**“The Miracles of Our Lord. Changing the Water into Wine” *The Present Truth* 14, 27.**

E. J. Waggoner

**CHANGING THE WATER INTO WINE**

The purpose to be served in making the miracles of Jesus a part of the Gospel record is clearly stated in the Scripture itself: “These [miracles] are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name.” John xx. 31, R.V. In our study of the miracles, therefore, this object should be kept in view, that we “way lay hold on the life which is life indeed.” {PTUK July 7, 1898, p. 417.1}

All the revealings of the power of God in the world about us teach the same lesson, when they are properly understood, and so the miracles should also serve as Divine interpretations of the Gospel of life and power which is praclaimed in the more familiar, and so less startling, operations of the same Master Workman. “The miracles of the Bible are not only emblems of power in the spiritual world, but also exponents of the miracles of nature-experiments, as it were, made by the Great Teacher in person, on a small scale and within a limited time, to illustrate to mankind the phenomena that are taking place over longer periods throughout the universe.” When thus viewed, they will not only teach their own lesson to us, but they will also throw such a light upon God’s book of nature that we may read the same lesson on every page. And thus recognising constantly the presence and power of the living God in us and around us, we may learn to receive it in its fulness as “the power of all endless life.” {PTUK July 7, 1898, p. 417.2}

The record of the miracle which we are to study in this lesson is brief, simple, and natural. It is God giving us a view, at close range, of His own mighty power with the simplicity of a father explaining his work to his little child for the purpose of encouraging confidence. And the account closes with these words: “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.” John ii. 11. In our study of the Holy Spirit’s account of this miracle we should see the manifested glory just as clearly as did the disciples, and with the same result, believing for life in His name. {PTUK July 7, 1898, p. 417.3}

Note the simple facts: “They wanted wine:” “And there were set there six water-pots of stone;” “Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.” Then the ruler of the feast tastes “the water that was made wine,” and immediately calls the bridegroom and says: “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but then hast kept the, good wine until now.” {PTUK July 7, 1898, p. 417.4}

We are not told how the water was changed into wine. In obedience to the word of Jesus, they poured the water into the water-pots, and in obedience to the same word they drew out and bare to the governor of the feast that which on tasting proved to be the best wine of the feast. There is one word, however, which gives all the explanation which is needed, and that word is “Jesus.” He is the Word of God, and “all things were made by Him; and without Him was not anything made that was made.” “And the Word was made flesh, and dwelt among us, and we beheld His glory.” And not only were all things made through Him, but He also is “upholding all things by the word of His power,” and “in Him all things consist,” or hold together.It is by the direct and constant revealing of the power of God through Jesus Christ, “the power of God,” that the orderly march of the stars and planets is maintained, and that the so-called operations of nature are carried forward. “My Father worketh hitherto, and I work.” And in performing this miracle Jesus is giving a sample, as it were, of His work and revealing Himself as the one through whose personal agency all the processes of vegetable growth and fruit-bearing are carried forward. {PTUK July 7, 1898, p. 418.1}

**THE TRUE VINE**

In the usual method of changing water into wine the vine is the visible means of accomplishing the work. The water which has been poured upon the ground by the showers of rain, is gathered up by the roots of the vine, carried up by the stock into the branches, and becomes the juice of the grapes. When the process is completed, and the grapes are subjected to pressure, then can be obtained the water which is now changed into wine. Several months are occupied in this work, which goes on quietly by day and by night. But Jesus has said, “I am the true [real] vine,” and the vines which we see in the gardens and the vineyards are not independent agencies for the changing of water into wine. They are simply the visible forms through which works the life of Jesus, the true vine, and as He at Cana of Galilee, dispensing with the usual visible forms of vegetable life, and disregarding the question of time, “manifested forth His glory,” by changing the water into wine; so He would teach us that the same glory is manifested when the same change is wrought by Him in the way so familiar to us. And as “His disciples believed on Him,” when they saw that which He did in Cana of Galilee, so would He have us believe on Him, when we see what He is doing in every garden and vineyard. And as this miracle was written in order that those who read it might by believing “have life through His name,” so viewing all the processes of growth and fruit-bearing in the light thrown upon them by this miracle, and reading them as so interpreted, we may by believing “have life through His name.” {PTUK July 7, 1898, p. 418.2}

**MANIFESTING GLORY**

It is evident that the Gospel is preached to us in this miracle, and through its teaching we may see how the Gospel is preached to us in every garden and field. The Gospel is “the Gospel of the glory of Christ, who is the image of God” (2 Cor. iv. 4), “the Gospel of the glory of the blessed God” (2 Tim. i. 11, R.V.), and this glory is His goodness (Ex. xxxiii. 18, 19), His character, His righteousness. “The Gospel is the power of God unto salvation unto every one that believeth ... for therein is the righteousness of God revealed.” And so when Jesus at Cana of Galilee “manifested forth His glory,” by doing the work which He wrought that day, He was simply showing that the power which changes water into wine is the power which God uses with which to save believers. And the, glory which was then manifested is the glory which brings life to the dead, for “Christ was raised from the dead by the glory of the Father” (Rom. vi. 1), and so recognising “the glory of His power” day by day as it is revealed to us in the true Vine, we who are “dead in trespasses” and sins, are quickened together with Christ and raised up together with Him and made to “sit together in heavenly places in Christ Jesus.” But this is “the exceeding greatness of his power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” And so “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.” And this is the work of the Gospel, that those who “have sinned and come short of the glory of God,” should once more be crowned with glory and honour. {PTUK July 7, 1898, p. 418.3}

**FRUIT-BEARING**

It was the work of Jesus “to preach ... recovering of sight to the blind,” that we might be able to see Him as the true Vine, and so submit ourselves unto Him that He “who maketh grass to grow upon the mountains” and hangs the luscious fruit upon the branches of every vine and tree, may fill us “with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” “I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.” And this is the Gospel which He would teach its in the miracle in Cana of Galilee. {PTUK July 7, 1898, p. 418.4}

**“That Convenient Season” *The Present Truth* 14, 27.**

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Paul was before Felix, reasoning of “righteousness, temperance, and judgment to come,” strong conviction seized the Roman governor, so that he trembled; but he was not willing to yield to it, so he said to the apostle, “Go thy way for this time; when I have a convenient season, I will call for thee.” Acts xxiv. 20. {PTUK July 7, 1898, p. 418.5}

From what we know of the character of Felix it is quite likely that he had no intention of ever accepting Christ, and that his talk about “a convenient season” was only an excuse to Paul, and a means of throwing off conviction. But it is a fact that there are very many who say the same thing, who really think that at some time or other they will serve the Lord, and who by the plea of a convenient season delude themselves into believing that they are at present doing as well as can be expected of them. {PTUK July 7, 1898, p. 418.6}

One man says, “If I could get away from these associates, I would reform.” The youth thinks, “When I get it little older, temptations will not be so strong, and then I can serve the Lord” while the old man thinks, “If I were younger, it would be easy to be a Christian, hut now I am too old to change.” Another says, “If my circumstances were different, I would keep the Sabbath.” “As soon as I get out of debt,” or, “As soon as I can get out of this business, I will begin keeping all the commandments.” And thus people deceive themselves, and continue in sin. {PTUK July 7, 1898, p. 418.7}

They deceive themselves often into thinking that they are as good as they need be. For if it were true that they absolutely cannot it present serve the Lord, then of course it cannot be required of them. But the very statement of the case shows its fallacy; for there is no time when one ought not to serve the Lord. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” Luke x. 27. This leaves no moment of one’s existence when he its free not to serve the Lord; for if one does not serve God all the time, he is not serving Him with all his strength. It certainly is not serving God with all our strength, when we devote the most and best of it to self and the devil, before we begin to obey the Lord. {PTUK July 7, 1898, p. 419.1}

Sin is sin, no matter when or why it is committed. “Sin is the transgression of the law.” 1 John iii. 4. To do anything contrary to God’s will, therefore, is sin. “To him that knoweth to do good, and doeth it not, to him it is sin.” James iv. 17. Now when a person says that he intends to serve the Lord, or to begin some duty, at some other time, he shows that he knows that he ought to do it; and therefore by not doing it he convicts himself of sin. And yet by pleading inconvenience, and unfavourable circumstances, he makes himself believe that his sin is not really sin. He assumes great virtue to himself by thinking of what he would do if he were in the proper circumstances. Because he thinks he would if he could, he takes to himself the credit of the deed, and thus often goes along contentedly, and never finds the “convenient season” for which he is looking. So well satisfied does he become that he is doing the best he can, that no time ever seems to him convenient for changing his course. {PTUK July 7, 1898, p. 419.2}

Suppose now that the “convenient season” has come, or that the change in circumstances or associates has been effected, and that the person has changed his manner of life as he proposed to do; is he really any better than he was before? What think you? Certainly not; it is not he that has changed; it is only the circumstances. The conditions have changed; he remains the same as before. Since he began to serve the Lord (as he thinks) only when the conditions became favourable, it is evident that when the conditions become unfavourable again, he will leave off. {PTUK July 7, 1898, p. 419.3}

Does the man really accept Christ, when he professes to serve Him only at a more convenient season? Not by any means. He really dishonours Christ, bearing false witness against Him. Christ is a perfect Saviour. “He is able to save them to the uttermost who come unto God by Him.” All power in heaven and in earth is in His hands. He is the Head of all principality and power. He has power over all flesh. John xvii. 2. He has spoiled principalities and powers, and made a show of them openly, exhibiting them in triumph by His cross. Col. ii. 15. Even the bars and gates of death He has burst asunder, and “all the power of the enemy” was nothing to Him. Now what does the man say who pleads that his circumstances or temptations are such that he cannot now serve the Lord?—Why, he virtually charges Christ with lack of power to save him in his present condition. He limits the power of God. He does not accept Christ as a full and perfect Saviour, able to save one from the lowest depths, and to pluck a brand from the fire, or a soul from the jaws of the lion. But he who does not take Christ as a perfect and all-powerful Saviour, does not really accept Him at all; for Christ is nothing but perfection. {PTUK July 7, 1898, p. 419.4}

“Behold, now is the accepted time; behold, now is the day of salvation.” 2 Cor. vi. 2. Jesus is “mighty to save.” He says, “Look unto Me, and be ye saved, all the ends of the earth.” Isa.. xlv. 22. “Him that cometh to Me, I will in no wise cast out.” John vi. 37. “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Matt. xi. 38. “I said not unto the seed of Jacob, Seek ye Me in vain; I the Lord speak righteousness, I declare things that are right.” Isa. xlv. 19. The Lord does not deceive anybody. He does not call all to Him to find present salvation, and then say to some, “I didn’t mean you; your case is too difficult; I shall have to wait till a more convenient season.” No; He can save all, and He can save *now*. {PTUK July 7, 1898, p. 419.5}

Then turn to Him now. Why not have rest? See; you do not have rest now; for you admit that the conditions are too hard for you. Well, suppose your more convenient season came, what then? Why, those supposedly more favourable circumstances would be all that you could endure, if not more, so that even it you kept on with your profession, you would never know enjoyment and peace in the service of God. It would be a hard service to you, which shows that it would not be real service, for His yoke is easy, and His burden is light. But if you accept Him now, when everything seems to be the hardest and most unfavourable, you will find immediate rest. Then when the more favourable circumstances come, if there be any such, you can have so much the more ease in His service. So in Christ you will always find green pastures and still waters; a table will be spread for you in the presence of your enemies, and you can oat without fear. Being delivered out of the hand of your enemies, and from the band of all that hate you, you can serve the Lord without fear, in holiness and righteousness all the days of your life. Luke ii. 74, 75. {PTUK July 7, 1898, p. 419.6}

What is the assurance for this? The One who is made unto its “wisdom, and righteousness, and sanctification, and redemption,” is “the power of God.” 1 Cor. i. 34, 30. He in whose life we have redemption, is the One in whom all things were created, and in whom all things hold together. Col. i. 14-15. “All Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.” Jer. xxxii. 17. Then commit the keeping of your soul to Him in well-doing as unto a faithful Creator, and *do it now*. {PTUK July 7, 1898, p. 419.7}

**“Notes on the International Sunday-School Lessons. Elijah on Carmel. 1 Kings xviii. 30-39” *The Present Truth* 14, 27.**

E. J. Waggoner

At the close of the “many days” (three years and one half, James v. 17) of drought, of which something was learned in the last lesson, “the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.” So the prophet and the king are brought face to face, and “Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” It is true that Elijah had said, “There shall not be dew nor rain these years, but according to my word,” and because the blessing of rain had been withheld, the people had suffered exceedingly, “and there was a sore famine in Samaria, “but there was a cause back of all this, and that was that the true God had not been recognised as the giver of these blessings. {PTUK July 7, 1898, p. 419.8}

**WHY JUDGMENTS COME**

When God is recognised, and is acknowledged to be what He is in fact, the Creator of all, and therefore “Lord of all,” His commandments at once become the law of the life, and He is thus given His rightful place to rule in the hearts of men. But Israel had departed from the true God, and the blessings which He intended as a means of turning every one of them away from their iniquities (Acts iii. 36) were being so abused that their continuance only served to confirm the people in their sins, and so they are withheld as a means of again calling the attention of the people to Jehovah, the true God, who alone could cause the rain to fall. Thus does the Lord use every possible way, both by giving and by withholding blessings, in His efforts to reveal Himself to men as the only true and living God. {PTUK July 7, 1898, p. 419.9}

**A DECISIVE TEST**

But Elijah now proposed a test which shall settle the rival claims of Jehovah and Baalim. He requested Ahab to gather together “all Israel unto mount Carmel,” together with the prophets of Baalim and the prophets of the groves. This was done, and then “Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him; but if Baalim, then follow him.” He then directed that the prophets of Baalim should prepare a sacrifice, and he would do the same, and “put no fire under,” “and call ye upon the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him he God. And all the people answered and said, It is well spoken.” So the prophets of Baal prepared their sacrifice, “and called on the name of Baal from morning even unto noon saying, O Baal, hear us. But there was no voice, nor any that answered.” “And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.” {PTUK July 7, 1898, p. 419.10}

Then Elijah called all the people unto him, and he “took twelve stones, according to the number of the tribes of the sons of Jacob, ... and with the stones he built an altar in the name of the Lord.” He then prepared his sacrifice, and three times he told the people to “fill four barrels with water, and pour it on the burnt sacrifice, and on the wood,” and it was done. In his brief prayer he said, “Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel.... Hear me, O Lord, hear me, that this people may know that thou art the Lord God.” “Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God.” {PTUK July 7, 1898, p. 419.11}

**WHOM SHALL WE SERVE**

The question to be settled in Elijah’s time was not a new one then, neither is it out of date to-day. From the time of the first solicitation to sin in the garden of Eden, until the end of the great controversy between Christ and Satan, the whole matter at issue is, Who is God? The inducement held out to depart from the commandment of the Lord in the first place was, “Ye shall be as God,” and Satan has sought ever since to inspire man with a sense of his own superiority, to fill him with his own spirit of disloyalty and rebellion, and to prevent him from acknowledging God as the rightful King over all the earth and from yielding loving obedience to Him as such. Sometimes Satan has worked in one way and sometimes in another, but his purpose is always the same, to turn man away from the true God. In order that man should be able to make an intelligent choice and that he might be drawn to God by seeing Him as He is, the Lord has through a succession of faithful servants in every age revealed Himself to the people, as He did through the ministry of Elijah. {PTUK July 7, 1898, p. 419.12}

**THE SPIRIT AND POWER OF ELIJAH**

The Old Testament scriptures closed with this prophecy: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord,” and this was fulfilled in John the Baptist, whose work was done “in the spirit arid power of Elijah,” “to make ready a people prepared for the Lord.” But this work of preparing a people for the Lord’s coming was not completed in the time of John the Baptist, and will not be completed until He shall “appear the second time without sin unto salvation.” And as the fulfilment of the prophetic Word shows that “the great day of the Lord is near,” so the Elijah message in all its old-time power ought to he given now: “If the Lord be God, follow Him.” {PTUK July 7, 1898, p. 419.13}

**HISTORY REPEATED**

But the work of John the Baptist was also in direct fulfilment of the prophecy of Isaiah, “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord.... Behold your God.” Isa. xl. 3-9. And the demand for this special message grew out of the fact that in the multitude of forms and ceremonies, and through following the traditions of men, the true character of God was being altogether hidden or misrepresented, and that righteousness which is “conformity of the heart and life to the revealed will of God” was lightly esteemed. So complete was this departure from God in John’s day, and so little was His true character known even by those who professed to be His chosen representatives, that when Jesus appeared among them “the image of the invisible God,” they did not recognise Him, and John said, “There standeth one among you, whom ye know not.... Behold the Lamb of God that taketh away the sins of the world.” Prophecies were interpreted in harmony with their own ambitious desires for an earthly kingdom in which they should occupy the prominent places, and their religion degenerated into mere political scheming, a sort of “civic righteousness” or “Christian citizenship” affair, in which the Messiah could be made to serve their own selfish purposes. The leaders of the people, while professing to be loyal to the true God, had in reality gone after other gods just as surely as had king Ahab in the days of Elijah. And to them the message came: “Repent ye ... And think not to say within yourselves, We have Abraham to our father,” “There cometh one mightier than I after me.” “Behold the Lamb of God.” {PTUK July 7, 1898, p. 419.14}

**THE CLOSING CALL**

It is one of the signs of the times that “in the last days perilous times shall come. For men shall be lovers of their own selves, ... having the form of godliness but denying the power thereof.” 2 Tim. iii. 1-5. Forms and ceremonies, and “science falsely so called,” have been substituted for that true knowledge of God through which grace and peace are multiplied, the traditions of men have been followed instead of the Word of the living God, and so now that message is demanded which says, “Fear God, and give glory to Him; ... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” The nothingness of man and the greatness of God, the inability of man to save himself and his consequent need of a mighty Saviour, man’s weakness and God’s power, “All flesh is grass,” “Behold your God,” this is the message which is now to go to “every nation, and kindred, and tongue, and people.” And thus will the way of the Lord be prepared. {PTUK July 7, 1898, p. 420.1}

The lesson which was taught that day at Carmel is to be taught again “in the spirit and power of Elijah,” and the soul-stirring inquiry which was then made is to be repeated, “How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.” And each one is answering the question by the choice which he is daily making, and soon the decree will go forth, “He that is unjust, let him be unjust still: ... and he that is righteous, let him be righteous still.” Oh, that every one would say in his heart and in his life, “The Lord, He is the God; the Lord, He is the God.” {PTUK July 7, 1898, p. 420.2}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 27.**

E. J. Waggoner

**POWER AND WISDOM**

Ps. lxli. 11: “God hath spoken once, twice have I heard this; that power belongeth unto God.” {PTUK July 7, 1898, p. 421.1}

Matt. vi. 13: “Thine is the kingdom, and the power, and the glory, for ever.” {PTUK July 7, 1898, p. 421.2}

Rom. xiii. 1: “There is no power but of God.” {PTUK July 7, 1898, p. 421.3}

John xix. 11: “Thou couldest have no power at all against Me, except it were given thee from above.” {PTUK July 7, 1898, p. 421.4}

Isa. xl. 15, 17: “Behold, the nations are as a drop of a bucket, and are counted as the small dust in the balance: behold, He taketh up the Isles as a very little thing.” “All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” {PTUK July 7, 1898, p. 421.5}

1 Chron. xxix. 11, 12: “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. Both riches and honour come of Thee, and Thou reignest over all; and Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.” {PTUK July 7, 1898, p. 421.6}

Isa. xl. 29: “He giveth power to the faint; and to them that have no might He increaseth strength.” {PTUK July 7, 1898, p. 421.7}

1 Cor. i. 24: “Christ the power of God, and the wisdom of God.” {PTUK July 7, 1898, p. 421.8}

Col. ii. 2, 3: “Christ, In whom are hid all the treasures of wisdom and knowledge.” {PTUK July 7, 1898, p. 421.9}

Isa. xl. 2: “The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” {PTUK July 7, 1898, p. 421.10}

Jer. x. 10, 12: “The Lord is the true God, He is the living God, and an everlasting King.” “He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” {PTUK July 7, 1898, p. 421.11}

Matt. xxviii. 18: “Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.” {PTUK July 7, 1898, p. 421.12}

