**“Waiting on the Lord” *The Present Truth* 14, 44.**

E. J. Waggoner

The promise of God is “They that wait on the Lord shall renew their strength; they shall mount up with wings eagles; they shall and not be weary; they shall walk, and not faint.” Isa. xl. 31. {PTUK November 3, 1898, p. 689.1}

What is it to “wait on the Lord?” Is it simply to spend a certain amount of time in prayer to God? or does it mean vastly more than this? The Scriptures themselves must tell us, and in the various places where the expression occurs we must find the answer. {PTUK November 3, 1898, p. 689.2}

The very word “wait” suggests continuity, and not intermission. One may tarry for another for a certain length of time; but if he at last wearies, and goes away, we say that he does not wait. The one who gets impatient does not wait. This idea of something constant is conveyed in Ps. xxv. 5: “Lead me in Thy truth, and teach me; for Thou art the God of my salvation; on Thee do I wait all the day.” Of course that means not merely one day, but every day. So in verses 20, 21 of the same psalm: “O keep my soul, and deliver me; let me not be ashamed; for I put my trust in Thee. Let integrity and uprightness preserve me; for I wait on Thee.” The preservation is a result of waiting on the Lord; one is preserved so long as he waits on the Lord, so that the waiting must be continuous, without intermission. {PTUK November 3, 1898, p. 689.3}

But, the word “wait” contains more than the idea of expectation; it means more than simply to tarry for another; it involves the idea of service. A waiter is one who serves. So in Ps. we read, “Unto Thee do I lift up Mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their maskers, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our until that He have mercy upon us.” Now it is true that in the Hebrew there is no verb expressed in this verse, neither *look* nor *wait;* but the thought is there, for with the eyes one looks, and one who is looking steadfastly upon another is waiting. But *waiting* in this sense, which is exceedingly common, does not mean standing in a state of idle expectancy; it means *serving*. A servant is most actively employed while waiting on his master. {PTUK November 3, 1898, p. 689.4}

That to wait on the Lord means to serve and obey Him, may be seen from Jer. xiv. 22: “Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not Thou He, O Lord our God? therefore we will wait upon Thee; for Thou hast made all those things.” Here the contrast is between God and the idols of the heathen, which are emptiness and vanity, without power. They can do nothing, and are therefore not worthy of any attention. God can cause rain; therefore we will wait on or serve, Him. {PTUK November 3, 1898, p. 689.5}

Why is a servant called a waiter?—Because he is supposed to be always on the alert to respond to the call of the master. Even though for a season not on active duty, his time is not his own; he cannot engage in any enterprise for himself, lest his master should call him, and he be not ready to serve. So in the service of God. To wait upon Him means to be constantly devoted to Him. He who waits on the Lord recognises himself to be just what is described in the fortieth chapter of Isaiah: simply grass, “less than nothing, and vanity,” and he recognises God as what He is,-the eternal Creator and Preserver, who alone has power. One who is in that state will hold himself, soul, body, and; spirit, absolutely at the disposal of the Lord. He, with all his bodily organs, will simply be an instrument through which the Holy Spirit will manifest Himself visibly. {PTUK November 3, 1898, p. 690.1}

Under such circumstances it cannot be otherwise than that one’s strength will be renewed; for, “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” (Rom. viii. 11) the result being that we live no more after the flesh, but after the Spirit. This is the power by which God forgives all our iniquities, and heals all our diseases. Ps. ciii. 3. God’s presence sanctifies every place where it is manifested; and it should be remembered that real service to God is not what we do for Him, but what we allow Him to do with us. No one can give anything to God. We serve God when our whole being is passive in His hands, for Him to do as He will with us. This is constant waiting on the Lord, and the strength that is renewed to such is the eternal power of God. {PTUK November 3, 1898, p. 690.2}

Therefore “wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.” {PTUK November 3, 1898, p. 690.3}

**“Notes on the International Sunday-School Lessons. The Assyrian Invasion. 2 Kings xix. 20-22, 28-37” *The Present Truth* 14, 44.**

E. J. Waggoner

NOVEMBER 13

It is written of Hezekiah that “he clave to the Lord, and departed not from following Him;” “so that after him was none like him among all the kings of Judah, nor any that were before him.” Yet this unswerving devotion did not procure for him immunity from foreign invasion. The attacks made on him, however, by the empire of Assyria, were not necessarily misfortunes. It is no hardship to sustain an assault which can be easily repulsed, and since Hezekiah, in the hour of need, always sought help from the Lord, he was never left without defence. It is evident from the history that Jerusalem was more than once threatened by Assyria during Hezekiah’s reign, but there is no record of its falling into the hand of the Invader, although the other fenced cities of Judah were taken. {PTUK November 3, 1898, p. 690.4}

**THE OBJECT OF AFFLICTION**

It was necessary for the sake of Assyria that that heathen people should receive the knowledge of the true God. The promise had been given to Israel: “All people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.” Deut. xxviii. 10. The fulfilment of this promise depended upon their hearkening diligently to the voice of the Lord. The angels in heaven do this, and for that reason they excel in strength, and the commandments of the Lord are fulfilled in them. Ps. ciii. 20. The same attitude would have made Israel strong in the Lord and obedient to His voice. It would not have been necessary for them to go about calling attention to the fact that they were called by the name of the Lord. Everybody would see this for themselves. A man does not set his name to a cheque or document without being sure that he can meet the obligation that he is incurring, and in sending forth Israel under His own name the Lord had regard to what was due to the Name; He made every provision to ensure that they should live aIl to the Name, and that no one should think less highly of it because it was borne by mortal men. “This people have I formed for Myself; they shall show forth My praise.” “Ye are My witnesses, saith the Lord, that I am God.” Isa. xliii. 12, 21. {PTUK November 3, 1898, p. 690.5}

**WITNESSING TO TRUTH**

“Hear and your soul shall live.” Isa. Iv. 3. Had Israel only hearkened to God’s word to them, continually declaring His Name in His character, they would have lived the life that belonged to the Name; and Assyria, and all the other heathen; nations, though they had never seen Jehovah, would know all about Him through Israel. His people would have been His witnesses that He was God. For the lack of this witness, all the nations had made gods for themselves, and then Assyrians, having conquered all who met them in battle, concluded that their own gods were better and stronger than all others. Thus it became important to bring their false god, which was supposed to be greater than all other false gods, into conflict with the only true God; that it might be seen that there was but one true God, and that in learning this truth, the heathen might find life. “For this is life eternal, that they might know Thee, the only true God.” Since Assyria had gained pre-eminence over all other nations, an was watched by them all, the result of the conflict between the gods of Assyria and the God of Judah could not fail to become known to all the nations. {PTUK November 3, 1898, p. 690.6}

**A BLESSING FOR ALL PEOPLE**

It was by no means necessary, however; that the land of Judah should be invaded by the heathen, and that the knowledge at the true God should be proclaimed by means of siege and famine. There was a much better and easier way. The seed of Abraham was to be a blessing to all the families of the earth, and had they accepted the responsibility which the knowledge of a Saviour brought, to make the glad tidings known to all people, the same power which occasionally wrought marvellous deliverances for them in their own land, would have always attended their missionary labours in other lands, “to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God.” {PTUK November 3, 1898, p. 690.7}

**AN UNCERTAIN SOUND**

God had exalted Assyria to be chief over the nations, giving into their hands all other kingdoms. In consequence of this no nation had been able to stand before them in battle. This continued success had filled them with pride, and they attributed their victories to their own strength. It became necessary therefore that they should learn their weakness, and know that all power was of God. The occasion for the lesson was furnished by Sennacherib’s invasion of Judah. He demanded that the city should submit to him, and warned them that their God was not able to deliver them from his hand. For this delusion on his part, Judah was partly to blame. He knew that they were relying to some extent on the king of Egypt, and, measuring his own strength with that of their ally, he felt confident of his own superiority. Naturally, he would feel that if the God of Judah was all powerful they would not trouble themselves about earthly alliances. Hearing that the king of Egypt was coming against him, he went off to crush Tirhakah, and wrote to Hezekiah warning him to trust no god that promised deliverance from Assyria’s conquering army. {PTUK November 3, 1898, p. 690.8}

**THE STRENGTH OF ISRAEL**

Hezekiah knew what to do with the taunting message of Sennacherib, in which he boasted that he had overthrown all the nations, in spite of their gods, and said, “Let not thy God in whom thou trustest deceive thee.” He took the letter up into the house of the Lord and spread it before the Lord. It was a matter that concerned the Lord, for it declared that He was impotent as were the false gods. Hezekiah prayed, “Now, therefore, O Lord our God, I beseech thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.” The Lord was not slow to take up the case. He had put His name upon Israel, remembering that they were dust, and had no power in themselves to preserve its honour; for His purpose was that He and His people should be so closely identified, His strength being made perfect in their weakness, that the one Name would serve for both. Just as soon as they were willing to identify themselves with Him, so far from counting it presumption on their part, or throwing in their teeth the accusation that they only remembered Him when they got into insurmountable difficulties, He at once identifies Himself with them, and lo, they are as absolutely safe from Assyrian invaders as though they sat beside Him on the throne of universal dominion. {PTUK November 3, 1898, p. 691.1}

**THE LORD’S DERISION**

Now they are delivered from all their fears. They are authorised to laugh in contemptuous, derision at the empty power of Sennacherib. Isaiah brought from God the message, “That which thou hast prayed I have heard.” Concerning the king of Assyria, the word was given, “The virgin the daughter of Zion hath despised thee and laughed thee to scorn!” His rage was not against Judah but against God, and because he, being nothing, had presumed to exalt his voice against God, he was to be taught his weakness. “I will turn thee back by the way by which thou camest.” Doubtless the message was conveyed in some way to Sennacherib, and with it would go the startling intelligence that the words of Jehovah were already made good, for “it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.” Among these would be Rabshakeh, whose insolent, over-bearing spirit had made him a instrument to bear the scornful message of his master, for we read that the angel smote, “all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land.” 2 Chron. xxxii. 31. {PTUK November 3, 1898, p. 691.2}

**AN IMPRESSIVE LESSON**

Numerous inscriptions have been discovered in the land of Assyria, and much additional information has been gleaned therefrom concerning the life of Sennacherib, but, so far as is known at present the “shame of face” in which he returned from Jerusalem was sufficiently deep to prevent his leaving behind him any record of this particular expedition. He reigned for twenty years after his return, but did not again attempt to invade the land of Judah. It must have been known through, out his wide dominions that there was one God at least before whom “the great king” had to confess himself powerless. A last testimony to the futility of serving idols was borne by his death, for it was while engaged in worshipping in the house of his god that two of his sons slew him with the sword. {PTUK November 3, 1898, p. 691.3}

**“THINE IS THE POWER”**

“There is no power but of God.” Rom. xiii. 1. Therefore the servant of God is not to fear any of his enemies. “Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.” Isa. viii. 13. All power in heaven and earth is given to Christ, and whoever bears His name need not fear the malice of the hosts of darkness. We may take for our encouragement God’s words to Sennacherib, and laugh to scorn the efforts of Satan to destroy us, so long as we remember that we are without strength, but that God is the strength of our life, and He is mighty to save. Therefore “Rejoice always,” and “be in nothing terrified by your adversaries,” even though the temptations that assail you have a long record of past successes. The continual remembrance that God alone has power will keep us continually rejoicing over the fact that our adversaries have none. When we believe the Word of God we can laugh them all to scorn. “My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.” Ps. xxxiv. 2. {PTUK November 3, 1898, p. 691.4}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 44.**

E. J. Waggoner

**THE ANIMAL CREATION**

Gen. i. 21, 24, 25: “And God created great whales (literally, “sea-monsters”), and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl, after his kind; and God saw that it was good.” “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.” {PTUK November 3, 1898, p. 692.1}

Rom. i. 20: “The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, oven His everlasting power and Divinity.” {PTUK November 3, 1898, p. 692.2}

Job xii. 7-10: “Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 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 November 3, 1898, p. 692.3}

Ps. l. 10, 11: “Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are in My mind.” R.V., margin. {PTUK November 3, 1898, p. 692.4}

Ps. civ. 21, 22, 27, 28: “The young lions roar after their prey, and seek their most from God. The sun ariseth, they gather themselves together and lay them down in their dens.” “These wait all upon Thee; that Thou mayest give them their meat in due season. That Thou givest them they gather: Thou openest Thine hand, they are filled (satisfied) with good.” {PTUK November 3, 1898, p. 692.5}

Ps. cxiv. 15, 16: “The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.” {PTUK November 3, 1898, p. 692.6}

Matt. x. 29-31: “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.” {PTUK November 3, 1898, p. 692.7}

Luke xii. 6, 7: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.” {PTUK November 3, 1898, p. 692.8}

Prov. vi. 6-8: “Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” {PTUK November 3, 1898, p. 692.9}

Job xxxix. 26, 27: “Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?” {PTUK November 3, 1898, p. 692.10}

Job xxix. 13-17: “Gavest thou the goodly wings unto the peacoocks? or wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them ... Because God hath deprived her of wisdom, neither hath He imparted to her understanding.” {PTUK November 3, 1898, p. 692.11}

Isa. i. 2, 3: “Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people doth not consider.” {PTUK November 3, 1898, p. 692.12}

Jer. viii. 7-9: “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made He it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken in, they have rejected the Word of the Lord; and what wisdom is in them?” {PTUK November 3, 1898, p. 692.13}

Prov. ii. 6: “For the Lord giveth wisdom: out of His month cometh knowledge and understanding.” {PTUK November 3, 1898, p. 692.14}

Job xxxv. 10, 11: “None saith, Where is God my maker, who giveth songs in the night; who teacheth as more than the beasts of the earth, and maketh as wiser than the fowls of heaven?” {PTUK November 3, 1898, p. 692.15}

Job xxxvi. 22: “Behold, God exalteth by His power; who teacheth like Him?” {PTUK November 3, 1898, p. 692.16}

The everlasting power and Divinity of God are seen in the things that are made. God has made the animal creation as well as the plants; therefore in animals we may see His presence and power displayed? {PTUK November 3, 1898, p. 692.17}

Remember that the worker is not the thing worked. There is an infinite difference between the Creator and the thing created. The power that is seen in anything must not be confounded with the thing itself. Neither men nor any of the lower orders of creation are God, but His everlasting power and Divinity are seen in everything from highest to lowest. Nothing but sin cherished hinders its perfect manifestation. {PTUK November 3, 1898, p. 692.18}

From the beasts, the birds, and the fishes we are to learn lessons about God. From them we learn not only God’s power, but His tender care and love of all the fowls of the mountains, and all the beasts of the field, not one is out of His mind. They receive their food directly from Him, and He never forgets to feed them. {PTUK November 3, 1898, p. 692.19}

Two sparrows were sold for a farthing in the days of the Saviour, and if the purchaser would take two farthings’ worth, one bird would be given, and no account would be made of it. But although man made no account of it, God did not forget it. Not a single sparrow can fall to the ground without His permission. We are of more value than many sparrows; how safe, then, we are in His care. Satan cannot come near one of God’s children, to do him the slightest injury, without direct permission from God (see Job i. 8-12); and when this is allowed, God’s power to sustain is so much more wonderfully manifested, that the sufferer can rejoice in the midst of it. 2 Cor. xii. 7-10; James i. 2-4. {PTUK November 3, 1898, p. 692.20}

Man does not “make his own living” any more than the birds and beasts do. They gather what God gives them, and man can do no more. Man sows seed in the earth, and God makes it grow, and man gathers it. The seed which is sown is itself given to man. The birds and bees work much more diligently to procure food for themselves and their young than men do; yet the latter boast of how they make their own living, and regard the former as being entirely supported by others. But all are alike supported from the same source. No man can “make a living,” and therefore God has not given it to any man to do. God is the Author of life, and He alone gives it. God would have men without care, the same as the birds; not reckless, but trustful as they are. Our business is to glorify God, to allow Him to glorify Himself in us, by working His righteousness in us, and He will attend to our living. {PTUK November 3, 1898, p. 692.21}

Man gets wisdom from the very same source that the beasts and the birds do. In himself he has no more wisdom than they have; and when he rejects God, the source of all knowledge, he knows even less than do the dumb brutes. The most stupid beasts of burden have more real knowledge than does the man who rebels against God. But God designed man to be inconceivably higher than any other creature, and will give the wisdom that will place him in this position, if he will but acknowledge Him as the Giver of everything. {PTUK November 3, 1898, p. 693.1}

**“Great Lessons by Humble Masters” *The Present Truth* 14, 44.**

E. J. Waggoner

“Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.” Job. xii. 7, 8. {PTUK November 3, 1898, p. 693.2}

What is it that these creatures can teach us? They can teach us the one thing that it is necessary for thee to know, namely, that the power of God is manifested in everything that exists. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth.” Jer. ix. 23, 24. {PTUK November 3, 1898, p. 693.3}

Most valuable lessons are given to everybody every day; and are ignored. Men are constantly mourning their lack of advantages for education, when if they would improve the opportunities freely provided, they might obtain knowledge that cannot be found in any school on earth, that is conducted by man. The most valuable things are to be had free. It is only for second-rate things that we have to pay money. “Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living.” “It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of corals or pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” Job. xxviii. 12, 13, 15-19. {PTUK November 3, 1898, p. 693.4}

Since wisdom cannot be obtained for gold, and no jewels of earth are equal to it in value, it follows that whoever gets it must get it freely. It comes from God without money and without price. “If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.” James i. 5. The wisdom which He gives to man is greater than that which He gives to the beasts of the field and He “maketh us wiser than the fowls of the heaven,” provided we but accept His Word, and do not imagine ourselves to be any wiser, in ourselves, than the beasts and the birds are. {PTUK November 3, 1898, p. 693.5}

Out of the almost infinite number of facts that might be cited, we will instance only a few, from authentic books of natural history, as well as from personal observation, which show what marvellous wisdom God has given to creatures with the tiniest bodies and brains. Let us first take a look at {PTUK November 3, 1898, p. 693.6}

**THE CALIFORNIAN WOOD-PECKER**

This bird nourishes himself upon ants and other insects, but at the same time that he is hunting these, he is engaged in storing up acorns for future use. Whether he eats these acorns, or only the worms that may breed in them, is a question among naturalists, but that is immaterial to our present study. What concerns us at present is the manner in which he stores them up. He chooses a tree, and hollows out in its trunk a cavity just large enough to receive a single acorn. Then he brings an acorn, and inserts it into the hole, so that it cannot fall out, nor can any other bird or animal get it out. In this way he stores up a vast number. I have seen a fir tree so filled from the bottom to the top of its trunk with the acorns which this industrious little worker had gathered, that from a little distance it looked as though it had been shot full of rifle bullets. It is said that a wood-pecker will carry an acorn thirty miles to store it in its larder. {PTUK November 3, 1898, p. 693.7}

The acorns which are thus gathered are long and slender, very much like a modern rifle bullet. Of course they vary in size, just as any other nuts; but the remarkable thing is that in no case is the hole made a particle too large for the acorn which is designed for it. Each acorn fits its cavity as perfectly as if it were a piece of iron that had been driven in with a hammer. So, as already stated, no animal can get one of them out. Only the wood-pecker with its strong beak, can pierce the hard, polished extremity of the acorn. Man can dig them out with a knife, but in no other way. It is worthy of note that the holes are never wade too shallow, so that the ends of the acorns project beyond the bark of the tree. In every case they are exactly even with the surface. How long would a man have to practise before he would be able to do such perfect mortising? {PTUK November 3, 1898, p. 693.8}

**THE TAILOR BIRD**

This bird is not only a tailor, but a spinner and weaver, as well. “They place their nests in a large leaf, which they prepare to this end. With their beaks they pierce two rows of holes along the two edges of the leaf; they then pass a stout thread from one side to the other alternately. With this leaf, at first flat, they form a horn in which they weave their nest with cotton or hair. These labours of weaving and sewing are preceded by the spinning of the thread. The bird makes it itself by twisting in its beak spiders’ webs, bits of cotton, and little ends of wool. Sykes found that the threads used for sewing were knotted at the ends. It is impossible not to admire animals who have skilfully triumphed over all the obstacles met with in the course of these complicated operations.” {PTUK November 3, 1898, p. 693.9}

Yes; and one may well any, It is impossible not to admire the God who teaches these creatures to do such perfect work. {PTUK November 3, 1898, p. 693.10}

**NOT BLIND INSTINCT**

But some one will say, “Yes, it is very interesting and amusing; but the bird is born with that instinct, and cannot really do any other way.” Even if this were true, it would not in the least diminish the honour due to God for thus providing it with that sense; but it is not true. “Certain birds change the form of their dwelling according to the climate, or according to the season in which they inhabit it. For example, the Crossbill does not build its nest according to the same rules in Sweden as in France. It builds in every season. The winter shelter is spherical, constructed with dry lichens, and is very large. A very narrow opening, just sufficient for the passage of the owner, prevents the external cold from penetrating within. The summer nests are much smaller, in consequence of a reduction of the thickness in the walls. There is no teaching her pups to fight, longer need to fear that the cold will come them to secure their food through them, and the animal gives itself no superfluous trouble. {PTUK November 3, 1898, p. 693.11}

“Again, the Baltimore Oriole, which inhabits both the Northern and the Southern States of North America, knows very well how to adapt his manner of work to the external circumstances in which he lives. Thus, in the Southern States the nest is woven of delicate materials united in a rather loose fashion, so that the air can circulate freely and keep the interior fresh; it is lined with no warm substance, and the entrance is turned to the west, so that the sun only sends into it the oblique evening rays. In the North, on the contrary, the nest is oriented to the south, to profit by all the warm sunshine; the walls are thick, without interstices, and the dwelling is carpeted in the warmest and softest manner. Even in the same region there is the greatest diversity in the style, neatness, and finish of the nests, as well as in the materials used.” {PTUK November 3, 1898, p. 694.1}

It is a common idea that birds and animals never improve their methods of labour, but that the young one knows of itself how to go to work, and that it does as well the first time as ever afterwards. This is a mistake, as is already shown. Other instances which may be cited, will show that the brains of these labourers are actively engaged in planning and inventing. {PTUK November 3, 1898, p. 694.2}

The *Popular Science Monthly* gives the missionary Moffat as authority for the statement that when lions were yet numerous in South Africa, they were often seen instructing one another in leaping to catch prey, using a bush in their practice, instead of an animal. In one case a lion, which had missed a zebra, through miscalculating the distance, repeated the jump several times, for his own instruction. While he was engaged in this exercise, two other lions came along, and he led them round the rock, to explain the case to them, and then, turning to the starting point, completed the lesson by making a final leap. The animals kept roaring during the whole of the curious scene, “talking together,” as a native who watched them said. {PTUK November 3, 1898, p. 694.3}

By the aid of individual training of this kind birds become clever with age, old birds building more artistic nests than young ones. In Constantinople, whore the life of the street dogs depends upon their ability to protect the morsel that they have secured, against all intruders, the writer has been amused by watching an old dog teaching her pups to fight, and training them to secure their food. {PTUK November 3, 1898, p. 694.4}

**BEES IN THEIR DWELLINGS**

In a hive full of active bees the temperature rises considerably and the air becomes vitiated. Accordingly, means are adopted to secure ventilation. “Bees ranged in files one above the other in the interior agitate their wings with a feverish movement; this movement causes a current of air which can be felt by holding the hand before the opening of the hive. When the workers of the corps are fatigued, comrades who have been resting come to take their place. These acts are not the result of a stupid instinct which the hymenoptera obey without understanding. If we place a swarm, as Huber did, in a roomy position where there is plenty of air, they do not devote themselves to an aimless exercise.” {PTUK November 3, 1898, p. 694.5}

