**“Saved!” *The Present Truth* 15, 40.**

E. J. Waggoner

What a thrill of joy that word brings to anxious hearts when it announces that one whom death had seemed to claim as its sure prey, has been snatched from its jaws. {PTUK October 5, 1899, p. 625.1}

A crowd of eager, excited people stand looking up to a window of a burning house, where the face of a friend and relative appears. A brave fireman mounts a ladder, clambers along seemingly inaccessible places, and brings down the imprisoned victim. What a meaning there is in the shout that goes up from the throng, “Saved!” Nobody needs to have it explained. {PTUK October 5, 1899, p. 625.2}

A man falls overboard from the deck of a steamship, and has disappeared beneath the waves. He comes up, and is making frantic but vain struggles for life. But a sailor has seen him, and plunged in after him. The rescuer reaches the drowning man, and succeeds in supporting him until the ship’s boat reaches them, and strong arms draw them both on board. They are saved! How gladly the word is passed along, and how sweet it sounds. {PTUK October 5, 1899, p. 625.3}

Meet any one of those persons a few days afterward, when the incident of which he was a witness, or in which he may have participated, has already partially faded from his memory, and say to him, “My dear friend, are you saved?” and he will very likely say, “What do you mean?” “I mean what I say, Are you saved?” you reply. If he does not get angry with you for asking what he deems an impertinent question, he may say, “I don’t know what I need to be saved from; I am in no danger.” {PTUK October 5, 1899, p. 626.1}

Strange, is it not, that the word “saved,” or “salvation,” when used in connection with Jesus as the Saviour, is regarded by most people as having an altogether different meaning from what it does when used in connection with some disease or impending danger? The reason is that people have been educated to think that Jesus has nothing to do with ordinary affairs of everyday life, and His work, as well as His person, is really regarded by them as more or less mythical. “Spiritual,” is the name by which it is commonly designated; but with most the word “spiritual” is considered equivalent to “mythical” or “visionary,” and not as indicating anything real. The fact is, however, that while the work of Jesus, the Saviour, like Himself, is wholly spiritual, it is the most real thing in the world, and touches human life and experience at every point. {PTUK October 5, 1899, p. 626.2}

“Thou shalt call His name Jesus; for He shall save His people from their sins,” were the words of the angel Gabriel to Joseph. Who that has the least knowledge of the Bible is not familiar with them? Yes, people are familiar with the *sound* of them; but to too many professed Christians they are little more than a distant echo. So they go about, dimly conscious that *in* some sort of way they need salvation, yet not comprehending the reality of their need, nor the greatness nor the reality of the salvation which is right at their side, yea, even within them waiting their acceptance. Salvation from sin seems altogether an abstract thing to the majority of mankind, including many who pass as Christians. {PTUK October 5, 1899, p. 626.3}

If men would read the life of Christ in the Gospels until He becomes to them a real, living being, going about doing good, healing the sick, relieving the oppressed, comforting the mourners, and feeding the hungry, and would just believe that He is “the same yesterday, and to-day, and for ever,” as really present with us now as He was in Judea centuries ago, and for the very same purpose, they would take more satisfaction in hearing about His salvation. They would see that it is something that has to do with every detail of everyday life, and they would find the way of salvation. For there is as real joy in the salvation which Jesus brings as in the rescuing of a loved one from imminent death; for that is just what He does; and, moreover, that joy is not a momentary thrill, but a constant, and ever-deepening experience. {PTUK October 5, 1899, p. 626.4}

Suppose, my friend, you let the phrase, “salvation from sin,” which to you has only a technical meaning, drop out of your mind for a moment. Now think of some trouble, some difficulty, some habit that annoys and hinders you, from which you would like to be saved, to be kept. You can understand that, can you not. You are very nervous, starting at every sudden sound or a jar, trembling at any sudden announcement; or you are timid, easily alarmed, and frightened even by things which your good sense tells you are not to be feared; yet you have no control of yourself. You would like to be saved from that condition, would you not? Of course. Listen to the brief statement of and experience that has been repeated in thousands of cases. “I sought the Lord, and He heard me, and delivered me from all my fears.” Psalm 34:4. What would you not give for such salvation as that? Well, that is precisely the salvation which the Gospel of Jesus Christ brings. “There is no fear in love; but perfect love casteth out fear.” 1 John 4:18. Jesus Christ sweetly sleeping while the winds shrieked and the waves tossed themselves, or standing calm, unmoved, without a tremor, while the angry, howling mob, gnashed on Him, and yelled, “Crucify Him,” is an example of the perfect peace that is the possession of every one who fully accepts His salvation. {PTUK October 5, 1899, p. 626.5}

“This poor man cried, and the Lord heard him, and saved him out of all his troubles.” Psalm 34:6. Mind, it does not say that the Lord saved him from having trouble, but that He saved him out of them all. What difference does it make how much trouble we have, if we are only saved from it, so that it does not crush or control us? “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. Is not that practical? {PTUK October 5, 1899, p. 626.6}

Some one will say, “But I know many Christians, and they are just as timid as other people, just as easily frightened out of their wits, and they have just as many troubles as others, and are cast down and overcome by them, too. They have just as many sicknesses, and, moreover, are very nervous and irritable, sometimes because of their weakened physical condition.” Very likely, but that does not prove anything against the reality of Christ’s salvation. It only shows that these people have not yet learned Christ as they ought to when they profess to follow Him. They are in the school of Christ, but have not made much advancement yet. The Gospel of Christ is the power of God to salvation to every one that believeth; and the word salvation is unlimited. The power that saves from sin, saved from everything that is in any sense a drawback to the individual. It saves us from sin just by touching us and filling at every point and in every detail of human experience. Learn to recognise Jesus as He reveals His power in all creation, accept Him as the Saviour from the most petty thing that mars your peace, and you will soon be saying, “O taste and see that the Lord is good; blessed [happy] is the man that trusteth in Him; O fear the Lord, ye His saints; for there is no want to them that fear Him,” and then “sin shall not have dominion over you.” {PTUK October 5, 1899, p. 626.7}

The world is full of sin; everybody and everything is faulty; therefore it is not any art, and requires no great skill, to find fault. Anybody can do that. But to find the good, to seek out and develop it,-that is a marvellous faculty, and must be learned from God Himself. His Divine skill and power are shown in finding and developing perfection where a critic would find nothing but faults, and would turn away in disgust. {PTUK October 5, 1899, p. 626.8}

**“The Gospel of Isaiah. The Great Case in Court” *The Present Truth* 15, 40.**

E. J. Waggoner

Revelation 14:6: “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and fountains of waters.” {PTUK October 5, 1899, p. 627.1}

Isaiah 41:1: “Keep silence before Me, O islands; and let the peoples renew their strength; let them come near; then let them speak; let us come near together to Judgment.” {PTUK October 5, 1899, p. 627.2}

Isaiah 41:21-23: “Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob: Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show us the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together.” {PTUK October 5, 1899, p. 627.3}

Isaiah 43:9-12: “Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified; or let them hear, and say, it is truth. Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I am He; before Me there was no god formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God.” {PTUK October 5, 1899, p. 627.4}

Psalm 51:3, 4: “I acknowledge my transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.” {PTUK October 5, 1899, p. 627.5}

Romans 3:4: “Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.” {PTUK October 5, 1899, p. 627.6}

Isaiah 41:28: “I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.” {PTUK October 5, 1899, p. 627.7}

Romans 3:19: “Now we know that whatsoever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” {PTUK October 5, 1899, p. 627.8}

Isaiah 1:18: “Come now, and let us reason [literally, “go into court”] together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” {PTUK October 5, 1899, p. 627.9}

1 John 1:9: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK October 5, 1899, p. 627.10}

Isaiah 42:21: “The Lord is well pleased for His righteousness sake; He will magnify the law, and make it honourable.” {PTUK October 5, 1899, p. 627.11}

Isaiah 43:25, 26: “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified.” {PTUK October 5, 1899, p. 627.12}

Isaiah 45:22-25: “Look unto Me, and be saved, all ye ends of the earth; for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; and all that are incensed against Him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.” {PTUK October 5, 1899, p. 627.13}

Romans 14:10, 11: “Why dost thou judge thy brother? or why doest thou set at naught thy brother? for we shall all stand before the Judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.” {PTUK October 5, 1899, p. 627.14}

Before proceeding in our consecutive study of the book of Isaiah, it is necessary to take a general view of the main features of the chapters that follow, since they are so closely connected, and so devoted to one main thought, that we shall not get the full force of them if we go on studying small sections of them without first getting the greater theme in mind. {PTUK October 5, 1899, p. 627.15}

The whole book of Isaiah is devoted to one great purpose, namely, that of showing who God is. Recall the opening words of the prophecy, where God contrasts His people with the brutes, who know their lord, while His people do not know Him. Since the prophet is sent to those who, through lack of consideration, do not know the Lord, it is self-evident that he must be commissioned to make God known to them in the clearest possible manner, and to bring forward the most striking evidences of His existence and character. Let the student take special notice of the frequent occurrence of the statement, “I am God,” and the continual contrasts between the true God and the gods of the heathen. {PTUK October 5, 1899, p. 627.16}

The book of Isaiah, more than any other in the Bible, is based on the idea of a case in court. When one has learned the fact that the whole universe is a great court, in which a case is continually being tried, and God, the angels both good and bad, and all mankind, are concerned in it, the prophecy of Isaiah, and indeed the whole Bible, can be read with a great deal more pleasure and profit than before. {PTUK October 5, 1899, p. 627.17}

By most persons the Judgment is doubtless regarded as the time when the Lord determines who are, and who are not, worthy to enter heaven. They imagine all the people of earth gathered about the throne, where an examination is held, and the characters of all men are passed upon. But such an idea as that does very slight justice to the omniscience of God. He does not need to study character in order to discern one’s disposition. It is not necessary for Him to study anything. He does not need to make enquiry into a case, and to examine witnesses, as men do, in order to know the facts. “The eyes of the Lord are in every place, beholding the evil and the good.” Proverbs 15:3. “The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Hebrews 4:12. When Jesus was here on earth, “He knew all men, and needed not that any should testify of man; for He knew what was in man.” John 2:24, 25. The Lord, therefore, does not need, as man does, a time in which to cast up His accounts; for with Him the account is always kept. The exact status of every person living, and every act and every thought of every person who has at any time lived on this earth, could at any moment be set forth by the Lord, who inhabits eternity, and who fills heaven and earth. Therefore it is evident that the Judgment of the last day is not for the purpose of helping God to a decision as to the worthiness or unworthiness of any person. It will not reveal to the Lord a single thing that He did not know before. Indeed, it will be the Lord Himself who will reveal the hidden things of darkness, and make manifest the counsels of the heart. {PTUK October 5, 1899, p. 627.18}

Instead of being for the purpose of revealing all the details of the lives of men to God, as so many seem to suppose, the Judgment is for the purpose of revealing to men their own selves, and to make known to them the details of the life of God. Two texts that are quoted in the beginning of this lesson will help to make this appear. Compare Psalm 51:3, 4 with Romans 3:4. In the first instance it is stated that God will be justified when He speaks, and be clear when He judges. In the second, which is a citation of the first, it is stated that He will be justified in His sayings, and will overcome when He is judged. Since the last is but a repetition of the first, and that too by the Spirit, we may be sure that both texts mean exactly the same thing. Therefore we learn that when God judges He Himself is judged. The result will be that He will win the case and be justified. {PTUK October 5, 1899, p. 628.1}

That last word, “justified,” turns our attention to the points in the case. From the very beginning the character of God has been called in question. Satan and his followers have sought to justify their rebellion against God by charging Him with injustice, indifference to the welfare of His subjects, cruelty, and harsh despotism. We see all this set forth in the temptation with which Satan induced Eve to take the forbidden fruit. The Hebrew of the words rendered in Genesis 3:1, “Yea, hath God said, Ye shall not eat of every tree of the garden?” is not by any means fully expressed by that rendering. The serpent’s question is accompanied by a covert sneer, a contemptuous sniff, as he says, “Is it so, that God has said, Ye shall not eat of every tree of the garden?” The tempter affects to doubt that even God should be capable of doing so mean a thing as that, thus artfully implanting in the mind of Eve the idea that she has been unjustly dealt with. Then when she repeats the prohibition, the serpent comes out boldly, and says, “Ye shall not surely die; for God knoweth that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God, knowing good and evil.” He made her believe that God had deceived them in telling them that they should die if they ate of that tree, and that He had told them that story merely to frighten them away from it, because He knew that if they should eat from it they would be equal to Himself, and thus He would lose His prestige and authority over them. By insinuating that God was exalting Himself at their expense, the adversary caused her to feel that she was abused, and to imagine that she had found in the serpent a friend who would help her to secure her rights. From that day to this God has been maligned and willfully misunderstood. Satan’s charge of injustice has been repeated by men, and his insinuations have sunk so deeply into the minds of the world, that it does not seem so fearful a thing even for professed followers of the Lord to question His dealings with them. Every doubt is but the echo of the words with which Satan tempted our first parents to sin. {PTUK October 5, 1899, p. 628.2}

Who has not heard God charged with all the sin and misery in the world? Because God is all-powerful, men say that He is responsible for all the wretchedness; or else, if it be claimed that He is not responsible for it, they say that then He is weak; and in any case they make the presence of sins and misery the fault of God. The spirit of Satan, the prince of the power of the air, works in the children of disobedience (Ephesians 2:2), and it is one of the most difficult things in the world to convince anybody that God is love. Absolute trust in God as a tender, loving Father, is a very rare thing, so much so that those who trust Him fully in every detail of life are accounted mildly insane, and unfitted for practical life. {PTUK October 5, 1899, p. 628.3}

The character of God is therefore on trial. God calls upon men to come into court and prove their charges against Him, and His only defense is the revelation of Himself to them,-the setting forth of His whole life before them. In Isaiah 1:18, where we have, “Come now, and let us reason together,” the Hebrew literally rendered is, “Come now, and let us go into court together, saith the Lord.” He has been charged with unrighteousness, and His people take up this charge as an excuse for turning away from Him; but God rests His case upon the fact that He forgives sin, and cleanses from all unrighteousness. He is faithful and righteous to forgive us our sins, and this He will do though they be as scarlet. “He was manifested to take away our sins; and in Him is no sin.” 1 John 3:5. He never committed a sin, and is not responsible for sin, yet He takes it upon Himself in order that it and all its consequences may for ever be removed. The Judgment is for the purpose of making this clear before every being in the universe; and when that is done, every mouth will be stopped. {PTUK October 5, 1899, p. 628.4}

The trial is now progressing; the Judgment will be merely the summing up. The Judgment will reveal no new feature that all men may not learn now, or else it would then appear that all men had not had a fair chance. In this present time, while the case is before the jury, which is composed of all creatures, God makes a perfect and complete revelation of Himself and His character, manifesting Himself in all the things that He has made for the benefit of mankind, but chiefly in Jesus Christ whom He has sent. There is no need for anybody to be ignorant of the true character of God. Even the most degraded heathen are “without excuse.” Romans 1:18-20. When in the Judgment men are made to see that to which they have so long willfully shut their eyes; when everything that has been done by men, and by God for men, since the creation, and even God’s tender provision for men before the creation of the world, and also the underlying motive of all the acts that have been committed, are set forth before the universe, there will not be found a soul, no matter how malicious and hateful, who can open his mouth to say another word against the love and justice of the Creator and Redeemer. Every one will be compelled by evidence that cannot be evaded, to confess to God, and to bow the knee in token of His right to rule. Even Satan himself will at last be forced by the power of love to acknowledge that “the Lord is righteous in all His ways, and holy in all His works.” Psalm 145:17. {PTUK October 5, 1899, p. 628.5}

Some one will here ask, “Will everybody then be saved?” Not at all; the confession of the wicked will come too late to be counted to them for righteousness. Those who then for the first time confess the love and righteousness of God will not be moved by faith. Although they will acknowledge that God is good, they will have no love for Him. If their probation were continued, they would still go on in the same course of sin. They love sin more than God, or else they would yield to the tender mercy of God while it is now revealed in Christ. Their confession will be only to the effect that the punishment about to be inflicted upon them is just, and but the natural fruit of their own deeds; that they are but receiving the wages for which they have worked all their lives. {PTUK October 5, 1899, p. 629.1}

We have read that in the Judgment God will be justified in His sayings, that is, in the sentence which He announces. Every word and act of His life will be justified. But we must remember that this Judgment is preceded by a trial, in which there are witnesses. God calls upon all men to be witnesses for Him, and He has a just claim upon their testimony. But Satan is active with his bribes, and he steals away many of God’s witnesses. All the world are now taking sides either for or against the Lord. “He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.” Matthew 12:30. Men are now identifying themselves either with the Lord or with the great adversary. It is evident, therefore, that so surely as God is justified will all those be justified who have cast in their lot with Him, and those who have rejected Him, and have challenged His right to rule, declaring that He should not rule over them, must necessarily take themselves out of His dominions when the controversy is ended. But since “His kingdom ruleth over all,” it follows that for those who reject God no place in the universe will be found. {PTUK October 5, 1899, p. 629.2}

This is the time for the friends of God to declare themselves. It is true that in some things appearances are against the Lord, but that is only because of our short and distorted vision. We are not wise enough to understand all the workings of God, and we have not exercised ourselves in divine things sufficiently to have our minds toned up to their proper capacity; but enough is made plain to us to enable us to form an opinion. If we declare ourselves on the side of the Lord, even though we cannot explain everything, we are truly His friends. Enemies may fling their accusations against Him, but we will say, “I do not know all the circumstances, and therefore I cannot give you an explanation of this transaction, but this one thing I do know, that God is just and good, and that if we knew all about this thing of which you accuse Him, you yourself would be compelled to acknowledge that it reveals only the tenderest love and goodness.” Such a friend is appreciated by the Lord, and will be acknowledged by Him before the world and angels, at the last day; while those who are ready to doubt the goodness of God at every step, eagerly seizing upon every insinuation which the devil whispers in their ears, thereby shut themselves off from all connection with Him. Character will not be formed, but only declared, in the Judgment. {PTUK October 5, 1899, p. 629.3}

This is but a brief outline of the case. In the lessons that follow we shall see other features set forth. This court trial is the greatest affair in the universe, and the attention of the student will be called to it in every lesson henceforward. If we all can but realise that we are involved in this case that is now being tried, it would transform our lives. If we but place ourselves close to the throne of grace and view the case as it progresses, it will make clear to us every question that vexes the world. {PTUK October 5, 1899, p. 629.4}

**“A Birthmark” *The Present Truth* 15, 40.**

E. J. Waggoner

The *Catholic Times and Catholic Opinion* gives an account of the first of a course of Catholic Evidence lectures at the Central Hall, Acton, by Monsignore Vaughn, on the relation of the Catholic Church to the Bible, and says:- {PTUK October 5, 1899, p. 629.5}

In the course of a splendid address he showed that while Protestants rely upon the Bible and the Bible only, they did not stick up to it, and gave several instances of their inconsistency, including their keeping the Sunday as their Sabbath instead of Saturday. {PTUK October 5, 1899, p. 629.6}

It will be hard for the most of professed Protestants to repel this charge. The keeping of Sunday instead of the Sabbath of the Bible is the thing which marks the most of the churches of Protestantism as true daughters of the Roman Catholic Church. {PTUK October 5, 1899, p. 629.7}

**“Children’s Corner. Some ‘Carnivorous Plants’” *The Present Truth* 15, 40.**

E. J. Waggoner

How is it that the birds, the insects, the fish, many animals, and even many people, now feed upon other living creatures, instead of only upon the plants which God said should be their food? Perhaps what we told you last week about the plants has brought this question into your minds. {PTUK October 5, 1899, p. 634.1}

It is because the curse that came upon the earth through man’s sin has had an effect upon the whole creation, and changed and perverted the nature that God gave to His creatures in the beginning. {PTUK October 5, 1899, p. 634.2}

It is still the life of God that is seen in all things. This is shown in the wisdom and skill that the animals have, in their tender love for their little ones and often in their kindness to one another when in difficulty or trouble. {PTUK October 5, 1899, p. 634.3}

But God’s will is not now “done on earth as it is in heaven,” and as it will be when God makes the earth new and fills it with new creatures. For then, He says, “They shall not hurt nor destroy in all My Holy Mountain.” {PTUK October 5, 1899, p. 634.4}