Rom. i. 30: “The invisible things of Him,” “even His everlasting power and Divinity,” “are clearly seen, being perceived through the things that are made.” {PTUK July 7, 1898, p. 421.13}

2 Peter 1. 3: “His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue,” {PTUK July 7, 1898, p. 421.14}

Isa. liii. 11: “By His knowledge shall My righteous Servant justify many: for He shall bear their iniquities.” {PTUK July 7, 1898, p. 421.15}

Read these texts until you cannot possibly forget what they say. Take them just as they say, and do not imagine that they mean something else. If the Lord had meant something else, He would have said it, instead of saying what He did. He who “giveth wisdom unto the wise, and knowledge to them that know understanding,” knows how to say what He means. {PTUK July 7, 1898, p. 421.16}

Know then, and understand, that there is absolutely no power in the universe, except the power of God. {PTUK July 7, 1898, p. 421.17}

Man has no power whatever in himself. Man is one of the things that God has made, and so the power that appears in him is the power of God, just the same as in the rest of creation. {PTUK July 7, 1898, p. 421.18}

Whatever power the faint receive, comes from God. It is His own power. God is the strength of His people. “The Lord Jehovah is my strength and my song; He also is become my salvation.” Isa. xii. 2. Even the power that exalts itself against God, is God’s power perverted. The kings of the earth and the rulers, with the people, moved by the devil, put Christ to death; but the power which they used so wickedly came from above. {PTUK July 7, 1898, p. 421.19}

Jesus Christ is the power of God, and the wisdom of God. Remember, He is the power and the wisdom. His Spirit is the Spirit of wisdom and understanding, and of counsel and might. {PTUK July 7, 1898, p. 421.20}

The Lord made the heavens and the earth by His power and His wisdom. That is, He made all things by Jesus Christ. {PTUK July 7, 1898, p. 421.21}

Without Christ, the Divine Word, the Power of God, not one thing was made; and He still upholds all things by the Word of His power. Heb. i. 3. {PTUK July 7, 1898, p. 422.1}

Thus all the power in heaven and in earth is His. There is no manifestation of power, force, or energy, as men call it, in the universe, except the personal presence of the living Christ, by the Spirit of power. {PTUK July 7, 1898, p. 422.2}

His everlasting power and Divinity are seen in all things. {PTUK July 7, 1898, p. 422.3}

His Divine power has given us all that is necessary to enable us to live godly lives. That is to say, The power which is given us, to enable us to live godly lives, is the Divine energy that is manifested in all created things, whether in heaven or on earth. He who is the wisdom and the power of God, and who is revealed in all the things that are made, is “of God made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 30. Thus all the power of God manifested in all creation, is available for our salvation. {PTUK July 7, 1898, p. 422.4}

It is by the power and wisdom that made the universe, that the Lord justifies us, because He who bears all things bears our iniquities. {PTUK July 7, 1898, p. 422.5}

This power that works in heaven and in earth, in every created thing, is the power that is given by the Holy Spirit to all who yield themselves absolutely to the Lord. This is the power with which He sends them forth to teach all nations His truth. {PTUK July 7, 1898, p. 422.6}

*“That hand which bears creation up
Shall guard His children well.” {PTUK July 7, 1898, p. 422.7}*

**“Power to Witness” *The Present Truth* 14, 27.**

E. J. Waggoner

“Ye, shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses ... unto the uttermost part of the earth,” said Christ. Acts i. 8. {PTUK July 7, 1898, p. 422.8}

In the same connection He also said, “All power is given unto Me in heaven and in earth. Go ye therefore.” Matt. xxviii. 18. {PTUK July 7, 1898, p. 422.9}

Take these tests in connection with Rom. i. 20, which tells us that this power is seen in everything that has been made,-in the blade of grass, and in the hosts of the heavens,-and see what encouragement it is for all men. {PTUK July 7, 1898, p. 422.10}

We learn the power by which God works to save us front sill. Every soul who is longing for deliverance may know that “the power that worketh in us” to save, wherever we really desire salvation, is the power that supports and holds together the universe. Then Iet no one say or think that God cannot save a sinner such as he is. Nothing is too hard for the Lord. There is encouragement also to witness to the power of this salvation; for the power that saves is the power by which witnesses are sent forth. Nothing less than all power in heaven and in earth can save a man from sin; so that whoever is saved has all that power with which to proclaim the Word of truth, the Gospel of our salvation. {PTUK July 7, 1898, p. 422.11}

Notice that what is needed, and all that is promised, for the proclamation of the Gospel, is *power*. The Lord does not promise eloquence nor learning, but power. Paul was not destitute of that which in the world passes for wisdom, yet he says, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” 1 Cor. ii. 4, 5. {PTUK July 7, 1898, p. 422.12}

It is power that tells. Not human power, but Divine power. “There is no power but of God,” so that all attempts to make an impression are vain. “He whom God hath sent, speaketh the words of God” (John iii. 34), and “the Word of God is quick, and powerful.” {PTUK July 7, 1898, p. 422.13}

All therefore that is needed for the Gospel to go with power is to have a company of people fully yielded to God’s power, that is, to His will, and saved by it. There need not necessarily be many. Twelve such men effected a mighty change in the world a few hundred years ago. {PTUK July 7, 1898, p. 422.14}

All are not apostles; all are not evangelists; all are not called to go as missionaries to other lands, or even to other neighbourhoods, than their own; but each one who is saved can witness to the power of Christ to save, with all the power by which he has been saved. {PTUK July 7, 1898, p. 422.15}

**“God’s Power in Man” *The Present Truth* 14, 27.**

E. J. Waggoner

There is no power in the universe except the power of God. This is plainly taught in the Scriptures, and is so self-evident as to need no argument. {PTUK July 7, 1898, p. 422.16}

“How then is man responsible for his actions?” is the question that some will ask. “Why isn’t he as irresponsible as the beasts, or the plants of the field?” To many who ask this question, it seems unanswerable; but really it is a very shallow question, and shows wonderful lack of thought. {PTUK July 7, 1898, p. 422.17}

It is really sufficient answer to the question, to say that God did not make man to be a beast nor a vegetable. To say that God ought to save a man regardless of his actions, since all the power that is in him is the power of God, and man is not responsible for his acts, is inconsistent, in that it demands that God shall treat us as both vegetables and men. God does not save the beasts nor the vegetables of the field. He who wishes to disclaim all responsibility for his own acts, ought not to expect that God do anything else with him than let him go to destruction, just as he does other things that are irresponsible. {PTUK July 7, 1898, p. 422.18}

But the plants of the field, and the beasts, although irresponsible, fulfil the object of their existence, in that they do not resist the will of the Lord, while man does not do this; and therefore he cannot possibly be treated as an irresponsible being. {PTUK July 7, 1898, p. 422.19}

It is God’s power in man, and yet every man has perfect freedom. God made man in His own image, to be a companion for Himself; but a cowering slave could not be a companion for God. There must be no fear, no restraint, in perfect companionship. Now it is utterly impossible for any man to exist apart from the power of God. No man can keep himself alive. So God mercifully exercises His own power in man’s behalf, and whoever loves life will yield to that power. And since God’s power is infinite, it follows that whoever yields to that power has unlimited freedom of action. Only the one who tries to resist the power,-he who rejects it,-finds himself fettered and limited. {PTUK July 7, 1898, p. 422.20}

God does not compel anybody to love Him. Rather, He does not try to it, since love cannot be forced. So if a person does not wish to love the Lord he need not; but all those who hate Him, love death (Prov. viii. 36), for He is the life.Thus everybody has before him the choice of life or death, and can have whichever he chooses. Surely that is fair. If man hates the life of God, if he refuses to yield to God’s power, then he inevitably finds himself hampered and bound, because there is no power but of God, and he is shutting himself off from the source of supply. But if he yields to the power in its fulness, if he chooses life, then he is as free as God Himself, for the power which works in him unrestrained is the power that fills and upholds the universe. He can do whatever he pleases, and all that he does will prosper. Nowhere in the universe will such a man feel any restraint to his effort, for nowhere will he come to the limit of the power that works in him. {PTUK July 7, 1898, p. 423.1}

**“Justified by Knowledge” *The Present Truth* 14, 27.**

E. J. Waggoner

“By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.” Isa. liii. 11. What knowledge of us has the Lord, and how does He have it? Thus: “The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.” Heb. iv. 12, 13, R.V. {PTUK July 7, 1898, p. 423.2}

There is nothing that the Lord does not know about men; and He knows it not by hearsay, not as the result of inquiry, but from actual experience. The Word that creates and upholds is present in every being, for the Word is the life. In every fibre of the body, there is the Word of God present. He knows the sins, because He bears them. The knowledge by which He justifies, is the knowledge of experience: for He bears the iniquities. {PTUK July 7, 1898, p. 423.3}

In the Lord power and wisdom are combined. There is power intelligently directed. His power is His wisdom, and His wisdom is powerful. Thus it is that there is no such thing as chance in the world; force does not act at random, but since it is God’s own power, it acts a cording to the wisdom of God. {PTUK July 7, 1898, p. 423.4}

By His wisdom God has established the world, and by His discretion He has stretched out the heavens. By His knowledge He justifies. Thus we see that the wisdom and power that saves us from sin is identical with that which created and upholds the universe. What chance then is there for anybody to say, “I am such a sinner, that it doesn’t seem possible that the Lord can save me?” Is anything too hard for the Lord? No one need philosophise or draw conclusions; all we have to do is to recognise and admit a simple fact, namely, that the Lord is the Creator. Give to God the glory that is His due. Worship Him that made heaven and earth, and the sea, and the fountains of waters, find you will never find any place for doubts as to the power of God to do whatever He pleases. {PTUK July 7, 1898, p. 423.5}

**“For the Children. Thoughts for the Seaside” *The Present Truth* 14, 27.**

E. J. Waggoner

“And God said, Let the waters under the heaven he gathered together unto one place.” “And it was so.” “And the gathering together of the waters called He seas.” “He gathereth the waters of the sea together as an heap; He layeth up the depths in storehouses.” {PTUK July 7, 1898, p. 426.1}

“Who shut up the sea with doors when it brake forth; when I established My decree upon it, and set bars and doors and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed?” “He gave to the sea His decree that the waters should not pass His commandment.” {PTUK July 7, 1898, p. 426.2}

He hath “placed the sand for the bound of the sea by a perpetual decree that it cannot pass it, and though the waters thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.” {PTUK July 7, 1898, p. 426.3}

“And God said, Let the waters bring forth abundantly the moving creature that hath life.” “And God created great whales, and every living creature that moveth, which the waters brought forth abundantly.And God blessed them and said, Be fruitful and multiply, and till the waters in the seas.” {PTUK July 7, 1898, p. 426.4}

“O Lord, how manifold are Thy works! in wisdom hast Then made them all, the earth is full of Thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great great beasts. There go the ships: there is that leviathan whom Thou hast made to play therein. These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather, Thou openest Thine hand, they are filled with good.” {PTUK July 7, 1898, p. 426.5}

“They that go down to the sea in ships, that do business in the great waters, these see the works of the Lord, and His wonders in the deep. For He commandeth and raiseth up the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths.” “He maketh the storm a calm, so that the waves thereof are still.” {PTUK July 7, 1898, p. 426.6}

“The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.” “Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them.” {PTUK July 7, 1898, p. 426.7}

DEAR CHILDREN :— {PTUK July 7, 1898, p. 426.8}

As the holiday season is here again, many of you are looking joyfully forward to your yearly visit to the seaside. Here you will see “the works of the Lord, and His wonders in the deep.” No doubt the beach will be the most attractive place to you, where you will spend most of your time, digging in the sand and hunting for pretty shells and jelly fish and other such treasures with which to fill your little pails. {PTUK July 7, 1898, p. 426.9}

Perhaps you will notice what it is that makes the beach, that part of the shore that is washed by the sea. It is the Tide, which you may see all day either “coming in,” or “going out.” The beach is the, strip of land between high water and low water marks, so that when the tide is at its height the beach is quite covered with water. In some places where the shore slopes very gently, there is a very wide beach, and at high tide boats can sail where a short time before you have been able to walk. But where the coast is very steep and formed by high cliffs, there is no beach, but the tide only causes the water to rise and fall. {PTUK July 7, 1898, p. 426.10}

The tide comes in regularly every twelve hours. It is six hours coming in and six hours going out, but if you stay some little time at the seaside you will notice that it does not come in at exactly the same time every day. Yet we can always find out beforehand when it will be “high tide” and “low tide.” {PTUK July 7, 1898, p. 427.1}

This is because there is a close connection between the tide and the movements of the sun, moon, and earth. At the times of the new and full moon the tide rises higher than usual; this is called the “spring-tide.” The lowest tide, called the “neap-tide,” is at the second and fourth quarters of the moon. {PTUK July 7, 1898, p. 427.2}

This earth, which seems to us so large, is but a tiny portion of God’s great universe. And God Himself fills all the things that He has made. “Through all created things thrills one pulse of life from the great heart of God.” There is one life in all things, the life of God, and this is why all move together in perfect harmony. {PTUK July 7, 1898, p. 427.3}

He who “appointed the moon for seasons,” and makes the sun to know “his going down,” has also given “to the waters His decree.” We learned last week that it is the powerful word of God which does all His work. He says, “It shall accomplish that which I please.” Jesus says that the Word is “Spirit and life.” By filling all things with God’s life, His living Word works His will in all His works. {PTUK July 7, 1898, p. 427.4}

So as you watch the constant movement of the waters, you call see the Word of God working, the “Spirit of God moving upon the face of the waters,” and keeping them in the place appointed by God, drawing them backwards and forwards according to His will. {PTUK July 7, 1898, p. 427.5}

The waters of the ocean are full of life. In the beginning God said, “Let the waters bring forth *abundantly* the moving creature that hath life.” This is why we find in the great and wide sea” “things creeping *innumerable*.” {PTUK July 7, 1898, p. 427.6}

At low tide you will find on the beach different kinds of shell fish and other tiny living creatures which, by the going out of the tide; are left out of the water. Some of these could not live if they were kept out of the water or in the water all the time. But by the coming in and going out of the tide they are kept a part of the time in the water, and a part of the time out of the water. {PTUK July 7, 1898, p. 427.7}

In this we see how that in all His great works, our Creator is working for the good of the tiniest of His creatures. We were talking last week of how the Lord cares for each little child, and takes care of all the little boys and girls that He brings into the world. But this will teach us that “The Lord is good to all, and His tender mercies are over all His works.” “Thou hast male heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and *all that is in them*, and *Thou preservest them all*.” {PTUK July 7, 1898, p. 427.8}

**“The Witness of the Heavens” *The Present Truth* 14, 27.**

E. J. Waggoner

“The heavens declare the glory of God.” In their ever-changing beauty, the sunny days and starry nights show forth “the wondrous works of Him which is perfect in knowledge.” Nor does the firmament reveal Him only as a Being of infinite power, at the thought of whom the inhabitants of the earth should tremble. “Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.” “Thy faithfulness shalt Thou establish in the very heavens.” So morning by morning as we rise from our sleep, and behold the rays of the sun once more, its beams bring the glad message that “the mercy of the Lord endureth” still. {PTUK July 7, 1898, p. 428.1}

What a blessed thought with which to begin the day! That which smites upon our eyelids in the summer mornings and gently calls us from slumber is the greeting of the heavens, bidding us be of good cheer, whatever the day may bring, for since God’s mercy is over us still, “as thy days so shall thy strength be.” “His compassions fail not. They are new every morning: great is Thy faithfulness.” {PTUK July 7, 1898, p. 428.2}

If we be conscious of unworthiness, of sinful deeds and stubborn hearts, still the sun shines even to us, and thereby we learn that the mercy and faithfulness which the heavens reveal, are not yet worn out for us. “He is kind unto the unthankful.” “He maketh His sun to rise on the evil and on the good,” and therein, Christ taught, He loves them that hate Him. {PTUK July 7, 1898, p. 428.3}

Nor when the sun gets on the horizon, may we think that the powers of darkness prevail, and the evidence of His faithfulness grows dim. Throughout the twenty-four hours He leaves not Himself without witness. To those who fear that their way is hid from the Lord, and that His watch-care is withdrawn, He says, “Lift up your eyes on high and see who hath created these, that bringeth out their host by number: He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” {PTUK July 7, 1898, p. 428.4}

As far as the lights of heaven shine, so far goes the message of God’s mercy. As unsearchable as the expanse of heaven is the length and breadth and height and depth of His infinite love; and as free as is the vision of God’s glory to the eyes of men, is the free gift of the righteousness, which is the glory of God, unto all and upon all them that believe. {PTUK July 7, 1898, p. 428.5}

“Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night.... if those ordinances depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever.” “If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done.” “They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” {PTUK July 7, 1898, p. 428.6}

Those who have believed God’s promise and trust Him for salvation, need never fear that He will suffer His faithfulness to fail, nor alter the thing that is gone out of His lips, so long as they can see the sun and moon in the heavens; for, “His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon.” Then so long as men have reason to think that the morning will bring them the sunlight, and night be made beautiful with stars, they have no less reason to be confident that He whom they have believed, will keep that which they have committed unto Him. {PTUK July 7, 1898, p. 428.7}

**“Back Page” *The Present Truth* 14, 27.**

E. J. Waggoner

“God is light, and in Him is no darkness at all.” 1 John i. 5. {PTUK July 7, 1898, p. 432.1}

“All have sinned, and come short of the glory of God.” Rom. iii. 23. Sin is therefore the absence of glory; it is darkness. {PTUK July 7, 1898, p. 432.2}

Thus we see that the glory of God is His righteousness. He is righteousness; that is His being. But He is light. The glory that shines from Him is the shining out of His character. He is light, and the light that shines from Him is the light of His life. {PTUK July 7, 1898, p. 432.3}

“Christ is the image of the invisible God” (Col. i. 15), the brightness, the effulgence, the shining forth of His glory. Heb. i. 3. {PTUK July 7, 1898, p. 432.4}

“The Lord God is a sun and shield.” Ps. lxxxiv. 11. Christ is the shining of God’s glory, which is His righteousness, so that He is “the Sun of righteousness.” Mal. iv. 2. {PTUK July 7, 1898, p. 432.5}

Jesus said, “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John viii. 13. After stating at one time that He is the light of the world, He showed the reality of it by giving sight to a man born blind. John ix. Jesus is the light of the world, by which men see to go about. {PTUK July 7, 1898, p. 432.6}

The Lord is upright; “He is my Rock, and there is no unrighteousness in Him.” Ps. xcii. 15. Thus it is that He is the Sun of righteousness, for He is the light of the world. The light, therefore, which shines upon this earth is the righteousness of God in Christ. {PTUK July 7, 1898, p. 432.7}

“The heavens declare the glory of God.” Ps. xix. 1. He has set His glory upon the heavens. Ps. viii. 1, R.V. The sun but transmits to us the light that emanates from “the eternal Father.” But that light is God’s own character, His own personality. Therefore the sun brings to us the righteousness of God. {PTUK July 7, 1898, p. 432.8}

The true light is that which “lighteth every man that cometh into the world.” John i. 9. The sun lights and warms the whole earth. “His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” Ps. xix. 6-8. Thus we see that the law of God, the living righteousness of God, has been and is given to every man on earth. “The grace of God that bringeth salvation bath appeared to all men.” {PTUK July 7, 1898, p. 432.9}

What then shall we do? Take the light as God’s own gift, His own life, and rejoice in it. “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son uleaneeth us from all sin.” 1 John i. 7. “In all thy ways acknowledge Him, and He shall direct thy paths.” Prov. iii. 6. Acknowledge God in the light, which shines constantly, and God will make you righteous. He will shine righteousness into your hearts. Oh, what a glorious thing light is! “Thanks be unto God for His unspeakable gift.” {PTUK July 7, 1898, p. 432.10}

The *Echo* says that a union between the British Empire and the States “would be strong enough to impose peace upon the world.” The States are just now engaged in “imposing peace” on Spain. War is the only way the world has of imposing “peace.” When therefore Great Britain and the United States unite in imposing peace on the rest of the world, the result will be worldwide war.That will be the only result of the much-talked-of alliance. It will be the last great revolution or overturning of history, and will end in the taking of the reins of the government of this earth by Him “whose right it is” (Eze. xxi. 37), who makes peace because “He is our peace.” {PTUK July 7, 1898, p. 432.11}

