a full statement of the truth, that {PTUK September 15, 1898, p. 580.4}

*“There’s a wideness in God’s mercy,  
Like the wideness of the sea,” {PTUK September 15, 1898, p. 580.5}*

The mighty power of the sea is but the manifestation of the merciful power of God to save us from our sins. If we but listen to His voice, our righteousness will be “like the waves of the sea.” Isa. xlviii. 18. {PTUK September 15, 1898, p. 580.6}

What power can pluck us out of the hand of Him who measures all the waters of the sea in the hollow of His band? {PTUK September 15, 1898, p. 580.7}

God’s power over the raging of the nations of the earth, is as great as His power over the sea. He can still them just as easily. See Matt. viii. 26. This is to be the confidence of the people of God in times when the heathen rage, and the people imagine a vain thing; when the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Christ, saying, “Let us break their bands asunder, and cast away their cords from us.” {PTUK September 15, 1898, p. 580.8}

God’s power over the sea is an assurance to us of salvation. Because He rules the sea, “therefore the ransomed of the Lord shall return and come with singing unto Zion.” {PTUK September 15, 1898, p. 580.9}

When the Lord comes, it will be for the salvation of His people. But that will only be the consummation of the salvation which He accomplishes for them day by day. In view of His coming to judgment, the sea roars out its joy; it speaks the mighty power of God. If we but learn to understand its language, then we shall experience the power which it reveals, and shall also rejoice at the thought of the coming of the Lord, because we know the joy of His presence. {PTUK September 15, 1898, p. 580.10}

**“Confessing Christ” *The Present Truth* 14, 37.**

E. J. Waggoner

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Rom. x. 9. {PTUK September 15, 1898, p. 580.11}

How simple and easy is the way of salvation! It is only the way of the transgressor that is hard. God has chosen us to salvation “through sanctification of the Spirit, and belief of the truth.” 2 Thess. ii. 13. That is the whole story. We have simply to believe and acknowledge the truth, and the Holy Spirit does the work. {PTUK September 15, 1898, p. 580.12}

When Jesus hung upon the cross, just before He breathed out His life, He cried, “It is finished!” That showed that in Him the works that were finished from the foundation of the world are restored. In Him the creation is made new, as at the beginning, for He is the Beginning. So accepting the Gospel, and living the Christian life consists simply in the constant recognition and acknowledgment of things that are so. As in the record of the creation at the beginning, each successive step ends with, “and it was so,” the Gospel, which is the new creation, consists of simple facts. Surely it should not be a difficult thing to acknowledge a simple, well-attested fact. {PTUK September 15, 1898, p. 580.13}

What is it now to confess Christ?—It is to confess the whole truth concerning Him. A partial confession will not do, for Christ is not divided. He who takes Christ must accept Him as a whole. “Unto every one of us is given grace according to the measure of the gift of Christ.” Eph. iv. 7. “Of His fulness have all we received; and grace for grace.” John i. 16. To confess Christ, therefore, is to confess Him in His fulness. He is the One who was, and who is, and who is to come. {PTUK September 15, 1898, p. 580.14}

**THE ONE WHO WAS**

Many people seem to think that all there is to confessing Christ is to admit that there was such a man on this earth nearly nineteen hundred years ago. That is true as far as it goes, but the acknowledgment of that fact alone will have no more influence on a man’s life than will the fact that a man named Julius C?sar lived more than nineteen hundred years ago. The truth concerning Jesus Christ at that time was that God was in Him. His name was Immanuel, God with us, He was the Divine Word made flesh. {PTUK September 15, 1898, p. 580.15}

But that is not all that is involved in the confession that He was. “*He was*.” When was He was in all the time to which the past tense can be applied. Of whatever time it can be said that it was, it is true that Christ was then. “In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1. His “goings forth have been from of old, from the days of eternity.” Micah v. 2, margin. He was from everlasting. {PTUK September 15, 1898, p. 580.16}

“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.” Col. i. 16, R.V. “Without Him was not anything made that hath been made.” All this is involved in the confession of the Lord Jesus as the One who was. He was the brightness of the glory of the eternal God, and the very impress of His substance. This is only a part of the confession of Christ, but it is not an insignificant part; for whoever makes this confession, recognising Him as in truth the Creator, must necessarily confess Him as {PTUK September 15, 1898, p. 580.17}

**THE ONE WHO IS**

Christ crucified is the One who is, for, said He, “When ye have lifted up the Son of man, than shall ye know that I am,” Christ crucified is Christ risen, and the fact that He could lay down His life and take it up again, shows that He has life in Himself, and therefore has life to bestow on others. Whosoever does not believe that He is, will die in his sins. {PTUK September 15, 1898, p. 580.18}

He is the One who is. What is He?—He is all that He was, for He is “the same yesterday, and to-day, and for ever.” So then He is still “the everlasting Father,” the Creator. He created by the power of His cross; for the works which are finished from the foundation of the world, are found only in the cross. In the cross there is a new creation, even the same that was in the beginning before sin, entered into the world. So we have the two parts to the confession of the Lord Jesus. He *was* God from the beginning, the Creator of all things, and He still is, the same that He was from the beginning. All power in heaven and earth is His. {PTUK September 15, 1898, p. 581.1}

But this is not all to this part of the confession. To confess Christ as the One who was and is, we must confess the truth about Him. What is this truth, the confession of which is salvation to us?—“Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” 1 John iv. 2. In order, therefore, to confess with our mouth the Lord Jesus, we acknowledge Him as having come in the in the flesh. {PTUK September 15, 1898, p. 581.2}

Jesus Christ came in the flesh. “The Word was made flesh, and dwelt among us.” It is the perfect tense, reaching from the past up to the present. It is as true that He is now come in the flesh, as that He did once come. He changes not; He is the same in time past, present, and future. The One who was, and the One who is, and the One who is to come, is ever the same. {PTUK September 15, 1898, p. 581.3}

He is come in the flesh. In what flesh? “There is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.” 1 Cor. xv. 39. He was not made beast, bird, or fish, but He was made man. Said Pilate, “Behold the man!” “There is one God, and one Mediator between God and men, the Man Christ Jesus.” 1 Tim. ii. 5. So Christ is come in the flesh of man, of mankind. Therefore whoever confesses Christ, must confess that He is come in his own flesh. I must acknowledge that He is come in my flesh, and you must acknowledge that He is also come in your flesh. And He has not divided Himself among us, but “of His fulness have all we received.” If the fulness has not been manifested in us, it is only because we have not believed and confessed. {PTUK September 15, 1898, p. 581.4}

When you and I confess that Christ is come in our flesh, then we know the fact that “the Lord hath laid on Him the iniquity of us all.” His struggle against sin, and His victory over it, was a fight with our sins, and a victory over them. Not simply *was*, but is, for He *is*, as well as *was*, and is all that He ever was. So all our sins, all our sinfulness, is now on Him. He bears it. {PTUK September 15, 1898, p. 581.5}

Not only is Christ come in our flesh, but He is risen. He was “declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.” Rom. i. 4. The resurrection was the proof of the fact that He was successful in His fight with sin. “Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it.” Acts ii. 24. Why was it not possible for the pains of death to hold Jesus Christ?—Because “the sting of death is sin,” and “in Him is no sin.” Christ is therefore come in our flesh with all the power over sin that is demonstrated in the resurrection. This means that His victory is ours. When we truly confess Christ in our flesh, with “power over all flesh,” even the power of the resurrection, it is as impossible for sin to have dominion over us as it was for the grave to hold Him. His whole life is reproduced in us. When sin comes, we rest upon this truth that the crucified and risen Saviour is in our flesh, so that it is “not I, but Christ” that it is seeking to overcome. But that it cannot do, for Christ has demonstrated His power over sin in the flesh. How easy it is to see that the confession of this fact is salvation for us. {PTUK September 15, 1898, p. 581.6}

When we have confessed Christ as the One who was, and the One who is, it is but a natural step to confess Him as {PTUK September 15, 1898, p. 581.7}

**THE ONE WHO IS TO COME**

“Christ was once offered to bear the sins of many; and to them that look for Him shall He appear the second time without sin unto salvation.” Heb. ix. 28. He still bears the sins of many, even our sins. Yet in Him is no sin. But His work is not complete until He comes again to take His own unto Himself. As surely as He was here once, so surely will He come again. “This same Jesus,” “the Lord Himself,” shall come again. And those who know Him as the sin-bearer, who have made His acquaintance in their flesh, cannot fail to look with longing for the time to come when they shall see Him whom not having seen they love. {PTUK September 15, 1898, p. 581.8}

The Apostle Paul who received the truth direct from the Lord, says that when we eat the bread and drink the cup, Christ’s body and blood, we do “show the Lord’s death till He come.” 1 Cor. xi. 24-26. {PTUK September 15, 1898, p. 581.9}

Thus the act which emphasises our confession that He is come in the flesh, in our flesh, is at the same time a testimony that He will come again. So in the heartfelt confession of Christ as the One who was, and who is, and who is to come, we have both present and eternal salvation. Why not confess Him, not in part, but in His fulness, and confess Him now, yes, eternally now? {PTUK September 15, 1898, p. 581.10}

**“Why God Blesses” *The Present Truth* 14, 37.**

E. J. Waggoner

“Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Acts iii. 26. {PTUK September 15, 1898, p. 581.11}

God does not bless us as payment for some good thing that we have done; as many people seem to think, but He blesses us in order that we may become good. The Lord blesses all men, regardless of their character. “The Lord is good to all; and His tender mercies are over all His works.” Ps. cxiv. 9. {PTUK September 15, 1898, p. 581.12}

Thanks are due to “the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Eph. i. 3. Everything in the universe is in Christ; and so since God gives us all blessings in Him, to turn us away from our iniquities, it follows that “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter i. 3. {PTUK September 15, 1898, p. 581.13}

How many blessings has God given us?—All blessings. “Every good gift and every perfect gift is from above, and cometh down.” God has not kept back anything. There is no good thing that He has not made to come down to men. We cannot enumerate all the blessings that God bestows upon us in Christ, but we may single out one or two, to see how they work to turn us away from our iniquities. {PTUK September 15, 1898, p. 581.14}

Fruitful seasons and abundance of good food are a blessing. This blessing, like all others, comes to us in Christ; for if it were not that Christ bears the curse of the earth, it would yield nothing whatever but thorns and thistles. But the Crucified One bears the curse of death, so that life may abide with us. There is no blessing that comes to us except through the cross of Christ. {PTUK September 15, 1898, p. 581.15}

Very well, then, we have food to eat because Christ died for us. This is a blessing that comes to us through His cross. If therefore we receive it as a blessing direct from heaven, we shall find that it will turn us away from sin. Why does God give us food?—In order that we may live. Food is the ordinary means which God uses to convey to us His life. Yes, but what kind of life does God design that we should live? Manifestly the very same life that He gives us, and that is a good life, because it is His own. God provides food for us, therefore, in order that we may live righteous lives. {PTUK September 15, 1898, p. 581.16}

How can this be? The answer is, “In all thy ways acknowledge Him, and He shall direct thy paths.” Prov. iii. 6. This is literally, as indicated in the margin of the Revised Version, “He shall make thy paths right,” or straight. Of course if God directs one’s ways, they will be pure to be right, for He will direct them in His own way, and “as for God, His way is perfect.” {PTUK September 15, 1898, p. 582.1}

God gives us Himself in all His gifts. In Christ alone is there perfection. The beauty of the flower, and the perfection of the fruit, are due solely to Christ. If then we hunger and thirst after righteousness, and realise that in the food which the Lord gives us He gives us the body of Christ, then, eating by faith, we shall have His righteousness. {PTUK September 15, 1898, p. 582.2}

So with everything by which He conveys His life to us. His life is always perfect, and we can have no life except His life. His life received therefore, as His life, must necessarily turn us away from iniquity, for “there is no unrighteousness in Him.” The trouble is, we pervert His gifts. We use Him life as though it were our own, and so make no real use of His blessings. One has said, {PTUK September 15, 1898, p. 582.3}

“Man never *is*, but always *to be* blessed.” {PTUK September 15, 1898, p. 582.4}

But that is a falsehood. The same God who was, and who is to be, is the God who is. He that cometh to Him must believe that He is. All the blessings in Him are present blessings. All blessings have been given us. If we do not experience the blessings, it is because we have not accepted them. Learn to recognise God’s hand in everything, not in word merely, but in fact, and you will find that sin will not have dominion over you. {PTUK September 15, 1898, p. 582.5}

Then do not forget the reason why God blesses. Remember that He does not reserve His blessings for Him friends, but that He freely bestows them upon His enemies. There is not a soul so sinful that he has no right to claim the blessings of God. God has given them to him, in order that he may claim them. He does not bless us in sin, as a premium for our sins, that we may continue in them, but in order that we may be separated from them. For no one can live in constant recognition of the blessings of God and at the same time live in rebellion against Him. What God desires is that every sinner shall claim His blessings, realising that they come from Him. Do not be afraid; they are for you. Give God the glory for all that He does, and He will glorify you, for in glorifying you is He Himself glorified. {PTUK September 15, 1898, p. 582.6}