But we are not now going to talk about the animals. We want to tell you about some *plants* that have such an unnatural and perverted appetite that they are not content with the good food that God has provided in the earth for their roots to suck up, and in the air for their leaves to absorb in the way we told you of last week. These are called “carnivorous plants” just as the animals that feed upon the flesh of others an called “carnivorous animals.” {PTUK October 5, 1899, p. 634.5}

Here is a picture of one of them, which, is called “Venus’s Fly-trap.” I need not tell you why it is called a fly-trap, for you will see how the cruel prickly leaves fold over the poor little unsuspecting fly that has alighted on it. Crushing it to death, the leaves suck in the juices from its body, and then open again and seeming innocence for another victim. {PTUK October 5, 1899, p. 634.6}

There is also the sundew, which grows in this country in soft, marshy places. Its leaves are covered with stiff hairs, at the end of which are little drops of sweet moisture that attract insects to come and feed. But like the fly-trap this is only a snare, for the insect soon becomes entangled in the hairs, of the leaves which fold over and feed upon it. {PTUK October 5, 1899, p. 634.7}

These plants do not use these things for their food, any more than we ourselves need to feed upon animals; for God has provided abundant nourishment for them in just the way that He meant them to take it, which we may be sure is the very best way for them. They thrive when they are not able to get any of the living food that they crave, for they can draw up food from the earth just as other plants can. {PTUK October 5, 1899, p. 634.8}

You may have heard too of the “pitcher plant.” The end of each of its long green leaves is shaped like a pitcher and filled with sweet, intoxicating juice. Ants, flies and all kinds of insects come to this plant attracted by the contents of the pitcher. But, like people who drink intoxicating liquors, they soon lose their senses, and become the prey of the deceitful plant that has lured them to their death only that it may feast upon their bodies. {PTUK October 5, 1899, p. 634.9}

The article following this one will tell you of a much larger plant than any of these, which will feed not only on birds and animals, but even on human flesh when it gets the opportunity. {PTUK October 5, 1899, p. 634.10}

When man sinned, God said to him, “Cursed is the ground for thy sake.” Since the ground itself is cursed, every thing that comes from it, which includes everything that lives on it, bears more or less of the curse. It is much more plainly seen in some things than in others, but it rests upon all, and all things must be redeemed and made new before the plan and purpose of God can be carried out in the earth. {PTUK October 5, 1899, p. 634.11}

In the beginning God said to man, “Of every tree of the garden thou mayest freely eat.” But now there are many trees and plants which bring death instead of life to those who eat of them or even breathe their deadly odours. Perhaps we will tell you about some of these another time. {PTUK October 5, 1899, p. 634.12}

The promise we spoke of, “They shall not hurt nor destroy in all My Holy Mountain,” takes in not only men and animals, but the plants also. Then they will again give out nothing but life; their murderous tendencies will be taken sway, and only God’s pure, unperverted life of love will be seen in all things. {PTUK October 5, 1899, p. 634.13}

**“Suicide Made Easy” *The Present Truth* 15, 40.**

E. J. Waggoner

Some time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particular medicine was lauded as a foe to indigestion. The advertiser said:- {PTUK October 5, 1899, p. 637.1}

“No, thank you, I’ll take no cheese. I like it, but it does not like me.” How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion.... They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy. Now, eating is not only a necessity, but should also be one of our chief pleasures. The use of— makes it so. A moderate dose taken *immediately after* eating will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you. As you get confidence in the power of— to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like. {PTUK October 5, 1899, p. 637.2}

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without *feeling* any ill-effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:- {PTUK October 5, 1899, p. 637.3}

— Pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labour in the morning. {PTUK October 5, 1899, p. 637.4}

The wisest and most cautious of us are sometimes tempted to eat and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in the world like — to speedily correct the unlucky results and to send us off to business next morning with a clear head and elastic step. {PTUK October 5, 1899, p. 637.5}

There is no question that a medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites, it follows that the promise of unlimited self-gratification without accompanying or following pain, will prove an unfailing attraction. {PTUK October 5, 1899, p. 637.6}

The Apostle Paul tells about men “having their conscience seared with a hot iron,” and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant. {PTUK October 5, 1899, p. 637.7}

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the *feeling* of condemnation, but have no notion of leaving off their evil ways. Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and “sin when it is finished bringeth forth death.” So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but when the conscience is dead, and one can commit crimes and still feel perfectly easy, the case is about hopeless. {PTUK October 5, 1899, p. 637.8}

What would you say now, if somebody should advertise a means by which sinners could be relieved of all compunctions of conscience, while still pursuing their sinful ways, “fulfilling the desires of the flesh?” Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing. A man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says: “I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it.” The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain, so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel. {PTUK October 5, 1899, p. 637.9}

Let the reader be assured this fact, that perfect food can never injure the system when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanksgiving, if taken as God designs that it should be, can never do any injury and will never produce pain. It does only good, and produces nothing but pleasure, not only during the act of eating, but afterwards. {PTUK October 5, 1899, p. 637.10}

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hairshirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity. {PTUK October 5, 1899, p. 637.11}

What everybody ought to know is that “whatsoever a man soweth, that shall he also reap.” Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter of eating and drinking, as well as in every other act of life, this rule applies: “Put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well.” Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin, “be sure your sin will find you out.” There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it. {PTUK October 5, 1899, p. 637.12}

“God has arranged every nerve and sinew and muscle in the body, and He undertakes to keep that body in order if the human agent will work in harmony with Him.” {PTUK October 5, 1899, p. 637.13}

**“Items of Interest” *The Present Truth* 15, 40.**

E. J. Waggoner

-London enjoys a greater area of open spaces than any other capital in the world. {PTUK October 5, 1899, p. 638.1}

-Dr. Lange, of Munich, Germany, has invented an instrument for taking a picture of the inside of a living person’s stomach. {PTUK October 5, 1899, p. 638.2}

-On account of the strained relations existing in the government, the entire Austrian Cabinet resigned in a body on the 24th ult. {PTUK October 5, 1899, p. 638.3}

-More than 200 persons perished by a recent earthquake in the villayet of Aidin, Asia Minor. In connection with the earthquake, steams of sulphurous water sprang out of the ground. {PTUK October 5, 1899, p. 638.4}

-A Lecture Bureau of the United States has made Captain Dreyfus a *bona fide* offer of ?20,000 for one hundred lectures to be delivered in that country during the coming autumn and winter. {PTUK October 5, 1899, p. 638.5}

-Mr. Thomas Beck, who entered the service of the London and North-Western Railway Company in 1848, has just retired on a good-service allowance at the age of seventy-four years. He has run over 3,000,000 miles. {PTUK October 5, 1899, p. 638.6}

-During the past week, the deaths from the plague in the Bombay Presidency have amounted to 4,505, while in Bombay City and Poona, the numbers that have succumbed amount to ninety-four and 501 respectively. {PTUK October 5, 1899, p. 638.7}

-Damage to the amount of nearly ?1,000,000 at the same time was done to the Union Stock Yards, Chicago, on the 23rd ult. by fire. The 1,500 horses on the premises were terrified by the flames, and stampeded, injuring many people in their wild runs through the streets. {PTUK October 5, 1899, p. 638.8}

-At Guildhall, a boy twelve years old, applied for a place as errand boy, secured it, and in less than two hours stole ?25 from the safe and disappeared. It was, as afterwards learned when the youngster was caught, a deliberately planned affair, inspired by reading “penny dreadfuls.” {PTUK October 5, 1899, p. 638.9}

-San Francisco, U.S.A., has passed an ordinance, prohibiting expectoration in street-cars or public places, the violators to be punished by fine and imprisonment. A millionaire of the city claimed the right to do as he pleased, but was promptly dealt with, for the last offence being sentenced for twenty-four hours in the county gaol. Spitting in public places is one of the most fruitful sources of consumption, and should be prohibited by law. {PTUK October 5, 1899, p. 638.10}

-During the recent earthquake in Alaska, the spectators saw a tidal wave, apparently thirty feet high, approaching the town of Yakutat. Before it reached the shore, however, the bottom of the harbour opened and the wave spent its force in the chasm. {PTUK October 5, 1899, p. 638.11}

-There have been constant rumours that the world’s supply of rubber is about to give out under the constant demand of the tyre makers. News is just at hand of the invention of a substitute for rubber, called oxaline. Its cost is only one-tenth that of rubber, and it is said to be just as serviceable. {PTUK October 5, 1899, p. 638.12}

-There is a genuine steel famine in America. Builders are not able to meet their contracts, railway companies cannot complete new lines on time, and it is feared that the construction of new boats for the navy will be delayed on this account. It is the result of the operation of the huge steel and iron trusts in that country. {PTUK October 5, 1899, p. 638.13}

-The White Star liner *Germanic*, from New York, brings the intelligence that on the 6th ult. she spoke the whaler Era flying signals of distress, and on sending a boat to her, found that for two years and three months she had been frozen in the sea near Hudson Bay. The crew were about out of provisions, which were supplied. {PTUK October 5, 1899, p. 638.14}

-A typhoid fever epidemic be broken out in Tring, Herts, and although three weeks have elapsed since the first case occurred, there is no abatement of the disease. In one small area of the town there are sixty cases. Fortunately the mortality is not great. The cause is attributed to the pollution of the wells from the recent heavy rains. {PTUK October 5, 1899, p. 638.15}

-General Otis, Military Governor of the Philippines, applied the Exclusion Act of the United States to the landing of Chinese on the islands. His action has caused much comment, calling forth are emphatic protest from China’s Minister at Washington, and the U.S. Cabinet has just decided that in the act he had exceeded his authority. {PTUK October 5, 1899, p. 638.16}

-At Darjeeling, India, during the evening of the 26th inst., there was a succession of earthquake shocks, accompanied with very heavy rainfall and terrible landslips. Twenty inches of rain fell in twenty-four hours, immense damage to property, and the killing of hundreds of people were the result. At one place a bazaar was completely overwhelmed, and two hundred persons were killed. {PTUK October 5, 1899, p. 638.17}

-Admiral Dewey reached New York on the battleship *Olympia*, Sept. 26th, from the Philipines, and was received with a demonstration such as was never accorded a naval commander in the United States before. Among other presents received was the largest silver loving cup in the world. And all this because he annihilated the Spanish naval fleet at Cavite last year, destroying at the same time over 2,000 lives. {PTUK October 5, 1899, p. 638.18}

-What promises to be the greatest wheat “corner” in the history of America reported to be in progress now in Chicago, backed by the multi-millionaire Armour, who has elevators at his command for holding 50,000,000 bushels. Grain gambling is proving the ruination of thousands of people in America, and these “corners” always prove disastrous in the end, not only to the producer but the consumer as well. {PTUK October 5, 1899, p. 638.19}

-An effort is being made in Canada to induce the Government to purchase and slaughter every tuberculous cow or steer in that country. At a late meeting of the Canadian Medical Association, the statement was made that the disease is so prevalent in Great Britain that its eradication was not only impracticable but impossible; but on account of the rareness of the disease in Canadian cattle, if those that were affected were thus disposed of, it would be very beneficial to Canadian breeders, as the rest of the world would then have to buy of them, in order to get healthy animals. {PTUK October 5, 1899, p. 638.20}

**“Back Page” *The Present Truth* 15, 40.**

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The satisfactory conclusion of the negotiations between Germany and France for the establishment of telephonic communication between Paris and Berlin, is regarded as an event of considerable political as well as commercial importance. For those two cities to be on speaking terms is significant beyond the fact that they are nearly eight hundred miles apart. {PTUK October 5, 1899, p. 640.1}

Commenting on the Pope’s exhortation to the Catholics of Brazil, both priests and laymen, to make their influence felt in politics, the *Catholic Times* says that his words “should be taken to heart by Catholics not merely in Brazil, but throughout the world,” and adds these significant words: “The future for us will be what we shall make it. If we act with public spirit, and in a broadminded way, our right to utter a dominant note will be admitted.” Domination is what the Papacy is seeking in every land. It would not be the Papacy if it were otherwise. {PTUK October 5, 1899, p. 640.2}

There is nothing like war, or something or somebody that is suggestive of war, to stir up the people of these “Christian nations,” in “this enlightened age” to the wildest pitch of enthusiasm. Just now the city of New York and a good share of the United States is in a delirium of excitement over a man whose sole act by which he has acquired fame is that under cover of darkness he stole into a harbour with his war ships, and at his leisure shot to pieces and sunk a lot of ships that were at anchor, and incapable of resistance. Still “‘twas a famous victory.” It is fast getting to be the case that if a man has only, with all “the pomp and circumstance of war” destroyed a lot of lives and property, he is regarded as a hero. {PTUK October 5, 1899, p. 640.3}

At the recent Health Congress at Blackpool, a paper was read by Dr. Adler, Chief Rabbi of London, on the antiquity of sanitation, reference of course being made to the regulations found in the books of Moses. Those rules were given by the Lord Himself, and, when followed, produced the healthiest people that ever lived. Let it be noted, however, that inoculation was not included in the list of preventives of disease. Perfect cleanliness within as well as without the body, is the sum of the whole matter. Clean food, pure water, fresh air, plenty of sunlight, regular, muscular exercise, and a clean conscience, will ward off any plague known. It may be said that vaccination and inoculation have saved many lives. No doubt they have served a purpose, and will yet do so among people who find that course easier than keeping themselves thoroughly clean; but to fill one’s body with death, as a means of warding off death, is unscriptural and unscientific. {PTUK October 5, 1899, p. 640.4}

A prominent religious journal finds fault with the Speaker’s Commentary for the following note found in it:- {PTUK October 5, 1899, p. 640.5}

Untruth has been held by all moralists to be justifiable towards a public enemy. Where we have a right to kill, much more have we a right to deceive by stratagem. {PTUK October 5, 1899, p. 640.6}

Why not? If men may set aside the sixth commandment, may he not also ignore the eighth? As a matter of fact, it would be absolutely impossible for any military operations to be “successful” if the leaders adhered strictly to the truth. Lying is inseparably connected with killing. The error of the commentary lies in the assumption that it is right to kill. As a general thing, the code of “moralists” is entirely different from that of the Bible. Too much of the “morality” of this age consists in the justification of one evil because of the existence of another. {PTUK October 5, 1899, p. 640.7}

A case of what the *Daily Chronicle* aptly calls “tragic justice” has just occurred at Eastbourne. A doctor mixed some medicine for a patient, who, after taking a portion of it in water, complained that it made her ill, and stated that she believed it had poisoned her. The doctor was nettled at the suggestion, and to convince the patient that the medicine was harmless, he took a large dose himself, with the result that he could scarcely reach home, and died shortly afterwards. The medicine, on analysis, was found to contain a large quantity of strychnine. If nobody would ever take any medicine until the doctor had first given it a thorough trial on himself, there would be much less taken, and the death rate would be materially diminished. {PTUK October 5, 1899, p. 640.8}

**“‘What of the Night?’” *The Present Truth* 15, 40.**

E. J. Waggoner

“Watchman, what of the night?” is the question asked in the prophecy. The answer is, “The morning cometh, and also the night.” What the darkness of that night will yet be before the morning dawns, may be gathered from the following items, taken respectively from the *London Morning Herald* and the *Manchester City News*. The first is concerning the class of songs that are picked up by the children at the cheap music halls and sung even by Sunday-school children returning from a day in the country, in spite of the efforts of teachers to stop them:- {PTUK October 5, 1899, p. 640.9}

They glorify the basest passions of men, they deride honour and purity; elevate drunkenness to a grace of life, profligacy to a virtue. The “patriotic” songs-senseless, cowardly, selfish, an insult to every foreigner that may be present-are a by-word among us. There is no wit, no humour, grace, daintiness, poetry, or even mere prettiness of sentiment, to be found in any of these effusions. {PTUK October 5, 1899, p. 640.10}

But they are sung in the streets-they are the only songs the children of London seem to know. What notions they put into childish heads; what sordid principles; what mean and miserable ideals! The children of London know no songs that they ought to sing; they pick up the ignoble, despicable views of life that float around them, and who can estimate the affect of these views, taken in conjunction with their environment, upon thousands of children whose homes are in the slums, the miserable back-streets of our city? {PTUK October 5, 1899, p. 640.11}

The next shows another phase of city life, which is but too common:- {PTUK October 5, 1899, p. 640.12}

A little lad, with pinched face and poorly clad, came out of a public-house in London with rum “for his mother” in a teacup. Within a yard he drank some, and in another twenty yards tasted again, and gave a little girl some. The writer prevented two other children from having a taste, and no doubt the mother would have thanked him, not perhaps for preventing young children from drinking raw spirits, but for safeguarding her rum. {PTUK October 5, 1899, p. 640.13}

If this case may be taken as a fair sample of what is occurring in thousands of instances every day, it shows the existence of a most powerful agency for the production of the love of drink and habit of drinking at an early age. The boy said that he was nine years old and the girl five, though they both looked younger, as the city slum children often do. The conditions of life in the slums are not conducive to a vigorous childhood, and, if they are supplemented by spirit-drinking, the prospect of seeing a healthy city population grow up is not bright. {PTUK October 5, 1899, p. 640.14}

It is very easy to see how “darkness shall cover the earth, and gross darkness the people;” yet we have the assurance that in the midst of this pitchy darkness “the glory of the Lord” will be seen upon some people, making a light to which those who love light rather than darkness may come. Who will be bearer’s of a glory of the Lord, and thus help to usher in the glorious morning? {PTUK October 5, 1899, p. 640.15}

**“Our Dwelling Place” *The Present Truth* 15, 41.**

E. J. Waggoner

“Lord, Thou hast been our dwelling place in all generations. Before the mountains 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.” Psalm 90:1-4. {PTUK October 12, 1899, p. 641.1}

One of the most minute compositions ever penned, combining the loftiest and sublimest thought with language in the most simple and easily understood. Its rhythm makes it most easy to commit to memory, for it fastens itself in the mind without effort. It is not, however, as a literary production that we are to consider it, but as a comforting uplifting truth. {PTUK October 12, 1899, p. 641.2}

One thought that is vividly set forth in this passage is the fact that God is the Great Father of all;-not simply of all men, but of all things. This thought is expressed in the words, “Before the mountains were *brought forth*.” All know that the words “bring forth” are the equivalent of “bear” as applied to the bringing of young into the world, and are very frequent in the Scripture. The Hebrew word in this place is the word meaning “to bear, to bring forth,” and several translations have the clause very literally and correctly rendered, “Before the mountains of were born.” The French of Segond, which is easy of access for verification, has it, “Avant que los montagnes fussent nes.” {PTUK October 12, 1899, p. 641.3}

The thought is still further carried out in the remainder of the clause, “or ever formed the earth and the world,” although here it is necessarily obscured in the translation. The word rendered “formed” is a Hebrew word meaning “to twist, to turn around,” and hence “to writhe, to be in pain,” and so “to travail, to bring forth,” or, in the passive, “to be born.” In the following text, the words are from this Italicised same Hebrew word as the word “formed” in the text just quoted: “Look unto Abraham your father and the Sara that *bare* you.” Isaiah 51:2. “When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.” Proverbs 8:24, 25. “Art thou the first man that was born? or wast thou made before the hills?” Job 15:7. These last two texts indicate that the act is the same for both men and mountains. Among other instances of the same word, are Isaiah 54:1; 66:7, 8; Psalm 29:9; 51:5. {PTUK October 12, 1899, p. 641.4}

In the second verse we have the terms “the earth” and “the world,” the first referring to the planet on which we dwell, and the second to the habitable earth-the population. It is so used in Psalm 9:9; 96:13; 98:9. The verse might therefore with strict propriety be rendered thus: “Before the mountains were born, or ever Thou hadst brought forth the earth and its people, even from eternity to eternity Thou art God.” This little study of words is certainly not so technical as to disturb anybody in his reading, and it is surely calculated to bring us consciously nearer to God, and to make His presence more real. {PTUK October 12, 1899, p. 642.1}

