**“Each Man’s Destiny Self-Decided” *The Present Truth* 14, 22.**

E. J. Waggoner

The children of Israel, on their way from Egypt to Canaan, had gone as far as the desert of Paran, on the borders of the promised land, when the Lord said to Moses: “Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their father shall ye send a man, everyone a ruler among them.” Num. xiii. 1, 2. {PTUK June 2, 1898, p. 337.1}

Accordingly the twelve men were chosen, and Moses sent them away with this charge: “Get you up this way southward, and go up into the mountain, and see the land, what it is, and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds, and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.” {PTUK June 2, 1898, p. 337.2}

So they set off, and searched the land for forty days. “And they came unto the valley of Eschol, and cut down from thence a branch with one cluster of grapes, and they bear upon a staff between two; and they brought also of the pomegranates, and of the figs. That place was called the Valley of Eschol, because of the cluster which the children of Israel cut down from thence.” The word “Eschol” means “a cluster.” Some people, who make their own limited experience the standard by which the truthfulness or reasonableness of the Bible is judged, imagine that the account of the cluster of grapes so large that required two men to carry it, is an exaggeration. {PTUK June 2, 1898, p. 337.3}

The Bible does not need any man’s testimony to substantiate it; yet it may be of interest to some, as showing the wondrous fruitfulness of the earth in some places, even in these last days, to read that the writer of this has himself seen a single cluster of grapes weighing twenty-eight pounds. If the one that the spies cut was still larger even than that, one man alone would find it a very difficult task to carry it uninjured for several days. {PTUK June 2, 1898, p. 337.4}

Well, what was the result of the investigation? “They returned from searching the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told them, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.” {PTUK June 2, 1898, p. 338.1}

Thus far they were all agreed. One would suppose that the sight of such luscious fruit, to people in a desert, and the knowledge that there was a country full of it, within easy distance, and that the country had already been given them by the Owner thereof, would have so stirred them that nothing would restrain them from going at once to take possession. Alas! there was a “but” in the report of some of the twelve. {PTUK June 2, 1898, p. 338.2}

Having shown the desirability of the land, ten of the men added: “Nevertheless the people be strong in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountain; and the Canaanites dwell by the sea, and by the coast of Jordan.” {PTUK June 2, 1898, p. 338.3}

What of that? Those same people dwelt there four hundred years before, when Abraham was in the land, and the Lord had mentioned them all by name, and others beside them, in the promise to Abraham. In giving the land to Israel, the Lord had full knowledge of all its encumbrances. He had promised the ancestors of Israel, that He would give them the land, “when they were but a few men in number, yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong; yea, He reproved kings for their sakes; saying, touch not Mine anointed, and do My prophets no harm.” Ps. cv. 11-15. The same God was as well able to protect a multitude as a few. {PTUK June 2, 1898, p. 338.4}

Moreover these very people had seen the power of God, not only over a mighty nation,-the Egyptians, whom He shook off in the Red Sea,-but over the winds and the sea. They had seen how all things in heaven and earth are subservient to His will. Yet now as soon as the ten spies mentioned the people of Canaan, whom God Himself had expressly named in the gift, “all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses, and against Aaron; and the whole congregation said unto them, Would God we had died in the land of Egypt! or would God we had died in this wilderness!” Num. xiv. 1, 2. {PTUK June 2, 1898, p. 338.5}

Two men alone were faithful to God in the truth. Caleb and Joshua “stilled the people before Moses,” and said: “Let us go up at once, and possess it; for we are well able to overcome it.” “And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; for their defence is departed from them, and the Lord is with us; fear them not.” {PTUK June 2, 1898, p. 338.6}

Surely it would be a one-sided contest: the people of the land had no defence. True, they had cities with high walls; but “except the Lord keep the city, the watchman waketh but in vain.” Ps. cxxvii. 1. The Lord is more than all, for “all nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” Isa. xl. 17. Nevertheless the ten spies said: “We be not able to go up against the people; for they are stronger than we;” and so much were they overcome by their foolish and wicked fears that, although they had just told how good the land was, “they brought up and evil report of the land,” saying, “It is a land that eateth up the inhabitants thereof.” {PTUK June 2, 1898, p. 338.7}

Well, we know the result. It was just as each one said. Those who said, “We are not able to go up,” did not go up. They *could not*, indeed, “because of unbelief.” But those who said, “We are not able to go up,” did not go up. They *could not*, indeed, “because of unbelief.” But those who said, “We are well able to go up and possess it,” found nothing to hinder them. They did indeed find walled cities, but the walls fell down of themselves, before a finger was lifted against them. Those who expressed a wish to die in the wilderness, had their wish gratified; those who wished to possess the promised land, had it. {PTUK June 2, 1898, p. 338.8}

Even so it is to-day. “According to your faith be it unto you.” God has blessed us with “all spiritual blessings in heavenly places in Christ.” Eph. i. 3. “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter i. 3. In Christ “we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.” Eph. i. 11. Our weapons are “mighty through God to the pulling down of strongholds” (2 Cor. x. 5), while the principalities and powers with whom we are to fight have had their weapons taken away from them by the power of the Crucified One. Col. ii. 15. He is able to do “exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. iii. 20), and that is “His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion.” Eph. i. 19-21. {PTUK June 2, 1898, p. 338.9}

It is impossible therefore for our faith to make too large demands upon God’s love and power. We cannot exhaust His gifts. The word is, “All things are yours; whether ... the world, or life, or death, or things present, or things to come; all are yours.” 1 Cor. iii. 21, 22. “He that overcometh shall inherit all things;” and the victory has already been won for us. In Christ are all things, and He is “the desire of all nations;” therefore we cannot desire a thing that is not ours already. Nay, our desires cannot begin to compass the things that God has given us; for “eye hath not seen, nor ear heard, neither have entered into heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.” Oh, then, “Receive ye the Holy Ghost,” and “Be not faithless but believing,” for “all things are possible to him that believeth.” {PTUK June 2, 1898, p. 338.10}

God can do but very little for a man who misinterprets divine blessings, and concludes that he is favoured on account of some goodness in himself. {PTUK June 2, 1898, p. 338.11}

**“A Lesson in Obedience” *The Present Truth* 14, 22.**

E. J. Waggoner

Many people imagine that the times when quiet, unoffending people could be made to suffer real persecution for their loyalty to God and His Word, are in the past, and that men in these days are too enlightened to persecute their fellow-men for conscience’ sake; but we have had under close observation for nearly a year a case which shows that all the elements of religious persecution are everywhere present as much as they ever were, and that more extended and relentless persecution than has ever yet been known is not only possible, but is highly probable, yes, more, is actually inevitable, since careful and systematic preparations are being made for it. The case in question is highly interesting and most instructive, and as the whole affair is now ended, we will give a brief account of it. {PTUK June 2, 1898, p. 339.1}

**NARRATIVE OF THE CASE**

Early in 1897 Christen Rasmussen, a young man nineteen years of age, from Hurup, Denmark, was called to perform the military service that is demanded of every able-bodied young man. At that time he was not converted, but during a short visit at his home he gave himself to the Lord, accepting Christ as his Saviour, and fully decided to obey his heavenly Master in all things, according to the Sacred Word. This was no mere formal matter with him, as his subsequent history shows. {PTUK June 2, 1898, p. 339.2}

He should have presented himself at military headquarters at one o’clock, April 10, 1897, but as that day was the seventh day of the week, the Sabbath according to the commandment of the Lord, to whose service he had given himself, he did not put in an appearance until after sunset. For this seeming dilatoriness he received a reprimand, and was thereafter assigned to his duty. {PTUK June 2, 1898, p. 339.3}

During the week he made a request to the captain, to be exempted from service on Sabbath days, but the answer was that nothing could be done for him in that direction. The young man, however, had no question in his own mind as to whether the king of Denmark or the King of the universe had the first claim upon his service. {PTUK June 2, 1898, p. 339.4}

Accordingly, the next Sabbath morning when the soldiers appeared for inspection, he remained in his room reading his Bible. A corporal came with orders for him to take his place, but he answered, “I cannot, because it is the Lord’s Sabbath.” Then a lieutenant came, and commanded him to take his place in the ranks, but he replied, “I cannot.” “Why not?” said the lieutenant. “Because it is the Sabbath.” Finally he accompanied the lieutenant outside, but could not be induced to take his place in the ranks. {PTUK June 2, 1898, p. 339.5}

**NO PLACE FOR GOD’S LAW**

He was brought to the captain, who said, “Why do you not take your place?” “Because the Lord has said, The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” “Well, you are a soldier, and must obey; nothing of that kind is taken into consideration here. Take your place,” said captain. “I cannot, sir.” Without further parley a sergeant was ordered to take “No. 52” to prison, which was done. {PTUK June 2, 1898, p. 339.6}

Before the military court he had nothing else to answer than this: “The God who created heaven and earth has said, ‘On the seventh day, which is the Sabbath of the Lord thy God, thou shalt do no work,’ and I cannot do anything other than obey Him.” He was thereupon sentenced to three times five days’ solitary confinement in a dark cell, on bread and water. The successive periods of five days’ darkness were separated by one day’s imprisonment in the light. {PTUK June 2, 1898, p. 339.7}

At the close of this sentence he was asked by his friends how he had it in prison. “Oh,” said he, “it was somewhat lonesome at times, but I prayed to the Lord, and sang praises to Him, and so my heart was glad.” {PTUK June 2, 1898, p. 339.8}

**AN EXCELLENT CHARACTER**

It should be stated that the military authorities gave the young man an excellent character. His reputation for activity and soldierly ability was good. The officer said that he was the best man in the company. At target practice he proved himself superior to all the rest. The colonel who had to send a report of the case to the King talked with him, and told what a good report he had heard of him from the officers, and said, “You are a clever marksman, can you shoot as well at the Germans, when you get in the battle?” “No,” was the reply, “I cannot shoot or kill a fellow-men, since God’s law forbids it.” “Oh, yes,” said the colonel; “I believe you are a faithful man to do what you believe to be right. You will fear God, and live for Him. I have nothing bad to report about you, but I must write that you are deluded.” {PTUK June 2, 1898, p. 339.9}

Several times was young Rasmussen before the military court for insubordination, the only charge being that he would not work on Sabbath, and as often must he undergo punishment, so that as an Aarhus (Denmark) paper said in giving an account of this case, he spent the greater part of the summer in discharging penalties, and these were naturally made more severe one after the other. Dark cells and bread and water were everyday affairs with him. The closeness with which one punishment followed another, depended only on whether he came out of prison the first or the last day of the week; for as surely as Saturday came, was there the refusal to work, and the swiftly following sentence. {PTUK June 2, 1898, p. 339.10}

**“ACCOUNTED MAD”**

At last he was sent to the insane asylum, to be kept under observation for three months, to see if he was of sound mind. Here his surroundings were by no means pleasant, but the Lord whom he served did not forsake him, and he always maintained his courage. Whenever his friend saw him in the intervals of his imprisonment, he seemed glad and happy in the Lord, and had not a hard word to say of those at whose hands he was made to suffer. {PTUK June 2, 1898, p. 339.11}

In the insane hospital the doctor had naturally many talks with him, but could find in him nothing different from other men, except his loyalty to what the Bible says, and his confidence and happiness in the Lord. The doctor’s report of his first examination ran something as follows:— {PTUK June 2, 1898, p. 339.12}

“The patient was sent in for examination as to a state of mind; because he, as an Adventist, had ever since his call to military service refused to work on Saturday, and had therefore undergone one punishment after another. His behaviour in the hospital has been good, and one cannot know any other abnormal symptom in him than his defence of the sacredness of Saturday, which he supports with innumerable texts from the Bible.” {PTUK June 2, 1898, p. 339.13}

As with Daniel, the only fault found in him was concerning the law of his God. {PTUK June 2, 1898, p. 339.14}

On the second of October last he was sent back to the army with the declaration that it was perfectly sane, whereupon the old history began to repeat itself. Friday evening soon came, and, as before, he respectfully but firmly refused to continue his work. Judgment followed quick and strong, and twice more was he obliged to suffer for his faithful “disobedience,” each time five times five days in the dark cell, on bread and water, the last time without any bed. In all this time he uttered no complaint, only expressing the hope that he might soon receive his final sentence of continuous imprisonment. {PTUK June 2, 1898, p. 339.15}

Finally his case was settled, and he received a sentence of eight months’ hard labour in the penitentiary. This was less than he expected. From the time that he was taken to the prison, until, a little less than two months later, he was pardoned on the king’s eightieth birthday, nothing was known of him except that the inspector said he must learn to obey, and he had no doubt but that they would succeed in teaching him, and that in the prison he would be obliged to work on Sabbath, or else be punished according to the prison regulations. {PTUK June 2, 1898, p. 340.1}

It transpires that on its refusal to work on the Sabbath, he received the mildest punishment prescribed for such an offence. Instead of being flogged, he was obliged to spend the Sabbath in a dark cell or hole, where, as it was winter, and there was no fire, he suffered much from the cold. Now, however, he is free from prison and from all further military service; and as none of the things he endured could spoil his peace, it may well be believed that he is now glad in the Lord, to whose service he is more than ever devoted. {PTUK June 2, 1898, p. 340.2}

**WHO WAS DISOBEDIENT?**

We have he headed this narrative “A Lesson in Obedience,” and such it is. The military authorities thought all the time that they were engaged in teaching the young recruit obedience to order; but the fact was that it was he who was giving them a practical lesson in obedience, which most of them were too dull to appreciate, their senses having been blunted by their military training. {PTUK June 2, 1898, p. 340.3}

It is true that Rasmussen was technically disobedient, but that which in his case was called “disobedience” was the highest kind of obedience. A writer for one of the Danish newspapers well said: “I cherish the highest respect for this young man. The faithfulness and integrity which he exhibits is so rare that it ought to be rewarded by some other means than the House of Corrections.” In reality it was the military authorities who were disobedient, for the law which says, “Remember the Sabbath day to keep it holy,” is for all, and the king on his throne is under the same obligation to keep it that the peasant is. {PTUK June 2, 1898, p. 340.4}

That Rasmussen’s case is only faintly suggestive of what may yet follow in multiplied instances in every land, is indicated by the following taken from the Aarhus *Folkeblad* February 19:— {PTUK June 2, 1898, p. 340.5}

“One cannot comfort himself with the thought that this is an isolated case, for there will soon be many, I know of a certainty. We really come to the heart of the matter only when we see that such a man can come into a yet more serious situation in time of war. For according to what I have been able to learn by conversations with men belonging to the Seventh-day Adventists, they will absolutely refuse to go against an enemy with weapons in hand. They will hold themselves strictly to the fifth [sixth] commandment, ‘Thou shalt not kill.’ They will allow themselves to be killed, but they will not kill. If this is correct, and I believe it is, then these men are useless as soldiers, and may, if war should break out, come into the most deplorable condition in that they may be condemned to death, and put others in the painful situation of being obliged to pronounce so hard a sentence upon them.” {PTUK June 2, 1898, p. 340.6}

**THE GOD OF WAR**

When one stops to consider how the war spirit is dominating the nations of earth, and what its nature is, it will be apparent that there are indeed “perilous times” ahead, and not far distant. The demon whom men call “the god of war” is stern, harsh, unyielding, unrelenting, and mercilessly cruel. The groans of the wounded and dying, and the wails of widows and orphans, are music to his ears. Men call him Mars, but he is well represented by the ancient Moloch, that brazen image into whose red-hot arms living children were flung, while the beating of drums and the blare of trumpets drowned their dying cries, or mingled with them to work the multitudes up to the highest pitch of frenzy. {PTUK June 2, 1898, p. 340.7}

The Danish people are as kind and courteous and gentle a people as can be found in the world. Moreover all those who came in contact with young Rasmussen liked him personally, and the officers praised his efficiency and willingness, yet the worship of the military demon begets so false a conception of duty, that not one of them would hesitate in obedience to inflict upon him any sort of punishment. Why?—Because in their minds human Government is greater than God. Young Rasmussen was not punished because the officers had any ill will to him, nor because they were hard-hearted men. Far from it. On the contrary, it caused them pain, and they did it at the sacrifice of personal feelings and to what they conceived to be their duty. The same thing would be done in any other country in the world, only the punishment might be much more vigorous. The kings and rulers of earth have set themselves against God, and have assumed the right to set aside His law, which says, “Thou shalt not kill,” and as a matter of course the other portions of that law are as lightly regarded by them. {PTUK June 2, 1898, p. 340.8}

**A FALLACY**

This case shows the fallacy of another idea, that is entertained by many, namely, that religious persecution must be prompted by hatred of the religious principles of the ones persecuted. In this case those at whose hands Rasmussen suffered had no religious bias. They cared more for the Sunday than for the Sabbath. It was absolutely immaterial to them what religion the soldiers professed, or if they professed none at all. The only thing that concerned them was, to secure implicit and unquestioning obedience to the regulations of the army. If a man disregards them, the fact that he does so in obedience to God’s law is not for a moment taken into consideration; punishment must follow to the bitter end. {PTUK June 2, 1898, p. 340.9}

**MILITARISM ABOVE GOD**

“But there must be discipline in the army, or else its efficiency is at an end; and if partiality is shown there will be an end of discipline,” will be urged by many, and not last, by any means, by men who occupy the places of influence in the church. Think of the wickedness of such a defence! God and His law must be considered of secondary importance to the military machine! It is of more importance that the army should be maintained, than that God should be regarded! The mere statement of the case is sufficient to show that it is as gross paganism as ever existed. What hope can there be of peace on earth as long as such principles rule? {PTUK June 2, 1898, p. 340.10}

The situation will be worse in the future than it has ever been in the past, for war is now sanctioned by the professed ministers of the Gospel, as it has never been before. It is so easy for the rulers to raise the cry of “humanity” in justification of any war, or else there is always that magic word “patriotism;” and when a country is “Christian,” it is readily argued that to defend its “honour” is a Christian act; so that he who will refuse to disobey God’s law, “Thou shalt not kill,” will be condemned as a traitor to God in his country, and that even by the ministers of religion. {PTUK June 2, 1898, p. 340.11}

**PAGANISM**

Is it not time that the question were again asked: “How long halt ye between two opinions? If the Lord be God serve Him, and if Baal, then serve him.” In so-called “Christian” countries the worst sort of paganism is assuming overwhelming proportions. The great mass of people seem to think that when “Government” (which is in the main only another name for the army) commands disobedience of God’s law, there is no alternative but to disobey it; and those who refuse to transgress God’s law are branded as lawless and disobedient. What is it but heathenism thus to ignore God, and to set the military god above Him? {PTUK June 2, 1898, p. 341.1}

Thank God that there are still faithful witnesses to the truth, lone voices in the desert, saying, “Behold your God!” When the testing time comes the single voices will be multiplied by thousands, whose quiet lives of humble obedience to God’s law will speak louder than any words, and will result in bringing many from the camp of Satan, to enlist under the banner of the Prince of Peace. {PTUK June 2, 1898, p. 341.2}

**“Notes on the International Sunday-School Lessons. Jesus Crucified. Matt. xxvii. 35-50” *The Present Truth* 14, 22.**

E. J. Waggoner

JUNE 12

Few are the words in which this most remarkable scene in human history is recorded, but every detail is weighty with meaning. The great central fact is stated in the briefest possible way: “And they crucified Him.” The attendant circumstances are set forth in the simplest and most direct manner. Only the Holy Spirit Himself could give such an account of such an event. {PTUK June 2, 1898, p. 341.3}

It was the Son of man who was crucified, our representative. And “we thus judge, that one died for all, therefore all died.” 2 Cor. v. 14, R.V. It only remains for us to accept His death, and for us each to know, “I have been crucified with Christ.” Then can we make our own the words of the Scripture: “Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that we should no longer be in bondage to sin; for he that hath died is justified from sin.” Rom. vi. 6, 7, R.V. “But God forbid that I should glory, saving the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.” Gal. vi. 14. It is thus that we experience the power of His death, that power by which He destroyed the devil and his works. Heb. ii. 14. And since He “His own self bare our sins in His own body to the tree,” {PTUK June 2, 1898, p. 341.4}

*My sin-oh, the bliss of the glorious thought!-  
My sin-not in part, but the whole,  
Is nailed to His cross; and I bear it no more:  
Praise the Lord, praise the Lord, O my soul. {PTUK June 2, 1898, p. 341.5}*

All this, and much more which we cannot now consider, is bound up in the simple statement, “And They crucified Him.” {PTUK June 2, 1898, p. 341.6}

**KING OF GLORY**

And there was His accusation: “This is Jesus the King the Jews.” It was by preferring the charge of treason against Him that His condemnation had been secured from Pilate; “If thou let this man go, thou art not C?sar’s friend: whosoever maketh himself a king speaketh against C?sar.” John xix. 12. And yet in His examination before Pilate, Jesus had told him, “My kingdom is not of this world.” But He *was* King, and in no experience did His kingship stand out more clearly than when He was upon the cross. For He was King because of what He was in Himself, by virtue of His own character, and His death on the cross demonstrated before the whole universe His inherent fitness to be king over all. The fact that He could die to save the world was the clearest reason why He should be made “King of kings and Lord of lords.” And so the Scripture says: “And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that *Jesus Christ is Lord* to the glory of God the Father.” Phil. ii. 8-11. And He is King to-day, the rightful King, for the Lord enquires: {PTUK June 2, 1898, p. 341.7}

*Is it not I who My King have established  
On Zion, holy mountain of Mine? {PTUK June 2, 1898, p. 341.8}*

Each one of thus, by the way in which we treat Jesus to-day, is declaring whether he recognises this rightful claim to be King, not on earthly thrones, but in his own heart, “bringing into captivity every thought to the obedience of Christ.” And so His accusation, while false from the standpoint of His accusers, was yet the expression of a great truth when properly understood. “The Lord shall rule over you.” {PTUK June 2, 1898, p. 341.9}

**“WITH THE TRANSGRESSORS”**

Jesus died where He had lived, with sinners. “Then were there two thieves crucified with Him, one on the right hand, and another on the left.” And these two men were representatives of the two classes of sinners, the repentant and the unrepentant. Jesus was crucified for all, but only those who are willing with humble confession of sin to recognise His kingship will be able to receive the benefits of His death. {PTUK June 2, 1898, p. 341.10}

It is perfectly evident that the taunts which were cast at Jesus as He hung upon the cross were inspired by the prince of darkness. When Satan met Jesus in the wilderness, he sought, by casting doubt upon His sonship, to induce Him to depart from the Father’s plan for Him in using His own Divine power to save Himself from suffering. Then he said, “If Thou be the Son of God,” etc. And Satan to-day is still finding some who profess to be the children of God, who yet permit themselves be used as mouthpieces for speaking against Jesus. “Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save.” Alas for humanity! How little it comprehends the work of Jesus! It was true that “He saved others,” and it is also true that by refusing to save Himself on that day, again declining to use His Divine power to save Himself from the suffering which He had willingly accepted in behalf of man, He saved both Himself and us. But it was for us that He endured the suffering, for He might have refused to drink the cup, but alas for the human family if He had taken that way of saving Himself. How clearly does the cross show that there is no selfishness in Jesus. {PTUK June 2, 1898, p. 341.11}

“He trusted in God,” they said in derision. Thus it was that in their scorn they were unintentionally bearing witness to the genuine character of His work. For He had said, “I can do nothing of Myself,” and “I live by the Father,” and He had thus placed Himself on the same ground of weakness and dependence as humanity finds itself, to make righteousness (right-doing) by faith possible for helpless humanity. “In all things it behoved Him to be made like unto His brethren.” Well may we say: “For their rock is not as our Rock, even our enemies themselves being judges.” What a scene of mockery and insult is witnessed at the cross! All join in the reviling: “they that pass by,” “the chief priests,” “the scribes and elders” and “the thieves also.” No wonder that the sun, the eye of God, refused to look upon such an exhibition, and that “from the sixth hour there was darkness over all the land until the ninth hour.” Inanimate creation showed more sympathy for its Creator than did man who was made in the image of God. So cruel is sin. {PTUK June 2, 1898, p. 342.1}

Jesus has endured without a word all that Satanic malice could suggest in bodily suffering and taunts and derision, but now when He takes upon Himself the experience of the lost sinner in His separation from God, that terrible cry is wrung from His human lips, “My God, My God, why hast Thou forsaken Me?” “Christ died for our sins.” “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on Him.” And “the wages of sin is death,” under separation from God. And it was this experience, the sense of being separated from His own Father whom He loved, whose thought had always been His thought, whose will had always been His will, that crushed His soul in that awful hour. It is only in view of the cross that we can measure the cost of our salvation and understand that value which God Himself has set upon the human soul. “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” How shall we escape if we neglect so great salvation?” {PTUK June 2, 1898, p. 342.2}