**“For the Children. The Gift of Speech” *The Present Truth* 14, 37.**

E. J. Waggoner

The heavens declare the glory of God;” “there is no speech nor language,” yet their words go out “to the end of the world.” {PTUK September 15, 1898, p. 586.1}

We have been learning lately about the way in which the heavens and all the works of God are praising Him, by revealing,-making us able to see,-His power and His glory. {PTUK September 15, 1898, p. 586.2}

And last week we learned how we may do the same thing, by giving out the life that He gives to us, in loving service for others, so making His goodness and beauty to be seen. {PTUK September 15, 1898, p. 586.3}

Each thing that God has made shows something of the character of God. The heavens declare His glory, the flowers His loveliness and fragrance, the mountains and the seas His power and fulness, and in His manifold works His infinite wisdom is shown. But in man, His crowning work, all the fulness of His glory, His power and wisdom, were revealed. God made man in His own image, and filled him with His own Spirit, that He might fully reveal Himself in him. {PTUK September 15, 1898, p. 586.4}

All the other works of God praise Him and declare His glory “without speech or language.” But to man God gave the power like Himself to speak out and put into words the thoughts that filled his mind. God did not teach man a language, and give him a lot of words to learn, but He gave him the power to speak and make language. He did not teach him the names of the animals, and all the living things in the earth, but He brought them all before him “to see what he would call them; and whatsoever the man called every living creature, that was the name thereof.” {PTUK September 15, 1898, p. 586.5}

As God brought each living thing to Adam, His Spirit which dwelt in him showed him its nature, and what was the lesson that God was teaching him by it. Then the same Spirit of God which showed him the truth, gave him utterance, and made him able to speak out what he saw. So the name that he gave showed the truth that each living thing revealed. {PTUK September 15, 1898, p. 586.6}

And then you know that man was only the house or temple of God, and all the powers that God gave him were for Him to use to do His own work through man. So man’s mouth was made for the Spirit of God to speak His own words through man, and there was power, the power of God, in the words that man spoke, so long as he was perfect. {PTUK September 15, 1898, p. 586.7}

And even since man has fallen by sin, and lost the fulness of the power and glory and honour with which God crowned him in the beginning, the Spirit of God still speaks His own words of power through all those who will let Him use them. “Holy men of God spake as they were moved by the Holy Ghost,” and this is how the Bible, the Word of God, was given to us. In the Bible we have a great many beautiful songs which we call psalms, and David, “the sweet Psalmist of Israel,” who sang and wrote most of these, said, “The Spirit of the Lord spake by me, and His Lord was in my tongue.” {PTUK September 15, 1898, p. 586.8}

In one of these, which he calls “a song for the Sabbath,” he says, “It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name.” In another psalm he tells us how we may do this, and what the result will be. “He hath put a new song in my mouth, even praise to our God; many shall see it, and fear, and shall trust in the Lord.” {PTUK September 15, 1898, p. 586.9}

When the Spirit of God is using your eyes and your ears and all your senses to reveal God to you, and to teach you of Him in all the things that He has made, your hearts will be filled “with wonder, love and praise.” Then like David you will pray, “O Lord, open Thou my lips, that my mouth may show forth Thy praise.” You will long to tell others of that which you have seen and heard of Him. And God has made your month so that you may do this. {PTUK September 15, 1898, p. 586.10}

When Isaiah “saw His glory,” he “spake of Him” (John xii. 41), and so will all who really behold their God. And the Spirit of God who fills you with praise will also give you utterance, so that you may speak and sing of Him with power that shall lead others to “fear, and trust in the Lord.” {PTUK September 15, 1898, p. 586.11}

**“Jottings” *The Present Truth* 14, 37.**

E. J. Waggoner

-The heart beats ten strokes a minute left when one is lying down than when in an upright posture. {PTUK September 15, 1898, p. 592.1}

-When a chameleon is blindfolded it loses all power of changing its colour, and its entire body remains of a uniform tent. {PTUK September 15, 1898, p. 592.2}

-The shoe factories use 1,000,000 kangaroo skins yearly. Australians have begun to raise and breed kangaroos as they would sheep. {PTUK September 15, 1898, p. 592.3}

-The hearing organ of animals is not always located in the head. In some grasshoppers it is in the forelegs, and appears on the wings of many insects. {PTUK September 15, 1898, p. 592.4}

-According to the latest returns there are at present in London 37,000 people living in one room; 17,000 living six in one room; 6,000 living seven in one room; 1,800 living eight in one room; 32,000 living eight in two rooms; and 11,000 living nine in two rooms. {PTUK September 15, 1898, p. 592.5}

-A telegram from Kiao Chao announces that that place has been opened as a free port. {PTUK September 15, 1898, p. 592.6}

-In spite of great natural difficulties, it is determined to extend the Soudanese railway to Khartoum. {PTUK September 15, 1898, p. 592.7}

-Last year 852,000 persons were employed in the mines and quarries of the United kingdom. The annual output of coal is about 200,000,000 tons. {PTUK September 15, 1898, p. 592.8}

-The Russian Government has expressed the wish that the peace conference should assemble at the end of the present or the beginning of next year. {PTUK September 15, 1898, p. 592.9}

-The London School Board has decided to make its evening schools free, and is also making provision for a complete commercial education at these. {PTUK September 15, 1898, p. 592.10}

-The French Minister of War has resigned, as he is still of opinion that Dreyfus should not be re-tried. His colleagues were all in favour of a new trial. {PTUK September 15, 1898, p. 592.11}

-Colston Hall, in Bristol, where the Trade Union Congress has been meeting, was destroyed by fire, the largest known in the city for half a century. The damage is estimated at ?90,000. {PTUK September 15, 1898, p. 592.12}

-After expending nearly ?120,000 in vain attempts to float their stranded vessel, the steamship *China*, which went ashore at Perim, the P. and O. Company have decided to blow up the steamer. {PTUK September 15, 1898, p. 592.13}

-The South Wales colliers are all returning to work.The proprietors held out strongly for the abolition of the monthly holiday, but the men would not work on it last week, and say they never will. {PTUK September 15, 1898, p. 592.14}

-At Wellingborough last week a Midland express train was derailed and smashed. Six persons were killed and forty injured. The catastrophe was caused by some boys playing with a barrow which they pushed on to the lines just as the train was passing. {PTUK September 15, 1898, p. 592.15}

-The best and riches class of natives in the Philippines are anxious that the United States should annex the whole of the islands. They consider the clamours for independence impracticable, and propose that the insurgent regiments should be enrolled in the American army, under American officers. {PTUK September 15, 1898, p. 592.16}

-The Standard Oil Trust, which is one of the greatest monopolies in the world, and which supplies England with the low-flash oils to which so many fatal accidents are due, has now succeeded in getting complete control of the Canadian business. Two weeks ago the last independent refinery passed into the possession of the American monopoly. The price went up at once a penny per gallon. {PTUK September 15, 1898, p. 592.17}

-Khartoum has been taken by the Egyptian army, with heavy slaughter of the dervishes. It is hoped that now the power of the Khalifa has been permanently destroyed, and that the Soudan will be restored to peace and order. What will be the next step no one can say, but many are advocating that the English forces continue their advance southwards, until they arrive at Matabeleland, and so form an unbroken line of communication on English territory from the north to the South Africa. {PTUK September 15, 1898, p. 592.18}

-Turkey has not yet made any reply to the Czar’s proposal although it is said that the Sultan has already expressed to the Czar his admiration of the proposal, assuring him of his assistance in the work of peace. The Pope has also blest the project, and his official organ is full of enthusiasm over it, but holds that the Czar and Pope must act together in order to guarantee definitive peace. Those who really desire peace must tremble at the prospect as they behold these expert peacemakers hastening to lend their assistance. What do they know of peace? {PTUK September 15, 1898, p. 592.19}

-It has been decided by the Board of the Hospital Saturday Fund to drop the annual street collection, as the numerous imitations of this practice have brought it into disfavour. {PTUK September 15, 1898, p. 592.20}

-Spain has not yet had enough of militarism, or at least her rulers think so. A call has been made for 100,000 recruits. It is thought that this move will keep the young men from joining any Carlist insurrection. {PTUK September 15, 1898, p. 592.21}

-It was announced last week that an alliance had been concluded between England and Germany. The German press contradicts the report, but says that an agreement has been reached on some minor points of policy. The Kaiser is to visit Egypt after leaving Palestine. {PTUK September 15, 1898, p. 592.22}

-The Swedish Commission has reported in favour of spending about a million and a half sterling on the defences of Sweden. The King, however, is in warm sympathy with the Czar’s proposed disarmament, and will send delegates to the Conference. {PTUK September 15, 1898, p. 592.23}

-It appears from a recent report that the Kurds have complete dominion over the Armenians in Van, Bitlis, and Erzeroum. Armenians are murdered, their houses plundered, their stock stolen, and the marauders are never punished, and their victims never received redress. {PTUK September 15, 1898, p. 592.24}

-The Kaiser has announced that a new law will come into force this year, in which is provided that anyone, no matter who he is or what he is called, who seeks to hinder a German worker who is willing to work, or who incites to a strike, will be punished with penal servitude. {PTUK September 15, 1898, p. 592.25}

-There is an early prospect of a short cut across the Atlantic. A line of steamers is to run between Milford Haven and Canada, which will shorten the journey to the States by some five hundred miles. As soon as fast steamers can be built it is expected to accomplish the journey in a little over four days. {PTUK September 15, 1898, p. 592.26}

-Speaking at Leicester, the Chief Rabbi, Dr. Adler, alluding to the British victory at Khartoum, said it was a remarkable fact that near the scene of last Friday’s battle Moses won a great battle when connected with the Egyptian Court. Atbara also bears the same name to-day as it bore in Moses’ time. {PTUK September 15, 1898, p. 592.27}

-The Mussulmans at Candia (Crete), being discontented with what they regard as ill-treatment and undue favour shown to the Christians, held a monster demonstration last week, after which they set fire to various parts of the city, and attacked the British troops. Candia has been bombarded by the fleet. {PTUK September 15, 1898, p. 592.28}

-The President of the Royal Society has calculated that in thirty years the increase of the world’s population will call for more wheat than can be produced. He proposes that manure should be taken from the air in the form of nitrogen, so as to increase the productiveness of the soil, and so stave off for a while the universal starvation. {PTUK September 15, 1898, p. 592.29}

-The supply of water in the East End has now been restricted to four hour’s daily service. With the return of hot weather much privation is felt. At many houses no water is received at all. Indignation meetings are being held, and it is generally felt that this off-repeated stoppage of the supply is becoming intolerable. The usual water-rates are charged, and rigorously collected. {PTUK September 15, 1898, p. 592.30}

-A meeting, attended by influential delegates from the principal West Indian sugar producing colonies, was held at Barbados, resolutions were adopted declaring that the only effective remedy was the abolition of the sugar bounties, and some speakers suggested that, failing their treatment from England, only one course was open-viz., an appeal for annexation to the United States. {PTUK September 15, 1898, p. 592.31}

**“Escaping from the World” *The Present Truth* 14, 37.**

E. J. Waggoner

We are told that Jesus Christ “gave Himself for our sins, that He might deliver us from this present evil world.” Gal. i. 4. {PTUK September 15, 1898, p. 592.32}

Yet the same Jesus has given to His disciples this commandment: “Go ye into all the world, and preach the Gospel to every creature.” Mark xvi. 15. {PTUK September 15, 1898, p. 592.33}

He made the greatest sacrifice to deliver us from this world, and yet He deliberately sends us into it; how can this be?—The answer is given in His prayer for His disciples: “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” John xvii. 15. {PTUK September 15, 1898, p. 592.34}

This world is diametrically opposed to Christianity, “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 ii. 16, 17. And “the world” does not get converted. It is as much opposed to Christianity to-day as it was to Christ. What Christ does is to save men from it. {PTUK September 15, 1898, p. 592.35}

A faulty idea of what and where the world is, from which Christ would save men, has led many to retire into monasteries and into desert places. A writer in a recent number of the *Echo* gives the following explanation of why a certain author has become a nun:— {PTUK September 15, 1898, p. 592.36}

The world is irreligious, and for the man of spiritual views it is a huge disappointment. According to M—, whilst a man is of this world, he cannot commune with God, therefore the only course left Is to retire from it, to mix with men who think only of their Creator, and who, by a life of prayer and meditation, reach a plane of devotion denied to those who seek the things of this world. {PTUK September 15, 1898, p. 592.37}

It is true that “while a man is of this world, he cannot commune with God;” true Christians are “not of the world.” John xv. 19. But they do not withdraw from their fellow-men, because Christ has set them in the world to be lights to it. To them it is said: “Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Phil. ii. 14, 15. Thus we see that the ideal Christian life is that which is lived “in the midst of a crooked and perverse nation.” The true Christian life cannot be lived anywhere else by the man who is in possession of ordinary health and strength; for God has never sent any man to dwell in a monastery, and men can live true godly lives only where God sends them. {PTUK September 15, 1898, p. 592.38}