Jesus Christ is “*the firstborn of all creation*.” Colossians 1:15, R.V. This again shows the one common origin of all things animate and inanimate. Jesus was begotten of the Father before there was anything. See Proverbs 8:22-26. “He is before all things.” He is the Only-begotten Son, without whom nothing was made. John 1:3. “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist,” or “hold together.” Colossians 1:16, 17, R.V. Christ is “the everlasting Father” (Isaiah 9:6) of all creation, visible and invisible. There is but one family in heaven and earth, and all its members are named from Him. Ephesians 3:14, 15. Even the inhabitants of this fallen world “are His offspring,” although they are prodigal sons, wandering sheep; “for both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren.” Hebrews 2:11. We are allied to the angels in heaven, yet we are in the closest family relation to the earth on which we tread, for we are but dust. “Out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” Genesis 3:19. So while on the one hand we may have the highest aspirations and the most confident hopes, on the other hand we have no more reason to be proud than the clod that is crushed by the ploughman’s boot. A proper appreciation of our origin would give to us the greatness of true humility. {PTUK October 12, 1899, p. 642.2}

God is. That is His name. He is the self-existent One. He is pure life, the Spirit of life. The Word was in the beginning with God, and was God, and “by the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” Christ as the everlasting Word, is “I AM.” In Him is life, for He is “the life.” In Him were all things created; from Him, from His very being, His life, all things came. That is why we have redemption through His blood-His life. In giving Himself for us, He gives the life of the universe. Thus He renews our life, and we are born again. “What a wonderful Saviour!” {PTUK October 12, 1899, p. 642.3}

That is our origin. What a broad and deep meaning this reveals in the words, “Our Father.” God is more really our Father than is the man whose earthly name we bear. The relation between God and the whole human race, and to all creation as well, infinitely closer than that of earthly parents to their children. So the Lord says, “As one whom his mother comforteth, so will I comfort you” (Isaiah 66:13); but His parental comfort is as much greater than that of any human mother, as He is greater than any human being. Earthly relationships, at their best, are not merely illustrations, but revelations, of the relation and love of God to mankind. {PTUK October 12, 1899, p. 642.4}

But we have not yet fathomed the depth of this scripture. Indeed, we have but just begun to explore it. We are bound to God by ties closer than that of any child to its mother. The love of a mother for her child is the highest known among men, but God’s is infinitely greater. “Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” Isaiah 49:15. The child is formed of the very substance of the mother, and draws its life from her being; yet even for all that, the mother may forget and even hate her child; but God will not. Why not? {PTUK October 12, 1899, p. 642.5}

Because “in Him we live, and move, and have our being.” Acts 17:28. He is our dwelling place the child, once born, can live independent of its mother, but we can never live apart from God. The mother may die the moment the child draws its first breath, and the child may still live the full term of life; but our life depends on God’s life every moment. He is our life, and the length of our days. Deuteronomy 30:20. In Him we live. The relation of men to God, even down to grey hairs and throughout eternity, is that of the unborn child to its mother. From the very nature of things the mother cannot forget the creature that she carries beneath her heart, and which she nourishes with her own heart’s blood. Its presence day and night is a constant claim upon her thought. Moreover compassion is wrapped up in the thought, for the Hebrew word for “womb” means “compassion, mercy, pity.” There are unnatural parents, it is true. He is the Parent of the whole human race, and every moment He carries us in His bosom. The only begotten Son “is in the bosom of the Father” (John 1:16), and we are in Him. What a safe and quiet dwelling place! How close and tender is our relation to the everlasting Father! {PTUK October 12, 1899, p. 642.6}

It is very easy for us to imagine that we have an existence apart from and independent of God, because we move about freely at our pleasure, and do not *see* any connection between us and God. That is because we have not our eyes open. But the closest scrutiny does not in the least shake the statement that our relation to God is that of the unborn babe to its mother,-we are carried in His bosom, and nourished by His life. The child in embryo has a circulation of its own, as distinct as that of any living creature. The blood of the mother does not circulate through the child; it simply draws the life-giving property from the blood of the mother. So although we have a complete circulation of blood in our bodies, we nevertheless draw all our life sustenance from the life-the blood-of the Lord. His heart is the heart of the universe. From Him flows the stream of life which keeps all creation in existence. The life is the blood; and by whatever means the life is conveyed to us, whether by the air, the sunlight, food, or drink, it is all some manifestation of the blood of Christ, which not only gives life, but which cleanses from sin. {PTUK October 12, 1899, p. 642.7}

Yes, God is our dwelling-place; never can we be separated from His being without being blotted from existence. So we may read with new wonder and fresh comfort the promise of God, “My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 33:18. How comforting to know that this sure dwelling place is “from everlasting to everlasting.” When we read that a thousand years are to Him not merely as one day, but as a day gone by, and that we are but as nothing in comparison with His eternal greatness, it is not to belittle us, but to exalt Him, and to give us confidence. Happy the people who can say with the confidence of experience, “God is our refuge and strength.” {PTUK October 12, 1899, p. 643.1}

*“In heavenly love abiding,  
No change my heart can fear;  
And safe is such confiding.  
For nothing changes here.  
The storm may roar without me,  
My heart may low be laid;  
But God is round about me;  
And can I be dismayed?” {PTUK October 12, 1899, p. 643.2}*

**“The Gospel of Isaiah. The Summons to the Trial. Isaiah 41:1-13” *The Present Truth* 15, 41.**

E. J. Waggoner

(Isaiah 41:1-13.)

“Keep silence before Me, O islands; and let the peoples renew their strength; let them come near; then let them speak; let us come near together to Judgment. Who hath raised up one from the east, whom He calleth in righteousness to His foot? He giveth nations before Him, and maketh Him rule over kings; He giveth them as dust to His sword, and as the driven stubble to his bow. He pursueth them, and passeth on safely; even by a way that He had not gone with His feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last, I am He. The isles saw, and feared; the ends of the earth trembled; they drew near, and came. They helped every one his neighbour, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fastened it with nails, that it should not be moved. {PTUK October 12, 1899, p. 643.3}

“But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that are incensed against thee shall be ashamed and confounded; they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” {PTUK October 12, 1899, p. 643.4}

**ALWAYS COMFORT**

In studying this chapter and all the chapters that follow, do not forget that we are studying the message of comfort which God sends to His people. These last chapters of Isaiah form one connected whole. Right here, in passing, we might notice a fact which may make it more clear to many that this message applies to us in these days. No one who reads these chapters can fail to notice the words of comfort that appear. Promises of God are strewn as thickly as blossoms in spring. These promises have been the support of many Christians, and have helped to bring many sinners to repentance. No believer hesitates to appropriate them to himself. But it is very plain that if this prophecy was given to the Jewish people alone, and applies only to them, then we have no right to the promises that it contains. That is to say, whoever rejects the reproofs which God sends, and the requirements of His law, must also forego the blessings of the Gospel of forgiveness. Men unconsciously appropriate the promises and put aside the law, forgetting that the reproofs of God are comfort. All God’s precepts are promises of fulfilment. He gives all that He asks of us. Whenever the law makes sin to abound, it is only for the purpose of driving us to Christ, in whom “the law of the Spirit of Life” super-abounds as grace. {PTUK October 12, 1899, p. 643.5}

**THE WHOLE WORLD SUMMONED**

At every step in our study we shall be reminded of the great trial now on, which was outlined last week. That lesson should be learned so thoroughly that it will be continually in mind without any effort. Those who are using these studies in their Sabbath study should keep the scriptures and the facts set forth in them before them as they study each succeeding lesson. We cannot become too familiar with the fact that a great trial is now taking place, for we have a part in it, and we need to know just what it is. In this chapter we are called to court. The summons is issued to all the world, “the isles,” including the utmost bounds of the earth. The heavens are also called upon in this case. Call to mind the opening words of this prophecy (Isaiah 1:2), and read also Psalm 50:3, 4: “Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” The whole universe is enlisted in this case. It must be so, because the case concerns God Himself, and He upholds the universe. {PTUK October 12, 1899, p. 643.6}

**KEEP SILENCE!**

“Silence in the Court!” The case is now being tried, and silence is fitting. What is the case? It is to find out who is God. Men have persuaded themselves that they are gods, and better able to manage the affairs of this world than is the God of the Bible. Now God says, “Be still!” What for? “Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth.” Psalm 46:10. If men would only keep still, and not put forth so much of merely human speculation, they would have no difficulty in recognising God. Being still before the Lord means more than merely refraining from talking. It means to keep silence in the heart,-to let our own thoughts be held in abeyance, that they may be brought into captivity to the obedience of Christ. “The Lord is in His holy temple; let all the earth keep silence before Him.” Habakkuk 2:20. “The Lord’s throne is in heaven,” and as long as He is able to maintain His place there He has a right to command the silence of all mankind. {PTUK October 12, 1899, p. 643.7}

In verses 2 and 3 we have undoubted reference to Christ, whom God has raised up, and to whom He has given all power and authority, setting Him over kings. “Also I will make Him My firstborn, higher than the kings of the earth.” Psalm 89:27. “Ask of Me, and I will 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.” Psalm 2:8, 9. He is the righteous One, whom God has called in righteousness to do His will. {PTUK October 12, 1899, p. 644.1}

Some versions of the Bible insert in the margin, as an explanation of verse 2, the word, “Cyrus,” meaning that he is the righteous one whom God has called. It is true that later on Cyrus is called by name, and that in his case the foreknowledge of God is displayed, “calling the generations from the beginning,” but the text here is sufficient to show that Christ is the One referred to. He is the One upon whom the responsibility of this case rests, for He is the One who declares God to man. God’s character is in His keeping. Cyrus was called by name before his birth, but Christ “was foreordained before the foundation of the world.” 1 Peter 1:20. {PTUK October 12, 1899, p. 644.2}

**PREPARING THEIR CASE**

In response to the call the peoples gather. Remember that this case was not called yesterday, but from the very beginning. Every nation under heaven has recognised the fact that a call has been issued to determine who is God, and all have set about the work of making the proof. How do they proceed? They make idols. In the gods that are found in some form in every nation and every tribe on earth, or that has ever existed, there is found proof of the fact that men know that there must be a God, and these idols are their attempts to show who He is. How foolish is their work! The very thing that they depend upon for proof ought to convince them of their folly. They seek to encourage one another, and the carpenter speaks hopefully to the goldsmith, and the founder assures the smith that their work is good and well fastened together. Then to make everything sure, the idol is fastened with nails, so that it may not fall down and be broken to pieces. Note the connection of verses 6 and 7 with verses 18-20 of the preceding chapter. {PTUK October 12, 1899, p. 644.3}

**SELF-JUSTIFICATION IS HEATHENISM**

The counterpart of this picture is found in the case of every man who seeks to justify himself. The man who will not confess that he is a sinner is putting himself against God. God has said that all men have sinned; and it is certain that there is not a man who is not out of harmony with God. The characters of men are by nature unlike that of God. If therefore men be right, if any man on earth be not a sinner, then it must follow that God is in the wrong. Everybody, therefore, who claims that he has not done wrong in any particular wherein God says that he is a sinner, affirms that God is not the true God, but that he himself is. He is making a god of the works of his own hands. The one who maintains that his course is right, and who is therefore willing to rest his hope on what he himself has done, is in reality just as surely a heathen as is the one who makes images of wood and stone or gold and silver, and worships them. In this picture of the gathering of nations, and their mutual encouragement in their efforts to maintain their cause against the Lord, see a parallel to Psalm 2:1-3. {PTUK October 12, 1899, p. 644.4}

But now God presents His side of the case. He addresses Himself to Israel. Who is Israel? For an answer turn to Genesis 32:24-28. Jacob wrestled with the Lord, and prevailed when in his helplessness he cast himself on the Lord and asked His blessing. Israel is one who overcomes by faith. Israel represents all who trust the Lord. Israel is the seed of Abraham, who is “the father of all them that believe,” and therefore Israel means all who believe. {PTUK October 12, 1899, p. 644.5}

**GOD’S CASE**

To Israel, that is, to all who will listen to Him, God says, “I have taken thee from the ends of the earth, and called thee from the corners thereof; I have chosen thee, and have not rejected thee.” The Lord tells us that He is looking about, seeking to save. The devil as a roaring lion walketh about seeking whom he may devour, while God is searching the world over to find men who will let Him save them. “The Son of man is come to seek and to save that which was lost.” Instead of being indifferent to the wants of mankind, God is doing nothing else every moment but watching for chances to save men from the results of their own folly. Go back to the last verses of chapter 40. There is no reason for any to say that God has forgotten them, or that He does not care for their affliction and sorrow. Their way is not hid from the Lord, and their judgment has not passed away from Him. Instead of casting anybody off, God has chosen them, and has gone hunting for them. The Lord says, “Ye have not chosen Me, but I have chosen you. John 15:16. The Apostle Paul addressed the Galatians, who had been rescued from heathenism, as those who had known God, and then he corrected himself by saying that they had rather been known of God. They did not find God by searching, but He revealed Himself to them. “For the Lord will not cast off for ever.” Lamentations 3:31. {PTUK October 12, 1899, p. 644.6}

**FRIENDSHIP WITH GOD**

Abraham is called by God Himself His friend. Just as surely as Abraham was God’s friend, God was Abraham’s friend. How proud men are to be able to say, “My friend the Duke of \_\_\_\_\_,” or “My friend Lord So-and-So.” They feel that a distinction is conferred on them in being acquainted with men of high degree, although those men may be in reality a lie; yet how few esteem it an honour to have God for a friend. Ask a man if he knows Lord This, or Colonel That, and he will be grateful for the compliment, even if he knows nothing of them except their names. He feels honoured to know that you think it possible that he moves in such society. Ask the same man if he knows the Lord, the God of heaven and earth, and nine chances to one he will be offended. Is it not strange? {PTUK October 12, 1899, p. 644.7}

Just think what a high honour it is to have God say to any man, “My friend.” That is what He said of Abraham, and it is what He says of everybody who has the faith of Abraham. Abraham showed his implicit trust in God when he proceeded to offer Isaac on the altar. In that act of faith the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called “the friend of God.” {PTUK October 12, 1899, p. 644.8}

**VALUE OF GOD’S FRIENDSHIP**

The Hebrew word rendered “friend” in this scripture before us, is from the verb meaning, to love. It is stronger than the ordinary word for friend or companion. It is used of those who are very intimate, as lovers. When God contracts friendship with men, it is of no ordinary kind. Perfect friendship means the perfection of mutual confidence. Such a thing is really unknown among men, for in the closest intimacies there is always some bar to the complete disclosure of one’s self to the other. A feeling that our friend could not understand some things in our own lives, because he has never had any similar experience, and his friendship for us might lessen if he knew of some things in our lives, wherein he himself may never have been tried, causes us to withhold a part of our life from him. We instinctively shrink from making known the secrets of our hearts to anybody, no matter how intimate. But with God the most perfect friendship is possible, for He has experienced everything. He has been tempted in all things like as we are, and so He never despises anybody who has been tempted, but is able to help. If we make Him our confidant, telling Him everything about ourselves, that is confessing our sins and weaknesses, He will in turn show us all of Himself, revealing Himself not merely to us, but in us, so that we may have righteousness and strength instead of sin and weakness. More than this, He will prove Himself a true friend, and will never betray our confidence. This is the value of confessing to Him. It is not that we tell Him anything about ourselves that He does not already know; but in confessing our sins, we accept His righteousness to cover them. If we do not confess them, then in the Judgment they will be set forth before the whole world; but when we confess them, He takes them away, so that they can never more be found, for they will no more exist, and He Himself will forget them. He will hide the fact that we have sinned from all creation. He will do this by taking away from us every trace of sin. Is not such a friend worth having? {PTUK October 12, 1899, p. 645.1}

**THE COMFORT OF HIS PRESENCE**

“Fear not,” God says to the people whom he has chosen, that is, to all who believe and trust Him. Why not fear?-“For I am with thee.” He is greater than all, so that none need fear. Read Psalm 27:1-3 and 46 and Isaiah 12:2. Read in Matthew 14:22-32 and John 6:16-21 the account of the storm on the sea, when Jesus came to the disciples, walking on the water. When they were afraid, He called out, “I am; be not afraid.” It was the same Jesus who said, “Lo, I am with you alway, even to the end of the world.” Because He is, there is no cause for fear; for He is everywhere, and is all things that anyone needs. So as soon as the disciples received Him into the boat, immediately they were at the place where they were going. In Him there is the fulfilment of all that we need. Because He is with us, we need not fear though war should rise up and an host encamp against us. In His presence there is fulness of joy. He says that His presence shall go with us, and give us rest. His rod and His staff comfort us, and He prepares a table for us in the presence of our enemies. Do not forget that His rod comforts. We are studying the comfort of the Lord; but too many people think of the rod of the Lord only as an instrument of punishment, an emblem of displeasure. Well, it is true that the Lord does often visit the transgression of His people with the rod, and their iniquity with stripes (Psalm 89:30-32), nevertheless He does not take His loving-kindness from them; the rod of correction is the comfort of the Holy Ghost, who makes known the abounding sin in order to apply the super abounding grace. {PTUK October 12, 1899, p. 645.2}

The song to be sung in these days is, “Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation.” Isaiah 12:2. He strengthens us by His strength. It is interesting to note that the word “taken” in verse 9, “Thou whom I have taken from the ends of the earth,” is from the Hebrew word meaning, “to gird,” “to make strong.” From the ends of the earth God gathers His people, and girds them with strength. He is our strength against the enemy. {PTUK October 12, 1899, p. 645.3}

**BE NOT ANXIOUS**

Notice the margin in verse 10 in the Revised Version. There we have indicated what is placed in the body of the text in the Danish and Norwegian versions: “Do not look so anxiously around thee.” This is very literal and true. The Swedish expresses the same thought, though not so vividly, “Do not seek help from others.” God would have His people look straight forward. Time is lost when they look around, and besides they cannot walk straight if they do not look straight ahead. Did you ever notice children when they cross the road? Whoever has driven, or ridden a bicycle, through the streets of a town, cannot fail to have marked it. When a child decides to cross the road, it looks neither to the right nor the left, but goes straight for the opposite side. Surely God has a care for children, else hundreds of them would be killed. They have no thought for themselves. Now whoever would enter the kingdom of heaven must become as a little child. We need not be critical, and say that God does not wish us to be careless. Of course He does not; but He wishes us to be trustful. He tells us to seek the one thing, His kingdom and His righteousness, and everything else will be added to us. We spend too much time calculating probabilities, and discussing possible dangers. God’s word to us is, “Go forward.” It was when Peter looked around and saw the billows dashing high, that he began to sink. “Looking unto Jesus,” is our motto. “Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established.” Proverbs 4:25, 26. God will hold our right hand, so that even if we stumble, we shall not utterly fall. “The Lord upholdeth all that fall, and raiseth up all those that be bowed down.” Psalm 145:14. So we can say, “Rejoice not against me, O mine enemy; when I fall, I shall arise.” Micah 7:8. {PTUK October 12, 1899, p. 645.4}

**“Jesuit Casuistry” *The Present Truth* 15, 41.**

E. J. Waggoner

The height, or rather the depth, of Jesuitical casuistry seems to have been reached by a leading writer in one of the most widely circulated Protestant journals in England, who defends war as a thing that Christians can consistently engage in, by arguing that force is used everywhere in nature, and that even the non-resistance which Christ enjoined is the opposition of force by force. He says, “When Christ and His followers fought their battle with the will, they were using force in its highest and most concentrated form.” The argument which would make the non-resistance of Christ equivalent to fighting and killing, would make a murdered man as guilty as his murderer, the robbed traveller an accomplice of the thief who robbed him, and would even make Christ equally guilty with the men who bound Him and nailed Him to the cross. Whoever attempts to justify evil must necessarily condemn all goodness. {PTUK October 12, 1899, p. 645.5}

**“Notes on the International Sunday-School Lessons. Ezra’s Journey to Jerusalem. Ezra 8:21-32” *The Present Truth* 15, 41.**

E. J. Waggoner

Ezra 8:21-32.

