**“Holy Places” *The Present Truth* 14, 31.**

E. J. Waggoner

God is holy-the Holy One. The seraphim who are continually in His presence cry, “Holy, holy, holy, is the Lord of hosts.” Isa. vi. 3. {PTUK August 4, 1898, p. 481.1}

His name is Holy. Isa. lvii. 15. Not only is He holy, but He is the Sanctifier, the One who imparts holiness. He is the standard of holiness, because He comprehends in Himself all the holiness there is. “There is none good but one, that is, God.” Matt. xix. 17. Whatever holiness, therefore, any person or thing has, must be God’s holiness. {PTUK August 4, 1898, p. 481.2}

Since holiness is God’s character, and that cannot be separated from Himself, it is evident that God sanctifies by His own presence. None can have His holiness without having Himself. Accordingly we read that whenever God specially manifested Himself to anybody, the announcement was made that the place was holy. {PTUK August 4, 1898, p. 481.3}

When Moses saw a bush burning, but not consumed, he knew not that it indicated the presence of God, until the Lord spoke to him, saying, “Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.” Ex. iii. 5. Likewise when the Lord appeared to Joshua before Jericho, He said to him, “Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” Joshua v. 15. {PTUK August 4, 1898, p. 481.4}

But it is not necessary that the Lord should be seen, as was the case with Joshua, or that some unusual manifestation should take place, as in the bush that Moses saw, whenever God reveals His presence. Jacob, as he lay down on the stones at night to go to sleep, saw nothing unusual, and had no thought of God except as a far distant Being; but in a dream he saw the Lord and the heavenly host, and awaking, said, “Surely, the Lord is in this place, and I knew it not.” Then awed by the thought of God’s presence, he exclaimed, “How terrible is this place!” Gen. xxviii. 15, 16. {PTUK August 4, 1898, p. 481.5}

The command to Moses and to Joshua to put off their shoes, did not imply that their shoes were more unholy than the rest of their clothing, except that they might be more soiled, but showed rather that men ought to walk very carefully in the presence of God. A barefooted man will take more notice of where he steps than will a man with shoes on. The fact of the shoes being likely to be soiled would also teach the importance of purity to those who come into God’s presence. “Blessed are the pure in hrart, for they shall see God.” {PTUK August 4, 1898, p. 481.6}

The Lord was just as really present at Bethel as He was at Horeb and Jericho, and He was as actually present when Jacob lay down to rest, as He was when be had the dream, or when he awoke. This should cause us to inquire, “May it not be that the Lord has been in some place where I was, and I knew it not? May I not at some time have acted before the Lord in a way that was highly unbecoming, and as I would not have done if I had known that He was present? Have I ever desecrated a place hallowed by the presence of God?” Ah, this is a serious matter, for we can readily see how easily one may be led into gross breaches of good conduct, by ignorance of God’s presence. How often when in a lonely place, like Jacob’s lodging at Bethel, has not one done things that he would not have dreamed of doing in the immediate presence of God. It becomes us therefore to ask, Where is God? {PTUK August 4, 1898, p. 482.1}

Where is God? Where is God not? “Can any hide himself in secret places that I shall not see him? saith the Lord? Do not I fill heaven and earth? saith the Lord.” Jer. xxiii. 31. “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 deell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.” Ps. cxxxix. 6-10. {PTUK August 4, 1898, p. 482.2}

Every place, then, is in reality holy ground, and all ought to know that they are continually in the presence of God. In the most secret place, even though it be in the desert or in the depths of the sea, in the belly of a whale, they should know and remember the truth, “Thou, God, seest me;” since none can hide himself in secret places, where God I cannot see him. As God fills all things in the heaven and earth, the message to every one is, “Behold your God!” that, beholding Him, they may be changed into His likeness, and endure “as seeing Him who is invisible.” {PTUK August 4, 1898, p. 482.3}

Ever since the creation of the world the invisible things of God have been clearly revealed, being seen in the things that have been made. Rom. i. 20. The special manifestations mentioned in Scripture are simply to impress upon our minds the fact of God’s constant, universal presence. The fire that burned in the bush, yet did not consume it, should remind us of God’s presence in the light of the sun, which is only the shining of His glory. He dwells in the light, because He is light. The continual remembrance of this fact would work a wondrous change in our lives; for “if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us fronm all sin.” 1 John i. 7. {PTUK August 4, 1898, p. 482.4}