“The world” is the lust of the flesh, the lust of the eyes, and the pride of life; and these every man carries with him. It is not some other person’s lust and pride, but the lust of our own flesh, and our own pride, that cause us to sin. One may go into the desert, and live alone, yet he will carry the world with him. If he cannot live free from the world when surrounded by people, he cannot do it when alone. {PTUK September 15, 1898, p. 592.39}

Jesus Christ lived a life of activity in this world. He had seasons of retirement, as every one should have, but His life was among the people. “As He is, so are we in this world,” if we are His true followers. The sole business of the Christian is to benefit others; and he who can benefit his fellows in no other way than by taking himself away from them, is certainly not a representative of Christ. {PTUK September 15, 1898, p. 592.40}

A light is for the purpose of shining where it is dark. Christ is the true light. “In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.” The darkness could not put it out. A light that cannot be seen better in the dark than in the light, is not worthy of being called a light. {PTUK September 15, 1898, p. 592.41}

The darkness of sin in this world did not cloud the life of Christ. He was able to live a perfect life among men who lived in sin. He is the same to-day that He was then, and by the Holy Spirit He lives personally in those who yield to Him in faith. “As many as received Him, to them gave He power to become the sons of God.” His life in a man to-day will be as perfect as it was centuries ago. {PTUK September 15, 1898, p. 592.42}

He “gave Himself,” instead of taking Himself away. The object of Christianity is not a selfish one. The Christian is not selfishly seeking for the pleasantest thing for himself in this life, nor are his efforts directed to the saving of his own soul. In seeking to save himself, a man loses everything; but when, forgetting himself, he devotes his efforts to the salvation of others, He finds salvation; for he can save others only by the life of Christ in him, which is salvation. No man can save himself by good works; but any man may and should be a worker with Christ for the salvation of others. {PTUK September 15, 1898, p. 592.43}

Europe has been horrified by another Anarchist outrage. The Empress of Austria, who was travelling in Switzerland, was stabbed by an Italian while leaving an hotel, and died shortly afterwards. The assassin had no motive for the deed, except the usual Anarchist hatred for those in high places. A London paper publishes a report that an attempt was also made on the life of the young Queen of Holland, during the coronation festivities last week. Three shots were fired at her, but all missed, although one of her attendants was wounded. The growth of Anarchism is an ominous sign of the times. Men are deluded by Satan into the belief that by doing evil good will come, but it would be a very corrupt despotism indeed that would not be preferable to the murderous rule of anarchy. “While they promise them liberty, they themselves servants of corruption.” {PTUK September 15, 1898, p. 592.44}

Word has been received at Khartoum that a French force is in possession of Fashoda, the next place of importance on the Nile southwards. If this be true, it is likely to cause trouble between the French and British Governments, as the latter is credited with a determination to occupy all the available territory lying between Khartoum and the Cape. The outlook for peace is not encouraging, and every day makes it clearer that the Czar’s proposal is doomed to failure. The Russian papers are now endeavouring to explain away the manifesto, and, it is thought, thus prepare the public mind for the inevitable collapse of the disarmament suggestion. {PTUK September 15, 1898, p. 592.45}

**“Notes on the International Sunday-School Lessons. Reformation Under Asa. 2 Chronicles xiv. 2-12” *The Present Truth* 14, 38.**

E. J. Waggoner

OCTOBER 2

Asa was the grandson of Rehoboam, in whose days, and through whose folly, Israel had been divided into two kingdoms. The division had been attended and followed by much ill-feeling, and during the reign of Ahijah, this had culminated in the battle of Mount Ephraim, in which Israel was defeated with heavy slaughter, although twice as strong in numbers as their opponents. No less than five hundred thousand of the chosen men of Israel were slain in this conflict. “Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers.” {PTUK September 22, 1898, p. 594.1}

**REMOVING THE IDOLS**

Israel was long in recovering from the severe defeat then sustained, and after Asa’s accession to the throne there was a period of ten years of unbroken peace. The time was spent in clearing out of the kingdom of Judah the idolatrous relics of King Solomon’s apostasy. The altars of the strange gods were taken away, and the images of the sun were destroyed out of all the cities of Judah. A royal proclamation was sent throughout the country, commanding the people to seek the Lord and obey His commandments. {PTUK September 22, 1898, p. 594.2}

**RELIGIOUS LEGISLATION**

There are many nowadays who think that because such proclamations as these are recorded in the Scriptures, it was right to issue them, and that it is still right to enforce matters of religion by the law of the land. But, although Asa was a reformer, he showed by this edict that he did not fully appreciate the character of the worship which God requires of His people. God’s law is a law of love. By His loving-kindness He draws men to Himself, and His commandments are given, not as rigid, autocratic requirements, but as a word of life, promising to all who hear and live the righteousness they set forth. Christ was the law of God in life and action, for love is the fulfilling of the law, and Christ was perfect love. Whoever would get correct ideas of the law of God will find them in the life of Jesus of Nazareth, who said, “Thy law is within My heart.” He came not to condemn but to save. “If there had been a law given which could have given life, verily righteousness should have been by the law.” Gal. iii. 21. But what the law could not do, in that it was weak through the flesh, God sending His own Son ... condemned sin in the flesh: that the righteousness of the law might be fulfilled in us.” Rom viii. 3, 4. God’s Word is strong enough in itself to accomplish the thing whereto He sends it, and if the Word prove weak through the flesh, the flesh does not improve matters by promulgating a supplementary law of its own. The only effect of this is to hide from view the efficiency of the Divine Word, and thereby diminish faith in it. {PTUK September 22, 1898, p. 595.1}

**ENSURING PEACE**

Asa showed further that he did not appreciate what God wanted to be to His people, by the measures he took to secure peace. In another proclamation to Judah, he admitted that because they had sought the Lord, He had given them rest on every aide; yet, instead of exhorting them to continue to seek the Lord, and thus maintain their security, he ordered that they should build fortified cities, “and make about them walls, and towers, gates, and bars.” In the same spirit he increased his army, until it numbered nearly six hundred thousand men, all of them mighty men of valour. {PTUK September 22, 1898, p. 595.2}

**THE WAY OF PEACE**

It is true that when God blesses men, with peace or any other good, He uses means; but we ought not to look for the fulfilment of the divine purpose through means which he has not provided. The Measures taken by Asa were such precautions as might well be adopted by the heathen who knew not God, but the Lord did not design that His people should be preserved in peace by increasing their armaments. At the present time the world is largely of opinion that the nation beet prepared for war stands the beat chance of maintaining peace, and statesmen and politicians claim that it would be criminal neglect to allow their nation to fall behind in the headlong race for military pre-eminence. Peace can only come in the knowledge that the Lord’s protection is over us, for “except the Lord keep the city, the watchman waketh but in vain.” If Judah had committed their ways unto the Lord, He would have seen that their peace was not disturbed. “Thou wilt keep him in perfect peace whose mind is stayed on Thee.” Isa. xxvi. 3. “When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.” Prov. xvi. 7. {PTUK September 22, 1898, p. 595.3}

**THE ETHIOPIAN INVASION**

This was soon demonstrated to Asa. A great king was advancing rapidly toward the border of Judah, conquering as he went, and threatening Asa’s kingdom with the horrors of a barbarian invasion. The continual struggle between Egypt and Ethiopia had ended for the present in the subjugation of the former country, and Zerah, king of Ethiopia, had joined Egypt and the surrounding countries to his own. Now he was come forth, with more than a million warriors in his train, to lay waste the land of Palestine. Asa despaired of overthrowing this army with his own, Judah’s numerous forces and fenced cities were seen to be of no avail in this tremendous crisis. “And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with Many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee.” {PTUK September 22, 1898, p. 595.4}

**A NEEDED EXPERIENCE**

God could have easily hindered the Ethiopian army from approaching Palestine and doubtless the faith of some waxed faint as they watched with growing apprehension the steady advance of the invading host. But the lesson see needed. God would teach His people that their security did not consist in armies and fortifications, that it was indeed nothing to Him whether He were called to help those who were many, or those who had no power. To the extent that armies and walled cities obscured the need of His protecting presence, were they no gain at all, but a decided loss. Asa’s prayer showed that the danger which God had allowed to threaten the nation had taught him the intended lesson. It indicated complete dependence upon the Lord, and the Lord amply honoured the trust reposed in Him. “So the Lord smote the Ethiopians before Asa, and before Judah.” Their overthrow was so complete that they could not recover themselves. Zerah’s conquering career was checked, and he returned to the country of Ethiopia, abandoning his foreign conquests and devoting his attention to the restoration of hi-, own shattered kingdom. {PTUK September 22, 1898, p. 595.5}

**LIFTING THE STANDARD**

Once more the knowledge of the true God had shone out, and His power been seen, “working salvation in the midst of the earth.” God would deepen the lesson in the hearts of His people, so as Asa was returning with rejoicing to Jerusalem, a prophet was sent to meet him, declaring that if they would continue to seek the Lord, He would certainly be found of them. They were therefore exhorted to be strong and fearless in the Lord, for their work would be plentifully rewarded. Asa took courage from these promises and applied himself diligently to the work of exterminating every vestige of idolatry, not even tolerating it among his own relations, and all Judah joined him in the work with their whole heart. As the reformation spread, those in the kingdom of Israel who desired to worship the Lord in truth, loft their homes, “for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.” God was drawing to Himself all who would be drawn, and those in Israel who rejected this opportunity of uniting themselves with the worshippers of Jehovah, sank lower and lower in idolatry, until the time soon came when there were only seven thousand in all the land who had not bowed the knee to Baal. {PTUK September 22, 1898, p. 595.6}

**A FOOLISH POLICY**

God was desirous that His people should keep in mind the victory over Zerah, but it faded from their memories, and when, after twenty-five years of peace, trouble again arose between the kingdoms of Israel and Judah, Asa made appeal for assistance, not to Jehovah, but to the heathen king of Syria. It seemed as though the arrangement worked satisfactorily. The immediate difficulty was averted, but in turning away from the Lord, Asa had turned away from that which alone made peace sure to his kingdom. The Lord sent word to him that he had done foolishly, and that from thenceforth he would have wars. The messenger asked, “Were not the Ethiopians and the Lubims [Libyans] a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, He delivered them into thine hand.” {PTUK September 22, 1898, p. 596.1}

**A RELIABLE GOD**

The Lord likes to be relied upon. He makes great promises to those who will trust Him, declaring that they shall never he put to shame, nor confounded, world without end. He is strong enough and willing enough to do for His people all that they need, but although He has given innumerable evidences of His power and love, it is rarely that He finds any who care to trust Him. His eyes run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect towards Him. One who realises his need, and determines to trust the Lord’s promise to supply all his need, should never fear that he is going to be disappointed. The Lord has been searching the whole earth for just such a case, to give Him an opportunity of showing what He can do, and now, if the man will only continue to trust Him, the Lord will show Himself strong in his behalf. {PTUK September 22, 1898, p. 596.2}

**TAKING THE NAME OF GOD**

God did not ask Asa to keep up a huge army, and thus take all possible precautions against his enemies. He asked simply that Asa would rely upon Him, and trust, not in horses and chariots, but in the living God. It did not offend Him that Asa should say, “In Thy name we go against this multitude ... let not man prevail against Thee,” for He has identified Himself to the full with our cause and interests, and to all who thus acknowledge their intimate relation with God, and claim the privileges which the relationship confers, the promise is given, “Thou shalt not take the name of the Lord thy God in vain.” {PTUK September 22, 1898, p. 596.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 38.**

E. J. Waggoner

**SOWING THE SEED**

Gen. i. 11, 12: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.” {PTUK September 22, 1898, p. 596.4}

Mark iv. 26-29: “So is the kingdom of God, as if a man should cast seed upon the earth, and should sleep find rise night and day, and the seed should spring and grow up he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.” R.V. {PTUK September 22, 1898, p. 596.5}

1 Peter i. 22-24: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass.” {PTUK September 22, 1898, p. 596.6}

Gal. iii. 16: “To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy Seed which is Christ.” {PTUK September 22, 1898, p. 596.7}

John i. 1, 4, 14: “In the beginning was the Word, and the Word was with God, and the Word was God.” “In Him was life.” “And the Word was made flesh, and dwelt among us.” {PTUK September 22, 1898, p. 596.8}

Matt. xiii. 3-9, 18-23: “Behold, a sower went forth to sow; and when he sowed, some [seeds] fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun wan up they were scorched: and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them; but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.” “Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony pieces, the same is he that beareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the Word, by and by he is offended. He also that received seed among the thorns, is he that heareth the Word; and the cares of this world, and the deceitfulness of riches, choke the Word, and be becometh unfruitful. But he that received seed into the good ground is be that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.” {PTUK September 22, 1898, p. 596.9}