**A LESSON OF TRUTH IN GOD**

For seventy years the city of Jerusalem, with its temple, had lain desolate, in fulfilment of the word of the Lord by the mouth of the prophet Jeremiah. This desolation was a striking evidence of the result of Sabbath-breaking, and also by contrast of the blessings which true Sabbath-keeping ensures; for if the Israelites had been faithful in the observance of the Sabbath, the city would have stood for ever. Jeremiah 17:24, 25. No enemy could have done anything against it. As it was, Jerusalem fell, not because of the superior force of the enemies that besieged it, but by its own weight, since it had rejected the Arm that was its defence and support. {PTUK October 12, 1899, p. 646.1}

But although Israel had rejected God, He had not cast off His people. Even before the fall of Jerusalem, God had foretold its restoration, and had named the man who should fulfil His pleasure in that respect. Soon after the beginning of the captivity this message came: “Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.” Jeremiah 29:10, 11. It was God Himself who gave Jerusalem into the hands of Nebuchadnezzar, king of Babylon (Daniel 1:1, 2; Jeremiah 27:1-7), and He did it as the very best thing that could be done for its people. In allowing calamity to come upon them, God had only thoughts of good for them. {PTUK October 12, 1899, p. 646.2}

There are no accidents in the history of this world. God “worketh all things after the counsel of His own will.” Ephesians 1:11. Men imagine that they are the makers of history, and that by their counsels and their skill they make and unmake kingdoms; but the truth is that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:25, 32. “He removeth kings, and setteth up kings.” Daniel 2:21. Not the smallest and seemingly most insignificant thing takes place without His knowledge and consent. Matthew 10:29, 30. The nations may chafe and rage under God’s rule, desiring to break the power of His Government, but God will only laugh at their vain struggles. Psalm 2:1-4. They may hate the righteous, and plot their destruction; but they can have no power except what is given them from heaven. John 19:9, 10. It is therefore to God, and not to any human power, that the people of God are to look for help and protection. {PTUK October 12, 1899, p. 646.3}

Many years before his birth, and while the temple at Jerusalem was standing in all its splendour, and the city was glorying in its independence, God had named Cyrus, King of Persia, as the one whom Him would use as His instrument in the restoration of true Jerusalem and its temple after the destruction. See Isaiah 44:24-28; 45:1-4. Accordingly “in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem.” Ezra 1:1-3. Cyrus himself recognised that in this act he was but the agent of the King of kings. {PTUK October 12, 1899, p. 646.4}

For a time the work went forward rapidly; but soon the enemies of Israel began to interfere. First they asked to be allowed to help in the work, but this was not allowed. Ezra 4:1-3. The favour of the enemies of the Gospel is worse than their open opposition. Unconverted men in the church are a thousand-fold more dangerous to its prosperity than they could possibly be if fighting it from without. Unfortunately the builders of the temple did not hold fast the beginning of their confidence, but allowed their adversaries to weaken their hands. The Jews had a direct decree from King Cyrus, to restore the city and temple, and this decree could not be changed even by the king himself. See Daniel 6:8, 9, 13, 16. Moreover, they did not receive any contrary decree from the king to whom their adversaries wrote false reports. These adversaries simply received permission to command the Jews to cease work, and the Jews yielded to their power. Ezra 4:7-24. {PTUK October 12, 1899, p. 646.5}

That the work of building might have gone on in spite of this opposition, is evident from the fact that in the second year of Darius, under the prophesying of Haggai and Zechariah, the Jews again began to build, without any further royal decree. The word of the Lord, which had been their warrant in the first place, was sufficient authority. Again their enemies sought to restrain them, and would doubtless have been as successful as before, if the Jews had not been emboldened by the prophets of God. “The eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius.” Ezra 5:5. Then search was made, and the original decree was found, in consequence of which Darius issued a decree to the adversaries of the Jews to “Let the work of the house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in His place. Moreover I make a decree that ye shall do to the elders of these Jews for the building of the house of God; that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given to these men that they be not hindered.” Ezra 6:7, 8. Thus the wrath of man was made to praise God, and it was demonstrated that all efforts against the truth can result only in its advancement. {PTUK October 12, 1899, p. 646.6}

From this time the work of restoration went forward, although of course the minds of the evil-disposed ones were not at all change. In the seventh year of Artaxerxes, Ezra, a scribe of the law, was commissioned by the king to go up and complete the work, and was given full power and unlimited command of all necessary funds. It is worthy of remark, however, that in every decree made by the kings of Persia, the God of heaven was especially named as the One whose orders they were carrying out. We have read the decree of Cyrus. Darius, in commanding the adversaries to abstain from hindering the work, referred to God in almost every sentence, and said in closing: “And the God that hath caused His name to dwell there, destroy all kings and people that shall put to their hand to alter it to destroy the house of God which is at Jerusalem.” Ezra 6:12. So likewise Artaxerxes said in his letter to Ezra, “Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?” Ezra 7:23. {PTUK October 12, 1899, p. 646.7}

And so Ezra, accompanied by a great company of Jews, found himself on the way to Jerusalem. The river Ahava was appointed as the rallying place, and there He halted for three days to view the people. But there still were many enemies who, although forbidden to interfere with the work of building, would gladly steal upon the company of men, women, and children, and cut them off and plunder their camp. This they could do without their identity being known, and thus they could as effectually hinder the work as before. So we come to the words which contain the substance of this lesson. {PTUK October 12, 1899, p. 647.1}

These are the words of Ezra: “Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was entreated of us.” Ezra 8:21-23. {PTUK October 12, 1899, p. 647.2}

What a grand thing it would be if there were more of that same shame now in the leaders of the church. Then, instead of Governments thinking that they are the supporters and protectors of religion, they would know that the ambassadors of Christ are clothed with power infinitely greater than theirs. Every request made by the church and its leaders for Government protection to missionaries, or for any kind of support is a denial of their claim that they are servants of the God who is above all. That which God Himself stirred the king up to do, Ezra would accept as coming from God; but he would not ask armed protection. He knew that ‘it is better to trust in the Lord than to put confidence in princes.” Psalm 118:9. {PTUK October 12, 1899, p. 647.3}

And he was not disappointed. The account ends thus: “Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way.” Ezra 8:31. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Psalm 34:7. Notice that the hand of God was upon them, and thus they were delivered. It is common to suppose that the hand of God upon one means some punishment, but we may see that it means deliverance. Therefore whoever can say with the full assurance of faith: “Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it all together. Thou hast beset me behind and before, and laid Thine hand upon me” (Psalm 139:3-5), can also say, “The Lord is on my side; I will not fear; what can man do unto me?” {PTUK October 12, 1899, p. 647.4}

**“For Little Ones. ‘Wonderfully Made’” *The Present Truth* 15, 41.**

E. J. Waggoner

Many creatures, as we told you last week, do not now live as God intended that they should when He first made them. It was His plan that the earth should bring forth food for all living creatures, and not that they should prey one upon another, as so many do now. {PTUK October 12, 1899, p. 650.1}

God’s Word of power, “Let the earth bring forth,” is still waiting to-day changing the dust of the ground into living forms. And then in the plants which He thus forms from the dust, He is working to prepare food for all His creatures, and so He fulfils that other Word which He spoke of that which the earth produces, “To you it shall be for meat.” {PTUK October 12, 1899, p. 650.2}

So His Word is still carrying on His work of creation, doing just what He did in the beginning when “the Lord God formed man of the dust of the ground.” But instead of doing this immediately, as He did with Adam and Eve, He works by a slower process, through what we call the laws of Nature. {PTUK October 12, 1899, p. 650.3}

You eat when, and because, you are hungry, and drink when you are thirsty; but do you ever think of the wonderful work of God with which you are connecting yourself by these acts? Think how His power and wisdom have been waiting beforehand to prepare food to form your body and sustain your life! Read David’s words of wonder and praise as he thought upon this work of God’s hands:- {PTUK October 12, 1899, p. 650.4}

*“I will give thanks unto Thee; for I am fearfully  
and wonderfully made;  
Wonderful are Thy works;  
And that my soul knoweth right well.  
My frame was not hidden from Thee,  
When*I was made in secret,  
And curiously wrought in the lowest parts of the  
earth*.  
Thine eyes did see mine unperfect substance,  
And in Thy book were all my members written,  
Which day by day were fashioned,  
When as yet there was none of them.” {PTUK October 12, 1899, p. 650.5}*

Think how wonderfully is the wisdom and knowledge of the Lord, to whom all His works are known from the beginning. Before you came into this world so that you could be seen by others, your “frame was not hidden from Him,” but He was “making you in secret,” preparing “in the lower parts of the earth” the dust of the ground that was to form your body. At last, when His time came, the same beautiful psalm tells us, “Thou didst knit me together.” All the members of the body were perfectly fashioned and brought forth, so that others could see what He had seen from the beginning. {PTUK October 12, 1899, p. 650.6}

And then your body is constantly changing. As you grow God adds to your substance by His power working in you to change the food that you eat, (which we have found is the prepared dust of the ground), into the same substance as your body, just as He works in the plant to change the dust into the same substance as the plant. {PTUK October 12, 1899, p. 650.7}

This wonderful process we call *assimilation,*-from two Latin words, *ad*, to; and *similis*, like-meaning, to make like unto. It is the same life in all these things, but the life of God can take just whatever form He pleases. {PTUK October 12, 1899, p. 650.8}

And besides the substance that you need for growth, your whole body is constantly being changed,-giving off little particles of dead material, and taking up new substance in the place of it. Thus you are continually being re-formed, or made new, by the power of God taking the dust of the ground and rebuilding your body. {PTUK October 12, 1899, p. 650.9}

For this wonderful work God is making a constant preparation, still forming you in secret, preparing your substance in the lower parts of the earth, and knitting your body together by the constant renewal of His life in you through food, water, and air. You know what takes place when these things can no longer be assimilated,-death, desolution,-the body does not hold together any longer, but crumbles back into the dust out of which God formed it. {PTUK October 12, 1899, p. 650.10}

Will you not, as you eat and drink that which your Heavenly Father provides for you in this wonderful way, thank Him for His constant, loving thought of you, and ask Him to make you by His power still working in you, just what He wants you to be? {PTUK October 12, 1899, p. 650.11}

**“Temperance. The Spreading Plague” *The Present Truth* 15, 41.**

E. J. Waggoner

That the danger from plague is real, and not a mere shadow, may be seen from the following editorial in the *Daily Chronicle* of a fortnight ago:- {PTUK October 12, 1899, p. 653.1}

It may be doubted whether many people have yet realised the startling fact that in this present month of September more or less serious visitations of bubonic or pneumonic plague, mostly of an exceptionally virulent character, have been reported from at least ten countries in the civilised world. The plague is raging, to begin with our own empire, in several districts of India, and we have it on the authority of Lord Sandhurst that its ravages are extending from day to day. We know from dire experience what an Indian plague may mean. It almost invariably brings panic and fanaticism in its train, and amongst the most recent familiar symptoms we must count the attempt to murder an English colonel at Khoispur, who had committed the crime of fighting this fell disease. At Mauritius, out of the fifty-nine cases no fewer than thirty-nine were fatal. At Hong Kong, more than nine-tenths of the reported cases have ended in death. At Alexandria, where we have made ourselves responsible for sanitary as well as for political measures, the visitation has been comparatively light, but it has declared itself none the less. Russia has had an experience not dissimilar to our own. In Astrakhan there have been several distinct cases; and the Government, which seems to be thoroughly alive to its duty in the matter, has announced the existence of the plague in the Liacsong peninsula and in several parts of Manchuria. France admits the plague in Madagascar; there is an exceptionally violent outbreak at Magude, in the neighbourhood of Delagoa Bay; and it is not altogether foreign to our subject to mention the rapid rise of the death-rate from yellow fever in the unhealthy zone between New Orleans and Key West. {PTUK October 12, 1899, p. 653.2}

After this long and significant list we come to the serious and protracted visitation at Oporto; and we are constrained to ask ourselves what are our own guarantees against the plague, after it has thus persistently smouldered for months in a great European city. Is our sanitation so perfect, is our system of public medical organisation so far above criticism, that we can hold ourselves absolutely safe from the more dire of all diseases at a moment when it has suddenly sprung to light in more than a dozen isolated regions of which four or five are within the confines of the British Empire? We may say without much fear of contradiction that the plague germs are practically certain to find an entrance into British ships and British ports. It depends on ourselves, humanly speaking, whether they are to create a fatal epidemic. We have great confidence in the public officials and men of science whose business it is to watch over the health of the nation; but it is quite conceivable that confidence may lull us into the belief that our security is more complete than is actually the case. If precaution were relaxed for a single week, there might be a rude awakening in store for us. English doctors are amongst those of other nations who are carefully studying the symptoms of the plague at Oporto, and the measures which have been taken to combat and isolate it. That is something to the good, and we look with anxiety for the reports of the various commissions of inquiry. It seems to be the general conclusion of the doctors that the epidemic is of the distinct bubonic, or “Indian,” type; and there is also a consensus of opinion that it may display more activity and virulence as the rainy season sets in. Oporto has suffered severely from police restrictions, commercial depression, crowds of people who have lost their work, and the inevitable panic with its accompaniment of violence. These troubles may be outside the scope of our reasonable apprehensions, but it is, at any rate, wise that we should face the possibility of an outbreak of plague on our own shores. {PTUK October 12, 1899, p. 653.3}

The danger is real, yet the plagues that are now on the earth are but the precursors of still more terrible ones. Is there no remedy against them? Yes, there is a sure protection: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.... Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Psalm 91:1-10. {PTUK October 12, 1899, p. 653.4}

This promise is very real and practical. Whoever heeds the message, “Behold your God,” and learns to discern and live upon the Lord’s body, will find that God is more real than anything else in the world, seen or unseen, and “a very present help in trouble.” {PTUK October 12, 1899, p. 653.5}

**“Items of Interest” *The Present Truth* 15, 41.**

E. J. Waggoner

-By the sinking of artesian wells, an area of 460,000 square miles in Queensland has been thrown open to grazing. {PTUK October 12, 1899, p. 654.1}

-On account of a failure to come to an agreement regarding the Budget of expenditures, the Spanish Premier has placed before the Queen the resignation of the whole cabinet. {PTUK October 12, 1899, p. 654.2}

-The Paris Post Office authorities have decided as an experiment to use motor cycles for the clearance of the letter boxes. This is said to be the first instance of the kind on the Continent. {PTUK October 12, 1899, p. 654.3}

-The disaster at Darjeeling is found to be much greater than at first reported, both as regards the destruction of property and loss of lives. The official estimate of the number of lives lost is 500. {PTUK October 12, 1899, p. 654.4}

-Owing to the failure of the crops in the Province of Santa Clara, Cuba, many families in the district around Trinidad are said to be starving, cats and dogs, and even snakes being eaten by them. {PTUK October 12, 1899, p. 654.5}

-The new battleship *London* has just been launched from Portsmouth. It cost over ?1,000,000. At the same time, a new Cunard liner, *Ivernia*, the third largest steamer in the world, was launched at Tyne. {PTUK October 12, 1899, p. 654.6}

-Japan is rapidly increasing her navy. An English firm has just completed a torpedo boat destroyed for that country, which has been pronounced highly satisfactory. The present navy has in its service 20,000 men. {PTUK October 12, 1899, p. 654.7}

-On account of the small rise in the River Nile, which is the least even known in its history great loss is sustained by the agriculturalists in its vicinity. Nearly a quarter of a million acres usually cropped will be useless this year owing to the lack of water to irrigate it. {PTUK October 12, 1899, p. 654.8}

-The latest information concerning the earthquake which occurred at and around Aidin, Asia Minor, a short time since, is to the effect that 11,000 buildings were destroyed, and 50,000 persons are rendered homeless. The earthquake was accompanied by a sinking of the surface of the land, in some parts as much as sic feet. Immense chasms have formed in places, through which springs are welling up and flooding the surrounding land. {PTUK October 12, 1899, p. 654.9}

-Five women recently died at Liverpool after eating salt fish and potatoes at a stall. The inquest jury reported that death came from contamination, and the matter was reported for further investigation by the city authorities. {PTUK October 12, 1899, p. 654.10}

-According to the calculations made by the Vatican Secretary of State, at least 1,200,000 pilgrims will visit Rome next year, it being “Holy Year.” It is reckoned that these will bring Peter’s Pence to the Pope to the amount of ?2,000,000. {PTUK October 12, 1899, p. 654.11}

-During the past year there were killed in the working of the railways of the United Kingdom 1,179 persons, and 6,343 were injured. This is the largest since 1889, but is considered a small percentage. The death rate is only one passenger in nearly 7,000,000 passenger journeys. {PTUK October 12, 1899, p. 654.12}

-Six motor omnibuses have just been introduced in London on one of the main thoroughfares, the speed to be from eight to ten miles an hour. London is behind every other metropolis in the world as regards her street railway service, and it is hoped that this innovation is but the beginning of better days in this respect. {PTUK October 12, 1899, p. 654.13}

-One hundred samples of milk were recently procured at Hackney, by Dr. Stevenson, an analyst, and twenty-one were found to be infected with tuberculous germs. This is almost startling considering the fact that tubercule bacilli in milk are very difficult of detection. No milk should be used without its first being sterilised, and it would be better not to use it at all. {PTUK October 12, 1899, p. 654.14}

-Several cases of typhoid fever in South Devon have been traced directly to the eating of cockles, taken from the mud in Kingsbridge estuary. This should not surprise us, for shelled fish of all kinds are but scavengers, and when feeding on the sewage from the cities and towns, they could hardly fail to become contaminated with disease germs. Why not discard them entirely, and live on the original diet of man-grains, fruits and nuts? {PTUK October 12, 1899, p. 654.15}

-An apparatus has been designed at Budapest, said to be capable of transmitting 80,000 words an hour. An interesting trial was made on the 29th ult. on the line between Berlin and the Hungarian capital, with the result that 250 words were accurately transmitted in ten seconds. With this invention a great amount of time may be saved on the wire itself, but before the message is sent, it must go through a process of being perforated on tape, a process already applied by some cable lines. {PTUK October 12, 1899, p. 654.16}

-From the late report of the Commissioners of prisons in England and Wales, we learn that of the 160,000 criminals convicted, nearly 20,000 were “youthful offenders”-that is, under twenty-one years of age, and forty-two boys and one girl were under twelve years. Only three per cent. of those committed to prison could read or write well, and twenty per cent. could neither read nor write. One in every two hundred of the inhabitants is a criminal. It is urged that the best safeguard against crime is education. {PTUK October 12, 1899, p. 654.17}

-The Dominion liner *Scotsman* was wrecked in the Straits of Belle Isle on the 28th ult., by running on a rock in a dense fog. The vessel is a total loss. There were over three hundred passengers on board, who were safely got into the lifeboats, but before they landed, through exposure, capsising of one boat, etc., fourteen lost their lives. The shameful part of the catastrophe is the fact that during the panic after the vessel struck the crew looted the cabins and stole everything in the way of jewellery, money, watches, etc., that they could get their hands on. As much as ?2,000 in cash alone was stolen. As soon as they reached ports, about forty of these miscreant sailors and firemen, were arrested, charged with looting and stealing on the high seas. {PTUK October 12, 1899, p. 654.18}

**“Back Page” *The Present Truth* 15, 41.**

E. J. Waggoner

The only part of the Word of God that can do any man any good is that which he gets within him. The way to get it there is to receive it, and submit to it. There is power in it to keep us for ever. {PTUK October 12, 1899, p. 656.1}

If all the money that is being spent in connection with the America cup races, not for the reporting of the result, but merely to gain a few moments of time in the announcement, were devoted to the spread of the Gospel, great things might be done. But then, money is of no use in the Gospel, without earnest consecration of soul to the work; and if Christians manifested one-half the enthusiasm in the saving of souls that is shown over the yacht races, the world would say that their heads were turned, and would begin to talk of insane asylums. {PTUK October 12, 1899, p. 656.2}

In a letter to his wife, Edward Irving, the famous preacher, wrote thus: “Now, as concerneth speaking, I am fully persuaded, by experience, that is the proper exercise of lungs, and, being taken in measure, it is always good for me.” This witness is true. It is not by the use, but by the abuse of the voice, that men get diseases of the throat and lungs. He who breathes properly, and who speaks from the lungs, can use his voice continually without injury. That the throat is injured by speaking, and that the brain is injured by sound, hard thinking, are two erroneous ideas that ought to be eradicated. {PTUK October 12, 1899, p. 656.3}

And now another physician has died by his own hand, but this time not through taking his own medicine. This one had a less honourable departure. He had just finished his preparations for the journey to the Transvaal, where he was to offer his services to the Government as a surgeon in cases of necessity, when he was discovered dead on his bed. His medicine bottles were all sealed, and the contents were intact, so that the cause of his death was a mystery until the autopsy revealed some large pieces of meat in his windpipe, the contents of a luncheon of which he had partaken. It is not pleasant to think of such a departure from this world, and yet there are thousands whose food causes their death surely as his did. How sad it is that eating, which is designed as the sustainer of life, should be the cause of so many deaths. It need never be so, but so it is. {PTUK October 12, 1899, p. 656.4}