The stores of bees often suffer from the raids of a large moth called the “Death’s Head Moth.” “Protected by the long and fluffy hairs which cover him, he has little to fear from stings, and gorges himself with the greatest freedom on the stores of the swarm. Huber, in his admirable investigations, narrates that one year in Switzerland numbers of hives were emptied, and contained no more honey in summer than in the spring. During that year Death’s Head Moths were very numerous. The illustrious naturalist soon became certain that this moth was guilty of the thefts in question. While he was reflecting as to what should be done, the bees, who were more directly interested, had invented several modes of procedure. Some closed the entrance with wax, leaving only a narrow opening through which the great robber could not penetrate.” Others built up before the opening a series of parallel walls, leaving between them a zigzag corridor through which the bees themselves were able to enter; but which would not admit the long body of the moth. In the same way man constructs a turnstile, which will allow him to pass, but which excludes the long body of a cow. The bees set up the barricades only in the years when the Death’s Head Moth is numerous. In years when it is rare, they let in their doors wide open, for their own greater convenience. {PTUK November 3, 1898, p. 694.6}

**GARDENING ARTS**

Whole numbers of this paper could be filled with authentic stories of the wisdom of this little insect, but we must be content with one or two facts. The Leafcutting ants of tropical America are often referred to by travellers on account of their ravages on vegetation. “They climb a tree, station themselves on the edge of a leaf, and make a circular incision with their scissor-like jaws; the piece of leaf, about the size of a sixpence, held vertically between the jaws, is then borne off to their house.” It is said that they are capable of destroying whole plantations of orange, mango, and lemon trees. But the ants do not eat these leaves. If they did, their performance would not be so wonderful. These ants are in reality mushroom growers and eaters, for “the real use of the leaves is as manure on which to grow a minute species of fungus.” Great care is taken that the nest should be neither too dry nor; too damp. If a sudden shower comes on, the leaves are left near the entrance, and carried down only when nearly dry. During very hot weather, on the other hand, when the leaves would be parched in a very short time the ants work only in the cool of the day, and during the night. “Occasionally, inexperienced ante carry in grass and unsuitable leaves; these are invariably brought out again, and thrown away.” {PTUK November 3, 1898, p. 694.7}

**HARVESTING ANTS**

In spite of Solomon (Prov. vi. 6-8), naturalists for a long time asserted that ants do not store up food in barns for the winter; but it is now admitted that they spoke from too meagre data. Nearly all ants may therefore be called harvesters, but there is one species which specially deserves this name. They procure various kinds of grain towards the end of autumn, collecting them from the ground, or even climbing the stalks and gathering them. But they have not completed their task when they have the grain safely in their storehouses. The conditions of heat and moisture in the interior of the ant-hill are such that the grain, if left to itself, would soon begin to grow. But this the ants do not desire, at least not until it suits their convenience. How they prevent the grain from germinating is a secret not known to man; but it is certain that they do it, for as long as the ants have access to the grain it does not germinate, but if from any cause they are denied access to one of the chambers where the grain is stored, it immediately begins to grow. {PTUK November 3, 1898, p. 694.8}

But although they thus hinder germination in the grain, they do not render it impossible, and when the time has come for utilising the accumulated stores, they allow the grain to follow the natural course. The radicle and stalk of the plant soon come to light. But the ants do not allow the development of the plant to go too far. As soon as the starch in the grain has been, in the process of growth, converted into sugar for the use of the growing plant, the young stalk is cut off before it has an opportunity to consume the food thus prepared for it. Then the ants bring out their stores to the sun, dry them, take them back to their barns, and thus through the winter have a supply of sweet flour. Here we have the manifestation of wisdom that is not merely wonderful as exhibited in ants, but which is beyond the understanding of man. {PTUK November 3, 1898, p. 695.1}

**TOPOGRAPHICAL KNOWLEDGE**

“Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming.” When the season comes for these birds to migrate, they go; but they do not go at the same time every season. If warm summer weather continues till late in autumn, the birds remain; and what is more remarkable, they do not, except in single instances, anticipate the return of warm weather in the spring, even though its coming be delayed beyond the usual time. How do they know the right time? {PTUK November 3, 1898, p. 695.2}

But there is something even yet more remarkable connected with the migration of birds. It is the fact that they will cross the ocean and come back to the very spot from which they started, building their nests year after year in the very same tree or house. {PTUK November 3, 1898, p. 695.3}

When we stand on the deck of a steamship in mid-ocean, with a trackless waste of waters on every side, we wonder at the human skill which guides the great vessel across the waters, and brings it straight to its destination, even though the place be one to which the master has never before sailed. But he could not do it at first. It took years of study to enable him to accomplish the feat, and when he undertakes the task he has charts and maps of the entire route, and the most delicate instruments, besides his Compass, to enable him to mark his course. But the bird will make the same trip without compass or chart. If this be attributed to “instinct,” then the question arises, Isn’t instinct better than reason? Wouldn’t it be a good thing for man if he had instinct? {PTUK November 3, 1898, p. 695.4}

**THE SOURCE OF WISDOM**

Where do the birds get this knowledge? The answer is indicated by the Lord in His question to Job: “Doth the hawk fly by thy wisdom?” and by His statement concerning the ostrich, that “God had deprived her of wisdom, neither bath He imparted to her understanding.” Now God “teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.” Why then do not men invariably know more than these creatures do? Here is the answer: “The wise men are ashamed, they are dismayed and taken: lo, they have rejected the Word of the Lord; and what wisdom is in them?” Jer. viii. 9. {PTUK November 3, 1898, p. 695.5}

Some one will ask: “Do you mean to say that if men were wholly controlled by the Word of the Lord, they would be able to cross the ocean without chart or compass?” To that we have no answer to make; but we are to learn from the birds and beasts not merely to do the same things that they do, but that dependence on God which will make us proportionately wiser than they are, in the things which are necessary for us to do. One thing is certain, and that is, if men were wholly yielded to the Word and Spirit of God, they would make no mistakes in whatever they undertook. See Ps. i. 1-3. The degree of knowledge that a man would possess if he were wholly guided by the Lord, is incalculable. That in the world to come man will be able to go to all parts of the Lord’s dominions; and not get lost, there is not the slightest doubt. Every Sabbath day, and every new moon, all flesh will appear in the temple of God to worship. From every quarter of the globe they will make the journey, and each one will by the most direct route come to the Holy City. Who dare say that even in this present world a man wholly led by the Spirit of God could not do the same thing, if it were necessary in the service of God. When God’s ways are in a man’s heart, God will direct his paths. {PTUK November 3, 1898, p. 695.6}

When we study the life of Christ we can see what wonderful wisdom can be attained by one who takes counsel of God alone. Remember that Chat was here on earth in man’s place, so that “in all things it behoved Him to be made like unto His brethren” (Heb ii. 17), so that He had access to no wisdom that is not open to mankind. He never went to the schools, which taught the wisdom of the day, but He had wisdom even as a child, that caused the wisest doctors of the law to marvel. Here is the secret of His wisdom: “The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary; He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away backward.” Isa. l. 4, 5. {PTUK November 3, 1898, p. 695.7}

**STRENGTH IN HELPLESSNESS: WISDOM IN SIMPLICITY**

In this connection let us learn another lesson from the ant. In “Glimpses of Nature,” in the *Strand Magazine*, Grant Allen has the following in a little treatise on ants:— {PTUK November 3, 1898, p. 695.8}

*(Continued on p. 697.)*

“It takes the insects three or four weeks, in the pupa form, to develop into full-grown ants and even when they have finished, they are as helpless as babies, and could not escape from the cocoon but for the kind offices of the worker attendants. ‘It is pretty to see the older ants helping them to extricate themselves, carefully unfolding the legs and smoothing out the wings of the males and females, with truly feminine tenderness and delicacy.’ This utter helplessness of the young ant is very interesting for comparison with the case of man; for it is now known that nothing conduces to the final intellectual and moral supremacy of a race so much as the need for tending and carefully guarding the young; *the more complete the dependence of the offspring upon their elders, the finer and higher the ultimate development*.” {PTUK November 3, 1898, p. 695.9}

Make special note of the words we have placed in italics. They let us into the secret of wisdom and strength, although the naturalists who note the fact, do not carry it out to the proper conclusion. We are the offspring of God. Acts xvii. 28. God deals with us as with children, it we do not get so wise in our conceits that we imagine we can get along without instruction from Him. No other animal that is born into the world is so ignorant and helpless as the human infant. And no matter how long we live, we are always little children-babes-in the eyes of God. He says: “Hearken unto to Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.” Isa. xlvi. 3, 4. “As one whom his mother comforteth, so will I comfort you.” {PTUK November 3, 1898, p. 695.10}

Jesus Christ was born a helpless infant, and was wrapped in swaddling clothes, in which even a man would be helpless, and laid in a manger. He was a perfect picture of human helplessness and foolishness. But He was cast upon God from the womb (Ps. xxii. 9, 10), and so in Him we have the full demonstration of the fact that “the foolishness of God is wiser than men; and the weakness of God is stronger than men.” 1 Cor. i. 25. In Him “are hid all the treasures of wisdom and knowledge” (Col. ii. 3), and He is made unto us wisdom. God’s strength is made perfect in weakness.” Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise.” 1 Cor. iii. 18. “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is.” Ps. cxlvi. 5, 6. {PTUK November 3, 1898, p. 695.11}

**“For the Children. Animal Life” *The Present Truth* 14, 44.**

E. J. Waggoner

We have been learning for some weeks about the plants, the flowers, fruits, and seeds, which spring out of the earth in obedience to the Word of God, “Let the earth bring forth grass.” This week we will learn about some other kinds of plants, some of which swim in the sea, some fly in the air, and some move about over the face of the earth. {PTUK November 3, 1898, p. 698.1}

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind.” “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.” {PTUK November 3, 1898, p. 698.2}

“But,” you will perhaps say, “surely these are not plants!” Well, let us see what the Word of God says about this. In the fifteenth chapter of the first epistle to the Corinthians we read, that “all flesh is not the same flesh; for there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.” But in the fortieth chapter of Isaiah we are told that “all flesh is grass.” {PTUK November 3, 1898, p. 698.3}

And then if you will think for a little while you will see that the animals all come from the ground, the same as the plants do that remain rooted in the soil. For just as God said, “Let the earth bring forth grass,” so He said also, “Let the earth bring forth the living creature, cattle, and creeping thing.” So the plants and the animals were all brought forth by the earth, and all came from exactly the same seed,-the Word of God,-and they all share one life, the life of God, for He is *the Life*, and there is no other. {PTUK November 3, 1898, p. 698.4}

And then again we have been learning how the plants which spring from the earth draw their food from it, and live by the nourishment that their roots suck up out of the ground. But we shall see that these moving plants also get all their food from the ground, for “God causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.” All the living beings in this earth are dependent on the earth from which they come to supply them with food to sustain their lives. {PTUK November 3, 1898, p. 698.5}

We have seen that in all the beauty, fragrance and usefulness of the plants, and in all the glory of the sun, moon and stars, God is revealing Himself to no. But this is true of all the things that He has made. So learn all that you can about the animals, the birds, the fishes, and creeping things, for each one, even the tiniest, holds some wonderful secret of God’s love and power which He has put there for you, and if you ask Him; His Holy Spirit will teach you what it is. {PTUK November 3, 1898, p. 698.6}

In another part of this paper you will find some facts about the animals, the bees, the ants, and the birds, which will show you how wonderful are the wisdom and skill which are seen in their actions. It is God’s own life in them which gives them such wisdom. It is His life in the bird which teaches it how and where to build its nest; His life in the bee which teaches it where and how to gather honey and store it in the wonderful comb of wax which it makes; His life in the spider which teaches it how to weave its silken: web and fasten it securely; His life in the ant which gives it such wisdom that the wisest man who lived tells us to “consider her ways, and be wise.” Solomon himself learned wisdom from studying these works of God, and “he spake of beasts, and of fowl, and of creeping things, and of fishes.” {PTUK November 3, 1898, p. 698.7}

Try to find out what the Word of God tells you about the different animals with which you are familiar. Read the 39th and 40th chapters of Job, and see how many animals are mentioned there, and how much we are told about them. And all these works of His bands God man dominion; but how differently often treat the animals from what Himself does, for “the Lord is over gave men God to all, and His tender mercies are over all His works.” We see cruel men, and sometimes thoughtless little children, ill-treating God’s creatures whom He has given them to love and protect. {PTUK November 3, 1898, p. 698.8}

But the time is soon coming when all the suffering and sorrow that has come upon the animals through man’s sin will be over; and “they shall not hurt nor destroy in all My holy mountain saith the Lord.” In the new earth which God will make, men will no longer hurt and destroy the animals, nor hunt them and use them for food; and the animals will not hurt nor destroy each other or man, but “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” {PTUK November 3, 1898, p. 699.1}

**“Jottings” *The Present Truth* 14, 44.**

E. J. Waggoner

-The king of Greece speaks twelve languages. {PTUK November 3, 1898, p. 702.1}

-In the human body there are some 2,000,000 perspiration glands. {PTUK November 3, 1898, p. 702.2}

-The average life of a tradesman is about two-thirds that of a farmer. {PTUK November 3, 1898, p. 702.3}

-It is stated on good authority that France will retire from Fashoda if England will promise to consider the matter of compensation. {PTUK November 3, 1898, p. 702.4}

-Recent investigations have shown that the people of Great Britain swallow over 5,500,000 pills daily, or one pill a week for every person in the population. {PTUK November 3, 1898, p. 702.5}

-As a consequence of the recent frontier war the Khyber pass has been taken out of the hands of the Afridis, and will in future be controlled by the Indian Government. {PTUK November 3, 1898, p. 702.6}

-In France the oxen that work in the fields are regularly sung to as an encouragement to exertion, and no peasant has the slightest doubt but that the animals listen to him with pleasure. {PTUK November 3, 1898, p. 702.7}

-The evacuation of Crete by the Turkish troops is continuing regularly, but it appears that, after all, one or two small Turkish detachments will be left in Crete, as a visible token of Turkish sovereignty. {PTUK November 3, 1898, p. 702.8}

-The French Cabinet has resigned in consequence of a vote of No Confidence passed in the Chamber. The overthrow is due to the attitude taken by the Cabinet in favour of revision of the Dreyfus trial. Rioting has taken place in Paris and order is preserved by the troops. {PTUK November 3, 1898, p. 702.9}

-A very large falcon has been shot in a field at the back of Hampstead Heath. The bird is a native of the Polar regions, and seldom found south of Norway. Its migration so far to the south is a very singular occurence, and it is said to be the sure precursor of a very severe winter. The falcon’s wings measured 4ft. across from tip to tip. {PTUK November 3, 1898, p. 702.10}

-The plague has appeared in Vienna. A drunken assistant in a bacteriological laboratory contracted the disease from some animals, which had been inoculated with virus, and died very quickly. The doctor and two nurses who attended the man were also infected and the doctor is dead. One of the nurses is not expected to recover. The animals have been cremated and the laboratory closed. The doctor who perished was the first authority in Vienna on the subject of the plague. {PTUK November 3, 1898, p. 702.11}

-Fighting is reported from the Transvaal between the Boers and the Kaffirs under Magato. It is said that 20,000 natives, fully armed, are in the field, but their first attack has been repulsed. {PTUK November 3, 1898, p. 702.12}

-All the establishments of Devonport Dockyard have been for months past working under severe pressure. In every department the men are working extra hours, and additional workmen are continually being entered. {PTUK November 3, 1898, p. 702.13}

-At Ostend it has been decided to impose an annual tax of ?20,000 sterling, with an additional fee of ?1 per member, on all of gambling establishments within the city. Some idea of the enormous gains of these institutions may be gathered from the fact that this tax is not expected to press heavily on the fashionable saloons now existing. {PTUK November 3, 1898, p. 702.14}

-Great havoc has been wrought in Macedonia by a terrific tempest of hail and rain. Several large iron railway bridges, as well as tunnels and viaducts, were destroyed. The rivers overflowed their banks, and a caravan, composed of forty-seven men, women and children, and 100 horses, was drowned. {PTUK November 3, 1898, p. 702.15}

-The heaviest catch of fish for many seasons was delivered by the Scottish North Sea herring fleet at Yarmouth on Tuesday. Two thousand lasts-about 26 1/2 millions-of herrings were landed, the whole available accommodation in the harbour and on the quays and markets being blocked with them. {PTUK November 3, 1898, p. 702.16}

-At the Central Criminal Court the Grand Jury made the following presentment: “The grand jury deem it their duty to express their opinion that more strenuous effort should be made to regulate the trade in drink, a large number of the cases which have come before us-some of which were of the gravest character-being directly due to its baneful influence. {PTUK November 3, 1898, p. 702.17}

-An order has been sent from Constantinople that no real estate in Palestine shall pass into the hands of Jews, even if they are Turkish subjects. The Sultan is supposed to want to raise the price of his consent to the nationalising schemes of Zionists. He is also prohibiting Jews from preceding to Jaffa or Jerusalem unless a guarantee is given that they will leave again in thirty days. {PTUK November 3, 1898, p. 702.18}

-In 1897 exports of British goods were valued at ?7,000,000 sterline less than in 1882, whilst the expenditure on beer, at an average of 1s. 8d. per gallon, was ?23,000,000 sterling more. Last year the beer consumed represented an expenditure sufficient to give employment to 500,000 additional workers at ?2 per week each besides providing pensions of 10s. per week each for every man and woman in the United Kingdom over sixty-five years of age. {PTUK November 3, 1898, p. 702.19}

-The capital of the railway companies of the United Kingdom is returned at ?1,090,000,000. Of this sum ?957,000,000 represents paid-up capital, and the balance of ?152,000,000 nominal capital due to conversions, consolidation, etc. The companies’ revenue last year was ?93,700,000, an increase over 1896 of 4 per cent. The total number of passengers, 1,030,420,000. 374,000,000 tons of merchandise were carried. This traffic realised ?47,857,000. {PTUK November 3, 1898, p. 702.20}

-Considerable importance is attached to the reception at Constantinople by the Kaiser of the Papal delegate before the foreign ministers. It is regarded as having been intended to mark the termination of the coolness in the relations between Germany and the Vatican. The reception appears all the more significant in view of the fact that Mgr. Bonetti possess no diplomatic status and no official position. When, some time ago, it was proposed to appoint a diplomatic representative of the Holy See to Constantinople, the idea was believed to have been suggested by Germany. {PTUK November 3, 1898, p. 702.21}

**“Back Page” *The Present Truth* 14, 44.**

E. J. Waggoner

The Supreme Court of Appeal in France has ordered a revision of the Dreyfus trial. It is four years since Captain Dreyfus was condemned to lifelong imprisonment for selling military secrets to a foreign power. Since then one circumstance after another has come to light, showing that his condemnation was secured by perjury and forged documents, and now there is an almost universal feeling that he is an innocent victim of military envy, and race hatred. Dreyfus is of Jewish descent. {PTUK November 3, 1898, p. 704.1}

To a great extent, France, in the lives of its people, has refused to recognise God. Like the other countries of Eastern Europe, it heard the Gospel at the time of the Reformation and, for a time, it seemed that France would welcome the light. But truth was rejected, and the Massacre of St. Bartholomew expressed the attitude of the nation toward the Word of God. From that time to this, France has presented to the world the spectacle of a people, equal to ethers in natural qualities torn and convulsed by every species of tumult and violence. {PTUK November 3, 1898, p. 704.2}

The terrible oppression of the lower classes by the aristocracy paved the way for a relentless revenge in the Reign of Terror, Following this came the Napoleonic wars which exhausted the strength of France in a vain effort to subdue the rest of Europe. Since that time Empire and Republic have succeeded one another in rapid succession. The Franco-German war of 1870, which found France unprepared, and inflicted on her overwhelming disaster, marked the last change in the form of government, which has been Republican since that time. But during the twenty-eight years, no less than thirty-six different ministries have fallen. How long the next one will endure, or whether some military dictator will seize power by a sudden *coup*, no one can venture to predict. {PTUK November 3, 1898, p. 704.3}

The present agitation over the Dreyfus trial, and the striking manner in which the secret things have been brought to light, is a demonstration, in such a way as to compel attention, that, “God taketh the wise in their own craftiness.” 1 Cor, iii. 19. “For the wisdom of this world is foolishness with God.” If France will close her ears to the things which belong to her peace, and refuse to hear the Word of God, she, and all others who do likewise, will have the same things brought to their notice in bitter lessons, the significance of which cannot be denied. {PTUK November 3, 1898, p. 704.4}

“Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jer. xvii. 5. “Verily every man at his best state is altogether vanity.” Ps. xxxix. 5. It will save all men unwelcome lessons of the folly of putting their trust in men, if they will receive in meekness the truth of God’s message that all flesh, without exception, is grass, and that the only power is the Word of God. The spirit of war is abroad in the earth, and men are confiding more and more in their own strength, in their numbers and wealth, and glorying in the exploits of their armies, but all these are Satan’s temptations to lure the mind away from the one source of strength, and thus prepare the way for a defeat which will mean infinitely more to them personally than the loss of earthly empire. {PTUK November 3, 1898, p. 704.5}

Although God is ignored in the counsels of the nations, He is as closely concerned in their doings as He was in the history of Israel or Babylon. Nebuchadnezzar thought that since God had not been recognised as the object of his worship, He had no right to interfere in the affairs of Babylon, but by suffering and humiliation, he learned “that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” “He doeth according to His will in the army of heaven, and among the inhabitants of the earth.” “Those that walk in pride He is able to abase.” Dan. iv. Satan is engaged in bitter opposition to the King of the universe, and has enlisted in his ranks the wisdom and power of this world. Its great men largely owe their promotion to his help, and serve his interests, being joined with him, unwittingly, against the God of heaven and earth. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us.” Ps. ii. 2, 3. By schemes of conquest and military glory the rulers of earth seek to connect with themselves in Satan’s service the people whom they rule, but God warns all to trust not in princes, in whom there is no help, but in Him alone. That all the people may see the force of His counsel, “He bringeth the princes to nothing; He maketh the judges of the earth as vanity;” that, as in France at the present time, it may be seen how much of honour and glory there really is in those departments of human affairs which claim to abound, far above all others, in these virtues. {PTUK November 3, 1898, p. 704.6}

Dr. Creighton gave some practical advice at the Exeter Hall demonstration in favour of the Czar’s peace proposals. He said, “The first step towards peace is that we should each one of us try to acquire a pacific temper.” It is always easy to blame some other person, or some body of men, for not being inclined to peace, but a persistent effort to preserve one’s own temper in patient calmness will soon convince one that peace is not easily attainable. If every one else were peaceably disposed, it might be possible, but when confronted with deceit, envy, and hatred, it takes real peace to give peace. Peace is a fruit of the Spirit, and he who looks for it in carnal hearts and worldly minds will look in vain. There is only one way to acquire “a pacific temper,” and that is to receive the Holy Spirit. {PTUK November 3, 1898, p. 704.7}

Major Marghand has left Fashoda to report in person to the French Government. He has left one of his officers in charge. The decision of Lord Salisbury’s Cabinet is said to be that Major Marchand will he treated as an explorer only, and no political significance will be allowed to his Mission. {PTUK November 3, 1898, p. 704.8}

A great demonstration, organised by Mr. John Kensit, was held at Exeter Hall on the 38th October. A letter was read from the Bishop of London, appealing to the “Christian charity” of the meeting against the proposal to interfere on November 6 with every Ritualistic service in England, as far as possible. Dr. Kensit announced that in deference to this appeal, no active steps would be taken on the day mentioned. The “demonstration” afforded all present an excellent opportunity of studying the effects on opponents of violent tactics directed at the reform of abuses. A large minority were present who evidently had no sympathy with Mr. Kensit’s aims, but their efforts to interrupt the proceedings seemed only to kindle a strong desire to “throw them out,” an impulse which was promptly acted on in every instance. Finally, order was restored by the police. Violence will not promote real reform under any circumstances. If Satan be employed to cast out Satan, Satan is as much in possession as ever. {PTUK November 3, 1898, p. 704.9}