Isa. Ixi. 10,11: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bring. eth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” {PTUK September 22, 1898, p. 596.10}

From Mark iv. 26-29 we learn that in the growth of corn from the sowing of the seed to the harvest we have a visible and perfect presentation of the kingdom of God. From the visible we learn of the invisible. The power of God, which is the Gospel, is seen in the things that are made. {PTUK September 22, 1898, p. 596.11}

“The earth beareth fruit of herself,” that is, literally, “automatically.” But an automaton, so-called, does not manufacture its own power. The power which runs an automaton is furnished by a spring that is wound up, so that although no application of power can be seen, the machine acting as s living thing, there is in reality a constant application of power from without. Through the spring, the force of the man who wound it is being constantly exerted. “Power belongeth unto God.” “There is no power but of God.” The earth therefore brings forth by the power of God. {PTUK September 22, 1898, p. 596.12}

Something is necessary before the earth can bring forth fruit of herself, and this is set forth in the parable. It is this: seed must be sown. The earth beareth fruit of herself, but not until seed has been placed in it. If there were no seed in the ground, the earth could never bring forth anything. Now when the earth was first created, there was nothing in it. When the dry land was separated from the water, it contained no seed, and had it been left alone, it would never have brought anything forth. What did God do, in order that the earth might bear fruit?—He spoke to it. He sent forth His Word into the earth. The seed, therefore, whence everything comes, that grows out of the earth, is the Word of God. {PTUK September 22, 1898, p. 597.1}

Take a handful of corn, and cast it upon the ground. If the conditions are favourable, it will spring tip and bear fruit. What is the life of the seed,-that which gives it germinating power?—It is the Word of the Lord. The real seed of everything that grows is nothing other than the living Word of the living God. We see therefore that the Word of God is very real, although we cannot see it. There is nothing real except the Word. {PTUK September 22, 1898, p. 597.2}

Thus we find that when we are told that the new birth is effected by the Word of God, which liveth and abideth for ever, it is not a figure of speech, but the statement of an actual fact, and the reality of it is shows to us by the corn growing from the seed that is cast into the earth. {PTUK September 22, 1898, p. 597.3}

The fact that we cannot see the seed which God places in us for our regeneration, and that we cannot explain how it is dome, makes no difference with the fact, nor with our faith. We cannot see the life of the seed which we cast into the ground. Nobody can tell by looking at seed whether it has life in it, and will germinate or not. And when it is sown, nobody knows the mystery of growth. “So is the kingdom of God, as if a man should cast seed into the earth, ... and the seed should spring and grow up he knoweth not how.” No farmer refuses to sow seed, because he cannot tell how it grows and multiplies; but if he should refuse to sow seed until he could understand and explain all about how it grows, he would be no more foolish than the man who refuses to accept the Lord until he can understand how the Lord can speak righteousness into his soul, and cause it to grow and multiply. {PTUK September 22, 1898, p. 597.4}

Christ is the Word, and the Word is the seed; hence Christ is the Seed. This is true in every sense. The Word from which everything grows which God has made, is the life of Christ. So it is that in eating bread (good bread, of course) we are eating the body of Christ. {PTUK September 22, 1898, p. 597.5}

God will cause righteousness and praise to spring forth just as the earth brings forth her bud, that is, by speaking to the souls of men, just as He does to the earth. They who hear shall live. If we consciously yield to the Word of God as completely as the earth does involuntarily, we cannot fail to bring forth fruit unto eternal life. {PTUK September 22, 1898, p. 597.6}

**“Christ the Seed” *The Present Truth* 14, 38.**

E. J. Waggoner

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” Gal. iii. 16. “For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us.” 2 Cor. i. 20. “He is before all things, and in Him all things consist.” Col. i. 17. {PTUK September 22, 1898, p. 597.7}

Christ is “the Beginning;” He is the source of all creation, visible and invisible, whether in heaven or on earth. Oh, that men mould realise the absolute reality of this fact! Without Him there is not one thing. “In Him we live, and move, and have our being.” Acts xvii. 28. Most people accept these Scripture statements, hut in an accommodated, unreal sense. They do not realise that they are literally true, and that there is no material thing in existence outside of Christ; that outside of Him there is no existence whatever. He is; His name is “I Am;” and He is the only One who is. That which is not in Him, is not at all. {PTUK September 22, 1898, p. 597.8}

If Scripture statements were taken as literally true, spiritual life would be a practical experience, instead of the abstraction that it so often is. Nothing is more true than that the religious life of many consists largely in the repetition of certain phrases, the meaning of which they do not comprehend, and which very often have no meaning. All this comes from the habit of making a distinction between the literal and the spiritual,-of separating the ordinary, practical, everyday life from the spiritual, religious life. As a matter of fact, the spiritual is the only reality there is. That which is seen only with the natural eyes is temporal; only the unseen is eternal. {PTUK September 22, 1898, p. 597.9}

Christ, the Word, is the Seed to whom the promise of God is made. All who “put on Christ” are the seed in Him. When seed is sown it multiplies. That is why it is sown. So Christ, the Word, being received into human hearts and lives, as He comes in the person of the Holy Spirit, multiplies Himself. Every one in whom He thus dwells is transformed, and lives a now life. He can say, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. ii. 20. This is the new birth, which is accomplished by the Word of truth. James i. 18; 1 Peter i. 23. Christ becomes the ruling factor in the life. The life is no longer ours, but His: He takes complete possession, so that He thinks and acts through us, using the organs of our body for the accomplishment of His will. {PTUK September 22, 1898, p. 597.10}

Just here comes in the trouble with many people who would gladly live this perfect Christian life, or rather, allow Christ to live it in them, that the thing seems so intangible; they cannot sufficiently grasp the idea that Christ can dwell personally in them. It seems to them a name, a theory, rather than a fact. Now the Lord has anticipated this difficulty, and has put the Gospel into visible form, so that we may continually have an object lesson before us. In the seed that the gardener sows, God has provided us a lesson concerning the reality of the Seed by which we are begotten anew, and in the fruits of the earth He teaches us of the fruits of righteousness. {PTUK September 22, 1898, p. 598.1}

We cannot see the life that is in the seed which is sown, neither can we see it in the corn that we eat, no matter at what stage we view it. But we can see that the corn grows. We place a single seed in the ground, and we see that it multiplies, and produces thirty, sixty, or even a hundred grains. Each one of these grains has the same life that the original seed bad, and just as much of it. We take the corn, and make it into bread, and eat it, although we can see no life in it; but we know that there is life in it, for we receive life from it. The life of the corn becomes our life. All this is a common, everyday occurrence. We have been familiar with it all our lives. We cannot understand the secret of the life in the *seemingly* lifeless grains of corn, nor can we understand how the life becomes ours; but we know the fact, and are content with that. {PTUK September 22, 1898, p. 598.2}

Now it is just as easy for us to comprehend how Christ can dwell in us, so that His life becomes ours, as it is to comprehend the fact that we can get our life from the food which we eat. Indeed, the comprehension of the one is the comprehension of the other. Remember that Christ is the Seed, the origin of all things. He is the Word of God, by whom all things came into existence. In Him is life. When God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth,” He sowed the seed whence all things come. That seed was the Word. It was the life of Christ, the Word, that made the earth fruitful. There is no life but His, for He is *the life*. John xiv. 6. So when we eat the grain and fruits which the earth brings forth, and get life from them day by day, we are literally receiving the life of Christ. The life which we assimilate, and which becomes ours, is none other than the life of the Word of God, which was in the beginning, is now, and is to come. With this simple, easily recognised fact in mind, we can see how literal were Christ’s words when He look bread in His hands, and said, “This is My body.” In eating bread, we are partaking of the life of the Lord. {PTUK September 22, 1898, p. 598.3}

The Israelites in the desert of Sinai ate bread, which they called “manna.” It was their daily food for nearly forty years. It was “bread from heaven,” yet just as literal food as that which we eat every day. But it was “spiritual meat.” 1 Cor. x. 3. They did not eat by faith, hence they died; but if they had eaten by faith, discerning the body of Christ, they would not have died. John vi. 50, 51. “The just shall live by faith.” By living faith, men become transformed into the perfect image of Christ. “With the heart man believeth unto righteousness.” We live by eating. If now men ate by faith, they would live by faith, and so be righteous. And how eat by faith?—Simply recognising the fact that the body of Christ is the substance of all reality; that His Divine life is that which we get in the food that He gives us. Then just as a person assimilates his food, and by that very process, would he assimilate Christ. Consciously yielding to Christ, that He might live in His own way the life which he gives us, our life would be not simply modelled after, but the actual reproduction of His life. The Seed abiding in us, would keep us from sin. 1. John iii. 9. How easy and plain is the way of life! It consists simply in the constant recognition of the great fact that Christ is the Seed, and consciously eating of Him. “O, taste and see that the Lord is good!” {PTUK September 22, 1898, p. 598.4}

**“Peace Proposals” *The Present Truth* 14, 38.**

E. J. Waggoner

Peace Proposals .—Many religions leaders have spoken and written most enthusiastically about the Czar’s proposal for a conference of all the Powers to consider the possibility of establishing universal peace. They seem to regard it as the dawning of the reign of the Prince of peace. Now it is not necessary to disparage the Czar’s motives in the least, but the slightest knowledge of the Gospel and of human nature, ought to be sufficient to enable anybody to see that this proposal is impractical. Peace cannot be brought about by royal proclamations or agreements. The Czar, with all his power, cannot change a single human heart, and so long as men’s hearts remain what they are, will strife and war continue. There is, however, a royal proclamation which, if heeded by all, would produce universal peace, and it is this: “Let the peace of God rule in your hearts.” He will put His peace into every heart that will receive it. “I will hear what God the Lord will speak; for He will speak peace unto His people.” {PTUK September 22, 1898, p. 598.5}

**“For the Children. The Real Seed” *The Present Truth* 14, 38.**

E. J. Waggoner

Where did all the flowers in your garden come from, and all the fruits that are now piled up in the fruiterers’ shops, and hanging on the trees and bushes in orchards and gardens? {PTUK September 22, 1898, p. 598.6}

Some of you perhaps will say that they grew “out of the ground,” and that is true; but the earth can bring forth only what is first put into it. What do you have to put into the ground to get the sweet peas, nasturtiums, and mignonette, that delight you with their pretty blossoms and sweet fragrance? If you go back to the beginning of them all you will remember the little brown seeds, that you put into the round in the spring, and watered and watched so eagerly, until the tiny green blades pushed themselves up through the ground, and grew greener and stronger each day, putting forth shoots and leaves and buds, until at last they were covered with blossoms. {PTUK September 22, 1898, p. 598.7}

But those seeds after all were not the beginning, for they came from other plants which sprang from other seeds, and so we could trace them right back to the real beginning when God said, “Let the earth bring forth.” So we see that “in the beginning was *the Word*.” The Word of God was the beginning of everything in the earth. This is just what Jesus tells us when He says, “The seed is the Word of God.” {PTUK September 22, 1898, p. 598.8}

We said just now that the earth can only bring forth that which is first put into it, and now you will see that what was put into the earth in the beginning to make it bring forth and bud, was the Word of God. So all that you see springing up out of the earth, grass, flowers, the wheat and grains from which your bread and porridge are made, the nuts and fruits that you enjoy so much,-is the Word of God, put into all these different forms, so that you may see it, handle it, and taste it, rind get life and strength from eating it every day. {PTUK September 22, 1898, p. 598.9}

The same verse in the first chapter of the Gospel of John which tells us that “in the beginning was the Word,” says also, “the Word was God.” When God said, “Let the earth bring forth,” it was the life of Jesus going forth into the earth, and springing up in all these different beautiful forms to give pleasure and life to us. So when you eat of any of “the fruits of the ground,” you are feeding upon the life of Jesus Christ. When you admire the grace and beauty of the flowers, it is the loveliness of Christ that you are delighting in. {PTUK September 22, 1898, p. 598.10}

All the leaves, buds, blossoms, and fruit that unfold and develop in the plant were wrapped up in the tiny seed that was put into the ground. They are only the showing forth of the riches of the life of God that was in the seed. So you see that the seed is not only the beginning, but also the end of the whole plant, for there is nothing unfold in us also, and all the beauty of His life will be seen. We will talk more about this next week. {PTUK September 22, 1898, p. 598.11}

**“Consistency” *The Present Truth* 14, 38.**

E. J. Waggoner

Speaking to an assembly of Christian workers, Mr. Moody said:— {PTUK September 22, 1898, p. 606.1}

Nothing will straighten a man out himself like trying to help others. If you smoking men take the unbelieving man who doesn’t like the smell of tobacco, and you ask him to make an unconditional surrender, it would straighten out lots of you. When a man gets into that kind of work It Is going to make a different man of him at once. I believe your progressive cuchre would go to the four winds; you will get something better, and so we let go your cardplaying, dancing, and theatre. {PTUK September 22, 1898, p. 606.2}