It is noted as an exhibition of the finest and of the worst traits of the English character, that a young man employed in the ship yard where the terrible calamity took place at the launching of the *Albion*, promptly dived into the water, and swam to the rescue, and in seven journeys succeeded in bringing seven persons ashore; but while he was thus engaged some one stole his watch find clothes, and made off with them. We need not, however, set this last thin- down as peculiarly English; it was a manifestation of human nature, such as is found all over the world. And as to the first man, who risked his life to save others, since every good thing is from above, we may recognise; in his action the prompting of the Divine nature,-the working of Him who came “seeking to save,” and who “gave Himself a ransom for many.” {PTUK July 7, 1898, p. 432.12}

**“‘Divine Service’” *The Present Truth* 14, 27.**

E. J. Waggoner

In the Court notices in one of the papers a few days ago, where some Court function was described, it was stated that “Divine service was afterward performed in the private chapel.” {PTUK July 7, 1898, p. 432.13}

It is to be feared that this language but too literally expresses what actually took place, and what many services in churches and chapels are, namely, a performance. Ceremonies performed, and forms gone through constitute too much of what is called Divine service. Prayers are “said,” and the exercises are gone through with after a fixed programme, very much in the same way as would be the case with a concert. This is the case not only with those whose service follows a fixed ritual, but all others are prone to fall into ruts, and the repetition of cant phrases which either have no meaning, or else are gone over without thought. {PTUK July 7, 1898, p. 432.14}

But what a sad commentary it is on the extent to which real service of God has been crowded out, that by “Divine service” is generally understood nothing but stated exercises in a church building! That may be Divine service, or it may not be; but the whole life of the worshipper is that which determines the fact. Divine service is the service of the daily life. The house servants who labour “in singleness of heart, fearing God,” doing all things heartily, “as to the Lord, and not unto men,” knowing that they “serve the Lord Christ” (Col. iii. 22-24), are doing, not performing, the true Divine service. {PTUK July 7, 1898, p. 432.15}

This is not a disparagement of “the assembling of yourselves together;” that is necessary; but let us beware of narrowing our ideas of Divine service down to mere going to meeting, to singing hymns, and saying prayers. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” {PTUK July 7, 1898, p. 432.16}

**“‘Come!’” *The Present Truth* 14, 28.**

E. J. Waggoner

Who says it? {PTUK July 14, 1898, p. 433.1}

“The Spirit and the Bride Say, Come!” To whom do they say it? {PTUK July 14, 1898, p. 433.2}

“Let him that is athirst come.” How many may come? {PTUK July 14, 1898, p. 433.3}

“Whosoever will, let him take the water of life freely.” Rev. xxii. 17. May the poor come as well as the rich? “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price.” Isa. Iv. 1. {PTUK July 14, 1898, p. 433.4}

Who has this water of life to offer so freely? {PTUK July 14, 1898, p. 433.5}

“Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.” John vii. 37. {PTUK July 14, 1898, p. 433.6}

But is there not danger that the supply will be exhausted? {PTUK July 14, 1898, p. 433.7}

“How excellent is Thy loving-kindness, O God I therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life.” Isa. xxxvi. 7-9. God is “the Fountain of living waters.” Jer. ii. 13. What will those receive, who listen to this gracious invitation? {PTUK July 14, 1898, p. 433.8}

“Incline your ear and come unto Me; hear, and your soul shall live.” Isa. Iv. 3. {PTUK July 14, 1898, p. 433.9}

What kind of existence is it that He gives those who come? is it a life of toil and drudgery? {PTUK July 14, 1898, p. 433.10}

“Come unto Me all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am week and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matt. xi. 28-29. {PTUK July 14, 1898, p. 433.11}

Do you say that you do not know where to find the Lord? {PTUK July 14, 1898, p. 433.12}

“He is not far from every one of us.” Acts xvii. 27. “Do not I fill heaven and earth? saith the Lord?” Jer. xxiii. 1. {PTUK July 14, 1898, p. 433.13}

Are you so weak that you have not strength to come? That is tell right, see what power there is in the word, “Come.” {PTUK July 14, 1898, p. 433.14}

The disciples of Jesus were on the stormy sea, in a boat, tossed by the waves, when Jesus appeared to them, walking on the water. Peter said, “Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.” Matt. xiv. 28, 29. {PTUK July 14, 1898, p. 433.15}

Thus we see that there is power in the word “Come,” which Jesus utters, to bring anyone to Him who yields to the word, and trusts it. It matters not whether it be on the water, or through the air; the word “Come” has the power to carry. {PTUK July 14, 1898, p. 433.16}

With what power does this gracious invitation of Christ draw those who listen and yield to it? {PTUK July 14, 1898, p. 433.17}

“The Lord hath appeared of old unto Me, saying, Yea, I have loved Thee with an everlasting love; therefore, with lovingkindness have I drawn thee.” Jer. xxxi. 3. {PTUK July 14, 1898, p. 433.18}

“Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.” 1 Peter iii. 18. {PTUK July 14, 1898, p. 433.19}

“Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Eph. ii. 13. {PTUK July 14, 1898, p. 433.20}

Has the Lord given its any visible, tangible evidence of His power to draw and to hold? {PTUK July 14, 1898, p. 433.21}

“He, draweth up the drops of water, which distil in rain front His vapour; which the skies pour down, and drop upon men abundantly.” Job xxxvi. 27, 28, R.V. He “hath measured the waters in the hollow of His hand,” “He taketh up the isles as a very little thing.” Isa. xl. 12, 15. {PTUK July 14, 1898, p. 433.22}

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Rom. v. 1, 3. {PTUK July 14, 1898, p. 433.23}

“For the Son of man shall come in the glory of His Father with His angels.” “Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. xvi. 27; xxv. 31. {PTUK July 14, 1898, p. 433.24}

If we listen now to His voice, saying, “Come,” and become acquainted with it, {PTUK July 14, 1898, p. 433.25}

and love it, when lie comes in His glory, and says, “Come,” we shall be “caught up” “to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. iv. 17. {PTUK July 14, 1898, p. 434.1}

The power by which our bodies will at that time be changed, and we be caught up to meet the Lord in the air, is the same power that now works to charge us from sin to righteousness. Will you not yield to it? {PTUK July 14, 1898, p. 434.2}

“O come, let us worship and bow down; let us kneel before the Lord our Maker.” {PTUK July 14, 1898, p. 434.3}

**“Notes on the International Sunday-School Lessons. Elijah’s Flight and Encouragement. 1 Kings xix. 1-6” *The Present Truth* 14, 28.**

E. J. Waggoner

JULY 24

In Elijah’s conduct, after the triumph on Mount Carmel, is seen the manifestation of human weakness. He who had boldly faced an apostate nation, the wrath of the king and the malice of the priests of Baal, now flees for his life before the anger of Jezebel. God had vindicated His own name in sending fire from heaven, and Elijah, as His faithful servant, had shared the glory which thereby came upon the worship of Jehovah. Israel, at his command, had risen against their false prophets and slain them all; yet to Elijah it seems that the cause is lost, evil had, triumphed, and death would be a welcome end. {PTUK July 14, 1898, p. 434.4}

In past lessons we have traced slightly the parallel between Elijah’s times and these. To-day a message is due, given in the spirit and power of Elijah, calling men to forsake Baal and return to the worship of the true God. Still, as then, God uses men as His instruments, and now, as ever, men are but dust. Circumstances are before us which will try us to the utmost, and will, unless we profit by the Scriptures which are written for our learning, desolate our souls and wring from us Elijah’s cry, “It is enough; now, O Lord, take away my life.” {PTUK July 14, 1898, p. 434.5}

How then shall those who fear God, and serve Him, declare His message fearlessly as did Elijah, and yet escape the bitterness of his despair? {PTUK July 14, 1898, p. 434.6}

**A SOURCE OF FAILURE**

Does not his self-accusing plaint, “for I am not better than my fathers,” suggest the cause of his sudden weakness? It seems so difficult for men to allow God to work through them without taking to themselves some credit for the power manifested. Those who feel their utter need of all things, and in whose weakness the strength of God is made perfect, are yet tempted, when a great work is done, to forget that all they have contributed to it was nothing and less than nothing; for “verily every man at his best state is altogether vanity.” Ps. xxxix. 5. So they flatter themselves that they must be better than their fathers. The awakening from this delusion is a painful experience, but an absolutely necessary one. Together with the “spirit and power of Elijah” must go the spirit displayed in John the Baptist, to whom was committed the same work, “He must increase, but I must decrease.” John iii. 30. So shall we be saved from painful and humiliating falls, and our continued usefulness be secured. {PTUK July 14, 1898, p. 434.7}

The food given to Elijah, by which he was sustained for forty days and forty nights on his journey to Horeb, showed that the strength in which he was to go was in no wise dependent upon himself, and its apparent insufficiency for so long a period might have prepared him for the lesson given at Horeb, that the power of God is not qualified or limited by outward appearances. {PTUK July 14, 1898, p. 434.8}

**THE STILL, SMALL VOICE**

At last Elijah reached the mount of God; “and he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and He said unto him, What doest thou here, Elijah?” {PTUK July 14, 1898, p. 434.9}

“And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away.” {PTUK July 14, 1898, p. 434.10}

Surely it was a doleful state of things, and Elijah’s words seem to imply that God might have bettered it if He would. Elijah had been very jealous for God, yet God had allowed Elijah’s life to be threatened and endangered in His service. When he was gone the last worshipper of God would have perished; so far had matters drifted. {PTUK July 14, 1898, p. 434.11}

Then Elijah was told to stand on the mount before the Lord. He did so, and as a great and strong wind rent the mountains and broke the rocks in pieces, he fully expected to hear the message of Jehovah, delivered in tones of rolling thunder. “But the Lord was not in the wind.” And now followed the crashing of an earthquake, and again, the hot fierce blast of a devouring tire, but in neither of these was the Lord revealed. Then in the quietness and calm that followed the passing of the fire was heard a still, small voice. And Elijah wrapped his face in his mantle and listened. Again the same question as before was asked, and again he made the same reply. After telling Elijah to anoint fresh kings over Israel and Syria, and Eliaha to be prophet in his own room, the still, small voice went on to say, “Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” {PTUK July 14, 1898, p. 434.12}

**STRENGTH MADE PERFECT**

What a glorious word was that; well worth coming the long journey to hear. Seven thousand faithful souls! And Elijah thought there was but one discouraged witness, and they sought his life. So God had been working after all, and had not left the whole burden on Elijah’s shoulders. Who would have thought it? No one had talked of great demonstrations of Divine power, creating excitement and swaying multitudes with mysterious, force. What had done the work? The still, small voice. Yet what infinite power there had been in the voice. {PTUK July 14, 1898, p. 434.13}

The message of the everlasting Gospel is to go to the world in these days with a loud cry, and those who hear it are to lift up the voice with strength; but it will not always be with the outward demonstration that suggests earthquake and roaring fire. When the Saviour of the world lay, wrapped in swaddling clothes, in a manger, when He toiled at the carpenter’s bench, and above all, when He was nailed to the cross between thieves, forsaken of all men, “His visage marred more than any man,” so far from being the Power and Wisdom of God, He seemed “a worm and no man; a reproach of men; and despised of the people.” “All they that see Me laugh Me to scorn.” Ps. xxii. 6, 7. Yet in it all, He was declared to he the Son of God, with power, because “the weakness of God is stronger than men.” {PTUK July 14, 1898, p. 434.14}

Just as Christ prayed, “My God, My God, why hast Thou forsaken Me?” so the people of God in the last days mourn and lament that “The Lord hath forsaken me, and my Lord hath forgotten me.” But since Christ, for us, passed through that experience, we need never feel forsake n. He says to us, “Behold I have graven thee upon the palms of My hands.” Isa. xlix. 16. {PTUK July 14, 1898, p. 435.1}

**ANOTHER PARALLEL**

When the message of the Gospel, given in the power of Elijah, brings the messengers face to face with the wrath of the dragon, and the powers of this world, the temptation of Elijah will come to us to make us feel that evil has triumphed, we alone are left to serve God, and they seek our lives to take them away. “Like as a woman with child, so have we been in Thy sight, O Lord. We have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.” Isa. xxvi. 17, 18. Then will the Lord comfort us, as He did Elijah with the news of the seven thousand. {PTUK July 14, 1898, p. 435.2}

“Lift up thine eyes round about, and behold: all these gather themselves together and come to thee.” “Behold, these shall come from far: and lo these from the north and from the west; and these from the land of Sinim.” {PTUK July 14, 1898, p. 435.3}

“Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?” Isa. xlix. {PTUK July 14, 1898, p. 435.4}

The Lord answers this question by telling of His own working, and adds, “And thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me.” His strength is made perfect in weakness, but we so soon get tired of weakness. Christ was always dependent upon His Father for words and works, and even for will. {PTUK July 14, 1898, p. 435.5}

**POWER IN GENTLENESS**

He spake with a still, small voice, but the power of God was in the voice. The power of God is very gentle. Paul wrote to the Thessalonians that “our Gospel came to you in power, and in the Holy Ghost, and in much assurance.” Yet he says, “We were gentle among you, even as a nurse cherisheth her children.” {PTUK July 14, 1898, p. 435.6}

The remembrance of the gentleness of God’s power will keep us from discouragement if we do not see the kind of power manifested that seems to our minds necessary for the furtherance of the Gospel, and the lament of Elijah, that we are no better than our fathers, and that it can profit the world nothing for us to live on any longer, will never rise to the lips of those who remember that God hath chosen “the base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.” {PTUK July 14, 1898, p. 435.7}

**“The Power that Saves” *The Present Truth* 14, 28.**

E. J. Waggoner

“And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought Him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as He went, the multitudes thronged Him. {PTUK July 14, 1898, p. 435.8}

“And a woman having an issue of blood twelve years, which had spent her living upon physicians, and could not be healed of any, came behind Him, and touched the border of His garment: and immediately the issue of her blood staunched. And Jesus said, Who is it that touched Me? And when all denied, Peter said, and they that were with Him, Master, the multitudes press Thee and crush Thee. But Jesus said, Some one did touch Me: for I perceived that power had gone forth from Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him declared in the presence of all the people for what cause she touched Him, and how she was healed immediately, And He said unto her, Daughter, thy faith hath made thee whole; go in peace.” Luke viii. 41-48, R.V. {PTUK July 14, 1898, p. 435.9}

Here we have another of the miracles of Jesus, which are written that we might know that Jesus is the Christ, the Son of God; and that believing, we might have life through His name. Most striking is this miracle adapted to the purpose for which it is designed; for nothing could more clearly illustrate the truth that we receive life and salvation from Christ through faith in Him. {PTUK July 14, 1898, p. 435.10}

Consider the facts in the case. For twelve years the woman had been suffering, and steadily growing worse. Physicians could do her no good, and she had no more money to spend on them, even if they could. She was dying in misery, without help or hope of help. {PTUK July 14, 1898, p. 435.11}

She was indeed dying, for loss of blood means loss of life. “The blood is the life.” Deut. xii. 23. This is a well-known and universally recognised fact. To shed blood means everywhere to take life. Therefore, when we read that the woman had been losing blood for twelve years, and that the loss was increasing, we know that her life was gradually and surely vanishing away. {PTUK July 14, 1898, p. 435.12}

But the great Physician came her way, and she had confidence in Him; “for she said within herself, If I may but touch His garment, I shall be whole.” Matt. ix. 21. She touched Him, and immediately she was *made whole*; that is, all her lack was supplied; the loss was made good. What did she lack? What was she losing?—Blood, life. Therefore in that she was made whole, it is evident that what she received was life-new blood. This is the simple fact. As surely as the miracle was performed, so surely did the woman in that instant receive life; yes, she actually received fresh blood; for she was made *whole*, and her lack was blood. How was it done?—Jesus tells us all that we can know about it, saying, “I perceived that power had gone forth from me.” From this we see that when Jesus supplied new life to the suffering, it came directly from Himself. In Luke vi. 19 we read that “all the multitude sought to touch Him: for power came forth from Him, and healed them all.” In this verse, as in chapter viii. 46, the Authorised Version has “virtue,” where the Revised Version gives us the word “power.” “Power” is the better word, for the Greek word is the same word that we have Anglicised as *dynamite*. The power that works in all things, and that upholds all things, is the life of God; so the power that went forth from Jesus and healed the woman, as well as the multitudes, was life; and this we have already seen from the fact that Jesus supplied what she lacked, namely, life. Jesus went about doing good because God was with Him (Acts x. 38), and with God is “the fountain of life.” Ps. xxxvi. 9. The characteristic of a fountain is that although you continually draw from it, it always has just as much to give; so although Jesus was continually bestowing life,-it was flowing from Him to others,-the supply did not diminish, because He had the fountain in Him. He is “the Author of life.” Acts iii. 15, margin. {PTUK July 14, 1898, p. 435.13}

**THE TOUCH OF FAITH**

Jesus said to the woman, “Thy faith hath made thee whole; go in peace.” In the margin of the Revised Version we have “saved,” in the place of “made whole;” and this is the better reading. The words in the Greek are identical with those spoken to the sinful woman, who also touched Jesus, and who received forgiveness of sins. Luke vii. 37-50. Jesus said to her, “Thy faith hath saved thee; go in peace.” Here, therefore, we have a practical illustration of the statement that, “the just shall live by faith” (Rom. i. 17), together with the statement concerning Jesus, that “we shall be saved by His life.” Rom. v. 10. The woman was saved by the life of Christ, which she received through her faith in Him; by faith she received life front Him, so that she could truly say in the most literal sense, “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. ii. 20. {PTUK July 14, 1898, p. 436.1}

From the case before us, we see that these expressions are not mere forms of speech, but the statement of actual fact, We really receive life from the Lord. Whether we believe it and acknowledge it or not, it is true that our life comes from the Lord; for it was to the heathen that the apostle Paul spoke the words, “In Him we live, and move, and have our being.” Acts xvii. 28. But there is a difference in the manner of our contact with the Lord. The multitudes pressed upon the Lord as He was on the way to the house of Jairus, but only one touched Him in faith, and thus received new life. So all the multitudes of earth are in personal contact with Christ, whether they will or not, for only in Him can they have life; but when our touch is the touch of faith,-when we acknowledge Him in all our ways (Prov. iii. 6),-then we experience His life as the power that saves. {PTUK July 14, 1898, p. 436.2}

**A BLESSED REALITY**

There was no imagination in the case of the poor woman who was healed by the touch of faith. There are imaginary diseases; but when the life-blood is surely ebbing away, the weakness that results is not a fancied one. No imagination is powerful enough to give strength to one who is in such a condition. But the woman was made perfectly well and strong, and this now strength was no more imaginary than was her previous weakness. That which was done for her was as real as though a physician had performed the operation of transfusion of blood from a healthy person. Life is indeed real; and when Jesus tells us that He gives us His life, we may be sure that the gift is not an empty name. {PTUK July 14, 1898, p. 436.3}

How real and how precious this miracle makes the words over which so many are offended; namely, “without shedding of blood is no remission.” Heb. ix. 32. The blood is the life; the shedding of blood is the giving of life; we have no life in ourselves, but are “dead in trespasses and sins” (Eph. ii. 1), because sin carries death with it (Rom. v. 12; James i. 15); the taking away of sin is therefore simply salvation from death; but those who are dead cannot live unless they receive new life, which must come from outside of themselves; and this life Jesus in His love freely supplies. {PTUK July 14, 1898, p. 436.4}

**A DIFFERENT LIFE**

Everybody is familiar with the expressed resolve to “live a different life,” the different life to be of course a better one. But how few realise that that better life must indeed he “a different life.” The life that they have been living is a life of sin. The life itself is sin. With that life they can do nothing else than sin, for it must be evident to every one who stops to think, that a person call live no life except that which he has, and that if he lives a different life, he must receive another life. This new life is just what we get by faith in Jesus, and the miracle which we are considering was done and recorded in order that we might see the reality of the transaction. It is something on which to build faith. Shall we not then, like the poor woman, “feel after” the Lord? If we reach out the hand in faith, we shall certainly find Him, for “He is not far from every one of us.” “The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Rom. x. 8-10. {PTUK July 14, 1898, p. 436.5}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 28.**