The fact that Jesus “cried again with a loud voice” just before He “yielded up the ghost” shows that it was not physical suffering which caused His death. He was crushed by the weight of the sins of the world and died literally of a broken heart. But in His agony of death, borne down by the weight of the sins which He had taken upon Himself, He became conqueror and King of the universe. He had already said, “And I, if I be lifted up from the earth, will draw all unto Me,” and so it was. When other kings have died the cry has been, “The king is dead,” and they have turned to the new king with the cry, “Long live the king,” but this King gained both His kingdom and His subjects by His death. “Yea, I loved thee with an everlasting love: therefore with loving-kindness have by drawn thee.” {PTUK June 2, 1898, p. 342.3}

*Oh, ’twas love, ’twas wondrous love, the love of  
God to me;  
It brought My Saviour from above, to die on  
Calvary. {PTUK June 2, 1898, p. 342.4}*

**“Crooked Vision—Perverted Judgment” *The Present Truth* 14, 22.**

E. J. Waggoner

“What is the charge against a prisoner?” {PTUK June 2, 1898, p. 344.1}

“Breaking the Sabbath, your worship. He spent the most of last Sunday at work.” {PTUK June 2, 1898, p. 344.2}

“Ah, that is bad; what was he doing?” {PTUK June 2, 1898, p. 344.3}

“He was killing a man, your worship; and as the man was strong, and made much resistance, he had to work very hard before he could finish the job.” {PTUK June 2, 1898, p. 344.4}

“That is bad, very bad; but as this is his first offence, I will let him off this time, with a caution to wait until Monday the next time he wants to kill anybody.” {PTUK June 2, 1898, p. 344.5}

You say that this is but a caricature, and unworthy a place in a religious journal! Then read the following, and say if our story is far-fetched. It is a despatch from Indianapolis, U.S.A. {PTUK June 2, 1898, p. 344.6}

The Presbyterian General Assembly has forwarded a resolution to President McKinley, a king that no battles be fought on Sundays, and urging that if Admiral Sampson should meet Admiral Cervera on a Sunday he should request the Spanish admiral to wait until Monday before fighting. {PTUK June 2, 1898, p. 344.7}

Here we see the result of a departure from the plain commandment of God, and the substitution of the commandment of men. Nowhere does the Bible forbid any kind of labour on Sunday; but there is an explicit command, saying, “Thou shalt not kill.” Men have so long ignored the commandment which says, “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,” and have substituted for the Lord’s day a day of man’s own choosing, that now they are unable to see any sin in killing men in droves, provided it isn’t done on Sunday. So perverted has their judgment become, that no thought is given to the sinfulness of transgressing God’s commandments; the only fault found is with the disregard of man’s ordinance. {PTUK June 2, 1898, p. 344.8}

This is a sign that perilous times are coming, when the earth will be filled with violence, as in the days before the flood. The persistent disregard of the fourth commandment, not only by the world, but by “the church,” will yield such a harvest of lawlessness as will be terrible to behold. God’s law is a unit, and the disregard of one portion of it carries with it rejection of the whole. “Turn ye, turn ye, for what will ye die?” Man can live only by every word that proceedeth out of the mouth of God. {PTUK June 2, 1898, p. 344.9}

Another instance of the terribly perverted ideas of the Gospel which now prevail, has come to our attention since the foregoing was written. The New York *Independent*, one of the most influential religious journals in the United States, contains a leading editorial entitled, “Reparation, not vengeance,” in which the war cry, “Remember the *Maine*,” is deprecated, and it is insisted that the plea of “humanity” must be strictly adhered to. The *Independent* wants war, but wants it under the guise of Christianity. Revenge isn’t a nice word, and the editor says it is “unworthy of a Christian people.” And then follows the serious exhortation, “Let us keep to law and Gospel even in war.” {PTUK June 2, 1898, p. 344.10}

We have long been accustomed to seeing the ten commandments ignored and perverted, but it does sound a little strange to hear men talk of slaughtering human beings in harmony with the Gospel of Peace, whose Author said, “Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also,” and who Himself set the example. But the law and Gospel are inseparable, and the perversion of the one cannot fail to be attended by the perversion of the other. {PTUK June 2, 1898, p. 344.11}

In striking contrast with this plea for the law and Gospel to be adhered to in war, is the following from the *Daily Telegraph* of May 23, with reference to the resolution of the Presbyterian Assembly concerning Sunday fighting:— {PTUK June 2, 1898, p. 344.12}

A very great and very wise English prelate declared in the House of Lords that foreign policy could not, unfortunately, be conducted on the principles of the Sermon on the Mount. Still less can actual war be carried on without outraging the fundamental axioms of Christianity at every point. Absurd as is the resolution, it may serve the purpose of calling attention to the fact that war, inevitable, and even imperative as it sometimes is, must temporarily put in abeyance the doctrines of the Gospel of Peace. {PTUK June 2, 1898, p. 345.1}

It is a pitiable state of affairs, when the world has clearer ideas of Christianity than the church itself has. Now is the time for Christians to show that Christianity is something more than a name, and that true Christians never put the doctrines of the Gospel of peace in abeyance even temporarily. {PTUK June 2, 1898, p. 345.2}

**“A Vain Appeal” *The Present Truth* 14, 22.**

E. J. Waggoner

The Committee of the International Peace Bureau have issued from Berne the following general appeal:— {PTUK June 2, 1898, p. 345.3}

As soon as the question of Cuba had led to a state of tension between the United States and Spain, the friends of peace sought both by individual and united effort to prevent hostilities between the disputants, but events precipitated themselves and notwithstanding the peaceable intentions of the two Governments, the dreaded war was rendered inevitable by the passions of the two peoples becoming inflamed against each other. {PTUK June 2, 1898, p. 345.4}

The war had hardly been declared before some of its deplorable consequences made themselves felt throughout Europe, in the rise in the price of bread and in the trouble and suffering which has followed. Incontrovertible evidence is thus given of the ever-growing inter-dependence of all the members of the great human family. War cannot now be carried on at any spot on the globe, without all civilised communities feeling the disturbance, and each having its own interests affected thereby. {PTUK June 2, 1898, p. 345.5}

If the peace of Europe were to be broken? We tremble to think of such a possibility, and we are seized with horror when we attempt to realise what a European conflagration would mean; nevertheless, just as the present war has been brought about by misguided public opinion, so in Europe the same cause might lead to manifestations of hostility, and disastrous consequences might be inevitable. {PTUK June 2, 1898, p. 345.6}

Therefore, under the present sad circumstances, we appeal to you to unite together in protesting against the use of brute force to settle international differences, as well as against all oppression, and we entreat you to demand that some pledge shall be given to the nations, that the peace, which humanity longs for, shall be secured to them. {PTUK June 2, 1898, p. 345.7}

We ask you to join your efforts to the efforts of those societies, which are working in every land, in the cause of peace; and we urge you publicly to declare your determination that this scourge of war shall be driven from our midst. Let your voice be heard above all cries of international passion and hatred! {PTUK June 2, 1898, p. 345.8}

This appeal clearly sets forth the situation, and present danger; but it will be ineffectual, because it utterly ignores the cause of war. “From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?” James iv. 1. To declare a determination that war shall be driven from our midst, is really to declare that emulation, wrath, strife, hatred, greed, ambition, etc., be driven from human hearts. Each individual may make this declaration for himself, and if he do so in sincerity, the Holy Spirit of God will put all these things away from him, and fill him with the love and peace of God. But war can no more be suppressed by resolutions or pledges than a man can be cured of leprosy by Act of Parliament. {PTUK June 2, 1898, p. 345.9}

**“Murderous Millinery” *The Present Truth* 14, 22.**

E. J. Waggoner

The following letter was sent to the editor of the *Christian World*. It can hardly be wondered at that Christianity is regarded by so many as a sham when those who appear in public as its advocates and adherents manifest so inconsistent a disregard for its principles of kindness and all-embracing love. If not a sparrow falls to the ground without the notice of the Father, how must He regard the slaughter of His creatures for the adornment of those who profess to be His servants? {PTUK June 2, 1898, p. 347.1}

Sir,-It is an extraordinary thing that, despite all that has been said on the subject of “murderous millinery” and the proved and reiterated statement that every graceful “osprey” plume nodding in a woman’s bonnet means the slaughter of a whole family of birds, under circumstances peculiarly revolting, Christian women, some of whom are leaders in Christian work, still wear these barbarous adornments. At the May Meetings of the different religious societies, ospreys are everywhere-even on the platform. At one meeting a woman pleaded for self-devotion-with ospreys in her bonnet! At an important ladies’ missionary gathering the lady who presided, and one of the missionaries who described the cruelties of Indian life, both wore ospreys. It is hardly conceivable that, after all that has been said and written on the subject, any woman can be unaware of the barbarity of the trade in ospreys. Perhaps some comfort themselves with the idea, sedulously fostered by drapers and milliners, that their ospreys are only “imitations.” But in nineteen cases out of twenty the plumes are real, and are only called “imitations” in order to salve the easily soothed consciences of the women who buy them. As Ruskin says, a woman who will wear relics of murdered birds in her headgear would almost make her dead baby into an ornament if fashion demanded it-Yours truly, A MAY MEETING WOMAN. {PTUK June 2, 1898, p. 347.2}

A letter to the *Chronicle* states that {PTUK June 2, 1898, p. 347.3}

**“Back Page” *The Present Truth* 14, 22.**

E. J. Waggoner

Jesus Christ is King of kings and Lord of lords. {PTUK June 2, 1898, p. 347.4}

That means that kings are His subjects. He is “on the right hand of God; angels and authorities and powers being made subject unto Him.” {PTUK June 2, 1898, p. 352.1}

This is all that can be said of the poorest man or the one in the humblest position on earth. All owe Him allegiance. Kings and rulers owe Him the same service that the peasants are bankers do, except that those who have the greatest influence and opportunity have the greatest obligation. {PTUK June 2, 1898, p. 352.2}

No man is great in the sight of God. He “bringeth princes to nothing, and maketh the judges of earth as vanity.” “Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.” Ps. lxii. 9. “Verily every man at his best state is altogether vanity.” Ps. xxxix. 5. From the height of heaven, whence God beholds the earth, no man is greater than any other. {PTUK June 2, 1898, p. 352.3}

Therefore He speaks to mankind as a whole, including every individual, saying, “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?” Micah vi. 8. {PTUK June 2, 1898, p. 352.4}

Every man’s duty then is plain. It is to worship the Lord God, and to serve Him only. Matt. iv. 10. Whoever does this, will do his full duty to every other man on earth, no matter what his name or rank. {PTUK June 2, 1898, p. 352.5}

Then when anyone is brought into a situation such as that described in this paper, where men in places of authority demand that which is a violation of the commandment of God, the way is very clear. One has only to serve God. Only so can he rightly serve his fellow-men. The highest service we can render mankind, and that for which we are placed here, is to show them the power of the truth of God. {PTUK June 2, 1898, p. 352.6}

The poorest and most unlettered person in the world, even a little child, can do this. It does not require that one shall be able to make fine distinctions as to just how far the rights of earthly rulers extend. The question of human rights, whether of the ruler or the subject, has not to be considered at all. But only the question of what is right; and God’s Word determines that. One has only to know the Lord, and to receive the words of His mouth, to be able to “understand righteousness, and judgment, and equity; yea, every good path.” {PTUK June 2, 1898, p. 352.7}

The bishops of the Methodist Episcopal Church in their semi-annual session at Albion, Michigan, U.S.A., passed the following resolution:— {PTUK June 2, 1898, p. 352.8}

That we render most hearty thanks to God for the victory He has vouchsafed to our arms at Manila, and that we congratulate our navy upon this magnificent result. {PTUK June 2, 1898, p. 352.9}

What can the bishops mean by “our arms?” They are Christians, and “the weapons of our warfare are not carnal.” {PTUK June 2, 1898, p. 352.10}

An American religious journal of high standing says that “nothing is wanting to make Commodore Dewey’s victory complete and satisfactory to the last degree,” and then proceeds to describe the battle, stating that the commander “brought all his ships and men safely through the action, destroying nearly a dozen Spanish ships, killing and wounding a thousand or more Spaniards, silencing shore batteries, and making useless about $6,000,000 of Spanish property.” That is not the kind of work that Christ finds “satisfactory to the last degree.” He comes that men may have life, and His work is to restore, and not to destroy. {PTUK June 2, 1898, p. 352.11}

The editor of the *Daily Telegraph* says that war cannot be carried on without “outraging the fundamental axioms of Christianity at every point.” Yet many, very many, professed ministers of Christ are defending war as necessary. Then it must be that the editor of the *Telegraph* is mistaken in his estimate of Christianity, or else many of its professed ministers are false to it. If it be the first, then they ought to labour to convert him, by explaining to him how peace and war, universal love and wholesale murder, are compatible; if the latter be the case, then the church needs conversion. Certainly something needs to be done, for there is a fearful confusion in the minds of many as to what Christianity really is. {PTUK June 2, 1898, p. 352.12}

The idea of an Anglo-Saxon alliance is finding much favour both here and in the United States. The sentiment of the leading journals of the latter country is thus expressed: “Let us not hesitate to join Great Britain with or without the aid of the other Powers, in policing the world.” It will be a bad day for both nations, and for the world, when that programme is carried into effect. {PTUK June 2, 1898, p. 352.13}

It may seem to some that we are devoting much space just not to references to war and fighting. We are indeed, because it is necessary. The world, and the professed Christian world too, is filled with a spirit that is directly opposed to the Spirit of God, whose fruits are “love, joy, peace,” etc. The Gospel is being set forth as sanctioning war and bloodshed, and it is necessary that the world should know that war talk, no matter from what source it comes, has nothing in common with the Gospel of Christ. The Christian religion is being misrepresented, and many souls will be lost as the result. We would do what we can to remind people that the Gospel is just the same to-day that it was when Christ lived it on earth. {PTUK June 2, 1898, p. 352.14}

Dr. Agar Beet’s book, “The Last Things,” has been causing some stir among his Methodist brethren. Dr. Beet, who occupies a prominent position in the denomination as a teacher and lecturer, denies in this book that the doctrine of the soul’s inherent immortality is founded on Scripture, and shows that it was derived from Plato and introduced to the church by men who “called to their aid, in defence of the teaching of Christ, Greek metaphysics.” Perhaps, now that a Professor of Theology has led the way, others will feel free to accept the Scripture which declares that God “only hath immortality.” 1 Tim. vi. 16. {PTUK June 2, 1898, p. 352.15}

**“The Equality of Faith” *The Present Truth* 14, 23.**

E. J. Waggoner

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works.” Eph. ii. 8-10. {PTUK June 9, 1898, p. 353.1}

God “will have all men to be saved and to come unto the knowledge of the truth.” 1 Tim. ii. 4. This being so, and it being also true that “without faith it is impossible to please Him,” and that salvation is only by faith, it necessarily follows that “God hath dealt to every man the measure of faith.” Rom. xii. 3. {PTUK June 9, 1898, p. 353.2}

Much vain speculation has been indulged in as to what faith is, and how it is to be obtained, and the discussion of the subject has brought confusion to thousands. As a consequence many settle down to the conviction that it is too hard a thing for them to understand, and that they are so constituted that they cannot believe anyhow. {PTUK June 9, 1898, p. 353.3}

All this is as Satan would have it, but is contrary to God’s plan. Satan would make people believe that the way of life is hard to find, and that only the learned, and those with philosophical minds, can comprehend it; whereas God tells us that the way is very simple, and that it is hidden from the wise and prudent, and revealed unto babes. Nothing is easier than to be saved, if one but sets his heart upon it. {PTUK June 9, 1898, p. 353.4}

The idea that one must understand faith, and be able to define it, in order to exercise it, is as absurd as that one must be able to explain sight in order to see, or that one cannot hear unless he can explain the laws of acoustics. Faith is as easy as seeing or hearing, and is as natural to mankind. Many persons are born without sight or hearing; but no soul is born into this world without the quality of faith, and the ability to believe. {PTUK June 9, 1898, p. 353.5}

There are many inequalities in this world but there is one thing in which all men are equal by birth, and that is in the matter of faith. There are vastly different conditions under which children come into the world, some being born to wealth, others to poverty; some to refined surroundings, and others to degradation; some have a fair start, in that they inherit many good traits from a godly ancestry, while others seem to have inherited all the evils that the flesh ever exhibit; but all have in equal measure the same legacy of faith, given to each directly by the Lord Himself. {PTUK June 9, 1898, p. 353.6}

The child naturally believes everything. All that it learns is learned only by faith. It lays hold of realities, and takes them just as they are. If there were a child that had not the ability to believe, it could never learn anything. But the child of the wicked man, the infidel, and the blasphemer believes just as readily as the child of pious parents. For example, one learns to read wholly by faith, by believing what one is told, and the child of the infidel can learn as readily as the child of the believer. And this is only one of scores of things that come to all people only by faith. Sin is inherited, but infidelity cannot be transmitted from father to son. Unbelief, infidelity, is something that one has to learn. {PTUK June 9, 1898, p. 353.7}

In making all men equal in the matter of faith, God has more than counterbalanced all the inequalities in this world, and made it equally easy for all men to be saved. For salvation depends not on us, but on God. It is His power that saves. “By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are His workmanship.” It is the power of God that saves, and nothing is difficult for that power. So it makes no difference how much worse one person may be than another, or how much greater a load of sin he may have inherited; since salvation is by faith in the power of God, who does the work, and the same faith is given to each person, the vilest sinner stands as good a chance of salvation as the one who seems to be the best. {PTUK June 9, 1898, p. 353.8}

What shall you believe, in order to get this salvation? Believe just what the child believes; believe the things that you see. Whoever is saved must become as a little child, and a little child believes what it sees, even if it cannot fathom the mystery of them. What do you see?—In everything that is made you see the eternal power and Divinity of God. The Gospel is just that power exerted to save men. Lay hold on that power, and you find salvation. Simply trust yourself to the power that made and that upholds the universe. Rest in it, give yourself completely over to the eternal power, and it will give you the eternal salvation. Believe that the God who makes the heavens perfect, and keeps them so, can also “make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight,” if you are as passive in His hands as the heavenly bodies are. He has been working in you to keep you alive ever since you were born, waiting for you to yield to Him, that He might carry the work to perfection. Will you not let Him have His own way now? {PTUK June 9, 1898, p. 354.1}

**“Notes on the International Sunday-School Lessons. The Risen Lord. Matt. xxviii. 8-20” *The Present Truth* 14, 23.**

E. J. Waggoner

JUNE 19

In a former lesson we study concerning the resurrection of Christ. In this lesson we are to consider of events which occurred after His resurrection. {PTUK June 9, 1898, p. 354.2}

The experience of the two women in meeting Jesus, and the instruction which He gave to them are full of Gospel teaching. “Jesus met them.” They had come “to see the sepulchre,” expecting to find their Lord in a tomb. Still it was their love for Jesus which brought them there, and the angel had said to them, “I know that ye seek Jesus which was crucified.” But instead of finding a dead Saviour in Joseph’s tomb, the living Saviour met them. Although their faith had not taken in the fact of His resurrection, yet in response to their thought of Him, such as it was, “Jesus met them.” And so it is with us. To the feebleness of our thought of Him, He responds with a mightiness of His grace. Though we may sometimes speak and act as though the Saviour was dead, yet even then He reveals Himself to us as the living Saviour, “able to do exceeding abundantly above all that we ask or a think.” {PTUK June 9, 1898, p. 354.3}

**GO AND TELL**

And the living Jesus, who met them, said, “Go tell.” Having seen for themselves that He was not in the tomb, and having heard from the angel “He is risen,” and having themselves seen Him alive, they were to make known these things to others. Thus does the Lord use him and instrumentalities to make known to others the glad news concerning Himself. {PTUK June 9, 1898, p. 354.4}

**MY BRETHREN**

The whole truth of the incarnation is taught in the way in which Jesus speaks of His disciples. He calls them “My brethren.” It is not because of what they have done, but because of what He has done, that they are His brethren. It was only a few days before this, when the multitude came to take Jesus, that “all the disciples forsook Him and fled.” But “both He that sanctifieth and they who are sanctified are all of one: *for which cause* He is not ashamed to call them brethren.” “When God would assure us of His immutable counsel of peace, He gives His only begotten Son to become *one of the human family*, for ever to retain His human nature as a pledge that God will fulfil His word.” “And the Word was made flesh and dwelt among us.” “As many as received Him, to them gave He the right to become children of God.” “And if children, then heirs; heirs of God, and joint-heirs with Christ.” “Herein is love, not that we love God, but that He loved us.” And so even after human failure and desertion, still He says, “My brethren.” Jesus looks upon every member of the human family as a brother, although some are “estranged indeed from the Father’s house, but not forgotten by the Father’s heart.” “O, soul lost in sin, however far you have wondered, into whatever depths of degradation and misery you have sunken, God recognises you as His own, precious to His heart of love. Amid all the angels that surround the throne, He still yearns to recover you.” {PTUK June 9, 1898, p. 354.5}

*Blessed Jesus! would you know Him? Oh, how  
He loves!  
Give yourselves entirely to Him, Oh, how He  
loves! {PTUK June 9, 1898, p. 354.6}*

**THE FALSE AND THE TRUE TESTIMONY**

Two reports of what had happened at the tomb were carried into the city. After this interview with Mary Magdalene “she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He is alive, and had been seen of her, believed not.” At the same time “some of the watch came into the city, and showed unto the chief priest all the things that were done.” And after they “had taken counsel” (but not of Him who “is wonderful in counsel,”) they put a lie into the mouths of the soldiers, and “large money” into their pockets, and sent them forth with a report which condemned themselves for unfaithfulness. “And this saying is commonly reported among the Jews until this day.” But the living Jesus was His witness. To His disciples “He showed Himself alive after His passion by many infallible proofs,” and in His disciples after Pentecost, by His representative, the Holy Spirit, He showed Himself to the world. And each one who can say out of His own experience, “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me,” is bearing witness to the fact that the body of Jesus was not stolen by His disciples, but that He “was raised up from the dead by the glory of the Father.” {PTUK June 9, 1898, p. 354.7}

**UNBELIEF**

If the disciples had believed what Jesus had told them, they would have known just where to look for Him after His resurrection, for He had said to them, “After I am risen again I will go before you into Galilee;” but though they had been told once, yet the angel sends them word again, “Behold, He goeth before you into Galilee.” And so “the eleven [one is now missing] disciples went away into Galilee.... and when they saw Him, they worshipped Him: but some doubted.” Wherever there is room for the exercise of faith, there is also the possibility of doubt; and even the bodily presence of Jesus did not prevent some from doubting. This is the very nature of the “evil heart of unbelief.” {PTUK June 9, 1898, p. 354.8}

**ALL POWER IN THE SON OF MAN**

It was the Son of man, after His resurrection, who said, “All power is given unto Me in heaven and earth.” As the Son of God He was, equally with God, the “possessor of heaven and earth,” but giving up all He became the Son of man, that as the Son of man and in behalf of the human family, He might win all things by His life and death and resurrection. And so the Scripture says, “All things are yours,” and we are to be “strengthened with all might, according to His glorious power.” These are the privileges of every believer in the risen Lord. {PTUK June 9, 1898, p. 354.9}

**GO THEREFORE AND TEACH**

“Go ye therefore ... and I am with you alway.” It is because He has all power and has promised His constant presence that the believers can carry to others the glad news of His power to save. And this they do, not simply in the words which they speak, but by the indwelling of that power. For salvation is after all wholly a question of power, as the Gospel “is the power of God unto salvation.” It requires the same power to save from sin as to create in the first place, and “power belongeth unto God,” and this power is exercised through His Son, Jesus Christ, and therefore “there is none other name under heaven given among men whereby we must be saved.” {PTUK June 9, 1898, p. 355.1}

**THE EVERLASTING GOSPEL**

The commission of Jesus was to teach all nations to observe “all things whatsoever I commanded you.” But Jesus did not speak of Himself. “For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak.” “My doctrine is not Mine, but His that sent Me.” And so the things which Jesus had commanded them were the things that the Lord had commanded from the beginning. He preached the Gospel, the same Gospel which was preached unto Abraham, but brought out in a clearer light, for “never man spake like this Man.” He through whom God’s holy law was spoken from Sinai had come to this earth to teach the principles of that same law, both in His words and in His life. In His sermon on the mount, and in all His teaching, He was simply presenting in the clearest manner the same principles of truth and righteousness which had been presented to Israel. And this was the charge which He gave to all believers, that they should continue to proclaim those same principles in the earth, “even unto the end of the world.” And these are the principles of “the everlasting Gospel.” {PTUK June 9, 1898, p. 355.2}