Does the thought that God sees every secret place seem a terrible one? Get acquainted with God, and it will not. What comfort there is in these words: “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.” Matt. vi. 6. {PTUK August 4, 1898, p. 482.5}

The recognition of God’s presence in every secret place, of the fact that “He is not far from every one of us,” since “in Him we live, and move, and have our being,” makes us dwellers “in the secret place of the Most High,” where we are safe “under the shadow of the Almighty. And that is our sanctification, since the presence of God gives holiness. The presence of God acknowledged, will make us new creatures, and to us all things will become new, so that the transition from this earth to the earth made new will to its be no violent change, but a step in the natural order of things. {PTUK August 4, 1898, p. 482.6}

Think why it is that God is so near. Is it to destroy us? Far from it. It is to save us from sin. At Sinai, when the very earth trembled at the presence of the Lord, Moses said to the frightened multitude, “Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not.” Ex. xx. 20. God has always been present; if He had designed to destroy us, He would have done it long ago; for we have deserved it. But instead of wishing to destroy, He has been present in love to uphold and preserve. “It is of the Lord’s mercies that we are not consumed, because His compassions fail not.” Lam. iii. 22. His presence is salvation. Oh, recognise it, trust it, and find in His presence “fulness of joy.” {PTUK August 4, 1898, p. 482.7}

**“The Secret of the Lord” *The Present Truth* 14, 31.**

E. J. Waggoner

The earth was without form, and “void,” when the Spirit of God moved upon the face of the waters, bringing order out of chaos. The Hebrew word from which “void” is rendered is the same that in Job xxvi. 7 is rendered “the empty place,” where we read: “He stretcheth out the North over the empty place.” {PTUK August 4, 1898, p. 482.8}

When we know that the North-secret place-is God’s dwelling place, we can understand why there is such an attraction toward the North, and why it is that the earth is kept in position by this mysterious attraction. We say, we can understand why, not how. God’s own presence, by the Spirit, filled every particle of the matter of the earth, and instantly order came out of chaos. Each atom assumed the correct position in relation to every other atom, just as a company of well drilled soldiers fall into line at the word of command. {PTUK August 4, 1898, p. 482.9}

God dwells in the secret place, and His name is Secret. But “the secret of the Lord is with them that fear Him.” Not that men can comprehend the secret, but it is with them. That is, God’s presence, that power by which He draws all things to Himself, is with them, bringing order into their disordered lives. “Receive ye the Holy Ghost;” yield to Him as passively as the drops of water do to the sun, and the, same Divine Power that in the beginning hovered over the face of the waters, and which still keeps the earth steadily turned toward the polar star, will continually overshadow you, and in the midst of a fallen world’s perplexity will fill you with the peace of God. {PTUK August 4, 1898, p. 482.10}

**“Notes on the International Sunday-School Lessons. The Shunammite’s Son. 2 Kings iv. 25-37” *The Present Truth* 14, 31.**

E. J. Waggoner

While journeying from place to place, Elisha had frequent occasion to pass through the town of Shunem, where he received much hospitality at the hands of one of the prominent residents. The Shunammite woman is spoken of as being “great,” and the narrative shows that her husband possessed servants, land and cattle in plenty, but when Elisha first made her acquaintance she was without the blessing counted chief of all among the women of Israel, the possession of a son. Instead, however, of giving way to bitterness and repining, she seems to have set herself to the work of helping others. Seeing that Elisha was a man of God, she proposed to her husband that they should build him a room in their house, and furnish it, so that he might regard it as his own home, whenever he should pass that way. {PTUK August 4, 1898, p. 483.1}

**“YE HAVE DONE IT UNTO ME”**

Elisha was much touched by this unusual evidence of kindly consideration, and God, regarding the attention and honour as paid unto Himself, moved the prophet to declare unto his hostess that her own darling wish was granted, and that she should at last embrace a son. {PTUK August 4, 1898, p. 483.2}