E. J. Waggoner

**POWER AND MERCY**

Psalm cxi. 2-4: “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.” {PTUK July 14, 1898, p. 437.1}

Ps. xxxvi. 5: “Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.” {PTUK July 14, 1898, p. 437.2}

Ps. Ixii. 11, 12: “God hath spoken once; twice have I heord this: that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy.” {PTUK July 14, 1898, p. 437.3}

Ps. cxix. 64: “The earth, O Lord, is full of Thy mercy; teach me Thy statutes.” {PTUK July 14, 1898, p. 437.4}

Ps. xxxii. 10: “He that trusteth in the Lord, mercy shall compass him about.” {PTUK July 14, 1898, p. 437.5}

Lam. iii. 22, 23: “It is of the Lord’s mercies that we are not consumed, because His compassion fail not. They are new every morning; great is Thy faithfulness.” {PTUK July 14, 1898, p. 437.6}

Col. i. 17: Christ “is before all things, and in Him all things hold together.” {PTUK July 14, 1898, p. 437.7}

Ps. cxxx. 7, 8: “Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.” {PTUK July 14, 1898, p. 437.8}

Eph. ii. 4-6: “God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye beau saved), and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus.” {PTUK July 14, 1898, p. 437.9}

Isa. xl. 26: “Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name, by the greatness of His might, and for that He is strong in power, not one is lacking.” {PTUK July 14, 1898, p. 437.10}

Ps. xcv. 4: “In His hand are the deep places of the earth; the strength of the hills is His also.” {PTUK July 14, 1898, p. 437.11}

Isa. xl. 27-31: “Why sayest thou, O Jacob, and speakest O Israel, fly way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” {PTUK July 14, 1898, p. 437.12}

If you cannot at first see the things that here follow, in the texts just quoted, read the texts until you can. Take the truth direct from the Scriptures themselves. {PTUK July 14, 1898, p. 437.13}

Note that the Lord makes His grace and fulness of compassion known by making His wonderful works to be remembered. That is, His wonderful works reveal His graciousness and compassion. {PTUK July 14, 1898, p. 437.14}

Power and mercy are combined. Both belong to God, and cannot be separated. Just as all the things that are made reveal the power of God, so all of God’s works show His mercy. His power is merciful, and His mercy is powerful. {PTUK July 14, 1898, p. 437.15}

God’s mercy is everywhere, in the heavens and in the earth. The earth is full of it. It is not merely on the earth, but it is *in* it. All the power that is seen in the things that God has made, is His mercy in action. {PTUK July 14, 1898, p. 437.16}

It is by the mercy of the Lord that we live. It is His mercy- that keeps us alive. Lam. iii. 22. Thus we see that mercy is power, for it is His power that keeps us. {PTUK July 14, 1898, p. 437.17}

It is in Christ that everything holds together. That is, “cohesion,” which is but another term for “holding together,” is God personally working to uphold all things. If matter did not hold together, we should have no place to stand on, and we ourselves would have no existence. So since it is of the Lord’s mercies that we are not consumed, we see that cohesion is simply a manifestation of the mercy of the Lord. Cohesion is Christ, the power of God, working in nature. It is the word of His power upholding all things. {PTUK July 14, 1898, p. 437.18}

Think of the marvellous force that holds the mighty rocks in huge masses. What infinite energy is constantly working in every particle of matter in the universe, in order that there may be form and solidity. Can you fail to see the hand of God in it? {PTUK July 14, 1898, p. 437.19}

Men tell us that this force is “cohesion.” Now “cohesion” simply means “sticking together.” Therefore when they tell us that particles of matter, atoms, are held together by cohesion, it is the same as though they told us that matter is held together by holding together. “Cohesion” simply describes what is done, but does not tell what does the thing. The Bible tells what does it. It is Christ the power of God. {PTUK July 14, 1898, p. 437.20}

Thus it is that God shows us His power to save. He saves us by His mercy, in which He is rich. With Him there is plenteous redemption. How much?—As much as there is force in the universe. In His hand are the deep places of the earth; all the force, even to the very centre of the earth, is the working of the Lord’s own hand. What has the Lord said of the safety of His sheep in His hand? {PTUK July 14, 1898, p. 437.21}

But God’s mercy is in the heavens as well as in the earth. “Lift up your eyes on high,” and see the stars. It is His power, His mercy, that keeps them in their places. His own hand guides them in their orbits. Because He is strong in power, not one is lacking. It is God’s powerful mercy that, prevents them coming in collision. Or falling upon this earth and crushing it. What is the force that operates between the heavenly bodies? Men call it “gravitation;” the Bible tells us that it is God’s own power, that is, it is the working of the “Saviour which is Christ the Lord.” If the words “cohesion” and “gravitation” hide the personal presence of the Lord, don’t use them. In any case, don’t say that cohesion, gravitation, chemical affinity, etc., do certain things. Don’t think that the thing done is the One who does it. Don’t forget that God’s everlasting power and Divinity are revealed in the things that are made. {PTUK July 14, 1898, p. 437.22}

Does not this help you to grasp the reality of the power that is put forth to save us? The Gospel is the power of God unto salvation. So in everything that God has made we may see the Gospel, if we do not close our eyes in unbelief. Not only in every living thing, but in every rock, and in every grain of sand, as well as in the sun, moon, and stars, God shows us the power that redeems those who trust Him,-the power of the life of Christ, the power of the cross. How can men who live on the solid earth, and who even dare trust that the unstable water will hold {PTUK July 14, 1898, p. 437.23}

together sufficiently to bear them up, refuse to trust the Lord, whose all-pervading presence makes it possible for them to live at all? {PTUK July 14, 1898, p. 437.24}

**“‘Great Things’” *The Present Truth* 14, 28.**

E. J. Waggoner

The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious.” {PTUK July 14, 1898, p. 438.1}

“For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also.” Ps. xcv. 3, 4. {PTUK July 14, 1898, p. 438.2}

“Great is the Lord, and greatly to be praised; and His greatness is unsearchable.” Ps. cxlv. 3. {PTUK July 14, 1898, p. 438.3}

“For Thou art great, and doest wondrous things; Thou art God alone.” Ps. lxxxvi. 10. {PTUK July 14, 1898, p. 438.4}

“Great things doeth He, which we cannot comprehend.” Job. xxxvii. 5. {PTUK July 14, 1898, p. 438.5}

“Blessed be the Lord God, the God of Israel, who only doeth wondrous thing.” Ps. lxxii. 18. {PTUK July 14, 1898, p. 438.6}

Not only is it God alone who does great things, but He does nothing else but great things. He is a great God, and He does great things. The least thing that He does is great. The smallest flower, the tiniest and most slender blade of grass is the product of power greater than that possessed by all nation; and kings on earth. Nothing less than infinite power could make it; but there is no power greater than infinite power; therefore in the smallest thing, that God has made,-a blade of grass, a grain of sand, yea, even a single atom,-the everlasting power and Divinity of God are displayed as really as in the sun, moon and stars. {PTUK July 14, 1898, p. 438.7}

“The Lord is righteous in all His ways, and merciful in all His works.” Ps. cxlv. 17, margin. This is the rendering given in the text of several versions. Now since all the works of the Lord are merciful, and He does only great works, it follows that His mercy is as great as His works. His works are done in mercy; but they are the product of infinite power; so the mercy of the Lord is equal to His power, and identical with it. {PTUK July 14, 1898, p. 438.8}

Therefore “according to the height of the heaven above the earth, so great is His mercy.” Ps. ciii. 11, margin. Literally, “so mighty is His mercy.” Remember now that it was “not by works of righteousness which we did ourselves, but according to His mercy He saved us.” Titus iii. 5. The power of this mercy to save us, is the power that is revealed in the whole universe. {PTUK July 14, 1898, p. 438.9}

What comfort, then, there is for us in reading that “we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them.” Phil. ii. 10. Or that “it is God which worketh in you both to will and to do of His good pleasure.” Phil. ii. 13. We know that His great mercy will do great things, not simply *for* us, but *in* us. {PTUK July 14, 1898, p. 438.10}

Yea, He will enlarge us also. “Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty;” “in Thine hand it is to make great, and to give strength unto all.” 1 Chron. xxix. 11, 12. “It is God that girdeth me with strength, and maketh my way perfect.” “Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great.” Ps. xviii. 32, 35. {PTUK July 14, 1898, p. 438.11}

All this is the mercy of the Lord. “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us made us alive together with Christ (by grace are ye saved), and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus.” Eph. ii. 4-6. It is by the mercy of God that we are raised up with Christ, and made to sit in the heavenly places with Him, for His mercy is great above the heavens; but in the raising of Christ from the dead, and setting Him “at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion,” God showed “the working of His mighty power.” Eph. i. 19-21. So again we see that the power of God is His mercy. All creation proclaims the power of God, and therefore the mercy by which He saves us from our sins. {PTUK July 14, 1898, p. 438.12}

It is wonderful indeed; so great is the field into which the Lord brings us, that it seems as though we were in a dream; nevertheless it is true, and our mouth may be filled with laughter and our tongue with singing, and we can say, “The Lord hath done great things for us, whereof we are glad.” {PTUK July 14, 1898, p. 438.13}

*“O come to the Father
Through Jesus the Son,
And give Him the glory;
Great things He hath done.” {PTUK July 14, 1898, p. 438.14}*

**“The New Western Empire” *The Present Truth* 14, 28.**

E. J. Waggoner

The recent American victories have given enormous impetus to the popular demand that the United States shall abandon its old traditions and embark upon an era of territorial conquest and imperialism. Newspapers, clergy, and politicians seem almost unanimous in urging this course upon the States, but there are a few who see in it disaster for the Republic. Apart from the unrighteousness of war, and its condemnation by true Christianity, they know from history that warring nations, even when prosperous, cannot escape the evils of military domination, or the oft verified forecast of the fate of those who take the sword. {PTUK July 14, 1898, p. 438.15}

A correspondent of the *Chronicle* who claims to be intimately acquainted with American politics and history, points out some of the natural consequences which may be expected to follow the new departure. We give a portion of his letter. {PTUK July 14, 1898, p. 438.16}

“What will be the result of this ‘new imperialism,’ if approved by the American people? The United States will be converted from a democratic Republic to a great centralised imperialism, following in the path to ruin of all the old rotten empires whose wrecks strew the path of human history. Instead of peace there will be war, for the other Powers of the world will no more admit American than they will British pretensions of supremacy. They will arm, and arm, and arm, and they will compel America to arm. The base of American life will thus be changed. The swollen pension system, instead of being reduced, will be increased until half the citizens of the United States will be living on the other half. Huge armies and navies will arise, involving crushing taxation levied on a people who, having to meet the competition of both the Eastern and Western world, will find their scale of living pared down. Since it is utterly impossible that the mass of voters can control the doings of officials in countries thousands of miles over-sea, it is certain that officialism would increase to such a point that every Republican principle would be crushed. Doubtless there might be more matters of ‘interest’ in Washington. A cyclone is interesting, an earthquake is interesting to the survivors; but to wise men the calm, peaceful evolution of a self-contained Republic whom no enemy will attack, and which can, therefore, avoid the curse of militarism, is a far more interesting subject of contemplation.” {PTUK July 14, 1898, p. 438.17}

**“For the Children. Our Teacher” *The Present Truth* 14, 28.**

E. J. Waggoner

Adam, the son of God, was put by his Father into this earth, which was to be not only his home, but also the school in which he was to be educated for the service of God. But he had no books from which to study like those we use in our schools to-day. {PTUK July 14, 1898, p. 442.1}

Yet he had a wonderful library written for him and for his family by God Himself. All that men need to learn is to know God, and all that can be known of God is clearly seen in the things that He has made. Read Rom. i. 19, 20. {PTUK July 14, 1898, p. 442.2}

So God did not give them a lot of books to teach them *about* His works, but He wanted them to study *the works themselves*, that *they* might teach them to know *God*. On everything that men could see, in every living thing that He had put into the earth, some message from God was written. {PTUK July 14, 1898, p. 442.3}

The Spirit of God, which we learned last week “fills all things,” was teaching them in each thing some precious lesson of God’s power. Man could not of himself read what God had written, but the same Spirit which dwelt in all God’s works filled him also, to teach him just what these lessons were. The work of this great Teacher was to teach men to read what God had written for them in all His works. {PTUK July 14, 1898, p. 442.4}

The patriarch Job, who lived very early in the history of this world, said, “Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall toll thee; or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this?” {PTUK July 14, 1898, p. 442.5}

But by degrees, as through sin men departed from God, they lost the Spirit of God out of their hearts, and soon forgot how to read what God was saying to them in all creation. They did not know Jesus Christ, who, we are told in the book of Revelation, is “the Alpha and Omega,” that means the *alphabet* of God. {PTUK July 14, 1898, p. 442.6}

You know that the first thing in learning to read is to know the alphabet, the A B C. So the Holy Spirit, whom God has appointed for man’s Teacher, moved upon men who had not departed from God and forgotten Him, to write the Holy Scriptures. “Holy men of God spake as they were moved by the Holy Ghost,” to bring men again to the knowledge of Jesus, “in whom are hid all the treasures of wisdom and knowledge,” so that they might again be able to see God in His works, and read His lessons there. {PTUK July 14, 1898, p. 442.7}

Many try to read God’s book of Nature before they have learned the alphabet, Jesus Christ; but this is as foolish and useless as for a child to try to read before he knows the A B C. All that he could do would be to guess at the meaning of what he saw. So God says of those who did this that “they became vain in their *imaginations* and their foolish heart was darkened. Professing themselves to be wise, they became fools.” {PTUK July 14, 1898, p. 442.8}

But when we take the Word of God for our guide in all our study of “the wondrous works of Him who is perfect in knowledge,” the Holy Spirit will unfold to us the precious lessons that the Creator is teaching us in everything that He has made. This will make us truly “wise unto salvation.” {PTUK July 14, 1898, p. 442.9}

When Jesus, the great Creator of all things, Himself became a little human child, He took the Word of God for His text book, and with the Holy Spirit for His Teacher, He carefully studied the lessons that He Himself had written in all the earth for the children of men. And you will remember that when He was only twelve years old, the great teachers of Israel, “and all that heard Him, were astonished at His understanding.” When He became a man, and taught the people that which He had learned of God in this way, they said, “Whence hath this man this wisdom?” {PTUK July 14, 1898, p. 442.10}

“Every child may gain knowledge as Jesus did, from the works of Nature, and the pages of God’s Holy Word.” He has given His Holy Spirit to abide with us and teach us “all things.” He says, “Call upon Me, and I will answer thee, and show thee great and mighty things which thou knowest not.” {PTUK July 14, 1898, p. 442.11}

Then let each little child take Him at His word, and like Jesus learn early to talk with God. Ask Him to make you pure in heart, so that you may see God, and to open your ears that they may be {PTUK July 14, 1898, p. 442.12}

*“Alive and quick to hear
Each whisper of His Word.” {PTUK July 14, 1898, p. 442.13}*

Then as you learn more and more to know His voice and behold His glory, like Jesus you will be able to “speak the things that you have seen and heard,” and so bring light and salvation to others by bringing them also to the knowledge of God. {PTUK July 14, 1898, p. 442.14}

**“Jottings” *The Present Truth* 14, 28.**

E. J. Waggoner

-A terrific tornado is reported from New Hampshire, you as a which did immense damage to property and cause great loss of life. {PTUK July 14, 1898, p. 444.1}

-Earthquake shocks have being felt in Dalmatia, seven townships been seriously damaged and a number of deaths having been caused. {PTUK July 14, 1898, p. 444.2}

-The German emperor recently issued an order that no sermon preached before him by a chaplain must exceed fifteen minutes in delivery. {PTUK July 14, 1898, p. 444.3}

-The sweepings of the Mint for a year and seven months yielded gold valued at ?467. The mint may profit on the silver bullion purchased for coinage last year of ?399,670. {PTUK July 14, 1898, p. 444.4}

-Severe fighting has recently taken place at Santiago, both the American and Spanish forces having thousands of killed and wounded. Admiral Cervera’s fleet was completely destroyed in an attempt to escape. {PTUK July 14, 1898, p. 444.5}

-Three of the leading London breweries are amalgamating with a capital of ?15,000,000. The vast mass of this sum should be an object lesson to the poor who contribute so largely to the fortunes made out of beer. {PTUK July 14, 1898, p. 444.6}

-Three Italian school-teachers recently applied for work as public chimney-sweeps in a Swiss village just over the line. The places they sought paid only about ?32 a year, but that was more than they got in Italy as teachers. {PTUK July 14, 1898, p. 444.7}

-The Bulgarian Government have devised a scheme for increasing the population. For every son born after a certain number in the family the State will pay the father nearly ?1 a month, and the mother also receives a consideration. {PTUK July 14, 1898, p. 444.8}

-The Tramway Department of the city of Glasgow has had a very successful year. The aim is to make the system as cheap as possible to the public, and the average fare paid is only three farthings, but the gross profits exceed ?100,000. {PTUK July 14, 1898, p. 444.9}

-Something new in street lamps has just been completed in London. By inserting a coin in a slot a person may have a quart of boiling water, or a cup of coffee, cocoa, or beef-tea. If the idea succeeds it will be put into operation in many other places. {PTUK July 14, 1898, p. 444.10}

-The vine at Hampton Court Palace, after two centuries, is beginning to show signs of decay. This year it has been found necessary to remove 2,000 of the 3,200 bunches of grapes, the vine not having sufficient strength to bring so many to maturity. {PTUK July 14, 1898, p. 444.11}

-The working power of steam-driven machinery employed in Great Britain is estimated to be equal to that of a thousand million of men. In all the world, less than half of that number, counting both sexes, are employed in productive industry, so that steam is doing more work in England alone than is being done by all mankind. {PTUK July 14, 1898, p. 444.12}

-A Cheltenham family of seven, in poor circumstances, showed marked symptoms of poisoning after freely partaking of meat for supper a few days ago. The youngest child died, and others were removed to a local hospital, where they lie in a precarious condition. The meat had been previously noticed to be tainted. {PTUK July 14, 1898, p. 444.13}

-A new uses been discovered for slag which has hitherto been regarded as one of the waste products of iron smelting. Combined with coke it can be made to produce ethylene gas which is said to be a more brilliant illuminant than acetylene and fifty per cent. cheaper. The utilisation of the slag will also reduce the cost of pig iron. {PTUK July 14, 1898, p. 444.14}

-A remarkable strike is reported from Chicago. The stereotypers to work on the daily papers are dissatisfied with their wages of $3.25, about 13s. 6d. per day of eight hours, and have struck for $4, or 16s. 6d. for a day of seven hours, and 75 cents over time. As a result, none of the morning papers printed in English appeared last Saturday. {PTUK July 14, 1898, p. 444.15}

-A negro postmaster at Pickens, Mississippi, a village where there are about 130 white and 410 coloured residents, was forced to resign by the white population, who declared, in a letter to the Post master-General, that no negro could serve them. To teach them a lesson, the local post-office was abolished, and now the inhabitants have to go eight or nine miles to get their letters. {PTUK July 14, 1898, p. 444.16}

-In a seventy mile walking match in Berlin, among twenty-two starters eight were vegetarians, and the distance had to be covered within hours. The first six to arrive at the goal were vegetarians call all in splendid condition. Not till an hour after the last vegetarian had arrived did the first meat-eater appear, and he was completely exhausted. All the others had dropped off after thirty-five miles. {PTUK July 14, 1898, p. 444.17}

-A machine has just been invented for making flower pots, which will turn out sixteen pots per minute, as against the one that can be made by the aid of a wheel, and the result is said to be much superior to the hand-made article. That there is room for this new invention may be seen from the fact that the output of flower pots in the United Kingdom is stated to be not less than five hundred millions annually. {PTUK July 14, 1898, p. 444.18}

-A writer in “Scribners,” describing life in the Philippines says that taxation there is absurdly excessive. There is a head tax, a tax for the privilege of doing business, a tax on every tree that is felled, to say nothing of petty fines which fill the pockets of the officials. In the year ending in 1896, the collector of customs at Manila collected 82,000 dollars in these petty fines, all of which legally became his personal property. {PTUK July 14, 1898, p. 444.19}