**“The Joy of Tribulation” *The Present Truth* 14, 23.**

E. J. Waggoner

Paul the apostle had come up to Jerusalem to worship, and to bring alms to the poor saints, and had been seized in the temple, and all but killed by an infuriated mob led by the rulers of the Jews. He had been beaten, had been bound with two chains, and had been nearly pulled in pieces by the priestly mob as he testified to truth before the council. Now it was night, and as he lay in the castle prison, guarded by Roman soldiers, “the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.” Acts xxiii 11. {PTUK June 9, 1898, p. 355.3}

How true it is that the Lord gives not peace as the world gives. A man of the world, wishing to comfort a friend in trouble, would say, “Cheer up, old fellow; this can’t last long; in a day or two we shall have you out of this trouble.” That is to say, what everybody knows, that the world knows of no comfort *in tribulation;* its only method of comfort is to seek to remove the tribulation. If it cannot see any prospect of a speedy cessation of the trouble, it can only say, “Well, bear it like a man; I’m awfully sorry for you, but I can’t help you; you’ll have to make the best of it.” {PTUK June 9, 1898, p. 355.4}

Cold comfort that, isn’t it? It is the best the world can give. Now what better has the Lord to give? Here it is, as shown in the case of Paul: Be of good cheer, Paul; for as you have borne witness here in chains, before a howling mob who would think no more of taking your life than that of a mad dog, even so must you bear witness in Rome. That is, the Lord comforted Paul in his tribulation by telling him that he was to have yet more of it! That is indeed not like the comfort of the world, and the world would not recognise it as comfort at all; but the man who knows the Lord, and has tasted “the comfort of the Holy Ghost” can understand it and rejoice in it. {PTUK June 9, 1898, p. 355.5}

**DIFFICULTIES MADE HELPS**

God comforts His people in such a way that, to the one who accepts it, there is no possibility of becoming downcast and disheartened. He does it by turning the devil’s weapons against him. He takes the thing designed to overthrow, and makes it a means of building up. The tribulation itself is made a source of comfort, not imaginary, but real. Now it is evident that it is useless to think of disheartening or defeating a man who is in close, vital connection with One who turns sorrow itself into joy, difficulties into helps, and poverty into riches. {PTUK June 9, 1898, p. 355.6}

Christ is the Comforter. While He was visibly present with His disciples, they were happy. When they heard that He is going away, they were sad, but He told them that He would send them “another Comforter,” even the Holy Spirit, His own Representative, whom the world could not receive because it cannot see Him, but who will abide for ever with those who receive Him. The comfort of the Holy Ghost is therefore the comfort of the Divine Presence. {PTUK June 9, 1898, p. 355.7}

**“BE OF GOOD CHEER”**

Jesus closed His last talk to His disciples, in which He had told them that they must suffer reproach and persecution and even death, with these words: “These things have I 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 xvi. 33. {PTUK June 9, 1898, p. 355.8}

The first recorded instance of the Lord’s use of the words, “Be of good cheer,” is in Matt. ix. 2, to the palsied man: “Be of good cheer; thy sins be forgiven thee.” In Christ “we have redemption through His blood, the forgiveness of sins” (Eph. i. 7), and that is the real comfort of the Holy Ghost. With that assurance, we can find joy in every situation. That is why in Him we have peace. So the Apostle Paul writes: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom. v. 1-5. {PTUK June 9, 1898, p. 355.9}

**WEAKNESS MADE STRENGTH**

The reason for glorying in tribulation is given more in detail by the apostle in 2 Cor. xii. 7-10: “There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.” {PTUK June 9, 1898, p. 356.1}

“Every man at his best state is altogether vanity” (Ps. xxxix. 5); but “power belongeth unto God.” Ps. lxii. 11. Tribulation discovers to us our weakness. But if we learn the full lesson, then the trouble that reveals our helplessness, at the same time reveals the infinite power of God, who is “a very present help in trouble.” Christ does not fail, nor become discouraged. He bears the burden of the whole world, with all its sin and misery; yet He declares that His “burden is light.” Matt. xi. 30. In all His conflict with Satan, He had perfect peace; in all the weight of affliction that was laid on Him, the joy of the Lord was His strength. The victory was His continually, and if we believe it we can say, “Thanks be unto God, which causeth us to triumph in Christ.” 2 Cor. ii. 14. Is it not clear that tribulation, which simply reveals more perfectly the presence of the mighty Comforter, who Himself is afflicted in all our afflictions, and who bears all our burdens, is itself a joy? {PTUK June 9, 1898, p. 356.2}

But there is another cause for glorying in tribulation. It is given by the Apostle Paul, who was certainly well qualified to speak, in 2 Cor. i. 3-5: “Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” {PTUK June 9, 1898, p. 356.3}

Notice that God comforts in *all* our tribulation. This He does by His presence, which gives rest (Ex. xxxiii. 14), and He has said, “I will never leave thee, nor forsake thee.” Heb. xiii. 5. No trouble frightens Him from us. If we are only willing for His presence to abide with us, there is no trouble in which we may not “rejoice with joy unspeakable, and full of glory.” {PTUK June 9, 1898, p. 356.4}

**THE ABILITY TO COMFORT OTHERS**

But “none of us liveth to himself,” and God does not bestow gifts upon us merely for our selfish gratification. The grace of our Lord Jesus Christ consists in giving. The Spirit is the “living water,” but living water is flowing water; so that if we would enjoy the living water we must keep it flowing to others. The Lord blessed Abraham, in order that he might be a blessing. So He comforts us in all our tribulation, in order “that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” {PTUK June 9, 1898, p. 356.5}

The world is full of trouble. It is not possible that a man should be in the world, and not have some trouble. It would not be possible to enumerate all the various kinds of trouble, for their name is legion. We see its poor victims on every side, and the heart that is not moved to pity at the sight is indeed calloused. But pity is not always comfort. We may pity where we are powerless to help. Now God wishes us to help people who are in trouble, for that is the only way we can be workers together with Him; and in order that we may be able to comfort people who are in any sort of trouble, He lets us have all sorts of trouble. This trouble reveals His comfort, which we can pass on to other afflicted souls. It follows therefore, that the more trouble we have, provided of course that we trust the Lord, the better workers we shall be. {PTUK June 9, 1898, p. 356.6}

If we fret and murmur under tribulation, and refuse to bear it, then we are refusing the means that would make us helpful. Then as we go along we see some poor fellow who has fallen into the miry pit, and we wish we could help him. “O, if I only had a lever or pulley by which to lift this man out of the pit!” And then the Lord may say to us, “Well, I offered it to you some time ago, but you refused to take it, saying that you couldn’t be bothered with it. Your neighbour, who was willing to bear the burden, can now render the comfort that you are powerless to give.” {PTUK June 9, 1898, p. 356.7}

**TRIBULATION A TALENT**

This was well understood by Dr. Moon, whose blindness made it necessary for him to invent a means by which he could read, the result being the system that is now generally in use among the blind. He said: “God gave me blindness as a talent to be used for His glory. Without blindness I should never have been able to see the needs of the blind.” Was not that a beautiful way of considering an affliction? He who has that spirit, will never be found wondering how it can be true that God has blessed us with all spiritual blessings, for he will see his afflictions as blessings. {PTUK June 9, 1898, p. 356.8}

We do not need to make trouble for ourselves for there is enough already; neither do we need to seek for it, for it will come unasked; but who that knows “the comfort of the Holy Ghost,” and the blessing that comes from ministering comfort to despondent souls, would seek to be exempt from it? What a glorious privilege God bestows upon us, that of associating us with Himself in comforting those who are oppressed by the devil. He saves the lost, and makes them saviours of others; and He takes the very means which Satan uses for our destruction, and by His Divine power makes it a means of salvation. {PTUK June 9, 1898, p. 356.9}

**“THE JOY OF THE LORD”**

“The joy of the Lord” is in seeing souls saved for whom He has suffered. See Isa. liii. 10, 11; Luke xv. 10. All therefore who would enter into the joy of the Lord must share His sufferings. If we did not suffer with Him, we could not appreciate, much less share, His joy, even if we were admitted to heaven. For us there would be no joy in heaven. For us there would be no joy in heaven. Do not imagine that the joy of the redeemed in heaven is simply joy over being delivered from suffering. If it were, then absence of tribulation here would bring the joy. No; it is joy that comes as the direct result of tribulation. It is through much tribulation that we enter into the kingdom of heaven. The tribulation introduces us to the comfort of the Lord, which is so vast that it takes all eternity to fathom it. Then “thanks be unto God for His unspeakable gift.” {PTUK June 9, 1898, p. 356.10}

**“The Sign of the Cross” *The Present Truth* 14, 23.**

E. J. Waggoner

The Apostle Paul wrote: “Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.” Gal. vi. 14. {PTUK June 9, 1898, p. 357.1}

Again he wrote: “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, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Cor. i. 27-31. {PTUK June 9, 1898, p. 357.2}

Still again we have the words of the Lord by the prophet Jeremiah: “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” Jer. ix. 23, 24. {PTUK June 9, 1898, p. 357.3}

Putting together these different texts, all given by the same Spirit of truth, what do we find?—Just this: That the cross of our Lord Jesus Christ reveals God and His righteousness and lovingkindness to us. We are not to glory in anything but the Lord: yet we are to glory only in the cross; then of course the cross is inseparably connected with the Lord. We are to glory only in the knowledge of God and His lovingkindness and righteousness; but we are to glory in the cross alone; therefore it is the cross, and the cross only, that enables us to know God. {PTUK June 9, 1898, p. 357.4}

But “that which may be known of God is manifest” even unto the ignorant heathen; “for God hath manifested 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.” Rom. i. 19, 20. Therefore since all that may be known of God is seen in the things that He has made, and, as we have just learned, it is the cross that gives us all our knowledge of Him, it follows that the cross is found in all creation, in every created thing. {PTUK June 9, 1898, p. 357.5}

How so?—Thus: God’s everlasting power is seen in the things that He has made; and the cross is the revelation of the power of God unto salvation. 1 Cor. i. 18. The power that it took to create the world, and all things that are in it,-is the power that saves those who trust in it. This is the power of the cross. {PTUK June 9, 1898, p. 357.6}

Moreover, Christ is revealed to us as the One who bears the sins of the world. The curse is upon Him; but the cross is the embodiment of the curse. It is in the cross, that He bears the curse. “Christ and Him crucified” is the one thing worth knowing. But the curse is everywhere. Everywhere we turn our eyes we see death, and yet life in spite of it. Wonderful! Death kills, yet it comes upon men and all creation, and life continues nevertheless! Why?—Because of the presence of the Crucified One, who alone can receive all the poison of death, and yet live. {PTUK June 9, 1898, p. 357.7}

So the power of the cross, by which along salvation comes, is the power that creates, and that continues to work in all creation. The cross unites us to Christ, since it crucifies us unto the world. We are united to Him by death. Rom. vi. 3. But “if any man be in Christ, he is a new creature;” or, “there is a new creation.” 2 Cor. v. 17. “We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.” Eph. ii. 10. It is in the cross that this new creation is wrought, for its power is the power by which “in the beginning God created the heavens and the earth.” {PTUK June 9, 1898, p. 357.8}

“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.” Ps. cxi. 2-4. {PTUK June 9, 1898, p. 357.9}

Here we see that the wonderful works of God reveal His righteousness, and His grace and compassion as well. This is another evidence that His works reveal the cross of Christ, in which infinite love and mercy are centred. {PTUK June 9, 1898, p. 357.10}

But “He hath made His wonderful works to be remembers:” or, “He hath made a memorial for His wonderful works.” Why does He wish men to remember and declare His mighty acts?—In order that they may not forget, but may trust in, His salvation. He would have men continually meditate on His works, that they may know the power of the cross. It is in the works of His hands that we triumph. Ps. xcii. 4. So when God had made the heavens and earth, and all their host, in six days, “He rested on the seventh day, from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” Gen. ii. 2, 3. {PTUK June 9, 1898, p. 358.1}

The cross conveys to us the knowledge of God, because it shows us His power as Creator. Through the cross we are crucified unto the world, and the world unto us; that is, by the cross we are sanctified. But sanctification is the work of God, not of man. Only His Divine power can accomplish the great work. In the beginning God sanctified the Sabbath, as the crown of His creative work-the evidence that His work was finished, the seal of perfection, and therefore He says: “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.” Eze. xx. 12. {PTUK June 9, 1898, p. 358.2}

So we see that the Sabbath-the seventh day-is the true sign of the cross. It is the memorial of creation, and redemption is creation,-creation through the cross. In the cross we find the complete and perfect works of God, and are clothed with them. Crucified with Christ means the utter giving up of self, acknowledging that we are nothing, and trusting absolutely in Christ. In Him we rest; in Him we find the Sabbath. The resting upon the seventh day of the week is but the sign of the fact that in the perfect work of God, as seen in creation,-in the cross,-we find rest from sin. {PTUK June 9, 1898, p. 358.3}

“But it is difficult to keep the Sabbath; my business will suffer;” “I couldn’t make a living and keep the Sabbath:” “it is so unpopular.” Oh, yes; nobody ever said that it was a specially pleasing thing to be crucified. Read the fifty-third chapter of Isaiah. Christ was not very popular, and least so of all when He was crucified. The cross means death; but it means also the entrance of life. There is healing in Christ’s wounds, blessing in the curse that He bore, life in the death that He suffered. Who dare say that he trusts Christ for everlasting life, if he dare not trust Him for a few years or months or days of life in this world? Accept the Sabbath of the Lord, and you will find that it means the cross to a degree that you never before dreamed of, and therefore “a far more exceeding and eternal weight of glory.” {PTUK June 9, 1898, p. 358.4}

Now say once more, and say it from the heart: “Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.” If you can say that in truth, you will find tribulations and afflictions so easy that you can glory in them. {PTUK June 9, 1898, p. 358.5}

“Hallelujah, what a Saviour!” {PTUK June 9, 1898, p. 358.6}

**“Sunday Keeping in China” *The Present Truth* 14, 23.**

E. J. Waggoner

In the *Quiver* for May, the Rev. F. R. Graves contributes a very interesting article on the difficulties which confront Chinese converts. He speaks especially of the hardships involved in keeping Sunday, which the native Christians do on the instruction of the missionaries, China being a country without any recognised rest day. We quote at length from the article. {PTUK June 9, 1898, p. 358.7}

“The foreigner in China has brought his Sunday with him; the heathen has never known what Sunday is; and the native Christians are in a different position from either. They have entered the Christian church, and among the other religions and moral obligations that they have assumed, comes the duty to keep Sunday. {PTUK June 9, 1898, p. 358.8}

“To us it seems an easy matter for people to keep Sunday-it is merely a matter of will, of habit. The law of the land and public opinion are helps, not hindrances. To the Chinese Christian there are difficulties innumerable on every side. Public opinion is against him. His heathen neighbours can be trusted to make his going to church as unpleasant as possible for him, and there is the further question of labour, which is a most complicated one. {PTUK June 9, 1898, p. 358.9}

“The question of keeping Sunday is a serious one to the Chinese Christian. The man may have a business of his own. If he shuts is shop on Sunday while his competitors keep theirs open, he will lose his business. He may be in the employ of a heathen. The man will most probably refuse to let him have the day to himself. To decide what is the duty of the convert in such cases is not always easy. We have to go back to the times of the apostles to find parallels, to see human law and custom on the opposing side. It makes us realise the struggles of the early Christians to see these same difficulties repeat themselves. {PTUK June 9, 1898, p. 358.10}

“In such a country as Africa, the Sunday question is not so pressing. The converts have to be educated to keep the day and to appreciate its spiritual value and significance; but the Christian convert does not come into conflict with an elaborate system of law and social order, nor in the question of Sunday labour are the converts required to make such sacrifices. If a man lives by hunting or fishing, or by the produce of a small plantation of maize or bananas, it is not so difficult for him to give up the day to rest and religion. {PTUK June 9, 1898, p. 358.11}

“Far different is the situation of the Chinese convert in endeavouring to keep Sunday sacred in a country where all labour and mercantile enterprise are organised on the smallest margin of profit, and where he may have to face the question of no work and no wages as the reward of his effort. {PTUK June 9, 1898, p. 358.12}

“Many times when I have been appealing at home for help for missions and have been sitting in a church where the worshippers were all of the rich, where everything had been done that was possible to make worship ?sthetic and to minister to the physical comfort of the people in the pews, there has come over me a sense of how much unreality there is in fashionable religion, of how little most of the people before me know of the toils by which the church is planted, and the care by which it is maintained. What could they know of the struggle against a hostile world, the fight to establish the elementary truths of Christianity in a heathen land? Very imperfect Christians, no doubt, could be found in those Chinese congregations, but the religion at least is practical and real to them, and they know something of the cost by which it is won. At such times while the eye was filled with the glory of the painted widows, and the ear filled with the sweetest strains of the white-robed singers, my heart has traveled far across the ocean and I have wished that I might exchange it all for the simplicity, the reality, of my Sundays in China.” {PTUK June 9, 1898, p. 358.13}

Many of our readers whose eyes have been opened to the unchanged obligations of the Fourth Commandment, and who have found themselves thereby brought into conflict with “an elaborate system of law and social order,” will read with interest of the experience of the Chinese converts. Although these are taught to observe a day which is nowhere required in the Scriptures to be kept holy, their faithfulness in walking up to the light they have proves the quality of their Christianity. It is to be hoped that these faithful souls will ere long know the Sabbath of the Lord, and, entering into His rest, find it as much more blessed as its authority and character are higher, than the first day of the week. {PTUK June 9, 1898, p. 358.14}

To any who are dissatisfied with the unreality of fashionable religion, and who long to know the actual experience of genuine faith, such as Mr. Graves refers to among the Chinese, we would say that this is not denied to those who live in a civilised and so-called Christian land. The man who takes God at His word and renders Him a hearty obedience, honouring the Sabbath which He has sanctified and blessed, will find ample opportunity to learn what it is to walk by faith and stand as a witness for truth against the long array of tradition, worldly interests, business policy, popular religion, and alienated friends. Nor is such an one to be pitied. The observance of the day which recalls the power of the Creator has never yet been associated with any lack of ability on His part to keep those who put their trust in Him. Against all the power of the enemy they are more than conquerors through Him who hath loved them, and it needs no “glory of painted glass or white-robed singers” to beautify and strengthen the promise to those “that keep My Sabbaths, and choose the things that please Me,” that “Even unto them will I give in My house and within My walls a place and a name better than of sons and daughters.” Isa. lvi. 4, 5. {PTUK June 9, 1898, p. 358.15}

**“Rest in the Lord” *The Present Truth* 14, 23.**

E. J. Waggoner

A committee consisting of influential members of the synagogues of Berlin has organised a systematic agitation in favour of the observance of Sunday, not instead of Saturday, but rather in addition to the seventh day as the Sabbath. It has published an appeal that attracts a good deal of attention. In this address it describes the empty synagogues on the Sabbath Day, and then continues: {PTUK June 9, 1898, p. 359.1}

In the great majority of cases dire necessity compels our people to work on the Sabbath. A walk through the streets of our city, a glance into the empty synagogues and the open business houses, factories, offices and schools, must convince everybody that our day of rest has been transformed into a day of labour. It is accordingly not surprising that our children grow up without knowledge of Judaism and without learning to love it. It is not our purpose to undermine or shake the Sabbath, which is holy, and a foundation stone of Judaism, but we want to make provision for those who are not able to attend the synagogues on Saturday. {PTUK June 9, 1898, p. 359.2}

One cannot help wishing most earnestly that those Jews knew the Sabbath “as the truth is in Jesus.” Then they would find that no necessity ever compels a person to labour on the Sabbath; for the Sabbath makes known the power of God that created and upholds the universe,-that everlasting power that saves, and which is the actual, personal possession of every believer. The Sabbath means rest in Christ, rest and eternal salvation from sin; and whoever trusts the Lord to keep him in life through eternity, will have no fear but that He is fully able to keep him alive in this present time. Those who rest in the Lord find it no burden, but a delight, to rest on His Sabbath. {PTUK June 9, 1898, p. 359.3}

**“Self-Complacency” *The Present Truth* 14, 23.**

E. J. Waggoner

It is related that several years ago a large sum of money was sent out to China from England in relief of an appalling famine. But Dr. Wenyon, of the Wesleyan mission, reported in a recent speech that he had discovered in Shantung a commemorative column, erected by the Government’s authority, on which this British contribution was calmly set down as “tribute money.” {PTUK June 9, 1898, p. 361.1}

We may smile at this Chinese conceit, but we must remember that it is only a touch of that human nature which shows them to be our kindred. It is identical with the patriotism which among the people of every nation consists in believing and in reiterating that their country is the biggest and best on earth. Whoever reads the papers in these days will see that the Chinese have by no means a monopoly of boasting. {PTUK June 9, 1898, p. 361.2}

A Bond-street firm lately bought a gold snuff-box at a sale, for which they paid ?3,500. As they expect to sell this bauble at a profit, it can easily be seen that in spite of the hard times there are still people in the world who have more money than they know what to do with. {PTUK June 9, 1898, p. 361.3}

**“Hints to Smokers” *The Present Truth* 14, 23.**

E. J. Waggoner

The following “hints to smokers,” by a German physician, are quoted in *Public Opinion* from a translation in the *Pharmaceutical Era*, New York. The hints, the doctor says,- {PTUK June 9, 1898, p. 366.1}

“are founded upon his professional observations for many years of the mouth, teeth, stomach, lungs, heart, and skin of the devotees of tobacco. The first and foremost rule is never to smoke before breakfast, nor, as a rule, when the stomach is empty. Never smoke during any exertion of great physical energy, as dancing, running, cycling, mountain climbing, or rowing, and especially if in a contest. Never follow ‘the bad custom of the French and Russians’ by allowing the smoke to pass through the nose; never inhale it through the nose. Keep the smoke as far as possible from the eyes and nose; the longer the pipe the better; the use of a short pipe during work is to be avoided. Always throw away your cigar as soon as you have smoked four-fifths of it. The smoker should rinse his mouth with a glass of water in which a teaspoonful of table salt has been dissolved. It should be used as a gargle at night, and care should be taken that every cavity in the teeth is well washed with it.” {PTUK June 9, 1898, p. 366.2}

If tobacco were as much of a friend and a necessity as some would have us believe, it is strange that such extreme caution should be needed to keep it as far away as possible. It would be better to sum the whole matter up in one hint, and say, “Don’t let the vile stuff get near you.” Here is a rule that we can recommend from experience as a sure cure and preventive of all evils from tobacco smoking: Never smoke within forty-eight hours of meal time or bed time. {PTUK June 9, 1898, p. 366.3}

**“Jottings” *The Present Truth* 14, 23.**

E. J. Waggoner

-Of 51,000 breweries in the world 25,000 are in Germany. {PTUK June 9, 1898, p. 366.4}

-Russia is increasing in population faster than any other country in the world. {PTUK June 9, 1898, p. 366.5}

-France uses annually about 4,000,000 tons of potatoes in making starch and alcohol. {PTUK June 9, 1898, p. 366.6}

-The Houses of Parliament cover nine acres, and contain twelve hundred apartments. {PTUK June 9, 1898, p. 366.7}

-Russia has ordered ten torpedo-boats from Cramp’s, besides a battleship and a cruiser. {PTUK June 9, 1898, p. 366.8}

-Mr. Joseph Leiter’s corner in May wheat has, says the Central News, now closed with a profit of 5,000,000 dollars. {PTUK June 9, 1898, p. 366.9}

-Two American expeditions are about to set out for the North Pole with the object of finding Andree if possible. {PTUK June 9, 1898, p. 366.10}

-Wei-hai-wei has now been formally handed over the English. The Chinese flag still flies by the side of the British. {PTUK June 9, 1898, p. 366.11}

-A lighthouse of bamboo has just been built in Japan. It is said to have greater power of resisting the waves than any other kind of wood, and does not rot like ordinary wood. {PTUK June 9, 1898, p. 366.12}

-The banana is the most prolific of fruits. The produce of an acre planted with bananas will support twenty-five times as many people as the produce of an acre planted with wheat. {PTUK June 9, 1898, p. 366.13}

-Burlar-proof glass has been invented by a smart manufacturer. It is made by pouring molten glass over a network of steel wire. It is especially adapted for skylights and jewellers’ windows. {PTUK June 9, 1898, p. 366.14}

-An amateur botanist in Russia has succeeded in cultivating roses of a pure black colour. His persistent experiments lasted more than ten years, and he intends shortly to exhibit his new black roses in London. {PTUK June 9, 1898, p. 366.15}

-The new U.S. Minister to Pekin is charged to negotiate with the Chinese Government for the acquisition of an important seaport on the Chinese coast, as such a place would be invaluable to the American fleet as a coaling station. {PTUK June 9, 1898, p. 366.16}