**“The Everlasting Gospel. God’s Saving Power in the Things that Are Made” *The Present Truth* 14, 45.**

E. J. Waggoner

**THE DUST OF THE EARTH**

Gen. i. 26, 27: “And God said, Let as make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God made man in His own image, in the image of God created He him; male and female created He them.” {PTUK November 10, 1898, p. 705.1}

Gen. ii. 7: “And 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 November 10, 1898, p. 705.2}

Gen. ii. 9: “And out of the ground made the Lord God to grow every tree.” {PTUK November 10, 1898, p. 705.3}

Gen. i. 24, 11: “And God said, Let the earth bring forth the living creature after his kind.” “Let the earth bring forth grass.” {PTUK November 10, 1898, p. 705.4}

Isa. xl . 6: “All flesh is grass, and all the godliness thereof is as the flower of the field.” {PTUK November 10, 1898, p. 705.5}

Isa. xl. 15: “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; Behold, He taketh up the isles as a very little thing.” {PTUK November 10, 1898, p. 705.6}

Ps. lxii. 9-11: “Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God.” {PTUK November 10, 1898, p. 705.7}

Ps. xc. 3: “Thou turnest man to dust, and sayest, Return, ye children of men.” Revised Version, margin. {PTUK November 10, 1898, p. 705.8}

Gen. xviii. 27: “And Abraham answered, and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” {PTUK November 10, 1898, p. 705.9}

Job xlii. 5, 6: “I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes.” {PTUK November 10, 1898, p. 705.10}

Ps. li. 17: “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” {PTUK November 10, 1898, p. 705.11}

Ps. ciii. 13, 14: “Like as a father pitieth his children so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.” {PTUK November 10, 1898, p. 705.12}

1 Sam. ii. 8: “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” {PTUK November 10, 1898, p. 705.13}

Isa. Iii. 1, 2: “Awake, awake; put on thy strength, O Zion; put on Thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto theo the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.” {PTUK November 10, 1898, p. 705.14}

John v. 30: “I can of Mine own self do nothing.” {PTUK November 10, 1898, p. 705.15}

1 Cor. i. 27, 28: “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.” {PTUK November 10, 1898, p. 705.16}

2 Cor. xii. 9, 10: “And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake; for when I am weak, them am I strong.” {PTUK November 10, 1898, p. 705.17}

Isa. xl. 29-31: “He giveth power to the faint; and to them that have no might, He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.” {PTUK November 10, 1898, p. 705.18}

Isa. xxvi. 19: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” {PTUK November 10, 1898, p. 705.19}

Out of the ground the Lord made man, the lower animals, and plants. All are from the dust, and all return to dust again. When they have returned to dust, it is impossible to distinguish between them. Their dust is all alike. That which makes the difference between them in life is the working of God in them. {PTUK November 10, 1898, p. 705.20}

“All flesh is grass.” Even though man, contrary to the design of God, eat animal food, the animal which he eats lives upon herbs, so that not only the first man, in the beginning, but every man, even to this day, comes from the ground. “Dust thou art, and unto dust shalt thou return.” {PTUK November 10, 1898, p. 705.21}

It is not necessary to make comparisons between man and any other creature. Go back to the origin of man, and consider him just as he is, namely, dust. What power is there in the dust? Look at the dust in the street; what can it do? Nothing. That is the power of man, for man is dust. The lesson that we are to learn is that we have no more power or wisdom in ourselves than the dust has that lies under our feet. We are dust that has been fashioned by the hand of God into a certain shape, and the breath of the Almighty has come into us, giving us understanding. We have nothing to boast of over the dust that still lies in an unformed mass. “What hast thou that thou didst not receive?” 1 Cor. iv. 7. {PTUK November 10, 1898, p. 705.22}

A very insignificant part of the dust, too, is man. In the sight of God, as compared with His vast universe of matter, all the nations together “are counted as the small dust of the balance.” The dust that lies on the grocer’s balance, which is so fine that it is not perceptible, and which makes no material difference in the amount of that which is being weighed, bears the same relative proportion to the earth that all nations together do to the universe of God. “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?” {PTUK November 10, 1898, p. 706.1}

God makes no account of degrees and ranks among men. The prince and the pauper are both made from the same dust. Let the prince be buried in all his robes of royalty, and the beggar he buried in his rags, and when they have returned to dust no man could tell which was born in a castle and which in a cottage. Men of low degree in the estimation of the world, are vanity; that would probably be admitted at least by men of “high degree;” but men of high degree are a lie, because they seem to be something when they are nothing; in reality both high and low are all together “lighter than vanity.” “To be laid in the balance, they are altogether lighter than vanity.” Just as stated in the preceding paragraph, they are not of sufficient weight to make it worth while to blow them off the balances in which the universe is weighed. “Why should the spirit of mortal be proud?” {PTUK November 10, 1898, p. 706.2}

“Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith.” Man has nothing but what God has given him. He can be nothing of value, except as God makes makes him such. Just to the extent that man is anything different from what God’s own life in him would make him, is he a disgrace and a curse. Man has no more ground for boasting than has the dust that the wind whirls about; for all that makes him different from that is the life of God in him. {PTUK November 10, 1898, p. 706.3}

Men forget that they are dust, and consequently they put themselves in the place of God, and that is lawlessness. Then God turns them again to dust, or contrition (not destruction, as in the common version), that is, He allows something to come upon them to convince them that they are but dust, and absolutely helpless, and then He says, “Come again, ye children of men.” Just as in the beginning He made man of the dust of the ground, and crowned him with glory and honour, so whenever a man will be as passive dust as was that in the beginning, God will make a man of him, of whom He can say that he is “very good.” God’s power to create is our hope of salvation. {PTUK November 10, 1898, p. 706.4}

This working of God in the beginning, to make man of the dust of the ground, and His continued working to make men new when they are willing to be counted as only dust, is the hope of the resurrection, for it is the same working. Those who dwell in the dust shall awake and sing at the coming of the Lord; but the song that they will then sing will be the very same song that God now puts into the mouth of those whom He lifts out of the dust and filth of the pit. {PTUK November 10, 1898, p. 706.5}

The power that converts is the power of the resurrection, the power of the world to come. It is the power that in the beginning made the heavens and the earth, and made man of the dust of the ground. What God has done, He can do, for His arm is not shortened, that He cannot save. Much as it goes against a man’s natural inclination to regard himself its nothing but helpless dust, there is everlasting strength in the acknowledging of the fact, for it puts him where the Almighty Creator can lift him up to His own throne, and crown him with everlasting glory and honour. “He that humbleth himself shall be exalted.” {PTUK November 10, 1898, p. 706.6}

**“A New Man” *The Present Truth* 14, 45.**

E. J. Waggoner

As the last and crowning act of creation, “God created man in His own image.” The process is thus briefly described: “And the Lord God made man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul.” Gen. ii. 7. Man is therefore animated dust; but the life which animates him is the life of God. If men would but keep those two facts in mind, and not be ashamed to acknowledge them, they would be just what God wishes them to be; for when man had been made, “God saw everything that He had made, and, behold, it was very good.” The expression is the strongest that could be used. God Himself could find no fault in man, and that means perfection. {PTUK November 10, 1898, p. 706.7}

When man forgot that he was but dust, and began to act as though he were God, he fell, and the image of God was shattered. It is in this condition that we all find ourselves in this world, as sons of the fallen Adam. God’s purpose in Christ is “to restore all things,” and therefore “if any man be in Christ he is a new creature,” or, “there is a new creation.” The work of Christ, in whom all things were created in the beginning, is to make man over again, in the image of God, so that, as in the beginning, God can look at him and say, “very good.” {PTUK November 10, 1898, p. 706.8}

Only one thing stands in the way of this new creation, and that is man’s unwillingness to believe that he is nothing but dust. The thought is too humiliating. Dust has no power in itself, and if man were to confess himself to be but dust, that would be an admission that of himself he can do nothing; and that he does not like, for the natural man is continually boasting of his own powers,-“power of intellect,” “power of body,” etc., forgetting that the higher degree he makes out for himself, the more of a lie he is (Ps. lxii. 61), since “every man at his best state is altogether vanity.” Ps. xxxix. 5. That this refusal to acknowledge himself to be but dust stands in the way of the new creation, appears from this, that since man deliberately chose his present condition, God leaves it to him to choose if he will accept the original condition again; and since man in the first instance was made in the image of God out of the dust, it follows that it is only as dust that he can become a new man again. Man has nothing more to do with his new creation than Adam had in the beginning; but every man can choose to lie made now. God alone can do the work. {PTUK November 10, 1898, p. 706.9}

Although man is for the most part quite indifferent as to his condition, except as expressed by the commonly-declared desire to “better his own condition,” God is not indifferent. His great desire is to see man as good as man was when the breath of the Almighty first gave him life and understanding, and no one knows so well as God that this change is impossible as long as man entertains the high notions of himself that he does; therefore God’s attention is directed towards causing man to see and realise that he is but dust, and that “life, and breath, and all things” come from Him alone. This is shown in the prayer of Moses, which is in part as follows:— {PTUK November 10, 1898, p. 706.10}

“Lord, Thou hast been our dwelling place in all generations. Before the mountaind were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.” Ps. xc. 1-4. {PTUK November 10, 1898, p. 707.1}

Looking at the margin of the Revised Version, we find a better reading of the word rendered “destruction.” It is “dust,” or “crushing.” The Jewish version, by Rabbi Leeser, gives the proper word, “contrition.” “Contrite” means “ground together,” as the chemist reduces a substance to powder in the mortar. Another form of the same word that occurs in the ninetieth psalm is found in Ps. li. 17, where we read, “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” That is, a heart, broken to pieces, and ground up to dust. It is true that man is only dust, no matter how high he exalts himself in his pride, so that the work of God in turning him to dust, or contrition, is to make him see his condition. When we are by the Spirit of God made conscious of our sinfulness, pride at once departs. God has many ways of bringing men to this condition, none of them pleasing to the natural man; but we are at present concerned only with the fact that God brings us low for our good. In ancient times, when men were wore picturesque and vivid in their representation of things, they put dust op their heads, or sat in the dust, as an indication of their low state. That was a sign of repentance, for it showed that they recognised that they were nothing but dust. That is all that God wants. He does not desire to humiliate man, but only to get him to recognise the facts as they exist, in order that He may lift him up. {PTUK November 10, 1898, p. 707.2}

Nothing is too hard for the Lord. He does not despise a broken and a contrite heart, because out of it He can create a new heart. It suits His purpose much better than anything else could. What He did in the beginning He can do again. All that anyone needs in order to be saved, is to recognise that he is but dust, and then implicitly to believe the story of creation. Wonderful things God can do with dust, as the Bible narratives plainly show. {PTUK November 10, 1898, p. 707.3}

“If any man be in Christ, he is a new creature.” To be in Christ plainly means to be of the same nature, and the first thing necessary to this is the acknowledgment, “I can of mine own self do nothing.” Christ, in whom we have redemption, “is the image of the invisible God.” Col. i. 15. Such an one is “created in righteousness and true holiness,” and day by day “renewed in knowledge after the image of Him that created him.” Eph. iv. 24; Col. iii. 10. {PTUK November 10, 1898, p. 707.4}

The first man was made faultless. God looked him over, and could not detect a single flaw. He was pronounced “very good.” Of Jesus Christ, in whom the new creation is effected, it is said, “in Him is no sin.” “There is no unrighteousness in Him.” This is why the first man was made perfect, because “in Him were all things created.” Therefore He is able to take us when we are but dust, and present us “faultless before the presence of His glory with exceeding joy.” Jude 24. Who will humble himself, that he may be thus exaIted? {PTUK November 10, 1898, p. 707.5}

**“The Power of the Resurrection” *The Present Truth* 14, 45.**

E. J. Waggoner

The prophet Isaiah sang thus to God’s people concerning the resurrection: “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” Isa. xxvi. 19. {PTUK November 10, 1898, p. 707.6}

The power by which this will be accomplished, is the power by which men are now made alive, who are “dead in trespasses and sins.” Eph. ii. 1. Jesus set it forth in these words: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of “the Son of God; and they that hear shall live.” (Compare Isa. lv. 3.) “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth.” John v. 35-39. No one who believes in the resurrection of the dead, can have any doubt as to Christ’s power to raise any man from the death of sin to the life of righteousness; and no one can doubt His power to raise the dead, if he but reads the story of His life in the four Gospels. {PTUK November 10, 1898, p. 707.7}

Man is but dust, and unto dust he returns again. His breath is only in his nostrils, and therefore he is nothing to be accounted of (Isa. ii. 33), for “his breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Ps. cxlvi. 3. But the same God who in the beginning made man of the dust of the ground, can of the dust bring him forth to life and glory; and that which makes us know this is the new creation which takes place with every one who is in Christ. Out of the dust of repentance God takes man, and makes him over entirely new, so that although he is still in mortal, sinful flesh, the perfect life of Jesus is manifested in him. {PTUK November 10, 1898, p. 707.8}

God turns man to dust, and says, “Return, ye children of men.” All have gone astray like lost sheep, but God calls them back, and is very patient and long-suffering with them, waiting long for them to hear His voice, “Return!” But when they hear, their return is as certain as is the resurrection of the dead. God will say to His people who are in the graves, “Come!” and they will “come again from the land of the enemy.” Jer. xxxi. 16. So it really makes no difference whether we consider Ps. xc. 3 as referring to conversion or the resurrection, for both are identical. Conversion is resurrection from the dead, and has in it the assurance of the final resurrection at the coming of Christ. {PTUK November 10, 1898, p. 707.9}

Christ says, “To him that overcometh will I give to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Rev. iii. 21. So John, speaking of the resurrection, says, “And I saw thrones, and they sat upon them, and judgment was given unto them.” Rev. xx. 4. These are they who have been raised from the dust of the grave. That will be a glorious time; but God has nothing for us in the future of which He does not now give us a taste; so He “hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ.” Eph. ii. 5, 6. “The working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places” (Eph. i. 19, 20), is that by which we are thus quickened now from our death in trespasses and sins. {PTUK November 10, 1898, p. 708.1}

“He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throve of glory.” What a blessed thing it is, then, to remember that we are dust, for God remembers it too, and He has not forgotten how to make a man of the dust and crown him with glory and honour. {PTUK November 10, 1898, p. 708.2}

**“Notes on the International Sunday-School Lessons. Manasseh’s Sin and Repentance. 2 Chron. xxxiii. 9-16” *The Present Truth* 14, 45.**

E. J. Waggoner

NOVEMBER 30

Manasseh was the son of Hezekiah. He became king at the age of twelve and reigned fifty-five years. Hezekiah by his piety and steadfastness had been a blessing to the nation, so that since the time of Solomon there had been nothing like his day in the history of Judah. His son, “Manasseh, seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.” We are not told how it was that the son of Hezekiah proved so different from himself, but we may learn from the circumstances that prosperity is not always good. When Hezekiah was anointed king, the house of God was deserted and out of repair, and the kingdom was harassed on every side, while Manasseh found himself on the throne of a powerful state, with well-filled treasuries and storehouses. Youth is seldom fitted to exercise power, because it has not learned that in reality the ruler is the servant of the governed. When power is used only to minister to self-exaltation and self-indulgence it is a curse. {PTUK November 10, 1898, p. 708.3}

**FALSE FRIENDS**

There is never any lack of evil counsellors and flatterers to fill the mind of a king with false notions of his relations to his people, and Manasseh was misled by these, The Lord spoke to him also by His prophets, but he would not hear them. Hezekiah had employed men to copy out some of the proverbs of Solomon, and among these wise sayings were several which related to the office of a king. They are found in the twenty-fifth to the twenty-ninth chapters of Proverbs. One of the proverbs reads, “Take away the wicked from before the king, and his throne shall he established in righteousness.” Prov. xxv. 5, This may explain why Manasseh’s throne was not established. He listened rather to counsels that favoured his own inclinations than to the faithful warnings uttered by servants of God. {PTUK November 10, 1898, p. 708.4}

**“LED CAPTIVE BY SATAN”**

Manasseh stopped at nothing in his departure from the Lord, and his case is a warning to those who think that because they have, been brought up respectably they can refuse to serve God, and yet never become so abandoned as others who have sunk to the depths of shame and degradation. Manasseh had a good father and godly training, but turning from the Lord, he went altogether to the bad. He built again the high places which his father had broken down, and reared altars for the worship of the host of heaven in the two courts of the house of the Lord. As if this was not enough, “he set a carved image in the house of God.” He caused his children to be sacrificed unto devils, in obedience to the cruel dictates of heathenism. He dealt with a familiar spirit, and with wizards. The evils for which the Amorites had been cast out were reproduced in Manasseh; “moreover he shed innocent blood very much, till he had filled Jerusalem from one end to the other.” {PTUK November 10, 1898, p. 708.5}

**PERILOUS TIMES**

In these last days the prophecies tell us that before Christ comes, it will be as it was in the days of Noah, when the earth was tilled with violence, and every imagination of men’s hearts was only evil continually. Some may think that it would take a very long time to undo all the work of civilisation, and bring the world to such a depth of depravity, but we see in the case of Manasseh that it did not take very long to descend from an exceptionally high standard to one that went beyond the excesses of the unspeakable Amorites. All the good there is in the world is due to the Spirit of God. Men do not recognise this fact, and attribute all signs of good to themselves, but the Spirit strives with them, and though it is seldom allowed to appear as a positive power, its negative influence is always at work, smothering to some extent the manifestations of the carnal heart. As the world finally hardens itself against the work of the Spirit, it will quickly be seen how little restraining power there is in the boasted growth of civilisation. “This know, that in the last days perilous times shall come.” “All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall was worse and worse, deceiving, and being deceived.” 2 Tim. iii. 1, 12, 13. {PTUK November 10, 1898, p. 708.6}

**A BROKEN STAFF**

There was only one hope of saving Manasseh. He had rejected the true God for false ones. He must he left to make practical trial of their value. The captains of the host of the king of Assyria came, conquered him, bound him in chains and carried him away to Babylon. This must have brought forcibly to his mind the uselessness of serving idols. Hezekiah had met the armies of that same nation in the strength of Jehovah and one of His angels had laid them low. Manasseh had served his false gods diligently, had even sacrifice his children to them, but now in his distress they did nothing for him. It must have come home to him then that all these years he had been following-nothing. He had exchanged the truth of God for a lie. What insanity of folly! {PTUK November 10, 1898, p. 708.7}

**PROMISES TO THE PENITENT**

Man’s extremity is God’s opportunity. In captivity, bemoaning his fate, Manasseh was more accessible to the Spirit of God. There were no flatterers at hand now to fill his ears with vanity. God loved Manasseh still, and His Spirit came, not to fill his mind with the terrors of a rain remorse, but to whisper thoughts of comfort, and forgiveness. “And when he was in affliction, he besought the Lord his God, and humbled himself greatly.” Perhaps he remembered reading, in the book of Deuteronomy, the promise of God that if, when the curse had fallen on any for disobedience, they should call His words to mind and return unto Him, the Lord would turn their captivity. “If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee.” Deut. xxx. 4. The history of Manasseh is recorded that no one should despair. From the height of opportunity and privilege, he fell to the depths of deserved ruin; yet from those depths his plea for mercy was heard at the throne of grace. And God was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God. {PTUK November 10, 1898, p. 709.1}

Manasseh’s repentance was sincere, and during the rest of his long reign we read of no relapse on his part. The people also returned to the worship of God, although they sacrificed still in the high places. {PTUK November 10, 1898, p. 709.2}

**A ROYAL LOVE**

The greatness of God’s love is seen in His treatment of the repentant sinner. He does not say, “You are forgiven, but I can never trust you again.” There is no humiliation attached to His forgiveness, for with it He bestows the love that casts out fear. He not only forgives the sin but remembers it no more. He restores the years that the locust hath eaten. Joel ii. 25. He says of Israel, “I will bring them again to place them and they shall be as though I had not cast them off.” Zech. x. 6. Manasseh not only received forgiveness but was restored to more honour than he had before. So to Nehuchaduezzar, when he learned that the heavens do rule, was given greater honour than that which before had lifted up his heart in vanity. “For the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me and I was established in my kingdom, and excellent majesty was added unto me.” Dan. iv. 36. The Lord does not fill His kingdom with shame-faced, amnestied criminals, but with a royal nation, an holy priesthood, “kings and priests unto God.” “Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.” Ps. lxviii. 18. {PTUK November 10, 1898, p. 709.3}

**ABUNDANT PARDON**

None should feel discouraged because they find themselves in evil case, and have certain evidence that their own sinfulness and folly has brought them there. Satan tries to persuade such that it is useless to expect help from God, when it is the very rejection of His counsel that has brought them into distress. God brings people into such places for the very purpose of helping them, and because there is no other way of getting them to accept His help. “Fools because of their transgression, and because of their iniquities, are, afflicted. Then they cry unto the Lord in their trouble.” Does He reply, “You should not have been such fools. If you had obeyed Me you would not have got into trouble. Now you must bear the consequences”? No. “And He saveth them out of their distresses. He sent His Word and healed them, and delivered them from their destructions. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.” Ps. cvil. 17-21. Israel would not listen to the voice of God, so by means of the things that fascinated them, He allured them into the wilderness. There in distress He spoke comfortably to them. It was not for the sake of punishing Israel that they were allured into the wilderness, but that God might give them their vineyards from thence. Hosea ii. 14, 15. So Manasseh went into the wilderness, and received his kingdom from thence. Knowing from whom He received it, and acknowledging the Giver, he was established in the possession of it as he never had been before. {PTUK November 10, 1898, p. 709.4}

**“The Power to Forgive” *The Present Truth* 14, 45.**

E. J. Waggoner

A reader of the PRESENT TRUTH asks for an explanation of John xx. 33, saying, “I know God alone has power to forgive sins, but I have been asked the question, and to take the verse as it reads it seems as though Christ gave His disciples that power.” {PTUK November 10, 1898, p. 709.5}

Let us first read the verse and its connection. Jesus bad appeared to His disciples as they were gathered together, and said, Peace be unto you. “Then said Jesus to them again, Peace be unto you; as My rather 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; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John xx. 21-23. {PTUK November 10, 1898, p. 709.6}

**GOD’S WORD ABSOLUTELY TRUE**

One thing must be settled first of all, and that is, that we must take this verse, as every other thing that the Lord says, just as it reads. When once we know that we have the words of the Lord just as He spoke them, that is, that we have them accurately translated, then we have nothing to do but to believe them without any alteration or amendment or any fitting of them to some preconceived ideas. In this case there cannot he the slightest doubt that our version gives the correct rendering of the words of Jesus to His disciples. Therefore we must accept the statement that Christ gave His disciples power to forgive sins. Why should we wish to believe otherwise? The fact that some people pervert the good gifts of God, should not hinder its from receiving them with gladness. {PTUK November 10, 1898, p. 709.7}

**MEN SENT IN CHRIST’S STEAD**

“As My Father hath sent Me, so send I you.” Then those whom Christ sends are commissioned to do the same work which He here on the earth. And whom does Christ sent? He sends every one who hears and accepts His gracious invitation, “Come unto Me.” “Let Him that heareth say, Come.” This is unconsciously admitted by every Christian, even though he might think it almost if not quite presumption to think that he is sent in Christ’s place; for there is no one who does not find comfort in the assurance, “Lo, I am with you alway, even unto the end of the world;” but this assurance is in connection with the charge, “Go ye, therefore.” Every believer is commissioned to bring sinners to God, by the power of Christ, who is with him for that purpose. {PTUK November 10, 1898, p. 709.8}

But there is plainer evidence still, that God has bestowed upon mortal men the high privilege of being “workers together with Him.” Read 2 Cor. v. 17-20. “If any man be in Christ, he is a new creature.” This includes every one who is in Christ. It is not limited to the eleven who saw Jesus in the flesh. Whoever is in Christ, is a new creature. With such ones “old things are passed away; behold, all things are become new.” One who is in Christ is not the same person that he was before; he is another man. “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given unto us the ministry of reconciliation.” To whom has God given “the ministry of reconciliation.” Read the text, and see. It is to those whom he has reconciled to Himself. Every one who is in Christ is a new creature, is reconciled to God, and has received the ministry of reconciliation. His life work is to induce others to he reconciled to God. {PTUK November 10, 1898, p. 710.1}