-A terrible disaster has occurred in the Atlantic. The French liner La Bourgogne was sunk by a collision with a sailing vessel off the coast of Newfoundland. A dense fog prevailed at the time. Of the passengers and crew, over 500 were drowned. Terrible scenes were enacted on board the sinking vessel. In the mad struggle for the boats the crew drove the passengers back with oars and boat-hooks. On the water fighting continued, and many persons were thrust off the boats and rafts while trying to save themselves. {PTUK July 14, 1898, p. 444.20}

**“Back Page” *The Present Truth* 14, 28.**

E. J. Waggoner

“In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1. {PTUK July 14, 1898, p. 446.1}

“And this is the Word which by the Gospel is preached unto you.” 1 Peter i. 35. Therefore whoever receives the Word of the Gospel receives God. When the Word of God dwells in any man’s heart, God Himself abides there. {PTUK July 14, 1898, p. 446.2}

“If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.” John xiv. 33. This is not a fanciful thing, but a fact. The Word which, when received, brings God into the life, is “alive and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight. But all things are naked and opened unto the eyes of Him with whom we have to do.” Heb. iv. 12, 13. {PTUK July 14, 1898, p. 446.3}

Can the Word, that is, God, do no more for us than reveal our defects when we receive it? “Now ye are clean through the Word which I have spoken unto you.” John xv. 3. “Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. v. 27. {PTUK July 14, 1898, p. 446.4}

Some will perhaps say with Solomon, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee.” 1 Kings viii. 27. To many it seems incredible that God should in very truth have His abode with those who hear His voice.” Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? for all those things hath Mine, hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word.” Isa. lxvi. 1, 2. {PTUK July 14, 1898, p. 446.5}

God does not count Himself honoured when the wealthy and the powerful espouse His cause, trusting in their riches and power, for it is “not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zech. iv. 6. The sword of the Spirit is the Word of God. The humblest, feeblest, basest of mankind, may receive that Word, and manifest in their lives “that Jesus Christ is come in the flesh.” 1 John iv. 2. “The vilest offender who truly believes” receives power to become the son of God, and “whoso keepeth His Word, in him verily is the love of God perfected.” 1 John ii. 5. The “base things of the world, and things which are despised, hath God chosen, that no flesh should glory in His presence.” 1 Cor. i. 28, 29. {PTUK July 14, 1898, p. 446.6}

“For all flesh is as grass, and all the glory of men as the flower of grass. The grass withereth, and the flower thereof falloth away: but the Word of the Lord eudureth for over.” 1 Peter i. 24, 25. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” Isa. lvii. 15. {PTUK July 14, 1898, p. 446.7}

Thus it is evident that to receive the Word of God means the accomplishment in us of all that God desires to see. The perfect life of Christ was the Word made flesh; and whoever receives the Word will find that it is a Word of power, able to build us up, and to give us an inheritance among all them that are sanctified. Acts xx. 32. “Sanctify them through Thy truth: Thy Word is truth.” John xvii. 17. “This is the work of God that ye believe on Him whom He hath sent” (John vi. 29); “and His name is called, The Word of God.” Rev. xix. 13. {PTUK July 14, 1898, p. 446.8}

The question is often raised, “If God be so full of love and mercy as you say, why does He permit men to be mowed down like grass by murderous weapons.” God has no pleasure in the death of men, but He has given man the choice between life and death. The choice is offered to all, and men will often choose deliberately the way of death. Then when they find it a painful and disagreeable portion, they rail at God because He permits evil to come upon them. The wise thing to do then is to acknowledge that they made a foolish choice and turn from their evil way, and take life instead of death. To those who find that they have been spending their money for that which is not bread, and their labour for that which satisfieth not, the Lord calls, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Isa. Iv. 7. {PTUK July 14, 1898, p. 446.9}

Satan has largely succeeded in getting men to lay upon God the blame for his own work of destruction. They accuse God of doing nothing to prevent evil, when He might stop it. “The god of this world hath blinded the minds of them that believe not,” and instead of recognising the infinite love of God in all His dealings with men, they impute to Him the attributes of Satan. God’s character is on trial before the universe. If it shall appear that anyone has lost eternal life on account of God’s negligence, indifference, or lack of provision, it will make Him responsible for the loss of that soul, and He would then be the criminal. But when the secret things are made manifest, and the hidden things are brought to light, it will be made clear that God did everything that infinite love and wisdom could do, consistently with man’s right of free choice, to turn men back from the paths of destruction, and no man’s blood can be charged to Him. All will acknowledge that “Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee, for Thy judgments fire wade manifest.” Rev. xv. 3, 4. {PTUK July 14, 1898, p. 446.10}

Men will know then that they sold themselves to Satan to work his hellish will, lured by his lying promises of earthly gain and honour. Iniquity will appear in its true light, and Satan will be seen by all as the loathsome, degraded thing he is. “They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?” “Thou hast destroyed thy land and slain thy people.” “He who smote the people in Israel with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet, they break forth into singing.” Isa. xiv. {PTUK July 14, 1898, p. 446.11}

**“Power unto Salvation” *The Present Truth* 14, 28.**

E. J. Waggoner

“I am not ashamed of the Gospel of I Christ.” There is no reason why any man should be ashamed of the Gospel, nevertheless many men have been and are ashamed of it. Many people are so ashamed of it that they could not think of lowering themselves so much as to make a profession of it; and many who do make a profession of it are ashamed to let it be known. What is the cause of all this ashamed?—It is that they do not know what the Gospel is. No man who really knows what the Gospel is, will be ashamed of it, or of any part of it. {PTUK July 14, 1898, p. 447.1}

**DESIRE FOR POWER**

There is nothing that men need and desire so much as power. It is a desire that God Himself has planted in man. Unfortunately the devil has deceived the most of mankind, so that they seek for power in the wrong way. They think that it can be found in the possession of wealth or political position, and so they rush to secure those things. But these do not supply the power for which God has created the desire. This is shown by the fact that they do not satisfy. No man was ever yet satisfied with the power that he obtained by wealth or position. However much they have, they desire more. No man finds in them just what he thought he would; and so he grasps after more, thinking that he will find his heart’s desire farther on; but all in vain. Christ is “the Desire of all nations” (Haggai ii. 7), the only Source of complete satisfaction, because He is the embodiment of all the real power there is in the universe-the power of God. “Christ, the power of God.” 1 Cor. i. 34. {PTUK July 14, 1898, p. 447.2}

**POWER AND KNOWLEDGE**

It is commonly said that knowledge is power. That depends. If we take the statement of the poet, that “The proper study of mankind is man,” then certainly knowledge is anything but power. Man is nothing but weakness and sin. All men know that they are sinners, that they do things that are not right, but that knowledge gives them no power to change their course. You may tell a man all his faults, and if you tell him nothing more, you have weakened rather than strengthened him. But he who with the Apostle Paul determines to know nothing “save Jesus Christ and Him crucified,” has knowledge that is power. “For this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John xvii. 3. To know Christ is to know the power of His endless life. It is for lack of this knowledge that men are destroyed. Hosea iv. 6. But since Christ is the power of God, it is quite correct to say that power is the one thing that men need; and the only real power, the power of God, is revealed in the Gospel. {PTUK July 14, 1898, p. 447.3}

**THE GLORY OF POWER**

All men honour power. Wherever power is manifested, there will always be found men to admire. There is no one who does not admire and applaud power in some form. Powerful muscles are admired and boasted of, whether they be those of man or of beast. A mighty engine that moves vast weights with case always attracts attention, and men honour the one who constructed it. The man of wealth, whose money can command the service of thousands, always has admirers, no matter bow his money is obtained. The man of noble birth and position, or the monarch of a great nation, has multitudes of followers who applaud his power. Men desire to be connected with such an one, because they derive a certain dignity from the connection, although the power is not transferable. But all the power of earth is frail and but for a moment, while the power of God is eternal. The Gospel is this power, and if men would but recognise it for what it is, there would be none who would be ashamed of it. Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Gal. vi. 14. The reason for this was that the cross is the power of God. 1 Cor. i. 18. The power of God, in whatever form manifested, is glory, and therefore it is a thing for glory, and not for shame. {PTUK July 14, 1898, p. 447.4}

**CHRIST NOT ASHAMED**

Concerning Christ we read, “For both He that sanctifieth and they who are sanctified are all of One; for which cause He is not ashamed to call them brethren.” Heb. ii. 11. “God is not ashamed to be called their God; for He bath prepared for them a city.” Heb. xi. 16. Surely if the Lord is not ashamed to be called the brother of poor, weak, sinful mortals, man has no reason to be ashamed of Him. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” 1 John iii. 1. Ashamed of the Gospel of Christ! Could there possibly be a worse case of the exaltation of self above God! For to be ashamed of the Gospel of Christ, which is the power of God, is an evidence that the man who feels thus ashamed really thinks himself superior to God, and that it is a lowering of his dignity to be associated with the Lord. {PTUK July 14, 1898, p. 447.5}

*“Ashamed of Jesus I just as soon
Let midnight be ashamed of noon;
’Twas midnight with my soul till He,
Bright Morning Star, bade darkness flee.” {PTUK July 14, 1898, p. 448.1}*

**SAVED BY FAITH**

The Gospel is the power of God unto salvation to every one that believeth. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Eph. ii. 8. “He that believeth and is baptized shall be saved.” Mark xvi. 16. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John i. 12. “With the heart man believeth unto righteousness.” Rom. x. 10. “This is the work of God, that ye believe on Him whom He hath sent.” John vi. 39. Faith works. Time would fail to tell of those “who through faith subdued kingdoms, wrought righteousness, obtained promises, ... out of weakness were made strong,” etc. Heb. xi. 33, 34. Men may say, “I cannot see how it is possible for one to be made righteous simply by believing.” It makes no difference what you can see; you are not saved by sight, but by faith. You do not need to see how it is done, because it is the Lord who does the work of saving. Christ dwells in the heart by faith (Eph. iii. 17), and because He is our righteousness, “He also is become my salvation.” Isa. xii. 2. {PTUK July 14, 1898, p. 448.2}

**“Fruit Bearing” *The Present Truth* 14, 29.**

E. J. Waggoner

What gives the strawberries and the cherries their colour and flavour? Whence do the flowers derive their beauty? {PTUK July 21, 1898, p. 449.1}

We see a score of different fruits and flowers growing in the same soil, within a very small space, all receiving the same amount of attention, the same amount of moisture, and the same sunshine; yet all differ in appearance and taste, and each one is perfect after its kind. What is the source of this variety and perfection? {PTUK July 21, 1898, p. 449.2}

The Scriptures give the answer: “God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: And it was so. And the earth brought forth grass, and herb yielding seed, after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good.” Gen. i. 11, 12. “Consider the lilies of the field, how they grow: ... Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, shall He not much more clothe you?” Matt. vi. 28-30. {PTUK July 21, 1898, p. 449.3}

Thus we see that the fitness and beauty of the plants of the earth are the product of the Word of life. That life is infinite, so that it can present itself in an infinite variety of forms, each one perfect after its kind. {PTUK July 21, 1898, p. 449.4}

The same Word that made the plants of the field, each after its kind, made man after his kind. Each plant was made to bear its own particular kind of fruit, and the fruit which man was made to bear, is righteousness. Jesus said: “I have chosen you, and ordained you, that ye should go forth and bear much fruit, and that your fruit should remain.” “Herein is My Father glorified, that ye should bear much fruit.” John xv. 16, 8. “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” {PTUK July 21, 1898, p. 449.5}

How is this fruit-the fruit of righteousness-to be brought forth? This is really the same question as the one at the beginning, and the answer is the same, for we have read: “As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth in the sight of all the nations.” Isa. Ixi. 11. “Israel shall blossom and bud, and fill the face of the world with fruit.” lsa. xxvii. 6. {PTUK July 21, 1898, p. 449.6}

There is therefore no more ground for doubting the possibility of God’s working righteousness in man, than the possibility of His creating flavour, strength and beauty, in the plants of the field. Of this latter we have positive evidence. We see it. We do not know how it is done; that is God’s business; but we know the fact. He who works perfection in the one will do so in the other, if the same submission be present. {PTUK July 21, 1898, p. 449.7}

The true nature of man is the Divine nature. Christ is the representative Man. It is God who makes man’s way perfect, for His way is perfect. Whatsoever He does is good. Let Him have His own way, and we shall be likewise good. If man would but accept the truth that “all flesh is grass,” and would be content to be grass, their ways would be as perfect as was all creation in the beginning. “Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us.” {PTUK July 21, 1898, p. 449.8}

**“Notes on the International Sunday-School Lessons. Naboth’s Vineyard. 1 Kings xxi. 4-16” *The Present Truth* 14, 29.**

E. J. Waggoner

MAY 15

Among the kings of Israel “there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.” Verse 25. God had commanded Israel that they should not make marriages with the people of heathen nations, because these would turn them away from following Him awl beguile them into the worship of false gods, but “Ahab did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians.” Chap. xvi. 30, 31. {PTUK July 21, 1898, p. 450.1}

It seemed a grievous sin, even in so depraved a nature as Ahab’s, but it brought its own punishment. God had said that if Israel would join themselves to idolatrous nations and make marriages with them, “they shall he snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land.” Josh. xxiii. 13. {PTUK July 21, 1898, p. 450.2}

**A PRESENT DANGER**

The same warning is given now. “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” 2 Cor. vi. 14-18. {PTUK July 21, 1898, p. 450.3}

It is true that Ahab was not himself faithfully serving God, but, for this reason, it was all the more dangerous for him to become allied with a woman whose influence would certainly tend to still further separate him from the Lord. Many who have not fully surrendered themselves to God, though knowing His will, excuse their intention of joining themselves to unbelievers by saying that these are as good as themselves. While this may be true the terrible danger of their course is none the less real. In a little while the glamour of romance will have worn away, the novelty of a new experience will cease to excite the mind, for no human love can satisfy the soul’s deep need. There will be an intense desire for the pure, sweet, lasting comfort that Christ alone can give. Then too late comes the bitter awakening to the fact that that which was intended to be a temple for the living God has been surrendered to idols. To be faithful to God means then a lifelong struggle against opposing, ever-present influences, and many give up in discouragement. {PTUK July 21, 1898, p. 450.4}

**EVIL INFLUENCES**

Since the time dealt with in our last lesson, God had given Ahab two wonderful deliverances from the hand of Benhadad, king of Syria. The Syrian army, although greatly out-numbering Israel, had been totally destroyed and Benhadad forced to sue for his life, which Ahab had weakly spared. There is evidence in Ahab’s history that he was not altogether indifferent to the word of the Lord and that, at least once, he showed real contrition for his wrong-doing. Without Jezebel he might have left undone some of the crimes which have stained the record of his reign, but he was “stirred up” by the wicked ingenuity of his abandoned wife. He had heavily handicapped himself by his union with her, and he had to suffer the consequences, {PTUK July 21, 1898, p. 450.5}

**NABOTH’S INTEGRITY**

Close by Ahab’s palace in Jezreel was a garden of herbs owned by Naboth. Some plan of the king’s for the improvement of his property made it seem desirable that this garden should be added to his grounds, and he approached Naboth with a proposition for its purchase or exhange. Naboth, unlike his corrupt neighbours, respected the commandment of the Lord, which had forbidden any man to permanently dispose of his inheritance, and firmly declined to entertain the king’s suggestion. {PTUK July 21, 1898, p. 450.6}

Baulked in this pet project, Ahab went home like a spoiled, peevish child, and fretted because he could not have his own way. “And he laid him down upon his bed, and turned away his face, and would eat no bread.” Jezebel found him thus, giving rein to his ill-humour, and drew from him the story of his complaint. She laughed to scorn his dejection over the repulse of a rebellious subject and promised that she would give him the vineyard herself. Doubtless in Zidon, where she came from, they had a short way of dealing with men like Naboth, who presumed to set themselves against the wishes of a king. {PTUK July 21, 1898, p. 450.7}

**FALSELY CONDEMNED**

Her plans were soon executed, and found only too ready agents in the men of Naboth’s city. These at her instigation brought false charges against him, and with deep-dyed hypocrisy condemned him to death on a charge; of blaspheming God. “Then they carried him forth and stoned him with stones that he died.” His sons also were slain. 2 Kings ix. 26. {PTUK July 21, 1898, p. 450.8}

The report was carried to Jezebel that Naboth had been removed, and she in turn conveyed it to Ahab, bidding him “Arise, take possession of the vineyard of Naboth, which he refused to give thee for money: for Naboth is not alive but dead.” {PTUK July 21, 1898, p. 450.9}

In the first blush of pleasure Ahab sets out to examine his new possession. He must have at least guessed that it had come to him by unjust means, but in the gratifying reflection that he could now carry out his plans unhindered, he gives himself no trouble as to how the transfer has been accomplished. {PTUK July 21, 1898, p. 450.10}

**THE WAGES OF SIN**

But who is this menacing figure that stands before him in the garden? The sight of the man of God recalls the long story of his past misdoing, the thirsty years of famine, the scene on Mount Carmel, the fire from heaven and the slaughter of the priests of Baal, his own hopeless struggle against the power of God, his recent crime, the very place in which he stood testifying to his guilt and crying, like the blood of Abel for vengeance on a murderer; all crowds upon his guilty conscience and fills him with a dire foreboding of well-earned retribution. Before Elijah has spoken, the cowering king confesses his self-condemnation in the words, “Hast thou found me, O mine enemy!” {PTUK July 21, 1898, p. 450.11}

Sharp and clear, like all Elijah’s words, comes the sentence, “Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood.” “The dogs shall eat Jezebel by the wall of Jezreel.” Here, on the scene of their latest crimes the punishment is to come. The vineyard of Naboth is not taken from Ahab. He may take what pleasure he will in it now. {PTUK July 21, 1898, p. 450.12}

Jezebel was a heathen who professed no allegiance to God, but this in no wise exonerated her from the duty of rendering obedience to His law, or exempted her from the penalty of transgressing it. Men think that God has no claims upon them except such as they choose to acknowledge, but “what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” Rom. iii. 19. Jezebel and Ahab thought to secure for themselves desired advantages by their sin, but in their case, as in all others, the only wages received for sin is death. {PTUK July 21, 1898, p. 451.1}

**REAPING CORRUPTION**

Satan makes many things appear, in the eyes of men, of priceless value, if they be forbidden by the law of God, but when men have gained the thing desired, often at the cost of their own soul, they realise for how little they have sold themselves. Like Cain, men become filled with a thirst for revenge that will not be satisfied without destroying the offending life, but when the desire is gratified, the cold, impassive face of the dead turns the short-lived triumph into an abiding curse, heavier than they can bear. Amnon so greatly desired Tamar that he became sick with longing, but when he had satisfied his lust, he “hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her.” The soul of Judas was consumed with a passion for gain, but when be received the thirty pieces of silver, which had outweighed in his estimation the sacred claims of friendship and honour, there was no sacrifice he would not have made to cancel the fatal bargain. It was not silver that he had won, but the unblest end of a despairing suicide, the abhorrence of a universe. {PTUK July 21, 1898, p. 451.2}

**GRACE ABOUNDING**

The history of Ahab teaches that the way of the transgressor is hard, that it may be made even harder by marriage with one who will confirm evil tendencies, that Satan’s promises to those whom he deceives are never fulfilled, and we may also learn from Ahab’s life that “the mercy of the Lord endureth for ever,” for even after Naboth’s murder, because Ahab humbled himself before God, the threatened evil did not come in his days. Surely “there is forgiveness with Thee that Thou mayest be feared.” Ps. cxxx. 4. {PTUK July 21, 1898, p. 451.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 29.**

E. J. Waggoner

**THE SPIRIT’S WORK**

Gen. i. 2: “The earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” {PTUK July 21, 1898, p. 451.4}

Ps. cxxxix. 7-10: “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.” {PTUK July 21, 1898, p. 451.5}

John xiv. 16-18: “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless [or orphans]; I will come to you.” {PTUK July 21, 1898, p. 451.6}

John xvi. 18, 11: “When He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself.... He shall glorify He; for He shall receive of Thine, and shall show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show it unto you.” {PTUK July 21, 1898, p. 451.7}

Rom. viii. 10: “The Spirit is life because of righteousness.” {PTUK July 21, 1898, p. 451.8}

John vi. 63: “It is the Spirit that quickeneth; ... the words that I speak unto you, they are Spirit, and they are life.” {PTUK July 21, 1898, p. 451.9}