Surely it is a sad reversal of the proper order of things when the professing Christian has to be “straightened out” by the unbeliever. It is this inconsistency, shown in so many ways, which weakens the testimony of the church. When one who claims to be born of the Spirit, to be redeemed from all filthiness of the flesh and spirit by the blood of the Son of God, is yet dependent for pleasure on the narcotising drugs with which the world blunts its sorrows, men will, of course, conclude that the attractions of Christianity cannot be very powerful. {PTUK September 22, 1898, p. 606.3}

There is not much hope, however, that the tobacco user will be found among the ranks of Christian workers. The devotees of the weed laud it for its soothing, rest-giving properties. Unfortunately these come into play not only when men are tired and have earned a rest, at which times they do not need the assistance of tobacco to dispose them to quietude; but when there is much to be done, and plenty of strength to do it, the natural energy which would prompt men to vigorous action can be completely dispelled by the “soothing” influence of a pipe. The idleness which is repellent to the normal man is promoted and rendered agreeable by this means; the mental keenness which would not tolerate inaction is obscured by the sedative effects of the drug, and lives which should have been a blessing to the world result in smoke. {PTUK September 22, 1898, p. 606.4}

A professor of Christianity is affected by tobacco just as other men are. The evils of nicotine-poisoning are as marked in his case as in others, and even more so. He is expected to watch and pray always, and to gird up the loins of his mind, but he may be sure that indulgence in tobacco will effectually indispose him for anything of this kind, and carefully guard his mind against the excitement of an undue interest in the things that belong to his peace. {PTUK September 22, 1898, p. 606.5}

The assumed ability of coffee to replace food or to increase the power for work without corresponding tissue destruction is, according to Dr. Edward T. Reichert, entirely deceptive, and the conditions produced by it are comparable to those observed at times in the insane, in hysteria, or in fright, when the individual may be capable of performing prodigious feats of strength and endurance, but nevertheless at the direct expense of his tissues. {PTUK September 22, 1898, p. 606.6}

**“Jottings” *The Present Truth* 14, 38.**

E. J. Waggoner

-Birmingham has set on foot and Association for conducting open air concerts in courts and alleys. {PTUK September 22, 1898, p. 606.7}

-Coal is dearer in South Africa than in any other part of the world; it is cheapest in China. {PTUK September 22, 1898, p. 606.8}

-The Tartars have a quaint custom of taking a guest by the ear when inviting him to eat or drink with them. {PTUK September 22, 1898, p. 606.9}

-The town of Jerome, Arizona, was destroyed by fire on Sept. 12. Eleven persons are known to have lost their lives, and thirty are missing. {PTUK September 22, 1898, p. 606.10}

-A great fire is reported from British Columbia, the town of New Westminster having been almost entirely destroyed. Thousands of people are homeless. {PTUK September 22, 1898, p. 606.11}

-This year is the Jubilee of the Emperor of Austria, but owing to the assassination of the Empress, all the festivities, processions, and entertainments have been cancelled. {PTUK September 22, 1898, p. 606.12}

-The Universal Text Display Society is the name of a new religious organisation founded in Chicago, U.S.A., the object of the Society being to display in prominent places, forcible Scripture texts. {PTUK September 22, 1898, p. 606.13}

-It seems to be quite clear that the French are in possession of Fashoda, and that they have every intention of staying there. For months past there has been a regular despatch of troops to that point, by way of the Congo State. {PTUK September 22, 1898, p. 606.14}

-In New York, 210 deaths have been caused by the heat in five days. Works in Birmingham and the Black Country have been stopped on account of the heat. Iron workers could not stand before the puddling furnace is night or day. {PTUK September 22, 1898, p. 606.15}

-Amid violent speeches and great disorder the Spanish Senate has finally approved the Bill sanctioning the conclusion of peace on the basis of the Washington protocol. The different parties, military and civil, blame each other for the disastrous outcome of the war. {PTUK September 22, 1898, p. 606.16}

-Admiral Dewey considers the situation in the Philippines critical, and is anxiously awaiting reinforcements. Aguinaldo, who has 37,000 men armed with rifles, desires the absolute independence of the Philippines. He thinks that the Americans have accomplished their mission and should now withdraw. {PTUK September 22, 1898, p. 606.17}

-A proposal to annex Jamaica and the other British West Indian islands to Canada is being taken up seriously by the Press of the Dominion. It is generally held that the annexation of territory within the tropics would round off the resources of the Dominion, the one being the commercial complement of the other, while the completion of the Bermuda cable would solve the difficulty of administration. {PTUK September 22, 1898, p. 606.18}

-In spite of rumours to the contrary, the Kaiser seems to have made up his mind that disarmament is not the way to secure peace. Replying to a deputation in Westphalia, he said: “The development of German industry can only be assured by undisturbed progress under the protection of peace. Peace will never be better guaranteed than by a German army always ready to take the field. May God grant that it may be always possible to provide for peace with this sharp and well-preserved weapons; then the Westphalian and peasant may be able to sleep quietly.” {PTUK September 22, 1898, p. 606.19}

-Professor Ramsay has reported the discovery of still another gas in the atmosphere, the fourth whose existence has been brought to light by the spectrum of liquefied air. It is to be called “xenon.” {PTUK September 22, 1898, p. 606.20}

-Li Hung Chang has been ordered by Imperial edict to retire into private life. This is counted a success for England, and a rebuff to Russia, whose interests are assiduously served by the degraded statesman. {PTUK September 22, 1898, p. 606.21}

-Within three days three different attempts have been made to wreck trains on the Midland Railway, by fastening a timber and crowbars to the rails. Fortunately all were discovered before any damage was done. {PTUK September 22, 1898, p. 606.22}

-The United States Legation at Constantinople, replying to the last note from the Porte, on the subject of claims for losses sustained during the Armenian massacres, declines to acccept the Turkish Government’s repudiation of responsibility. {PTUK September 22, 1898, p. 606.23}

-A Commission has been appointed by President McKinley to investigate the charges of inefficiency and effective organisation brought by officers of the army against the Secretary for War, but as the Commission is largely composed of friends of the officials attacked, little is expected from the inquiry. {PTUK September 22, 1898, p. 606.24}

-A British tourist, Dr. Samuel Thomas, has discovered in a hitherto unexplored part of the Grison Alps, between the Bruggerhorn and the Wolfsobden, a small lake of blood-red water. The unusual tint is due to the presence of millions of vegetable infusoria. The altitude of the lake is 6,660 ft. above sea level. {PTUK September 22, 1898, p. 606.25}

-A strange sight was seen in the Soudanese camp the day after the victory. Some thousands of the Dervish prisoners were sitting in rows on the ground waiting their turn to be examined by the doctors as to their fitness to serve in the Egyptian Army. About forty per cent. were found sound, and immediately enlisted. {PTUK September 22, 1898, p. 606.26}

-The recent census of the Russian Empire contained an enumeration of the newspapers and magazines, showing that in a total population of over 129,000,000 there are only 743 publications. Of these, 589 are in Russian, 69 in Polish, 44 in German, 9 in French, 5 in Armenian, and 2 in Hebrew, while different dialects take up the remaining few. {PTUK September 22, 1898, p. 606.27}

-A rare and beautiful display of the Aurora Borealis was visible in England on the 9th, between eight and eleven o’ clock. It took the form of ten or twelve straight, slender beams of light rising vertically in parallel, almost meeting near the zenith. They were seen chiefly over the great Bear, and were succeeded by a distinct narrow band of white light stretched in the form of an arch. {PTUK September 22, 1898, p. 606.28}

-The Lyddite shells which were used in the bombardment of Omdurman prove terribly destructive. They explode with inaction so violent as to destroy objects more thoroughly for a larger area round than any other explosive known, weight for weight. Within four hundred yards so violent were the vibrations produced by the explosion of a large shell that masses of masonry were reduced to dust. {PTUK September 22, 1898, p. 606.29}

-During the thirty-two days prior to Sept. 12, the total rainfall in London has been only three-tenths of an inch, or about one-eighth of the average. This drought has had serious consequences, apart from the limitation of the water supply in the East-end. Within a radius of fifty miles, all the pastures, fields, and meadow lands are parched and baked, and there is no vegetation for the cattle and sheep in the fields. In consequence the milk supply has suffered, both in quality and quantity. {PTUK September 22, 1898, p. 606.30}

**“God’s Care” *The Present Truth* 14, 38.**

E. J. Waggoner

“Casting all your care upon Him; for He careth for you.” 1 Peter v. 7. {PTUK September 22, 1898, p. 608.1}

For whom does He cares?—“The Lord is good to all; and His tender mercies are over all His works.” Ps. cxlv. 9. {PTUK September 22, 1898, p. 608.2}

And yet there are many people who are utterly unconscious of the Lord’s care for them. They have the idea that God gives them no thought, except when some trouble comes, and than they charge Him with having sent it. Is this fair and honest? Let us see. {PTUK September 22, 1898, p. 608.3}

Those who have that idea, and their name is legion, seem to take it as a matter of course that they live. They act as though their life depended wholly on themselves, whereas it is in God that “we live, and move, and have our being,” for “He giveth to all life, and breath, and all things.” Acts xvii. 25, 28. {PTUK September 22, 1898, p. 608.4}

This care of God for mankind is constant. Not a single moment does He relax His watchfulness. Representing His people (and He claims all the world as His own) as a vineyard, the Lord says: “I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” Isa. xxvii. 3. “He will not suffer thy foot to be moved; He that keepeth thee will not slumber.” Ps. cxxi. 3. {PTUK September 22, 1898, p. 608.5}

Because God does not sleep, we can sleep in peace, and wake again. Think what a terrible condition we should be in, if we had to attend to supplying ourselves with breath. We would not dare do anything else, lest at some time we should forget to breathe. We should never dare go to sleep, for if we did, we should never wake up. But we couldn’t live long without sleep, and the little time we might live would be useless to us, since it would all have to be spent trying to breathe; so we see we could have no existence whatever if God did not care for us sufficiently to give us breath every moment. {PTUK September 22, 1898, p. 608.6}

The best rendering of Job xxxiv. 14, 15, is this: “If He set His heart upon Himself,” that is, “if He thought only of Himself,” “if He gathered to Himself His Spirit, and His breath; all flesh would perish together, and man would turn again to dust.” Because God does not live for Himself alone, but solely for the welfare of His creatures, we are kept in life. {PTUK September 22, 1898, p. 608.7}

God continues His mercies to us moment by moment year after year, although they for the most part are unrecognised. It is only on the occasion of some remarkable deliverance that even most professed Christians take any notice of God’s care. But we should remember that His care is manifested none the less in keeping us from accident, so that our lives run smoothly, than in saving us from some visible danger. {PTUK September 22, 1898, p. 608.8}

Remember also that all this care is bestowed upon those who are in rebellion against Him. He gives breath to the man who blasphemes His name, just as freely as to the one who offers praise. All have sinned, and brought death upon themselves, for death comes by sin; yet we live notwithstanding the fact that death has passed upon us. Why is this?—It is because God cares for us, and is not willing that any should perish. By the constant interposition of His own life, He is warding death off from us. {PTUK September 22, 1898, p. 608.9}

Why should the Lord do this?—Ah, can you not see that it is because He desires all men to live eternally. If it were His will that any should perish, He would not take the trouble to keep any in life. If God did not care for us, He would let us drop at once into everlasting destruction. The very fact that He gives us life, is the promise of everlasting life. It is commonly said that “while there’s life there’s hope;” but it may truly be said that life itself is hope; for we live only by the life which the Holy Spirit gives us, and if we recognise that life as coming from Him, it will be in us “a well of water springing up into everlasting life.” {PTUK September 22, 1898, p. 608.10}

We see that the Lord has all the care of us. The burden, all our burden, is on Him. He bears us and our sins. The question is, will we allow Him to bear it, and do as He wishes with it, because He bears it, or will we persist in bearing it ourselves until He takes us at our word and allows us to assume the burden wholly, and sink into perdition? If we allow Him to have His way, and acknowledge that His way is perfect, He will bury the sin in the depths of the sea, and will make all our burdens as light as His own, which is easy. Will you yield to the Lord, and acknowledge Him in all your ways? {PTUK September 22, 1898, p. 608.11}

*“Come, cast your burdens on the Lord,  
And trust His constant care.” {PTUK September 22, 1898, p. 608.12}*

The story is told of a labourer who was being drawn up alone in a bucket from the bottom of a well which he was engaged in digging. As he neared the top, some of his companions at the mouth of the well amused themselves by throwing pebbles and small bits of earth down upon him. This made him very angry, and after vainly telling them to desist, he in his rage uttered the serious threat, “If you don’t leave off, I’ll cut the rope!” {PTUK September 22, 1898, p. 608.13}