**“ALL THINGS ARE OF GOD”**

But how are we to do this? We are not sufficient for such a work. Of course we are not; but we must remember that when we are in Christ all things are of God. Even Jesus said, “I can of Mine own self do nothing;” “but the Father which dwelleth in Me, He doeth the works.” John v. 30; xiv. 10. This ministry of reconciliation is on this wise: “God was in Christ, reconciling the world unto Himself not imputing their trespasses unto them.” With Christ all things were of God. It was God in Him who was reconciling the world. And the same God “hath put in us the word of reconciliation.” Verse 19, margin. What follows? “Now then, we are ambassadors for Christ, as though God did beseech by us; we pray in Christ’s stead, Be, ye reconciled to God.” This is the high calling of God in Christ Jesus. How few appreciate it. So many professed Christians are content with the thought that Jesus can save them, not realising that He has sent them to be salvation to others. {PTUK November 10, 1898, p. 710.2}

“He whom God hath sent, speaketh the word of God; for God giveth not the Spirit by measure.” John iii. 31. God puts the word of reconciliation into him, and he cannot but speak it. But when the word of Christ dwells in men richly, it must necessarily have the same effect that it had in Christ. That is just why God puts it into us. Now read an example of the power of the Word. {PTUK November 10, 1898, p. 710.3}

**AN EXAMPLE OF THE POWER**

“And, behold, they brought unto Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, he of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins he forgiven thee; or to say, Arise, and walk.” But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto man.” Matt. ix. 2-8. {PTUK November 10, 1898, p. 710.4}

The word that heals is the word that forgives. The power to work miracles is the power that forgives sins. This is the word and the power of God alone, but He has committed it to men. He has put into men the word and ministry of reconciliation. But “all things are of God.” If this is not remembered and acknowledged, there is nothing at all. Jesus saith, “The word which ye hear is not Mine, but the Father’s which sent Me.” John xiv. 24. He was here on earth as we are, in order that we might be here on earth as He is. Leaving Himself and His own glory entirely out of the account, He spoke only the words of God, and the result was mighty works. That same word is given to us, if we will but accept it, with the consequences which follow. {PTUK November 10, 1898, p. 710.5}

**THE POWER GIVEN TO MEN**

Note that Jesus calls Himself “The Son of man.” He is the Son of God, but it was not under that title that He declared His authority to heal and to forgive. “The Son of man hath power on earth to forgive sins.” So in John v. 26, God has given the Son authority to execute judgment, “because He is the Son of man.” Strange, isn’t it? If we had written that we should have said that He has authority to execute judgment because He is the Son of God, wouldn’t we? But no; it is because He is the Son of man. Jesus was here on earth as man, “a Man approved of God,” the representative Man; and when the people saw the power that was in Him, they glorified God, who had “given such power to *men*.” {PTUK November 10, 1898, p. 710.6}

The salvation of God “at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to His own will. For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him.” Heb. ii. 3-8. {PTUK November 10, 1898, p. 710.7}

**MAN’S PLACE IN GOD’S PLAN**

God has given a work to men, that is not given to angels, which excel in strength. That work is the preaching of the Gospel. Why is it given to men instead of to angels, who are so much wiser and stronger? Because “unto the angels hath he not put in subjection the world to come.” “The world to come” is the new earth, which was in the beginning, and over which God gave man dominion. See Gen. i. 26-28. But now we do not see all things put under man, as in the beginning, because man has sinned, and lost the crown of glory, and so the dominion. Nevertheless, “whatsoever God doeth, it shall be for ever.” God having given the earth to man, will never take it away from him. But man has lost the power to rule the world, simply because he lost the power to rule himself. He rejected the word of the Lord. So we see Jesus, made a Iittle lower than the angels, that is, made man, and as man we see Him “crowned with glory and honour, that He by the grace of God should taste death for every man.” He has by His life and death won the right to the dominion of the earth, and is now exalted “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” Eph. i. 21. But all who believe are raised with Him to the same position. E ph. ii. 1-6. So then we are heirs of God and joint-heirs with Jesus Christ. All that He has is ours. He has gone on before us to the capital of our common heritage, leaving us here for a season to continue the work which He begun; but He is still with us with all His power, by the Spirit, in order that the work may be done as He did it. {PTUK November 10, 1898, p. 710.8}

**A PRICELESS TREASURE IS WORTHLESS VESSEL**

True as the world was in the beginning given to man to rule, to man is entrusted the work of bringing it back into its first condition. The word which God puts into the mouths of them that trust Him is the word that is to “plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.” Isa. Ii. 16. But “all things are of God.” “No man taketh this honour to himself.” “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of men.” It is not to a priestly class that this work is given, but to all believers, for all true believers are priests of God. 1 Peter ii. 9. No man can at will declare the forgiveness of sins, any more than he can at will perform miracles. But to every contrite soul, to every one who is mourning because of his sins, God has commissioned us to say, “Thy sins be forgiven thee.” In order, however, for one to say this, he must himself know to the full the power of forgiveness. He must know from experience that God is faithful and just to forgive us our sins. And whenever any man assumes any power as belonging to himself, or has a spirit of exaltation or boasting because of his supposed power, the word is not in him. “I can of mine own self do nothing.” “All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.” {PTUK November 10, 1898, p. 711.1}

What a glorious calling is ours in Christ Jesus! Think of it! To be taken into partnership with the God of heaven, who Himself supplies all the capital and does all the work! What an “unspeakable gift!” Truly, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him.” But, thanks be to His name, He has revealed them unto us by the Holy Spirit. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” {PTUK November 10, 1898, p. 711.2}

**“For the Children. God’s Way” *The Present Truth* 14, 45.**

E. J. Waggoner

When you saw the picture that we showed you last week, and thought of the beautiful New Earth which God will make, where there will be no “sickness nor sorrow nor crying,” where all will be love and peace, and you will be able to play with the lions and leopards and wolves and serpents, without any fear or danger,-did you not long for that happy time to come? But that is what this earth would have been now and always if it had not been for *sin*. {PTUK November 10, 1898, p. 714.1}

We have found how in the beginning everything that God made obeyed His Word. The flowers and trees obeyed His Word, and grew just where and how He wanted them to,-they grew in His way. The sun, moon, and stars obeyed His Word, and His hand guided them in His own way through the heavens. The animals and birds and fishes obeyed His Word, and each one lived and worked in just the way that He wanted it to. {PTUK November 10, 1898, p. 714.2}

But God’s most noble and beautiful work, those whom He had made in His own image to rule over all the rest of His creation, disobeyed His Word, and chose to go in their own way instead of in His way. This brought sad disorder and trouble into God’s beautiful world; for death came upon the plants and the animals and everything in the earth through man’s sin. {PTUK November 10, 1898, p. 714.3}

And as they watched the fading flowers and falling leaves, as they saw the animals grow wild and fierce and fight and kill each other, as they wept over their dead, and felt their own strength going from them, they knew indeed that “there is a way that seemeth right unto a man, but the end thereof are the ways of *death*.” “Sin, when it is finished, bringeth forth death.” {PTUK November 10, 1898, p. 714.4}

God’s loving heart grieved over the sorrows of His children, over the pain that His creatures were suffering; for not one sparrow falls to the ground without His notice, and He even numbers the hairs of our heads, and sees every tear that we shed. But He cannot save us from the bitter fruits of choosing our own way, unless we are willing to give up our own way, and take God’s way instead. {PTUK November 10, 1898, p. 714.5}

So that every one may know how good and pleasant and beautiful His way is, He came Himself into the world to live out that way right in our midst. Jesus said, “I am the Way, the Truth, and the Life.” Man’s way is *sin* and *death*. God’s way is *truth* and *life*. So God cannot give us life, eternal life, in His new earth where everything will he just in His way, unless we will give up our own way of sin, and take His way of truth. We must have Jesus, who is God’s Way, to live in us, so that we shall always choose to do just what God would have us. {PTUK November 10, 1898, p. 714.6}

He showed to us just what God is, and what we all may be if we will but let God have His own way in us just as He did. Then if you will choose God’s way all the time, instead of your way, and ask Jesus to live that way in you, you will find that His way is *life*, for He says, “He that doeth the will of God *abideth for ever*.” {PTUK November 10, 1898, p. 714.7}

And though you may have to sleep in the grave for a little while before He comes, His Word which brought the plants, the animals, and man from the ground in the beginning, will call you again from the dust of the earth, and will make “all things new,” as they were in the beginning. {PTUK November 10, 1898, p. 714.8}

*“Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own lair world again.” {PTUK November 10, 1898, p. 714.9}*

**“More About Animals” *The Present Truth* 14, 45.**

E. J. Waggoner

We were talking last week about how we may learn to know God by studying the things that He has made. How wise, how loving, how merciful is our great Creator you will end out more and more as you think upon the wondrous works of His hands. {PTUK November 10, 1898, p. 715.1}

Here is a little picture of some of the wonderful things that His powerful Word made from the dust of the ground, when God said, “Let the earth bring forth the living creature.” {PTUK November 10, 1898, p. 715.2}

The largest animal in the picture is the kangaroo. It does not go along on its four legs like most quadrupeds, but upright as you see it here, and instead of running along the ground, it takes the most astonishing long, high leaps. {PTUK November 10, 1898, p. 715.3}

So that the mother kangaroo can carry her little ones safely with her in these flying leaps, God has made a little cradle in her body, a small pouch or pocket where her babies are stowed away, safe and warm. Here they are kept by the mother until they are old enough to leave it, and even then they run to her and jump in when anything frightens them. You can see the tiny head of one of the babies peeping out from its cosy cradle. {PTUK November 10, 1898, p. 715.4}

At the top of the picture is a little hedgehog. You will know him by the sharp spines, or prickles, sticking out all over his body. This little creature has nothing else to defend it from the attacks of its enemies-it cannot run swiftly and get away from them, and it has no strength or skill with which to meet them. But God has covered it with this armour, and when it sees an enemy-a cat, or weasel, that is unfriendly to it-it draws in all the soft parts of its body and rolls itself up so that nothing can be seen but a ball of sharp prickles. Then anything that touches it only pricks itself without hurting the hedgehog, who waits until its enemy goes away and gives it an opportunity to escape. {PTUK November 10, 1898, p. 715.5}

Just below the hedgehog, making its way to the water, you will see a strange looking little animal that you have never seen before. But did you ever see anything at all like it? Look closely, and you will see that it has a bill exactly like a duck, and webbed feet also. {PTUK November 10, 1898, p. 715.6}

It swims in the water and feeds in the mud just like a duck, but its body is like that of a mole, and it burrows like the mole in the ground, in the river banks, and makes its nest under the ground. It is so wonderfully formed that it is as much at home in the water as a duck, and in the land as a mole. It is called the duckbilled water-mole. {PTUK November 10, 1898, p. 715.7}

This little creature’s home is in Australia, and when one was first sent to Europe people thought that somebody must have made it up by fastening a duck’s beak on to the body of a small animal. But they have since found that this is really the way that God made it, though they have not ceased to wonder at it. {PTUK November 10, 1898, p. 715.8}

Another time we will talk about some more of these wonderful works of God. If you will read through the 104th psalm, you will see how He who made them is all the time caring for each one of the smallest of His creatures. He says, “I know all the fowls of the mountain, and the wild beasts of the field are Mine.” He *knows* them all, He *thinks* of all, He *feeds* all, and He *loves* all. “Fear not, therefore,” for Jesus tells you that you are of much more value to Him than all “the fowls of the mountains” or “beasts of the forest,” so “how much more” will He think of you, and take loving care of you all the time. {PTUK November 10, 1898, p. 715.9}

**“Jottings” *The Present Truth* 14, 45.**

E. J. Waggoner

-Fifty-two fresh trade disputes occurred during September, involving 7,614 workpeople. {PTUK November 10, 1898, p. 718.1}

-Thirty years ago there were only two dozen explosive compounds known to chemists, now there are over a thousand. {PTUK November 10, 1898, p. 718.2}

-While excavating near Oxford-circus for the new electric railway a supposed plague pit was discovered. Roman London lies eighteen feet below the modern pavements. {PTUK November 10, 1898, p. 718.3}

-A Bill has been introduced into the Cape Parliament providing that the sum of ?30,000 per annum be placed at the disposal of the Imperial authorities as a contribution towards the Navy. {PTUK November 10, 1898, p. 718.4}

-The London County Council has almost unanimously agreed to promote a Bill in the coming session for the purchase of the undertakings of the eight London water companies by agreement, or failing agreement by compulsion. {PTUK November 10, 1898, p. 718.5}

-The Admiralty intend forming a Special Service Squadron of exceptional strength, and the ships comprising it will assemble in Plymouth Sound at an early date. Contracts have been entered into with South Wales collieries for the supply of 200,000 tons of coal to the fleet at rates which are 3s. higher than the average for the last two or three years. War scares are expensive luxuries for a country. {PTUK November 10, 1898, p. 718.6}

-A new battleship has just been launched on the Thames for the Japanese Government, which when completed will be the most powerful vessel afloat. {PTUK November 10, 1898, p. 718.7}

-A report has been received from Upper Ubangi, Africa, of the murder of a missionary by a tribe of natives. A child who accompanied him was killed and eaten. {PTUK November 10, 1898, p. 718.8}

-The price of wheat has risen considerably in Italy, and in view of the troubles caused in this way last spring, the Italian Government views the situation with some anxiety. {PTUK November 10, 1898, p. 718.9}

-It is known at Washington that the Administration officials expect the final settlement of the Philippines problem to be the retention of the islands, and the payment of the Philippines’ debt of 1897. {PTUK November 10, 1898, p. 718.10}

-The French Cabinet crisis is ended, a new Ministry having been formed with M. Dupuy as Premier. The Cabinet will bow to the recent decision of the Court of Appeal and support justice in the Dreyfus affair. {PTUK November 10, 1898, p. 718.11}

-The total number of shipping casualties that occurred during the year ending June on or near the coast of the United Kingdom amounted to 5,277, and show; an increase of 657, over the total for the preceding twelve months. {PTUK November 10, 1898, p. 718.12}

-The majority in favour of prohibition of the liquor traffic at the recent polling throughout Canada was 13,844. The number of electors who voted was 548,042, or only 44 per cent. of the electorate. The total number of votes registered for prohibition was 278,403, against 264,579. {PTUK November 10, 1898, p. 718.13}

-Now that the season for prize cattle is at hand, Sir Richard Thorne’s lecture on tuberculosis comes as a timely warning. He stated that “there was no flesh more likely to propagate tuberculosis than that of the well-stalled bullock. This was chiefly owing to the enforced confinement of the animal.” {PTUK November 10, 1898, p. 718.14}

-South London has been visited by a cyclone. It was limited in area and duration, but enormous damage was done. Houses were unroofed, trees were blown down, vehicles were overturned, lamp posts were twisted, and chimneys fell. No one was seriously injured, the streets having been cleared by the heavy rain. {PTUK November 10, 1898, p. 718.15}

-In 1888 Ireland made 11,063,948 gallons of whiskey, and in 1898, 14,517,708 gallons, an increase of something like 3,500,000 gallons in the ten years. In 1888 Scotland made 18,159.651 gallons, and last year 33,744,503 gallons, which, added to the Irish output, means considerably over a gallon a head for every man, woman, and child in the United Kingdom. {PTUK November 10, 1898, p. 718.16}

-A remarkable vessel was launched last week. She is called an ice-breaker, and her purpose is to open up harbours which have been closed by ice during the winter. There are four propellers, driven by separate engines, with a total of 10,000 horse-power. In shape the vessel is like a battleship, but has a very long, powerful ram at the bow. Besides carrying cargo herself, the ship will act as a convoy for merchant vessels, making for them a safe passage through the ice. The vessel has been built for the Russian Government, and will be principally used in keeping open trade routes in the Baltic. {PTUK November 10, 1898, p. 718.17}

-Owing to the extreme heat, the Emperor William is still further curtailing his four in the East. At Jerusalem the Kaiser made a speech in which he announced that the Sultan, as a proof of personal friendship, had given him a plot of ground at Jerusalem, which he had pleasure in placing at the disposal of his Catholic subjects in the Holy Land. The Pope has telegraphed his sincere thanks for this gift. Reports have been spread among the populace in Constantinople that au alliance with Germany had been concluded, and that a new era of prosperity was about to dawn in consequence. {PTUK November 10, 1898, p. 718.18}

**“Back Page” *The Present Truth* 14, 45.**

E. J. Waggoner

“Immortality on God’s Terms: Endless Life in Christ the Lord.” This is the title of a little book of about ninety pages, by George P. McKay, pastor of Devonshire Square Church, London. Published by H. R, Allinson, 30, Paternoster Row. The nature of the book is fully and accurately indicated by the title, and the subject is more comprehensively dealt with than one would expect to find in so small compass. We welcome it as a step in the direction of taking the Bible at just what it says, instead of “interpreting” it to make it agree with ideas borrowed from pagan philosophy. {PTUK November 10, 1898, p. 720.1}

There is one thing which the author does not make clear, and that is, the distinction between immortality and eternal life. Very few pay any heed to this distinction, taking it for granted that they are synonymous terms, and thereby the way for people to accept the truth is made more difficult. Whether these terms are regarded as the same by the author of this little book, we cannot say with certainty from reading it; but the mention of it gives opportunity for a brief statement that may help many in their reading of the Bible. {PTUK November 10, 1898, p. 720.2}

The terms “immortality” and “eternal life” indicate two entirely different things; and it is a matter of great practical importance, and not a mere theological quibble, to note the distinction. Mortality and immortality apply solely to the body, meaning corruptible and incorruptible, while eternal life is never essentially any part of man, but is the manifestation of the Divine Spirit. {PTUK November 10, 1898, p. 720.3}

All men are mortal. The Bible tells us this, and it is all too patent to our own senses. Mortal means corruptible, decaying, subject to death; immortal means of course just the opposite. Now that men are subject to decay and death, is amply demonstrated by every cemetery, by every physician’s sign, and by every man’s own body. Immortality, incorruptibility, the condition of absolute immunity from death, so that the lapse of time will make no change in the body, is bestowed only at the coming of the Lord and the resurrection. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. xv. 51-54. {PTUK November 10, 1898, p. 720.4}

This portion of Scripture alone is amply sufficient to show that all men, Christians as well as sinners, are now mortal. It is only at the resurrection of the just that men are made so that they cannot die any more (Luke xx. 35, 36), “and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” Rev. xxi. 4. {PTUK November 10, 1898, p. 720.5}

With eternal life, however, it is different. “This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life [the life, R.V.], and he that hath not the Son hath not life.” 1 John v. 11, 13. This record which God has given concerning His Son, is so plain and positive, that nobody can disbelieve it without charging God with lying. See verse 10. {PTUK November 10, 1898, p. 720.6}

Christ is the life. He says, “I am the way, the truth, and the life.” John xiv. 6. And His life is eternal; “for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.” 1 John i. 2. This life is God’s own life, and is superior to everything. Temptation cannot make any impression upon it, nor can it be in any way affected by sin or disease. It is this life, and this life only, that enables a person to resist temptation, and to live free from sin. The possession of it by faith is what makes a man a new creature. {PTUK November 10, 1898, p. 720.7}

This life is freely offered to all. Not only is it offered, it is given, but very few will “lay hold on eternal life.” Since it is the life of God, it cannot be had apart from God. God in Christ must dwell in the heart by faith, in order that the life may be there. This life, the life of Jesus, is manifested in the mortal flesh of those who are yielded to Him. 2 Cor. iv. 11. The Holy Spirit received in His fulness, bringing the personal presence of Christ into the soul, is eternal life. “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” John xvii. 3. We can know God, and Jesus Christ, whom He has sent to reveal Him, only as He dwells in the heart. {PTUK November 10, 1898, p. 720.8}

This is the life of righteousness. Circumstances of life, or conditions of the body, have no effect on it, since it is Gods own life. Even death itself cannot affect it. The life, being hid with Christ in God, will continue the same even though the man die. The life may be laid down, and taken again, as in the case of Jesus. So long as a man keeps the faith, he keeps the life, and if he dies in the faith, he sleeps in Jesus, and awakes in life. The life is his-held for him-while he is sleeping in the grave, just as surely as though he were awake. When the Lord comes, then the eternal life that we have possessed in our moral bodies, and which has been our righteousness, will be ours in our immortal bodies, and will be our righteousness to all eternity. {PTUK November 10, 1898, p. 720.9}

The trouble over this question has all arisen from people supposing that they were God. Men do not fear God, and give glory to Him, but assume that they live and move by some inherent power. They think that they have life in themselves. Everything would be right if they would but remember that man is in himself nothing-“less than nothing, and vanity.” He is but dust, into which God has been pleased to breathe His own life. Man has sinned, but God has in mercy continued His life to us, that we may be saved from sin. If we appreciate the gift, and acknowledge it as a gift from God, so that He can exercise it in His own way, it will at last work out immortality for us; and the immortality and the life will always he held directly from Him. “For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.” {PTUK November 10, 1898, p. 720.10}

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, it we do nothing to kindle in the hearts of others the love of God. {PTUK November 10, 1898, p. 720.11}

**“A New and Living Way” *The Present Truth* 14, 46.**

E. J. Waggoner

“And, behold, the veil of the temple was rent in twain from the top to the bottom.” Matt. xxvii. 51. While the first tabernacle was yet standing it was a sign, given by the Holy Ghost, that the way into the Holy Place, of which the earthly tabernacle was but a type, was not yet made manifest. The rending of the veil at the death of Christ was a sign that He had opened for us a new and living way, “that is to say, His flesh.” Heb. x. 30. “I am the way.” “No man cometh unto the Father but by Me.” John xiv. 6. {PTUK November 17, 1898, p. 721.1}

When Christ came into the world, He said, “Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.” “Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.” It was not the continual sacrifice for sin that God desired to see established. He preferred that sin should be destroyed, and His will be done on earth as in heaven. So Christ came to take away the first that He might establish the second. God had said, “I hate, I despise your feast days ... Though ye offer Me burnt offerings and your meat offerings I will not accept them ... But let judgment run down as waters, and righteousness as a mighty stream.” Amos v. 31-34. {PTUK November 17, 1898, p. 721.2}

“A body hast Thou prepared Me.” “In all things it behoved Him to be made like unto His brethren.” “He took on Him the seed of Abraham.” “The Lord hath laid on Him the iniquity of us all.” “Himself took our sicknesses, and bare our infirmities.” The body which was prepared for Christ was “the body of the sins of the flesh.” “Who His own self bare our sins in His own body to the tree.” Therefore in that body every soul of man is represented, for He is the Lamb of God that beareth the sin of the world. In the experiences of that body we are most closely concerned, for it is our own body. {PTUK November 17, 1898, p. 721.3}

“In the volume of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.” “In Thy Book all My members were written, which in continuance were fashioned, when as yet there was none of them.” Ps. cxxxix. 16. “We are members of His body, of His flesh, and of His bones.” Unless our names are blotted out, they are “written in the book of life of the Lamb slain.” But those whose names are written in the book of His life, being His members, will like Him delight to do the will of God, and have His law within their hearts. By that same will “we are sanctified through the offering of the body of Jesus Christ once for all.” Said He, “for their sakes I sanctify Myself, that they also might be sanctified.” John xvii. 19. {PTUK November 17, 1898, p. 721.4}

This is the covenant that God makes with us in Christ, that as His law was in the heart of His Son, so it shall be in ours. “I will put My laws into their hearts, and in their minds will I write them.” As Christ was sanctified by the truth, so are we to be, not merely as a standard set for our attainment, but as the law of our being, for we are made “partakers of the Divine nature.” Our sins and iniquities will be remembered no more by God, and this is assurance that they will cease to exist. {PTUK November 17, 1898, p. 721.5}