-The death is announced in Paris of the Bishop of Angers, who, it is said, had become so heart-broken at the quarrels and dissensions arising out of the administration of his bishopric that he voluntarily starved himself to death. {PTUK June 9, 1898, p. 366.17}

-The Russians are forcing the first-class merchants to take out licenses at Tallenqau amounting to ?200 annually for each merchant and trader, thus nullifying all the undertakings which have been given as to the place being an open port. {PTUK June 9, 1898, p. 366.18}

-The blockade of Havana by the United States Navy is slowly but surely finishing the extermination that Weyler started. All the food in Havana or other cities will be utilised for the soldiers, and the reconcentrados must perish, together with the poorer class families. {PTUK June 9, 1898, p. 366.19}

-Messrs. Bryant and May, the well-known match manufacturers, were charged at the Police Court on Wednesday with not reporting cases of phosphorus poisoning among their employees. It was discovered that seventeen cases had occurred. The full penalty was inflicted. {PTUK June 9, 1898, p. 366.20}

**“Back Page” *The Present Truth* 14, 23.**

E. J. Waggoner

“The just shall live by faith.” {PTUK June 9, 1898, p. 368.1}

The Bible abounds in exhortations about living, but not about dying. Life, not death, is the theme of the Gospel. Christ “hath abolished death, and hath brought life and immortality to light through the Gospel.” Then let your planning be about life, and not about death. {PTUK June 9, 1898, p. 368.2}

With some religious people the talk is all about death. We read about “a happy death;” but a happy life is much more to be desired. He who lives right as long as he lives need not trouble himself about death. {PTUK June 9, 1898, p. 368.3}

Often we hear this expression with reference to some belief or practice, “That will do very well to live by, but it will not do to die by.” A wicked fallacy! Whatever is good enough to live by, is good for everything; and nothing is good enough to live by unless it is perfect. {PTUK June 9, 1898, p. 368.4}

We are here in this world, not to prepare for death, but to prepare for life. True, we are told, “Prepare to meet thy God,” but we meet Him alive, not dead. He who has the living Word, is “passed from death to life.” Then banish from your songs and talk all those expressions that tend to make one careless of life, by intimating that death is the all-important thing. God has called us to life, not to death. Then rejoice in life that gains the victory over and destroys death. {PTUK June 9, 1898, p. 368.5}

The *British Medical Journal* says that the proprietor of a patent medicine recently brought suit against a newspaper for damages alleged to have been caused by a slight error in the punctuation of an advertisement. In the advertisement there was a testimonial which read thus: “I am now completely cured, after having been at the gates of death mainly through taking half a dozen bottles of your medicine.” The insertion of a comma after the word “death,” would have made a different story; but we are not sure that its omission was an error, or that there is any joke in the case. Many people have been brought to the gates of death by taking medicine, and have recovered by leaving it off. It can be said of drug medicines, as the schoolboy wrote of pins, that they have saved thousands of lives. When asked how they had saved life, he replied, “By not swallowing ‘em.” {PTUK June 9, 1898, p. 368.6}

“Be a Christian, and you cannot help being a gentleman,” said the late Samuel Plumsoll, whose unselfish labours did so much to lessen the dangers of sailors. His remark shows that he had learned the secret of life. {PTUK June 9, 1898, p. 368.7}

More than five hundred representative men of almost very shade of religious and political belief assembled at the Hotel Cecil last Friday evening, at a banquet presided over by Lord Coleridge, to express their enthusiasm for an Anglo-American alliance. The report says:— {PTUK June 9, 1898, p. 368.8}

Art, law, the Church, literature, journalism, the stage, the Army, the Navy, and the reserve forces, and the higher criticism were not wanting in strenuous advocates of the union of hearts in its new reading. {PTUK June 9, 1898, p. 368.9}

The *Catholic Times* reports that the Pope’s appeal to the Catholics of the world for prayers for the conversion of England is being responded to in more than one foreign country. An association has been formed in Germany to this end, which already numbers twenty thousand members. The same issue announces the reception into the Roman Catholic Church of Sir Henry Hawkins, a prominent English judge. They expect that his action will “have a happy influence upon many others.” {PTUK June 9, 1898, p. 368.10}

That which is ordinarily known as “the sign of the cross” is but an empty gesture; it accomplishes nothing, for it is nothing. But the true sign of the cross, as will be seen from the article on another page, is no empty form, but is a real thing. God has no meaningless forms in His service. He does not ask people to go through forms and ceremonies, but He gives them realities. Neither does He ask men to make motions and go through forms representing something else; He gives them the thing itself. The sign of the cross carries the cross with it. God has brought to us all “the true cross” of Christ. By it there is salvation. Who will accept it? {PTUK June 9, 1898, p. 368.11}

Speaking on the present-day glorification of doubt, the Rev. Alfred Rowland remarked a few days ago that an affectation of this experience was popular among those who had never thought seriously about the doctrines of Christianity. They seemed morbidly anxious to air what they were pleased to call their doubts; and eagerly assured all and sundry that they had lost their faith. It is said that one of these, an undergraduate at Balliol, relying for approval on the reputed scepticism of the Master-Professor Jowett-said to that shrewd teacher, “The fact is, Master, I do not believe there is a God.” “Well, sir,” was the sharp reply, “you must find one by to-morrow morning, or you will be sent down.” And he did, or said he did. {PTUK June 9, 1898, p. 368.12}

Under the heading, “The Horrors of War,” the *Chronicle* publishes the following, which needs no comment:— {PTUK June 9, 1898, p. 368.13}

At the German Surgical Congress in Wiesbaden the well-known professor of surgery, Doctor von Bruns, of Tubingen, read a paper on “Inhuman Weapons of War,” which has had much attention drawn to it throughout Germany. Doctor von Bruns has made a number of experiments on dead bodies or portions of them with the bullets supplied to the British troops during the recent campaign in the North-West of India. He says that the results of the contact of these bullets with the human body are fearful, and cannot be exaggerated. Not only are the bones, but the flesh as well, torn and splintered in all directions. Even the skin at the point of contact shows long seams torn in all directions. {PTUK June 9, 1898, p. 368.14}

Of Christ it is said: “He shall not judge after the sight of His eyes, neither reprove after the hearing of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth.” Isa. xl. 3, 4. What does this show?—Just this, that judgment according to what one sees and hears is not righteous and equitable judgment. “But no man in this world has any other means of judgment than his eyes and ears.” Exactly, and that is why there is injustice even in the best of earthly judgment. “Every man at his best state is altogether vanity.” Man is but fallible, and his best judgment is not only faulty, but is often positively foolish. Only the Spirit of God can render perfect judgment. “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Cor. iv. 5. {PTUK June 9, 1898, p. 368.15}

**“‘Every Word’” *The Present Truth* 14, 24.**

E. J. Waggoner

“The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.” Ps. xii. 6. {PTUK June 16, 1898, p. 369.1}

This is true not merely of a few words, but of all. “Every word of God is pure; He is a shield unto them that put their trust in Him.” Prov. xxx. 6. {PTUK June 16, 1898, p. 369.2}

Moreover, there is enough in the words of God for every necessary purpose. They are sufficient to make a man “perfect, thoroughly furnished unto all good works.” 2 Tim. iii. 17. Not only is nothing more needed, but whatever is added to God’s words is a lie. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Prov. xxx. 7. {PTUK June 16, 1898, p. 369.3}

There is no trace of error or likeness to untruth in the words of the Lord. He is the truth; therefore His words are truth, for they are His life. “Thy word is true from the beginning; and every one of Thy righteous judgments endureth for ever.” Ps. cxix. 160. {PTUK June 16, 1898, p. 369.4}

Unto us the Lord says: “Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.” Matt. v. 37. Also, “If any man speak, let him speak as the oracles of God.” 1 Peter iv. 11. That is, the Lord wishes men to speak just as He does, but He will not have them equivocate. They must not say one thing, and mean another. This is because there is nothing of that kind in the words of God. He is not double-minded nor double-tongued. {PTUK June 16, 1898, p. 369.5}

God is infinite; “there is no searching of His understanding.” Isa. xl. 28. Therefore His word is of infinite depth. Eternity will not be long enough to enable the keenest intellect or the most diligent student to exhaust the meaning of any one of the words of the Lord. Thus it is that we can always return to the same word, and find something fresh and new. It is a sun shining with never-fading light; a fountain whose waters never fail. Therefore the one who comes into close acquaintance with the Word of God never tires of it any more than he tires of the light of the sun, the fresh beauty of nature, or the sparkling flow of the mountain stream. {PTUK June 16, 1898, p. 369.6}

By these facts we may understand what some people call the “double meaning” of the Scriptures. There is in reality no such thing. God does not require us to be better than He is; but He will not have our speech Yea and Nay; that is, He, will not have us speak with a double meaning; therefore we may be sure that He will not speak that way. What sometimes appears to be a double meaning in the words of the Lord, is simply a deeper view into the same meaning that first appeared. We assumed that we had fathomed the full meaning of the Word; in our self-conceit we did not dream that the Lord could think greater thoughts than we could, and so we assumed that our grasp of the passage was all there was to it, at least in that direction; and then when we chanced to see something more in it, we thought that it must be still another meaning. But it was not so. We were simply by His grace looking a little deeper into the fountain; and He would have us understand that what we had thought was the bottom, was only the limit of our previous eyesight; now the Spirit has opened our eyes to see a little further into “the deep things of God.” {PTUK June 16, 1898, p. 370.1}

The knowledge and remembrance of these truths concerning the Word will save us from two errors in studying the Bible. In the first place, we shall never assume that we know all that may be known even of any single portion of it. No matter how well acquainted we may he with any part of the Bible, we shall know that there is always much more in it for us to learn. In the second place, we shall on the other hand not fall into the error that we cannot absolutely depend on what any text says, unless we know every test that has any bearing on the same subject. One error is as bad as the other for either one keeps us from coming to the knowledge of the truth. {PTUK June 16, 1898, p. 370.2}

It is very evident that we can never learn what the Lord would have us learn from His Word, if we assume that we know it all now. But it is just as evident that we shall never believe anything with certainty, if we labour under the fear that we may possibly come across another text which will overthrow or change the meaning of the one that we have before us. {PTUK June 16, 1898, p. 370.3}

Not long ago we read a portion of a conversation on the Bible, in which one of the speakers, a lady, said, “We cannot take one verse of the Scripture and say this is the way, the truth, and the life, but must compare scripture with scripture.” This is a very common opinion even among those who mean to reverence the Word of God. They do not realise that they are virtually saying that none of God’s words are absolutely true in themselves, but that we must collate them all, and strike an average, in order to get at the real truth. That is a terrible charge to bring against the Lord. “Every word of God is pure.” {PTUK June 16, 1898, p. 370.4}

We are to live “by every word that proceedeth out of the mouth of God.” Every word is truth and life. Any word of the Lord is sufficient to give life to the one who receives it as the Word of the Lord. If a man knew only one verse of the Bible, and believed it, he would be saved by it. This does not disparage any other word, for every other word has the same power, and although any one word is sufficient for salvation, it is much better to have more than one, yea, to have them all. A tallow candle gives light, which is just as real light, and of the same kind, as that which the sun gives; and while the candle will suffice to light us through a dark passage, we should rejoice much more in the sunshine. {PTUK June 16, 1898, p. 370.5}

Some time ago a friend of the writer referred to Luther’s controversy over the Lord’s Supper, as an instance of the error of supposing that any one text expressed absolute truth in itself. It is well known that Luther kept repeating the words, “This is My body,” and would not be moved from them. Yet he was wholly wrong in his position concerning the bread of the Lord’s Supper. And why?—Was it because he stood so firmly for the exact and literal meaning of the Word of the Lord? No; not by any means; it was because he did not take the words of the Lord absolutely. If he had taken the words which he so often repeated, just as they were spoken by the Lord, he would have had no trouble, but would have been led into a greater truth than anybody thought of at that time. {PTUK June 16, 1898, p. 370.6}

Jesus said, as He took the bread, “This is My body.” He did not say that it would become His body after something had been done to it, or some words had been repeated over it, but that it was His body, just as He took it up. Luther did not believe that, nor do many to-day. What Luther meant, when he repeated the words of Christ, was that the bread became the body of Christ, after the priest had transformed it. But that, you can see, was not at all what the Lord said. That was not holding to the text, but was widely departing from it. {PTUK June 16, 1898, p. 370.7}

What the Lord said, and what He would have us understand everyday of our lives, is that the bread from which we get our life day by day, conveys to us His own life, by which alone we live. There is no life but His. He is the life. He is the body, the substance, the reality, of everything that is of any value. He is the true and living Bread. If it were not for His life in the bread that we eat, it would not be food, and we could get no life from it. He would have us take His word; as absolute literal truth; and if we do that, we shall find that there is life in them. {PTUK June 16, 1898, p. 370.8}

Jeremiah knew this truth, when he said, “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart.” Jer. xv. 16. It was by giving the children of Israel bread in the desert, that God sought to impress on them the fact that man lives only by every word that proceeds out of His mouth. See Deut. viii. 3. Let us learn this lesson, and “as new-born babes desire the sincere milk of the Word,” in order that we may be filled with righteousness. {PTUK June 16, 1898, p. 370.9}

**“The Power of an Endless Life” *The Present Truth* 14, 24.**

E. J. Waggoner

We are told in the Scriptures that Jesus Christ is made priest, “not after the law of a carnal commandment, but after the power of an endless life.” Heb. vii. 16. Have you ever thought what this means to us poor, weak mortals, fainting under a load of sin that crushes us to earth, and vainly trying to stand upright before temptation that sways us to and fro like the reed before the tempest? Perhaps you have thought that it was written to help fill out a theological system; but it was not. It was written in order to help us in our everyday life. Let us come closer to it, and get such a hold of it that we may ever have the blessing of it. {PTUK June 16, 1898, p. 370.10}

In the first place, why is Christ priest? The answer is, “To make reconciliation for the sins of the people.” In order that He might be a merciful and faithful High Priest, to make reconciliation for the sins of the people, “in all things it behoved Him to be made like unto His brethren.” “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Heb. ii. 17, 18. Christ’s work as priest, then, is solely that of helping people that are tempted. He was made like us, therefore He can sympathise with us. “For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Heb. iv. 15, 16. {PTUK June 16, 1898, p. 370.11}

So much for Christ’s understanding of our case, His close, personal sympathy with us, even at our very worst, and His continual willingness and intense desire to help us. But what of His power to succour us? What is His ability to deliver us from the evil, and to make us “ready to every good work?” What power does He as priest bring to our aid?—He brings “the power of an endless life.” Literally, the power of an indissoluble life, a life that can never be weakened or in any way diminished, and which death itself cannot affect. {PTUK June 16, 1898, p. 371.1}

The power of an endless life is the power of eternity. We have here not merely duration, but concentration, intensity. Christ as God inhabits eternity. His name is “I AM.” That is to say, eternity is present with Him every instant. We look at the things which He has made, where that which may be known of Him is manifest, and though our gaze be but for a moment, we see His “eternal power.” The whole strength of a life that is eternal is available at any and every instant. {PTUK June 16, 1898, p. 371.2}

Do you get the force of this? Let us see if we cannot bring it more within the range of our comprehension. Every one of us can exert more or less physical strength. To make the case very simple, we will put the amount exceedingly low, and say that our average strength is one hundred pounds. We can lift a weight of one hundred pounds, or can resist that force. That is what we can do at any time. We can do it this minute, and we can do the same thing the next minute, and can repeat the act at any minute of our lives. Now that is not very much at any one minute; but suppose that we could concentrate all the minutes into one, and could in any one minute lift a weight or resist a force equal to the sum of all that we could do in all the minutes of our life. Do you not see that our strength would be almost inconceivable, even with our comparatively short lives? Taking the limit of life as threescore and ten, the strength of a man, even at our low estimate, would be more than three thousand million pounds. This he could put forth at any and every instant of his life, from childhood until old age. What could not such a man do? {PTUK June 16, 1898, p. 371.3}

But that is only a feeble representation of the actual strength which Christ as High Priest in our flesh is able to exert in our behalf. He has Himself suffered and withstood the strongest assaults that can possibly be brought to bear against human beings. He ever lives to make intercession for us, that is, to put Himself in between us and the enemy. And the power which He brings to bear at any and every instant is “the power of an endless life.” Whatever power we can conceive of His having at any moment, we may multiply by all the moments of eternity, and may know that all of it is at our service every moment of our conflict with the devil. Lifting mountains is a light affair with such strength. “He taketh up the isles as a very little thing.” {PTUK June 16, 1898, p. 371.4}

Is there not inspiration and strength in the very thought? Is this not encouragement for us to “fight the good fight of faith,” and to “lay hold on eternal life?” Ah, who can tell the power there is in that life? In comparison with it, all the power of the devil and all his hosts is but nothing, for they shall all perish. With this strength given unto us, we may confidently resist the devil, knowing that he will flee from us. By faith this life is ours. Therefore “trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” {PTUK June 16, 1898, p. 371.5}

**“Three Sabbaths” *The Present Truth* 14, 24.**

E. J. Waggoner

**THE LORD’S SABBATH—THE JEWISH SABBATH—THE POPE’S SABBATH**

One can in truth speak of sabbaths in the plural only as one can speak of many gods. “There is no god but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we through Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.” 1 Cor. viii. 5, 6. So, though there be various sabbaths, so-called, there is but one true Sabbath, the Sabbath of the Lord. {PTUK June 16, 1898, p. 372.1}

**THE LORD’S SABBATH**

The word Sabbath means http://nc.st *rest.* It is a Hebrew word transferred into the English language. When the Hebrews used the word “Sabbath,” it conveyed the same idea to them that the word “rest” does to us. The fourth commandment therefore really says to us: “Remember the rest day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the rest 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 *rest* day, and hallowed it.” {PTUK June 16, 1898, p. 372.2}

We must not make the mistake of judging of the Lord’s rest from what men are accustomed to call rest. God is not a man. We should rather learn from God’s rest what rest really is. God’s rest is not mere physical rest from weariness. This we know from two facts. First, “God is Spirit.” John iv. 24. Not “a spirit,” as though He were one of many; but He is Spirit, as it is rendered in the margin of the Revision. Second, “The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isa. xl. 33. The Lord therefore did not rest because He was tired, and His rest is not physical, but spiritual, since He is Spirit. “They that worship Him must worship Him in Spirit and in truth.” {PTUK June 16, 1898, p. 372.3}

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it “very good.” There was no flaw in it. It was without fault before Him. Therefore since God’s work was done and well done at the close of the sixth day, “He rested on the seventh day from all His work which He had made.” {PTUK June 16, 1898, p. 372.4}

He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, “To-morrow I must go at that work again;” nor, “I wish that I had done this portion a little differently;” nor, “If I could do that over again, I could make an improvement;” nor, “That last day’s work is so bad that I cannot bear to look at it; I was so tired when I got to it that I couldn’t half do it.” Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting because it was complete and perfect. {PTUK June 16, 1898, p. 372.5}

This is the rest which He offers to us. It is not something that He imposes on us, but which He in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest. {PTUK June 16, 1898, p. 372.6}

Jesus Christ is the One by whom the worlds were made, “for in Him were all things created, in the heavens, and upon the earth,” therefore He is the one who offers us this rest. To every soul He cries, “Come unto Me all ye that labour and are heavy laden, and I will give you rest.” Matt. xi. 38. The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. On the cross Jesus cried, “It is finished,” thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord. {PTUK June 16, 1898, p. 372.7}

This rest is gained by faith. “We which believe do enter into rest.” How so?—Because by faith we have the finished, perfect work of the Lord as our own. “This is the work of God, that ye believe on Him whom He hath sent.” John vi. 29. Believing Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest. The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened, “for all have sinned.” Our best works are utterly worthless. Christ will have a people who are “zealous of good works” (Titus ii. 14, 15), but the good works must be those which God Himself has wrought for us in Christ. Only His work is enduring. “His work is honourable and glorious; and His righteousness endureth for ever.” Ps. cxi. 3. Therefore, “by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them.” Eph. ii. 8-10. It is “not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour.” Titus iii. 5, 6. {PTUK June 16, 1898, p. 373.1}

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own; solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest. “He hath made His wonderful works to be remembered” (Ps. cxi. 4), or, literally, “He hath made a memorial for His wondrous works.” That memorial is the seventh day, the day on which He rested from all His works. That day He has blessed and sanctified, made holy. Its holiness has never departed from it, for “whatsoever God doeth, it shall be for ever.” No matter what man does, nor how man regards the day, its holiness remains. {PTUK June 16, 1898, p. 373.2}

“There remaineth therefore a rest to the people of God;” and the seventh day, which God for ever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in Him before the sons of men. Ps. xxxi. 19. It reminds us that we are “complete in Him, which is the head of all principality and power.” It tells us that, although we have sinned, and brought the curse upon God’s perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. “Thanks be unto God for His unspeakable gift.” {PTUK June 16, 1898, p. 373.3}

**THE JEWISH SABBATH**

There is such a thing as “the Jewish Sabbath,” or the Sabbath of the Jews, but it is a far different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day he is keeping the Jewish Sabbath; but that does not at all follow. No one keeps the Jewish Sabbath if he keeps the Sabbath “according to the commandment.” There is the same difference between the Jewish Sabbath and the Sabbath of the Lord, that there is between a man and God. Let us explain. {PTUK June 16, 1898, p. 373.4}

“The seventh day is the Sabbath of the Lord;” but we have seen that the Lord’s rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labour until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favour of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labour. {PTUK June 16, 1898, p. 373.5}

It is absolutely impossible for one who is not a Christian to keep the Lord’s Sabbath; for, as we have seen, God’s rest comes only from His perfect work, which is found only in Christ. “We which believe do enter into rest.” Therefore no Jew, so-called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord, do you see the difference? The Jewish Sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus: “What shall we do, that we might work the works of God?” They counted their own works equal to God’s works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. “The seventh day is the Sabbath of the Lord,” but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord. {PTUK June 16, 1898, p. 373.6}

**THE POPE’S SABBATH**

This is something entirely different from the Sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God’s own works, and rest in them alone, allowing Him to work both to will and to do of His good pleasure; the Jewish Sabbath represents the vain attempt of zealous and self-confident men to do the works which God Himself does, and which God alone can do; but the Pope’s sabbath signifies the substitution of man’s work for God’s work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is. {PTUK June 16, 1898, p. 373.7}

The Lord’s Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews’ sabbath is the observing of the *form* of the Lord’s Sabbath, without the substance which can come only by faith. It falls on the same day, but is man’s Sabbath, not the Lord’s. The Pope’s Sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus, a papist book, entitled, “A Sure Way to Find Out the True Religion,” says:— {PTUK June 16, 1898, p. 373.8}

“The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible, says, Remember the Sabbath day to keep it holy (Ex. xx. 8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation.” {PTUK June 16, 1898, p. 374.1}

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord,-a day which even God Himself could not possibly have made His Sabbath, since on it He began His work, in order to emphasise its claim to be above God. It would teach men that they are to obey the church rather than God. {PTUK June 16, 1898, p. 374.2}

Notice that the citation speaks about the necessity of “keeping holy the Sunday.” But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week. That day He Himself has made holy, and all He asks of us is to *keep it holy*. But since God has not made the Sunday holy, it follows that if man is to keep it holy, man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday-sabbath, therefore, stands as the sign of man’s pretended power to make things holy. For it man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The Pope’s Sabbath is thus the sign of his claim to take the place of the Lord as the sanctifier of sinners. {PTUK June 16, 1898, p. 374.3}

While the seventh day is the sign of God’s power to save by His own works, the Sunday is the sign of man’s assumed power to save himself by his own works, entirely apart from, and in spite of the Lord. It repudiates the Lord, in repudiating His Word. Take notice that this is said of the Pope’s Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the Pope’s day, honestly supposing it to be the Sabbath of the Lord. Such of course believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord’s Sabbath is justification by faith; the Pope’s Sabbath means justification by works, and that man’s own works. On which side will you stand? {PTUK June 16, 1898, p. 374.4}

**“Modern Superstition” *The Present Truth* 14, 24.**

E. J. Waggoner

Italy is in sad need of the Gospel. Her people, in common with all others, realise the need of a Saviour, and it is pitiful to read of the profitless superstitions with which the Church of Rome pretends to satisfy their aspirations. {PTUK June 16, 1898, p. 376.1}

A special correspondent to the *Catholic Times* writes a lengthy article on the recent exposition of the “Holy Winding Sheet” at Turin. He says:— {PTUK June 16, 1898, p. 376.2}