Eph. iii. 14-16: “I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family In heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might, by His Spirit In the inner man.” {PTUK July 21, 1898, p. 451.10}

Matt. xxviii. 18, 19: “All power is given unto Me in heaven and in earth. Go ye therefore.” {PTUK July 21, 1898, p. 451.11}

Acts i. 8: “Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses.” {PTUK July 21, 1898, p. 451.12}

1 Cor. xii. 4-11: “There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit, the word of wisdom; and to another, the word of knowledge, according to the same Spirit; ... but all these worketh the one and the same Spirit, dividing to each one severally as He will.” {PTUK July 21, 1898, p. 451.13}

The word “moved,” in Gen. i. 2, is from a Hebrew word signifying “to cherish one’s young, to brood or hover over, as the eagle its young.” It occurs in Deut. xxxii. 11. The Syriac equivalent, which is far more common, “is used of birds which brood over their young; of a mother cherishing her infant; of Elisha cherishing the dead body of the child; also of a voice descending from heaven, and hovering in the air; also to pity.”—*Gesenius’ Hebrew and English Lexicon*. {PTUK July 21, 1898, p. 451.14}

There is no spot in the universe where the Holy Spirit of God is not. Read this in the second text quoted in this lesson. {PTUK July 21, 1898, p. 451.15}

Read the texts that tell plainly that the Holy Spirit is the direct Representative, the personal Presence of God, both Father and Son. So God is present in every place by His Spirit. “Do not I fill heaven and earth? saith the Lord.” Jer. xxiii. 21. This is the Scripture teaching as to the “Real Presence.” {PTUK July 21, 1898, p. 451.16}

The word “hell,” in Isa. cxxxix. 8, which occurs so often in the Bible, is really the same as our common word “hole.” Both are from one and the same Anglo-Saxon word. The Hebrew word from which it is translated is often rendered “grave,” or “pit.” It signifies, as will readily be seen, the portion of the earth under the surface, the hidden, secret part. So we learn from the test that there is no place, even in the inner part of the very earth itself, where the Spirit of God is not. “In His hand are the deep places of the earth.” {PTUK July 21, 1898, p. 451.17}

When God strengthens one with might, it is by His Spirit. The Holy Spirit is the power of God. We have already learned that Christ is “the power of God,” and this lesson tells its that the Spirit takes the things of Christ, and shows them to us. {PTUK July 21, 1898, p. 451.18}

So it is that “the invisible things” of God, “even His everlasting power and Divinity,” which “are clearly seen” in “the things that are made,” become plain to us by the working of the Spirit. He shows Christ, “the power of God” to us in the things that are made. {PTUK July 21, 1898, p. 452.1}

The Spirit is everywhere, in heaven and in the lowest and most remote parts of the earth, always the same Divine power. He is Christ’s Representative, simply revealing Christ’s power. Thus we see that in the most literal sense “all power” “in heaven and in earth” is given unto Christ, “the Author of eternal salvation.” Remember that the Gospel of Christ is the power of God unto salvation to every one that believes. {PTUK July 21, 1898, p. 452.2}

A man can do a great many different kinds of work with the same strength. The same steam power can be applied in a great variety of ways. The power that pushes, can also pull. The same power that lifts up, can also cast down. So “there are diversities of workings, but the same God who worketh all in all.” This that is said of the power that works in the church, is as true of the power that appears in creation, since the power that is revealed in the things that are made, is the power by which God saves those who believe. All the power, or *force*, as it is usually termed, that is seen in matter whether in earth or heaven, is but the working of the one Spirit of God. {PTUK July 21, 1898, p. 452.3}

Men have changed the truth of God into a lie. Rom. i. 35. Instead of recognising God in His works, they said that the works themselves were God. So they “worshipped and served the creature rather than the Creator.” Not only so, but the ancients, in their limited idea of God, thinking that He could do but one thing, made every different work, and every different manifestation of energy, a different god. They had a god of the heavens, and a god of the earth; a god of the winds, and a god of the waves; gods for trees, and gods working different things in men; but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.” 1 Cor. viii. 6. {PTUK July 21, 1898, p. 452.4}

The foolishness of the men of old who could not see the power of the one God in all things that exist, is perpetuated unto this very day, by the men of earth who profess to be wise. Every distinct manifestation of energy is regarded as a different power or force, and to each one a different name has been given, as gravitation, cohesion, chemical affinity, electricity, etc. Men will tell us that such and such a thing is accomplished by the power of gravitation, and another thing by electric force, and another by chemical affinity, as though there were so many different gods working. It is as though they should say that it requires a different power to plough the ground from what it does to sow the grain, and that a still different power is needed to reap it, and another to thresh it, and still another to Iift the bags of grain into a cart. But we all know that one man, with the strength that is given him, can do all these things. Even so one God by one Spirit shows His power in an infinite variety of ways in all creation. {PTUK July 21, 1898, p. 452.5}

The Spirit of God hovered or brooded over the face of the waters in the beginning, and brought order out of chaos. Matter was thus as it were impregnated with force, because the same Spirit of power still works in it. The so-called different forces, cohesion, gravitation, etc., are not different forces, but different manifestations of the one Spirit’s power, working to preserve the earth, and make it a safe dwelling place for men. {PTUK July 21, 1898, p. 452.6}

The Word of the Lord is Spirit and life. So the power of the Spirit in all creation is the power of the Word that upholds all things. God’s Word is not a dead letter, but a living Spirit. {PTUK July 21, 1898, p. 452.7}

Recall the last lesson, in which we found that power is mercy. The power of God, which is seen in all creation, is the mercy by which He saves us through “the renewing of the Holy Ghost, which He shed on us abundantly.” Titus iii. 5. Recall also the fact that the word rendered “moved,” which describes what the Spirit of God did to the unformed earth, has also the idea of “to pity.” Thus we may know that God, in filling the earth with His power, has filled it with His tender love and pity for mankind. The whole earth is full of His mercy. Ps. cxix. 61. The power by which the earth holds together,-the force that is seen in all created things, whether in heaven or in earth,-is the power by which the Lord protects His people, when He gathers them as a her gathers her chickens under her wings. Matt. xxiii. 37. “How excellent is Thy loving-kindness, O God therefore the children of men put their trust under the shadow of Thy wings.” Ps. xxxvi. 7. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” “He shall cover thee with His feathers, and under His wings shalt thou trust.” Ps. xci. 1, 4. How true it is, that God has stretched out His hand, and caused “all the ends of the earth” to see His salvation. {PTUK July 21, 1898, p. 452.8}

*“When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I’m lost
In wonder, love, and praise.” {PTUK July 21, 1898, p. 452.9}*

**“‘Receive Ye the Holy Ghost’” *The Present Truth* 14, 29.**

E. J. Waggoner

The necessity of obeying this injunction is shown by this statement: “If any man have not the Spirit of Christ, he is none of His.” Rom. viii. 9. The possession of the Spirit of God is not something that is optional with the Christian. Many seem to think that the receiving of the Spirit merely marks a higher state of Christian experience,-one which is very desirable, but yet not absolutely essential. They talk much about the “higher Christian life,” as though there were two kinds of Christian life, one all ordinary, everyday life, and the other special and extraordinary, marked by being filled with the Spirit. {PTUK July 21, 1898, p. 452.10}

All this is most erroneous and misleading. The people who talk so much about the “higher Christian life,” are good, and sincere, and well-meaning, but they nevertheless do a great deal of harm, by giving their hearers and readers a false idea of Christianity. By talking about the “higher Christian life,” they convey the idea that there are two kinds of Christian life,-a high and a low life. It is in reality the Roman Catholic distinction of “saints” and ordinary Christians. The lower life is supposed to be good enough for all ordinary purposes, and sufficient for salvation, while the other is thought to be for people who are devoted to great deeds, and who live outside of the reach of the petty trials that fall to the lot of common people. {PTUK July 21, 1898, p. 452.11}

**THE SPIRIT FOR ALL**

Now when we read that if any man have not the Spirit of Christ he is none of His, we see that any teaching that tends to make anybody satisfied without the full possession of the Spirit of God, and that makes people think that any life is Christian that is not the very highest, is contributing to their destruction. {PTUK July 21, 1898, p. 453.1}

“But where is the Spirit? and where shall I go, and what shall I do to receive it?” These are important questions, and most easily answered. Let us take them one at a time. {PTUK July 21, 1898, p. 453.2}

“Where is the Spirit?” Rather ask, Where is He not? “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.” Ps. cxxxix. 7-10. Instead of being difficult to find the Spirit of God, there is on the contrary no place where one can escape His presence. {PTUK July 21, 1898, p. 453.3}

**ALL POWER IN HEAVEN AND EARTH**

The Holy Spirit is Christ’s Representative. John xiv. 16-18. It is by the Spirit that Christ dwells in the hearts of His people. Christ is the power of God, and this power is seen in everything that is made; so that every manifestation of what men call “natural force,” is but the working of the Spirit of God. In the heaven and in the earth, even to its very depths, the Holy Spirit is working to hold all things in the shape which was given them when in the beginning He brooded over them. There is no power but the power of God, who giveth power to the faint, and increaseth strength to them that have no might; and it is by the Spirit that God strengthens with might (Eph. iii. 16); therefore we see that the Holy Spirit of God is the source of all strength. The moving of the Spirit is what makes it possible for men to move. {PTUK July 21, 1898, p. 453.4}

**THE MEASURE OF THE GIFT**

Thus we see that the Spirit of God has been working in the earth, and in men, from the very beginning. There is not a man on the earth, with whom the Spirit has not striven. And as Christ died for all, when He ascended on high He poured out the Spirit on all flesh. How much, if any, difference there is between this manifestation of the Spirit and that which existed from the beginning, we cannot know; but one thing we may be assured of, and that is that the receiving of the Holy Spirit in fullest measure is the privilege of every person on the earth. Moreover, it one really “receives” the Spirit, he must receive the fulness of the Spirit, “for God giveth not the Spirit by measure.” John iii. 34. {PTUK July 21, 1898, p. 453.5}

**NOT MANIFEST IN ALL**

Some one will perhaps say, “If this is so, then there is no need of answering the question as to how we are to receive the Spirit, since it seems that every one is in possession of it already, and therefore everybody must be saved.” Not quite so fast. It is true that the Spirit has been poured out on all flesh, but it does not follow that everybody has received Him. The fact that the Spirit is obliged to “strive” with men, shows that He is not received. The trouble is that men resist, instead of receiving. Only those who absolutely yield to the power that works in all created things, even in men, “receive” the Holy Ghost. {PTUK July 21, 1898, p. 453.6}

“They that wait on the Lord shall renew their strength.” There is no strength but from the Lord, and they that wait on Him receive fresh supplies of it continually. It is the power of an endless life, that is for ever young. Waiting on the Lord, therefore, is the essential for receiving the Spirit, and the consequent power; for power comes with the reception of the Holy Ghost. Acts i. 8. {PTUK July 21, 1898, p. 453.7}

**“WAITING”**

What is this waiting on the Lord? It is very simple. It is the constant actual acknowledgement that we are dependent on Him for everything, and that He alone is our rightful Ruler. It is to acknowledge in a practical manner that we belong absolutely to the Lord, to be used by Him according to His will. And it is to do this constantly. It is complete submission to Him. It is the attitude of waiting on Him, waiting for Him to speak to us, or to take us in hand to use us, and yielding absolutely to Him when He does proceed to use us. It is to have no will of our own, but to accept His will. {PTUK July 21, 1898, p. 453.8}

Do you say that this is too hard a requirement? that it is too difficult a thing to do? Why should it be so difficult? It requires no strength whatever. The Lord knows that we have no strength, and His way provides for such a case, by giving us His strength. All that is required of us is to let go, and rest. It is to be still, and know that the Lord is God. It is quite true that such self effacement does not suit proud human nature, but it is evident that there can be nothing easier, if there be the willingness, since all that is involved is the letting go and holding still. {PTUK July 21, 1898, p. 453.9}

How much power will be imparted to the one who receives the Spirit? All power. This is the privilege of every person, and is at the demand of every believer. Nothing less will do for anybody. The Christian life is a new creation, and nothing but God’s everlasting power can create. Infinite power is required for the creation of the smallest particle of matter, and nothing less than just that power is revealed in the smallest thing that God has made, and no greater power is required for the creation of the universe. So we see that the power which God gives by the Holy Ghost is for all circumstances, great as well as small. There are not two Gods, neither are there two powers. As God is one, so is His power one, and undivided. The same power that performs mighty miracles is the power that is required to enable a man to “walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God.” Col. i. 10. {PTUK July 21, 1898, p. 453.10}

**NOT FOR SELF-EXALTATION**

It is a great mistake to suppose that being filled with the Holy Ghost necessarily makes one a wonder-worker. God is meek and lowly in heart, and therefore the possession of His Spirit makes one the farthest possible from being inclined to “show off.” John the Baptist was filled with the Holy Ghost from birth, yet he never did any miracles. Jesus was also filled with the Spirit, yet there was nothing about Him that distinguished Him from other men, except to those who had spiritual discernment. It is true that mighty works did show themselves in Him, yet He was known among men as the carpenter of Nazareth. {PTUK July 21, 1898, p. 453.11}

Jesus was as full of the Spirit when He worked at the carpenter’s bench, as when He preached the Gospel. He was no less full of the Spirit when He sat weary and hungry and thirsty on Jacob’s well, than when He taught the multitudes on the mount. In the wilderness, tempted of the devil, He possessed the same fulness of the Spirit that He did on the stormy sea of Galilee. The same fulness of the Spirit was required to enable Him to answer questions correctly, or not to answer at all; to take the little children kindly in His arms and bless them; to feed the multitudes; to wash the feet of His disciples; to talk with Nicodemus; or to raise Lazarus from the dead. {PTUK July 21, 1898, p. 454.1}

Love vaunteth not itself. Therefore the possession of the Spirit, whose first-fruit is love, does not lead one to esteem himself different from other men, or apart from them. The one who is filled with the Spirit is the same in all respects as other men, except that he is constantly possessed with a consciousness of utter helplessness. He knows that he has no strength, and that therefore as the power that is given him is not his own, he has no right to attempt to use it for his own purposes. And since it is not possible for a mere man to do the works of God, he is in a constant state of passive submission to the will of God, that He may work in him both to will and to do of His good pleasure. That which the inanimate creation does unconsciously and involuntarily, he does consciously and voluntarily. {PTUK July 21, 1898, p. 454.2}

**“IT IS GOD THAT WORKETH”**

Then whether God chooses to do what men would call little things through him or great things, it is all the same to him. To be used as the instrument of a small work, overlooked or even despised by men, does not depress him, nor does it elate him to be used as the instrument of what men call something great, and which they would naturally applaud. When one is so well acquainted with the Lord that he can recognise the greatness of God’s power in the least things, then God can use him in the performance of what men call great things; and yet he may never be used in that kind of service. If he is so used, however, he takes it just as much a matter of course in the line of God’s working, as he does what men call the ordinary things of life. This is not because he has any lack of appreciation, but just the contrary, He lives in constant recognition of God’s infinite power in all the details of life, and gives Him all the glory; and he can do no more. He has constant appreciation of God’s power, and since he knows that it takes the same power to do the small things as the great, he praises God just as much for the one as for the other. {PTUK July 21, 1898, p. 454.3}

**THE FREE SPIRIT**

This is the lesson which all nature teaches us. Much more might be said, and the subject can never be exhausted, but this is certainly sufficient to show that the reception of the Spirit of God is not an indifferent matter. No one can be a true Christian without receiving the Spirit, and no one can really “receive” the Spirit, without being filled with it, since God does not give the Spirit by measure. The Spirit is as free as the air. Give the air all opportunity, and it will rush in; yield to the Spirit, and He will take possession. And there is no such thing as yielding by degrees, since resistance is resistance, be it never so feeble; so that receiving means absolute submission. Therefore he who “receives” the Holy Ghost must necessarily be filled with the Spirit. Only so can he live the true Christian life. {PTUK July 21, 1898, p. 454.4}

Do not make the mistake of saying that you have yielded to the Spirit, and that therefore all that you do must necessarily be the Spirit’s working. In other words, let us beware of mistaking our own spirit for the Spirit of God. The man who is filled with the Spirit will make no parade of his goodness. He will make no claim for himself. Love vaunteth not herself. His religion will not be in word or in tongue, but in deed and in truth. {PTUK July 21, 1898, p. 454.5}

There is no limit to the possibilities before the one who is yielded to and possessed by the Spirit for the Spirit of God is “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” Isa. xi. 2. Yet the possessor, conscious that he has this treasure in an earthen vessel, will be humble, giving glory to God. A vessel?—Yes, he himself is only a “vessel,” a means of conveying the Spirit to others: for “he that believeth, out of his belly shall flow rivers of living water.” {PTUK July 21, 1898, p. 454.6}

**“OBEYING THE TRUTH THROUGH THE SPIRIT”**

How to receive the Spirit? Study the story of creation, not simply that which is recorded in the first chapter of Genesis, but that which is written on the earth, the sea, and the sky, and you will know. Then when you say to the messenger of God, bringing God’s word, no matter what it is, “Behold the servant of the Lord; be it unto me as Thou wilt,” the Holy Ghost shall come upon you, and the power of the Highest shall overshadow you, and all that comes from you will be holy. {PTUK July 21, 1898, p. 454.7}

**“For the Children. The Spirit of Life” *The Present Truth* 14, 29.**

E. J. Waggoner

“Remember *thy* Creator in the days of thy youth.” We have been thinking lately a great deal of the Creator of the heavens and the earth, “the sea and all that in them is,” but most important of all is it to remember that “it is He that hath made *us*, and not we ourselves. *We* are His people. {PTUK July 21, 1898, p. 458.1}

Let us find out first of all just what He made us for. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” {PTUK July 21, 1898, p. 458.2}

You will remember that when God made Adam, when the temple of his body was complete, “He breathed into his nostrils the breath of life.” That which God breathed into him to give him life, was the air, which man has gone on breathing ever since. So this is the life-giving Spirit of God. {PTUK July 21, 1898, p. 458.3}

Each little new-born baby when it comes into the world, is a temple or house, formed by God for Himself to dwell in. Then God breathes the air into its nostrils, the breath which gives it life. The Spirit of God which fills all the things that He has made, rushes in and takes possession of the new house, and the child becomes a temple of God with the Spirit of God dwelling in him. {PTUK July 21, 1898, p. 458.4}

Did you think your body was a house for *you* to live in? Oh, no; God made *you* from the dust of the ground, to be a house for *Him* to live in. That was what He reminded Adam when Satan tempted him to think that the forbidden tree would make him so wise that he could do without God living in him: “Dust *thou* art, and unto dust shalt thou return.” When the breath, which is the Spirit of God, is taken away, “then shall the dust return to the earth as it was.” {PTUK July 21, 1898, p. 458.5}

Now you will see that we have no life ourselves, but “we live, and move, and have our being,” because He who is “the Life” dwells within us. When Jesus lived on earth, a temple for the Spirit of God, He said, “I can of Mine own self do *nothing*.” {PTUK July 21, 1898, p. 458.6}

What? Can we really do *nothing* of ourselves? you ask. Can we not see, and hear, and speak, and move, and think, of ourselves? Just think for a moment what it is that does all these things. Is it your eyes that see, your ears that hear, and your brain that thinks? If so, why cannot one think and see and hear after the breath has left the body, and he is dead, so long as he has eyes and ears and brain? Adam had a perfect body when he was first formed, but not until God breathed into his nostrils the breath of *life* could he think or speak or see or hear. {PTUK July 21, 1898, p. 458.7}

Then what is it really that does all these things?—It is the Spirit of God, which is our *life*, and truly we can of our own selves do nothing. It is by the power of His life in us that we see and hear, and by the same power that we speak and think and move. “There are diversities of gifts, but the same Spirit.” “And there are differences of workings, but *the same God which worketh all in all*.” {PTUK July 21, 1898, p. 458.8}

All the members of our bodies are formed for the use of the Spirit of God, as a means by which He may enter into us and use us. Through our nostrils and our lungs He breathes His life into us, and all our senses are a way for God to give Himself to us. {PTUK July 21, 1898, p. 458.9}