This may or may not be true, but at any rate it finds its counterpart in thousands of people whom God is trying to draw out of the pit of destruction. They make a start in the Christian life, but soon some professed Christian does something, doubtless wholly unintentionally, that offends them. “Well, if he is going to act that way, I shall not be n Christian any longer,” is what many a poor soul says in effect. That is to say, If somebody else doesn’t do just right, I’ll cut the rope, and let myself drop to the bottom! Is there any render of these lines who has ever acted so foolishly? Isn’t it foolish? You would think that no one could ever seriously say so absurd a thing as is told of the man in the bucket, yet many are actually doing it: deliberately going to destruction because somebody else has done a thing which they think is wrong. If you have ever done be foolish a thing, don’t do it again. {PTUK September 22, 1898, p. 608.14}

Enormous destruction has been caused in the West Indies by a strong cyclone lasting ten hours. None of the Islands have escaped. Immense landslips and tidal waves have increased the desolation. Many hundreds have been killed, and the majority of the people have been rendered homeless. The storm has been one of the most destructive ever known in the history of the Islands. {PTUK September 22, 1898, p. 608.15}

**“The Morning Dawns” *The Present Truth* 14, 39.**

E. J. Waggoner

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.” Isa. lxii. 6. {PTUK September 29, 1898, p. 609.1}

“Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.” Isa. lii. 9. {PTUK September 29, 1898, p. 609.2}

“Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; it ye will enquire, enquire ye; return, come.” Isa. xxi. 11, 12. {PTUK September 29, 1898, p. 609.3}

God’s watchmen are all the followers of Jesus, and not simply a few men called prophets or preachers. Every one, no matter what his station in life, who regards the words of Jesus, is a watchman, for the Lord Jesus said: “The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every wan his work, and commanded the porter to watch. Watch ye, therefore; ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch!” Mark xiii. 34-37. It is obvious from this that every one who follows Jesus is a watchman. {PTUK September 29, 1898, p. 609.4}

What is their cry? “It is high time for you to wake out of sleep, for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” Rom. xiii. 11, 12. “The morning cometh and also the night.” {PTUK September 29, 1898, p. 609.5}

From the texts already quoted, it is evident that the morning for which God’s people are watching is the coming of the Lord. When Jesus came, the people which sat in darkness saw great light.” “In Him was life; and the life was the light of men; and the light shineth in darkness; and the darkness comprehendeth it not.” John i. 4, 5. All the time that sin reigns on this earth, from the fall of Adam till “the times of restoration of all things,” at the coming of the Lord, is night, because sin is darkness. The light of Christ’s life is the only light that pierces the gloom of this night. {PTUK September 29, 1898, p. 609.6}

But Jesus is the Word, and so the word which His Spirit inspires, being His own life, is the light that shines in this darkness. It is our guide, So the Apostle Peter, speaking of “the power and coming of our Lord Jesus Christ,” of which he was an eyewitness on the mount of transfiguration, wrote: “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 i. 19. {PTUK September 29, 1898, p. 610.1}

Jesus is “the bright and morning Star.” Just before the coming of the Lord His Word is to he proclaimed, and His life to be manifested, to an extent and with a power never before known. This will be the shining of the Day-star, which will usher in the perfect day, when “the Sun of Righteousness” will shine over all the land, and “the earth shall be covered with the knowledge of the glory of God, as the waters cover the sea.” Christ cannot come until the power and love of God have been demonstrated in the lives of His followers to the same degree as in His own life. God will show by means of the church,-that is, all true believers in Jesus,-His power to work perfect righteousness in sinful mortals, thus accomplishing a work even greater than that which Satan set himself to overthrow. {PTUK September 29, 1898, p. 610.2}

“The morning cometh, and also the night.” Light rejected means darkness. For those who, when light comes to them see no light in it, there remains nothing but deeper night. Man’s attitude to God’s Word of light determines whether or not the morning, which necessarily comes with the bright shining; of that Word in its perfection in human lives, will be morning for them. They who come to the light, find the morning; they who reject God’s Word, have no morning. “To the law and to the testimony; if they speak not according to the Word, surely there is no morning for them.” Isa. viii. 20. {PTUK September 29, 1898, p. 610.3}

“For Zion’s sake will I not bold My peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Isa. lxii. 1. The perfect day that is to dawn on the whole earth, and never cease, when the Lord comes, will not be simply the shining of the glory of the Lord in the heavens, but the shining forth of His glory in the lives of His people. They that “be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Therefore “arise and shine for thy light is come, and the glory of the Lord is risen upon thee.” {PTUK September 29, 1898, p. 610.4}

**“Notes on the Sunday-School Lessons. Jehoshaphat’s Good Reign. 2 Chronicles xvii. 1-10” *The Present Truth* 14, 39.**

E. J. Waggoner

OCTOBER 9

Jehoshaphat came to the throne of Judah at the age of thirty-five, at which time Ahab bad been king of Israel three years. The reign of Jehoshaphat, like that of his father Asa, was a prosperous one, but while, like his father, Jehoshaphat acknowledged that the Lord was the strength of His people, he also followed the policy of Asa in increasing the number of his fighting men. Although the fear of the Lord fell upon all the kingdoms of the lands that were round about .Judah, so that they made no war against Jehoshaphat, this did not seem to be considered sufficient, and so we find the armies of Judah reaching the enormous total of one million, one hundred and sixty thousand, without counting the garrisons which the king put in the fortified cities throughout all Judah. {PTUK September 29, 1898, p. 610.5}

**“NOT BY MIGHT”**

It had been necessary to teach Asa that the national safety did not depend upon its armed hosts, and there were events in Jehoshaphat’s life which showed that, with all his piety and steadfastness, he needed to learn the same lesson. The possession of so large an army made him a desirable ally, and Ahab sought his assistance against the king of Syria. Ahab and Jezebel would know how to entrap the unworldly Jehoshaphat, if he should cease to seek the Lord humbly for wisdom and guidance, and they seem to have taken special pains to gain his goodwill. “And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.” Jehoshaphat knew that Ahab was a wicked king, who had almost extinguished the worship of the true God, by favouring the idolaters and persecuting the servants of Jehovah, yet his answer to Ahab was, “I am as thou art, and my people as thy people; and we will be with thee in the war.” The alliance between the two was strengthened by the marriage of Ahab’s daughter to the eldest son of Jehoshaphat, a union which bore evil fruit. {PTUK September 29, 1898, p. 610.6}

**DEPARTING FROM GOD**

Micaiah, a true prophet, gave a faithful warning as to the disastrous results that would follow the projected campaign, but the first steps had been taken in departing from the Lord, and it seemed easier to go forward than back. Jehoshaphat perhaps comforted himself with the thought that, supported by so large an army, he could not run much risk, but he had forfeited the protection of the Lord, and nothing else could avail him. His new ally dexterously arranged, as he supposed, to divert all danger from himself to Jehoshaphat, and therein demonstrated at once to the latter how poor an exchange he had made in forsaking the Lord for such a friend. The principal onslaught of the Syrians was made upon Jehoshaphat, and his life was in peril till he “cried out, and the Lord helped him; and God moved them to depart from him.” {PTUK September 29, 1898, p. 610.7}

**TURNING TO THE LORD**

As Jehoshaphat returned to his home in Jerusalem a sadder, and perhaps a wiser man, a prophet was sent to meet him with the rebuke, “Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.” The vain-confidence which had prepared the way for the disaster was not confined to Jehoshaphat, for all the cities of Judah were permeated with the military spirit. It was therefore necessary that all should learn how cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” The report came that a great multitude of the Moabites and Ammonites were gathered to battle against Judah. “And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah, and Judah gathered themselves together to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.” {PTUK September 29, 1898, p. 610.8}

**THE VICTORY THAT OVERCOMETH**

Victory was certain then. Even with a large army, if that were all, success would have been extremely uncertain, but the turning to the Lord in faith was the overcoming. “The horse is prepared against the day of battle: but safety is of the Lord.” Prov. xxi. 31. So the message was sent to praying Judah. “The battle is not yours but God’s.” They had turned the matter over to Him, and He took it up promptly and gladly. To every soul before whom is the battle of life, against sin, God sends the message of comfort, “that the warfare is accomplished.” Victory is achieved, and faith may take it from first to last. “Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you.” The enemies of Judah were totally destroyed, “and the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest round about.” {PTUK September 29, 1898, p. 611.1}

**ENTERING INTO REST**

It was not the fault of the Lord that His people did not have rest all the time. Jehoshaphat had it at the beginning of his reign, and the only thing that disturbed the rest was the army he raised to secure it. God had been always proclaiming rest, and to this day the rest remaineth for the people of God; rest, because the works are finished from the foundation of the world, peace, because the warfare is accomplished. Israel failed to enter in because of unbelief, and that is the only barrier between us and God’s perfect rest. “Let its labour therefore to enter into that rest.” {PTUK September 29, 1898, p. 611.2}

**EXALTING THE NATION**

Because Jehoshaphat did not learn perfectly every lesson given him, he was not therefore rejected. God blessed him to the fullest extent possible, and established the kingdom in his hand. Jehoshaphat provided for the more thorough teaching of the Word of God throughout his dominions by sending forth men of the tribe of Levi, who “went about throughout all the cities of Judah, and taught the people.” They had with them the book of the law of the Lord. In this work and in the prosperity that followed in its train, it was made manifest that “righteousness exalteth a nation.” They realised the truth of the words spoken by Moses. “This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” As the Word of the Lord was diligently taught throughout the land, the fear of the Lord was made known to the surrounding peoples, and the Philistines and the Arabians were numbered among those who brought presents and tribute to Jehoshaphat. {PTUK September 29, 1898, p. 611.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 39.**

E. J. Waggoner

**THE SEED QUICKENED**

John xii. 24, 25: “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” {PTUK September 29, 1898, p. 611.4}

1 Cor. xv. 36-38: “That which thou sowest is not quickened, except it die; and that which thou sowest not the body that: shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body, even as it pleased Him, and to such seed a body of its own.” {PTUK September 29, 1898, p. 611.5}

Gal. iii. 16: “To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ.” {PTUK September 29, 1898, p. 611.6}

Gal. iii. 27, 29: “As many of you as have been baptized into Christ have put on Christ.” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the premise.” {PTUK September 29, 1898, p. 611.7}

1 John iv. 17: “As He is, so are we in this world.” {PTUK September 29, 1898, p. 611.8}

Matt. xxvii. 42: “He saved others; Himself He cannot save.” {PTUK September 29, 1898, p. 611.9}

Phil. ii. 5-9: “Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted It not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name.” {PTUK September 29, 1898, p. 611.10}

Heb. x. 5: “When He cometh into the world, He saith, sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.” {PTUK September 29, 1898, p. 611.11}

Eph. v. 30: “We are members of His body.” {PTUK September 29, 1898, p. 611.12}

Rom. viii. 8-13: “They that are in the flesh cannot please God. 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.” {PTUK September 29, 1898, p. 611.13}

Phil. iii. 8-10: “For, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord; ... that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” {PTUK September 29, 1898, p. 611.14}

Rom. vi. 5: “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” {PTUK September 29, 1898, p. 611.15}

Phil. iii. 20, 21: “For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it way be conformed to the body of His glory according to the working whereby He is able even to subject all things unto Himself.” {PTUK September 29, 1898, p. 611.16}

All our knowledge comes from the Word. The statements that follow are not comments, but simply repetitions of what is set forth in the preceding texts. They are for the purpose og calling closer attention to the texts themselves. Let each reader ponder these texts until they are indelibly printed in his mind and on his heart. They should be as familiar to us as our own names. Then can we sea not only the truths that follow, but much more that cannot be put into words. {PTUK September 29, 1898, p. 612.1}

The kingdom of God is like seed cast into the earth. Mark iv. 26-29. We are God’s husbandry, or tillage. 1 Cor. iii. 9. The growth of a seed from the time that it is sown until the harvest, is a visible and constantly recurring manifestation of the truth of the Gospel as it affects men. {PTUK September 29, 1898, p. 612.2}

That which was placed in the earth in the beginning, to cause it to bring forth grass, herbs, find trees, was the Word of the Lord. The Lord, therefore, is the real seed, the life of all visible seeds. Christ is the Word, and He is the Seed. {PTUK September 29, 1898, p. 612.3}

If all men would remember one of the first and plainest truths concerning plant life, it would be their salvation. That truth is that the seed must die in order to live and multiply. No one ever gets back the seed which he sows, yet this fact does not cause the farmer to keep the seed, and not sow it. He who would keep the little quantity of grain that he may have, gets nothing from it; but if he casts it into the ground, seemingly throwing it away, he gets much more. So the man who lives for himself, loses his life, while he who lives for others, giving his life for them, gets more abundant life. Even Christ pleased not Himself, yet He has the most perfect Satisfaction, and fulness of joy. {PTUK September 29, 1898, p. 612.4}

In coming to earth Christ “emptied Himself.” The word in Phil. ii. 7, rendered “made of no reputation,” and “emptied” in the Revision, is the same that is rendered “made void,” in Rom. iv. 11 and 1 Cor. ix. 15, and “of none effect” in 1 Cor. i. 17. Thus we can see that Christ not only gave up everything that He had in heaven, in coming to this world, but He most literally gave up Himself. God prepared Him a body, and made Him a perfect Man. {PTUK September 29, 1898, p. 612.5}