Innumerable pilgrimages were being organised in Italy and Southern France, and the greatest joy and gladness reigned supreme in the hearts of the Turin people, who for the last thirty years-namely, from the year 1868 up to the present day-ardently sighed for the signal favour of being allowed to prostrate themselves before the Holy Winding-Sheet, and there acquire a new impulse of faith, of confidence, of love, end of gratitude towards Jesus Christ, who deigned to leave impressed upon that linen sheet the features of His inanimate body. On account, however, of the sanguinary conflicts of which Italy unfortunately has bean the theatre for some time past, the authorities deemed it prudent to postpone the unveiling of the Winding-Sheet until the past eight days. {PTUK June 16, 1898, p. 376.3}

Why cannot the people see the folly and deceit in this business? If the exhibition of the sheet could inspire new faith and love in beholders, surely it was most unjust to withhold it for thirty years, especially when the people “ardently sighed for the signal favour.” {PTUK June 16, 1898, p. 376.4}

Further, if it could impart these desirable impulses, which would have so great a tendency to strengthen and build up the church, the leaders of the church must have been singularly blind to their own interests to withhold the sight so long. Since it is not conceivable that the priests of Rome should be indifferent where the interests of their Church are concerned, it must be that they have no faith in the efficacy of the sheet themselves. {PTUK June 16, 1898, p. 376.5}

This is seen clearly in the fact that its exhibition was delayed several days on account of the rioting in Italy, the very time when impulses of love were most needed. {PTUK June 16, 1898, p. 377.1}

A great responsibility rests upon those who know the Lord to let the light shine, till the dark places of the earth are illuminated, “with the light of the knowledge of the glory of God.” Jesus asks none to ardently sigh for His blessing for thirty years. He says, “I will never leave thee, nor forsake thee,” and to all who will receive it, be offers, not the vision of a discarded sheet, but “the power of His resurrection,” the riches of the glory of the mystery, “which is Christ in you, the hope of glory.” {PTUK June 16, 1898, p. 377.2}

**“Things Turned Upside Down” *The Present Truth* 14, 24.**

E. J. Waggoner

The leading article in the New York *Independent* of May 13 is by Justin McCarthy, M.P., on “Affairs in England,” the principal topic of which is the recent victory of the British and Egyptian army over the Dervishes, which he deplores, as a useless waste of life. He frankly says that he believes in war, but only when it is “necessary,” and he cannot see any real profit in opening the way or going to Khartoum. The following paragraph from his article, coming as it does from a man of the world, who does not profess wholly to disbelieve in war, is very striking, and should cause the blush of shame to tinge the cheeks of many ministers of the Gospel:— {PTUK June 16, 1898, p. 377.3}

There is no voice now in England like that of Mr. Bright-no voice coming from a really great orator, who ventures to stand up for the Gospel of Peace. So far as I know, the pulpits of the English State Church have not much concerned themselves of late years about that Gospel of Peace. Now we get into a war, no one knows why a war of which all we know is, that it certainly is not a war of national defence; and when our brave soldiers win a victory, we are bidden to rejoice; and if anyone expresses the slightest doubt as to the occasion for the joy, he is at once set down by the majority of his acquaintances as a Little-Englander, or an Irish Nationalist, or some equally objectionable person. Perhaps the time may come when the memory of Prince Bismarck will be lees honoured by thoughtful and impartial men for his triumph over Austria and over France than for the noble declaration which he once gave forth, that the Eastern Question was not worth to Prussia the blood of a single Pomeranian grenadier. {PTUK June 16, 1898, p. 377.4}

Sad to say, this particular paragraph is selected by the *Independent*, a religious paper, for special editorial comment and rebuke. Is it so, that the church, which should be the salt of the earth, is leading even the world in the march to destruction? The loudest clamours for war seem to come from professors of Christianity, while the voices that deprecate bloodshed are in the world. What a strange reversal of the order of things! {PTUK June 16, 1898, p. 377.5}

**“Back Page” *The Present Truth* 14, 24.**

E. J. Waggoner

China has granted to France the following compensation for the murder of Father Berthollet: Condemnation of the guilty parties; punishment of the authorities concerned; payment of 100,000 francs; building of a memorial chapel; and an important railway concession. {PTUK June 16, 1898, p. 384.1}

It now appears that the recent massacre of Russian troops in the province of Ferghana, was caused by the inflammatory intrigues of the Mussulman priests. The Turkish victory over Greece has led to a widespread revival of the Islamic spirit, and the leader of the insurrection is known to have been in communication with high circles at Constantinople on the subject of proclaiming a Holy War. {PTUK June 16, 1898, p. 384.2}

By the War Revenue Bill, which has just passed the U. S. Senate, and which will come into effect the last of the present month, a tax of 10 cents (5d.) a pound is imposed on tea. The amount of tea imported into the United States last year was almost one hundred million pounds, on which amount the proposed tax would be about ?2,000,000. Unfortunately many people who might easily be free from this tax, will find it a heavy burden, because they will deny themselves necessities in order to provide themselves with that which is not only superfluous but injurious. {PTUK June 16, 1898, p. 384.3}

The Archbishop of Canterbury, presiding on Monday at the Diocesan Sunday-school Teachers’ Festival in that city, said {PTUK June 16, 1898, p. 384.4}

He had no doubt there were inaccuracies in the Old Testament narratives, but they must notice that throughout the book there was evidenced the great desire of the writers to tell the truth as far as they knew it. {PTUK June 16, 1898, p. 384.5}

Seeing that “holy men of God spake as they were moved by the Holy Ghost,” and it was “God who spake in time past by the prophets,” it is a good thing that we can rely not only on the great desire of the Author of the Old Testament to tell the truth, but on His power to do so. It is a pity that the Archbishop should conceive it in his province to cast any doubt on the Word of God, especially to those who teach it to the young, but the loss is his own. “For what if some did not believe? shall their unbelief make the faith of God without effect. God forbid: yea let God he true, but every man a liar.” {PTUK June 16, 1898, p. 384.6}

It is very significant when so important a church paper as the *Church Times*, utters sentiments like the following in a long article on “Church and stage.” Speaking of the idea that the theatre is irretrievably bad, it says:— {PTUK June 16, 1898, p. 384.7}

We do not accept the verdict of utter condemnation, and equally refuse to believe in the impossibility of winning the stage for Christ. Rather we hold that believers in the lncarnation should claim the stage for righteousness and in the service of truth, and should lose no chance of extending the reign of our ascended Lord to the theatre and all belonging to it. {PTUK June 16, 1898, p. 384.8}

In the days of Christ the ecclesiastical leaders loved to “go in long clothing.” Mark xii. 38. In these days they love not only long clothing, but long titles as well. The Greek Patriarch of Alexandria is a good instance, although not an isolated one. It is not at all likely that he has ever been heard of by one person in a million outside of his own flock, or that he, has ever distinguished himself there except by his title, yet he modestly styles himself, “By mercy of God, Pope and Patriarch of Alexandria, Libya, and the whole Africa, Fathers’ Father, Pastors’ Pastor, Thirteenth of the Apostles, and Judge of the Universe.” One would not think there was room enough in the universe for another such being, yet there are hundreds of them on this small earth. {PTUK June 16, 1898, p. 384.9}

In striking contrast with the bombastic, self-glorifying title of the “Patriarch” of Alexandria, is the account given of himself by a man who has actually done something in the world. Mr. Edison wished to join the Engineers’ Club of Philadelphia, and as would-be members are required to mention work that they have done, he did so as follows:— {PTUK June 16, 1898, p. 384.10}

*I have designed a concentrating plant built a machine shop, etc., etc.  
THOMAS A. EDISON. {PTUK June 16, 1898, p. 384.11}*

Another of those interesting fictions, which the humour of modern diplomacy describes as “leases,” has been entered into between China, and England, by which an area of two hundred square miles in the neighbourhood of Hong Kong is brought within the jurisdiction of the latter Power. The pleasing illusion of a lease is kept up by the term of ninety-nine years, but the amount of the consideration is not stated. England will proceed at once with the improvement of the property, and it may safely he assumed that she has no intention of surrendering it, with the fixtures and fittings, when the lease expires. {PTUK June 16, 1898, p. 384.12}

In the current number of *Harper’s Magazine*, Captain Mahan, the eminent authority on all naval matters, deprecates the idea that all the United States needs is a navy for defensive purposes only. He says:— {PTUK June 16, 1898, p. 384.13}

Among all masters of military art-including therein naval art-it is a thoroughly accepted principle that mere defensive war means military ruin, and therefore national disaster. It is vain to maintain a military or naval force whose power is not equal to assuming the offensive soon or late, which cannot, first or last, go out, assail the enemy, and hurt him in his vital interests. A navy for defence only, in the political sense. means a navy that will only be used in case we are forced into war; a navy for defence only, in the military sense, mean’s a navy that can only await attack and defend its own, leaving the enemy at ease as regards his own interests, and at liberty to choose his own time and manner of fighting. {PTUK June 16, 1898, p. 384.14}

In the grand demonstration given the week before last in Brooklyn, N.Y., in honour of General Woodford, recent U. S. minister to Spain; Dr. Storrs said:— {PTUK June 16, 1898, p. 384.15}

It may be that it is the Divine purpose to bring us out from our long isolation on this continent, and push us forward in the march toward the world’s civilisation. {PTUK June 16, 1898, p. 384.16}

Is it not passing strange that even ministers of the Gospel always connect war and civilisation? Since civilisation in itself has only one advantage over barbarism, namely, to enable men to kill more of their enemies, and to do it more artistically, would it not be well for lovers of the Lord to drop the designation “civilised” altogether, and be content to be known as Christians alone? Civilisation means war; Christianity means peace. {PTUK June 16, 1898, p. 384.17}

At the recent meeting of the American Baptist Association, Dr. George Dana Boardman, of Philadelphia, in speaking on “Bible Work,” felt impelled to give expression to his feelings of sadness over the prevailing military enthusiasm. It is a most striking sign of the times, and not by any means to the credit of the professed ministers of the Gospel of Peace, who were assembled there, that while Dr. Boardman’s solemn words touched every heart, they were “out of accord with the prevailing sentiment of the meeting.” {PTUK June 16, 1898, p. 384.18}

**“‘Consider the Lilies’” *The Present Truth* 14, 25.**

E. J. Waggoner

“Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon and all his glory was not arrayed like one of these. If then God so cloth the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?” Luke xii. 27, 28. {PTUK June 23, 1898, p. 385.1}

Jesus has sent us to school to the lilies, and has appointed them our teachers in the way of life. We have not by any means exhausted the lessons that they have to give us; indeed, few of us have made more than a beginning, for although the instruction that they give is so simple that a child can understand it, yet no philosopher of the schools can compare with them in depth of wisdom. {PTUK June 23, 1898, p. 385.2}

What are we to consider about the lilies?—“How they grow.” It is not how they *look*, but how they *grow*. One would naturally suppose that, since Jesus was talking of clothing, and how we are to be provided with what is necessary, He would have directed us to the looks of the lilies, to see how tastefully they are dressed; but such a supposition is evidence of our need of instruction. We are so ignorant of the first principles of the wisdom which the lilies teach. {PTUK June 23, 1898, p. 385.3}

“The Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” It is not that the Lord despises outward beauty; far from it. “Strength and beauty are in His sanctuary;” and He has promised to “beautify the meek with salvation.” He delights in beauty; but He knows that as corruption comes from within, and not from without (Mark vii. 18-23), so beauty, to be real, must come from within. He severely rebuked the scribes and Pharisees, because they made clean the outside of the cup and the platter, while within they were full of impurities, and said, “Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.” Matt. xxiii. 25, 26. {PTUK June 23, 1898, p. 385.4}

Solomon in all his glory was not arrayed like a lily. How is that? Is a lily then so much more wondrously beautiful than other things? Jesus did not say so. Some lilies are more gorgeous, but others are very plain, and scarcely noticeable. It is quite likely that when Solomon was arrayed in his royal apparel on State occasions, his clothing would outshine a whole bed of ordinary lilies. Yet in all his glory he was not clothed like the most modest lily that grows. Why?—because no matter how gorgeous and beautiful his clothing was, it was all *put on;* it was no part of himself; but the beauty of the lily’s dress is the lily itself. All that it looks to be, it is. {PTUK June 23, 1898, p. 385.5}

Thus it is that the lilies, who our teachers by Divine appointment, teach us that the only clothing that is of any real value is that which cannot be put on and off, but that which *grows;* that which is formed from within. Even such clothing did the Apostle Peter write about, saying to the women, “Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel, but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter iii. 3, 4. {PTUK June 23, 1898, p. 385.6}

How strange that people should proudly boast of that which is no part of themselves! Not only is our clothing no part of ourselves, but the very fact that we are obliged to wear manufactured clothing at all, is proof of our fallen and degraded state. God is clothed with light as a garment, for He Himself is light. His clothing is the beauty of His own character. His clothing, like that of the lily, is what He is. Even so it was with man in the beginning, for man was made in the image of God. It was not until they lost their first estate through sin, that our first parents had any need of clothing that must be put on from the outside. So that upon which most people bestow so much care and worry, and in which they take so much pride, is the mark of their shame. {PTUK June 23, 1898, p. 385.7}

Until the kingdom is again restored as in the beginning, all mankind, the children of God as well as the wicked, will be obliged to wear manufactured clothing; but let them not worry about it, nor be proud of what is no part of them. What should they do?—“Seek ye first the kingdom of God, and His righteousness.” Then clothing and everything else that is necessary will be added. “Seek the kingdom of God.” Where shall we seek for it? The Saviour has given us the answer: “The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo, there! for, behold, the kingdom of God is within you.” Luke xvii. 20, 21. {PTUK June 23, 1898, p. 386.1}

This agrees with the exhortation to put on apparel that is “the hidden man of the heart.” Where the King is, there is the kingdom; and the King is the Word of God, that “was made flesh.” This Word is in us, in our mouth, and in our heart, that we may do it. If we yield ourselves to it, we shall be filled with righteousness. We shall grow up “trees of righteousness,” and our clothing will be “the robe of righteousness,” the product of the growth from within. He who is able to supply us with this beautiful clothing, of which no one can boast, because it comes only with humility, can very easily provide the other necessary clothing. Temporal things are very easily managed by Him who handles eternities. {PTUK June 23, 1898, p. 386.2}

The lesson therefore which we learn from the lilies is that of absolute dependence and trust. “Consider the lilies how they grow.” How do they grow?—They simply grow. They grow by the power of God in them, which they do not try to resist. You will remember that the name “Israel” was given to Jacob when he ceased all his struggling against the Lord, and cast himself wholly upon the Almighty. His strength was demonstrated to be nothing, and so he let the Lord support him. Now the Lord says, “I will be as the dew unto Israel; ye shall blossom as the lily, and cast forth his roots as Lebanon.” Hosea xiv. 5. That is, “they that wait on the Lord shall renew their strength.” Their beauty will be “the beauty of holiness.” Their clothing will be not simply that which can be put on and off, but, like that of the lily, it will be the product of the growth of grace within, it will be themselves, and will endure to all eternity. {PTUK June 23, 1898, p. 386.3}

**“Notes on the International Sunday-School Lessons. The Kingdom Divided. 1 Kings xii. 16-25” *The Present Truth* 14, 25.**

E. J. Waggoner

JULY 3

In this lesson we have the climax of the trouble for which the later years of reign had been preparing the way. For King Solomon loved many strange women ... and he had seven hundred wives ... for it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.... . Wherefore the Lord said unto Solomon, inasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father’s sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David My servant’s sake, and for Jerusalem’s sake which I have chosen.” 1 Kings vi. 1-13. {PTUK June 23, 1898, p. 386.4}

It had been only a hundred and twenty years since Saul was anointed king, and yet the evil results of having a king, which the Lord pointed out to the people at the time, were already being severely felt. He had said, “Ye shall cry out in that day because of your king which ye shall have chosen you.” And so it was. {PTUK June 23, 1898, p. 386.5}

**REAL AND FALSE KINGLY POWER**

When God created man in His image and said, “Let them have dominion,” it was not an arbitrary power over the earth which was conferred upon him. He was to have dominion by virtue of that inherent power of the righteousness of the character which was given to him in making him in the image of God. And it was God’s plan that the earth should be ruled by the power of His own righteousness as revealed ill and through man. After man had fallen into sin, this purpose of God was not changed, although it became necessary to give His own Son to become the man, the second Adam, through whom all this should be accomplished. Just in proportion, therefore, as men lived near to God, following in His ways and permitting Him to reveal His righteousness in them, so would they have dominion, so would they have stability of character, and thence would follow stability of government. Just in proportion as they departed from God and refused to be obedient to His commandments, and thus permitted sin to have dominion over them, so would they lose their dominion, so would weakness of character assert itself, and thence would follow instability of government. This was the history of the people of God under all their rulers. {PTUK June 23, 1898, p. 386.6}

**APOSTASY AND DISTRESS**

In his later years Solomon “kept not that which the Lord commanded,” but his heart was turned away “after other gods.” “Wealth, luxury, and self-indulgence worked out, as in numberless other royal cases, their bitter fruits. The material gifts of God’s bounty were perverted to selfish ends. A policy of mere worldly expediency, instead of righteousness, led to alliances with heathen courts. These, in turn, involved increased expenditure, which was met by augmented taxation.” Thus was the way prepared for discontent and revolt. {PTUK June 23, 1898, p. 386.7}

**A PETITION DISREGARDED**

After the death of Solomon and the accession of Rehoboam, the people came to the new king and said: “Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.” The king “consulted with the old men” and they gave wise counsel, saying, “If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for over.” Then the king” consulted with the young men that were grown up with him and they recommended this reply: “My little finger shall he thicker than my father’s loins.” The new king followed the counsel of the young men and threatened the people with heavier burdens than his father had imposed upon then. {PTUK June 23, 1898, p. 386.8}

**THE TRUE AND THE FALSE PRINCIPLE OF GOVERNMENT**

The two replies well represent the difference between the principles of the kingdom of light and the kingdom of darkness. “If thou wilt be a servant unto this people,” said the old men, and this was the principle upon which God in Jesus Christ deals with the rebellious world. “Behold My Servant whom I uphold.” “I am among you as he that serveth.” “Whosoever will be chief among you, let him he your servant.” Thus does He who is King of kings and Lord of lords relate Himself to those whom He would win as His loyal subjects. In marked contrast with this is that arbitrary spirit which would seek to crush under an iron heel every one who should raise a voice against oppression. The one would win by self-sacrifice; the other would drive by an increase of arbitrary power. {PTUK June 23, 1898, p. 387.1}

But instead of being terrified into submission by the threats uttered, the people were driven into open revolt: “What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.” When the tax gatherer came among them,” all Israel stoned him with stones, that he died.” “So Israel rebelled against the house of David unto this day.” Thus by disunion and division was the way being prepared for the downfall of the nation and their captivity. {PTUK June 23, 1898, p. 387.2}

**THE SITUATION TO-DAY**

He who considers the situation among the nations of the earth to-day cannot fail to see the working of the same influences which brought disaster to Solomon’s kingdom. There are nations where the people are growing under the burden of debt and taxation, and yet their protests, not always wisely made (as in the recent riots in Italy), are met with a display of military power, and no hope is held out that the condition of affairs will be improved. The ruling powers have in many cases so far repudiated the principles of truth and righteousness that there is no sure foundation upon which to build any hope of future reform. The time is near when “all these things shall be dissolved,” and the only hope of individuals will be that each one has built for himself upon the sure foundation, and “other foundation can no man lay than that is laid, which is Jesus Christ.” {PTUK June 23, 1898, p. 387.3}

**“The Venomous Beast” *The Present Truth* 14, 25.**

E. J. Waggoner

Every incident recorded in the Scripture is designed to impart some Gospel instruction to us; and all personal experiences should be read with this fact in mind. The only purpose in studying the Bible is that we may learn the Gospel. {PTUK June 23, 1898, p. 387.4}

What might possibly seem like a minor event in the life of the Apostle Paul, when considered from this point of view, is full of suggestion for us. When on his way to Rome as a prisoner, he was shipwrecked and cast upon the island of Melita. And as Paul was putting some wood upon the fire which had been kindled for them by the people of the island, “there came a viper out of the heat, and fastened on his hand.” Seeing “the venomous beast” hanging upon his hand, the people at once concluded that he was an escaped criminal whom “vengeance suffereth not to live.” And so they expected to see him fall down dead, or at least to show some sign of distress, but “he shook off the beast into the fire, and felt no harm.” {PTUK June 23, 1898, p. 387.5}

This was in direct fulfilment of the Lord’s promise to believers, “They shall take up serpents, and if they drink any deadly thing, it shall not hurt them,” and it contains also a practical lesson for us. Of course it illustrates God’s power to keep those who put their trust in Him, but the way in which this power is exercised, and the part which we have to act in connection with it, are not always so clearly understood as they should be. {PTUK June 23, 1898, p. 387.6}

To the seventy, whom He had sent out with the Gospel message, Jesus said: “Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” All that which tends to injury of any kind has its origin in sin. “That old serpent, called the, devil and Satan,” is responsible for the death-dealing power of all serpents; and the power which successfully resists his attacks is sufficient to render harmless the attacks of all other serpents through which he may attempt to work his work of death. And so the gift of power “over all the power of the enemy” would place one where the bite of the most venomous serpent could do him no injury. {PTUK June 23, 1898, p. 387.7}

But what is this power and how is it imparted? God does not in an arbitrary way impart this gift to some and withhold it from others. “For there is no respect of persons with God.” There is only one power in the universe and that is God’s power. Even the power of that old Serpent is simply a perversion of the power of God. But God’s power is the inherent power of His own goodness, His righteousness, and in the revealing of His character is the revealing of His power. It is therefore clear that the giving of His power as simply the giving of His own righteousness in Jesus Christ “the power of God;” and the receiving of this power is simply the receiving of Jesus Christ. {PTUK June 23, 1898, p. 387.8}

This truth of the Gospel is well illustrated in one of the experiences of the children of Israel in their journey to the promised land. The Lord had said to them: “Behold, I send an angel [‘the Angel of His Presence,’ Jesus Christ ‘who went with them’] before thee, to keep thee in the way, and to bring thee into the place which I have prepared.” So long as the people believed God and accepted the gift of His Son, as His personal Presence with them, they were led by a way that they knew not, they were abundantly supplied with food and drink and clothing, and they were protected from every threatening evil. {PTUK June 23, 1898, p. 387.9}

All this came to them through faith when unbelief and murmuring took the place of faith and thanksgiving, then were experienced the results of the power of the enemy. And so on one occasion “the people spake against God, and against Moses,” “and the Lord sent [let loose] fiery serpents among the people, and they bit the people; and much people of Israel died.” These same serpents were in the wilderness all the time, but as long as the people accepted by faith God’s gift of His own Presence to keep them in the way, it was possible for Him to protect His people from them. But since they were held in check by the Lord’s powerful presence with a believing people, any rejection of Him was a rejection of the very power that preserved them, and so the serpents were able to destroy them. God gave them power over the serpents all the time, but it was the rejection of that power which exposed them to death. {PTUK June 23, 1898, p. 387.10}

These same principles are brought out in the experience of the Apostle Paul. It was his faith which saved the lives of all the ship’s company. God gave them to him, and he accepted the gift through his faith in the Word of God; “I believe God, that it shall be even as it was told me.” Thus was it possible to avert the destruction which the enemy was attempting to bring upon them. And the experience with the viper was simply the same thing in another form. And the same faith which saved his life and the lives of the others from “the prince of the power of the air,” who worked through the storm, now saved him from the same power working through the viper. And so “he shook off the beast into the fire, and felt no harm.” {PTUK June 23, 1898, p. 388.1}

But the faith which made such results as these possible did not come in a day, and that was not the first time that the apostle had shaken off the viper and felt no harm. The fundamental principle in all his experience as a Christian was this: “It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith.” This it was which gave him the power over all the attacks of that old serpent, in whatsoever form they were made. And so having by his faith shaken off that old Serpent whenever he had fastened himself upon him, he was prepared for that experience, on the island of Melita that day. {PTUK June 23, 1898, p. 388.2}

The lesson for us is plain enough. So long as we are in this world of sin we are exposed to the attacks of the enemy, yet the Lord’s presence will keep us in the way, and even if “that old serpent, called the devil and Satan “should fasten himself upon us, we shall be able to shake off the venomous beast and feel no harm, provided that our faith keeps the channel of power open to us. “These signs shall follow *them that believe*.” And as the lack of faith in the earth and the refusal to accept Jesus Christ are opening the way more and more for “the working of Satan with all power and signs and lying wonders,” those who would be preserved from the perils of these last days must be putting into constant use the faith which works by love. The power of an indwelling Saviour will hold in check “all the power of the enemy.” “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” {PTUK June 23, 1898, p. 388.3}

**“The Everlasting Gospel. God’s Saving Power in the Things that Are Made” *The Present Truth* 14, 25.**

E. J. Waggoner

Luke ii. 10-13: “And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger.” {PTUK June 23, 1898, p. 388.4}