Christ has joined the human family to Himself in bonds so strong and enduring, that nothing shall separate us from His love. “As He is, so are we in this world.” Although Christ is entered into the Holy Place, to appear in the presence of God, He is there as Man for us, and so in Him we too are in the Divine presence. He sits at the right hand of the Father, but God who raised Him up from the dead and gave Him glory, in doing so “quickened us together with Christ, and hath made us sit together in heavenly places in Christ Jesus.” Eph. ii. 5, 6. Therefore since Christ is in the holy place we can with all boldness enter there, with a true heart, in full assurance of faith. {PTUK November 17, 1898, p. 721.6}

Nor is this to be accomplished by the exercise of the imagination. The Gospel deals in facts, not fancies. The flesh which Christ has sanctified by one offering is our flesh, the sinful flesh. It is now made holy, even with the inconceivable holiness that makes the heavenly sanctuary so sacred. “The temple of God is holy, which temple ye are.” The holiness of Christ, which consecrates His dwelling-place, is shared with us, and so, being one in spirit with the beings there and in harmony with the surroundings, we may dwell in the house of the Lord without fear all the days of our life, to enquire in His temple, and to ask, in the name which gives us right of entrance, for whatsoever we desire. Only, remembering in whose body we come, as by a new and living way, it is fitting and significant that we draw near “having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” {PTUK November 17, 1898, p. 722.1}

**“‘Power with God’” *The Present Truth* 14, 46.**

E. J. Waggoner

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.” Gen. xxxii. 24-28. {PTUK November 17, 1898, p. 722.2}

“As a prince hast thou power with God.” The way people for the most part use this test, one would think that it read, “As a prince hast thou power against God.” It is read as though Jacob had all night been consciously wrestling with the Lord, and had at last worn him out, so that the Lord had been obliged to yield, and bless him. And so people regard prayer as a sort of wrestling contest with the Lord, imagining that if they can hold out long enough they will weary the Lord into granting what they ask. There are very few, however, who have this idea, who persevere very long in prayer, because they do not find prayer a pleasant occupation. Such a view of the test does the greatest dishonour to God, who is not the hard, unjust, unfeeling judge, but the tender, loving Father, who anticipates all His children’s wants. {PTUK November 17, 1898, p. 722.3}

Think of the situation for a minute. Put yourself in Jacob’s place. Would you have the boldness to enter into a wrestling contest with the Lord, knowing it to be He? Do you know of anybody who you think would dare lay hands on the Lord, or one of His messengers from heaven, and try to throw him on the ground? We cannot think of a person so presumptuous and so irreverent that he could venture to lay violent hands on the Lord, knowing Him to be the Lord. If the wicked men who put Christ to death had known who He really was, “they would not have crucified the Lord of glory.” 1 Cor. ii. 8. They might have known, but they did not. {PTUK November 17, 1898, p. 722.4}

The very fact that Jacob wrestled with the angel, who was none other than the Lord, shows that he did not know Him to be the Lord. He thought that it was an enemy that had seized upon him. The touch of the Lord as the day began to break showed Jacob at once the futility of the struggle, and made it impossible for him to continue it. With his thigh out of joint, there was nothing for him to do but to cling to his late antagonist for support. Then the Lord said, “Let Me go.” Anybody can see that this was said merely to test Jacob, because He who could with a touch dislocate a man’s thigh could easily disengage Himself from his grasp. But Jacob is now no longer wrestling with an enemy; he is embracing a Friend, and he is determined to cling. {PTUK November 17, 1898, p. 722.5}

“By his strength he had power with God.” Hosea xii. 3. When was it that Jacob received his blessing?—It was when he was leaning on the Lord for support, unable to stand alone. What then was his strength?—Manifestly it was his weakness. When he found that he was without strength, then he prevailed. His power with God was his absolute helplessness. {PTUK November 17, 1898, p. 722.6}

Remember now that the text says that Jacob had power with God, and not against Him. Jacob had no power at all, but he was made sharer of God’s power, and that was his strength. His faith made him a prince of God. The son of a king is a prince. Those who believe on the name of the Lord become sons of God. John i. 12. As a son of the King of kings, and therefore a prince of God, one must necessarily have power with God; not power against Him, but power derived from Him. {PTUK November 17, 1898, p. 722.7}

This power God gives to every one who truly believes. Absolute trust is the only condition, and that absolute trust must arise from the knowledge of God’s loving power, and consciousness of our own helplessness. God “raiseth up the poor out of the dust, and the needy from the dunghill, to set them among princes, and to make them inherit the throne of glory.” When we believe, He adopts us into His own family, so that all His people are of royal birth. He lifts us up from the death of sin, and sets us in the heavenly places in Christ Jesus, that is, on His throne, so that in Christ we are given power with God; we are made sharers of the Divine power. {PTUK November 17, 1898, p. 722.8}

When one has received this power,-and it is the portion of every one who is wholly the Lord’s,-it follows as a natural consequence that he will have power with men. It is with this power that God clothes His servants, in order that they may make known the Gospel. What is the Gospel?—It is the power of God. It is evident then that no one can show forth the Gospel, unless he has that power of God. {PTUK November 17, 1898, p. 722.9}

Jesus Christ is the Son of God, and is set down with His Father in His throne. As Son of God, the heathen are His heritage, and the uttermost parts of the earth His possession. He has not yet taken possession, but it is not lack of power that prevents His doing so; He is manifesting His power in drawing men to Himself. The power by which at the last He will destroy the reprobate, and renew the earth, is the power by which He now works to save men. Indeed, the manifestation of that power at the last, in the destruction of the wicked, will be for the salvation, of His own faithful people. {PTUK November 17, 1898, p. 722.10}

The fact that Jesus even now has power over the heathen is shown by the statement that lie is seated at the right hand of God in the heavenly places, “far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come.” But God has bestowed this wonderful love on us who believe, that we should be called the sons of God. This being called the sons of God is not a fancy title, but, as stated in the Revised Version, “such we are.” “Now are we the sons of God.” It is in Christ that we become sons, and in Him we are raised up to sit with Him in the heavenly places, and that means that God has placed us “far above all principality, and power, and might, and dominion.” In all this there is nothing for us to boast about, for we are nothing. The power is the Lord’s, which He is pleased to manifest through us, when we fully yield to Him, and depend on Him. {PTUK November 17, 1898, p. 722.11}

Then comes the promise of Christ, “he that overcometh and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they he broken to shivers; even as I have received of My Father.” Rev. ii. 26, 27. {PTUK November 17, 1898, p. 723.1}

Here Christ says that His disciples shall share the same power and authority that the Father gives to Him,-the authority mentioned in the second psalm. “Yes,” some one will say, “but this is all future.” Very true, and even so it is future in the case of Christ. Not yet does He rule the nations with a rod of iron, and break them in pieces like a potter’s vessel; but the power to do so is His, nevertheless. His power is exerted to save them, until they absolutely and finally refuse to be saved, when it will remove them. When He begins to execute judgment, His saints will share the honour with Him (Ps. cxlix. 5-9), and in the meantime He imparts to them His own power, that they may carry forward His work of reconciliation. {PTUK November 17, 1898, p. 723.2}

“If by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.” Rom. v. 17. “Shall reign in life.” When? Why, when life comes, of course. And when does life come?—When we are risen with Christ from the dead, to “walk in newness of life.” Rom. vi. 4. When men yield themselves to God “as those that are alive from the dead,” sin shall not have dominion over them. Rom. vi. 13, 4. Instead of being ruled, they will rule. From slaves, they will be transformed into kings, with power over the flesh. “He that ruleth his spirit is greater than he that taketh a city,” for the power by which he rules himself is the power by which the whole earth is to be made new, and the first dominion restored. {PTUK November 17, 1898, p. 723.3}

Whatever you may choose to give away be always sure to keep your temper. {PTUK November 17, 1898, p. 723.4}

**“Notes on the International Sunday-School Lessons. A Temperance Lesson. Proverbs iv. 10-12” *The Present Truth* 14, 46.**

E. J. Waggoner

NOVEMBER 27

A great deal of effort is put forth in connection with Temperance work, which is not accomplishing good results because it has strayed into side issues and is wasting its strength in unproductive lines. Temperance reform is a very simple matter, so long as it deals with the real difficulty, but when false methods and irrelevant problems are introduced, it becomes complicated. That which is responsible for the evils of intemperance is the perverted appetite of men. If that be conquered in a man, he is saved from intemperance. If it conquers him, he is lost, even though every public-house be closed by local option, prohibition or compensation. To fight intemperance by attacking externals is like trying to kill a tree by plucking off its leaves, or cure an attack of small-pox by covering up the symptoms. In both cases to attack the thing at its source is not only the simplest but the easiest way. {PTUK November 17, 1898, p. 723.5}

**A FRUIT OF THE SPIRIT**

Only one thing will overcome intemperance, and that is, temperance. But this is a fruit of the Spirit of God. Gal. v. 23. Therefore any temperance movement which does not rely upon the Holy Spirit is fore-doomed to failure. But, it may be said, so few will receive the Spirit. Where that is the case, it will be impossible to save the man. The most perfect legal enactments will profit him nothing. It may be urged that it would be impracticable for the temperance work to depend upon the Spirit, because so many active leaders of the movement do not care to be publicly connected with the Holy Spirit. Let them go; their money and influence, are worse than useless if they hinder a reliance upon the one source of success. {PTUK November 17, 1898, p. 723.6}

**THE FREE SPIRIT**

But how can poor drunkards get the Holy Spirit! It is a general belief that this is only accessible to Christians of an advanced type: something that they have earned by a consecrated life and faithful service. God’s gifts are not given to those who deserve, but to those who need. The Spirit was given freely to the wicked world before the flood, but the people stubbornly resisted its striving. Still it is given to all to convince of sin and of righteousness. John xvi. 8. It is poured out upon all flesh. Acts ii. 17. Just as much as the flesh lusteth against the Spirit, the Spirit lusteth against the flesh. Gal. v. 17. There are times in almost every man’s life when he submits for a while to be led of the Spirit. This is why the drunkard is sorry afterwards for his intemperance, and, when he contiunes to be led of the Spirit, finds in it power sufficient to overcome the lust of his flesh. {PTUK November 17, 1898, p. 723.7}

**THE VICTORY OF FAITH**

It is the conviction that their case is hopeless that prevents men from rising out of the degradation of self-indulgence. The man who feels the appetite asserting itself in him and clamouring for gratification, realises that the resistance which he purposed making against the temptation is gradually melting away, and feels that it is impossible to struggle against his own nature. But if, in that hour, he can know that there is a power with him which is stronger than the appetite, and that, ceasing to struggle, he has but to call for help upon One who is mighty, the knowledge will beget in him the confidence that brings victory. “This is the victory that overcometh the world, even our faith.” Jesus Christ has come in every man’s flesh, and for this reason, nothing is impossible to the man who knows it. “Every spirit that confesseth that Jesus Christ is come in the flesh is of God,” and “greater is He that is in you than he that is in the world.” 1 John iv. 3, 4. The knowledge that Christ, with all power, dwells in him, will give a man victory over drunkenness and every other sin. No man can be a successful temperance worker who cannot bear testimony to this fact, for there is no other way of salvation given among men. {PTUK November 17, 1898, p. 723.8}

**THE TRUTH A SHIELD**

The same principle applies in temperance work for the young. In the portion of the inspired Word on which the day’s lesson is founded, is set forth the one bulwark which will provide a final and lasting security against the seductions of evil. Pledges are seldom kept when pressure is brought to bear. Home associations lose much of their force with passing years, but in the early chapters of the book of Proverbs is set before us the one means of instilling truth into the heart so that it will abide there, and form a permanent barrier against temptation. {PTUK November 17, 1898, p. 723.9}

**A LIVING WORD**

God’s Word does not merely instruct us to be wise and get understanding. It is wisdom and understanding in itself, so that if a simple person receives the Word he is thereby made wise and prudent. The object of the Word is “to give subtilty to the simple, to the young man knowledge and discretion.” Prov. i. 4. But there comes a time when the young grow up and meet new temptations. How will they shape their course then? If they have really become wise, they will meet the temptation aright. If they are but fools, they will follow where the temptation leads. It is not a question of what or how much they have read, but of what their characters have become; and here is seen the value of the Word in the training of the young, for it imparts in itself the virtues it sets forth. {PTUK November 17, 1898, p. 724.1}

**HOW TO BECOME WISE**

The Word itself grows and multiplies. When the seed of truth, though small as a grain of mustard-seed, is taken in, it begins to grow. It is not merely a dry statement but exerts an influence on the recipient, so that he begins to incline his ear unto wisdom, and applies his heart to understanding. This will lead him to cry after knowledge, and to lift up his voice for understanding; even to seek it as silver, and search for it as for hid treasures. Nor will the mind thus be drawn out in vain. A valuable experience follows. “Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom.” Such a man will not be a mere book-worm, crammed with facts but lacking in nobility of character. Wonderful as are his attainments in the field of knowledge, they are not out of proportion to the honest integrity and simple beauty of his daily life. It is sound wisdom that the Lord gives, and “He preserveth the way of His saints.” {PTUK November 17, 1898, p. 724.2}

**A GOOD EDUCATION**

Such a man is well educated. He understands righteousness, and judgment, and equity; yea, every good path He is secured against backsliding, because the temptations of Satan do not compare in attractiveness with the way of the Lord. Wisdom has an abiding place in his heart, and knowledge has become pleasant to his soul, so that it is more precious than rubies, better than silver and fine gold. Prov. ii. Wisdom’s ways are pleasantness and all her paths are peace. “Happy is every one that retaineth her.” He does not get lonely, or have to sigh for amusement, for the Word is a pleasant and constant companion. “When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou wakest, it shall talk with thee.” Prov. vi. 32. {PTUK November 17, 1898, p. 724.3}

**A GOODLY HERITAGE**

Parents who train their children to have such an appreciation of the Word of God as is set forth in the first chapters of Proverbs, and none can until they have it themselves, are doing infinitely more to secure the welfare of their children than they could accomplish by leaving them large fortunes. In this way they can build them up against intemperance, and all other evils. Nor need there be any uneasiness as to the final outcome of such a training. The path of the just is not a way of comparative uncertainty, sometimes light and sometimes dark. It “shineth more and more unto the perfect day.” The pathway of safety is indicated to all in emphatic words, which ring out from the sacred page their tones of warring and promise, “Take fast hold of instruction; let her not go: keep her; for she is thy life.” {PTUK November 17, 1898, p. 724.4}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 46.**

E. J. Waggoner

**MAN’S DOMINION**

Gen. i. 26-28: “And God said, Let us make man in our imago, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” {PTUK November 17, 1898, p. 724.5}

Luke iii. 38: “Adam, which was the son of God.” {PTUK November 17, 1898, p. 724.6}

Heb. i. 10: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.” {PTUK November 17, 1898, p. 724.7}

Heb. ii. 6-8: “One in a certain place testified, saying, what is man, that Thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him.” {PTUK November 17, 1898, p. 724.8}

Heb. ii. 8, 9: “But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death crowned with glory and honour; that He by the grace of God should taste death for every man.” {PTUK November 17, 1898, p. 724.9}

Matt. viii. 23-27: “And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us; we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of, man is this, that even the winds and the waves obey Him?” {PTUK November 17, 1898, p. 724.10}

Matt. ix. 2, 6-8: “And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.” “That ye may know that the Son of man htah power on earth to forgive sins, (then saith He to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto man.” Matt. xxviii. 18-20: “And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations.... teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” {PTUK November 17, 1898, p. 724.11}

Eph. i. 18-23: “That ye may know ... what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all.” {PTUK November 17, 1898, p. 725.1}

Eph. ii. 4-6: “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” {PTUK November 17, 1898, p. 725.2}

Matt. x. 1: “And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all mariner of disease, and all manner of sickness.” {PTUK November 17, 1898, p. 725.3}

Rom. i. 3, 4: “Jesus Christ our Lord” “was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” {PTUK November 17, 1898, p. 725.4}

Ps. ii. 8, 9: “The Lord hath said unto Me, Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for thy possession; Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel.” {PTUK November 17, 1898, p. 725.5}

1 John iii. 1, 2: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God.” {PTUK November 17, 1898, p. 725.6}

Rev. ii. 26, 27: “He that overcometh, and keepeth My words unto the end, to him will I give power over the nations; find he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.” {PTUK November 17, 1898, p. 725.7}

Josh. x. 12, 13: “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and be said in the sight of Israel, 8un, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon. And the sun stood still, and the moon stayed.” {PTUK November 17, 1898, p. 725.8}

1 Kings xvii. 1: “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” {PTUK November 17, 1898, p. 725.9}

James v. 17: “Elias was a man subject to like passions as we are.” {PTUK November 17, 1898, p. 725.10}

Acts i. 8: “Ye shall receive power when the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.” {PTUK November 17, 1898, p. 725.11}

Isa. xiv. 14: “Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans men of stature shall come over unto thee, and they shall be thine; they shall come after thee; in chains shall they come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else.” {PTUK November 17, 1898, p. 725.12}

God is “the great King.” Man was made in His image, and was His son, so that he was created a prince. He was given dominion over the works of God’s hands, but this dominion was not an arbitrary thing. Man was not merely appointed king, but he was made a king. The authority was in him. “There is no power but of God.” Rom. xiii. 1. Man in himself has no more power than the dust of which he is made; but since the everlasting power and Divinity of God are seen in all the things that He has made, it was but natural that in the highest of God’s creatures this power should be manifested in the highest degree. The royal authority that was given to man in the beginning was the fulness of God’s presence in him. {PTUK November 17, 1898, p. 725.13}

God set man over the works of His hands. The works of Cod’s hands are described in the first chapter of Genesis, and are mentioned in Heb. i. 10. They include all that God made in the beginning. It was no small dominion that was given to man. The heavens and the earth that were made “in the beginning” were put in subjection under his feet. The fish of the sea, the beasts of the field, and the birds of the air were to obey his will, and to come and go at his command; and the very earth itself was to be subject to him. This is plainly set forth in the tests quoted. It seems almost incredible that such power was given to man, yet we are bound to believe it, because God’s Word tells us so. Why should we not be glad to believe it? for “whatsoever God doeth, it shall he for ever.” Eccl. iii. 14. {PTUK November 17, 1898, p. 725.14}

Nevertheless we do not now see all things put under man. On the contrary, we see man for the most part weighed down under the burdens of this earth. Why is this?—It is not of God’s appointment. Man sinned, and lost the glory with which he was crowned. His authority consisted solely in the righteousness which God’s presence gave him; and when he rejected the Lord and lost the righteousness, he necessarily lost the dominion. The sceptre of Christ’s kingdom is a sceptre of righteousness. Heb. i. 8. {PTUK November 17, 1898, p. 725.15}

But Jesus tasted death for every man, and because of this He is crowned with glory and honour. This crown He has as man, for it was as the Son of man that He tasted death for every man. Therefore as man He now has the dominion which God in the beginning gave to man. All power in heaven and in earth is in His hands. Remember that this power is in His hands as man,-the representative man,-for as God He had it all before He ever came to earth. God had never given up His right as Lord over all, and it was not necessary that Christ should come to earth to establish this claim; what He came for was to become man, and as man to win back what man had lost. “For since by man came death, by man came also the resurrection of the dead.” 1 Cor. xv. 21. {PTUK November 17, 1898, p. 725.16}

Christ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. He was the Son of God before He was raised from the dead, just as much as afterwards (see Matt. iii. 17), but it was the resurrection from the dead that demonstrated the fact. It was by the Spirit of holiness that He was raised. He was raised because as the Son of God He was holy. {PTUK November 17, 1898, p. 725.17}

This same Spirit of holiness-the Spirit of adoption-God has given us, so that we are sons of God, even as Jesus Christ is. It doth not yet appear what we shall be; the world does not recognise us as sons of God, just as it did not recognise Christ as the Son of God; but the resurrection will prove the fact. The resurrection will not make us sons, but will make the fact evident to all. {PTUK November 17, 1898, p. 725.18}

Jesus Christ, having been raised from the dead, was raised above all principality and power, not only in this world, but also in that which is to come. The world to come is the new earth, and it was the new earth over which God in the beginning gave man dominion. Christ, therefore, as the Son of wan, having by the Spirit of holiness that dwelt in Him been shown to be also the Son of God, has the very same dominion that man in the beginning had as the son of God. And this He has for every man, since by the grace of God He “tasted death for every man.” Therefore in Him we are raised to the dominion which man lost through sin. It is true that we do not now see all things in subjection under man, that is under all mankind, yet it is a fact that this dominion is given to those who are in Christ. If they do not exercise it, it is because they do not realise “the riches of the glory of His inheritance in the saints.” “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord’s, and He hath set the world upon them.” 1 Sam. ii. 8. {PTUK November 17, 1898, p. 725.19}

Evidences of the reality of this power as a present possession have when occasion demanded been seen not only in the Man Christ Jesus, but also in those who were His followers. To all it is said, “Ye shall receive power when the Holy Ghost is come upon you.” The Lord wishes us to understand that Jesus of Nazareth was not a unique specimen, but that He was God’s idea of what every man ought to be. It is only as one comes “to the measure of the stature of the fulness of Christ,” that he is “a perfect man.” Eph. iv. 13. Jesus said, “Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” John xiv. 12. There was no power manifested in Jesus that has not also been manifested in some of His faithful followers. God is not partial with His children. “Unto every one of ns is given grace according to the measure of the gift of Christ.” Eph. iv. 7. We may none of us ever perform what are termed miracles, but we need the power nevertheless, for nothing less than the fulness of the power which God gave to man in the beginning, and which is now in “the Man Christ Jesus,” can enable us to conquer sin. and Satan. “Power and authority over all devils” is needed by every person who overcomes, for we have the entire host to contend with. Eph. vi. 12. Thank God, this power is given to us! {PTUK November 17, 1898, p. 726.1}

*“I’m the child of a King,  
The child of a King;  
With Jesus, my Saviour,  
I’m the child of a King.” {PTUK November 17, 1898, p. 726.2}*

**“A Great Step” *The Present Truth* 14, 46.**

E. J. Waggoner

Speaking on “Citizen Sunday” at St. James’s Hall, one preacher said that “the creation of the London County Council was a great step forward in making London a city of God.” It is unfortunate that the pulpit should lend itself to the work of misrepresenting the city, “whose Builder and Maker is God.” What sort of idea will men get of it if they believe that London made “a great step” toward being like it when the London County Council was organised. As advocates of civic reform such preachers may do as well as anyone else, but as heralds of the Kingdom of God, they need to learn that God’s ways are as much higher than human schemes as the heavens are higher than the earth. Isa. lv. 7-9. {PTUK November 17, 1898, p. 726.3}

**“Inspiration of the Bible” *The Present Truth* 14, 46.**

E. J. Waggoner

Some years ago a weekly newspaper was established in Germany to defend orthodox doctrines, and especially the doctrine of the verbal inspiration of the Bible. At the end of last month this paper came to an end from sheer lack of writers. “In spite of all our efforts to find contributors, we have been unable to secure any,” says the editor in his farewell. There is no occasion for discouragement in this. The Bible is sufficient for its own defence, and it is never more firmly established than when it is left to speak for itself. When men take the Word under their protection, it is more likely to increase infidelity than to inspire respect for the Scriptures. {PTUK November 17, 1898, p. 727.1}

**“The Home. Cesarea” *The Present Truth* 14, 46.**

E. J. Waggoner

A journalist, writing of the Kaiser’s tour in Palestine describes the site of C?sarea. He says, {PTUK November 17, 1898, p. 728.1}