He comes in at our eyes in all the beautiful things that we see around us, that reflect His beauty to us. In all sweet sounds, in the songs of the birds, the music of the sea, the mighty peal of the thunder, and in His Holy Word, He enters at our ears into His own temple. {PTUK July 21, 1898, p. 458.10}

And then, if we will let Him, He uses our tongues, our hands, our feet, and all our members to do His holy will, and through us gives Himself to others. {PTUK July 21, 1898, p. 458.11}

*Take my life, let it be
Consecrated Lord to Thee.
Take my hands and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always, only for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take myself, and I will be
Ever, only, ALL for Thee. {PTUK July 21, 1898, p. 458.12}*

**“Back Page” *The Present Truth* 14, 29.**

E. J. Waggoner

It is generally expected that the surrender of Santiago will bring to an end the war between Spain and America. It has been made very evident in the progress of the struggle that issues of world-wide importance have been raised, and one most probable result will be that the United States and many of the nations of Europe will devote more energy and money than ever to the perfecting of their military and naval armaments. {PTUK July 21, 1898, p. 464.1}

God calls His people also to arm themselves. The envy and warlike spirit of the nations is but the outcome and manifestation of the working in men’s hearts of him who was a murderer from the beginning. So long as men forget the fact that it is Satan who is working all the evil and the world, so long will they make the mistake of thinking that they must wrestle with flesh and blood if they would bring about a better state of things. Men will go to war with a feeling that they are embarking upon some righteous crusade, will work far more evil than the wrong they are attacking, will kill thousands and fill whole nations with the spirit of murder; and when one side has to retire through exhaustion, the first cause of all the evil, Satan, is untouched, with his influence and dominion over men greatly strengthen, and ready to start the whole thing over again on the first opportunity. {PTUK July 21, 1898, p. 464.2}

This explains why it is that after thousands of years of fighting, nearly always in a “good cause,” there is more wrong and oppression in the world than ever, and, it seems to men, more need of fighting than there ever was before. The most hopeless feature is that professing Christians are joining with the children of darkness in their view of the efficacy and necessity of war, and are sometimes even found leading the outcry for the slaughter of their offending fellow-men. {PTUK July 21, 1898, p. 464.3}

Let no one be deceived on this point, but let all who would gladly see an improvement, ceased trying to make the symptoms disappear and begin to treat the disease itself. Satan is the enemy and the proper object of attack, and he must be met in his own entrenchments. “From whence come wars and fightings among you? come they not hands, even of your lusts that war in your members?” James iv. 1. What prospect is there of success in an attempt to reduce his fortifications and dislodge the enemy? “The weapons of our warfare are not carnal, but might be through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God.” 2 Cor. x. 3, 5. {PTUK July 21, 1898, p. 464.4}

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.” Eph. vi. 11-18. {PTUK July 21, 1898, p. 464.5}

The nations are all convinced that the force possessing the most powerful weapons and the strongest armour will be victorious. Let the Christian be as wise in his generation, and not go out to battle with imperfect defence. Whoever shall put on the armour of God may shout, Victory! as he goes forth, and never be in a moment’s doubt as to his ultimate and continual triumph, for the “shield of faith” is able to quench all the fiery darts of the wicked, “and this is the victory that overcometh the world, even our faith.” 1 John v. 3. “And the God of peace shall bruise Satan under your feet shortly.” Rom. xvi. 20. {PTUK July 21, 1898, p. 464.6}

At a recent meeting of the London Baptist Association a paper was read on the Sunday and its invasion by present-day amusements. The means by which its sanctity was to be maintained were said to be legal action, moral persuasion and spiritual influence. In the discussion which followed, a number of ministers spoke from various standpoints, and one, Boulder than the rest, claim to found on the teaching of the New Testament a strict view of the holiness of Sunday. It was resolved that he should write a paper for the next meeting on “The New Testament Teaching on the Observance of the Lord’s Day,” meaning Sunday. He will find much in the New Testament concerning the vanity of teaching for doctor and the commandments of men, but any attempt to produce scriptural support for the observance of Sunday will only tend to still further confusion in the minds of the London Baptist Association. God’s Word is clear enough regarding the Sabbath when man ceased trying to make it fit a day that it never refers to as the Sabbath. {PTUK July 21, 1898, p. 464.7}

Is war murder? Most people would answer, No. If it be not, then why is it that in the reports of battles we continually read of the “murderous fire” and the “merciless hail of bullets” that met one side or the other. And if it be murder, can Christians engage in it, and retain their Christianity? {PTUK July 21, 1898, p. 464.8}

Or, suppose we do not call it murder, for man have a dislike to that word; it sounds worse than “kill,” and we will use the supposedly milder word instead. No one can deny that war means killing. Now the commandment says, “Thou shall not kill.” It is certain that war cannot be carried on without ignoring this commandment. But the power that presumes to set aside this or any other commandment, sets itself above God; and whoever obeys the command to go to war, recognises another God before the Giver of the ten commandments. That is heathenism. War, then, is an act of heathenism. Can a Christian act like a heathen and still be a Christian? What think ye? {PTUK July 21, 1898, p. 464.9}

**“Tent Meetings” *The Present Truth* 14, 29.**

E. J. Waggoner

Beginning with July 29, a ten days’ meeting will be held at Bath for the study of the Scriptures. The meetings will be held in a large tent, which will be pitched on the Beechen Cliff Estate, Bloomfield, near the Holloway Post Office. There will be two or three services every day, beginning on the evening of the 30th inst., and closing on Sunday, August 7. If any of our readers would like to attend the meetings the whole or a part of the time, they will be heartily welcome. The study will be along the same lines as are continually presented in this paper,-the reception of the power and wisdom of God in Christ crucified, as a preparation to meet Him at His soon appearing. As God opens His Word to our understanding we find great joy and peace in believing, and we look for much blessing at the forthcoming meetings. If any are taking their holidays at that time and seeking rest and recreation, we invite them to join us and find both in receiving the Word of God. {PTUK July 21, 1898, p. 464.10}

**“The Light of Life” *The Present Truth* 14, 30.**

E. J. Waggoner

“In Him was life; and the life was the light of men.” 1 John i. 1. {PTUK July 28, 1898, p. 465.1}

All the light that men have is the life of God. “That was the true Light, which lighteth every man that cometh into the world.” God’s life shines. “God is light, and in Him is no darkness at all.” 1 John i. 3. “God hath shined in our hearts to give the light.” 1 Cor. iv. 6. {PTUK July 28, 1898, p. 465.2}

Men, unconsciously to themselves, recognise that the light of the world is the life of God, by avoiding the light when they do evil deeds. There is something about the light that makes the daytime out of harmony with the spirit, of wrong-doing. Impure thoughts and motives feel, in the light, as in the presence of a strong, repressing influence. Speaking of evil-doers, murderers, thieves, adulterers, despoilers of the poor, Job says, “They are of those that rebel against the light.” Job xxiv. 13. “Every one that doeth evil hateth the light.” John iii. 20. {PTUK July 28, 1898, p. 465.3}

The light is life. The life comes to all men from God as freely as the light does. If a man allows the life of God to control him, his deeds will be good. Only as God’s life is allowed to appear are the deeds such as not to he ashamed of. Wicked men do good deeds sometimes. That is due to the fact that all those particular instances they do not resist the life of God; whereas, in many other things they do resist it. When a good deed is done, it will bear bringing to the light. “He that doeth truth cometh to the light, that his deeds may be made manifest, *that they are wrought in God*.” John iii. 21. {PTUK July 28, 1898, p. 465.4}

“The life was the light. Sometimes men get fresh light, and it calls them to new experiences. They question with themselves whether they call obey the light or not, and often decide that it requires too much of them. This is because they forget that the light is the life. The light that reveals now truth is the life and power of the thing revealed. Whenever one sees a new duty to be performed, that which reveals it is the strength and life required to discharge it. Some people have questioned for years whether they should keep the Sabbath of the Lord, hoping some day to receive power to do so, but the light that brought the knowledge of the truth to them was the life that would have made them able had they received it. Said Christ, “I know that His commandment is life everlasting.” John xii. 50. {PTUK July 28, 1898, p. 465.5}

We need not look to the future with forebodings of failure, questioning in our hearts if we will be able to walk in the light unto the perfect day. We shall never receive any light that is not life. God is light, and as we receive more light it will only be receiving “the spirit of wisdom and revelation in the knowledge of Him: the eyes of our understanding being enlightened that we might know the things that are freely given to us of God.” If we walk in the light as He is in the light, we will have fellowship with Him, and our path will shine more and more with the light of life, for it is His will that we should have life, and have it more abundantly. {PTUK July 28, 1898, p. 465.6}

Although the light condemns evil, it is never sent for condemnation, but, that men might be saved. God does not use His knowledge to condemn us, but “by His knowledge shall My righteous Servant justify many.” Without the light we should see nothing of God’s works, but the more light we get on them, the more we see “His everlasting power and divinity,” and recognise the love that is expressed in the work of creation. So the more the light of life shines in our own hearts, the further will be removed from any thought of condemnation or fear. Our prayer will be, “O send out Thy light and Thy truth: let them lead me.” Ps. xliii. 3. “The Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.” Num. vi. 25, 26. {PTUK July 28, 1898, p. 465.7}

**“Notes on the International Sunday-School Lessons. Elijah’s Spirit on Elisha. 2 Kings ii. 6-15” *The Present Truth* 14, 30.**

E. J. Waggoner

AUGUST 7

Only two instances are recorded of men who have passed from mortality to immortality without going through the grave. They are Enoch and Elijah. Others have gone to heaven, but they have been raised from the tomb, among them being Moses (Jude 9, Matt. xvii. 3) and the saints which arose from their graves at the resurrection of Christ (Matt. xxvii. 53, 53), the multitude of captives whom He led with Him, “when He ascended up on high.” Eph. iv. 8. {PTUK July 28, 1898, p. 466.1}

**TRANSLATION OF THE SAINTS**

We have noted in the work of Elijah several points of similarity with the message which is to prepare the world in these days for the second coming of Christ. The call is to be given in the spirit and power of Elijah, but the likeness does not end there. Those who “make ready a people prepared for the Lord” will be on this earth “when the Lord Jesus shall be revealed from heaven with His mighty angels.” “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be c;aubht up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. iv. 16, 17. {PTUK July 28, 1898, p. 466.2}

In Rev. xiv. 1-5, we read of 114,000 who were redeemed from among men. These are the ones “prepared for the Lord,” on whom the seal of the living God is placed (Rev. vii. 2), who are without fault before the throne of God. Thus the people in whom the message of Elijah is fulfilled will share his experience in being translated without seeing death. {PTUK July 28, 1898, p. 466.3}

**IN THE PRESENCE OF GOD**

It was revealed to Elijah that he was to be taken up into heaven by a whirlwind, and the fact became known also to Elisha and the sons of the prophets. How Elijah’s heart must have thrilled with rapture at the thought that the last day of earth had dawned, and ere its close he should see the face of Him in whose presence he had lived. God was to him the living God, “before whom I stand,” and this consciousness of His presence had been the source of all Elijah’s power, and the preparation for his translation. Enoch, also, who was translated, had walked with God. Concerning Jesus the Scripture says, “I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved, therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell.... Thou shalt make Me full of joy with Thy countenance.” Acts ii. 25-28. {PTUK July 28, 1898, p. 466.4}

So, too, those who meet the Lord at His appearing are made ready. The message of preparation, given in Isaiah xl. is to “Behold your God.” The studies which are followed every week in THE PRESENT TRUTH call on us to behold God, and point to the revelation of Him that is made in all His works. To receive this message and to behold God is to know that we are always in His presence, and the acknowledgment of this fact, that “in Him we live and move and have our being,” will prepare us to meet Him in peace at His appearing. {PTUK July 28, 1898, p. 466.5}

**A DOUBLE PORTION**

Elisha desired a double portion of the spirit of Elijah, and this he might have if he should see the angels that bore Elijah from the earth. The fact that he did so was evidence that his eyes were opened, that there was done for him the work that he asked God to do for the young man at Dothan, who beheld “the mountain full of horses and chariots of fire round about Elisha” (2 Kings vi. 15-17). The very seeing of spiritual things was the receiving of the Spirit, for it is the Spirit of wisdom and understanding, of knowledge and of the fear of the Lord (Isa. xi. 2), and of “revelation in the knowledge of Him.” Eph. i. 17. {PTUK July 28, 1898, p. 466.6}

Elisha’s request for a double portion of Elijah’s spirit was not dictated by any desire to outshine his predecessor in exploits and fame. Had there been any thought of this, he would not have received his petition. The man who prays for the Spirit with any thought of self-exaltation knows not for what he is asking. Elisha knew that he was called to succeed Elijah. He knew the work was infinitely beyond his strength. He was anxious that it should still be carried out aright, and he felt that if Elijah needed so much of the Spirit of God, his own need was doubly great. Some regard the outpouring of the Spirit as not absolutely necessary to the Christian life, but as being a very distinguishing addition. Such need to learn that at their best state they are altogether vanity, and then they will seek for the Spirit as the very essence and beginning of the Divine life. {PTUK July 28, 1898, p. 466.7}

**A HARD THING**

Elijah could say nothing as to whether this request for a double portion of his spirit would be granted. It was not under his control, be was subject to it. He warned Elisha, however, that he was not asking for something that was all ease and prosperity. To some it might seem that Elijah’s lot was one to be coveted, awing kings by his word, bringing rain and fire from heaven at his call, and enjoying communion with the Creator, but he himself knew the other, inner side of a prophet’s life. He whose eyes were opened to behold God could feel, as others could not, the exceeding sinfulness of sin. Like Moses and Paul, he had great heaviness and continual sorrow in his heart. “For I could wish that myself were accursed from Christ for my brethren.” To the nation it seemed a light thing to go on carelessly in wrong-doing, putting on one aide the tender entreaties of a loving Father, but to Elijah’s enlightened understanding, the sight of their wilful ingratitude brought something of the anguish that wrung the Infinite Heart. To those who receive the Spirit of God there comes a new, appalling sense of the guilt of turning from the Lord, and despising the riches of His grace. {PTUK July 28, 1898, p. 466.8}

**ASK AND RECEIVE**

No one can tell the motives that are in the heart of another, but God looketh on the heart. He knew that Elisha’s desire for a double portion of the Spirit was that the Divine life might be abundantly revealed, and so, though the request was a great one, it was granted. There is no promise in the Scripture more plain or more emphasised than that relating to the bestowal of the Spirit. God is most anxious to give it to us, far more so than the most earnest seeker is to receive it. If men would submit to the teaching of the Spirit they would learn that often, when they felt especially tried and discouraged, the Spirit was working to convince them of sin that it might also bring the comfort of righteousness. {PTUK July 28, 1898, p. 466.9}

“And it came to pass as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder.” As Elijah’s mantle fell from him, Elisha took it for his own, and it was a sign that the spirit of Elijah rested upon him. That God was with him was seen in the parting of the Jordan at his word. {PTUK July 28, 1898, p. 467.1}

**NO RESPECT OF PERSONS**

God is no respecter of persons. “Elijah was a man subject to like passions as we are,” and whatever God did for him, He will gladly repeat to others. Moses was honoured above many, but it was not a special honour for him alone. To his successor, and to us, the promise was given, “As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee.” {PTUK July 28, 1898, p. 467.2}

Elijah’s history gives encouragement to all. Although but a man, God wrought great things through him, so that be was more to Israel than the chariots and horsemen thereof. Who now will come up to the help of the Lord against the mighty, receive the spirit and power of Elijah, stand faithfully for truth, count not his life dear for the excellency of the knowledge of the living God, and have the privilege of being redeemed from among men to follow the Lamb whithereoever He goeth? {PTUK July 28, 1898, p. 467.3}

**“The Reproach of Christ” *The Present Truth* 14, 30.**

E. J. Waggoner

“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” Isa. xl. 9. {PTUK July 28, 1898, p. 468.1}

Those who give this message are to lift up their voices with strength. It is to be a loud cry. It is a Gospel message, for Gospel means good tidings. {PTUK July 28, 1898, p. 468.2}

What is it to “Behold your God”? The words are very simple and can hear no other meaning than that people are to see their God. Where shall we look to behold Him? We cannot expect to see Him where He is not present, but wherever He is, there we are to sea Him, and there is no place where He is not present.” Whither shall I flee from Thy presence?” “If I ascend up into heaven Thou art there.” “Thou hast beset me behind and before.” Ps. cxxxix. {PTUK July 28, 1898, p. 468.3}

Since it is impossible to get from the presence of God, it is equally impossible to avoid beholding Him. No matter where we may be, in city or field, in darkness or light, upon whatever we look we see God. {PTUK July 28, 1898, p. 468.4}

Some will say, That cannot be, for surely when we look upon poverty and wretchedness we do not behold God. Yes, even there, we see God suffering the poverty and wretchedness, and if we help the suffering one, He says, “Ye have done it unto Me.” It is literally true that he that giveth to the poor lendeth unto the Lord. {PTUK July 28, 1898, p. 468.5}

Even the sinner is living by the life of God. God gives to all life and breath and all things, so that His own life is revealed in every living thing. When a man uses the life to commit sin with, he is woefully perverting it, but God does not withdraw it on that account. He “is long-suffering to usward, not willing that any should perish [lose the life], but that all should come to repentance.” 2 Peter iii. 9. “That which maybe known of God is manifest in them.” Rom. i. 19. So to Belshazzar the Lord was declared as “The God in whose hand thy breath is, and whose are all thy ways.” Dan. v. 23. “For we are members of His body, of His flesh, and of His bones.” Eph. v. 30. {PTUK July 28, 1898, p. 468.6}

It is a wonderful thought that man should thus have power over the Divine life, even to misrepresenting and perverting it. In the beginning man was given dominion over the works of God’s hands, which were but the various manifestations of the Divine life filling all things, and in this way God placed His life at the command of man. When man sinned, the curse of death which came upon him, fell, for his sake, upon the earth also, so that it was God’s life in man and all creation which bore the curse. Wherever the curse has marred the life, “Jesus Christ hath been evidently set forth, crucified among you,” and in the perversion of His life by sinful men He is put “to an open shame.” Gal. iii. 13. {PTUK July 28, 1898, p. 468.7}

Still God has not withdrawn His life from men. “I am among you,” said Christ, “as He that serveth.” Luke xxii. 27. “Thus saith the Lord, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands *command ye Me*.” Isa. xlv. 11. {PTUK July 28, 1898, p. 468.8}

It is inconceivable to finite minds that He who is “of purer eyes than to behold iniquity” should allow Himself to be associated with the workers of iniquity; but He so loved the world that He could not see it perish. The accusation, “This man receiveth sinners and eateth with them,” meant salvation for the sinners and but faintly expressed the closeness of His connection with them. “Surely He hath borne our griefs and carried our sorrows.” Isa. liii. 4. God says, “Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake.” Isa. xliii. 34, 25. “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel and the whole house of Judah, saith the Lord.” Jer. xiii. 11. {PTUK July 28, 1898, p. 468.9}

When we realise and confess that God is come in the flesh, that He is our life, instead of compelling Him to serve with our iniquities we will let Him manifest His own life, and make us “partakers of the Divine nature.” “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Rom. v. 10. We will repent sincerely of the hateful sins which we forced upon His life, when we “hid as it were our faces from Him,” and our earnest prayer will be, “Search me, O God, and know my heart; try me and know my thoughts: and see if there be any way of pain or grief in me.” Ps. cxxxix. 23, 31, margin. {PTUK July 28, 1898, p. 468.10}

Not only in the lives of men but in all creation it is God that bears the curse. This is why Paul could say that the earnest expectation of the creation waiteth for the manifestation of the sons of God.” “For we know that the whole creation groaneth and travaileth in pain together until now.” Rom. viii. 19, 22. {PTUK July 28, 1898, p. 468.11}

“How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?” Jer. xii. 4. {PTUK July 28, 1898, p. 468.12}

Thus everywhere we behold God, dishonoured, it is true, bearing shame and reproach, crucified, but it is for us that He is made a curse, and the remembrance of this fact will reveal unspeakable glory in the cross, the reproach of Christ. Then the one ambition will be to be crucified with Him, to know the power of His resurrection and the fellowship of His sufferings, and to turn men from darkness to light, from the power of Satan unto God, that they may “cease from perverting the right ways of the Lord.” Nothing will cause us such distress as to behold our God and see where the glory should be revealed, the loathsomeness of sin. We shall be among those “that sigh and that cry for all the abominations that be done,” and learn to “sorrow a little for the burden of the King of princes.” {PTUK July 28, 1898, p. 468.13}