Let the following facts that are stated in this text be carefully noted and remembered. {PTUK June 23, 1898, p. 388.5}

1. The “good tidings of great joy,” that is, the good and joyful news, which is what the word “Gospel” means, consists in the announcement of a Saviour. {PTUK June 23, 1898, p. 388.6}

2. This Gospel or good news of salvation is to “all people.” {PTUK June 23, 1898, p. 388.7}

3. This Saviour of the world, over whom “a multitude of the heavenly host” were rejoicing, was but a helpless babe, wrapped in swaddling clothes, and lying in a manger because its parents were not able to command a better resting place. {PTUK June 23, 1898, p. 388.8}

4. From this last fact we may learn that “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Cor. i. 27-31. {PTUK June 23, 1898, p. 388.9}

Nothing in this world is weaker than a new-born baby, and no one was more despised than Jesus was by the world, nor was any baby ever born whose birth attracted less attention by the world; yet He was “the power of God and the wisdom of God,” the One whom God makes our wisdom and righteousness and sanctification and redemption. So as no flesh has any cause to glory before God, no flesh has any ground for discouragement. No flesh can be weaker than was the Saviour of mankind. Even when grown to manhood He said: “I can of Mine own self do nothing.” John v. 30. {PTUK June 23, 1898, p. 388.10}

Rev. xiv. 6, 7: “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” {PTUK June 23, 1898, p. 388.11}

In this text let us note:— {PTUK June 23, 1898, p. 388.12}

1. This everlasting Gospel is to all people, just as the angel said to the shepherds. {PTUK June 23, 1898, p. 388.13}

2. Since there is but one Gospel (Gal. i. 7, 8), we know that this everlasting Gospel, which is to “every nation, and kindred, and tongue, and people,” is the good news of a Saviour, “which is Christ the Lord,” who shall “save His people from their sins.” Matt. i. 31. {PTUK June 23, 1898, p. 389.1}

3. This Gospel calls for the glory-all glory-to be given to God, to whom alone it belongs. See Matt. vi. 13. As already learned, we are to give Him the glory, because there is nothing that man has wherein to glory. {PTUK June 23, 1898, p. 389.2}

4. We are to give God the glory, instead of man, because “it is He that hath made us, and not we ourselves.” Ps. c. 3. He is worthy of all glory, because He is the Creator of heaven, and earth, and all things that are in them. Our acknowledgment of His glory as Creator puts us into the right relation to Him-we as His subjects, and He as our Saviour. {PTUK June 23, 1898, p. 389.3}

Rom. i. 16: “I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto every one that believeth.” {PTUK June 23, 1898, p. 389.4}

As we read this, let us remember that the Gospel of Christ is the good news that Jesus is a Saviour from sin. {PTUK June 23, 1898, p. 389.5}

The power by which He saves, is the power of God working in Him. {PTUK June 23, 1898, p. 389.6}

He came as a helpless babe absolutely unknown to the world. He had no beauty, that anyone should desire Him, and was “despised and rejected of men.” Isa. liii. 2, 3. By taking our flesh, He voluntarily assumed a place where He was unable to help Himself. Yet we need not be ashamed of this Christ, weak and despised as He was, because He was “the power of God,”—the perfection of God’s power shown in weakness. {PTUK June 23, 1898, p. 389.7}

Rom. i. 19, 20: “That which may be known of God is manifested in them (that is, in ungodly men); for God manifested 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; that they may be without excuse.” {PTUK June 23, 1898, p. 389.8}

This text should be studied with great care, until the following facts contained in it are indelibly impressed on the mind:— {PTUK June 23, 1898, p. 389.9}

1. Ever since the creation of the world, the invisible things of God,-all that may he known of God-are clearly to be seen. {PTUK June 23, 1898, p. 389.10}

2. The things which may be known of God are His everlasting power and Divinity. {PTUK June 23, 1898, p. 389.11}

3. These things are manifested in “the things that are made,” that is, in creation. {PTUK June 23, 1898, p. 389.12}

4. Since we have seen the Gospel-the everlasting Gospel-to be the power of God unto salvation, and God’s everlasting power is revealed in the things that are made, it follows that the everlasting Gospel is preached by every created thing. That is, by everything that God has made, He shows us His Divine and everlasting power to save us from our sins. {PTUK June 23, 1898, p. 389.13}

5. That is why no one has any excuse for ungodliness. “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter i. 3. {PTUK June 23, 1898, p. 389.14}

Taking all these texts into consideration, we can understand why the preaching of the everlasting Gospel from heaven calls upon us to “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” In them is seen the power of God unto salvation. Whoever recognises that fact must worship God, because “power belongeth unto God.” Ps. Ixii. 11. No man has any power, nor anything in which to glory. “Thine, O Lord, is the greatness, and the power and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as Head above all.” “In Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.” 1 Chron. xxix. 11, 12. {PTUK June 23, 1898, p. 389.15}

Lastly, let us ever remember that, since all things that are made reveal the power of God;-since the power that is manifested not simply to create but to uphold everything in the universe is the power that is working to save men;-and we see the Gospel in all creation, the story of creation was written for no other purpose than to teach us the Gospel, to show us God’s power to save us from sin. {PTUK June 23, 1898, p. 389.16}

**“‘Behold You God’” *The Present Truth* 14, 25.**

E. J. Waggoner

By comparing Isa. xl. 3-5 with John i. 23 and Luke iii. 4-6, we readily see that in the first-mentioned chapter we have the prophecy of the mission of John the Baptist. Concerning this there is no possibility of any misunderstanding; but where many err is in supposing that the work prophesied of by the prophet Isaiah was finished when the son of Zacharias and Elizabeth died. That this was not the case, is as plain as that John himself came in fulfilment of it. The prophecy itself shows this. {PTUK June 23, 1898, p. 389.17}

If we read as far as the 9th verse of Isaiah, we shall see that the message of John the Baptist included this exhortation and announcement: “Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him.” {PTUK June 23, 1898, p. 389.18}

Thus we see that the special mission which John the Baptist began, reaches to the coming of the Lord to give reward to all His people. The prophecy did not foretell the coming of John, but only of a voice, and that voice must continue to sound until the necessity for it ceases by the coming of the Lord. Men may be put to death, but the voice cannot be stifled. {PTUK June 23, 1898, p. 389.19}

That voice was to proclaim the nothingness of human flesh, and the greatness of God, thus teaching absolute faith and trust in Him, and preparing people for His coining; for only those who become acquainted with the Lord are prepared for His coming, and all the preparation that is needed for that event is personal acquaintance with Him. {PTUK June 23, 1898, p. 389.20}

That this message, “Behold your God!” is to be given before the coming of the Lord, and is not a cry announcing His appearance in the sky, is evident enough when we remember that His coming will be like the lightning that shines from one end of heaven to the other (Matt. xxix. 27), so that “every eye shall see Him” (Rev. i. 7), and there will then be no need for anybody to say, “Behold Him!” No; the message is preparatory to that event; it introduces people to the Lord, so that those who heed it may be able to say when the Lord comes, “Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Isa. xxv. 9. {PTUK June 23, 1898, p. 389.21}

We know now *why* the message given, “Behold your God!” People have not liked to retain God in their knowledge (Rom. i. 28), and have consequently become corrupt, and are in danger of the eternal destruction which at the Lord’s coming will be the lot of “them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” 2 Thess. i. 8, 9. The question now is, *How* shall we make the acquaintance of the Lord? Where are we to behold Him? {PTUK June 23, 1898, p. 389.22}

The answer is, In “the things that are made.” Ever since, the creation of the world, all that may be known of God is clearly to be seen in the things that He has made. People have so long been serving the works of their own hands, that they have become like their idols, “eyes have they, but they see not.” They need to have their eyes opened, and turned to the works of God’s hand, where He stands revealed. {PTUK June 23, 1898, p. 389.23}

God’s “everlasting power and Divinity” are revealed through the things that He has made. So every created thing proclaims the Gospel,-the good news of a Saviour from sin,-because the Gospel is “the power of God unto salvation to every one that believeth.” Thus it is that every created thing announces a Saviour, because it reveals God’s power, and Christ is “the power of God.” So the message proclaimed by the angels to the shepherds of Bethlehem, is repeated and re-echoed by every created thing. {PTUK June 23, 1898, p. 390.1}

The heaven, and earth, the sea, and the fountains of waters, repeat the message of salvation. Day and night the voice keeps saying, “Behold!” And shall men, the crown of creation, be silent? Nay; in addition to the silent voice of the life, the being,-which they possess in common with the rest of creation, they have articulate speech, so that with “a loud voice” they can cry, “Behold your God, in heaven, and earth, and the sea, and the fountains of waters; and worship and give glory to Him!” It is to this end that these lessons, the first of which we have this week, have been written. May each one who studies them have his eyes opened to see the Lord in all His power and glory; and as the exceeding loveliness of the sight fills you with “joy unspeakable and full of glory,” you will need no second bidding, “Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” {PTUK June 23, 1898, p. 390.2}

**“‘Passing the Love of Women’” *The Present Truth* 14, 25.**

E. J. Waggoner

We would naturally expect that a man after after God’s own heart would reveal in his life something of the love of the love and tenderness which dwells in the Father’s heart, and there was that in David which inspired strong affection in those who knew him. Even Saul I “loved him greatly.” Michal, Saul’s daughter, bestowed her affections on him, and of Jonathan, Saul’s eldest son, it is written that he loved David as his own soul. {PTUK June 23, 1898, p. 392.1}

The first time that David and Jonathan are mentioned together was after the return of the former from the slaying of Goliath. From that time Saul would no more allow David to return to his home at Jonathan’s Bethlehem, but set him over the men of war. “Then Jonathan and David made a covenant ... and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.” {PTUK June 23, 1898, p. 392.2}

There was much in common between the two friends. The same spirit of fearless trust in God which had made David bold to take up the challenge of Goliath was likewise strong in Jonathan. Accompanied only by his armour-bearer he had once attacked a garrison of the Philistines, and the Lord had delivered them into his hand. Saul with six hundred men had not ventured to attack the enemy, but Jonathan said, “It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.” “So the Lord saved Israel that day.” {PTUK June 23, 1898, p. 392.3}

Jonathan’s disposition was a noble one. Even when he learned that the throne which should come to him, as Saul’s eldest son, was promised to David, it did not lessen his love. The faith, by which he was victorious over the Philistines, proved him a true child of Abraham, and like Abraham, Isaac, and Jacob, he desired a better country, that is, an heavenly. His father sought the honour that cometh from men only; and could not endure to hear the praises of David sounded louder than his own, or the thought that his kingdom was to be given to another better than he; but Jonathan, in generous, self-forgetful love, could strip off his own princely arms and raiment, and put them upon his friend. One who looks for an everlasting dominion, and who knows that God holds for him “a far more exceeding and eternal weight of glory,” will not feel hurt and rebellious if others receive a larger portion of earthly honour than falls to himself. It may be that much of the good seen in David’s after life was due to the influence of Jonathan’s example. {PTUK June 23, 1898, p. 392.4}

The time soon came when Saul tried to take David’s life, and spoke to his son about it, expecting his co-operation in the attempt but instead Jonathan warned David of the danger and succeeded for awhile in turning Saul from his evil purpose. Jonathan pleaded with his father not to sin against David, “because he hath not sinned against thee. For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?” {PTUK June 23, 1898, p. 392.5}

Although quieted for awhile Saul’s jealous, unreasoning anger was again raised against David, and this time he concealed his intentions from Jonathan. But David learned of his peril and, meeting Jonathan, told him what Saul was doing. Jonathan would not believe that his father could be so treacherous, and it was not until Saul, in his anger at David’s escape, cast his javelin at his son, that Jonathan knew that it was determined of his father to slay David. He met with his friend for the last time, so far as we have any record, “and they kissed one another, and wept one with another, until David exceeded.” {PTUK June 23, 1898, p. 392.6}

“And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever.” So they parted, Jonathan returning to the city, David going forth to seek a refuge from the hatred of the king. {PTUK June 23, 1898, p. 392.7}

The next mention of Jonathan tells of his death on the battle-field at Gilboa, together with two of his brothers and his father. We may think it sad that Jonathan’s life should not have been set in happier times, and that the closing years should have been embittered by his father’s enmity against his dearest friend, but we may hope with confidence that he had learned like David the lesson of trust in God. {PTUK June 23, 1898, p. 392.8}

*Commit thy way unto the Lord.  
Trust also in Him and He shall bring it to pass.  
Ps. xxxvii. 5. {PTUK June 23, 1898, p. 392.9}*

Even if the evil seemed to triumph in the life he knew the time was coming when {PTUK June 23, 1898, p. 392.10}

*The meek shall inherit the land,  
And shall delight themselves in the abundance of  
peace. Verse 11. {PTUK June 23, 1898, p. 392.11}*

When David learned of the death of Jonathan he mourned greatly, saying, {PTUK June 23, 1898, p. 392.12}

*Saul and Jonathan were lovely and pleasant in  
their lives,  
And in their death they were not divided;  
They were swifter than eagles,  
They were stronger than lions.  
I am distressed for thee, my brother Jonathan:  
Very pleasant hast thou been unto me  
Thy love to me was wonderful,  
Passing the love of women. {PTUK June 23, 1898, p. 392.13}*

Great, however, as was the love of Jonathan for David, it was but a feeble representation of that which Christ bestows on us. So closely has He knit His soul with ours that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. {PTUK June 23, 1898, p. 393.1}

He puts upon us His own raiment, “for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” He equips us with His own weapons and armour, bidding us “put on the whole armour of God,” and take “the sword of the Spirit.” He is the Son of a King and heir to the throne of the universe, but He left everything and “became poor, that we through His poverty might be rich,” and He calls whosoever will to sit down with Him on His throne. {PTUK June 23, 1898, p. 393.2}

Truly, His love to us is wonderful, passing the love of women. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they way forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.” “I have loved thee with an everlasting love.” “As the Father hath loved Me, so have I loved you.” Indeed to know the love of Christ, which passeth knowledge, is to be filled with all the fulness of God. {PTUK June 23, 1898, p. 393.3}

*Thou didst leave Thy throne and Thy kingly  
crown  
When Thou camest to earth for me;  
But in Bethlehem’s home was there found no  
room  
For Thy holy nativity. {PTUK June 23, 1898, p. 393.4}*

*Thou camest, O Lord, with the living Word,  
That should set Thy people free;  
But with mocking scorn, and with crown of  
thorn,  
They bore Thee to Calvary. {PTUK June 23, 1898, p. 393.5}*

*Oh, come to my heart, Lord Jesus!  
Thy cross is my only plea;  
Oh, come to my heart, Lord Jesus, come!  
There, is room in my heart for Thee. {PTUK June 23, 1898, p. 393.6}*

**“For the Children. ‘Well Dressed’” *The Present Truth* 14, 25.**

E. J. Waggoner

The Saviour prayed for His disciples, “Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold Thy glory.” And the promise of God to His people is that they shall dwell in His courts, and He will give them places to walk among those that stand by His throne of glory. {PTUK June 23, 1898, p. 395.1}

Those who go to the courts of earthly kings and queens, are very particular about their appearance. When they are “presented at court” they must wear a certain style of dress, every part of which is carefully looked over before they are allowed to pass into the presence of the sovereign. {PTUK June 23, 1898, p. 395.2}

But what have we in which to appear at the court of the King of kings? How can we stand without fear or shame among the shining angels who surround His throne, and be “presented faultless before the presence of His glory”? {PTUK June 23, 1898, p. 395.3}

In the courts of earthly kings many things are very different from what they appear to be. Those who are the most richly and beautifully clothed in the eyes of those who see only the outward appearance, may really be full of wickedness and deceit. {PTUK June 23, 1898, p. 395.4}

But in the courts of the Lord, in the light of His countenance, every one *appears* exactly what he really *is*. No one there can look beautiful outwardly, who is not “all glorious within.” {PTUK June 23, 1898, p. 395.5}

The Lord tells us how we all look to Him, when He says that “all our righteousnesses are as filth rags.” Not *rags* only,-that would be bad enough,-but *filthy* rags. But we are not to worry and mourn over this, saying, “Wherewithal shall we be, clothed?” because our “Heavenly Father knoweth that we have need of these things.” {PTUK June 23, 1898, p. 395.6}

Our Father will see that His children do not disgrace Him by going about in “filthy rags.” He says, “I will clothe thee with change of raiment.” He will not be satisfied with anything but “the *best* robe” for His children. {PTUK June 23, 1898, p. 395.7}

But in order to change our raiment He must take away the old sinful nature, which is what clothes us in “filthy rags.” And so He says, “I have caused thine iniquity to pass from thee.” This He can only do by washing us in His own blood. Then think how much it has cost Him to clothe us with change of raiment! {PTUK June 23, 1898, p. 395.8}

He puts in the place of our iniquity His own purity and beauty of character. He covers us with the “robe of righteousness” by putting His own righteous life into us. This shines forth and clothes us like Himself with glory and beauty. {PTUK June 23, 1898, p. 395.9}

A poor old Frenchwoman went one evening to a mission hall in Paris, and listened with great interest to an address on “the robe of righteousness.” As she left the hall she said to one of the mission workers,- {PTUK June 23, 1898, p. 395.10}

“I believe that this is my last visit here. I am rapidly getting weaker.” {PTUK June 23, 1898, p. 395.11}

“I will come to see you,” answered the gentleman, “but should God soon call you, have you any fear of appearing before Him?” {PTUK June 23, 1898, p. 395.12}

“Oh no,” replied the old Frenchwoman with a bright smile, “I am too well dressed for that-too well dressed to dread the Judgment.” {PTUK June 23, 1898, p. 395.13}

The poor old woman was not trusting in her own righteousness, but in the beautiful garment of salvation which is the free gift of God to all who will receive it. {PTUK June 23, 1898, p. 395.14}

“What are these that are arrayed in white robes?” {PTUK June 23, 1898, p. 395.15}

“These are they which ... have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God.” {PTUK June 23, 1898, p. 395.16}

*“Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
’Midst flaming worlds in these arrayed,  
With joy shall I lift up my head.” {PTUK June 23, 1898, p. 395.17}*

**“Greatness” *The Present Truth* 14, 25.**

E. J. Waggoner

There was a time when all the beings whom God had created were filled with the Spirit of God,-the sweet spirit of love, for “God is love.” “Love seeketh not her own,” and so every one, instead of looking out for himself without paying any attention to the good of others, was all the time seeking the happiness of some one else, just as God Himself does. {PTUK June 23, 1898, p. 396.1}

But the spirit of jealousy and pride, the desire to seek great things for himself, came into the heart of Satan, and he said, “I will exalt my throne above the stars of God.” He wanted to hold a higher position than anyone else, and to rule over all the angels of God, and he thought to get for himself this high place. {PTUK June 23, 1898, p. 396.2}

This spirit of pride and envy Satan has put into the heart of man. Cain, the first child born into this world, allowed the spirit of Satan to rule in his heart, and when he grew to be a man, he became so jealous of Abel his brother that he rose up against him and killed him. When little boys and girls try to appear better than others, to have more than others, or to get for themselves that which belongs to anyone else, it is because they are ruled by the spirit of Satan. This leads to quarrelling and fighting among them. It is just the opposite of the sweet spirit of Jesus, the spirit of love which “seeketh not her own.” {PTUK June 23, 1898, p. 396.3}

If every one would let Jesus cast out Satan from his heart, and rule in him by His Spirit of love, His kingdom would come, and His will be done on earth as it is in heaven. Then wars would cease unto the ends of the earth, and all be peace, harmony and love, as in the beginning. But now Satan rules in the kingdoms of this world, and we must therefore expect to find them just the opposite of the kingdom of Christ. {PTUK June 23, 1898, p. 396.4}

Jesus said, “If My kingdom were of this world then would My servants fight,” because this is the way of the kingdoms of this world. When His disciples were quarrelling as to which of them should be the greatest, Jesus showed them that what they were seeking for themselves was not true greatness. He said that in the world, where Satan’s spirit rules, those who win for themselves power over others, and “exercise lordship and authority upon them,” are called “great.” To the subjects of His kingdom He says: “But so shall it not be among you, but whosoever will be great among you shall be your minister, and whosoever will be the chiefest shall be servant of all.” {PTUK June 23, 1898, p. 396.5}

These verses, written a long while ago by Rev. E. Jones, show that the “great” men of this world are not those who follow the teachings of Jesus Christ:— {PTUK June 23, 1898, p. 396.6}

Son.*How big was Alexander, pa,  
That people call him great?  
Was he, like old Goliath, tall?  
His spear a hundred weight?  
Was he so large that he could stand  
Like some tall steeple high;  
And while his feet were on the ground,  
His hands could touch the sky? {PTUK June 23, 1898, p. 396.7}*

Father.*No, my child; about as large  
As I or Uncle James.  
’Twas not his*stature*made him great,  
But greatness of his*name*. {PTUK June 23, 1898, p. 396.8}*

Son*. His*name*so great? I know ‘tis long,  
But easy quite to spell;  
And more than halt a year ago  
I know it very well. {PTUK June 23, 1898, p. 396.9}*

Father*. I mean, my child, his*actions*were  
So great, he got a name  
That everybody speaks with praise,  
That tells about his fame. {PTUK June 23, 1898, p. 396.10}*

Son*. Well, what great*actions*did he do?  
I want to know it all. {PTUK June 23, 1898, p. 396.11}*

Father*. Why, he it was that conquered Tyre,  
And levelled down her wall,  
And thousands of her people slew:  
And then to Persia went,  
And fire and sword on every side  
Through many a region sent.  
A hundred conquered cities shone  
With midnight burnings red;  
And strewed o’er many a battle-ground,  
Ten thousand soldiers bled. {PTUK June 23, 1898, p. 396.12}*

Son*. Did*killing people*make him great?  
Then why was Abdel Young,  
Who killed his neighbour, training day,  
Put into jail and hung?  
I never heard them call*him*great. {PTUK June 23, 1898, p. 396.13}*

Father*. Why, no, ‘twas not in war;  
And him that kills a single man,  
His neighbours all abhor. {PTUK June 23, 1898, p. 396.14}*

Son*. Well, then, if I should kill a man,  
I’d kill a hundred more;  
I should be GREAT, and not get hung,  
Like Abdel Young, before. {PTUK June 23, 1898, p. 396.15}*

Father*. Not so, my child, ‘twill never do;  
The Gospel bids be kind. {PTUK June 23, 1898, p. 396.16}*

Son*. Then they that kill and they that praise,  
The Gospel do not mind. {PTUK June 23, 1898, p. 396.17}*

Father*. You know, my child, the Bible says  
That you must always do  
To other people, as you wish  
To have them do to you. {PTUK June 23, 1898, p. 396.18}*

Son*. But, pa, did Alexander wish  
That some strong man would come  
And burn his house, and kill him too,  
And do as he had done?  
Does everybody call him GREAT,  
For killing people so?  
Well, now, what*right*he had to kill,  
I should be glad to know.  
If one should burn the buildings here,  
And kill the folks within,  
Would anybody call him great,  
For such a wicked thing? {PTUK June 23, 1898, p. 396.19}*

**“The Wisdom of Solomon” *The Present Truth* 14, 25.**

E. J. Waggoner

Solomon wrote, “He that passeth by, and meddleth with strife belonging not unto him, is like one that taketh a dog by the ears.” Bishop Thomas W. Dudley, of whom the following story is told, had evidently learned some lessons at the same school that Solomon did:— {PTUK June 23, 1898, p. 397.1}

When it was first known in the city in which he was settled that he was to go to Kentucky, some of his friends were disposed to be critical. {PTUK June 23, 1898, p. 397.2}

“You are not going to Kentucky, are you?” asked one. {PTUK June 23, 1898, p. 397.3}

“Yes, indeed.” {PTUK June 23, 1898, p. 397.4}

“Do you know what kind of a State that is? I saw in the paper that one man killed another in a Kentucky town for treading on a dog.” {PTUK June 23, 1898, p. 397.5}

The bishop said nothing, and the man continued, impatiently, “What are you going to do in a place like that?” {PTUK June 23, 1898, p. 397.6}

“I’m not going to tread on the dog!” was the calm reply. {PTUK June 23, 1898, p. 397.7}

The quarrelsome man is the one who is always in difficulty. A man of peace can live peaceably even among ill-disposed people. No man ever has any use for weapons, except the man who always carries them. {PTUK June 23, 1898, p. 397.8}

**“Jottings” *The Present Truth* 14, 25.**

E. J. Waggoner

-The French Cabinet has resigned, after having been in office for two years. {PTUK June 23, 1898, p. 398.1}

-The best watchmakers’ oil comes from the shock of the shark. About half a pint is found in each shark. {PTUK June 23, 1898, p. 398.2}