Anyone would be glad to entertain a stranger if they believed him to be a prophet, who would reward them with the bestowal of some much-desired blessing, but the opportunity of doing what the Shunammite woman did is offered to all even now. Christ says, Whose shall receive a little child in My name receiveth Me. “Whosoever shall give to drink unto one of these little ones a cup of cold water unto you, he shall in no wise lose his reward.” Matt. x. 42. “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Heb. iii. 3. {PTUK August 4, 1898, p. 483.3}

**THE CHILD’S DEATH**

“And when the child was grown, it tell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head.” Under the fierce blaze of an Eastern sun, it is not unusual for a person to receive severe injuries to the brain, which quickly prove fatal. The little child was taken to his mother, and “sat on her knees till noon, and then died.” {PTUK August 4, 1898, p. 483.4}

Without saying anything of the child’s death to her husband, the mother went up to Elisha’s room with the body, laid it on the prophet’s bed, and went out. She then asked her husband to let a servant go with her to Mount Carmel, “that I may run to the man of God, and come again.” Expressing some surprise at this sudden idea, her husband consented, and she set out, urging the servant to make all speed and slack not his driving on her account. {PTUK August 4, 1898, p. 483.5}

**THE MOTHER’S FAITH**

Why should she thus hasten to the prophet, without telling a soul that her child was dead? What meant that assuring answer to her husband’s question, “It shall be well,” when the fast-stiffening body of their only child lay cold and still in the room upstairs? {PTUK August 4, 1898, p. 483.6}

God had given her the child. It had not come as other parents received their children, for this, like Isaac, was a child of promise. It may be that the mother’s heart had dwelt much on the similarity of circumstances, and had loved to think of her son as a second Isaac, destined to an honourable place in the work of God. Now the resemblance was more complete, for the trial of Abraham had come to her. Isaac’s life was spared at the last moment. Her son’s had been taken, but still Abraham, knowing not the turn events would take, had accounted that God was able to raise up Isaac from the dead, and this was the faith that sustained her now. {PTUK August 4, 1898, p. 483.7}

**THE GIFTS OF GOD WITHOUT REPENTANCE**

God had given her this son in acknowledgment of her kindness to His servant, but a gift, taken away again, was no gift, and she believed that what God had given her He would not take back, and none other could. Therefore she goes to the prophet, strong in her confidence in God’s love and justice, that it will confirm her in the possession of the son whom death has for the moment taken away. Surely the Shunammite woman is among the great cloud of witnesses to the power of faith, of whom we read in the eleventh chapter of Hebrews. “Women received their dead raised to life again.” {PTUK August 4, 1898, p. 483.8}

Elisha saw her coming afar off and told Gehazi, his servant, to run to meet her, and enquire after the welfare of herself and her family. He did so, but she had no word for him, beyond what she had said to others: “It is well.” She came to Elisha, and poured out the pent-up torrent of her mother’s heart in the words, “Did I desire a son of my lord? did I not say, Do not deceive me?” She appeals to the power that gave her a son. That can restore him to her. Elisha is its channel to her, and she refuses to leave him, even to go with Gehazi to the body of her child. Elisha, yields and follows with her to her home. {PTUK August 4, 1898, p. 483.9}

**AN OLD TESTAMENT JUDAS**

Gehazi is Elisha’s servant. He is to him what Elisha was to Elijah, and has doubtless been selected for his superior qualifications, to be Elisha’s successor, when death shall take away his waster. He may have been wall-adapted by natural abilities for the place, but is now making evident most clearly his unfitness to be to; Israel a prophet of the living God. He has a high opinion of the dignity of the position, for when the Shunammite woman casts herself at the feet of Elisha, he attempts to thrust her away. He takes no note of her agony of distress, but thinks only of maintaining the propriety of approach to an office which will be his one day to exercise. Like Judas he failed to learn the character of his high calling, and, like Judas, he finally fell. {PTUK August 4, 1898, p. 483.10}

Doubtless it is with considerable elation that Gehazi bears the prophet’s staff to the body of the dead child. The miracle he is about to perform will considerably elevate him in the popular respect, and increase his already high standing in the schools of the prophets. He forgets that the rod of Moses, the mantle of Elijah, and the staff of Elisha are but symbols. The power is of God, and not in the staff, or the man who wields it. He lays it, as instructed, on the mouth of the child, but there is no response, and he returns to Elisha to report, with chagrin, that the attempt has been a failure, “The child is not awaked.” {PTUK August 4, 1898, p. 483.11}