“It was visited by Peter and Paul and Philip, and it had a continued existence of some thirteen hundred years. Now there is not of the old town as much left as would shelter a pair of owls. A few fragments of walls are all that remain, scarcely a morsel of sculpture on the site of the sandstone and granite city, which measured over half a mile each way. By giving days to the investigation there may be found traces of a great theatre and other notable buildings, especially fortifications. But in an hour or so one can see nothing except the most frightful desolation, relieved by the existence of about a score of houses, built out of the material supplied by the quarry of the ruins.” {PTUK November 17, 1898, p. 728.2}

Like all other great cities of antiquity the history of C?sarea serves to demonstrate the transient character of human works, beside the Word that endureth for ever. C?sar Augustus, in whose honour it was built by Herod, soon returned to the dust from whence he came, but Paul, who lay there in chains for more than two years, at the caprice of one of its most worthless governors, will rise from the grave to live eternally. “The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.” {PTUK November 17, 1898, p. 728.3}

But apart from the future life, C?sarea owes its place in the memory of man, not to its ancient splendour, for that has vanished from sight, and almost from history; not to its connection with powerful kings, but to the fact that it is mentioned by the men whom it judged worthy of bonds and imprisonment. Yet, while we take pleasure in this evidence of the far more exceeding and eternal influence of the Gospel, our glorying will be vain unless we show that we have really learned the lesson it teaches. The Jews in Christ’s day built the sepulchres of the prophets, and thought that they had thereby sufficiently dissociated themselves from the deeds of their fathers; yet they themselves slew One who was more than a prophet. In this they showed that the lessons of history profited them nothing. {PTUK November 17, 1898, p. 728.4}

It is quite common for people now to moralise on the inevitable decay of earthly greatness, yet how few who recognise this are really turning from the lust of the flesh and the pride of life to build on the Word which endureth for ever. The test which came to our fathers comes to us. It is easy but insufficient to see and blame their mistakes. How many, if their choice lay, like Paul’s, between earthly honour and the contempt of men, would choose truth and right, whatever they involved? The offence of the cross is not yet ceased, but whoever bears it finds it the power of God and an everlasting joy, while those who refusing the reproach of Christ, choose the pleasures of sin for a season find in them the sorrow of the world which worketh death. C?sarea from its sandy waste bears witness that the end of earth’s splendour and greatness is only desolation. {PTUK November 17, 1898, p. 728.5}

**“For The Children. Children of God” *The Present Truth* 14, 46.**

E. J. Waggoner

Through all our lessons on the creation, we have seen how His eternal power and Divinity are seen in the things that God has made. The light, the air, the sky, the grass and trees, the sun, moon and stars, the birds, beasts and fishes, all are telling us of God. {PTUK November 17, 1898, p. 730.1}

*“All things that on earth I see  
Seem to have a voice for me;  
Ceaselessly, by night and day,  
‘Learn the truth we teach,’ they say.” {PTUK November 17, 1898, p. 730.2}*

The voice that they all have is the voice of God speaking, for they *are* His *living Word* in all these different forms. {PTUK November 17, 1898, p. 730.3}

But in God’s crowning work He meant to make Himself the most clearly to be seen, “so God made man in His own image.” Adam was the son of God, a perfect likeness of God his Father. He was a king, for he ruled over the whole earth and everything in it; but he did not have a crown of gold to put on, and robes of state to wear, like the kings and queens of the earth wear now. His royal robe was a garment of light, and his crown was a crown of glory, for God “crowned him with glory and honour.” {PTUK November 17, 1898, p. 730.4}

He did not have to put on any glory, but it shone right out from him, because he was the son of God and his character was like the character of God. Think how this beautiful light shining about Adam and Eve would light up everything that they came near, and how they would “shine as lights in the world. {PTUK November 17, 1898, p. 730.5}

But when they listened to the voice of Satan and fell into sin, they lost their holy character, and the light all faded away. Their beautiful crowns, their royal robes of light, were gone. But we have been learning lately how God is going to “restore all things,” to bring back to man everything he has lost through sin. It was for this that Jesus, the Son of God, became man, to make men again the sons of God, kings of the earth, and lightbearers. For we read that “as many as received Him, to them gave He power to become *the sons of God*, even to them that believe on His name.” {PTUK November 17, 1898, p. 730.6}

When the Son of God, the Light of the world, is received into our hearts, and dwells there, we become the children of God and shine as lights in this dark world. Jesus said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” His light will now shine forth in our actions, which will show us to be the children of our Heavenly Father. And if we become like Him now in character, by and by He will change our bodies, and make them just like His own glorious body. {PTUK November 17, 1898, p. 730.7}

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him.” “Then shall the righteous shine forth as the sun in the kingdom of their Father.”—the beautiful new earth about which we have been learning,-and “shall receive a crown of glory that fadeth not away.” {PTUK November 17, 1898, p. 730.8}

**“A Fatal Education” *The Present Truth* 14, 46.**

E. J. Waggoner

The *Times* has been calling attention to the vary serious state of things found to exist among the boys who were entered at a great public school. {PTUK November 17, 1898, p. 733.1}

“Of the first hundred boys examined thirty-nine were below the average height and fifty-three below the average weight. Sixty-eight were below the average in chest measurement, sixty-three were the subject of ‘deformities,’ such as lateral curvature of the spine, pigeon breast, knock-knee, and flat-foot. Twenty had defective sight, nine defective hearing, one an abnormal growth, one was colour-blind two had heart disease, two were ruptured, fourteen had varicocele, and twenty-two suffered from albuminuria. These boys were assured by the doctor to be typically healthy lads from thirteen to fifteen, and their parents were, as a rule, not aware of the existence of any physical defects.” {PTUK November 17, 1898, p. 733.2}

This extraordinary percentage of infirmities is attributed to the keen competition for entrance to such schools, and the consequent increased demands made on the boys. It is well to be educated, but that kind of education which prematurely develops the mental powers at the expense of the rest of the body is not worth having. Too many pass from a brilliant career at school or college to an early grave, which buries with the ruined frame the education for which it was sacrificed. True education is that which teaches bow to live, and the education which destroys life cannot be a good one, even for those who survive the process. {PTUK November 17, 1898, p. 733.3}

In these days of scholarships there is a growing tendency to push the children forward in the struggle for such prizes. Many cannot hope to obtain them unless they take the time which should be allotted to out-door recreation, and, instead of guarding the children against the misuse of their strength, parents too often encourage the unnatural emulation. {PTUK November 17, 1898, p. 733.4}

The brain, like every other organ of the body, can only do its best when supplied with an abundance of pure, healthy blood, and for this a sufficiency of exercise is essential. It is true that by special effort one child may disregard its bodily health and surpass another in the acquirement of knowledge, but that other, by due regard to the laws of health, may build up a body and brain which will be doing good work long after the infant prodigy has lapsed into comparative uselessness, if not the utter oblivion of death. {PTUK November 17, 1898, p. 733.5}

**“Jottings” *The Present Truth* 14, 46.**

E. J. Waggoner

-An under vest, worn by Charles I., at his execution has been sold by auction for 200 guineas. {PTUK November 17, 1898, p. 734.1}

-A gas explosion at the Capitol in Washington did great damage, destroying a large number of important records. {PTUK November 17, 1898, p. 734.2}

-Since 1887 the British system of telegraphs has grown in length from one mile and a third to 1,111,366 miles of wire. {PTUK November 17, 1898, p. 734.3}

-The Government of India have decided to join in the scheme of Imperial penny postage from the beginning of its operation in January 1, 1899. {PTUK November 17, 1898, p. 734.4}

-Notwithstanding the recent heavy rains, the East-end still has to be content with a four-hours’ supply of water. The Water Company is trying to secure a large reserve before it increases the supply. {PTUK November 17, 1898, p. 734.5}

-Black stamps of the value of a halfpenny, are being issued by Spain, one of which must be attached to every place of inland mail matter in addition to the usual postage. In Madrid, the number of letters posted has fallen off fully one-third since the extra fee has been demanded. {PTUK November 17, 1898, p. 734.6}

-The extension of the Soudan railway to Khartoum, 180 miles, has been definitely decided upon, and the orders for the necessary bridges are being placed with British firms. The principal one will be over 1,200 feet in length. There will be, in addition, between fifty and sixty smaller bridges. {PTUK November 17, 1898, p. 734.7}

-The American Line steamers, which were engaged in the American-Spanish war, have now we commenced running between New York and Southampton. {PTUK November 17, 1898, p. 734.8}

-Authenticated reports from Paris state that a plot has been discovered for the assassination of several persons who have been prominent in working for a revision of the Dreyfus trial. {PTUK November 17, 1898, p. 734.9}

-By the overflowing of the Yellow River in China 2,000 square miles are flooded, hundreds of villages destroyed, cattle and grain are swept away, tens of thousands have been rendered homeless, and famine is imminent. {PTUK November 17, 1898, p. 734.10}

-In connection with the naval preparations, not only our ships in course of construction being hurried forward, but even old coast-defence gunboats are being overhauled. One paper remarks that it looks as though the whole bar naval power is to be put on a war-footing. Immense quantities of stores are being purchased. The cost of the preparations must already run into several millions. {PTUK November 17, 1898, p. 734.11}

-An Italian journalists has been arrested by the Turkish authorities at Java and thrown into prison on account of some correspondence in which he said that the Sultan while allowing his soldiers to go unpaid was expending millions of francs in Syria. Probably the Turkish authorities feel that it is bad enough to have to suffer for their ostentatious hospitality. It is intolerable that other people should pass remarks upon it. {PTUK November 17, 1898, p. 734.12}

-During the last seven years investors in Limited Companies have lost less than ?28,000,000 in England. These figures only relate to companies that have been while the by order of the courts, and do not include numerous existing companies that pay no dividends. The Hooley disclosures throw light on the methods by which this wholesale transference of cash from the public to the company promoter is affected. {PTUK November 17, 1898, p. 734.13}

-All the European Governments have agreed to meet in an Anti-Anarchist Conference at the end of this month. Italy will propose that Anarchists be regarded as criminals and not as politicians, that they should be subject to extradition, and that the Press should be stopped from lending any encouragement to the movement. If these proposals become law they might be used by unscrupulous governments for far other ends than the exhortation of real Anarchism. {PTUK November 17, 1898, p. 734.14}

-It is now announced by official communication in Paris that Fashoda will be abandoned. Although this decision has been considered certain per several days passed, the work of preparation in English dockyards is being pushed forward with unabated energy. Those who have scouted the idea that a civilised Powers would now go to war except upon the greatest possible necessity, should be convinced by the Fashoda crisis that a serious conflict may be precipitated over a comparatively small question. {PTUK November 17, 1898, p. 734.15}

-In a speech made last week the Chancellor of the Exchequer stated that every person in the United Kingdom, man, woman and child, drank on an average thirty-one gallons of beer in the course of a year. “He was glad of this increase for the sake of the revenue.” At the rate of threepence a quart, this means a yearly expenditure of thirty-one shillings on beer by every member of the population, and as it is certain that vast numbers of infants and others do not drink any, it is clear that the drinking portion of the community must spend a lot of money on beer. The Government gets a revenue of ?12,000,000 from the business, but it cost the country great deal more than this to care for the orphans, poppers, imbeciles and criminals, who owe their condition to intemperance. It is short-sighted finance that congratulates itself on such a growth. {PTUK November 17, 1898, p. 734.16}

**“Back Page” *The Present Truth* 14, 46.**

E. J. Waggoner

A recently published report on the general subject of lunacy in France, methods of treatment, etc., show that alcohol is responsible, for the greatest proportion of lunacy in the country. This report will not attract much attention, but whenever there is a case in which there is a suspicion that religion has had something to do with the unsoundness of mind, there is a loud outcry. {PTUK November 17, 1898, p. 736.1}

Let it be understood that real religion never yet made a lunatic of anybody. When Jesus was on earth one great feature of His work was the healing of lunatics; and the Gospel of Jesus Christ is always working to save men from any tendency in that direction. God gives to those who believe in Him the Spirit that produces “a sound mind.” 2 Tim. i. 7. It is impossible for a true believer in Christ ever to become a lunatic without first renouncing his faith. {PTUK November 17, 1898, p. 736.2}

A literally striking comment on the way in which terms are misapplied, is furnished in the report of the way in which an injunction against strikers, granted by a United States judge, at the request of the American Steel Wire Company, is characterised by the “labour” leaders. {PTUK November 17, 1898, p. 736.3}

The injunction declares that all men have the right to labour and to take the places of strikers. It prohibits strikers from entering the company’s promises and inducing the present employés by threats or persuasion to cease work. {PTUK November 17, 1898, p. 736.4}

Strikers must not congregate for the purpose of intimidation, or picket or patrol the neighbourhood singly or collectively, or visit the homes of employés for the purpose of threatening their wives or families. {PTUK November 17, 1898, p. 736.5}

Strikers must not ask others to cease work, or ask anyone to ask them to do so. {PTUK November 17, 1898, p. 736.6}

It is stated that “labour leaders” throughout the country denounce this injunction as “a blow to the freedom of labour.” As a matter of fact, it is just the opposite. What they call “Freedom of labour” is freedom to prohibit labour, and by their objection to the injunction these so-called leaders of labour show themselves to be merely leaders of idleness. This is but an evidence of the prevalence of the spirit to call evil good, and good evil; to put darkness for light, and light for darkness. This is a result of that spirit of lawlessness which sets aside the authority of God’s law, and makes a working day of the Sabbath, and puts in its place a day which God calls a working day. {PTUK November 17, 1898, p. 736.7}

A well known dignitary of the Church of England presided last week at a public meeting held by the Salvation Army. In the course of his address he said:— {PTUK November 17, 1898, p. 736.8}

When he looked around and saw all the magnificent work done by many true Christians who did not belong to his own particular church he thanked God and took courage that He had servants in many denominations. From the religious opinions of these persons on many minor matters he might widely differ, but that did not prevent him acknowledging their social work. He regarded it not as a condescension, but as a distinguished honour to take the remotest part in helping such Christian work. The Church of England was doing a great and noble work, but there was ample need and room for all other workers, and he should always hold out the right hand of fellowship to those who were sincerely taking part in the mighty work of improving the condition of things in the world. {PTUK November 17, 1898, p. 736.9}

This is good, and one would judge from it that the speaker’s regard for Christ was such that he counted all men brethren in Him. Yet a little earlier in the address, speaking of those who would probably subject him to vituperation for his appearance on that platform, he gave utterance to this un-Christlike sentiment,- {PTUK November 17, 1898, p. 736.10}

he should regard all such censure as lying immeasurably below his utmost capacity for disdain. {PTUK November 17, 1898, p. 736.11}

As a leader of men, setting a good example to narrower minds, it would have been better and nobler to adopt Christ’s attitude. When He was reviled He reviled not again. It does not take so much Christianity to co-operate with friends of differing faith as it does to love our enemies, and those who speak all manner of evil against us falsely. Yet to show this love will do more “to improve the condition of things in the world” than to announce our immeasurable disdain for those who dislike our methods. The real interests of the cause of Christ suffer far too much from the “capacity” of His people for this kind of thing. {PTUK November 17, 1898, p. 736.12}

**“Peace Talk and War Preparations” *The Present Truth* 14, 46.**

E. J. Waggoner

In his speech at the Lord Mayor’s banquet, Lord Salisbury took occasion to mention the Czar’s peace proposal, and the mention of that naturally led to some remarks on the active war preparations at home. What he said is so marked a sign of the times that it is well worth considering. Speaking of the disarmament proposition, with which he expressed the utmost sympathy, he said:— {PTUK November 17, 1898, p. 736.13}

In some respects the era of this great proposition-which I think will be an epoch in the history of man-has been marked by unhappy omens. It is the first year in which the mighty force of the American Republic has been introduced among the nations, whose domination is extending, and whose instruments to a certain extent are war. I am not implying the slightest blame, far from it; I am not refusing sympathy to the citizens of the American Republic in the difficulties through which they have passed, but no one can deny that their appearance among the factors of Asiatic, as all events, and possibly European diplomacy is a grave and serious event which may not conduce to the interests of peace, though I think that in any event, it is likely to conduce to the interests of Great Britain. {PTUK November 17, 1898, p. 736.14}

What has been imposed upon us is that the subject-matter of war is terribly prevalent. On all sides you see nations who are decayed, or whose government is so bad that they can retain neither the power of self-defence nor the affection of their subjects. You also see, when that phenomenon takes place, there are always neighbours who are impelled by some motive or other-it may be by the highest philanthropy, it may be by a natural desire for Empire-to contest with each other as to who shall be the heir of the nation that is falling away from its old position. And that is the cause of war. {PTUK November 17, 1898, p. 736.15}

Still more serious is the consideration which recent events have forced upon us that these wars come upon us absolutely unannounced and with terrible rapidity. The storm cloud rises in the horizon with a rapidity that baffles all calculation. It may be that within two months from the first warning you have received you may find that you are engaged in or in prospect of a war in which your very existence may be at stake. {PTUK November 17, 1898, p. 736.16}

Then followed a statement of the fact that other great maritime and colonial powers had fallen because they possessed a land frontier by which their enemies could reach the heart of the country. Said he: “We have no such land frontier. But, if we ever allow our defences at sea to fall to such a point of insufficiency that it is as easy or nearly as easy to cross the sea as it is to cross a land frontier, our great Empire, stretching to the ends of the earth, supported by maritime forces in every part of it, will go clattering to the ground when the blow at the metropolis in England is struck.” So the conclusion was:— {PTUK November 17, 1898, p. 736.17}

If you will think out these ideas you will see why we cannot admit that in the present state and temper of the world we can intermit our naval and military precautions. They must be kept constantly on foot. {PTUK November 17, 1898, p. 736.18}

And so, whether the talk and sentiment be for war or peace, the preparations for war will go steadily onward until “the battle of the great day of God,” when the instruments of war, and those who make and use them, will be consumed. {PTUK November 17, 1898, p. 736.19}

**“Everlasting Power” *The Present Truth* 14, 47.**

E. J. Waggoner

According to the Shastras, or religious code, of the Hindoos, the sanctity of the Ganges is shortly to cease. They are not clear as to the precise date, but it will be somewhere about six months from the present time. It is to be hoped that many who now worship the river, will be led to consider what kind of a god it can be whose power and sacredness depart with the lapse of time, and that the Gospel of a Saviour who, because He continueth ever, is able to save unto the uttermost, will gain new value in their eyes by contrast with their own decaying deities. {PTUK November 24, 1898, p. 737.1}

Why is it that men all over the world have come to worship the creature rather than the Creator, who is blessed for ever? The answer is given: “Because that, when they knew God, they glorified Him not as God, neither were thankful.” Rom. i. 31. If thankfulness is involved in glorifying the Creator, it is evident that to know Him as God is to know Him as giving occasion for thankfulness. Nor is the thankfulness to be on a small scale, but on a divinely infinite one. Therefore to know Him as God is to know Him as blessing men to an infinite extent. {PTUK November 24, 1898, p. 737.2}

This must be true still of God, or men would now be justified in not glorifying Him as God; but all who do not “are without excuse.” Therefore God is still giving infinitely to every man. If He were not, ingratitude would cease to be a sin. “That which may be known of God is manifest in them.” Rom. i. 19. {PTUK November 24, 1898, p. 737.3}

The creation reveals eternal power and divinity. These may be clearly seen. Take the Ganges for instance. Why does it flow on and on for centuries, carrying down to the ocean a vast volume of water without cessation. Why does the sun pour out unreservedly every moment the fulness of its light and heat, yet have as much to-day as it had ages ago? These things reveal the *everlasting* power of God. Men who think more of the creature than the Creator predict a distant time when the sun will have parted with all its light, because they do not recognise in the working of all nature the everlasting power of God. {PTUK November 24, 1898, p. 737.4}

It is this power which keeps the heathen alive, and which keeps up the uninterrupted flow of the Ganges. But does not God know that His precious gifts will be perverted, that the Ganges will get the honour due to Himself, and that the men whom He has made will pervert His life, and change the truth of God into a lie? Yes, He knows it perfectly, and it grieves Him at His heart, as did the wickedness of the world before the flood. Yet the current of blessing given in His life flows with unabated volume, because not only is His power everlasting, but His mercy also endureth for ever. {PTUK November 24, 1898, p. 737.5}

In God’s hand is the soul of every living thing. Job xii. 10. No one can go anywhere in the universe out of the presence of God. No matter where he may be,” even there shall Thy hand lead me, and Thy right hand shall hold me.” Ps. cxxxix. 10. So God is trying to lead the heathen. They will not be guided by Him, but He does not therefore give them up. “Consider Him that endured such contradiction of sinners against Himself.” Because He loves them with an everlasting love, He draws them everlastingly to Himself with loving-kindness. Jer. xxxi. 3. The more determinedly a man resists this love, the more wonderful it is seen to be. Truly it is love that hopeth all things, endureth all things; and thus, even where God is rejected by men, they cannot hinder that which may be known of God being manifested in them. The more they do despite to the Spirit of grace, the more they bring out its wonderful long-suffering, its patient, God-like endurance. “Where sin abounded, grace did much more abound.” Rom. v. 20. {PTUK November 24, 1898, p. 737.6}

Every man who does not recognise that he receives his life and breath and all things direct from God, and that God’s hand is leading and upholding him every moment, is in the same condition as the Hindoo worshippers of the Ganges. Indeed he is worse, for to the extent that he has more light than they, his ingratitude is the baser. He is serving the creature rather than the Creator. What is the way out of this deplorable condition? Be thankful. Glorify Him as God. We may not see very much to be thankful for at first, but if we give thanks for that, the righteousness of God will be revealed from faith to faith, and the occasion for gratitude will be seen to greatly increase. We will not then glorify ourselves as God but Him, and know that He has all things while we in ourselves have nothing. {PTUK November 24, 1898, p. 738.1}

In this humility lies the only hope of our exaltation. While we glorify ourselves we will trust in self for everything, and having no power in ourselves will never make any advancement. When we know ourselves helpless, and know that God has all power, we will look to Him for help, and He will not leave us helpless. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” 1 Sam. ii. 8. God’s princes dwell in His palaces, and in those palaces God is known. He is known as what He is, a refuge. So knowing Him as God, and glorifying Him as God, His people find infinite occasion for thankfulness. “Great is the Lord, and greatly to be praised in the city of our God.” Ps. xlviii. 1-3. {PTUK November 24, 1898, p. 738.2}

**“Notes on the International Sunday-School Lessons. The Book of the Law Found. 2 Kings xxii. 8-20” *The Present Truth* 14, 47.**

E. J. Waggoner

DECEMBER 4

After the death of Manasseh, his son Amon reigned for two years. He was only twenty-two years old, but he walked in all the evil of his father’s earlier life. A conspiracy was organised against Amon which resulted in his murder, but the people of the land slew the conspirators, and put Josiah, the son of Amon, on the throne at the age of eight years. He reigned for thirty-one years, and was one of the best kings that Judah ever had. He “walked in all the way of David his father, and turned not aside to the right hand or to the left.” This disposition became especially marked in him when he was sixteen years old, and during the rest of his life it was steadfastly maintained. “And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.” {PTUK November 24, 1898, p. 738.3}

**A DISCOVERED TREASURE**

In his eighteenth year, Josiah instructed Hilkiah, the high priest, who was father to Jeremiah the prophet, to apply the temple contributions to restoration of the sacred building. This work was put in hand and, in the course of it, an important discovery was made. The book of the law, which God had directed should be kept with the ark of the covenant, was brought to light. Hilkiah showed the book to Shaphan, the scribe, who read it himself, and then took it to Josiah. “And Shaphan read it before the king.” {PTUK November 24, 1898, p. 738.4}

**A GRIEVOUS FAMINE**

It is impossible for us to conceive now the feelings with which this recovered treasure would be regarded. The Word of God is so easy of access that men have come to regard it as a common thing, and often show it scant reverence. But no greater calamity could befall the world than to be deprived of the Bible. Because we are so accustomed to it, and to enjoying the results of its influence, we seldom think how everything that makes life worth living, yea, even life itself, we owe to this Word. The prophet Amos tells how the loss of the Word will affect men: “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst.” Amos viii. 11-13. {PTUK November 24, 1898, p. 738.5}