-Intense misery exists in Havana, and no doubt throughout Cuba in the capital a barrel of flour fetches ?6 sterling. {PTUK June 23, 1898, p. 398.3}

-Dr. Koch declares that the spread of malaria in the tropics is due to the propagation of blood parasites by mosquitos. {PTUK June 23, 1898, p. 398.4}

-It is calculated that 1,000,000 acres of forest land are used up every year in Europe to supply the railways with sleepers. {PTUK June 23, 1898, p. 398.5}

-During 1897, in addition to the ordinary revenue, about ?940,000 was raised for hospitals, dispensaries, and convalescent homes, while further ?25,000 a year was added to the revenue from annual subscribers. {PTUK June 23, 1898, p. 398.6}

-And imperial edict has been issued ordering the establishment at Peking of a university on the European model. The high officials are commanded to consult together immediately with a view to carrying out the scheme. {PTUK June 23, 1898, p. 398.7}

-North Wales University College, in order to illustrate experimentally the teaching of agriculture, is about to acquire a farm at Liedwigan of 358 acres at a cost of ?4,000. The Drapers’ Company have promised ?1,000 towards the scheme. {PTUK June 23, 1898, p. 398.8}

-In the Philippines, the Roman Catholic priests are the real authorities. The registration of births, marriages and deaths is in the hands of the priest, who will not marry anyone for less than ?6, just what many of them earn in half a year. Baptism costs ?5 or more. For burials of the tax rises from ?2 for an infant to ?10 or ?12 for an adult. Till the tax be paid the body remains unburied. {PTUK June 23, 1898, p. 398.9}

-By a vote of 209 to 91 the Washington House of Representatives has declared for the annexation of Hawaii. This means that the United States has embarked on a new policy, which will add one more vast, disturbing element to the unrest of the nations. {PTUK June 23, 1898, p. 398.10}

-Three thousand boats, calculated to carry 15,000 people and 10,000 tons of supplies, are starting on the passage up the Yukon river to Klondyke, the lakes being now clear of ice. As these craft are managed great part by inexperienced hands, it is feared serious mishaps may result. {PTUK June 23, 1898, p. 398.11}

-Russian diplomacy is making headway in China. The *Times* announces some most important railway concessions which have just been granted to Russia, one of them being for the construction of a line through territory in the Yang-tse Valley, which England considers within her sphere of influence. {PTUK June 23, 1898, p. 398.12}

-In Germany, it is said, paper floors are well liked because, having no joints, they are more easily kept clean, they are poor conductors of heat and of sound, and they cost less than hard wood floors. They are put down in the form of a paste, which is smoothed with rollers, and after it has hardened, painted of any desired colour or pattern. {PTUK June 23, 1898, p. 398.13}

-Mr. Joseph Leiter’s colossal corner in wheat has collapsed. It is difficult to tell from the varying reports the amount of his losses, but it seems clear that his enormous profits have been more than swallowed up, and he is poorer than when he began to speculate. His loss is a gain of many. The price of wheat is falling rapidly and is now about 40s. per quarter. {PTUK June 23, 1898, p. 398.14}

-The Italian Government is taking vigorous measures to suppress all attempts at sedition. A number of Socialist and Clerical associations have been dissolved, and some twenty-five journalists and typographers are to be tried before a military tribunal. A new bill is being introduced, which will compel newspapers to give heavy pecuniary security, and invest the Government with the right to suspend or suppress them. {PTUK June 23, 1898, p. 398.15}

-The scheme for federation of the Australian Colonies has fallen through for the present, owing to the refusal of some of the colonies to join in. Somehow human nature does not seem to take kindly to federation, much as they desire it. If there is anything more difficult than getting nations to sink their differences and form an alliance, it is the task of preserving the alliance when it is made. No one nation trusts another, and even the colonies regard each other with suspicion. {PTUK June 23, 1898, p. 398.16}

-The profession of a bull-fighter has its risks, but the remuneration he receives makes it worth his while to undergo them. Here are some statistics relating to the earnings of the three most celebrated toreadors in Spain. During last year Mazzantini took part in 66 bull-fighting exhibitions, killing 168 bulls, for which he received ?16,000. Reverte, with 71 exhibitions and 160 bulls to his credits, got ?11,500; while Guerita’s earnings for the season amounted to ?19,000 for killing 147 in 76 exhibitions. {PTUK June 23, 1898, p. 398.17}

**“Back Page” *The Present Truth* 14, 25.**

E. J. Waggoner

“Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {PTUK June 23, 1898, p. 400.1}

Hunger is not a bad thing. The man who has never been hungry does not know the satisfaction there is in eating.Only those who know what real hunger is, can appreciate the real value of food, and can enjoy it. {PTUK June 23, 1898, p. 400.2}

The sad case of the poverty-stricken is not that they get hungry, but that they have no food with which to satisfy their hunger. It is deplorable when one has nothing to eat, but it is a good thing to feel downright hunger when there is abundance of good food at hand to supply the need. {PTUK June 23, 1898, p. 400.3}

The blessedness of hungering after righteousness lies in the fact that “the gift by grace” even “abundance of grace and of the gift of righteousness” is provided for all through Jesus Christ. To every hungry and thirsty soul the Lord calls, “Come ye to the waters!” “Eat ye that which is good, and let your soul delight itself in fatness.” {PTUK June 23, 1898, p. 400.4}

Some one asks, “How can I hunger and thirst after righteousness?” Ah, it is a simple matter, as simple as longing for daily bread. Christ is “the desire of all nations.” He alone can satisfy “the desire of every living thing.” Have you ever known what it was to be dissatisfied? “What a question! Ask me rather if I ever know what it was to be perfectly satisfied.” Just so; you have never known absolute satisfaction; there has always been a longing for something, you knew not exactly what, but something different from what you had. Well, that was the hunger of the soul for Christ, who is righteousness. You didn’t know it, but the full, conscious possession of Jesus Christ would satisfy that unrest and longing, just as cool water will satisfy the thirst of the body. {PTUK June 23, 1898, p. 400.5}

Still more Christ is “the Bread which cometh down from heaven.” He is “the living Bread.” This is not a figure of speech, but the statement of an actual fact. To demonstrate it, God fed the Israelites in the desert forty years with manna. He rained down bread from heaven, and it was “spiritual meat,” which, if they had eaten by faith, would have given them life everlasting. But it was daily bread, to satisfy their ordinary hunger. So it is that the demand of our bodies for food can be satisfied only by Christ. He is “*the* life.” If we but recognise Him in the gifts of God, then in satisfying our daily hunger with the food which He provides for us, we shall be filled with righteousness. “O taste and see that the Lord is good.” “There is no want to them that fear Him.” {PTUK June 23, 1898, p. 400.6}

The *Christian World* reports that a band of men at Hatfield have formed themselves into a “Sunday League,” and have been using vigorous measures for the protection of the day. Their object is to discourage Sunday cycling by maltreating those who ride in that vicinity on that day. On the Sunday before last they stoned two cyclists, and when the latter dismounted, they beat them with sticks, and set dogs on them. The authorities, however, do not approve of this method of missionary work, and two of the ruffians have been arrested and sentenced to a month’s imprisonment. {PTUK June 23, 1898, p. 400.7}

A Convent of French nuns has just been opened by Cardinal Vaughan, at Chelsea, where prayer is to be maintained unceasingly, both by day and day night, for the conversion of England. {PTUK June 23, 1898, p. 400.8}

At a recent meeting of the Christian Police Association, one officer told how a comrade of his had, in the early hours of the morning, spoken of the Saviour of sinners to a poor fallen woman in the street. “Three other policemen have already spoken to me about Jesus Christ this morning,” was her suggestive reply. {PTUK June 23, 1898, p. 400.9}

The rush of young men in America to volunteer to fight against Spain, has incidentally brought into prominence the evils of cigarette smoking. Ninety per cent. of those who were rejected as physically unfit for service were cigarette smokers. A leading religious journal thinks that the State, “which has the right to require good health of its citizens, whom it may need in war,” ought to legislate against the evil habit. {PTUK June 23, 1898, p. 400.10}

It is said that there are 94,100 priests in Spain, of whom 31,000 have been trained in seminaries. The monks number 68,000, and the nuns 32,000. The monks have great political influence, which, as a matter of course, they exercise to the grave detriment of the country. This detriment is not by any means wholly due to the fact that the monks are Roman Catholics. It is impossible for any minister of religion, no matter of what denomination, to engage in politics without injurious results to the country, and to his own religion as well, if it was good for anything when he began. {PTUK June 23, 1898, p. 400.11}

“The University of Princeton has conferred upon Admiral Dewey the honorary degree of Doctor of Laws.” Why Doctor of Laws? The connection does not seem very clear. But the fact should serve to show the emptiness of all titles and degrees conferred by man. It indicates also how the war demon dominates all classes of society. The surest way to become famous in this world is to accomplish some deed of destruction. Let all Christians beware of being dazzled by the world’s empty honours. Christ Himself has declared that to receive glory from man is incompatible with belief in Him. John v. 44. {PTUK June 23, 1898, p. 400.12}

**“‘Thy Will Be Done’” *The Present Truth* 14, 26.**

E. J. Waggoner

“Lord, what wilt Thou have me to do?” {PTUK June 30, 1898, p. 401.1}

These were the words by which Saul, the persecutor of Jesus of Nazareth, showed his acknowledgment of that same Jesus as his Lord and Master, the one who had the right to command his service. {PTUK June 30, 1898, p. 401.2}

Up to the moment of his arrest while on the way to Damascus, Saul had been deliberately and persistently fighting against the Lord Jesus. He knew the name of Jesus of Nazareth, and thought that he ought to do many thing contrary to it (Acts xxvi. 9), which he also did; yet when, in response to his question, from the ground where he had been thrown, “Who art Thou, Lord?” the reply came, “I am Jesus, whom thou persecutest,” immediately all thoughts of persecution vanished, and Saul at once acknowledged Jesus as Master. {PTUK June 30, 1898, p. 401.3}

What a marvellous change! Here was a man who for weeks and mouths had been possessed of but one thought, namely, to fight against Jesus of Nazareth, yet as soon as Jesus met him and said, “I am Jesus,” instead of replying, “You’re the one I’m after; I’m bound to exterminate your sect,” he asked, “Lord, what wilt Thou have me to do?” as meekly as though he had never had any thought but to serve this Jesus. What could have effected this change? {PTUK June 30, 1898, p. 401.4}

The answer is plan: Saul had felt the hand of power upon him. Power such as he had never before experienced had laid hold on him, and he needed no one to tell him that it was supernatural. When the Spirit of God takes hold of a man, that man needs no formal introduction to the Spirit. When the Spirit sends strong conviction of sin, the man who a moment before might have been justifying himself, and might have been denying the existence of God, at once knows that it is the Spirit of God who is speaking to him, and he acknowledges the truth of what is said. So as soon as Saul learned that this Jesus whom he was persecuting was the one whose Spirit had seized him, he was as ready to serve as he had before been to persecute. {PTUK June 30, 1898, p. 401.5}

But while Saul was now a willing servant, he had not yet learned the conditions of service. His thought was of something that he should do, whereas the experience that he was even then passing through was intended to show him that it is the Lord who works with His servants, since His alone is the power. The Lord did not tell Saul what he should do, but told him instead to go and listen to what should be told him later. {PTUK June 30, 1898, p. 401.6}

Three days later the Lord sent Ananias to give Saul light. Ananias demurred, but the Lord over-ruled his objection, saying, “Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel; for I will show him how great things he must suffer for My name’s sake.” Acts ix. 15, 16. Mark this: the Lord did not say that He would show Saul how great things he must do for Him, but how great things he must *suffer*, or *experience* for Him. This means not trouble merely, but joy as well; for the apostle learned that the suffering of tribulation means the sharing of joy. {PTUK June 30, 1898, p. 401.7}

Paul was “a chosen vessel,” to bear the name of the Lord. A vessel does not itself do anything; it receives and gives out what is put into it. The work is done by the one using the vessels. So the Apostle Paul, writing of the wondrous privileges of the servant of Christ, in ministering the Spirit, said, “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” 2 Cor. iv. 7. {PTUK June 30, 1898, p. 401.8}

It was a grand thing for Saul of Tarsus to say, “Lord, what wilt Thou have me to do;” for it showed that he recognised Jesus as his Master; but as he became acquainted with the Lord, he did not talk about what he had done or was to do. Although he could say in later life that he had laboured “more abundantly” than all the other apostles, he did not fail to add, “Yet not I, but the grace of God which was with me.” 1 Cor. xv. 10. So when he and Barnabas came up to the conference in Jerusalem, “they declared all things that God had done with them.” Acts xv. 4. Again they told “what miracles and wonders God had wrought among the Gentiles by them.” Verse 12. {PTUK June 30, 1898, p. 402.1}

This is the language of every servant of Christ. “Not I, but Christ.” When Paul was asked, “What must I do to he saved?” he replied, “Believe on the Lord Jesus Christ.” This was in harmony with the words of Christ, who, in reply to the question of the Jews, “What shall we do that we might work the works of God?” said, “This is the work of God, that ye believe on Him whom He hath sent.” John vi. 28, 29. Belief is not a substitute for work, but it is the work. Faith works, because it lays hold of the Word of God, which is “living, and active.” {PTUK June 30, 1898, p. 402.2}

Christ is the great example of faithfulness in work. “I must work the works of Him that sent Me, while it is day.” John ix. 4. “My meat is to do the will of Him that sent Me, and to accomplish His work.” John iv. 31. Yet He declared, “I can of Mine own self do nothing” (John v. 30), “the Father that dwelleth in Me, He doeth the works” (John xiv. 10); and He was shown to be approved of God, “by miracles and wonders and signs, which God did by Him.” Acts ii. 22. So it is God who worketh. If God had seen fit to correct Saul’s language, when he yielded himself as His servant, He might have said, “What you are to do is to let Me do what I will.” Our highest prayer is, “Thy will be done.” God accepted Saul’s tender of service without any reference to the language, because it was sincere. His only desire was that God should he glorified in him, no matter how. {PTUK June 30, 1898, p. 402.3}

And oh, think of the wondrous possibilities before the one who thus yields himself to God! Nothing is too hard for the Lord. All we have to do is to settle two things. First, whose we are, and second, His power. If we know that we belong to the Lord, so that He alone has the right to control us, and we have no voice in the matter, for we are not our own, and then realise that He is Almighty, there is no limit to what God can do with us. And so long as we remember that we are His, and that we have no power to do anything, being only vessels for the Master’s use, we shall not become vain-glorious over the great things God may do with us. {PTUK June 30, 1898, p. 402.4}

For let it be remembered that the greatest thing that God can do with any man is to work righteousness through him; and righteousness is humility. If we continually acknowledge that we are the Lord’s, and know that what He wants its to do is what He will do in us, we shall be kept from sin; for He will work in us, and in Him is no sin. Christ has “power over all flesh” (John xvii. 3), therefore if you “yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God;” it is certain that “sin shall not have dominion over you.” Rom. vi. 13, 14. {PTUK June 30, 1898, p. 402.5}

God can do no wrong. He is “able to do exceeding abundantly above all that we ask or think.” He “worketh all things after the counsel of His own will.” “His work if honourable and glorious.” “The works of the Lord are great.” “Whatsover God doeth, it shall be done for ever.” Doesn’t it follow as plain as the day, that he who once for all, and always, acknowledges that he belongs to the Lord, for the Lord to do with him as He will, must be righteous to eternity? Settle it then, to whom you belong, and if you decide that you belong to God, which is the fact, your whole future is clear. Only one thing would God have you do, and that is to acknowledge that you are His, and to adhere to it. Whose are you? {PTUK June 30, 1898, p. 402.6}

**“The Everlasting Gospel: God’s Saving Power in the Things that Are Made” *The Present Truth* 14, 26.**

E. J. Waggoner

**THE BEGINNING**

Gen. i. 1: “In the beginning God created the heaven and the earth.” {PTUK June 30, 1898, p. 402.7}

Who was in the beginning? What did God do? Who created? When did God create? When were the heaven and the earth created? {PTUK June 30, 1898, p. 402.8}

From the texts in the preceding lesson recall and state the reason why the story of creation was written. {PTUK June 30, 1898, p. 402.9}

John i. 1-4: “In the beginning was the Word, end the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men.” {PTUK June 30, 1898, p. 402.10}

Ps. xxxiii. 6, 8, 9; “By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” “Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was (done); He commanded, and it stood fast.” {PTUK June 30, 1898, p. 402.11}

1 John 1. 1-3: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us); that which we have seen and heard, declare we unto you.” {PTUK June 30, 1898, p. 402.12}

1. The Gospel of John, which is wholly devoted to telling us how we obtain life through Jesus (ch. xx. 31), begins just where the story of creation begins: In the beginning God-the Word-created all things. {PTUK June 30, 1898, p. 402.13}

2. The Word was in the beginning. {PTUK June 30, 1898, p. 403.1}

3. Life was in the Word, and the Word itself was life,-the Word of Life,-that eternal life which was with God in the beginning. That which was in the beginning was Life. {PTUK June 30, 1898, p. 403.2}

4. All things came from this Word, that is, from the Life. {PTUK June 30, 1898, p. 403.3}

5. We are saved by the Life (Rom. v. 10), that same Word of life which was in the beginning, and by which all things were created. {PTUK June 30, 1898, p. 403.4}

6. The Word, without which not one thing was created, “was made flesh, and dwelt among us” (John i. 14); “and this is the Word which by the Gospel is preached unto you.” 1 Peter i. 25. {PTUK June 30, 1898, p. 403.5}

7. By the Word were all things created, and by the same Word of power are all things still upheld. Heb. i. 3. But this eternal power,-the power of an endless life,-that is manifested in the things that are made, is the power which God uses to save believers. So the story of creation is the preaching of the Gospel. The power that we see working in all nature is the Gospel in visible form. {PTUK June 30, 1898, p. 403.6}

Col. i. 15-18: We have redemption, that is, the forgiveness of sins, in the blood of Christ, “who is the image of the invisible God, the first-born of all creation; 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 hold together. And He is the head of the body, the church; who is the beginning.” {PTUK June 30, 1898, p. 403.7}

1. We have redemption through Christ’s blood, that is, through His life (Lev. xvii. 11), the same life that was in the beginning, and from which all things proceeded. {PTUK June 30, 1898, p. 403.8}

3. Not only was Christ in the beginning, but He is the Beginning. He is “the Beginning of the creation of God.” Rev. iii. 14. All things originate in Him. {PTUK June 30, 1898, p. 403.9}

3. Christ is “the image of the invisible God.” But the invisible things of God are seen in the things that have been made. Rom. i. 20. Therefore in everything that has been made, Christ is to be seen. There is a world-wide difference between this truth and pantheism. The truth is that every created thing reveals God’s power; the men of old “changed the truth of God into a lie” by saying that every created thing is God. So they worshipped and served the creature instead of the Creator. {PTUK June 30, 1898, p. 403.10}

4. The fact that Christ is to be seen every created thing is also shown by the truth already learned, that Christ is the power of God,” (1 Cor. i. 24), and the eternal power of God is seen in “the things that have been made. Rom. i. 20. {PTUK June 30, 1898, p. 403.11}

5. We have redemption in Christ, because in Him all things were created. Thus we see that the power of redemption is the power of creation. The work of redemption is indeed nothing less than creation. {PTUK June 30, 1898, p. 403.12}

6. In Christ all things hold together; every tangible thing is held in permanent form by Him, and in Him alone men are complete. {PTUK June 30, 1898, p. 403.13}

7. The Head of creation is the Head of the church. {PTUK June 30, 1898, p. 403.14}

8. Christ is the Beginning and the end. Nothing can be begun or completed without Him. “In the beginning God.” Christ is “the Beginning.” This is the story which every created thing tells us. Let these words be so deeply engraved in the mind, that it will be impossible to think of undertaking anything apart from Him. Let Him have His rightful place as the Projector and the Accomplisher,-the One who works both to will and to do. {PTUK June 30, 1898, p. 403.15}

**“The Beginning and the End” *The Present Truth* 14, 26.**

E. J. Waggoner

Jesus Christ is the Beginning, the source, of the creation of God. Rev. iii. 14. Apart from Him not one thing was made. John i. 3. *In Him* were all things created; that is to say, all things spring from His Being, so that He is “the everlasting Father;” for He is the first-born of all creation. Col. i. 15-17. He is the image, and effulgence, the wisdom, and the power of God.All the works of God are begun and completed in Him. {PTUK June 30, 1898, p. 403.16}

The eighth chapter of Proverbs is the call of wisdom; but Christ is the wisdom of God, so that the words are the words of Christ concerning Himself. In the twenty-second verse we read: “The Lord possessed Me in the beginning of His way, before His works of old.” Now there is in the Hebrew of this verse no word indicating “in,” so that, as expressed in some translations, it properly reads, “the beginning of His way.” Christ is the Beginning of God’s way, as stated in Rev. iii. 14. Also the word rendered “possessed,” in Prov. viii. 23, is the same as that used by Eve when Cain was born, “I *have* *gotten* a man” from the Lord. So we may read the text thus: “Jehovah brought Me forth, the beginning of His way, before His works of old.” {PTUK June 30, 1898, p. 403.17}

With this passage compare 1 Cor. i. 24; John i. 1-3 ; Col. i. 15-17; and Rev. iii. 14. Then continue reading in Prov. viii. 24-31:— {PTUK June 30, 1898, p. 403.18}

*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;  
While as yet He had not made the earth, nor the fields;  
Nor the beginning of the dust of the earth.  
When He established the heavens, I was there  
When He set a circle upon the face of the deep;  
When He made firm the skies above;  
When the mountains of the deep became strong;  
When He gave to the sea its bound,  
That the waters should not transgress His commandment;  
When He marked out the foundations of the earth;  
Then I was by Him as a Master Workman;  
And I was daily His delight,  
Rejoicing always before Him;  
Rejoicing in His habitation earth;  
And My delight was with the sons of men. {PTUK June 30, 1898, p. 403.19}*

“In the beginning-God.” And Christ, the Word of God, is the Beginning of His way. “In Him dwelleth all the fulness of the Godhead bodily.” Col. ii. 9. Therefore through Him alone we have access to the Father. He died for us, that He might bring us to God.” 1 Peter iii. 18. What we must come to, therefore, is the Beginning. Contrary to the usual idea, the Beginning is not what we start with, but what we are to come to. True we ought to start at the Beginning, but we do not, and because we do not, none of us start right. And because we do not come to the Beginning, we keep “out of the way.” {PTUK June 30, 1898, p. 403.20}

“Whosoever, shall not receive the kingdom of God as a little child shall in no wise enter therein.” Luke xix. 17. Where does a little child begin to learn?—At the beginning. It does not think that it knows anything, and so allows itself to be taught. It accepts truth by faith, and so it learns. So we, like children, should begin at the beginning, and then we should begin right, for when we come back to the beginning, we come to God. If men would trust in the Lord with all their heart, and not lean to their own understanding (Prov. iii. 5), they would always do and say the things that are right, and would make no mistakes whatever. They could not go wrong, for it would be the Spirit of the Lord thinking and working in them. The reason why we fail is because we assume that we are able to originate plans and to think for ourselves, and do not recognise God as the only Beginning. {PTUK June 30, 1898, p. 404.1}

We are so anxious to get to the end, that we almost entirely lose sight of the Beginning. Just as though it were possible ever to attain the end while ignoring the Beginning! But we are too impatient to “wait on the Lord.” We are like, the man who is not content to sit quietly on board the steamer and be carried to his destination, but must needs leap into the sea, and try to swim there by himself. Of course he will drown if he doesn’t get back into the ship. So with us, unless we abide in Him “who is the Beginning.” {PTUK June 30, 1898, p. 404.2}

For He is “the Beginning and the end, the first and the last.” Rev. xxii. 13. So when we have got to the Beginning, lo, we are at the end! In Him all fulness dwells, “and of His fulness have all we received.” In Him we find all things, from first to last. To go back to the Beginning and to be taught like little children, that is, to take simple statements of fact, and to believe them, and not to profess to know anything except what we have been told (allowing God to be the Teacher) seems altogether too simple. We are ambitious for the complex wisdom of the world, which is foolishness. But when we humble ourselves to be children and to walk with God and learn of Him, then we find out that the simple beginning contains the sum, of all wisdom. “The fear of the Lord is the beginning of knowledge” (Prov. i. 7); but that does not mean that something else is the end of it for “the fear of the Lord, that is wisdom,” Job xxviii. 28. Men regard the Beginning as something they advance from, and look back to; whereas it is what we are to come to and abide with. When we come to Christ, the Beginning, we have the end of our faith, even the salvation of our souls. 1 Peter i. 9. {PTUK June 30, 1898, p. 404.3}