When men see God indeed, they will lift up their voice with strength that others may behold, “and the glory of the Lord shall be revealed, and all flesh shall see it together.” Isa. xl. 5. Then “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke [reproach, R.V.] of His people shall He take away from off all the earth; for the Lord hath spoken it.” Isa. xxv. 8. “He shall come to be glorified in His saints, and to be admired in all them that believe.” 2 Thess. i. 10. “And there shall be no more curse.” “And His servants shall serve Him; and they shall see His face.” Rev. xxii. 3, 4. {PTUK July 28, 1898, p. 469.1}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 30.**

E. J. Waggoner

**THE POWER THAT DRAWS**

Gen. 1. 2: “The earth was without form, and void; ... and the Spirit of God moved upon the face of the waters.” {PTUK July 28, 1898, p. 469.2}

Ps. cxxxix. 7, 9: “Whither shall I go from Thy Spirit? or whither shall I flea from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there.” {PTUK July 28, 1898, p. 469.3}

Jer. xxiii. 23, 24: “Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret place that I shall not see him? saith the Lord. Do not I fill heaven and earth?” {PTUK July 28, 1898, p. 469.4}

Isa. xl. 26: “Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” {PTUK July 28, 1898, p. 469.5}

Job xxvi. 7: “He stretcheth out the North over empty space, and hangeth the earth upon nothing.” {PTUK July 28, 1898, p. 469.6}

Ps. xlviii. 1-3: “Great is the Lord, and highly to be praised, in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the North [or, more literally, is Mount Zion, the extremest North), the city of the great King. God hath made Himself known in her palaces for a refuge.” {PTUK July 28, 1898, p. 469.7}

Isa. xiv. 12-14: “How art thou fallen from heaven, O day star, son of the morning I how art thou cut down to the ground, which didst lay low the nations I And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: and I will sit upon the Mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will be like the Most High.” {PTUK July 28, 1898, p. 469.8}

John vi. 93: “Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me except the Father which hath sent Me draw him.” {PTUK July 28, 1898, p. 469.9}

John xxxi. 82: “I, if I be lifted up from the earth, will draw all [men] unto Me.” {PTUK July 28, 1898, p. 469.10}

Jer. xxxi. 9: “The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” {PTUK July 28, 1898, p. 469.11}

Read these texts until you can see the following facts clearly stated:— {PTUK July 28, 1898, p. 469.12}

It was the Spirit of God, brooding over the face of the waters in the beginning, that brought order out of chaos. {PTUK July 28, 1898, p. 469.13}

God’s presence by the same Spirit is still in every part of the universe. He fills heaven and earth. Hell, that is, the inmost recess of the earth beneath, “is naked before Him.” Job xxvi. 6. {PTUK July 28, 1898, p. 469.14}

“It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness.” Lam. iii. 22, 23. The present continual working of the Spirit in every place, even in each individual particle of matter that compose the earth, is what still makes it a sate place to dwell on. That power causes the atoms to cohere (“in Him all things hold together,” Col. i. 17), so that the earth is a solid body, instead of a vast number of scattered particles. {PTUK July 28, 1898, p. 469.15}

God is not only near at hand, but He is “afar off.” It is His power that is doing the work which men call “gravitation.” It holds the innumerable heavenly bodies in their places, so that not one is lacking. {PTUK July 28, 1898, p. 469.16}

It is a fact that there is an attractive force, a power that draws, in everything. Suspend two ivory balls from a height, and it will be seen that the distance between their centres is not so great as the distance of the two points from which they are suspended. If a ball be suspended a few inches from the face of a high cliff which ascends perpendicularly, it will be found that the ball is drawn toward the rock. In every solid there is a strong force at work holding the particles together. The particles of water are not held together so closely. This drawing power is seen most clearly in what is called a magnet, and in the needle of the compass, which always, in the most mysterious manner, points toward the north. {PTUK July 28, 1898, p. 469.17}

There is something mysterious in this attraction to the north. The word in the Hebrew Bible, which is always used for “the north,” signifies, “hidden, secret, concealed.” God stretches out the north,-the hidden, secret place,-over empty space, and hangs the earth on nothing. That mysterious power emanating from the north, holds it in its appointed place, and likewise holds all the other heavenly bodies. {PTUK July 28, 1898, p. 469.18}

This mysterious power is the power of God, whose dwelling place is “in the uttermost parts of the north.” “Out of the north an evil shall break forth upon all the inhabitants of the land.” Jer. i. 14. It is from the temple of God that the plagues of the wrath of God are sent forth. Rev. xv. 1, 6-8; xvi. 1. Only those who dwell “in the secret place” of the Most High, will be kept safe from the plagues. Ps. xci. 1-11. {PTUK July 28, 1898, p. 469.19}

“Power belongeth unto God.” His everlasting power is seen in the things that are made. Christ is the power of God, and the Spirit is His Representative everywhere. All power in heaven and in earth is in His hands. The power that directs all the heavenly bodies in their orbits, leading them forth and drawing them back again, so that there is not the slightest contusion, is the power of the Spirit of God. The attractive power of God’s own personality everywhere present, is that which holds the universe in order. {PTUK July 28, 1898, p. 469.20}

The cross of Christ is the power of God, for Christ, the power of God, is set forth only as the crucified One. Christ cannot truly be preached except as “Christ crucified.” Therefore every manifestation of power in the universe is but the manifestation of the power of the cross. The cross is the centre of salvation because the crucified Christ, the power of God, is the centre of the universe. So the power which is actively working in every particle of matter, and which is so visibly at work everywhere, is the power of the cross, by which God is working to draw all men to Himself. {PTUK July 28, 1898, p. 469.21}

God is real, and His salvation is real. When He tells us about the power of His salvation, He does not leave us to our imagination, nor does He refer to something vague and indefinite and intangible, but shows the power actually working before our eyes, and even in our own bodies. The Word which is preached unto us, and which we are to proclaim to others, is “that which was from the beginning, which we have heard, which we have seen with our eyes.” 1 John i. 1. Therefore “unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Eph. iii. 20, 21. {PTUK July 28, 1898, p. 470.1}

**“Rome and Ritualism” *The Present Truth* 14, 30.**

E. J. Waggoner

Roman Catholics are watching with unconcealed interest the progress of Ritualism in the Church of England. They recognise that every step made in advance by the “High Church” party is so much gain to the principles for which they stand themselves. The *Catholic Times* of July 1, while pointing out that the Ritualist party has yet much to learn, goes on to say:— {PTUK July 28, 1898, p. 470.2}

She maintains dogmas which the nation could ill afford to lose, end which it is well it should not lose, not only because more doctrine is always better than less, but also because we shall thereby be saved the trouble of teaching them, when the Church has grown to the fuller measure of strength for which we all work and pray. She is with us far more then she Is against us. In thousands of churches throughout the country her ministers are teaching our doctrines with less suspicion and more acceptance than our own clergy could hope to do. Ritualism may retard, but it will not prevent conversions. And we can only rejoice to hear from Canon Gore that the Ritualist’s movement is beginning, rather than at an end. May it go on and prosper! {PTUK July 28, 1898, p. 470.3}

A later issue of the same paper says that “What the end of the present agitation will be it is impossible to foretell, but that it will advance the growth of Catholicity we have no manner of doubt.” {PTUK July 28, 1898, p. 470.4}

In a recent sermon Cardinal Vaughan said that the number of conversions to the Catholic Faith in this country, shown by statistics carefully prepared two years ago, were at that time 700 per month and last year-the end of December, in the diocese of Westminster only, there were registered on the baptismal register between 1,300 and 1,000-the names of persons who had submitted to the Catholic religion. {PTUK July 28, 1898, p. 470.5}

While it is undoubtedly true that the forces of evil are gaining strength, according to the words, “Evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim. iii. 13), it is also true that “the path of the just is as the shining light, that shineth more and more unto the perfect day.” Prov. iv. 19. For every one “it is high time to awake out of sleep. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Rom. xiii. 11, 12. {PTUK July 28, 1898, p. 470.6}

**“For the Children. The Breath of Life” *The Present Truth* 14, 30.**

E. J. Waggoner

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.” Do you remember what we learned last week-why it was that God formed man from the dust? It was that he might he “the temple of God,” with the Spirit of God dwelling in him. {PTUK July 28, 1898, p. 474.1}

When one has the privilege of making his own house, he thinks and plans carefully to have everything as perfect and convenient as possible for his own use. He is careful about the doors and windows, and all the entrances to the house, and every room is made just suitable for the use for which he wants it. {PTUK July 28, 1898, p. 474.2}

And so in making man for His own formed him just what dwelling place, God formed him just what He needed for this purpose. Every part of his body was planned for the special use of the Spirit of God, to do the work that He wanted to do in and through him. Think of this often, and “yield your members as instruments of righteousness unto God.” Remember that {PTUK July 28, 1898, p. 474.3}

*“I am His house, for Him to go in and out;
He builds me now, and if I cannot see
At any time what He Is doing with me
’Tis He that makes the house, for me too grand.
The house Is not for me, It is for Him;
His royal thoughts require many a stair,
Many a tower, many an outlook fair,
Of which I have no thought, and need no
care.” {PTUK July 28, 1898, p. 474.4}*

Now think again how God enters into the temple of the human body; for what He did for the first man, He has done for every child of Adam who has since come into the world,-first formed him from the dust of the ground, and then “breathed into his nostrils the *breath of life*.” We learned last week that all the organs of our body are useless, until the breath of God, the Holy Spirit, takes possession of it and fills it. So we will think of this a little while, before we talk any more of those wonderful powers that the Spirit brings to the body in which He dwells. {PTUK July 28, 1898, p. 474.5}

Jesus said, “I am ... the *Life*,” and with Him is “the fountain of life.” Not a fountain, but *the* fountain; the only fountain of life is Jesus. All the life that there is in God’s great universe comes from God through Jesus Christ. Then when the breath of life is breathed into us, it is the spirit of Jesus, who is “the Life.” Every moment of our lives we are receiving, in the breath that keeps our bodies alive, life from the fountain of life. {PTUK July 28, 1898, p. 474.6}

Sit still a little while and think of this, as you draw in the life-giving breath,-that the great God, your Creator and Father, is still breathing into your nostrils the breath of life, and that it He should stop doing this for a single moment you would die, for remember that *you have no life of your own*. While you are at your work and play, and not thinking of Him at all, and when you are asleep, and have forgotten all about breathing, He is thinking of you every moment, and gently breathing His life into you. {PTUK July 28, 1898, p. 474.7}

The life that comes into our lunge in the air, is taken up by the blood as it passes through the tiny blood vessels that cover the lungs, and then the life of God is carried by the blood to every part of our bodies. {PTUK July 28, 1898, p. 474.8}

You know that what makes the difference between a living and a dead body, is that the dead body does not breathe. God’s life no more enters into it, and what very soon takes place? Just what God said: “Unto dust shalt thou return.” Strange and wonderful as it may seem to us that these bodies of ours are really formed from the little particles of the dust of the ground, just like that over which we walk every day, this is very clearly seen when the breath of life is taken from them; for they soon fall to pieces, and drop back into the dust out of which they were taken. {PTUK July 28, 1898, p. 474.9}

What is it then that holds our bodies together in their beautiful and wonderful form? Perhaps you will answer, “The breath of life,” but remember that the *breath* is God’s Spirit, and the *life* is Jesus. So it is *the Spirit of Jesus* that knits together all the tiny particles of matter that form our bodies, and holds them in their shape, and fills them with His life. And this is just what the Word of God tells us; “In Him *all things* hold together.” {PTUK July 28, 1898, p. 474.10}

His Spirit holds together not only our bodies, but all the dust of the ground, and so makes the solid earth for us to live upon, and keeps it also in its shape. And not only in its shape, but in its place, for He “hangeth the earth upon nothing.” And what He does in this world, He is doing in all the worlds that He has made, “upholding all things by the Word of His power,” “the Word” that “was made flesh and dwelt among us,”—“Christ, the power of God.” {PTUK July 28, 1898, p. 474.11}

**“The Air We Breathe” *The Present Truth* 14, 30.**

E. J. Waggoner

You know that we keep on breathing every moment of our lives, and if we should stop we should die. But not only is it so important that we should breathe, but also that we should have pure, fresh air to breath. We have inside us something called *lungs*, made up of a lot of little cells or bags, which swell out when the air is drawn into them. This is why our bosoms are rising and falling all the time. {PTUK July 28, 1898, p. 474.12}

When we take the air into our lungs we poison and spoil it. The poison from every part of our bodies is carried by the blood to the lungs, where it passes off into the air that fills the lungs, and the good air passes into our blood and is carried all through our bodies. {PTUK July 28, 1898, p. 474.13}

So the air that we breathe out is full of poison, and this is why it is so important that we should have our rooms well supplied with the fresh, pure air of heaven, especially when there are many people in them. For if we keep on breathing the same poisoned air over and over, our blood cannot be purified by it, and the poison stays in our bodies and makes us ill. {PTUK July 28, 1898, p. 475.1}

You will perhaps wonder why it is that if men and animals are poisoning the air in this way all the time, it does not all become spoiled, and the life in it used up. Just see what wonderful provision God has made for this. Did you know that the trees and plants are breathing the air in and out all the time just as we are? The leaves are the lungs of the plants, and they breathe in the poisoned air which comes from men and animals, and breathe out again the fresh, pure air that we need to keep us alive. {PTUK July 28, 1898, p. 475.2}

Man is not the only “temple of God,” but all created things are His dwelling place. He is “the Life,” not of men only, but of all living things. So it is God who through the plant is taking away the poison from the air, and breathing out His pure, sweet life for us. He has made the plans not only to delight our eyes with His beauty, but that through them He may give life to us continually. {PTUK July 28, 1898, p. 475.3}

“Nature itself as a parable, showing for the law of love. There is nothing, save the selfish heart of man, that lives unto itself. Every leaf of the forest, and every lowly blade of grass, has its ministry of beauty and refreshing. Every tree, and shrub, and leave pours forth that element of life, without which neither man nor animal could live.” {PTUK July 28, 1898, p. 475.4}

Can we not, then, read in the plants “the Gospel of our salvation”? Does not this teach us how God takes upon Himself The curse and poison of our sin, and destroying it, pours out His life for us instead, that we may be saved by it? {PTUK July 28, 1898, p. 475.5}

The crowded cities do not have many trees and plants to purify the air for the great number of people who poison it. But God sends the wind to carry the poisoned air to the country, where it is made pure, and carried back by the wind to the cities again. {PTUK July 28, 1898, p. 475.6}

It was in to man’s *nostrils* that God breathed. We can learn from this the proper way to breathe,-not through the mouth, but through the nose. In this way the air is warmed and freed from bus before it reaches our lungs. If we breathe the air out through the mouth, we are likely did take the poisoned air in again, as it is right before us. But the nostrils, when we breathe in the proper way, send the poisoned air down out of our way, so that we can take fresh air at each breath. {PTUK July 28, 1898, p. 475.7}

Think of the wonderful love and wisdom shown in all the works of God, and you will love and praise Him who “have done all things well.” {PTUK July 28, 1898, p. 475.8}

**“The Way to the Highest” *The Present Truth* 14, 30.**

E. J. Waggoner

Lucifer said: “I will ascend into heaven; I will be like the Most High,” and saying so, he fell to the lowest depths. {PTUK July 28, 1898, p. 480.1}

Is it not a good thing to desire to ascend into heaven? and should not men long to be like God?—Certainly; God created man in His own image, to be like Him, and to be with Him as His companion. {PTUK July 28, 1898, p. 480.2}

Where then was the trouble with Lucifer?—Simply this: He said: “I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north [the uttermost north]; I will ascend above the heights of the clouds; I will be like the Most High.” He assumed the task which only the Most High can accomplish, and failure was inevitable. {PTUK July 28, 1898, p. 480.3}

God wishes all to be with Him and like Himself; but if all could make themselves like God, then were all God. None can come to God except He draws them. God is no respecter of persons, and so He draws all impartially; but the power with which He draws is love; whoever rejects love, refuses to be drawn. In rivalry and emulation there is no love; consequently the spirit that Lucifer manifested was calculated to take him away from God, instead of toward Him. {PTUK July 28, 1898, p. 480.4}

Moreover, Lucifer’s attempt to be like God was based on an utter misconception of the character of God, and for this reason also failure was inevitable. “Thus saith the High and Lofty One that inhabiteth eternity, whose name is, Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isa. lvii. 15. “Before honour is humility.” God is great because He is “meek and lowly in heart.” {PTUK July 28, 1898, p. 480.5}

Men do not and cannot lift themselves to the height of God’s throne; but in Christ God is working to lift all men to “His own right hand in the heavenly places.” Eph. i. 19, 30; ii. 4-6. “Whosoever humbleth himself shall be exalted.” This is not an arbitrary regulation, but a necessary condition; for contrary to all mere *human* thought and practice, the way to the heights is through the depths. God Himself, who is on high, is also in the deep. It we would attain to the Highest, we must begin at the lowest. {PTUK July 28, 1898, p. 480.6}

“Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself; taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God hath highly exalted Him.” Phil. ii. 5-9, R.V. “We behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour.” Heb. ii. 9. {PTUK July 28, 1898, p. 480.7}

Jesus Christ was on earth as the perfect Representative of God. He was God’s perfect Representative, not because He put Himself in God’s place, but because God was in Him in His fulness. It is God whom we see in Christ, not some one acting like God. He occupies the very place that Lucifer thought to occupy “in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;” but it was God, not He Himself, who placed Him there. He is indeed “ascended up far above all heavens,” and why?—“Now that He ascended, what is it but that He also descended first into the lower parts of the earth!” Eph. iv. 8, 9. {PTUK July 28, 1898, p. 480.8}

Christ is “the power of God,” and consequently it is through Him that we have access unto the Father. So we get there in the same way that He did. There was no way for Him to get to heaven but by the cross. This was not an arbitrary requirement on the part of the Father, but the only way to be like the One whose very Being is expressed in the cross-who gives Himself, His life, that others may live. Whoever thinks to be like God by exalting himself, is bound to fail, because God humbles Himself. He comes down, that others may come up. {PTUK July 28, 1898, p. 480.9}

That God, who dwells on high, is to be found only in the depths, is shown by the fact that Jesus died and went into the depths, “that He might bring us to God.” We are in the depths already, and therefore God is “not far from everyone of us.” If we will acknowledge and keep in mind our lowly condition, we shall find no difficulty in ascending to heaven; for God fills heaven and earth, and whoever abides in Him has the freedom of the universe. {PTUK July 28, 1898, p. 480.10}

It is in death that we are united with Jesus. “Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?” Rom. vi. 3. That is the lowest possible place. So when self dies, since we cannot get any lower, and by our death we get Christ’s life, to ascend with Him is inevitable. But we ascend with Him by keeping humble, for the Most High God is in the depths at the same time that He is on high. {PTUK July 28, 1898, p. 480.11}

“Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple.” Ps. Ixv. 4. {PTUK July 28, 1898, p. 480.12}

**“A Natural Sequence” *The Present Truth* 14, 30.**

E. J. Waggoner

The following item is from the New York *Independent*:— {PTUK July 28, 1898, p. 480.13}

One of the most extraordinary events in the history of American colleges is the acknowledgment by George H. Stephens, formerly Professor of Ethics and Logic at Lafayette College, that he was the incendiary who destroyed Pardee Hall, the scientific building which cost a quarter of a million dollars. It was done out of spite and revenge after he had been dismissed from the faculty. {PTUK July 28, 1898, p. 480.14}

It is not an uncommon thing for a man to set fire to a building because of spite; but this case is noteworthy, in that the wicked deed was done by a Professor of Ethics, or morals. The case is not so astonishing, however, when we remember that in the teaching of “ethics” in colleges, the Bible, which is the only book on morals, is ignored. No one need be surprised that, a heathen act is committed by a teacher or a student of pagan morality; for the so-called teaching of morals, without the Bible, is nothing but the teaching of paganism. {PTUK July 28, 1898, p. 480.15}