**CHOOSING DARKNESS**

The Lord is not to blame for such a famine. Men will not endure sound doctrine, “but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. iv. 3, 4. Having rejected the counsel of God against themselves, and chosen pleasing error rather than sanctifying truth, they have only themselves to blame when false Christs and false prophets ensnare their souls. Rejecting the Word that would save them, there is no other way of escape. {PTUK November 24, 1898, p. 738.6}

**A MODERN INCONSISTENCY**

Occasionally some fragment of ancient manuscript is brought to light, purporting to bear some mutilated portion of the “Sayings of Jesus,” but it is strange that while these discoveries cause great excitement, men can calmly ignore the authentic sayings that all possess in the Scriptures. The high estimation in which the fragments are held should be much more bestowed on the Word which God’s goodness has preserved for us in such perfect form. When we remember that it is the Word of the Creator of the universe to us, bringing infinite treasures of wisdom and knowledge, manifesting unsearchable love in an everlasting salvation, we will honour the precious revelation by implicit confidence and unquestioning obedience. {PTUK November 24, 1898, p. 738.7}

**SLOW TO ANGER**

When the book of the law was read before Josiah, he rent his clothes. He knew that the nation had pursued a course very different from the one commanded by God in the discovered document, and had justly incurred the judgments therein denounced against the disobedient. Josiah sent messengers to enquire of the Lord by Huldah the prophetess, whether the evils of which Moses wrote were indeed to fall upon Judah. The answer was returned that the Lord would certainly fulfil His word, but in that reply evidence was given that the judgments of God were only directed against the stubbornly impenitent. To Josiah, because his heart was tender and he had humbled himself before the Lord, the promise was given that his eyes should not see the evil, but that he should end his days in peace. The same heart-felt repentance on the part of others would have secured the same degree of favour. It was because the people would not be turned from their own ways that the judgment could not be averted. The Lord was trying to purify His people by suffering, but they were so joined to their sins that the people were melted entirely away before they would allow themselves to be separated from their iniquities. “They are all grievous revolters, they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.” Jer. vi. 28, 29. {PTUK November 24, 1898, p. 738.8}

**READY TO FORGIVE**

The compassionate Judge of all the earth, who had inspired Abraham’s pleading for the cities of the plain, and Himself wept over Jerusalem, was not at this time less desirous of finding some reason to spare the guilty nation. Before the city was finally destroyed He proclaimed, “Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.” Jer. v. 1. Long after Josiah enquired of the Lord, a promise was given that if the people would fear God and give glory to Him, by keeping the Sabbath which He had sanctified, the city should stand for ever. Jer. xvii. 20-27. So in the last days, the test of the fourth commandment reveals who will follow the Lord and be saved, and who will choose his own way and be destroyed. {PTUK November 24, 1898, p. 739.1}

**A TRANSIENT REFORMATION**

For a time after the discovery of the Book of the Law, the people returned to the Lord. Many of those who were left in the cities of Israel joined Judah in observing the Passover. Never before since the days of Samuel bad there been such a gathering. It was in his time that Israel rejected the Lord from being King over them, and the evil effects of kingly rule upon the nation may be judged from the fact that the sacred historian has to go back before the time of the kings to find a parallel to the Passover which was kept in Josiah’s eighteenth year. Before the Passover, there was a thorough destruction of all idols throughout the land. In the country of Israel, where the fast decaying power of Assyria no longer bore sway, the altars set up by Jeroboam were now destroyed. In Bethel for three hundred and fifty years there had been preserved the prophecy uttered in Jeroboam’s day, that a king named Josiah should defile the altar and offer upon it the dead bodies of its priests. Josiah saw the tomb of the prophet who had uttered this prediction, and gave orders for its preservation, after the prophecy had been repeated to him by the men of the city. {PTUK November 24, 1898, p. 739.2}

**JOSIAH’S DEATH**

The iniquity of Assyria was now filled up, and the mighty empire was tottering to the fall which its pride had provoked. Egypt, Babylon and Media, were encompassing it with their armies, and Pharaoh-Necho, king of Egypt, came through the land of Judah to attack the Assyrian stronghold, Carchemish. It was in God’s plan that the king of Egypt should do this, and when Josiah thought to arrest the progress of his army, Pharaoh-Necho sent him a warning message from God, saying that he was not come against Josiah, and had no desire to meet him in battle; “for God commanded me to make haste: forbear thee from meddling with God, who is with me, that He destroy thee not.” Notwithstanding this warning, Josiah persisted in his attempt to stop the king of Egypt, and was fatally wounded in the battle that followed. There was great lamentation at his death in all Judah and Jerusalem. Yet he was taken away from the evil to come, and the words of Christ to the weeping women of Judea were indeed applicable to those whom Josiah left behind him: “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.” {PTUK November 24, 1898, p. 739.3}

**“The Sabbath and the Changed Calendar” *The Present Truth* 14, 47.**

E. J. Waggoner

A friend sends us the following communication:— {PTUK November 24, 1898, p. 739.4}

“As the change in the calendar is sometimes urged as an objection to the observance of the seventh day of the week, I shall be glad if you will kindly find time to insert an article in the next issue of *Present Truth*, in order that any doubt that may still exist in the minds of your readers and others may be removed.” {PTUK November 24, 1898, p. 739.5}

This we gladly do. The thing is so simple that it is easily disposed of. Let us begin with the commandment, which says: “Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Ex. xx. 8-10. These are the words of the Lord. Now it can hardly be claimed that any change made in the calendar by man, can nullify the command of the Lord. The change in the calendar has certainly not abolished the law of the Lord. This being the case, it follows that the only real objection anybody can have to keeping the seventh day according to the commandment is that he doesn’t want to do so. {PTUK November 24, 1898, p. 739.6}

In the question under consideration, however, the claim is that since the calendar has been changed, it cannot be known with certainty which day is the Sabbath. To this it is only necessary to say that no change that man may make in the calendar can affect the revolution of the earth on its axis, which alone governs the division of time into days. A brief statement of what has been done will make this appear. {PTUK November 24, 1898, p. 739.7}

Without going into lengthy details it is sufficient to say that the calendar was reformed by Julius C?sar in the year 46, B.C., when it was arranged substantially as we have it now. But too much time, by eleven minutes, was allowed to the year, and in the course of centuries there was a marked discrepancy between the actual year and the calendar year. Accordingly, in the year 1583, Pope Gregory XVI. ordered the fifth day of October to be called the fifteenth, and that the years which are not multiples of 400 should not be called leap years, so as to correct the discrepancy. The change in the calendar was therefore simply this, that the fifth day of a certain month was called the fifteenth, and had no more effect on the days of the week than would the changing of the date of the Lord Mayor’s show from the ninth to the nineteenth of November. {PTUK November 24, 1898, p. 739.8}

That this is really so is proved by the fact that Great Britain did not adopt the calendar as changed by Pope Gregory until the year 1753, in which year the third of September was called the fourteenth. But although for seventy years two reckonings had been in use, there was no difference whatever in the count of the days of the week. {PTUK November 24, 1898, p. 739.9}

Still further, Until this day the change in the calendar has never been adopted by Russia, which reckons according to what is called Old Style, yet the days of the week are just the same in Russia as they are over the border in Germany, where the New Style is in use. Anybody can see that it makes no difference with the order of the days of the week, and their relation to each other, whether Sunday be called the eighth or the twentieth of November. {PTUK November 24, 1898, p. 740.1}

This is the whole of the matter. When we say that the changing of the calendar has had no more effect on the numbering of the days of the week than the changing of one’s clothes, we are talking on the basis of existing facts, and not theory. One thing more may be said in conclusion, and that is that the bringing forward of such an objection against Sabbath-keeping emphasises the utter absence of any ground for the observance of Sunday as nothing else could. {PTUK November 24, 1898, p. 740.2}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 47.**

E. J. Waggoner

**FOOD OUT OF THE EARTH**

Gen. i. 29, 30: “And the Lord God said, Behold, I have given you every green herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every boost of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.” {PTUK November 24, 1898, p. 740.3}

Gen. ii. 9: “And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.” {PTUK November 24, 1898, p. 740.4}

Ps. civ. 11: “He causeth the grass to grow fur the cattle, and herb for the service of man; that He may bring forth food out of the earth.” {PTUK November 24, 1898, p. 740.5}

Ex. xvi. 3, 4: “And the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we eat by the flesh pots and when we did eat bread to the full, for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven unto you; and ye shall go out and gather a certain rate every day, that I way prove them, whether they will walk in My law or no.” {PTUK November 24, 1898, p. 740.6}

Deut. viii. 2, 3: “Thou shalt remember all the way which the Lord thy God led then those forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every ward that proceedeth out of the mouth of the Lord doth man live.” {PTUK November 24, 1898, p. 740.7}

John vi. 31-33, 48-50: “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then said Jesus unto them, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the Bread of God is He which cameth down from heaven, and giveth life unto the world.” “I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die.” {PTUK November 24, 1898, p. 740.8}

1 Cor. x. 1-5: “Our fathers ... did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not wall pleased; for they were overthrown in the wilderness.” {PTUK November 24, 1898, p. 740.9}

1 Cor. x. 6: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.” {PTUK November 24, 1898, p. 740.10}

1 Cor. x. 9: “Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” {PTUK November 24, 1898, p. 740.11}

Ps. Ixxviii. 18: “And they tempted God in their heart by asking meat for their lust.” {PTUK November 24, 1898, p. 740.12}

Heb. iii. 19: “So we see that they could not enter in because of unbelief.” {PTUK November 24, 1898, p. 740.13}

Rom. xiv. 23: “And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” {PTUK November 24, 1898, p. 740.14}

1 Cor. xi. 23-30: “I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take eat; this is My body, which is broken for you; this do in remembrance of Ale. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood; this do ye, as often as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death, till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily; shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” {PTUK November 24, 1898, p. 740.15}

Ps. ciii. 2-5: “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” {PTUK November 24, 1898, p. 740.16}

Isa. Iv. 2: “Wherefore do ye spend money for that which is not bread? and your labaur for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.” {PTUK November 24, 1898, p. 740.17}

Prov. iv. 20-22: “My son, attend to My words; incline thine ear unto My sayings; Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.” {PTUK November 24, 1898, p. 740.18}

Matt. v. 6: “Blessed are they which do hunger and thirst after righteousness; far they shall be filled.” {PTUK November 24, 1898, p. 740.19}

Rom. i. 17: “The just shall live by faith.” {PTUK November 24, 1898, p. 740.20}

It is out of the ground that God makes the food grow that should be eaten by every living creature. It is true that many animals, since the fall, subsist largely or wholly on the flesh of other animals; and man has also been allowed to do the same thing; “but from the beginning it was not so.” Since the work of Christ is to restore all things, it is evident that the food which God gave man in the beginning is the best for him, and should be adopted by all who wish the perfect image of God to be restored in them, as in the beginning. {PTUK November 24, 1898, p. 740.21}

Plants, and plants only, can assimilate unorganised matter. They can take the ultimate elements, and transform them into living substance. Then these elements are in a condition to be assimilated by animals. But this food does not undergo any change in the bodies of the lower animals that it does not undergo in the bodies of men. No new food substance is formed in the bodies of animals. They simply use that which has already been prepared in the plant for both man and the other animals. Therefore when men eat the flesh of animals, they are simply taking their food second and; and food that has once been used loses strength and value just the same as any other article does through use. Thus it is that the flesh of animals is not so nourishing as grains. More than that, the degenerate characteristics of the animal are necessarily imparted to the food that it has formed into its own flesh; and if the animal is diseased, which is very commonly the case, this evil is intensified. {PTUK November 24, 1898, p. 740.22}

When God brought the children of Israel out of Egypt, to fulfil to them the promise made to Abraham, He gave them the purest food possible-bread direct from heaven. Is it not consistent that when He sets His hand the second time to deliver His people, He will expect them to come as nearly as possible to the same style of living? {PTUK November 24, 1898, p. 741.1}

In those days the people tempted God, by asking meat for their lust, and as a consequence they were destroyed. “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.” {PTUK November 24, 1898, p. 741.2}

The bread which they had was from heaven, given not by Moses, but by God. It was daily bread, for the nourishment of their bodies, and was their living for forty years. Yet it was “spiritual meat.” It was by giving them this bread that God undertook to teach them that man doth not live by bread only, but by the Word of God. Therefore we see that in eating of it they were eating the Word of God. By the giving of the manna, God would have us learn that in the daily bread which He gives us, He is giving us Himself. Christ is the living bread that came down from heaven, and it was upon His body that the children of Israel were fed; in refusing that food, they were rejecting Christ. {PTUK November 24, 1898, p. 741.3}

But they did not discern the Lord’s body, and so, although the food which they had was the very best that could be given them, they died. They ate and drank condemnation to themselves. Men may do this, we learn from the eleventh chapter of 1 Corinthians, even while eating the body of Christ. And yet, if we do not eat the flesh and drink the blood of Christ, we have no life in us. John vi. 53. Only the perfect body and blood of Christ can give life, but that life must be received in faith, else even it will be of no avail. {PTUK November 24, 1898, p. 741.4}

The Lord’s Supper, consisting of the very purest materials that can be obtained,-unleavened bread and unfermented juice of the grape, “the fruit of the vine,”—is the best possible exhibition of the body and blood of Christ,”—a Lamb without blemish and without spot.” 1 Peter i. 19. Christ said of it, “This is My body,” and, “This is My blood.” It is to teach us the same lesson that was given in the manna,-that in the food which He gives us, He gives us Himself; that that which nourishes our bodies is at the same time to be to us “spiritual meat.” {PTUK November 24, 1898, p. 741.5}

It follows therefore that the Lord’s Supper is the model meal. Christ is the bread of God which cometh down from heaven and giveth life to the world. John vi. 33. Whoever does not eat of Him by faith, has no life. So then we should eat of nothing else but Him, if we would have perfect life. If in our daily meals we ate only of that food in which the perfect life of Christ is clearly exhibited, and ate in recognition of that life, we would he constantly living in Him. Such a life would be a life of faith, and would therefore be a life of righteousness. {PTUK November 24, 1898, p. 741.6}

It is by taking the words of Christ, which are Spirit and life, that we eat His flesh and drink His blood. But we must remember that Christ gives us His words in a tangible form. Remember that the manna was given to show that man must live by the Word of the Lord. But the words of the Lord “are life unto those who find them, and health to all their flesh.” So this living by faith,-the conscious taking of the Lord’s life, and that only, in the food which He gives us,-will be physical health. It does not mean self-punishment or the mortification of the body by denying one’s self of any good thing, but on the contrary the eating of that which is good, having the mouth satisfied with good things, and delighting in fatness. It is as much more enjoyable a way of living as righteousness and health are more enjoyable than sin and disease. {PTUK November 24, 1898, p. 741.7}

*“Life is fullest or content  
Where delight is innocent.” {PTUK November 24, 1898, p. 741.8}*

**“Eating Life or Death” *The Present Truth* 14, 47.**

E. J. Waggoner

“Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matt. v. 6. {PTUK November 24, 1898, p. 741.9}

These words teach us that righteousness may be obtained by eating and drinking; that we are to eat it and drink it. For when one is hungry and thirsty, and then is filled, it is only because he has eaten and drank that for which he hungered and thirsted. {PTUK November 24, 1898, p. 741.10}

**PLAIN LANGUAGE**

There is not nearly so much figurative language in the Bible as most people suppose. Some one reads a text that is beyond his experience, and because it seems impossible to him he says, “O that is figurative language.” Of what it may he figurative he cannot tell, but it eases his mind to think that it does not mean exactly what it says; for if it does not mean what it says, and he does not know what else it means, it is evident that he is freed from any obligation in the matter. This is the way the Word of God is made of none effect. {PTUK November 24, 1898, p. 741.11}

We shall get along much better if we settle it in our minds that God knows His own mind; that He knows exactly what He wishes to say, and just how to say what He means; and that when He says a thing He means it. Surely we cannot go wrong when we take the Lord at His word. Suppose it should happen on some occasion that He did not wean just what He said, and we should take His words as though He did mean them as He said them, do you not see that He could not condemn us for believing what He Himself said? “He that believeth is not condemned.” If a father jokingly tells his child something, and the child confidingly takes the father at his word, and mischief follows, it is clear that it is the father that is to blame, and not the child. It is an honour to the father, that the child didn’t think he could mean anything different from what he said; and a disgrace to him, that he abused the child’s confidence. But God does not joke with His children. He says to us, “Let your Yea be yea, and your Nay, nay;” and He does not ask anything of us that He is not Himself. Therefore we may believe that “every word of God is pure; He is a shield unto them that put their trust in Him.” Prov. xxx. 5. {PTUK November 24, 1898, p. 741.12}

So when we read, “O taste, and see that the Lord is good” (Ps. xxxiv. 8) we may believe that His flesh is true meat, and His blood is true drink. John vi. 55. When we read that the children of Israel in the desert ate spiritual meat, even Christ Himself, we are to believe the fact. In believing the statement we shall find knowledge of the utmost value. We do not believe the words of the Lord because we understand them, but we believe them in order to get understanding. “For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” {PTUK November 24, 1898, p. 741.13}

**EATING THE BODY OF CHRIST**

The Lord said to the children of Israel, “I will rain bread from heaven for you;” and Jesus said, “I am the bread which came down from heaven.” What else can we believe, therefore, but that it was the body of Christ that they ate? We may doubt, and say, “How can this be?” just as the unbelieving Pharisees did; but we shall find that doubt means death. {PTUK November 24, 1898, p. 742.1}

“But,” some one may exclaim, “Jesus Himself shows us that He does not mean that we are actually to eat His flesh and drink His blood, because He says, ‘The flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.’” You should read more carefully than that. It is true that Jesus used the words just quoted, and meant just what He said; but it is not true that He said that we were not really to eat His body and drink His blood. He said that if we do not eat His flesh and drink His blood we have no life in us; and He would not immediately deny what He had said. We should see in these words of Christ, not a denial of His former words, but an evidence that in His words we find His body and His blood. The words of the Lord are not merely empty sound, but they are real things. They are good food, and may he eaten. “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.” Jer. xv. 16. {PTUK November 24, 1898, p. 742.2}

Read with great care Deut. viii. 2, 3. “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Too often the words, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” are taken as though they meant that bread is in opposition to the Word of God. But the texts tell us that God gave the children of Israel bread in order that they might know that man lives only by every word that proceeds from the mouth of God. That is to say, God would teach us that in the bread which He gives us, He gives us His Word. {PTUK November 24, 1898, p. 742.3}

**BREAD FROM HEAVEN**

If we but think of the origin of bread, we shall see that this is so. Bread comes from corn, and corn is grass. God said, “Let the earth bring forth grass,” “and it was so.” There was nothing in the earth until God spoke, so that the grass came forth from His word. His word was the seed that was sown. Nothing grows but from the word of the Lord. The grain that the farmer sows contains the word of life, else it would never spring up. So when we eat the bread that is made from the grain, we are really and truly eating the word of the Lord. But the word is life, and Christ is the life; so in the bread which God gives us, He gives us the life of Christ. It was therefore no figure of speech, but an actual truth that Christ uttered, when He said to His disciples as He handed them the bread, “This is My body.” {PTUK November 24, 1898, p. 742.4}

Think what would happen if men recognised every mouthful of food that they ate as being the very body of Christ. Would they not eat with reverence? They would constantly remember and acknowledge that their life comes from God, and that it is His life that they are using, and not their own. This would teach them that they are not their own. Consequently they would be continually passive in His hands, for Him to live His own life in His own way. But this would be righteousness, for His life is only righteousness. So by eating and drinking they would be filled with righteousness. We can have only one life at a time, and the life which God expects us to live is the Christian life. But we get our daily life only by eating the daily bread that God gives us. So we see that God expects that by the food which He gives us we are to receive strength to live the Christian life. Of course it is understood that when we say that we are to live the Christian life, we mean that we are to let Him live it in us; for He alone is our life. {PTUK November 24, 1898, p. 742.5}

**SATISFIED WITH GOOD**

But we are to hunger and thirst after righteousness. Our desires are to be only for that which is good. The Lord gives that which is good. He does not withhold any good thing from His children. Ps. lxxxiv. 11. From above He sends down every good gift and every perfect gift. James i. 17. He says, “Eat ye that which is good, and let your soul delight itself in fatness.” Our natures are corrupt, and our appetites perverted, so that we desire things that are not good. This has been so ever since the fall. The woman “saw” that the tree was good for food, and that it was pleasant to the eyes, and that it was to be desired to make one wise. But it was not so. The tree was not good for food. It brought death. We are therefore to learn that not what we may naturally desire, but what God gives us, is good. This does not mean that our whole life is to be one continual longing after things that we like, but dare not take. No; the lesson that we should learn from our first parents as well as from the children of Israel is that “we should not lust after evil things, as they also lusted.” Thank the Lord, He satisfies our mouth with good things. He teaches us to desire the good, and to find delight in it. The way of life is not one of unsatisfied longing. The good Father opens His hand, and satisfies the desire of every living thing. Ps. cxlv. 16. {PTUK November 24, 1898, p. 742.6}

**RECEIVING IT FRESH FROM GOD**

The sum of all this is that we are to hunger only for those things that convey to us the life of God in its freshness and fulness. We are to train our appetites to desire only the things that God says are best for us. There are plants in which the life of God has been so perverted through the curse that they are only death to those who eat. These we should not touch. There are plants, such as tea and coffee, which, while they do not, as ordinarily taken, cause immediate death, yet have no life-giving power. They excite, but do not strengthen. The only power they have is in the line of death. It is evident that such things cannot be taken to the glory of God, for it is not to the glory of God that His children should be slaves to that which destroys. In taking these things, not to mention tobacco, which is wholly poisonous, and altogether filthy, one is not taking the pure life of the Lord. Consequently they are against the Christian life, for everything that is not of the Lord is against Him. There are other things that are food, but not the best food. The flesh of animals is food, that is, it will give strength to the body, but it is not perfect food. At the best, it is one degree removed from the food as God prepares it for us. In eating the flesh of animals, we get our food secondhand, to say nothing of the defilement from the evil dispositions and the diseases of the animals themselves. But out of the ground the Lord God makes to grow food that has no taint of evil about it, and when He gives us the best things, it is, to say the least, very ungrateful to pass them by, and take that which is inferior. Not only is it ungrateful, but it shows disregard for His life. It shows that we would rather gratify our desires than receive the fulness of His life. {PTUK November 24, 1898, p. 742.7}

**LIFE ONLY BY FAITH**

Therefore since God gives us food in order that we may have life, and the life which He wishes us to live is His own perfect life of righteousness, it is evident that if we eat only the food which He tells us is the best, and eat it in faith, as coming from Him, and bringing Him to us, we shall have that perfect life from day to day. But we must remember that the best things taken without recognition of Him are not life, but death. The children of Israel ate food direct from heaven, and yet they died, because they did not eat in faith. So whoever does not discern the Lord’s body in his eating and drinking eats and drinks damnation to himself, and not righteousness. It is evident that no one can discern the Lord’s body where it is not, so that it is impossible to eat and drink righteousness in that which is not food nor to get it perfectly in that which is not perfect food; but the mere eating of the best things is not sufficient; we must take them in humble and thankful recognition of God. When this is done, life and righteousness must follow as surely as the word of God is life. {PTUK November 24, 1898, p. 743.1}

“He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” This is true without any qualification. The Lord’s Supper is the model meal, to show us that in eating and drinking pure food we are eating the Lord’s body and drinking His blood. It is thus that we get His life. But if we do not take those things in which His life is clearly to be discerned, or do not recognise Him in the good things that we do eat, we eat and drink to no purpose. Our eating and drinking in such case is only to death. A little thought must make this apparent to everybody. What will be the end of those who know not God? It will be destruction. See 2 Thess. i. 8, 9, and Ps. ix. 17. What does it profit a man to have lived threescore years, if at last he sinks into perdition? Would it not have been better for that man if he had not been born? To what end was all his eating aud drinking? To nothing but destruction. If he had recognised the Lord in all his ways, he would have been eating and drinking to life, but since he does not recognise the Lord, he is taking only death, instead of life. “Whatsoever is not of faith is sin.” Because of sin disease and death are in the world. So sickness and death come from rejecting or ignoring the Lord, who is life. {PTUK November 24, 1898, p. 743.2}