The check and disappointment might have taught Gehazi a heart-searching lesson, but it did not, and shortly after we find him lying to Naaman and his master for the sake of gain. The deceit is revealed to Elisha, the judgment of God is sent upon the covetous impostor, and he who might have been an honoured successor of his master, goes from Elisha’s presence a leper white as snow. {PTUK August 4, 1898, p. 484.1}

**RESTORED TO LIFE**

“And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. And be went up, and lay upon the child, and put his month upon his mouth, and his eyes upon his, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.” {PTUK August 4, 1898, p. 484.2}

Elisha’s proceeding seems strange until we reflect upon the circumstances. He had been closely concerned in the child from the beginning. It was by his mouth that the promise of its birth had been given. He would be greatly interested in the coming of the little one, in noting its growth from time to time as he sojourned at the Shunammite’s home, and doubtless his sympathy and co-operation were strongly enlisted in the mother’s efforts to bring up her child in the knowledge of the living God. {PTUK August 4, 1898, p. 484.3}

This continual and intimate association with the little child cannot have failed to unite the two in the closest mutual affection, and Elisha’s first impulse on beholding the body, would be to clasp the poor little dead form to his heart, with the intense desire, born of deep strong love, that he might wake it to life again, and find it responsive to his caress. Gehazi’s indifferent soul could be content with laying a staff on the mouth of the child, but this in no wise represented the tender interest of the Divine rather over His sleeping children. The vitalising touch of Christ’s own hand, and His tears over the grave of Lazarus, like Elisha’s close embrace, were far more expressive of the attitude of God’s heart of love, not only over the Shunammite’s son, but over all those who sleep in the grave till the resurrection. “Precious in the sight of the Lord is the death of His saints.” Ps. cxvi. 15. {PTUK August 4, 1898, p. 484.4}

Elisha’s amiable, approachable disposition may he judged from the way in which the sons of the prophets brought all their little troubles to him, and the way in which God wrought miracles to remove those troubles, shows that “He hath respect unto the lowly,” and that Elisha’s spirit revealed His own. {PTUK August 4, 1898, p. 484.5}

Elisha’s prayer was heard. Life returned into the little body, and the child was given to his waiting mother. Her thankfulness and joy seemed too great for words. “She bowed herself to the ground, and took up her son, and went out.” {PTUK August 4, 1898, p. 484.6}

**DEATH AN ENEMY**

If it were true, as is generally taught, that the soul goes to heaven at death, it would have been an evidence of great selfishness on the mother’s part to desire that her son might be recalled from scenes of bliss. Evidently she did not take this view, nor did Elisha, nor did the Lord who restored the child. When children come back to life again, it is not from the glory of heaven, but from “the land of the enemy.” Jer. xxxi. 16. Death is an enemy, the last enemy that shall be destroyed. It is not a blessing to man, for it only comes as the consequence of sin, and any teaching that minimises the evil of death, calling it the “gate of life,” to that extent obscures the evil of sin, in its nature and effect. {PTUK August 4, 1898, p. 484.7}

**A NEW LIFE**

Doubtless in after life the Shunammite woman would impress upon her child that his life must be always yielded to God, as being doubly the Lord’s. Not only was be a child of promise, but when his life had once been lost, it was restored again. His was not an ordinary life, for he had been raised from the dead. But this is a consideration which should influence all of us. Paul tells us to yield ourselves unto God, as those that are alive from the dead. “That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Rom. vi. 4, 18. Men say sometimes that if they could only have a new life, they would gladly yield up everything. Nothing else than this does the Lord offer to all. Whoever confesses his sins to God may know that those sins were the crucifixion of Christ. But since “in Him we live and move and have our being,” if He is crucified, we are too. So whoever is baptized into Jesus Christ, taking His name, thereby confesses his belief, that he is baptized into His death. Now if we be dead with Christ, and He is raised from the dead, it is equally clear that we must live with Him. Therefore, whoever confesses his sins to Christ may know that he has new life indeed, even the life of Christ. “We know that we have passed from death unto life.” {PTUK August 4, 1898, p. 484.8}