Peace and war tremble in the balance as between England and the Transvaal. Troops and munitions of war are being hurried to the scene of difficulty, and every indication goes to show that hostilities will soon be declared, if they have not begun before these lines reach the readers. Once begun, the most hopeful shake their heads dubiously as to the outcome. And all this has come so soon after the Peace Congress! It is with astonishment that we see, in the face of the present condition of the world, many professed ministers of the Gospel declaring that we are now entering the period when “nation shall not lift up sword against nation, neither shall they learn war any more.” {PTUK October 12, 1899, p. 656.5}

It is not only interesting, but reassuring, to hear that at the re-opening of the medical schools connected with the London hospitals, one of the leading physicians said that the tendency of the present age is to enlist in the service of medicine the forces of the external world, rather than to place the chief reliance upon the druggist. That is, fresh air, pure water, good food, clear sunlight, are to be depended upon more than heretofore. This is good. If people would only learn to use the means to health, which God has freely provided, they might wholly dispense with physicians. {PTUK October 12, 1899, p. 656.6}

The *Daily Mail* says that “the enthusiasm with which Americans of all shades of opinion have welcomed Admiral Dewey’s return is proof at once of the patriotism of the average American citizen, and of the deep root which Imperialism has now taken across the Atlantic.” This is true, and shows that the high position taken by the founders of that Government, has been abandoned, and that it differs in no respect from “the effete monarchies of the old world,” over which it boasts so much. {PTUK October 12, 1899, p. 656.7}

**“War and Christianity” *The Present Truth* 15, 41.**

E. J. Waggoner

It is an undeniable fact that no nation can hold its place in this world without war, or at least the means of carrying on war. Each nation must fight for its existence. If a single nation should totally disarm, and should determine that under no circumstances would it engaged in war, there is not the slightest doubt but it would soon cease to exist as a nation. It would be seized upon and swallowed up by the others. So war is a necessity to the existence of nations in this world. {PTUK October 12, 1899, p. 656.8}

But all this does not make war right. Least of all does it justify the words of the Bishop of St. Asaph, who recently said that war is sometimes necessary, when men see that they are about to be trampled under foot; and that to say that because we are Christians force is not to be employed is to “do violence to the truest Christian instincts.” That such language can be used by a high dignitary in the church, one to whom the people look for religious instruction, is evidence that there is great need of missionary work in England, and that even the leaders in the church need instruction in the first principles of Christianity. {PTUK October 12, 1899, p. 656.9}

The Gospel proclaimed “peace on earth.” Christ commanded His followers not to resist even when trampled upon and beaten, and to suffer the loss of all their goods rather than use violence against any man. He Himself set the example. The instinct which prompts one to fight when insulted or misused, is common to all men, but it is not a Christian instinct; it is wholly of the devil. A Christian can no more fight and yet retain his Christianity, than he can steal, and still be an honest man. {PTUK October 12, 1899, p. 656.10}

How is this reconcilable with the first statement made? Simply by the fact that nations are not and cannot be Christian. “But then if all professed Christians should act according to that statement of Christianity, it would leave the carrying on of Governments chiefly in the hands of those were not Christians.” Exactly, and would therefore hasten the coming of the kingdom of our Lord and Saviour Jesus Christ. Unfortunately there will always be plenty of people with fighting instincts, which they will follow, so that force will never be lacking to uphold national “honour” as long as the world stands. But no one need fear the result of Christians attending solely to the business of their Master, and leaving the management of earthly governments wholly in the hands of unbelievers; for when that time comes, as it surely will, the work of the Gospel, and calling out from the world a people loyal to God, will have been completed, and Christ will come to destroy the kingdoms of this world, and to set up His own everlasting kingdom of peace. {PTUK October 12, 1899, p. 656.11}

**“The Longsuffering of God. Psalm 90:1-4” *The Present Truth* 15, 42.**

E. J. Waggoner

In our study of this text last week, which really covered only the first two verses, we saw something of God’s greatness, and of our relation to Him. Great as men may be accounted in this world, they are always to the Lord only “little children.” In comparison with Him they are indeed “less than nothing;” what a marvellous manifestation, therefore, of His love and grace, that He calls them His children. “Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are.” 1 John 3:1, R.V. Yea, for whatever God calls anything, that it is. {PTUK October 19, 1899, p. 657.1}

What a comfort to know that God carries us in His bosom, and that we are sharers of His life. “In Him we live, and move, and have our being,” so that He cares for us even as for His own soul. God was in Christ, reconciling the world unto Himself, and for us Christ “poured out His soul unto death.” Isaiah 53:12. God is love; His being is love; He is nothing but love; therefore His life is love. So as we live in Him, and His life flows through us unhindered, His love is thus shed abroad in our hearts by the Holy Ghost, who is life, and whose first and chiefest attribute is love. So “we love, because He first loved us,” for “love is of God.” {PTUK October 19, 1899, p. 657.2}

The recognition of this relationship, this intimate, vital connection between God and us, cannot but fill our hearts with love, not only for Him, but for all creatures and for all creation, with which, through Him, we stand so closely related. How can we ever doubt His care? He cannot forget us, for every moment we are drawing upon His heart’s blood. We are not far from Him, but *in Him*. Very tenderly He guards us, for whatever danger threatens us, threatens His own life. Surely there is every reason for us to love and trust God. {PTUK October 19, 1899, p. 657.3}

“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.” {PTUK October 19, 1899, p. 657.4}

Immediately the thought will arise in some minds as this is read, “That doesn’t seem much like love and tenderness. It looks rather as though He petulantly casts men from Him, deliberately consigning them to destruction.” If it looks that way to us, it is only because we do not believe the first verse, which declares that He is our dwelling place in all generations. He is from everlasting to everlasting, and therefore to eternity He will still encircle us with His life of love. If we hold fast our confidence in God, all the difficulties in the way of understanding His Word will vanish. Is it not strange that even professed Christians are ready to believe that God has put into His own Word statements that are derogatory to His character? He says that He is everlasting love, and “He cannot deny Himself.” If we truly believe Him, with no half-hearted trust, we shall find His tenderness revealed in what to the unbelieving mind seems indifference or even injustice. {PTUK October 19, 1899, p. 657.5}

Suppose we stop a little while with this statement, “Thou turnest man to destruction,” and see if it is really as severe a thing as it seems to us. We really ought to wait long before concluding that God casts men away from Him to destruction, with the current command, “Get you gone!” Turning to the Hebrew we find that the word rendered “destruction” in our version is not a word that is ordinarily used in that sense, and is nowhere so defined. The idea is, “to break in pieces, to be small, to crush, to grind.” Before saying, “What is the difference?” let us turn to some other places in the Bible, where the same Hebrew word occurs. The Italicised words in the following text are from the same Hebrew word as “destruction” in our text. {PTUK October 19, 1899, p. 658.1}

“For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a *contrite* and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.” Isaiah 57:15. Read this verse in connection with Psalm 90:1-3, and note the similarity in thought. “They are not *humbled* even unto this day, neither have they feared, nor walk again My law, nor in My statutes, that I set before you and before your fathers.” Jeremiah 44:10. From the word “humbled” we are referred to the margin, where we read, “Heb. contrite.” Again: “The Lord is nigh unto them that are of a broken heart, and saveth such as be of a *contrite* spirit.” Psalm 34:18. “The sacrifices of God are a broken spirit; a broken and a *contrite* heart, O God, Thou wilt not despise.” And in the eighth verse of this Psalm we have: “Make me to hear joy and gladness; that the bones which Thou hast *broken* may rejoice.” These texts were translated by the same men who translated Psalm 90:3, so we have their testimony to the fact that “contrition,” brokenness, is a proper rendering of the word which in this instance they have translated “destruction.” We will therefore see what some other translators have done with the word. {PTUK October 19, 1899, p. 658.2}

The first translation we pick up is that of the Jewish Rabbi, Isaac Leser. It reads thus: “Thou turnest man to contrition, and sayest, Return, ye children of men.” The Septuagint has the same word that is found in Matthew 11:29, where Christ says, I am meek and *lowly* in heart. It occurs also in 2 Corinthians 7:6, “God, that comforteth those that are *cast down*, comforted us,” and in James 1:9, “Let the brother of *low degree* rejoice in that he is exalted,” and also in James 4:6, God “giveth grace unto the *humble*,” and in other similar instances. The Vulgate has *humiliation*, and humility, abasement. The German has a word indicating *grinding*. The Danish has it: “Thou dealest with a man so that he becomes crushed.” The Norwegian, Swedish, and French translations each have it, “Thou causest [or commandest] man to return to dust.” From all these we are fully warranted in rendering verse 3: “Thou turnest man to contrition and sayest, Return, ye children of men.” {PTUK October 19, 1899, p. 658.3}

Before we pass on from this study of the word, however, it will be profitable to stop a minute longer on the derivation of it. The word “contrition” is from two Latin words meaning “to grind together.” The latter part of the word is the word “triturate,” which is what the chemist does to the medicines which he puts into his mortar. He triturates them with a pestle. *Con (co)* means “together.” The word “contrition” is thus an exact equivalent of the Hebrew word, which, as before noted, means “to break in pieces, to be small, to crush, to grind.” When the drugs are triturated or ground in the mortar they become fine dust, and so we have the other renderings already noted. Our translators evidently concluded that this turning to dust was the end of the man, and so they rendered it “destruction.” But it is a blessed truth that God, who in the beginning made man of the dust of the ground, and can turn him back to dust again, not for the purpose of destroying him, but of making a new man of him. {PTUK October 19, 1899, p. 658.4}

The word return, means, “turn again.” We have another very familiar word which has the same meaning, and that is “*convert*.” So the Vulgate carries out the thought completely, in rendering Psalm 90:3, “*Ne avertas hominem un humilitatem, et divisti: convertimini filii hominum*.” That is, “Verily Thou turnest man to abasement, and sayest, Be converted, sons of men.” Man was made of dust, but we are all apt to forget our origin, and so, in our self-exaltation take ourselves out of and away from God, who is lowly; therefore God, knowing that there is no hope for us away from Him, kindly takes measures to humble as, to abase us into the dust again, saying, “Come back, be converted, made new.” {PTUK October 19, 1899, p. 658.5}

Can you not now begin to see the joy and comfort that there is in the text? It may seem that this turning back to dust is really death and destruction, but that is only because “ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” Hebrews 12:5-8. God wounds only to heal. “Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men.” Lamentations 3:32, 33. The Holy Spirit, the Comforter, begins His work of consolation by using His sword upon us. {PTUK October 19, 1899, p. 658.6}

*“Every trial draws Him nearer;  
Peace, peace is mine!  
All His strokes but make Him dearer,  
Peace, peace is mine!  
Bless I then the hand that smiteth  
Gently, and to heal delighteth.  
’Tis against my sins He fighteth,  
Peace, peace is mine!” {PTUK October 19, 1899, p. 658.7}*

What a blessed thing to know that our God can make a good, new man out of dust. Indeed, dust is the only material out of which a man can be made. As soon as man forgets that he is dust, he becomes bad, and God is obliged to take measures to turn him to dust again, so that he can be reformed, made over. The grinding process is not pleasant at the time, for “no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.” With what equanimity and even joy we can meet all the seeming ills of life when we know this, and remember also that nothing comes to us except from the hand of God. If we are even insulted and humiliated by one who wishes us evil, we can count it all joy, knowing that “all things work together for good to them that love God.” Everything that wounds or presses us, every deprivation or pain, is only to keep us mindful of the fact that we are nothing but dust, that we may be great only in God’s meekness. See margin of Psalm 18:35. {PTUK October 19, 1899, p. 658.8}

But we have not yet finished. We come to the fourth verse of our psalm and notice that it begins with “for.” God brings us to contrition, and calls us to be made new, because a thousand years in His sight are but as yesterday. What is the force of this? Ah, we remember that there is another place where we are told that a thousand years with God is as one day, and we look it up. It is 2 Peter 3:8, 9: “Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” The Lord is patient with His wayward children, who, so blind to their own safety, obstinately insist on taking themselves out of His loving embrace. He does not cast them off; He does not say, “Let them go, if they will;” but He is longsuffering with them, and that longsuffering means their salvation. He is not willing that any should perish, and so He bears long with their blind stubbornness. His goodness is the only thing that leads any to repentance. {PTUK October 19, 1899, p. 659.1}

God inhabits eternity, therefore He can afford to wait. He is even patient when the very men whom He is waiting to save taunt Him with His longsuffering, saying that His delay is an evidence that He has forgotten His promise. But He never forgets. How can He, when everything and all time is always present with Him? All things are in Him. He bears them in His heart, and can no more forget any creature than He can forget His own life. The thousands of years that have passed since God promised the restoration of all things are but as yesterday, even like one of the short watches of the night, during which men sleep. {PTUK October 19, 1899, p. 659.2}

“This God is our God for ever.” “Blessed is that people whose God is the Lord.” Therefore will we say, even in the midst of chastisement and affliction, “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.” {PTUK October 19, 1899, p. 659.3}

**“The Gospel of Isaiah. ‘Fear Not!’ Isaiah 41:14-29” *The Present Truth* 15, 42.**

E. J. Waggoner

(Isaiah 41:14-29.)

“Fear not, thou worm Jacob, and ye men of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel. The poor and needy seek water and there is none, and their tongue faileth for thirst; I the Lord will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. {PTUK October 19, 1899, p. 659.4}

“Produce your cause, saith the Lord; bring forth your strong reasons saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen; declare ye the former things, what they be, that we may consider them, and know the latter end of them; or show us things for to come. Declare the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are as nothing, and your work of naught; an abomination is he that chooseth you. {PTUK October 19, 1899, p. 659.5}

“I have raised up One from the north, and He is come; from the rising of the sun One that calleth upon My name; and He shall come upon rulers as upon mortar, and as the potter treadeth clay. Who hath declared it from the beginning, that we may know? and beforetime, that we may say, He is righteous? Yea, there is none that declareth, yea there is none that showeth, yea, there is none that heareth your words. I first will say unto Zion, Behold, behold them; and I will give to Jerusalem One that bringeth good tidings. And when I look, there is no man; even among them there is no counsellor, that, when I ask of them, can answer a word. Behold, all of them, their works are vanity and naught; their molten images are wind and confusion.” {PTUK October 19, 1899, p. 659.6}

Another instalment of the message of comfort. The title of this entire chapter might well be, “Fear not.” This exhortation is parallel to the words so often used by the Saviour, “Be of good cheer.” He who says these words is the Creator, the One whose words are things, which contain the very living form and substance of that which they name. Therefore when the Lord says to us, “Fear not;” “Be of good cheer;” He supplies the courage and cheer. “Thou hast put gladness in my heart,” says the psalmist. Psalm 4:7. God does not tell us to make ourselves glad, but He Himself makes us glad. “For Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Psalm 92:4. The joy of the Lord is our strength. See Nehemiah 8:10. God’s word is His own life; it is charged with His own personality; when we receive it, we receive Him; therefore when we believe His word implicitly, we have Him and all His joy and peace. {PTUK October 19, 1899, p. 659.7}

**STRENGTH IN WEAKNESS**

“Thou worm Jacob.” Not a very flattering title, is it? But it is the truth. See how the fact is kept before us that the comfort of the Lord does not consist in telling us that we are pretty good, that things are not so bad as they seem, and that if we do not lose confidence in ourselves we shall win. He comforts us by telling us that we are but worms, but grass, nothing at all, and less than nothing. Thus He anticipates every possible doubt on our part. He takes away all ground for saying, “I am so weak and in so desperate a situation that I have no hope; I can surely never overcome.” He plucks courage from despair. From the depths He lifts us up to the heights. We often hear some half-hearted professor calling himself a worm as he prays or bears his testimony. We say “half-hearted,” advisedly, because in the cases we have in mind they had well-nigh lost heart, and in tones of discouragement they sighed out that they were “but worms of the dust.” It was almost a wail of despair, although too feeble to be a wail, and the speaker seemed to think that he ought to grovel before the Lord, and apologise for presuming to come into His presence. But not in any such way does the Lord set the fact before us. When the Lord says, “Thou worm,” He does not say it with anything like contempt. He does not despise us. We feel quickened, and breathe in fresh courage, as we hear the words from His lips. There is inspiration in the exclamation. It is a part of the everlasting comfort of the Lord. {PTUK October 19, 1899, p. 660.1}

**LIFE FROM THE DEAD**

“And ye men of Israel.” This expression is almost meaningless as it stands here, because it does not at all express what the prophet said from the Lord. It is very weak. In the margin of our Bibles a little compensation has been made by inserting the alternative reading, “Ye few men of Israel;” But even this does not say what the Lord said. What He plainly said, as it stands in the Hebrew, and as given by Bishop Lowth, is “Ye mortals of Israel.” Literally, “dying ones.” Christ says, “He that believeth in Me, though he were dead, yet shall he live.” John 11:25. It is true that God’s people are a “little flock” (Luke 12:32), and to them He says, “Fear not;” but they are not only few, they are in a dying condition. They are frail as the grass. They have in themselves no vitality, no principle of life. But what matters that, as long as He is with them, and He is life. Their strength is the Lord Himself. God has chosen us, as we learned from the preceding part of this chapter, but not for what we were worth. He chose us for what He could make of us and do with us. {PTUK October 19, 1899, p. 660.2}

**INSTRUMENTS IN GOD’S HANDS**

See what He will do with us, weak and frail as we are: He will transform us into a threshing instrument able to thresh even the mountains, and make them small, and to make the hills as chaff. We are nothing, and less than nothing; “but 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.” 1 Corinthians 1:27, 28. Then let us never again say, “I am so weak, so insignificant, so poor and unknown, so helpless and unworthy, that I cannot do anything.” That may all be true, but it does not affect the case. We are not so feeble and despised, so weak and insignificant that the Lord cannot do anything with us. Remember that where the earth and all the starry heavens are now there was nothing until God spoke. Darkness was upon the face of the deep until God said, “Let there be light.” Therefore although we be nothing, God can do wonderful things with us. The message of comfort which God sends to His people as a special preparation for His coming makes very prominent the fact that He is the Creator. Whenever we fall into despondency because of our sinfulness and weakness, we lose sight of the fact that God is the Creator, and practically deny it. Let us not do it any more. {PTUK October 19, 1899, p. 660.3}

**POWER OVER THE NATIONS**

Verse 16 says to us poor worms whom the Lord will transform into threshing-machines for threshing mountains to pieces, “Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them.” Now read the prophecy in the second chapter of Daniel, where we read that the stone cut without hands, representing Christ, smote the image which represented all the nations of earth, and broke it to pieces, and it “became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them.” Comparing the two texts, we see that the Lord associates His people with Himself in all that He does. He even condescends to acknowledge the help of these poor worms in the work that He does. In a recent Danish translation of Revelation 17:14, where these same kingdoms are spoken of, we find this suggestive reading: “These shall fight against the Lamb, and the Lamb shall overcome them, because it is the Lord of lords and the King of kings and the called and the faithful and the true, who are with Him.” In Psalm 2:8-9, we read these words to Christ: “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.” Now note that in Revelation 2:26, 27, the same words are addressed to the saints of God, and the very same power that Jesus Christ Himself receives is given to them: “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 be broken to shivers; even as I received of My Father.” To have the lowest place in the kingdom of God and Christ, is to be exalted to a place higher than that of the kings of the earth; while the weakest soul that can say with full assurance of faith, “Behold, God is my strength,” has more power than all the nations. {PTUK October 19, 1899, p. 660.4}

**A TERRIBLE PLAGUE**

In verses 17-20 we have undoubted reference to the time of trouble and the glory that shall follow. In Isaiah 34. we read of the earth in its desolation. This desolation begins before the coming of the Lord, and continues through the thousand years during which the saints are in heaven with the Lord, sitting in judgment on the wicked. The fourth plague, described in Revelation 14:8, 9, dries up everything on the face of the earth. It is such a drought as has never yet been known. By one prophet it is thus vividly described:. {PTUK October 19, 1899, p. 660.5}

“The barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to Thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.” Joel 1:17-20. {PTUK October 19, 1899, p. 661.1}

**GOD’S PEOPLE DELIVERED**

But in the midst of this terrible desolation, God’s people will not be left to perish. God has not said that they shall not suffer; the disciple is not above his Master, and therefore should not expect to be exempt from suffering with Him. He was hungry and thirsty in the barren wilderness, but He was not forsaken, nor will they be. The promise is, “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valley; I will make the wilderness a pool of water, and the dry land springs of water.” Very forcible is the statement that it is the God of Israel who promises this. That was just what God did for Israel when they came out of Egypt. See Exodus 17:1-6; Psalm 105:41; 114:7, 8. God’s people will yet have reason to be very grateful for the record of that miracle, for before they are delivered from their sojournings in a strange land to the land of promise, they will need it as a basis for their cry for the same thing to be done for them. Their confidence in that evil day will be the fact that they have drunk from the Fountain of Life, and know that God gives living water. When the “time of trouble such as never was” comes upon the face of the earth, God’s people will be delivered, every one whose name is written in the book of life. Daniel 12:1. {PTUK October 19, 1899, p. 661.2}

**A TRIAL OF STRENGTH**

The latter part of the forty-first chapter of Isaiah is a call to the nations and their gods to give some proof of their power; to make their case good. “Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.” State your case, and prove it. Note that the “strong reasons” which the Lord demands are not mere words, but deeds. He backs up His cause by acts. He can point to what He has done in the way of delivering His people. He is the Saviour and Redeemer. What can the false gods show in the way of salvation of a soul? What can any self-righteous man point to in the way of delivering even his own soul from death, to say nothing of helping another? The oppressors who surround God’s people, {PTUK October 19, 1899, p. 661.3}

*“Who put their trust in their wealth,  
And boast on the extent of their riches,  
Yet no one can buy himself off,  
None can make payment to God for himself.  
The ransom of their soul is too dear, and there is  
forever an end of him.”*

Psalm 49:6-9. {PTUK October 19, 1899, p. 661.4}

(Polychrome edition.)