“He saved others; Himself He cannot save.” This intended taunt flung in the face of Jesus as He hung on the cross, was really His glory as the Saviour of men. Only by giving Himself, taking absolutely no thought for Himself, could He save others. He gave up His life, not simply when He was on the cross on Calvary, but constantly. His whole life was in giving of His life for others. But in giving away His life, throwing it away, as it must have seemed to many, when He chose death rather than being made king, He not only gained it, but saved the lives of millions more. Any man who is thoroughly devoted to the salvation of others, thinking not once of himself, not even of his own salvation, will be made salvation to others, and will thereby have his own salvation assured; for only the presence of God with a man can work this perfect unselfishness which saves others, and that presence is the man’s own salvation. While we are looking out for others, God Himself is looking out for us. {PTUK September 29, 1898, p. 612.6}

God prepared Jesus a body, by the same power by which He prepares a body for every seed that is sown. And by the same power, He makes us members of Christ’s body. Just as the Spirit of God completely filled Jesus, so that His body was only the instrument through which the Holy Spirit manifested Himself, even so it will be with all who give up their own lives for the sake of the Lord Jesus. God will prepare them a body fit for His own dwelling place. The body is for the Lord, and the Lord for the body. 1 Cor. vi. 13. He will use the brain to think through, the vocal organs to speak through, and the hands and feet to act through. It will be God manifest in the flesh, for Jesus came to this world for no other purpose than to show us the possibility of this being the case with every man. The life of the seed that is sown, as well as of the plant that grows, is the life of God alone. That life manifests itself through the form which we see, as a constant object lesson to us. If we are willingly as passive in the hands of God as the grain is involuntarily, His life will work in us the same as in Jesus of Nazareth. {PTUK September 29, 1898, p. 612.7}

This in “the power of the resurrection.” The resurrection of Jesus simply declared Him to be the Son of God with power. Rom. i. 1-4. He was the Son of God all His life, but the resurrection from the dead made it apparent to all; for that showed that the power by which he had lived a righteous life was the power that brings life from the dead. The very same power wits manifested in His resurrection that was manifested in all His life. {PTUK September 29, 1898, p. 612.8}

The belief in the resurrection of the dead is nothing else than the belief in God’s perfect righteousness manifested in human flesh. Jesus was “put to death in the flesh, but quickened by the Spirit.” 1 Peter iii. 18. “If any man have not the Spirit of Christ, he is none of His.” “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.” This is a thing done not merely at the resurrection of the last day, but every day. For note what the consequence is of this quickening of our mortal bodies: “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.” {PTUK September 29, 1898, p. 612.9}

Jesus said, “Whosoever drinketh of the water that I Shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John iv. 14, The water that He gives is the Holy Spirit. John vii. 37-39. “It is the Spirit that quickeneth.” John vi. 63. When we come to the Lord, to receive wholly of His life, to live by Him, our bodies are prepared for the indwelling of the Holy Spirit. The Spirit quickens the body, so that instead of being dead in sin, it is alive unto righteousness. Our members then become instruments of righteousness. The life of Christ manifest in mortal flesh gives not simply victory over sin, but over disease as well. “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases.” Ps. ciii. 2, 3. It is this same life dwelling in us that, by the same power that it has over the flesh, quickens our mortal bodies into immortality at the coming of the Lord. The power that now works in believers is the power of the resurrection. Christ in us is the hope of glory. {PTUK September 29, 1898, p. 612.10}

The life of Christ in the flesh is of course the perfect example of the quickening power of the Spirit. But God has provided that we may have it continually before us. Every seed that sprouts, of whatever kind, is an illustration of the power of the life of the Spirit to triumph over difficulties. Here is a seed enclosed in a shell that is so hard that a vigorous blow with a hammer will not suffice to break it. The shell is hard and dead. Is it possible that any life can come from that? Wait and see. Silently, without observation, the Word of life within operates, the dead, hard shell gives way before it, and the new life manifests itself. Even so, “the kingdom of God is within you.” It “cometh not with observation” but its power is infinite. If we will but acknowledge that the kingdom is the Lord’s, and allow Him His own rightful place in His own kingdom, we shall “be conformed to the image of His Son,” and though our outward man perish, yet the inward man will be renewed day by day, in righteousness and true holiness. {PTUK September 29, 1898, p. 612.11}

**“Contempt for the Word” *The Present Truth* 14, 39.**

E. J. Waggoner

The value set by Roman Catholics upon the Word of God appears very clearly in the last number of the *Catholic Times*. Writing of the overwhelming defeat of the Khalifa’s army at the Battle of Omdurman, the paper says:— {PTUK September 29, 1898, p. 614.1}

How was it, we may ask, that the sons of the desert, who must have seen that they were fighting for a hopeless cause, threw away their lives so proudly and seemed positively to court death? Well, many men have been known to prefer death to a fate that was even worse. And there was a worse state than death in store for the Dervish warriors. The Rev. R. H. Weakley, so we learn from one of our contemporaries, had in store for the 2,000 prisoners of war, after the Battle of Athara, a consignment of Scripture in the vernacular. Luckily, when he came to look for the recipients of his Scriptures, he found that no Baggara had been taken prisoners. They had neither given nor taken quarter. {PTUK September 29, 1898, p. 614.2}

The writer may have intended this as a pleasantry, for the amusement of his readers, but whatever the object, the extract is interesting in showing how small a degree of respect is accorded by Rome to the Scriptures. There is no surer evidence of apostasy from God than a contempt for His own living Word. {PTUK September 29, 1898, p. 614.3}

**“Signs of the Times” *The Present Truth* 14, 39.**

E. J. Waggoner

From every side come reports of disaster by sea and land. Not only in the political but in the natural world also, there is increasing commotion and unrest. Terrible catastrophes which, a few years ago, would have furnished talk for many days are now quickly forgotten, because followed so quickly by equally serious calamities. Destructive cyclones, volcanic eruptions, deadly plagues, water and food famines, ruinous strikes, insurrections, massacres and wars, are continually brought before our notice in the daily papers. In the numerous disasters which are now occupying so large a place in earth’s history, crowding ever closer upon each other, God is warning all men of the danger they run in rejecting His care and protection. We see “upon the earth distress of nations with perplexity, the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth:” because God, who is man’s life and the only shield between him and the malice of Satan, is rejected. Men seek to avoid Him, thinking to find freedom from restraint in forgetting God; but it is life eternal to know Him, and everlasting destruction to be separated from His presence. To the extent that men turn from God they choose death, and if they persist in their choice, they will finally get it. {PTUK September 29, 1898, p. 614.4}

God would be a protection to all men, from every danger, if they would only be content to dwell with Him. His presence would give them rest and safety. “Because thou hast made the Lord ... thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Whoever dwells in God has “a peaceable habitation, a sure dwelling-place, a quiet resting place.” “Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” “It shall not come nigh thee.” Ps. xci. “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” Ps. xlvi. 1-3. {PTUK September 29, 1898, p. 614.5}

Earth’s history is soon to close amid scenes of woe and desolation, such as never have been since there was a nation. The plagues of the wrath of God will be poured upon the impenitent, and mighty earthquakes and mighty hail will complete the work of destruction. Rev. xvi. Every one may, if he will, flee from the wrath to come, and find refuge in the Lord. As the blood of the Lamb, sprinkled on the doorposts, saved Israel in Egypt from the visit of the destroying angel, so “now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” To all who are thus reconciled to God, He will say, “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isa. xxvi. 20, 21. {PTUK September 29, 1898, p. 614.6}

God is permitting evils to come upon the world now in order that men may be impressed with their need of a refuge, lest the last great storm burst suddenly and find them unprepared. Some will turn at His reproof, and to such He says, “Behold, I will pour out My Spirit unto you, I will make known My words unto you.” “Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.” But those who despise the reproof and will have none of His counsel, He leaves to eat of the fruit of their own way. To them He says, “When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon Me but I will not answer; they shall seek Me early, but they shall not find Me; for that they hated knowledge, and did not choose the fear of the Lord.” Prov. i. 27-29. {PTUK September 29, 1898, p. 615.1}

“Seek ye the Lord while He may be found, call ye upon Him while He is near.” Isa. lv. 6. {PTUK September 29, 1898, p. 615.2}

**“The Children. ‘After Its Kind’” *The Present Truth* 14, 39.**

E. J. Waggoner

“So is the kingdom of God, as if a man should cast seed into the ground.” Let us think for a little while of some more of the lessons of the kingdom that the seed teaches us. {PTUK September 29, 1898, p. 618.1}

Do you get any flowers in your garden just by wishing they were there? No, you must put in the seed before anything will grow. And then you do not sow any kind of seed that you can get hold of, and expect to get from it the particular flowers that you want. You must sow the right kind of seed, the seed of just the flowers that you want, just where you want them, for everything is sure to spring up “after its kind.” {PTUK September 29, 1898, p. 618.2}

If you should very much want some roses, and should sow poppy seeds, would you get any roses? Oh, no; all your wishes could never make roses grow from weeds, nor from anything hut rose trees. You cannot gather grapes of thorns, nor figs of thistles.” {PTUK September 29, 1898, p. 618.3}

And just so, nothing will grow in your hearts, either good or bad, without seed. Just as you can have in your garden the flowers that you want by putting in the right seed, so you can have your lives just what you wish them to be by having the right kind of seed sown in your hearts. If you want, and I am sure you do, to have the gentleness and kindness of Christ blossom and bring forth fruit in your lives, you must have the good seed of the Word of God sown in your hearts. {PTUK September 29, 1898, p. 618.4}

When God said, “Let the earth bring forth grass,” in that Word He was putting into the ground the seed of all the grass and flowers that have ever sprung up. When He said, “Let the earth bring forth ... the fruit tree yielding fruit after his kind,” that was the seed of all the fruit that there has ever been in the earth. {PTUK September 29, 1898, p. 618.5}

He has made you from the dust of the ground, and you are His garden where He plants the seed of His Word, that you may bring forth just what He wishes. When He says to you, “Little children, love one another,” He is sowing in your hearts the seed of love, from which all loving words and actions will spring forth like sweetest blossoms. And then Jesus says to you, “Be ye kind one to another,” and that is the seed of kindness that He puts into you. He says also, “Children, obey your parents,” and this Word of God is the seed of obedience that He sows in your hearts. {PTUK September 29, 1898, p. 618.6}

When you sow seed in the earth you do not have to try to make it grow; neither does the earth try to bring it forth, but it springs up of itself because the life of God is in it. Jesus says, “The words that I speak unto you, they are Spirit and they are life.” Listen, then, to the precious words of Jesus, and so receive them into your hearts as the earth receives the seed, and you will not have to try to love one another, to be kind and obedient and gentle, but these graces of the Spirit of Jesus will spring forth in your lives as naturally as the flowers spring from the seed that you sow in the ground. {PTUK September 29, 1898, p. 618.7}

But there is something we have not yet spoken of that must be done before the seed is sown. You know that the ground must be dug up and watered and made soft and ready to receive the seed. If it should only lie on the top of the hard ground, or he put just below the surface, it would he lost. In the Parable of the Sower, which you may read in the fourth chapter of Mark, Jesus shows how important it is that the ground should be prepared to receive the good seed. It must sink deep into the soft ground, and then it will spring up and bring forth fruit. {PTUK September 29, 1898, p. 618.8}

So your hearts, which are the garden of the Lord, must be prepared by Him for the seed of the Word which He sows in them. If you ask Him, His Holy Spirit will work in you, and make your heart soft and tender and ready for the good seed. Do you remember what David said about this good seed? “Thy Word have I hid in my heart, that I might not sin against Thee.” Just as the seed is buried in the soil, so must the Word be hidden in our hearts and kept there. Then we shall be among those of whom Jesus says, “These are they which, having heard the Word, keep it, and bring forth fruit unto perfection.” “Whoso keepeth His Word, in him verily is the love of God perfected.” {PTUK September 29, 1898, p. 618.9}

**“Jottings” *The Present Truth* 14, 39.**

E. J. Waggoner

-Only one European was killed by the great cyclone in the West Indies. {PTUK September 29, 1898, p. 622.1}

-It is a breach of etiquette for a Chinaman to wear spectacles and company. {PTUK September 29, 1898, p. 622.2}

-From the beginning of 1898 to the present time the rainfall in London and vicinity is 40 per cent. below the average. {PTUK September 29, 1898, p. 622.3}

-In Paris, 50,000 navvies, who are engaged on the work of the forthcoming Exhibition, have struck for an increase of pay. {PTUK September 29, 1898, p. 622.4}

-There has been a very heavy crop of plums in Kent. Sandwich alone despatched eighty-five tons to London markets in one day. {PTUK September 29, 1898, p. 622.5}