**NOT A TRIVIAL MATTER**

Is it not evident that the matter of proper eating and drinking is not a mere fad? It is not a matter of no consequence, for God has not spoken about things that are useless. And let no one imagine that this means that we are to go into “Jewish bondage.” Far from it. The bondage of the Jews did not consist in their obedience to the ward of the Lord, but in their disobedience. The Lord would have us free from bondage; but when we do not have the life of His word, we have nothing but bondage. He would have us eat that which is good, and delight in fatness. He would have us delivered from every evil thing that tends to enslave and destroy life. He would have us enjoy the absolutely perfect freedom of His own life. “O taste, and see that the Lord is good.” {PTUK November 24, 1898, p. 743.3}

**“Modern Jerusalem” *The Present Truth* 14, 47.**

E. J. Waggoner

The *Daily Mail’s* correspondent who accompanied the German Emperor on his trip to Palestine, gives a vivid picture of the squalor of Jerusalem, and of the transparent frauds concerning the so-called holy places, together with the unblushing beggary of priests and monks, and says:— {PTUK November 24, 1898, p. 745.1}

Jerusalem, in fact, is not a place for pilgrims to visit. The ancient streets and the eternal hills and valleys are there. There is no denying the Mount of Olives and the Valley of Jehoshaphat, the steep hill-side upon which our Lord walked and taught, and from which He sorrowfully surveyed Jerusalem, the roads to Bethany, and the pleasant but beggar-ridden village of Bethlehem. The rocks and the landscape are the same, and the blue sky and the clear bright light. But as regards its monuments and its sites of Holy Places, it is a city of painful disillusionments. {PTUK November 24, 1898, p. 745.2}

More than eighteen hundred years ago Jesus declared that Jerusalem was left desolate, abandoned by the One whom she thrust without her gates, and crucified. Jerusalem that now is, is in bondage with her children; but Jerusalem which is above, is free, and to that God’s people look. It has foundations that cannot be covered with rubbish. Let every one who wishes to go on pilgrimage, look up, for there is our shrine. {PTUK November 24, 1898, p. 745.3}

**“The Children. Our Food” *The Present Truth* 14, 47.**

E. J. Waggoner

All the lessons that we have had on the creation have taught us that all God’s works, and especially man, whom He made in His own image, are the temple or dwelling-place for His own Holy Spirit. And we have found, too, that all God’s works in this earth are made of the dust of the earth itself, and what gives form, beauty, wisdom, and power to anything, is God’s own Spirit of life, for when this is taken away the dust returns to the earth “as it was.” {PTUK November 24, 1898, p. 746.1}

Have you ever thought how God is still carrying on His great creative work? Let us see how He is still taking the dust of the earth, and forming from it beautiful temples for Himself to dwell in. {PTUK November 24, 1898, p. 746.2}

Your body is made up of the food that you eat. If you were kept without food for a time, you would not only stop growing, but you would become thin and wasted. So you see that besides the food you need to build up your body and make you grow, there is a certain amount of waste which has to be made up by the food that you take. {PTUK November 24, 1898, p. 746.3}

But did you know that no matter what kind of food you are eating you are really feeding upon the dust of the ground, and your body is being made up of just that out of which God formed man in the beginning? God “maketh grass to grow for the cattle, and herb for the service of man, that he may bring forth food *out of the earth* ” from which he comes. {PTUK November 24, 1898, p. 746.4}

The plants and trees, which spring out of the ground, take the dust of the ground, and prepare it for food for us and the animals. What we call the “vegetable kingdom” makes all the food that is necessary for the “animal kingdom,” to which we ourselves belong. Different animals require different kinds of food, but each one can find growing out of the ground just the food that it needs. {PTUK November 24, 1898, p. 746.5}

As you take the food that God has provided, His creative power works in you, taking this material and building up your body from it. Learn what you can of the different organs of your wonderful body through which He works to do this, and see how “fearfully and wonderfully” He has made you. {PTUK November 24, 1898, p. 746.6}

Even what are called beasts of prey,-carnivorous animals-those which like lions and tigers feed upon the flesh of other animals, do not really get any food but what these animals have got from the plants. It was not God’s plan that the animals should feed upon each other, for in the beginning He said to man, {PTUK November 24, 1898, p. 746.7}

“Behold, I have given you every herb bearing seed.... and every tree in which is the fruit of a tree bearing seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; *and it was so*.” The animals fed only upon that which God meant for their food, and man eat the grains, fruit, and nuts which his Heavenly Father had provided for him. {PTUK November 24, 1898, p. 746.8}

And as it was in the beginning, so it will be again when everything in the earth is brought back to purity and perfection. For then, God’s Word tells us, “The wolf and the lamb shall feed together, and the lion shall eat straw like the ox.” And men shall “plant vineyards and eat the fruit of them,” and eat of the fruit of “the tree of life, which is in the midst of the Paradise of God.” {PTUK November 24, 1898, p. 746.9}

*“Jesus in His temple holy,  
Where sweet angel anthems ring,  
Dwelleth, too, in temples lowly,  
Heareth, too, when children sing.” {PTUK November 24, 1898, p. 746.10}*

**“God’s Temple” *The Present Truth* 14, 47.**

E. J. Waggoner

When God had given to King David the kingdom of Israel, he wanted to honour God and show his love for Him by building Him a house. He was so anxious about it that he said, “I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.” {PTUK November 24, 1898, p. 746.11}

Then the prophet of God came to him with this message from the Lord: “Thou shalt not build Me an house,” “but a son shall be born to thee;” “he shall build an house for My name.” {PTUK November 24, 1898, p. 746.12}

But although David was not able to build the house, he was allowed to select all the materials for it, and he made the most careful preparation, for he said, “The work is great; for the palace is not for man, but for the Lord God.” {PTUK November 24, 1898, p. 746.13}

We have just been learning of how the Most High, who “dwelleth not in temples made with hands,” is still making for Himself *living*, moving, growing temples, where He may live and show forth His glory. He says, “Know ye not that *your body* is the temple of the Holy Ghost which is in you?” {PTUK November 24, 1898, p. 746.14}

The great work of building His own house can be done only by the Creator Himself, but He lets us be co-workers with Him in this. I think you will see already what is your part of the work, for we have found that our bodies, which are His temple, are made up of the food that we eat. {PTUK November 24, 1898, p. 746.15}

So the work that God gives to you is like that which David had, to select the materials out of which His house is to be built. God provides he very best, and He tells us just what is good, and what is harmful, and then He allows us to choose just what material we will for His house to be made up of. {PTUK November 24, 1898, p. 746.16}

If we love and honour Him as David did, shall we not be very careful only to furnish the very best material for His house, and not to take into our bodies anything that is not good, just to satisfy our own appetite, or please our taste? Shall we not find out from God’s Word just what is the food that He has provided for us, and take that which will make good, pure, blood, strong muscles, and clear brains, so that our bodies may be in the best possible condition for His service? {PTUK November 24, 1898, p. 746.17}

“If any man defile the temple of God, him shall God destroy.” “Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” {PTUK November 24, 1898, p. 746.18}

**“The King of Birds” *The Present Truth* 14, 47.**

E. J. Waggoner

The eagle is among birds what the lion is among the animals. You know he is called the “king of the forest,” or “king of beasts,” and the eagle is the king of birds. It soars higher than any other bird, and is lose to sight as it “flies away toward heaven.” Because of this it was called in ancient times “the Bird of Heaven.” {PTUK November 24, 1898, p. 747.1}

*“Bird of the broad and sweeping wing,  
Thy home is high in heaven,  
Where wide the storms their banners fling  
And the tempest’s clouds are driven.” {PTUK November 24, 1898, p. 747.2}*

Have you noticed how often the eagle is spoken of in the Bible? Solomon, the wisest man, who spake of birds, as well as of all the other works of God (see 1 Kings iv. 33), said that “the way of an eagle in the air” was one of the things which he knew not, which were too wonderful for him. {PTUK November 24, 1898, p. 747.3}

From the Lord’s words to Job in the 27th verse of the 39th chapter we learn that it is at the command of God that the eagle “mounts up,” and also that it “makes its nest on high.” It does not build a nest in the trees or bushes, as most birds do, but chooses usually the peak of a very high rock, which can scarcely be reached by men or animals. {PTUK November 24, 1898, p. 747.4}

*“Thy throne is on the mountain top,  
Thy fields the boundless air,  
And hoary peaks, which proudly prop  
The skies, thy dwellings are.” {PTUK November 24, 1898, p. 747.5}*

The eagle makes its nest of strong sticks, leaving a hollow in the middle which it lines with grass, and here it lays its eggs, and keeps the young ones until they are old enough to fly. When the eaglets are hatched, the father and mother spend all their time and strength getting food for them. They are very fierce towards anything which they think would harm them. An Irish peasant once robbed an eagles’ nest while the parent birds were away, and started off with the young eaglets. But when the old eagles came back and missed their family, they attacked the robber with such fury that they killed him. {PTUK November 24, 1898, p. 747.6}

It is God’s own life in all His works that gives to His creatures such love and tender care for their offspring. And from this we may learn of His great love and care for us, “for we are also *His* offspring.” It is because of His great love for His children that His anger burns so against sin, which hurts and destroys them and against Satan who is seeking to steal them away from Him. {PTUK November 24, 1898, p. 747.7}

How safe we are if we make Him our refuge, and let Him defend us against all the attacks of the enemy. He says that no one is able to pluck us out of His hand, for He is greater and stronger than all. {PTUK November 24, 1898, p. 747.8}

In Deuteronomy xxxii. 11, we are told what the mother eagle does when the time comes for the eaglets to leave the nest and learn to fly. First she “stirreth up her nest,” and makes it so uncomfortable that the young ones will want to leave it. Then she “fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.” {PTUK November 24, 1898, p. 747.9}

When the young birds get so tired that they cannot fly any higher, nor even hold themselves up in the air, the mother flies down underneath them, and catching them on her own strong wings bears them up in safety between her shoulders. {PTUK November 24, 1898, p. 747.10}

In this way our Heavenly Father is teaching us how carefully and tenderly He is watching His children to see when they are tired, and to keep them from falling He says of His people that He “bare them on eagles’ wings,” and brought them unto Himself. So let us never be afraid, but always remember that “underneath are the everlasting arms” upon which we may rest in peace and safety. And “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.” {PTUK November 24, 1898, p. 747.11}

**“Difference Between Food and Stimulants” *The Present Truth* 14, 47.**

E. J. Waggoner

In the article on eating righteousness, in another part of this paper, it is stated that tea and coffee are not foods, but stimulants, and are poisonous, instead of helpful to the body. This will without doubt meet with a strong protest from many, who will say, “I positively know that tea is nourishing and strengthening. Why, I couldn’t get through my morning’s work without my tea. I must have a cup of tea before I can do anything in the morning, and then in the middle of the forenoon my strength is gone, and I am so faint that I should give out entirely if it were not for the tea; but directly I have had my tea I am fresh and strong for work again.” {PTUK November 24, 1898, p. 748.1}

Exactly, and that statement is in itself the best of evidence that tea does not give strength, but rather deprives one of it. It simply satisfies a craving which it has created for itself, and not any natural desire of the body. In reality it does not satisfy anything, since the more one uses it, the more the desire for it increases. {PTUK November 24, 1898, p. 748.2}

The difference between food and stimulants may be briefly stated thus: Food supplies a real want of the system. The body is continually using up substances which must be replaced by food, or else the strength will be utterly lost. When this substance is replaced with food, the longing of the system is satisfied. But the point to he specially noted is that any kind of good food will satisfy this desire. It is true that a hungry person may at a particular time have a preference for a certain kind of food, yet if that is not at hand, any other wholesome food will do as well. When the waste has been repaired, the system does not bother itself about what particular food it was that did the work. But it is not so with the unnatural appetite that exists for a stimulant. Nothing but the stimulant will answer the demand. If it were a real desire for food, a piece of bread would fully satisfy the desire, but nothing but tea will do. That shows that the tea does not satisfy a legitimate desire of the body, but a fictitious desire which it has created for itself. It is the supply that has created the demand. {PTUK November 24, 1898, p. 748.3}

Suppose that there were a big strong ruffian who should make a regular practice of picking up a small boy and throwing him into the water, and then plunging in and pulling the lad out just as he was drowning; would you praise that fellow’s bravery and humanity? Would you recommend him for a medal on account of his activity in saving life? Of course you would not. You would on the contrary report him to the police, that he might be punished for his brutality. {PTUK November 24, 1898, p. 748.4}

Now tea is just such a conscienceless ruffian as that. It throws its victim into the ditch, and then pulls him out, and the poor, deluded victim embraces it, and says, “Noble fellow! you have saved my life.” And the more the thing is done, the more the victim falls in love with his tormentor. The trouble is, he does not know that the one who lifts him up temporarily is the one who has pushed him down. Do you not think that we can get along better without such a “benefactor”? {PTUK November 24, 1898, p. 748.5}

A food is a servant, while stimulants are tyrants. Let the woman who now thinks herself wholly dependent on tea for strength, make a desperate struggle and free herself from its clutches, and it will not be long before she will find that when she depends solely on food she can dispatch her morning’s work without that terrible feeling of faintness that she before experienced. Then she will see for herself that her tea was not a food, serving the needs of the body, but a tyrant stimulant, producing a feeling of weakness in order that it might get credit for seeming to undo its own mischief. Tea and coffee are thieves and robbers, and lying ones at that. {PTUK November 24, 1898, p. 748.6}

**“Jottings” *The Present Truth* 14, 47.**

E. J. Waggoner

-Gooseberry fool is a corruption of gooseberry foulé-milled or press to gooseberries. {PTUK November 24, 1898, p. 749.1}

-One horse-power is calculated to be sufficient to raise 33,000 pound to the height of one foot in a minute. {PTUK November 24, 1898, p. 749.2}

-The proposed military reforms in Germany will make an addition of about 25,000 men to the imperial force. {PTUK November 24, 1898, p. 749.3}

-Magato, the chief whose tribe is now at war with the Boers, has been defeated and his stronghold captured. {PTUK November 24, 1898, p. 749.4}

-The decision to re-try his case is to be communicated to Captain Dreyfus, and he will be asked to prepare his defence. {PTUK November 24, 1898, p. 749.5}

-To encourage the cultivation of flowers in the East-end, a Society is planning to supply school children with plants at a nominal cost of one penny each. {PTUK November 24, 1898, p. 749.6}

-At an inquest held on a hospital patient, who died from the effects of an overdose of opium, it transpired that the nurse misread the doctors signed and administered an ounce of opium instead of a drachm. {PTUK November 24, 1898, p. 749.7}

-Representatives of the Powers at Constantinople having called attention to the dangerous disturbances in Macedonia, the Sultan replied that he was contemplating extensive reforms and all the European provinces. {PTUK November 24, 1898, p. 749.8}

-St. Petersburg is built on what was formerly a swamp. To the present day strong west winds, combined with high water in the river, forces water into the cellars. {PTUK November 24, 1898, p. 749.9}

-An alderman at Lydd after returning home from a mayoral banquet fell on to the fire in his drawing-room, and being unable to rise without assistance was burned fatally. {PTUK November 24, 1898, p. 749.10}

-An expedition has set out from Aden to discover the exact locality of the Garden of Eden, and is making for the Palaeolithic settlement in Somaliland, which is sought by the leaders to cover the supposed site. {PTUK November 24, 1898, p. 749.11}

-The crew of the flagship of the Channel Fleet having had some of their privileges curtailed for littering the decks with orange-pips, etc., some of them retaliated by cutting ropes and throwing gear overboard. All leave has been stopped. {PTUK November 24, 1898, p. 749.12}

-It is reported from St. Petersburg that great progress is being made with the new fortifications at Port Arthur. The batteries destroyed by the Japanese have been replaced, and new batteries are being built. Six Russian warships are in the harbour. {PTUK November 24, 1898, p. 749.13}

-The Norwegian Parliament has decided, with but one dissentient vote, to introduce a purely Norwegian flag without the emblem of union with Sweden. This is the latest development of a movement which may lead to trouble between the two countries. {PTUK November 24, 1898, p. 749.14}

-A railway collision is reported from America and which a number of deaths were caused. A heavy wind had caused the falling leaves from the forest by the side of the line to accumulate on the track, and the brake apparatus of the two trains had thus become clogged. {PTUK November 24, 1898, p. 749.15}

-On the march to Jerusalem, the Kaiser wore a thin white silk dust-cloak, “which floated on the breeze as the Emperor rode along on his well-trained charger.” One correspondent who describes the scene, says “nearly all the members of his staff who rode behind him wore like mantles which, whatever their intention, undoubtedly looked as though they were deliberate invitations of crusaders’ attire.” {PTUK November 24, 1898, p. 749.16}

-An extraordinary scene was witness the other week at Feltwell, Norfolk, where the tower of the church has been under repair, and girt round with scaffolding. Sadly, while the work men were at breakfast, the tower swayed, and then fell with a tremendous crash into the churchyard, wrecking gravestones, filling the place with rubbish, and sending up clouds of dust. The belfry contained a fine peal of bells, which were scattered in all directions. {PTUK November 24, 1898, p. 749.17}

-A coloured editor at Wilmington, U.S.A., who had published an offensive article in his paper was given a few hours’ notice to remove his press, seize the publication of his newspaper, and leave the town. As he did not comply with this notice, 600 armed whites, including some of the best known citizens of the place, and some ministers of religion, marched to the office and destroyed a printing material. The building afterwards caught fire, and was burned down. {PTUK November 24, 1898, p. 749.18}

-Tesla, the celebrated electrician, has patented a new submarine torpedo-boat, possessing undreamed-of powers of destruction. It carries no crew, can be operated at any distance with the aid of a telescope, and is full of delicate electrical and compressed air machinery. No wires are necessary to connect the boat with the operator. M. Tesla uses earth and atmosphere as his double wire, and thus secure as a complete electrical circuit. The steering gear and firing mechanism are attuned to a certain electro-magnetic synchronism. A similar set of synchronisitc instruments are all connected to one small switchboard in the hands of the operator. By simply turning a lever on the switchboard, the boat is steered, submerged, raised, and the torpedoes fired. {PTUK November 24, 1898, p. 749.19}

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E. J. Waggoner

“Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” Isa. ii. 33. {PTUK November 24, 1898, p. 750.1}

“Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jer xvii. 5. {PTUK November 24, 1898, p. 750.2}

Why this curse? Is it an arbitrary punishment from the Lord, pronounced upon the one who trusts in man? Not at all; it is simply a statement of fact. The man who trusts in man, whether it be himself or some other man, is under a curse, because he is putting his trust in that which cannot deliver. {PTUK November 24, 1898, p. 750.3}

How little is man “to be accounted of”? The Lord tells us in the fortieth chapter of Isaiah. He has “weighed the mountains in scales, and the hills in a balance,” but all the nations of men who dwell on the earth “are counted as the small dust of the balance.” That is, the dust that goes to make all nations of men is so small an amount in comparison with all the dust even of this earth alone, that it makes no appreciable difference in the balance. If all the men were off, the weight of the earth would not be sensibly lightened, so that in weighing the mountains and hills the men upon them are not taken into account. {PTUK November 24, 1898, p. 750.4}

So much for man in comparison with the earth alone. But look up now to the heavens, and see the shining suns that light up an infinite number of worlds, the number of which is known only to the infinite God. When we consider these wondrous works of God’s fingers, then must we exclaim, “What is man, that Thou art mindful of him? and the son of man that thou visitest him?” {PTUK November 24, 1898, p. 750.5}

Plainly, then, to trust in man for help, is to trust in nothing. Help would utterly fail, if it were not for the fact that the God who made the heavens and the earth, upholds all things by the Word of His power. Think how easily He can do it. “He taketh up the isles as a very little thing.” Then the burden of all mankind is as nothing to Him to carry all men in His arms makes no additional tax upon His strength. {PTUK November 24, 1898, p. 750.6}

Yet, insignificant a part of creation as man is, he is not despised, nor forgotten, nor neglected of the Lord. “All nations are before Him as nothing” in comparison with the great universe, yet He knows the number of hairs upon the head of every single individual. So we have at once evidence of God’s thoughtfulness for us, and of His ability to carry into effect the thoughts of peace which He thinks toward us. {PTUK November 24, 1898, p. 750.7}

The only thing that burdens the Lord is sin. The weight of all nations is nothing to Him, but sin makes Him weary. This, however, is no reason why any sinner should hesitate to come to Him. Quite the contrary; for whether we trust Him or not, He has us all, and the burden of all our sins, upon Him. The Lord bears the sin of the world. Then since sin is a burden to Him, and He has all our sins upon Him, the thing that we should haste to do is to let Him take the sins away from us, so that He may be relieved of that burden. He can easily bury the sins in the depths of the sea; but He does not wish to cast men there also; therefore He asks us to let Him separate the sin from us, in order that, in casting off that burden, He may not be obliged to fling us off with it. {PTUK November 24, 1898, p. 750.8}

What marvellous long-suffering and compassion God exhibits for man! For our sake He endures the heavy load of sin which we compel Him to carry. He is compelled to carry it, simply because His love for us will not allow Him to throw us aside. If we would but yield to Him, He would remove the sin from us, and from Himself also, and then it would be unalloyed joy for Him to continue to carry us. And this removal of the sin would be our salvation, for sin is death. With what confidence can we trust the Lord to save us from sin, when we know that He wishes to do it in order to relieve Himself of the one thing that burdens Him. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” {PTUK November 24, 1898, p. 750.9}

A Nonconformist Political Council has lately been organised for the purpose of securing the representation in Parliament of Nonconformist interests. The first National Conference of the Council was held last week. In view of the fact that Unitarians and Jews are welcomed, it was considered inexpedient to open the proceedings with prayer. One of the speakers, who so stirred the audience that hundreds stood up and frantically cheered when he concluded, said of the Nonconformists:— {PTUK November 24, 1898, p. 750.10}

They needed more self-confidence, for they were overdone with modesty. They were more than a half of the religious people of this land, and more than four-fifths of the English-speaking peoples of the world, and they should realise their strength, and catch a little of the spirit of their brethren across the sea who were born free. They had been called the “backbone of the Liberal Party.” A most appropriate title, for their position had generally been at the back! It was time they gave up their *role* of being political “hewers of wood and drawers of water.” {PTUK November 24, 1898, p. 750.11}

It is time, indeed. It is not the Lord’s will that His servants should be in bondage to any political organisation. The Son makes men free, but how can the Nonconformist ministers declare freedom for the oppressed if they have to go “across the sea” for it themselves? Moses said of the life that he set before the people, “Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us?” Deut. xxx. 13. {PTUK November 24, 1898, p. 750.12}

No man can serve two masters. Jesus claims the undivided allegiance of His followers, and if they believe His statement that all power is given to Him in heaven and earth, they will not degrade themselves by becoming “hewers of wood and drawers of water” for any other master. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” {PTUK November 24, 1898, p. 750.13}

The retiring mayor of a town in Wiltshire, instead of providing the usual mayoral banquet, with champagne toasts, for the town officials and local dignitaries, has carried out the instruction of Christ by inviting to a feast the poor and the lame. His action has excited some comment as being unusual in a mayor. {PTUK November 24, 1898, p. 750.14}

The Minister for War said last week that the Government were carefully revising the whole of their schemes of defence before asking the country to make the larger sacrifices which would be necessary, but gave warning that the new armaments would be a very expensive luxury. {PTUK November 24, 1898, p. 750.15}