God tells the end from the beginning. He makes known things to come, by means of the Comforter. John 16:13. Thus His people are able to know what shall come. God inhabits eternity, so that things past, and things present, and things to come are all alike to Him. Therefore whenever anybody either by word or act professes to be God, He has a right to demand that they tell something that is to come, or at the very least tell the whole truth of something that has taken place in the past. Accordingly we find that many false prophets are gone out into the world, attempting to meet this challenge. Spiritualist mediums profess to tell things to come, and create a great sensation by telling people things that have happened in the past. But none of them bear the stamp of Divinity. Compared with the lofty utterances of Inspiration, they are as the peeping of frogs. When God speaks to them, none can answer a word. Thus we have in this chapter an outline of the entire trial, from its call to its conclusion. {PTUK October 19, 1899, p. 661.5}

**“What Would Jesus Do?” *The Present Truth* 15, 42.**

E. J. Waggoner

“What would Jesus do?” is a question that has been given quite a prominent place of late. There is a much more important question, one more easily answered, and one which should take the place of this; and that question is, “What did Jesus do?”-He “suffered for us, leaving us an example, that ye should follow His steps.” 1 Peter 2:21. Instead of speculating about what Jesus would do under certain circumstances, and coming to wrong conclusions because we decide according to what we think or have been taught, we have only to go to the Bible to find out exactly what He actually did, and then follow it. {PTUK October 19, 1899, p. 661.6}

**“Notes on the International Sunday-School Lessons. God’s Memorial” *The Present Truth* 15, 42.**

E. J. Waggoner

“Thy name, O Lord, endureth for ever; and Thy memorial, O Lord, throughout all generations.” Psalm 125:13. {PTUK October 19, 1899, p. 661.7}

That God’s name endures for ever, needs no argument for anyone who believes that there is a God. His name is Jehovah, the One who is and the One who will be. When Moses wished a name to take with him as evidence that he had been authorised to bring Israel of Egypt, the Lord said to him, “I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” And then, after showing that as I AM He was the same God that the fathers had known Him to be, He added, “This is My name for ever, and this is My memorial unto all generations.” Exodus 3:14, 15. {PTUK October 19, 1899, p. 661.8}

God IS. That is His name. The words I AM THAT I AM, which God gives as His name, are exactly the same as Jehovah. He is, and therefore He has been and will be. All time, past, present, and future, is present to Him. Eternity is always now. {PTUK October 19, 1899, p. 661.9}

Because God is, therefore everything else is. God’s name is in Christ, for the only begotten Son had it by inheritance; and “He is before all things, and in Him all things consist.” Colossians 1:17. His name itself implies that He is Creator. {PTUK October 19, 1899, p. 661.10}

The memorial of God must necessarily be something that tends to keep His name and character in mind. “The Lord is good; sing praises unto His name; for it is pleasant.” “For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did He in heaven, and in earth, and all deep places. He causes the vapours to ascend from the ends of the earth, He maketh lightnings for the rain; He bringeth the wind out of His treasuries.” Psalm 135:3-7. Note that this language occurs only a little before the statement that the Lord’s name endures for ever, and His memorial unto all generations. {PTUK October 19, 1899, p. 661.11}

The fact that the Lord is Creator is that which distinguishes Him from all false, pretended gods. It is that which shows Him to be God. It is therefore really His name. “The Lord is the true God, He is the living God, and an everlasting King; ... The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures.” Jeremiah 10:10-13. Note the similarity of language to that of the psalm from which we have quoted. {PTUK October 19, 1899, p. 661.12}

God is known by His works. That which may be known of God is manifest even unto the most benighted heathen, for God hath showed it unto them; “for the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity; so that they are without excuse.” Romans 1:19, 20. His memorial therefore is in reality His works. He would have His people declare unto their children “His strength, and the wonderful works that He hath done,” “that the generation to come might know them, even the children which should be born; who should rise and declare them to their children; that they might set their hope in God and not forget the works of God, but keep His commandments.” Psalm 78:4-7. {PTUK October 19, 1899, p. 662.1}

It is necessary to keep the works of God in mind, for by them we gain the victory over sin. “Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Psalm 112:4. The reason why there is so much sin in the world is that men do not think upon the works of God’s hands. If they would consider His great works, they would be filled with a sense of their own insignificance, and of their dependence upon His might (Psalm 8:3, 4), and would yield themselves to Him, for Him to guide and keep them in His ways. {PTUK October 19, 1899, p. 662.2}

Because men are so prone to forget the works of God, so apt to become absorbed in themselves so as not to see the things that are before their eyes, God has made a memorial for His wonderful works. “The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion.” Psalm 111:2-4. This last verse, “He hath made His wonderful works to be remembered,” is literally, “He hath made a memorial for His wonderful works.” One translation has it, “He hath appointed a memorial for His wonderful works,” and another, “He hath provided that His wonderful work should be remembered.” He has not only set His works before the eyes of all people, even performing them before their eyes, but in order that there might not be a shadow of an excuse for forgetting Him, He has above all made a memorial for His works,-something that if kept cannot fail to fix the attention of men to what He has done for them in His mercy and compassion. {PTUK October 19, 1899, p. 662.3}

What is this memorial? Here are His own words: “Moreover also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. “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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK October 19, 1899, p. 662.4}

This is the Lord’s memorial, which shall endure. If the Sabbath of the Lord, the seventh day of the week, the only day that God has ever given to commemorate His wonderful works, had always been kept, there would never have been a heathen on the face of the earth. {PTUK October 19, 1899, p. 662.5}

“Be still, and know that I am God,” says the Lord. In the rush of business, men forget everything but themselves. They act as though there were no God, and their existence depended wholly on themselves. This would not be the case if they had regular periods for meditating on the works of the Lord, remembering that He alone is great, and that everything exists in Him. This would keep them humble, and through the week they would labour with reference to Him, and not as though the world belonged to them, and depended upon them. In all their ways they would acknowledge Him, and He would direct their paths. The Sabbath stillness is the time for men to acquire that knowledge of God which will keep them sensible of their dependence on Him through all the other days. His memorial endures through all generations. Let us ever keep it, as a precious reminder of Him who has put His own life into His works for our sakes, so that we may also endure throughout eternity. {PTUK October 19, 1899, p. 662.6}

**“For Little Ones. An Endless Chain” *The Present Truth* 15, 42.**

E. J. Waggoner

Think again of the words of one of David’s beautiful psalm switch we quoted to you last week:- {PTUK October 19, 1899, p. 666.1}

*“My frame was not hidden from Thee  
When I was made in secret,  
And curiously wrought in the lowest parts of the  
earth.” {PTUK October 19, 1899, p. 666.2}*

Remember what we told you of how the Lord has from the beginning been preparing the dust of the ground to form your substance, and how He is still doing this; for all the food that you eat, of whatever kind, is best which has been made alive by the power of God’s Word. And in these living forms He has prepared the dust so that you can digest and assimilate it, and it will become a part of your body. {PTUK October 19, 1899, p. 666.3}

Perhaps it has puzzled you a little to learn that you were made “in the lowest parts of the earth,” for the dust which feeds the plants which feed you lies near the surface of the ground. {PTUK October 19, 1899, p. 666.4}

Yes, but it was not always as you see it now. If the dust beneath your feet could tell you its history, what a wonderful story it would be, not only of change in travel into different parts of the world, into the depths of the sea, and “the lowest parts of the earth,” but of transformations, perhaps, into many different forms of life, all a part of the great plan of God, each fulfilling His will, and forming a link in the wonderful chain of His eternal purpose. {PTUK October 19, 1899, p. 666.5}

This would lead you to say with David:- {PTUK October 19, 1899, p. 666.6}

*“How great are Thy works, O Lord!  
Thy thoughts are very deep.” {PTUK October 19, 1899, p. 666.7}*

And, as he said, thinking of these very things, in the psalm from which we have before quoted:- {PTUK October 19, 1899, p. 666.8}

*“Such knowledge is too wonderful for me;  
It is high, I cannot attain unto it.” {PTUK October 19, 1899, p. 666.9}*

Thinking of these wonderful changes to which the dust has past, someone has said, “Where is the dust that has not been alive?” The following article which is part of a chapter that Charles Kingsley wrote for the children about this will help you to a better understanding of it, and will show you how God is able to bring good out of evil, and to make even such things as volcanic eruptions, which we have found to be a part of the curse which sin has brought upon the earth, and still work for good to the world in its present condition. {PTUK October 19, 1899, p. 666.10}

But be sure that you keep in mind that what we have here called “Nature” is only *God’s way* of doing His work. Nature does nothing of itself, but it is *how* God works. Think over these things carefully, and perhaps we will go on with our talk next week. {PTUK October 19, 1899, p. 666.11}

**“Items of Interest” *The Present Truth* 15, 42.**

E. J. Waggoner

-It is estimated that the number of birds killed in 1898 to supply aigrets for ladies’ hats was over 1,538,738. {PTUK October 19, 1899, p. 670.1}

-A widow in Texas, U.S.A., has just recovered ?2000 damages from one of the lynchers who had a hand in the murder of her husband. {PTUK October 19, 1899, p. 670.2}

-A fire at the Bluchester Colliery, near Bishop Auckland, resulted and loss of 50,000, and the throwing out of employment over 2,000 men. {PTUK October 19, 1899, p. 670.3}

-A collision occurred on the Midland Railway, near Chesterfield, on the 7th inst., resulting in injury to forty miners, some of them seriously. {PTUK October 19, 1899, p. 670.4}

-Scotland has 146 parishes without paupers, poor-rates, or public-houses, the absence of the latter probably accounting for that of the first two. {PTUK October 19, 1899, p. 670.5}

-Police Superintendent Baker, the fire brigade superintendent of Leeds, has just resigned his position after thirty-one years continuous service. He has attended 7000 fires. {PTUK October 19, 1899, p. 670.6}

-The Swiss National Council has adopted by 113 votes to one the law regarding compulsory insurance against illness and accidents, which will come into force January 1, 1903. {PTUK October 19, 1899, p. 670.7}

-Adelaide, Australia, is just now suffering from an epidemic of influenza that has completely paralysed business. The Premier and five of the Ministers are down with the disease. {PTUK October 19, 1899, p. 670.8}

-Firing by night, by eight of artificial light has been introduced into the Russian army, the light being produced by projectors, shells and rockets. The results of the trials are said to be highly satisfactory. {PTUK October 19, 1899, p. 670.9}

-A cable from Klondyke to Vancouver has just been completed, so that formerly isolated country is now on direct communication with the rest of the world. A cablegram direct from there was received in London a few days since. {PTUK October 19, 1899, p. 670.10}

-Thieves recently set the church bells ringing during the night in an American town. People ran from their houses in excitement to ascertain the cause, and in their absence the robbers rushed into the vacated houses, taking everything of value in sight. {PTUK October 19, 1899, p. 670.11}

-Li Hung Chang has again been recalled to power in China, the Empress Dowager being seriously ill. No living man has had such varied experience connected with governmental affairs as has this man, now called to be once more Premier of China. {PTUK October 19, 1899, p. 670.12}

-The House of Commons is asked to place a sum not exceeding eight millions sterling at the disposal of Her Majesty for such operations in South Africa as may be deemed necessary and prudent in the prosecution of her plans in that country. {PTUK October 19, 1899, p. 670.13}

-The Aerial Navigation Company, of San Francisco, are advertising that they will convey passengers from there to the Paris Exposition in thirty hours. This, it is claimed, will be done by three great air ships, each 425 feet long, which are now being built. {PTUK October 19, 1899, p. 670.14}

-Last week’s plague returns from the Bombay Presidency show 5,408 deaths. Australia is highest in the list as a meat-eating nation, with a consumption of 276 pounds per inhabitant per year. Great Britain comes next, with 116 pounds. {PTUK October 19, 1899, p. 670.15}

-So enormous for the number of Americans returning home from England last week, that Dr. John Brown, of Bedford, the famous authority on Bunyan, who is to deliver the Lyman Beecher lectures at Yale, was obliged across the Atlantic in a different vessel from that which carried his wife. {PTUK October 19, 1899, p. 670.16}

-The Budget Committee of the Chamber at Paris voted by thirteen against five votes in favour of the suppression of the credit for the maintenance of the Embassy at the Vatican. This is only part of the Campaign that has been organised against the Jesuits, and it threatens to assume a formidable dimensions. {PTUK October 19, 1899, p. 670.17}

-A scientific farmer at Scottsburg, Indiana, U.S.A., has just succeeded in obtaining a hybrid, a cross between two varieties of wheat, that has caused much interest, the value of which lies in the fact that only one-sixth of a bushel need be used as seed wheat to secure the same crop that a bushel of any other kind would bring. He sold five and a half pounds for ?100. {PTUK October 19, 1899, p. 670.18}

-As the result of a conference of Admiral Dewey and President McKinley, it has been decided to increase the American fleet at the Philippines by the addition of nine war vessels, one of which is just been completed here in England. The plan is to maintain a strict blockade, and thus cut off all supplies, arms, etc., which will cause the Insurgents to surrender, and thus the rebellion will collapse. {PTUK October 19, 1899, p. 670.19}

-A curious case of mistaken identity occurred a short time since at St. Helens. While the family were quietly sitting after tea, and an uncle who was supposed to have been buried a month previous, suddenly entered. A body taken from the water recently was identified as that of the uncle. It was buried in his name, and the relative strew the insurance money. To the man was that was buried remains a mystery. {PTUK October 19, 1899, p. 670.20}

-There was recently an outbreak of diptheria in an Adelaide (N.S.W.) Hospital, traced directly to a cat. One of the hospital cats was chloroform, and pure cultivations of diptheria were obtained from patches found in its windpipe. Parents would do well to see that their children are kept away from animals that are liable to contract infectious diseases, and there is none more likely than the common household cat. {PTUK October 19, 1899, p. 670.21}

—Mayor Sanders has just fixed the date of the Colchester Oyster Feast for October 25. The *Daily Mail* says that “on that occasion Lord and the numerous company invited to attend will be called upon to dispose of some 12,000 ‘natives.’” This is a sort of advertising scheme, for if the guests at this Oyster Feast confirm the statement of the Fishery Board that the supply of oysters there is of excellent quality, then “the season will have an excellent send-off.” {PTUK October 19, 1899, p. 670.22}

-In view of the finding of so large a percentage of diseased milk by the bacteriologist at Hackney, as noted last week, the Hackney vestry has issued a disquieting warning to housekeepers as follows: “One hundred samples of milk sold in the parish have been examined by an experienced bacteriologist and twenty-two per cent. of the samples were infected with tubercle bacilli.” The order that warns the public that milk infected with tubercle bacilli is capable of causing consumption, and recommends that all milk should be boiled before use. We would go a step further and recommend that it be not used at all, if safety from disease is desired. {PTUK October 19, 1899, p. 670.23}

**“Back Page” *The Present Truth* 15, 42.**

E. J. Waggoner

An article contributed to the *Lancet* by Dr. W. R. Williams declares that no other disease exhibits such an immense increase in the last half century as cancer, and that high feeding is probably more potent in determining the outbreak of the disease in the predisposed than anything else. He says that there can be no doubt that the greed for food manifested by modern communities is altogether out of proportion to their requirements. {PTUK October 19, 1899, p. 672.1}

Greatly as the peace of the world is endangered by the standing armies of the various nations, each country is in greater danger from its own military force than is any other. *The Catholic Times* truly says: “There are few thinking men in Europe to-day who hesitate to acknowledge that the growth of armed forces is becoming a serious menace to the permanence of civil and religious liberty.” More nations have fallen before their own armies than before the armies of their outside enemies. {PTUK October 19, 1899, p. 672.2}

This is the season of religious congresses. The “Free Church Council” was held not long since, then followed the Baptist Association, and now the Church Congress has just closed. One does not need to read the reports of these gatherings, but only to glance over them, to be most painfully impressed. Thickly sprinkled through the stenographic reports appear the words, “laughter,” “loud laughter,” “prolonged laughter,” “applause,” “cheers,” etc., besides occasional mention of hisses or groans. It seems as though the spirit of these ministerial gatherings is far removed from that of Paul, who said, “Woe is me, if I preach not the Gospel.” We have in the Bible quite full reports of several addresses by Christ, Peter, Paul, and others of their time, but not a single funny thing appears, nor was there any laughter on the part of those who listened. The painful impression is made that the prevailing type of Christianity nowadays is vastly different from that of Christ and the apostles. Either such serious themes are not handled, or else their seriousness does not weigh very heavily on speakers and hearers. {PTUK October 19, 1899, p. 672.3}

**“The Ideal vs. the Real” *The Present Truth* 15, 42.**

E. J. Waggoner

We hear very much about the necessity of having high ideals, and especially of living up to the highest ideal of Christianity. It is all meant well, but it is all wrong, because the highest ideal that any man can have is infinitely below the real; and he who does not attain to the real, reaches nothing. A few texts of Scripture will show us that this is the truth. {PTUK October 19, 1899, p. 672.4}

The *ideal*, which has come to be almost a synonym for perfection, is, as anybody can see by the word itself, only one’s *idea* or conception of what is good. Now the Lord says, “My thoughts are not your thoughts.” “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8, 9. Also read, “The Lord knoweth the thoughts of the wise, that they are vain,” or empty. 1 Corinthians 3:20. The thoughts of the wisest men are but emptiness because “every man at his best state is altogether vanity.” Psalm 39:5. Then though our ideal be our highest thought, and the highest thought of which we are capable, it is infinitely below what God designs for us. He who strives only after his ideal, seeks only emptiness. If he attains to his ideal, he becomes, at best, a self-satisfied Pharisee. {PTUK October 19, 1899, p. 672.5}

Some one will say, “But if we have no fixed mark to reach, then we cannot know when we have attained to perfection, nor can we at any time tell how much advancement we have made.” Most certainly not. When Christ says, “Well done, good and faithful servant,” and proceeds to tell each what good he has done, none will be so surprised as the faithful servant himself. See Matthew 25:34-39. When Moses came down from the mount, where he had been in communion with God, he “wist not that the skin of his face shown.” No one can conceive of greater works than Christ did, yet He has said that those who truly believe on Him shall do greater works than His. {PTUK October 19, 1899, p. 672.6}

Christ is reality. Everything real is but a manifestation of His fulness-some revelation of Himself. “It pleased the Father that in Him should all fulness dwell.” Whatever does not come from Him,-whatever is not the outgrowth of His life, even though it be man’s highest ideal,-is but emptiness and unreality. Having Him, we have everything, and without Him we have nothing, and are nothing. Great as is God’s gift in Christ, anything less than that in its fulness is nothing at all.” {PTUK October 19, 1899, p. 672.7}