-There have been great floods in Spain, the olive crop being destroyed in whole provinces. Eighty dead bodies were found in one village. {PTUK September 29, 1898, p. 622.6}

-A fund has been opened for sending relief to the West Indies, which is receiving liberal support. A first installment of ?5,000 has already been sent. {PTUK September 29, 1898, p. 622.7}

-The Mussulman population in Candia is handing in its weapons to the British Admiral, and the ringleaders in the recent riots have been arrested. {PTUK September 29, 1898, p. 622.8}

-A plague of caterpillars is reported from several districts, thought to be due to the dry weather. Near Hove 700 acres of cauliflowers were destroyed by the pass in one day. {PTUK September 29, 1898, p. 622.9}

-The drought is causing serious inconvenience to villages in Northamptonshire, most of which are dependent upon surface springs. A number of isolated villages are without any water whatever, and farmers are reducing their lives stock in consequence. {PTUK September 29, 1898, p. 622.10}

-There are at present eleven distilleries at work in England, 143 in Scotland and 28 in Ireland, and these consume 1,303,561 quarters of malt, 1,396,446 quarters of unmalted grain, 733,333 cwts. of molasses, 6,876 cwts. of rice, and 9,579 cwts. of sugar. What an immense gain it would be if these enormous quantities of food were not diverted from their proper use. And this only takes account of spirits, not of beer. {PTUK September 29, 1898, p. 622.11}

-The eruption of Vesuvius is becoming more active and the streams of molten lava are flowing in every direction. Seven new craters have formed around the central crater without, however, in any way diminishing the activity of the latter. The volcano is throwing out stones and scorine similar to those ejected in the great eruption of April 1872, when the lava streams covered an area of two square miles, averaging 13ft, in depth, and the damage to property exceeded 3,000,000f. {PTUK September 29, 1898, p. 622.12}

-It is reported that the European Governments have agreed to hold an international conference in October with a view to taking measures for the prevention of Anarchist crimes. The conference will discuss the best methods of putting down Anarchist propaganda in barracks and workshops. It is thought, however, that the conference will prove abortive owing to the fact that England and Switzerland are determined to maintain the right of asylum, and are opposed to international measures against Anarchism. {PTUK September 29, 1898, p. 622.13}

-Two new kinds of safety matches have been patented, and are about to be placed on the market. Neither contain any trace of the fatal yellow phosphorus, but the matches strike on any ordinary service. {PTUK September 29, 1898, p. 622.14}

-The P. and O. steamer *China*, which went ashore at Perim on March 25, has just been refloated, at enormous cost. This is the most important salvage operation that is taken place for many years. {PTUK September 29, 1898, p. 622.15}

-Within the last eighteen months over 200 lynchings have taken place in the United States. In several instances no offence is alleged against the victims. One or two women were murdered by the mob, and one child of eight. {PTUK September 29, 1898, p. 622.16}

-The price of wheat is still on the downward grade, and now stands at 25s. 7d. per quarter of 480lb., as against 48s. 1d. on May 21. There has thus been a reduction of 22s. 6d. per quarter since the highest price during the war scare. Bread, however, shows no such reduction. {PTUK September 29, 1898, p. 622.17}

-A comparative estimate has been prepared, of the total American loss sustained during the late war. The actual fighting resulted in 279 killed and 1,423 wounded, while sickness and disease, caused by lack of proper care, food and medical attention, were responsible for 2,086 deaths and some 40,000 cases of illness. {PTUK September 29, 1898, p. 622.18}

-In 1896 the rate of killed out of 980,000,000, persons travelled by rail was one in 196,000,000, in 1897 the ratio rose to one in 57,000,000. The total number of passengers who travelled by ordinary ticket was over a thousand million, in addition to which number must be added a million and a quarter of season ticket-holders. {PTUK September 29, 1898, p. 622.19}

-An Imperial edict has been published in China extending the operations of the Post Office throughout the empire. Frequent edicts are being issued by the Emperor, decreeing reforms and cutting down expenditure. These are meeting with approval in some quarters, but they tend to excite irritation in the official classes. {PTUK September 29, 1898, p. 622.20}

-Kangaroo tails to the number of 1,000 have arrived in London for disposal in Leadenhall market. This is the second consignment to reach England, and is the largest. The first came to hand just a year ago, and was eagerly snapped up by the public, and discovered that “kangaroos soup” was rich, highly nutritious, and possessed a fine “herby” flavour. {PTUK September 29, 1898, p. 622.21}

-Two deaths at Surbiton have taken place through meat poisoning. From the medical evidence given at the inquest it would appear that fresh meat may be affected by the deadly ptomaines generated in tainted meat. The deceased persons ate some lamb which had been in the same pantry with some decaying ox tongue. The analyst was firmly of the opinion that the lamb had become contaminated through being put in the larder with the tongue, and it was highly probable that the contagion was conveyed from one to the other by flies. {PTUK September 29, 1898, p. 622.22}

-At the Vegetarian Congress held in London last week, an address was given by the leader of a Russian sect, which abstains from religious motives from taking the life of any animal, and for the same reason, its members refuse to participate in the murder of man by joining the military service, even when the refusal entails suffering and death. The speaker said that “during the last three years more than a thousand human beings have thus given up their lives. At the present moment, when so much is being said about disarmament and the avoidance of bloodshed it is instructive to note that a whole community of men, women and children who are refusing to participate in preparation for murder-are for that very reason being systematically and cold-bloodedly martyred, by the very same power which for its fine words of peace and goodwill is being so enthusiastically extolled.” {PTUK September 29, 1898, p. 622.23}

**“‘Modern War’” *The Present Truth* 14, 39.**

E. J. Waggoner

Detailed reports of the battle of Omdurman are beginning to come in, and gruesome reading they are indeed. As one correspondent says, “It was not a battle but an execution,” an execution in which more than ten thousand men were slaughtered in less than four hours. {PTUK September 29, 1898, p. 624.1}

The *Chronicle’s* correspondent mentions a map of the field, showing the dead, which the commander have allowed him to see, on which the net total of Dervishes slain was placed at 10,824, and says:— {PTUK September 29, 1898, p. 624.2}

Remember that the battle cannot be said to have lasted more than four hours in all its phases, and there were intervals when scarcely a shot was fired, while little more than two-thirds of our force, or say 15,000 men, were actively engaged at any time. And the revised estimate of the number of the Dervishes in *sight* accords with the original estimate formed both by the Sirdar and myself-35,000. Nothing like this slaughter is upon human record, I believe per hour and per mile. In my tale of the battle I spoke of the impossibility of any troops in the world living under similar fire, but I never dreamt of aught like this, and allowing for dips and concealment on the ground, probably not more than 15,000 of the enemy were visible at any one time from our lines after the first demonstration or after fighting began. Think of what this means-four out of six visible men swept away in about three hours’ firing! I hope the map will be published, for no document of war exists which so well shows what modern war is. {PTUK September 29, 1898, p. 624.3}

The *Daily Mail* says editorially:— {PTUK September 29, 1898, p. 624.4}

The terrible punishment inflicted on the dervishes at Omdurman bears testimony to the deadliness of volley-firing under discipline. With magazine rifles and perfect fire discipline, the next European war will witness slaughter on an unprecedented scale. Victory will more than ever be on the side of the big battalions. {PTUK September 29, 1898, p. 624.5}

And what about the victors? Oh, they had, as the *Telegraph* correspondent puts it, only a “trifling loss of a few hundred men.” From all this appears that modern war is the same thing in spirit that ancient war was,-contempt for human life. It differs from ancient warfare only in being more murderous, as modern weapons are more effective than those of old time. {PTUK September 29, 1898, p. 624.6}

A short paragraph from one of the best written reports shows the spirit of war as nothing else does that we have ever seen. It will be remembered that a small body of Lancers cut their way through a body of Dervishes outnumbering them ten to one, and all of them desperate fighters. Great slaughter was inflicted, and they suffered terrible loss in killed and wounded, yet, when they burst straggling out, their only thought was to rally and go in again. “Rally, No. 21” yelled a sergeant, so mangled across the face that his body was a cascade of blood, and nose and cheeks flapped hideously as he yelled. “Fall out sergeant, you’re wounded,” said the subaltern of his troop. “No, no, sir; fall in!” came the hoarse answer; and the man reeled in his saddle. “Fall in No. 2; fall in. Where are the devils? Show me the devils!” And No. 2 fell in-four whole men out of thirty. {PTUK September 29, 1898, p. 624.7}

They chafed and stamped and blasphemed to go through them again, though the colonel wisely forbade them to face the pit anew. There were gnashings of teeth and howls of speechless rage-things half theatrical, half brutal to tell of when blood has cooled, yet things to rejoice over, in that they show the fighting devil has not, after all, been civilised out of Britons. {PTUK September 29, 1898, p. 624.8}

No; and civilisation will never take it out. But what a thing to rejoice over,-that the demon of war is still dominant! Devils must certainly hold high carnival over it, but angels can but weep. {PTUK September 29, 1898, p. 624.9}

**WHAT ABOUT THE FUTURE?**

The days of the coming of the Son of man will be like those before the flood, when the earth was filled with violence. After reading the foregoing, one can form some idea of the awfulness of the time when all the deadly war engines that are being got in readiness all over the world are put in action by men who are “fierce.” {PTUK September 29, 1898, p. 624.10}

These “little” wars are only skirmishes preparatory to the last conflict. The coming of the Lord will not arbitrarily cut short the strife. He will not come until the final choice has been made, and men have placed themselves under His banner of peace and love or else on the side of the prince of evil and destruction; and when men once fully reject the Prince of peace, and are wholly controlled by Satan, they would destroy one another from off the earth within that generation, even if the Lord should not come. {PTUK September 29, 1898, p. 624.11}

Now, when Satan is plotting destruction for men, as never before, is the time to proclaim as never before the Gospel of life, and to point men to Christ the Life, as the place of safety. Thank God there is perfect safety for all those who dwell in the secret place of God. {PTUK September 29, 1898, p. 624.12}

**“Back Page” *The Present Truth* 14, 39.**

E. J. Waggoner

Once more the scene is changed in China. Recent edicts, of an enlightened character, announcing important reforms, gave hope that the Emperor was alive to the needs of his country and people, and that there were brighter days in store for the benighted land which, by a strange misapplication of terms, has been named the Celestial Empire. Now the report comes that the forces of ignorance, superstition and established custom, have proved too strong. The Emperor has abdicated, whatever that may mean in China, his aunt, the Dowager Empress, has the reins of power, and the advisers of the late Emperor, who were guilty of counselling reforms, have had to flee for their lives. Li Hung Chang, who has just been disgraced, is expected to return to office, and the Powers of Europe are watching closely to see how the change of situation is going to affect their plans. The circumstances afford one more forceful illustration of the truth that, even given the best intentions and the highest rank, it is better to “put not your trust in princes, nor in the son of man, in whom there is no help.” {PTUK September 29, 1898, p. 624.13}

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” Ps. cxlvi. 5. {PTUK September 29, 1898, p. 624.14}

**“The Confessional” *The Present Truth* 14, 39.**

E. J. Waggoner

The Confessional .—It is through the confessional that the Church of Rome holds the people. Not merely by the knowledge which the priests get of the secrets of the people, but by the very fact of the confessional; for if one is in trouble, or burdened by sin, there is always a desire to share it with some one else; and the Church of Rome makes capital out of this desire, for its own advancement. Now let all those who know the Lord proclaim aloud to every sin-burdened soul that he may cast his burden on the Lord, and freely confide in Him. He will not only share the burden,-He will take it all. He is much nearer than any priest can be, and is every moment near. Every hour we may make our confession to Him. And He has pity and compassion such as no man, even though he be the dearest relative, can feel. There is no fear that He will betray our secrets, for He Himself will forget our sins. “It is better to trust in the Lord than to put confidence in men.” He will never fail; and the tender, loving sympathy that He has for the erring, and the perfect peace that He bestows, are beyond all description. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK September 29, 1898, p. 624.15}

**“Christening War-ships” *The Present Truth* 14, 39.**

E. J. Waggoner

Miss Leiter, who was recently selected to christen the new battleship *Illinois*, of the U.S. Navy, has received a request from the Woman’s Christian Temperance Union that she should use water for christening the ship instead of the traditional bottle of wine. {PTUK September 29, 1898, p. 626.1}

The objection to the use of wine in such a connection seems a little strained, and it is difficult to see how the cause of temperance would be served even if the request of the W.C.T.U. were complied with. It would naturally be supposed that the more bottles of wine were empitied into the sea the better the Union would be pleased. {PTUK September 29, 1898, p. 626.2}

The very idea of christening a war-ship is an incongruous one, for christening, although an unscriptural ordinance, is a religious ceremony, and a most inappropriate one for a vessel of any kind, especially when the object of the ship is to destroy life. If such a vessel must be christened, surely it is fitting that its career should commence under the auspices of that which has proved itself to be a deadly enemy to the human race. {PTUK September 29, 1898, p. 626.3}