The last message of the Gospel directs us to the Beginning, as the preparation for the end. “Worship Him that made heaven, and earth, and the sea, and the fountains of waters.” To fear God and give glory to Him, is the whole duty of man. To live in constant recognition of Him as “the Author and Finisher,” and to allow all our works to be begun and wrought and finished in Him, in righteousness, because He is righteous. The devil has sought to beguile us from “the simplicity that is in Christ,” and has succeeded; now as the end approaches, the call is sounded “with a loud voice” for us to come to the Beginning, and to remain there, that we may rejoice in the end. {PTUK June 30, 1898, p. 404.4}

The Gospel of John begins where Genesis begins, and Revelation ends with the beginning. So the Gospel is an infinite circle, ending where it begins, and enclosing the universe. If we are content to abide at the Beginning, God, we have everything. If we despise the Beginning, we have nothing. {PTUK June 30, 1898, p. 404.5}

There are infinite possibilities of knowledge and achievement in the Lord. He is the One “which is, and which was, and which is to come.” Rev. i. 1. His name is I AM. Wherever and whenever we receive Him, we find the Beginning and the end. In Him alone we learn the truth of that which has been; His Word therefore is the only authentic history. In Him only do we know the truth and reality of that which is; so His Word is the only true text book of science. And He by His Spirit reveals to us things to come, because He takes the things of Him who is to come, and shows them to us. John xvi. 13, 14. {PTUK June 30, 1898, p. 404.6}

This is not philosophical speculation, but is simple truth. O that we all might be simple enough to see it, and faithful enough to abide in it! Then we should let all our works be wrought in God, and they would be perfect. We should not boast so much about being “independent thinkers,” but should allow God to think for its, and our thoughts would be, as much higher than ordinary human thoughts as the heaven is higher than the earth. This would not be the slavish following of another, for the service of God is freedom. It would be God thinking *in us*, not instead of us. And why should He not, since He is our life? Who should use our brains and our muscles, except the One in whom we live, and move, and have our being? He is able, for He is the Beginning. Whatever He does not begin in us is nothing. When the light of the Sun of righteousness shines on it, it will be found to be emptiness. Let us then speedily learn the Beginning of God’s Word, and find in it the sum of all revelation. {PTUK June 30, 1898, p. 404.7}

**“Notes on the International Sunday-School Lessons. Elijah, the Prophet. 1 Kings xvii. 1-16” *The Present Truth* 14, 26.**

E. J. Waggoner

JULY 10

It was the work of Elijah, the Prophet, to be a witness for the true God and the power of His word at a time of general apostasy in Israel. Ahab was the king, and he “did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.” When he was at the very height of his sinful course, Elijah came to him with this message: “As the Lord God of Israel liveth, before whom I stand, there shall not he dew not rain these years, but according to my word.” From another scripture we learn that this is an illustration of the power of prayer: “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.” James v. 17. {PTUK June 30, 1898, p. 404.8}

When the prophet said, “but according to my word,” it was not a self-assertive boasting of his own power, but in answer to his prayer of faith the Lord had entrusted him with His own word of power to speak, and thus did it become his word. {PTUK June 30, 1898, p. 404.9}

**DISTINGUISHING SIGN OF THE TRUE GOD**

The giving, or the withholding of rain is one of the ways by which the true God is made known as distinguished from false gods. “Are there any among the vanities of the heathen that can cause rain? or can the heavens give showers? art not Thou He, O Lord our God?” Jer. xiv. 22, R.V. “Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts xiv. 17. Thus did God, in His tender mercy, preach the Gospel of His mercy and His righteousness, and call the attention of all the people to Himself as the only true God, through the prophet Elijah, when the people were being led away into idolatry through the wickedness of Ahab. {PTUK June 30, 1898, p. 404.10}

It is through the ministry of the rain that the Lord usually provides food for the people, for “the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.” Isa. lv. 10. But when the necessities of the case render it desirable, the Lord can just as easily provide food in some other way; and so when He told Elijah to hide himself “by the brook Cherith, that is before Jordan,” He said, “I have commanded the ravens to feed thee there.” This method seems miraculous to us simply because it is a departure from God’s usual methods, unless perchance we have failed to recognise the direct agency of God in providing us with daily food. He feeds us just as truly as He fed Elijah by the brook, but usually it is in co-operation with our efforts, for which He supplies the power, that the result is obtained. {PTUK June 30, 1898, p. 405.1}

**GREAT POWER THROUGH WEAK INSTRUMENTS**

The channels used through which to supply food to Elijah are suggestive of God’s ability to use the most dependent instrumentalities with which to accomplish His purpose. The ravens cannot supply themselves with food: “Who provideth for the raven his food?” “He giveth to the beast his food, and to the young ravens which cry.” Job xxxviii. 41; Ps. cxlvii. 9. “They neither sow nor reap; which neither have storehouse nor barn; and God feedeth them.” Luke xii. 31. So also the widow woman was by her very circumstances more dependent than the one whose husband might be expected to provide for the needs of the household. But by using such instrumentalities as these to feed the prophet Elijah, God is proclaiming the fact that He “hath chosen the weak things of this world to confound the things which are mighty,” and shows His ability to accomplish His purpose. {PTUK June 30, 1898, p. 405.2}

The prophet of God, through whose word the rain was stayed, and through whose word it came again, was himself thirsty and needy of water, and like any other man, he asked the favour of a drink. He said to the woman, “Fetch me, I pray thee, a little water in a vessel, that I may drink.” In like manner, many years afterward, “a Prophet mighty in deed and word before God and all the people,” Himself the giver of the water of life, said to a woman, “Give Me to drink.” Thus do power and weakness touch each other, and thus is the power of God magnified through weakness. {PTUK June 30, 1898, p. 405.3}

**FOOD FROM THE WORD**

It was by the word of the Lord that there came to be meal in the barrel and oil in the cruse in the first place, for “He causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.” Ps. civ. 14, 15. It is by the power of the same word, making the earth to bring forth the annual increase, that meal is kept in the world’s barrel throughout the year, and that famines are averted. But people forget this because they see the grain growing in the fields, and so comparatively few receive it as the direct gift of God. They eat by sight rather than by faith. In the case of the widow woman it was purely by faith, her faith in the word of the Lord to her through the prophet Elijah, “The barrel of meal shall not waste, neither shall the cruse of oil fail.” {PTUK June 30, 1898, p. 405.4}

Thus while the Lord was preaching the Gospel of His power and righteousness to His own people by withholding His usual blessings, on account of their departure from Him, He was by the same prophet proclaiming the same Gospel of His power find righteousness among the heathen, and offering special blessings to be received through faith in His word. The Saviour Himself cited this experience of Elijah with the widow woman, when the unbelief of the people of His own city prompted the question, “Is not this Joseph’s son?” “And He said, Verily I say unto you, No prophet is accepted in his own country.” Happy are those who, like the widow of Zarephath, receive the word of the Lord, the message of His own power to save, without stumbling at the messenger, and so learn to live by the word. For “man shall not live by bread alone, but by every word of God.” {PTUK June 30, 1898, p. 406.1}

**“‘Where Wast Thou?’” *The Present Truth* 14, 26.**

E. J. Waggoner

When God “answered Job out of the whirlwind,” He began at the beginning, saying: “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.” Job xxxviii. 1. The same question could be asked of every man who lives, or who has ever lived, and not one of them could say word. {PTUK June 30, 1898, p. 406.2}

Everything else in the whole creation was made before man was. Man was the last of all. When he came into being, he found everything complete; and every man that has ever been born has found everything waiting for him when he arrived. {PTUK June 30, 1898, p. 406.3}

Why this arrangement? Evidently so that no man could have any chance to lay claim to share with God the honour of creation. It is a fact that no man can create. This needs no argument. Men work, and effect changes in form and appearance of many things; but no man ever yet added the slightest particle of matter to the substance of the earth or to anything that exists; and no man ever can do it. Yet such is the conceit and self-assertion of the human mind that if God had performed any new act of creation after man came into being, man would surely claim that he himself had done it. {PTUK June 30, 1898, p. 406.4}

Even as it is, men are very prone to exalt themselves above God. The only thing that will keep them-*us*-from doing this in some form or degree, is to remember “who is the beginning.” We are wont to pride ourselves not a little upon the fact that man was made last-“the crown of creation;” it may serve to abate that pride if we think that God made man last because there was no use for him before; there was nothing that he could do, he would have been hopelessly in the way of the progress of creation, and what is more, he would not have been able to maintain himself. God had to provide all things first, so that man, the most helpless of grated things, might be able to live. {PTUK June 30, 1898, p. 406.5}

If all men had but kept in mind this simple truth, and had remembered that in Christ, who is the Beginning, “were all things created,” and “He is before all things, and in Him all things hold together,” there would never have been a pope, great or small. “Seekest thou great things for thyself; seek them not,” says the Lord. Let us rather be content to remain children, keeping close to the Beginning. “In all thy ways acknowledge Him,” as the beginning, “and He shall direct my paths.” What He begins He will carry too successful completion. {PTUK June 30, 1898, p. 406.6}

**“A Great Delusion” *The Present Truth* 14, 26.**

E. J. Waggoner

The jubilee of modern spiritualism is being celebrated this year. At the International Congress, which opened on the 22nd, the President is reported as saying that he confidently anticipated the enrolment in their ranks of the Society for Psychical Research at no distant date. In his experience he had seen material objects moved without any visible physical contact, and had also seen writing done by invisible intelligent beings-on one occasion over 900 words been written in six seconds. In addition to this he had seen materialised forms gradually built up in the middle of a well-lighted room, apparently out of the side of the medium, who was all the time distinctly visible. He had, moreover, scores of times seen, touched, and held converse with beings who were certainly not present in the flesh. Some people require palpable proofs of spiritualistic theories; but, to be convinced spiritualist, these phenomena constituted a mere A.B.C. {PTUK June 30, 1898, p. 407.1}

The fact that these wonders are wrought by Spiritualism, while it proves the existence of invisible beings, does not verify the common idea of consciousness in death. The Scripture speaks of the “spirits of devils working miracles” which deceive the whole world, and warns us, “when they shall say unto you, Seek unto them that have familiar spirits;” “should not a people seek and to their God? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. viii. 19, 20. {PTUK June 30, 1898, p. 407.2}

Judged by this test the “invisible, intelligent beings” above referred to are clearly seen to be spirits of darkness. If those who are now rejoicing in the spread of modern spiritualism would but seek to the law and to the testimony, they might know that they have “the god of this world,” “the spirit that now worketh in the children of disobedience.” Instead of the success of the movement being an occasion for jubilee, it should rather lead to distress of mind on the part of those connected with it and prayerful watching in the case of all. {PTUK June 30, 1898, p. 407.3}

**“How to Prosper” *The Present Truth* 14, 26.**

E. J. Waggoner

We read of David, while at the court of Saul, that he “behaved himself wisely in all his ways,” or, as a marginal reading expresses it, “he prospered.” This was noticed by those with whom he those associated,” and he was accepted in the sight of all the people.” {PTUK June 30, 1898, p. 408.1}

If one would prosper he must behave wisely, but that is what people find it so difficult to do. We sometimes think that if we had only received a better education, or a superior training, or if our surroundings were not so unfavourable, we would not get along so badly as we do. But remember that David had not been brought up among soldiers and statesmen. His training had been among the sheep, and it was a great change to be set over men of war; yet even with his youth and inexperience, “David behaved himself more wisely than all the servants of Saul: so that his name was much set by.” {PTUK June 30, 1898, p. 408.2}

“Wherewithal shall a young man cleanse his way?” No doubt this question came to David as he found himself surrounded with new and strong temptations, but he had learned the answer: “By taking heed thereto according to Thy Word.” “Thy Word have I hid in mine heart, that I might not sin against Thee.” {PTUK June 30, 1898, p. 408.3}

It was because David listened to the Word of God, and meditated upon it, that he did wisely and prospered so greatly. Perhaps he was thinking of his experience in Saul’s house, among careless and wicked companions, and how God gave him prosperity, when he wrote the first Psalm. {PTUK June 30, 1898, p. 408.4}

*Blessed is the man that walketh not in the counsel  
of the wicked,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.  
But his delight is in the law of the Lord;  
And in His law doth lie meditate clay and night.  
And he shall be like a tree planted by the streams  
of water,  
That bringeth forth its fruit in its season,  
Whose leaf also shall not wither;  
And whatsoever he doeth shall prosper.  
The wicked are not so,  
But are like the chaff which the wind driveth  
away. {PTUK June 30, 1898, p. 408.5}*

Moses had told Israel, hundreds of years before, that if they would keep the commandments of the Lord, the nations around them would say, “Surely this great nation is a wise, and understanding people.” {PTUK June 30, 1898, p. 408.6}

There is a reason why men prosper when they receive the Word of God. The Word itself is bound to prosper. The Lord says of His Word that goeth forth out of His mouth, “it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” So that when we receive the Word of God into our own hearts, it will prosper there. It is sure to prosper wherever it is, and if we will not have it, it will prosper in others who will receive it. That is why God sends His Word to us, that it may prosper in us, and thus we will prosper too. {PTUK June 30, 1898, p. 408.7}

To Joshua the Lord said, “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” {PTUK June 30, 1898, p. 408.8}

When David’s time came to die, he charged Solomon his son to walk in God’s ways, to keep His commandments, “that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.” Many of the kings of Israel and Judah did not walk in the way of the Lord, and none of them prospered, but of King Hezekiah it is written that “he clave to the Lord, and departed not from following Him, but kept His commandments:” “And the Lord was with him; and he prospered whithersoever he went forth.” {PTUK June 30, 1898, p. 408.9}

Christ Himself testified, “I delight to do Thy will, O My God: yea, Thy law is within My heart;” and so, of Him it is written, “the pleasure of the Lord shall prosper in His hand.” {PTUK June 30, 1898, p. 408.10}

*And in Thy majesty ride on prosperously,  
Because of truth and meekness and righteousness.  
Thou hast loved righteousness and hated wickedness:  
Therefore God, Thy God, hath anointed Thee  
With the oil of gladness above Thy fellows. Ps. xlv. {PTUK June 30, 1898, p. 408.11}*

God gives men prosperity in His Word. If His Word dwells in us richly, it will be in all wisdom, and we shall do wisely and prosper. We shall even have the wisdom and prosperity of God, which is more than mind can conceive. “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper. And this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” In Christ we are made not only righteous, but wise and prosperous. 1 Cor. i. 30. {PTUK June 30, 1898, p. 408.12}

Men sometimes think that they are more likely to prosper in this life by not paying any heed to the Word of God. Very likely when Saul was hunting David up and down the country, to take his life, others thought that it was Saul who was prospering and not David, and Saul became David’s enemy continually.” Let us lay hold of God’s Word and trust only in that for wisdom and prosperity. {PTUK June 30, 1898, p. 408.13}

*Delight thyself also in the Lord;  
And He shall give thee the desires of thine heart.  
Commit thy way unto the Lord;  
Trust also in Him, and He shall bring it to pass.  
And He shall make thy righteousness to go forth  
as the light,  
And thy judgment as the noonday.  
Rest in the Lord, and wait patiently for Him:  
Fret not thyself because of him who prospereth in  
his way,  
Because of the man who bringeth wicked devices  
to pass  
Fret not thyself, it tendeth only to evil-doing.  
For yet a little while, and the wicked shall not  
be:  
But the meek shall inherit the land;  
And shall delight themselves in the abundance of  
peace. Ps. xxxvii. {PTUK June 30, 1898, p. 409.1}*

**“For the Children. In the Beginning” *The Present Truth* 14, 26.**

E. J. Waggoner

“Where wast thou when I laid the foundations of the earth?” This question that the Lord asks will bring at once to your minds the first verse in the Bible, which tells us of the time when God did this great work. “*In the beginning* God created the heavens and the earth.” {PTUK June 30, 1898, p. 411.1}

Let us put with this another text which will heap us to answer the Lord’s question. “Known unto God are all His works *from the beginning*.” We are His works, for “it is He that hath made us, and not we ourselves.” {PTUK June 30, 1898, p. 411.2}

So the Lord says to each one of us, “Before I formed thee, I knew thee,” How long before? “From the beginning” all His works are known to Him. {PTUK June 30, 1898, p. 411.3}

Then do you not see that your beginning was not, as you have perhaps thought, the time when you came a tiny, helpless baby into this world? Long ages before this, God thought about you; you were in His mind. This is where you began, in the thought of God. {PTUK June 30, 1898, p. 411.4}

When, therefore, in the beginning, God spoke out the thoughts that were in His mind, when He laid the foundations of the earth and said, “Let us make man in our image, after our likeness,” you were there, in God’s thought, and therefore in the word which expressed the thought. {PTUK June 30, 1898, p. 411.5}

Every little child that ever has been or ever will he born into this world, was a part of the great plan of God which He had in mind when He made the world. The Apostle John heard this son, which was being sung before the throne of God; “Thou hast created all things, and for *Thy pleasure* they are, and were created.” But it is the living and powerful Word of God which He says “shall accomplish that which *I please*.” So all God’s work of creation is done by His Word, and all that He hid in His mind in the beginning will be worked out by the Word which He spoke in the beginning. {PTUK June 30, 1898, p. 411.6}

Read in the 139th Psalm, verses 14 to 18, what the Psalmist David says of the way in which he was thought upon and “fearfully and wonderfully made” by God. Then like him you will exclaim, “How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand.” {PTUK June 30, 1898, p. 411.7}

Study the precious Word of God that you may find out more and more of His precious thoughts of you. Do not make any plans for yourself, but seek only to know what is the plan that He has had in mind for you “from the beginning.” Give yourself fully to Him that His powerful Word may work out in you just that which He pleases. Then will His will be done in you, and you will be made, as He said in the beginning, “in His image, after His likeness.” {PTUK June 30, 1898, p. 411.8}

Is it not a sweet and wonderful thought that the great God, who created and upholds the heavens and the earth, thinks upon us? And not only so, but that as a loving Father He has been thinking of us and planning for us long before we appeared in this world. All the little things that come in our everyday life have been thought of and ordered by Him. {PTUK June 30, 1898, p. 411.9}

How precious and important this makes each day of life, and how earnestly we should seek to learn just what He wants to teach us every day, and do just what He would have us. Perhaps some of you know the little poem beginning, {PTUK June 30, 1898, p. 411.10}

*I cannot do much, said a little star,  
To make this dark world bright; {PTUK June 30, 1898, p. 411.11}*

*But I’ll cheerfully do the best I can,  
For I am a part of God’s great plan. {PTUK June 30, 1898, p. 411.12}*

Read the verses for “Little Children” on this page, and you will see some ways in which you may fit into God’s great plan of love, and be used by Him to bring light and blessing to those who are in darkness and sorrow. {PTUK June 30, 1898, p. 411.13}

**“Back Page” *The Present Truth* 14, 26.**

E. J. Waggoner

The Bible tells us about the river of life. Only in heathen mythology, and in songs composed for Christians to sing, do we read anything about the “river of death.” Would it not be better to take our songs from the Bible than from mythology? {PTUK June 30, 1898, p. 416.1}

Let no one forget that “that which may be known of God,-all that may be known of God,-is revealed in the things that are made. For two thousand years men had no other record of God than that which is written in the leaves of the forest and on all creation. Enoch and Noah walked with God by the light which shines from the Word in nature. {PTUK June 30, 1898, p. 416.2}

Even now, although the Bible has been translated into so many languages, and circulated so widely, there are many millions of people who have never seen or heard of it; and yet out of these tribes and peoples some will be saved (Rev. vii. 9), showing that all might be saved if they would, without the written Word. {PTUK June 30, 1898, p. 416.3}

This is no disparagement of the Bible; far from it. The Bible is the Word of God, and is profitable and necessary. It would not have been necessary if men had heeded the revelation of God in nature; but now that men have become blinded by the deceitfulness of sin, it is necessary that they should have something to point them to the power and Divinity of God. The Bible is thus an index, a guideboard. It does not reveal the glory, but tells men where to look to see it. It directs them to Him that made all things, and whose saving power is still seen in them. {PTUK June 30, 1898, p. 416.4}

Study the Bible with an earnest desire to know the will of God, that you may do it, and you will see wondrous things out of God’s law. And when the Spirit of God has revealed unto you what no natural eye has seen, and no ear heard, and what has never been devised by the human heart, you will be able, with the eyes of your enlightened understanding to see the footsteps of God everywhere, and to walk and talk with Him. Then you will know that the glory of the Gospel shone as brightly before your eyes were opened to see it in creation. {PTUK June 30, 1898, p. 416.5}

Many good people are still hugging the delusion expressed in the following paragraph from an article in the *Youth’s Companion* on “Electricity in Modern Warfare”:— {PTUK June 30, 1898, p. 416.6}

The effectiveness of some of the more recently developed electrical devices has not yet been tested in actual warfare, but it is safe to say that their use will certainly hasten the day when war will prove so destructive and so terrible as to be avoided, it possible, by all civilised nations. {PTUK June 30, 1898, p. 416.7}

It doesn’t work that way. The greater the preparation for war, the more probability of it. The training of pugilists does not tend to diminish prize fighting, but on the contrary promotes it. No matter what engines of destruction are invented, nations will fight just as readily as when they met hand to hand, provided each one thinks that it is a little stronger, and has more destructive weapons than the other; and “patriotism” requires that each one shall believe this. It is indeed true that these war preparations are hastening the time when there will be no more war, but it is only by hastening the last great battle that will end with the coming of the Lord to consume the fighters and to give the dominion of the earth to peacemakers. {PTUK June 30, 1898, p. 416.8}

Even if the Spanish-American war is not the beginning of Armageddon, as was suggested by a European writer when it began, it is proving a factor in the preparation for it. It is bringing the United States into such connection with the other Powers of the world, that it cannot fail to be involved in the great battle that is coming. Writing of the jealousy with which Europe regards both England and the United States, President Washburn of Robert College, the American College at Constantinople, says:— {PTUK June 30, 1898, p. 416.9}

We can never get back to the position which we occupied before this war, whether we desire to do so or not. Henceforth, in self-defence we must share the burdens of Europe and have a navy and an army strong enough, at least, to defend our liberty and our rights. We must cease to concern ourselves only with local politics and try to comprehend the world politics which centre in Europe, for Europe will never again forget us or lot any opportunity escape to put us down, to destroy our influence, to limit our commerce, to bring us into subjection to the Old World. {PTUK June 30, 1898, p. 416.10}

The enthusiastic American sees in this cause for rejoicing over his country’s rapid development and future power; but the student of the Bible sees in it the sure tokens of its speedy destruction. But the downfall of earthly Governments weans the setting up of the everlasting kingdom of God, which calls for rejoicing; so that the only sad feature in the prospect is that so many are carried away with the noise and excitement of war and its seeming successes, and are not preparing the way of the King of peace. {PTUK June 30, 1898, p. 416.11}

A German Professor has written an article for the *Deutsche Revue*, in which he says that America has no right to interfere in Cuba and that “a country where lynch law survives is unfit to play the judge of other countries.” To this the New York *Independent* frankly says:— {PTUK June 30, 1898, p. 416.12}

That is a shot that hits and hurts. There is too much justification for the rebuke. Nothing else is such a shame to this country abroad as the prevalence of lynch law in certain portions of it. It is of no use to explain or palliate, for to the foreigners ours is all one country, and the whole country is held responsible for what is not prevented in certain States. It is not worth while to make excuses, and the right way is to thank every foe that smites us for it. {PTUK June 30, 1898, p. 416.13}

“He that is without sin among you, let him cast the first stone.” A criminal is not the proper person for judge. But there is no nation on earth that is not to a greater or less extent guilty of injustice and even cruelty to some persons, if not to some classes. And so no nation has any right to act as censor of another. In short, war is condemned by every principle of right, and has not and never has had any other reason than that given by the Apostle James, chap. iv. 1, 3. {PTUK June 30, 1898, p. 416.14}

At the public conference of the Navy League held on the 23rd, the most advanced suggestion was made by a clergyman, who thought it might be necessary to fall back upon conscription and considered the principle one that might be adopted. {PTUK June 30, 1898, p. 416.15}

**“A Mistake” *The Present Truth* 14, 26.**

E. J. Waggoner

A Mistake .—In one of the papers last week there was a large head line, “Christians Show Fight,” and underneath was information to the effect that “The Christian Albanians have taken the offensive and attacked both Mussulmans and the troops.” We needed no second report to assure us that this was entirely a mistake. That some non-Mohammedan Albanians had attacked Turkish soldiers, and killed some of them, we could easily believe, but that no Christians were engaged in the struggle, we were certain; for Christians follow the precept and example of Christ. {PTUK June 30, 1898, p. 416.16}