God proposes to do for us “exceeding abundantly above all that we ask or think, according to the power that worketh in us.” Ephesians 3:20. He will do this for us, simply because nothing less than this will be sufficient. From this alone we see that whoever has only his ideal before him is groping in darkness and grasping nothing. What are we then to do?-Simply to place ourselves in the hands of the Lord, for Him to do with us as He will. His thoughts toward us are wonderful and very deep. We cannot fathom them. The possibilities for every human being are infinitely above the comprehension of the human mind. Our part is to have our gaze fixed upon, not our ideal, but the ever-unfolding goodness and greatness of the Lord, and His part is to work in us His perfection. {PTUK October 19, 1899, p. 672.8}

Thus we shall be satisfied, not with ourselves, but with Christ. Self will be completely lost to sight, and we shall glory only in the knowledge of the Lord. And we shall be truly satisfied, even though we be deprived of that which was our highest ideal of goodness and happiness; for when we know Him, and that all fulness, all reality, exists in Him, and only in Him, that is rest. We know that He who has begun a good work in us will perfect it against the day of His coming. {PTUK October 19, 1899, p. 672.9}

One thing more. We must not be misled into thinking that Christianity consists in having high conceptions of God. It is not our conception of God, but what He is, that saves us. It is from forming conceptions of God, and following them, that men become heathen. They are simply following their own thoughts, and imagine that they are following God. They substitute themselves for God. There is a great deal of this heathenism in the world. The perfect state, that which goes on ever to greater perfection, is that in which the Spirit of God has complete possession of us, so that God alone thinks in us, and at each step in advance we see Him as He is. This is not an ideal condition, but it is one that is possible and real. It is as easy to attain to as it is to live, if we but know how to live, which is to die, that Christ may live in us. {PTUK October 19, 1899, p. 672.10}

**“Front Page” *The Present Truth* 15, 43.**

E. J. Waggoner

“The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” Psalm 93:3, 4. {PTUK October 26, 1899, p. 673.1}

There is a grandeur and majesty in the sea. Mountains represent strength, unchangeableness, but the sea, or a rushing river, represents irresistible forces. One is conscious of a power in the sea even when it is comparatively at rest; but when it rages, and its billows roar and show their contempt of puny man in the blinding spray that they spit forth, its fury is awful. {PTUK October 26, 1899, p. 673.2}

The helplessness of man and the most mighty structures that he can build,-great ships,-in the grasp of the sea, is thus vividly portrayed:- {PTUK October 26, 1899, p. 673.3}

“They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end.” Psalm 107:23-27. {PTUK October 26, 1899, p. 673.4}

That is the first part of the story. The rest is this: “Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.” This God can do, because “the sea is His, and He made it, and His hands formed the dry land.” Psalm 95:5. He measures all the waters in the hollow of His hand. Isaiah 40:12. All the mighty power of the sea is borrowed from God. He both stirreth up the sea, so that its waves roar, and also stilleth their roaring. {PTUK October 26, 1899, p. 673.5}

This is a reason why men should be humble, and should consent to be wholly guided by the Lord, to the one who talks proudly and foolishly in self-confidence, the Lord says: “Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?” Job 38:8-11. {PTUK October 26, 1899, p. 673.6}

Great as is the power of the sea, God’s power is infinitely greater. The sea is to Him but as a new-born infant in the swaddling clothes. Just as the one would hush a boisterous child, so the Lord says to the raging sea, “Peace! be still,” and immediately it obeys Him. It recognises His authority. It can never overstep the bounds which He sets for it. {PTUK October 26, 1899, p. 673.7}

Surely, then, man, who is so helpless when seized upon by the billows, and whose mightiest ships are tossed by its waves as mere toys, ought to fear and worship Him to whom its raging is no more than the prattling of an infant. “Fear ye not Me? saith the Lord; will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” Jeremiah 5:22. {PTUK October 26, 1899, p. 673.8}

One would not wonder if the mighty rocks were set for the bound of the sea; we expect to see the waves break to pieces against them; but sand is the symbol of weakness and instability. It is easily moved and shifted from one place to another by the waves of the sea. Yet that very shifting sand is what God has set by a perpetual decree as the bound for the sea. Against it the waves toss themselves, but they cannot pass it, and expend their strength in a roar of baffled, helpless fury. God’s word has said, “Hitherto shalt thou come, but no further,” and they are forced to obey. {PTUK October 26, 1899, p. 674.1}

What is the lesson for us? Just this: “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus.” 1 Corinthians 1:27-30. {PTUK October 26, 1899, p. 674.2}

All power is of God, and He can exert it through the most insignificant agent. He made man to be an associate with Him in government, and so He is pleased to manifest His mighty power through puny man. This is to His glory. The fact that God can stir up or still the sea is cited as a reason why we should have confidence in Him, and then He says: “I have put My words in thy mouth.” Isaiah 51:16. The word by which the heavens and the earth were made; the word which says to the sea, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed,” is the word which He has placed in our mouth. It is marvellous, is it not? but it is true. {PTUK October 26, 1899, p. 674.3}

What are we to do with this word?-Keep it, and use it against the enemy. The sword of the Spirit is the word of God. Ephesians 6:17. It was that word in the mouth of Christ, which said, “Get thee hence, Satan;” and the devil left Him. He was as weak as any man, for He said, “I can of Mine own self do nothing;” but the word was almighty in His mouth, and so will it be in the mouth of every one who keeps it. Then what if we are weak and as easily moved as the sand! The God who makes the sand the bound of the sea, can use even us, when the enemy comes in like a flood, to lift up a standard against him. Even so, let it be. {PTUK October 26, 1899, p. 674.4}

**“The Gospel of Isaiah. The Lord’s Servant. Isaiah 42:1-9” *The Present Truth* 15, 43.**

E. J. Waggoner

(Isaiah 42:1-9.)

“Behold My servant, whom I uphold; My chosen, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the dimly-burning wick shall He not quench; He shall bring forth judgment in truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law. Thus saith God the Lord, He that created the heavens, and stretched them forth; He that spread abroad the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. I am the Lord; that is My name; and My glory will I not give to another, neither My praise unto graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.” {PTUK October 26, 1899, p. 675.1}

The student should not fail to note the frequent occurrence of the word “servant,” in the book of Isaiah. It would be an interesting and profitable employment to collate all the instances of its use, and compare them. In nothing is there more comfort for us than in the use of this term in the prophecy of Isaiah. By it our relationship to God and Jesus Christ is made very plain. {PTUK October 26, 1899, p. 675.2}

The reference in this chapter is undoubtedly to Christ. On this there is no possibility for two opinions. Jesus is pre-eminently the servant of God. In Him the soul of the Father delighteth, for Jesus said, “I came down from heaven, not to do Mine own will, but the will of Him that sent Me” (John 6:38); and, “I do always those things that please Him.” John 8:29. He is the only-begotten and well-beloved Son of God, yet He is called God’s servant, and this title is given Him as an honour. The servant of God may be a son, and the son can have no higher purpose than faithfully to serve the Father. Note well the fact that Christ is both Servant and Son. {PTUK October 26, 1899, p. 675.3}

If we obey, we are also servants. Nay, God does not wait to see if we are obedient, before He acknowledges us as His servants; as soon as we yield to Him, we are His. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. All men are of right the servants of God, in that they owe Him all their service; but so many utterly refuse the service of God that the term is mostly confined to those who are loyal. {PTUK October 26, 1899, p. 675.4}

Special comfort and encouragement will be derived from the study of Christ as the servant of God, and the words that are spoken of Him in this chapter, if we recall the words addressed to Israel, in the preceding chapter. In verses 8-10 and 13 we read some of the same things that are here said of Christ. “Thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee, and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” “I the Lord thy God will hold thy right hand.” Israel, it will be remembered, means those who trust the Lord. To those the same terms are applied as to Christ. They are chosen in Him, accepted in the Beloved. Ephesians 1:3-6. They are chosen and upheld by the hand, just as is Christ Himself. So in reading this forty-second chapter of Isaiah let us not forget that we are the servants of God equally with Christ, so that the work that is given Him to do is ours also, and all the encouragement that God speaks to Him, He speaks to us also. Jesus calls us to join Him in His service, saying, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart.” Matthew 11:29. {PTUK October 26, 1899, p. 675.5}

“He shall bring forth judgment to the Gentiles,” and He shall set judgment in the earth. To this end the Spirit of God is upon Him. He is the representative of God, charged with the task of carrying on God’s case. It is He who conducts God’s case at law to a successful issue. He causes judgment to be rendered in God’s favour. The Father does not appear in the case at all, except in Christ, who has full authority to speak and act in every matter in the name of the Father. What wonderful confidence the Father has reposed in this Servant! “The Father judgeth no man, but hath committed all judgment unto the Son; that all should honour the Son even as they honour the Father.” John 5:22, 23. The Father has placed His reputation and even His character in the hands of Jesus Christ. The “faithful and wise servant” of the Lord is made ruler over His household, and set over all His goods. See Matthew 24:45, 46. But here again we are brought face to face with the fact that we are servants of the Lord, and that this high place of ruling over the house is entrusted to us. God is not partial. He has no special favourites. What He says to one servant, even though that servant be His only-begotten Son, He says to all. The same love that He has for Christ, He has for us. John 17:23. This places a wonderful responsibility upon us. We see by this, and shall see still more plainly as we proceed, that the Lord has committed His case to us. His character is in our hands. We are to be agents to establish judgment in the earth, and to let the world know who is God. {PTUK October 26, 1899, p. 676.1}

Jesus, into whose hands so much is committed, is meek and lowly in heart. “He shall not cry, nor lift up, nor cause His voice to be heard in the street.” Take notice that this is in the singular, street, and not streets. It does not say that He shall not speak in the open air. As a matter of fact we know that Jesus did most of His teaching in the open air,-in the fields, on the mountain, by the seaside, or sitting by the wayside well. But He was not boisterous and noisy. When speaking in the house, He would not cause His voice to be heard outside. He did not do anything for effect, or seek to attract attention to Himself. See Matthew 12:16-21, where Christ charged the people that they should not make Him known when He had healed a multitude, and it is said to be in fulfillment of this prophecy of Isaiah. {PTUK October 26, 1899, p. 676.2}

There is undoubtedly much to be learned from Jesus as to the use of the voice, not only in public speaking, but on every occasion. A soft, well-modulated voice, yet clear and distinct, with full tones, marks the master. He who can control his own voice, can control the multitude. A sharp, harsh, rasping voice, pitched in a high key, carries no authority with it. Every servant of the Lord is in duty bound to train his voice as much as the muscles of his arms or legs. It is true that many people in the world do this for gain and applause, and that they become puffed up with pride over the power that it gives them; but this should not deter God’s servants from doing so in His name, and for His sake, that they may not misrepresent Him. We can learn of the Lord how to speak properly as well as we can learn anything else; and if we do truly learn of Him, then we shall not become elated over any success that we may have, for He is meek and lowly in heart. {PTUK October 26, 1899, p. 676.3}

The word rendered “cry,” in this instance, is used most frequently of crying out in pain. In this respect it is also true of Christ. “He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.” Isaiah 53:7. Neither in boasting, nor in anger, nor in pain, did the Lord Jesus cry out. Yet His voice was far-reaching, and many heard. A well-modulated voice is not opposed to the command to lift up the voice with strength and say, “Behold your God!” {PTUK October 26, 1899, p. 676.4}

Very gentle shall the servant of the Lord be. A reed that is cracked, He will not break off. The candle that is just going out, the wick of which is only a smoking cinder, He will not extinguish. On the contrary, He will breathe upon it, and fan it into a flame again. “For thou wilt light my candle; the Lord God will enlighten my darkness.” Psalm 18:28. By this means He will bring forth judgment in truth. This shows that judgment is brought forth by building up that which is weak. God is merciful. He is love. This has been denied by His enemies, and His case is to demonstrate the truth. Therefore those who are charged with the conduct of the Lord’s case can win it only by exercising the meekness and gentleness of the Lord. By His care for the poor and needy, the Lord disproves the charges that have been brought against Him. {PTUK October 26, 1899, p. 676.5}

“He shall not fail nor be discouraged till He have set judgment in the earth.” It is very interesting to know that the same words are used in this verse as in the preceding. The word rendered “fail” is the same as that rendered “smoking” or “dimly-burning,” in verse 3; and “discouraged” is from the word rendered “bruised.” He shall not burn dim nor be crushed until His work is accomplished. Of course He will not then; this is an instance of the use of the word “until” where it does not mark the limit. For similar instances, See Genesis 49:10; Psalm 112:8; Galatians 3:19. {PTUK October 26, 1899, p. 676.6}

A discouraged man is a bruised and crushed man. He is one whose light has almost gone out. Hope is expiring in his breast. Such an one Jesus will restore. He will breathe new life into him. He heals the bruised and crushed one. There is no more difficult task in this world than trying to encourage a despondent person. How many there are who think that they have good reason to be discouraged, because they are so sinful, so easily led astray. They have fallen again and again, until they can scarcely be persuaded that there is any hope of their salvation. The servant of the Lord deals with such cases, whispering words of hope and comfort, and does not himself become discouraged. He receives rebuffs, but will not be crushed by them. His light will not burn dim, but he will gather courage from apparent defeat. What a blessed assurance this is to us when we think of it as applied to Christ! He will not be discouraged until He have set judgment in the earth, that is, in the hearts of men-in our hearts. Then when I am almost discouraged over my many failures, I will think, “The Lord Jesus has the task of making me strong and giving me the victory, and He is not discouraged in spite of my many failures. He knows my weakness and sinfulness better than I do myself. Surely if He is not yet discouraged, I have no cause to be.” And thus gathering new courage from the courage of the Lord, we become strong in the Lord, and in the power of His might, and the victory is ours. To us all the Lord says, “Be strong, and of good courage.” This was all that He required of Joshua, when He commissioned him to lead Israel into the promised land. Joshua 1:6, 7, 9. {PTUK October 26, 1899, p. 676.7}

The Lord says that He upholds His servant. The same word is used in the two following instances. “The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot.” Psalm 16:5. “Hold up my goings in Thy paths, that my footsteps slip not.” Psalm 17:5. “I the Lord have called thee in righteousness, and will hold thine hand.” “The Lord upholdeth all that fall, and raiseth up all those that be bowed down.” Psalm 145:14. Remember that we are the servants of God, if we yield to Him, that is, if we are willing to be His servants; and therefore we have the same promise of being upheld that Jesus Christ Himself had. We have the same power to keep us from falling that He had. Nowhere has the Lord left any ground for discouragement. {PTUK October 26, 1899, p. 677.1}

The word “hold” in the expression, “hold thine hand,” which occurs so frequently in those chapters, is from the Hebrew word meaning to strengthen. God promises to strengthen our hand. Everybody knows that one can stand better if he has hold of another’s hand, provided, of course, that the other one’s hand is stronger than his. Think then what strength comes from having hold of the Lord’s hand. He says that He will hold our hand, and uphold us, by the right hand of His righteousness. That is all the encouragement we need. He will not drop our hand, and leave us when danger comes. Remember that the Father is greater than all, and no one can pluck His people out of His hand. John 10:29. {PTUK October 26, 1899, p. 677.2}

What work has the Lord given His servant?-This, “to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house.” All this we know Christ did; but is anybody else given such work to do?-Most certainly; that is the work of every servant of the Lord, every one whom the Lord chooses. Saul the persecutor was chosen by the Lord to go to the Gentiles, “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.” Acts 26:16-18. Now do not straightway say, “Well, I have not the ability of Paul.” That has nothing to do with it. Paul was very weak and feeble in body, and had no ability except what the Lord gave him. If the Lord has not given us the ability of Paul, then He does not expect the same work of us; but one thing is certain, namely, that the Lord has sent every one who has accepted Him, every one whom He has chosen in Christ, and made accepted in the Beloved, to do the very same work to which He sent Jesus and Paul. He has not planned for any idle servants. Do not forget that He says, “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes,” etc. If we are connected with an electric battery, all the power of the battery may be felt by anyone who comes in contact with us; so when we have hold of the hand of the Lord, His power becomes ours. Even Paul the Apostle said, “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who hath made us able to be ministers of the new covenant.” 2 Corinthians 3:5. {PTUK October 26, 1899, p. 677.3}

God will not give His glory to another; that He cannot do, for He cannot deny Himself. He will glorify all who trust in Him, and His glory shall be seen on them; but it will be recognised as His glory. Our light is to shine before men so that they will see our good works and glorify our Father in heaven. God will not divide honours with any creature, much less with a dumb idol, which is nothing in this world. This is not because He wishes to exalt himself at the expense of others, as Satan falsely accused Him of doing, but because He cannot divest Himself of His personality. He is; that is His name and His character, and He cannot cease to be. He cannot allow any of the praise due to Him to be given to graven images. He cannot admit that the work of men’s hands is right. If He did, that would be the overturning of all righteousness and stability. For the good of all His subjects, and for the maintenance of that which He has created, God must carry the case in which He is concerned to a successful issue. What a blessed assurance it is to know that He will do this. Wrong shall not prevail against God. Though it for a season seems to have the best of the struggle, it is only in appearance, and but for a moment. “In the Lord Jehovah is everlasting strength,” and He will gain the victory over all foes. Who will cast in their lot with Him? Who is on the Lord’s side? {PTUK October 26, 1899, p. 677.4}

**“Enduring Mercy” *The Present Truth* 15, 43.**

E. J. Waggoner

“O give thanks unto the Lord; for He is good; His mercy endureth for ever.” {PTUK October 26, 1899, p. 677.5}

This is the first verse of the one hundred and thirty-sixth psalm, and every one of the twenty-six verses of the psalm in is in the same manner as this one: “His mercy endureth for ever.” {PTUK October 26, 1899, p. 677.6}

To some this psalm seems monotonous; but it ought not to be so. It is surely a blessed thing to know that the mercy of the Lord is everlasting, and we should never be weary of hearing of it. {PTUK October 26, 1899, p. 677.7}

In this psalm we read of judgment visited upon certain people. It tells of the destruction of the firstborn of Egypt, the overthrow of Pharaoh and of his host in the Red Sea, and the smiting of famous kings. Now most people have the idea that God’s mercy ceases, or at least is held in abeyance, when He executes punishment upon the ungodly. This, however, shows us that such an idea is a mistaken one. Nowhere does the Bible give the slightest warrant for the idea that at any time there will ever be any less mercy with the Lord than there is now. The common statement that by and by mercy will step down, and justice will take place, is most dishonouring to God. It implies a change in His character and in His dealing with His creatures. It not only teaches that sometime He will be less merciful than He is now, but it also teaches that now He is as just as He will be at some future time. {PTUK October 26, 1899, p. 677.8}

In this psalm we are called upon to give thanks “to Him that smote Egypt in their first born; for His mercy endureth for ever.” The fact that He smote the first born in Egypt is given as a proof that God’s mercy endures for ever. He “overthrew Pharaoh and his host in the Red Sea,” not because His mercy failed, but for the reason that His mercy endures for ever. {PTUK October 26, 1899, p. 677.9}

The mercy of God for the Egyptians was just as great as for the Israelites. They were most cruelly treating the people to whom they owed their lives, and whom God, in fulfilment of His promise, was about to bring into their own land. But He did not precipitately destroy their oppressors. He sent His servants to Pharaoh, making known the truth which would save him and his people as well as the Israelites. The promised to Abraham, which God was about to fulfil, included the justification of the heathen through faith, saying, “In thee shall all nations be blessed.” Galatians 3:8. This blessing was offered the Pharaoh and his people, and was rejected with scorn and contempt. “I know not Jehovah, neither will I let Israel go,” was the reply of the haughty king. Therefore God, in fulfilling the mercy promised to the fathers, was obliged to destroy the Egyptians. He shook them off, as they were endeavouring to stop Him in His work. His mercy did not change in the least, but the Egyptians refused to have it, and when people refuse to accept mercy, there is nothing left them but destruction. {PTUK October 26, 1899, p. 678.1}

He “hath redeemed us from all our enemies; for His mercy endureth for ever.” This is identical with the inspired song of Zecharias, after the birth of John: “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” Luke 1:68-75. {PTUK October 26, 1899, p. 678.2}

This does not indicate mercy for a special class. “All that hate us,” are they who resist the progress of God’s merciful reign over the earth. They despise both justice and mercy. We are delivered from our enemies, only in order that we may serve the Lord in righteousness and holiness all the days of our life. If we were not desirous of thus serving the Lord, we certainly should not be delivered. God’s everlasting mercy exists for all, and none fail of receiving its fulness except those who will not have it. {PTUK October 26, 1899, p. 678.3}

Do not be carried away with the idea that in the preaching of the Gospel mercy is revealed, and justice in the destruction of the wicked. God’s attributes are not thus divided. In the Gospel the righteousness, or justice, of God is revealed. Romans 1:16, 17. The righteousness of God is revealed in Christ for the remission of sins of all who have faith in His blood, “that He might be just, and the justifier of him which believeth in Jesus.” Romans 3:25, 26. If God were not strictly just, He could never justify the ungodly. There is kindness and everlasting mercy in the justice of the Lord. {PTUK October 26, 1899, p. 678.4}

The repetition of the sentence, “for His mercy endureth for ever,” shows that there is need of the dwelling much on the mercy of the Lord. “I will sing of mercy and judgment; unto Thee, O Lord, will l sing.” Psalm 101:1. “The earth, O Lord, is full of Thy mercy; teach me Thy statutes.” Psalm 119:64. In the commandments of the Lord,-the ten commandments,-which are commonly supposed to be the embodiment of stern justice, we learn that the mercy of the Lord endures to thousands of generations. He takes vengeance on them that reject all goodness, but His anger soon ceases in their destruction, while His mercy endures. {PTUK October 26, 1899, p. 678.5}

The mercy of the Lord not only fills the earth, but it is also “in the heavens.” Psalm 36:5. It “is great, unto the heavens,” and reaches unto the clouds. Psalm 57:10. The sun, moon, and stars reveal it to us. The exhortation is, “O give thanks unto the Lord of lords; for His mercy endureth for ever. To Him who alone doeth great wonders; for His mercy endureth for ever. To Him that by wisdom made the heavens; for His mercy endureth for ever. To Him that stretched out the earth above the waters; for His mercy endureth for ever. To Him that made great lights; for His mercy endureth for ever. The sun to rule by day; for His mercy endureth for ever.” {PTUK October 26, 1899, p. 678.6}

Therefore “lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” Keep looking up, and meditating on the greatness of the Lord, and you will never more say or think, “My way is hid from the Lord, and my judgment is passed away from my God.” He is always looking in every part of the earth for an opportunity to exert all His mighty power in behalf of the weak and the oppressed. “He giveth power to the faint; and to them that have no might He increaseth strength.” “I know that the Lord will maintain the cause of the afflicted, and the right of the poor.” Psalm 140:12. Therefore “give thanks unto the Lord; for He is good; for His mercy endureth for ever.” {PTUK October 26, 1899, p. 678.7}

**“The Victorious Gospel” *The Present Truth* 15, 43.**

E. J. Waggoner

The article which we reprint from the *Chronicle* on “Military Conquest and Missions” is not a blast against nothing. One of the commonest things in the world is for missionary journals to tell how such-and-such a country has been “opened up” to Christian missions by the invading army of some “Christian nation.” The war may have been, and doubtless was, the result of greed, and may have cost the lives of hundreds of the invaders, and thousands of the natives against whom it was waged, but “some good has resulted,” for now we have free access to the country, and can carry the Gospel unhindered. Thus say the leaders of the missionary societies. {PTUK October 26, 1899, p. 678.8}

We can only charitably suppose that they do not realise what is implied by their statements. What they virtually say is this: “Our lives are too precious to be risked; but the soldiers go ahead,-it is their business to risk their lives, and lose

them,-and when the danger is over, we will follow.” We are glad to know that this is not by any means the language or the thought of all missionaries. {PTUK October 26, 1899, p. 679.9}

It is a fact that the Gospel cannot be carried to all the world without the giving of life. The Gospel is itself the gift of life-the giving up of life that others may receive it, the laying down of life to take it again. The victories of the cross in the first centuries after Christ were won by those who “loved not their lives unto the death.” But the loss of life if heathen countries should always be “opened” solely by true missionary effort, and not by armed force, would be infinitely less than it is when the army goes ahead. An unarmed man is always and everywhere safer than the man who is known to carry weapons; and scores of valuable missionary lives have been sacrificed simply because they were supposed to represent the people who “opened up” countries with Maxim guns, when they would have been unharmed if the natives had heard of Christianity only as a Gospel of peace. {PTUK October 26, 1899, p. 679.1}

Christianity has been wounded through the misrepresentations of its professors; nevertheless Christianity itself is perfection and only perfection. There is no comparison between it and any other religion. It never compromises with evil, and never calls sin righteousness. It “rejoiceth not in iniquity, but rejoiceth in the truth.” It is true that God, who “maketh the wrath of man to praise Him,” does make even hellish war serve His purpose; but this no more justifies war than Joseph’s prosperity in Egypt justified his brothers in selling him, or the salvation wrought by the death of Christ justified Judas betraying Him, or Pilate in delivering Him to be crucified. The Lord can use even the devil to perform His will,-and it is certain that the devil can never frustrate God’s purpose,-but the Lord is never to the slightest degree dependent on the devil nor any of his works. {PTUK October 26, 1899, p. 679.2}

“Though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds) casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:3-5. {PTUK October 26, 1899, p. 679.3}

**“For Little Ones. All for Good” *The Present Truth* 15, 43.**

E. J. Waggoner

“None of us liveth unto himself.” This is what the Word of God tells us, and perhaps you will understand it better since reading in our last paper of how all things are but as links in one great chain, a part of the great plan of God. {PTUK October 26, 1899, p. 682.1}

You see that this is true, not of human beings only, but of all things in this wonderful universe. Even the tiny grains of sand that make up the dust of the ground, each is fulfilling its own part in this loving purpose, and no doubt has a far more wonderful work and history than anything that you can imagine. {PTUK October 26, 1899, p. 682.2}

Try to understand, in all the things that you see around you, their relation to all the other things with which they are connected,-to see just the place and work that God has given to them and how they are fitted for it, and you will be astonished and delighted as you learn more and more of His wonderful wisdom and greatness, who even numbers the hairs of our heads, and without whose knowledge not a sparrow falls. {PTUK October 26, 1899, p. 682.3}

You will see that all things do indeed “work together for good.” Even, as we to found last week when we were talking about volcanoes, those things which have come upon the earth as the result of sin, are the best thing for it in its present imperfect, state. {PTUK October 26, 1899, p. 682.4}

The animal creation preying and feeding upon each other as they now do,-God is overruling even this for good; for some creatures now multiply so fast that they would become a plague and a nuisance if they were not kept down by other animals. {PTUK October 26, 1899, p. 682.5}

Think of the swarms of insects that would cover the ground if every insect egg became in time a perfect insect. Instead of this, most of them are eaten up by the birds when they are only tiny grubs. The butterflies alone lay so many eggs that the caterpillars which come from them would soon eat up every green thing if they were left undisturbed, and the autumn would bring no harvest,-no food for man or beast or insect. So they would even themselves be destroyed by their great number. {PTUK October 26, 1899, p. 682.6}

Suppose an insect lays fifty eggs (some lay a great many more than this) the fifty insects coming from them would bring forth a greatly increased number, and the third generation would probably be over a thousand! So you see that the destruction of even one insect is not an insignificant matter. {PTUK October 26, 1899, p. 682.7}

You have sometimes watched the spider at his work, and thought only of his cruelty and cunning, or perhaps admired the skill with which he weaves his snare. But you may never have thought how much *your* comfort depends upon his work; for if all the flies were left to multiply, there would soon be a swarm like that which darkened the air of Egypt in the time of the fourth plague. {PTUK October 26, 1899, p. 682.8}

How useful, too, we find our cats to keep down the swarms of mice that would otherwise infest our houses. To show how all things, instead of living to themselves only, are “wheels within wheels” on which the comfort and happiness, and even the life, of other things depend, the question has been asked, What relation is there between the pastoral interests (the work of feeding or grazing cattle) and the number of cats in a district? {PTUK October 26, 1899, p. 682.9}

The cat is the great enemy of the field mouse, which in its turn is the enemy of the humble bee. This is the only insect that can fertilise the clover blossoms by carrying the pollen from one flower to another. So you see that the clover which feeds the sheep and cows, cannot flourish where there are no cats to destroy the mice which destroy the bees which fertilise the clover. {PTUK October 26, 1899, p. 682.10}

You will perhaps be able to trace out for yourselves some other links in this chain which is all about you. A well known naturalist recently told this little story of what happened when the ordinary course of nature was interfered with. Water cress is a favourite food of the caddis worms, but caddis worms are eagerly devoured by trout. The trout, in turn, have an enemy in the herons, which usual catch the fish *after* they have grown fat on caddis worms. It lately happened that a large grower of water-cress had three quarters of his crop destroyed by the caddis worms. It was found that trout which usually eat the caddis worm and thus save the water-cress, had been eaten up too soon,-before the time-by a flock of hungry herons, and the worms were left unmolested to destroy the water-cress. {PTUK October 26, 1899, p. 682.11}

As you go through this world you will see much to distress and pain you, for results of sin are to be seen everywhere and “sin when it is finished, bring forth death.” So {PTUK October 26, 1899, p. 682.12}

*“you in this fair world  
See some destroying principle abroad,  
Earth, air, and water full of living things,  
Each on the other preying.” {PTUK October 26, 1899, p. 682.13}*

But remember always that the eye of love watches over all, the heart of love feels for all, and the hand of love is overruling all things for good, although you cannot understand *how* this can be. When “the young lions roar after their prey,” they “seek their meat from God;” and He “hunts the prey” for them, and “fills the appetite of the young lions.” But He cares just as much for the creatures with which He feeds them, for “the Lord is good to all, and His tender mercies are over all His works.” Not over each species only, but over every single creature that His hands have formed, and we may be sure that He will do the best for each. He will permit nothing to happen to anything but what will be for His own glory, and {PTUK October 26, 1899, p. 683.1}

*“His glory is His children’s good,  
His joy His tender fatherhood.” {PTUK October 26, 1899, p. 683.2}*

**“Items of Interest” *The Present Truth* 15, 43.**

E. J. Waggoner

-The farmers of New York State, U.S.A., have just formed a Milk Trust, with a capital of ?6,000,000. {PTUK October 26, 1899, p. 686.1}

-Mrs. Parry, the mother of twenty-five children, has just celebrated her 102nd birthday at the West Ham Workhouse. She is well and hearty, and is able to do needlework. {PTUK October 26, 1899, p. 686.2}

-The railways of Great Britain have cost on an average ?50,000 a mile, and yet the traffic is so heavy, that a dividend of nearly four per cent. is earned by them for the stockholders. {PTUK October 26, 1899, p. 686.3}

-Shooting game, aside from being a cruel and heartless sport, is in England an expensive hobby. There is a tax income from this source of over ?300,000 a year to the Government in this country. {PTUK October 26, 1899, p. 686.4}

-Ceram, a large island lying west of New Guinea, has just been visited with a terrible earthquake. The town of Ambel has completely destroyed, and 4,000 persons were killed, and many hundred injured. {PTUK October 26, 1899, p. 686.5}

-As an indication of the growth of the sea commerce of Great Britain, it may be stated that the largest vessel of Sir Humphrey Gilbert’s famous expedition to Newfoundland, the *Raleigh*, one of the very largest Ocean vessels then made, was a ship of only 200 tons. The *Oceanic*, launched in January last, is a vessel of England was under 50,000 tons; to-day it is over 11,000,000, and the seafaring population of this country numbers over 600,000 men. {PTUK October 26, 1899, p. 686.6}

-The West Ham Town Council has just adopted a proposal to obtain Parliamentary powers to acquire 100 acres of land, on which it is estimated 3,000 houses can be built at a cost of ?1,000,000, to be occupied by the workingmen of that densely populated area. {PTUK October 26, 1899, p. 686.7}

-During the week ending October 12, there were sixty-three of which were fatal, and the total deaths from plague numbered fifty-nine. There were nearly the same number of fresh cases during the week at Oporto. {PTUK October 26, 1899, p. 686.8}

-The leading firms engaged in the calico printing trade of Lancashire and Scotland have just entered into a combine, with a capital stock of nearly ?10,000,000. Thus the manufacturing interests of this country are following in the wake of those of the United States. {PTUK October 26, 1899, p. 686.9}

-A train on the Chicago and North-western Railway, a short distance out from Chicago, was recently held up at midnight by masked robbers, who blew open the express car and the safe, and carried away cash to the amount of ?5,000, also a large quantity of jewellery. {PTUK October 26, 1899, p. 686.10}

-The National Society for the Prevention of Cruelty to Children, through its Secretary, Mr. Benj. Waugh, makes public the fact that during the past year the society has dealt with cases of cruelty affecting 76,000 children, and since its formation it has championed the cause of over 450,000 little victims of cruelty and neglect. {PTUK October 26, 1899, p. 686.11}

-Alexander Willis, a rural letter-carrier at Great Shelford, has established a postal record. He began delivering letters in July, 1861, and down to the present time has never missed a single delivery throughout the intervening thirty-eight years, in which he has walked a total distance of 84,000 miles, and although past threescore and ten years, he is still at work. {PTUK October 26, 1899, p. 686.12}

-Twelve dynamite guns have been ordered to the Philippine Islands to enable the American forces there to cope with the situation. Of these guns it is said that they are the most destructive of any light artillery guns used in modern warfare. The explosion of a shell from one of these guns is guaranteed to kill everything within a radius of fifty feet. Then to add to their effectiveness, a new explosive is to be employed which will render it impossible for any foe to withstand the effect produced by a battery of such guns. {PTUK October 26, 1899, p. 686.13}

-The spread of a forest fire threatened the destruction of the great vinery on the Santa Cruz mountains, California. (U.S.A.). There was no water supply available, and to save the vinery, 40,000 gallons of wine were used in extinguishing the fire. it is far better to use wine to extinguish a fire outside of the body than to create one inside of the body. The unfortunate thing about this case is that the loss of this wine is the saving of perhaps a hundred times that amount which will be used to destroy men’s reason. {PTUK October 26, 1899, p. 686.14}

-The Thames Conservancy Board has just set in motion the machinery of the new sewage disposal works, erected by the Hampton Urban District Council. This method marks a new era in sanitary science, and promises to effect quite a revolution in the present method of dealing with the sewage of the large centres of population. In brief, it is to render it innocuous by means of microbes. The sewage of the district is forced to the station by means of what are called Shone’s injectors, and flows over beds formed of clinker and earth. Here it is left standing so as to allow minute organisms, which cover every particle of the clinker, to attack the organic matter contained in it, and after passing over two such beds, the effluent flows out pure and sparkling. No chemicals are used, and no sludge is said to remain after the sewage is purified. The plan has been given a thorough trial, and pronounced a perfect success. {PTUK October 26, 1899, p. 686.15}

**“Back Page” *The Present Truth* 15, 43.**

E. J. Waggoner

“The Bible without the Holy Spirit is like a sun-dial by moonlight.”-*Coleridge*. {PTUK October 26, 1899, p. 688.1}

In 1879 the number of deaths from alcohol in the United Kingdom, was six hundred and fifty-five for each million of the population; now it is nineteen hundred and sixty, just three times as great. {PTUK October 26, 1899, p. 688.2}

India is again facing a famine. At the Viceroy’s Council, Oct. 20, it was stated that the area threatened with famine comprised 100,000 square miles of British and 250,000 square miles of Native States territory, and 30,000,000 people. {PTUK October 26, 1899, p. 688.3}

The Marconi system of wireless telegraphy is to be put into practical use in the South African campaign, the Government having entered into a contract with the Wireless Telegraphy and Signalling Company for six months. The advantages of this system over that of telegraphing by wires, that may be cut, are obvious. The system has already been tested, and found satisfactory. In the Naval man?uvres in the Channel, messages are transmitted over eighty-three miles. {PTUK October 26, 1899, p. 688.4}

The Roman Catholics are now quoting a “prophecy” of Edward the Confessor, to the effect that the time would come when his country would turn heretical, but that after a lapse of three hundred years after the break with the Pope. There can be no doubt but that movement was the beginning of a marked return towards Rome. {PTUK October 26, 1899, p. 688.5}

Our readers must not discount the *Chronicle’s* estimate of war by the fact that it is opposed to the present war in Transvaal. Every reader will remember that in times past it has been warmly in favour of war, notably against the Turks. Its present utterance has no reference to any special case, but applies to war itself, as related to Christianity. Its statement will bear repeating: “It is a horror, the sum of all villainies, with no redeeming feature. It does not moralise men, it degrades them, stirring up, as it does, all evil passions, and negating, as it does, all morality. Lying, theft, murder, are not only permitted in war, they are even classed as virtues if only they are performed according to the rules.” No man can deny this, and yet there are hundreds of professed ministers of the Gospel who claim that war is perfectly consistent with Christianity! {PTUK October 26, 1899, p. 688.6}

The speech that met with the most decided opposition in the Church Congress, the demonstration against it amounting to an uproar, and threatening to break up the meeting, was that by Rev. Prebendary Webb-Peploe, who said: “The Anglican Church can no more admit into her services the forms and ceremonies of the Roman Church than she can admit the fetishes of the Pagans.” The *Church Times* says editorially, “We shall not pretend to regret that at this point the speaker’s voice was drowned by a tumult of protests from the audience. It were a scandal had it been otherwise.” The whole Congress showed that the sentiment of the Church of England is overwhelmingly Roman. The Roman Catholics have good reason to expect the “conversion” of England to Romanism. {PTUK October 26, 1899, p. 688.7}

A pitiable exhibition of parental imbecility and unfitness was made in one of the police courts the other day, when a man attended on a school board summons, because his boy, ten years of age, did not attend school. He complained that he could not get the boy to attend. When asked what he had done, he replied that he had given him three strokes on each hand with a cane, and had beaten him with his belt. The magistrate commended him, and although he stated that he had been “very near cruel” to the boy, the magistrate advised him to give him “another good strapping,” which he promised to do. They doubtless suppose that after that the boy will go quietly to school. The use of the rod has a proper and necessary place in the training of children, but the man who pleads that he cannot induce his ten-year-old boy to go to school, nor, presumably, to do anything else to which he is not inclined, shows such parental incapacity, that the rod would be much more reasonably applied to his back and to the boy’s. Unfortunately for the race, such people have children just the same as do people of good judgment and character. {PTUK October 26, 1899, p. 688.8}

In a recent sermon Monsignor John S. Vaughan, brother of the Cardinal, said:- {PTUK October 26, 1899, p. 688.9}

As there is a sun in the material universe, so there is likewise a sun in the spiritual and ecclesiastical universe. I need hardly say that the sun in the spiritual universe is the vicar of Christ-the Pope. {PTUK October 26, 1899, p. 688.10}

The sermon is reported in the *Catholic Times* of October 20, and the last clause is put in bold type as a sub-head. Thus it appears that none of the blasphemous claims of the Roman body are in any wise abated in these days. That thousands, and even millions, of people are absolutely sincere in this belief, is evidence of the fact that popular education is not by any means synonymous with enlightenment. {PTUK October 26, 1899, p. 688.11}

Blind obedience is not required by the Lord. He takes His people into His confidence, and lets them know what He does, and, as far as their minds can grasp it, why He does it. “He made known His ways unto Moses, His acts unto the children of Israel.” Psalm 103:7. Jesus said, “The Father loveth the Son, and showeth Him all things that Himself doeth.” John 5:20. And further: “Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you.” John 15:16. “The secret of the Lord is with them that fear Him; and He will show them His covenant.” Psalm 25:14. {PTUK October 26, 1899, p. 688.12}

There is not and cannot be any such thing as “blind belief.” It is unbelief that is blind. Unbelief blinds, while belief gives sight. The Lord has no pleasure in blindness, but does not blindfold His people. He is light, and has sent Christ, the light of the world; and He exhorts us to walk in the light. But light is of no value to a blind man or a man with his eyes shut. Therefore the fact that God wishes us to walk in the light, shows that He expects us to have our eyes open. Christ is sent to bring “recovering of sight to the blind” (Luke 4:18), and He counsels all to anoint their eyes with the eyesalve which He furnishes,-the Holy Spirit,-that they may see. Revelation 3:18. His life is the light of men, and whoever is willing to have Christ’s life developed in him will see and be taught all things. {PTUK October 26, 1899, p. 688.13}