**“The Everlasting Gospel: God’s Saving Powere in the Things That Are Made” *The Present Truth* 14, 31.**

E. J. Waggoner

**THE LIGHT**

Gen. i. 1-3: “In the beginning Clod created the heaven and the earth. And 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. And God said, Let there be light; and there was light.” {PTUK August 4, 1898, p. 485.1}

Ps. cxix. 130: “The entrance of Thy words giveth light; it giveth understanding unto the simple.” {PTUK August 4, 1898, p. 485.2}

Prov. vi. 23: “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” {PTUK August 4, 1898, p. 485.3}

1 John 1. 5: “This is the message which we have heard from Him, and announce unto you, that God is light, and in Him there is no darkness at all.” {PTUK August 4, 1898, p. 485.4}

2 Cor. iv. 6: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” {PTUK August 4, 1898, p. 485.5}

Ps. lxx. 19; “Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved.” {PTUK August 4, 1898, p. 485.6}

Ps. cxxxix. 11, 12: “If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee.” {PTUK August 4, 1898, p. 485.7}

Ps. cxii. 4: “Unto the upright there ariseth light in the darkness.” {PTUK August 4, 1898, p. 485.8}

Micah vii. 6: “Rejoice not against me, O mine enemy; when l fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.” {PTUK August 4, 1898, p. 485.9}

Ps. xxvii. 1: “The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be followeth Me shall not walk In darkness, but shall have the light of life.” {PTUK August 4, 1898, p. 485.10}

Nothing in the world is clearer or more easy to be seen than light; and the Word of God is light, the proof of this being that when He spoke, immediately there was light. Therefore if we take the texts of this lesson as the pure Word of the God who is light, and who is “the Father of lights, with whom can be no variation, neither shadow that is cast by turning” (James i. 17), we shall find them very plain and easy to understand, and wonderfully enlightening to our eyes. {PTUK August 4, 1898, p. 485.11}

The Spirit of God brooded over the face of the deep, in the beginning, and brought order out of chaos, and caused the light to shine forth. God’s Word is Spirit and life, and the Word is light. So it came to pass that when the Word went into the darkness, the light shone forth. {PTUK August 4, 1898, p. 485.12}

Take notice that it is no figure of speech when it is said that the Word of God is light. It is real light, such as “is sweet” (Eccl. xi. 7) to behold. The light which we have by day, and by night too, is the light that comes from the Word of God. There is no light in the world except that which comes from God’s Word. {PTUK August 4, 1898, p. 485.13}

God is light. Christ is the Light of the world. He is “the true Light, which lighteth every man that cometh into the world.” John i. 9. The light by which every man in this world sees, is the shining of the Lord’s countenance. {PTUK August 4, 1898, p. 485.14}

“If we walk in the light as He is in the light,” that is, if we recognise the Presence of God in the light that shines upon us every day, then we shall walk in the light of His countenance, and in His name shall we rejoice all the day, and in His righteousness shall we be exalted. Ps. Ixxxix. 15, 16. Thus we shall have fellowship with the Father, and with His Son, Jesus Christ. 1 John i. 3, 5, 7. {PTUK August 4, 1898, p. 485.15}

He who knows “the joyful sound” of God’s Word, knows that it gives light, and while he listens to it he cannot possibly walk in darkness; for the Lord God will enlighten his darkness. Ps. xviii. 28. {PTUK August 4, 1898, p. 485.16}

Men have discovered this much of truth, that light is motion. “Waves of light, though they can pass through air, are not waves of the air, as sound waves are. Waves of light can cross the most perfect vacuum; they travel thousands of miles in the vacuous space between the stars. They are waves of another medium which, so far as we know, exists all through space, and which we call, using Sir Isaac Newton’s term, *the ether*. If you ask me what the ether is made of, let me frankly say, I do not know. But if light consists of waves, and if those waves can travel across the millions of miles that separate the stars from the earth, then it is clear that they must be waves of *something*; they are not air-waves, nor water-waves, because interstellar space is devoid both of air and water. They are waves of a medium which, though millions of times less dense than water or air, has yet a property that resists being torn or sheared asunder; exceeding the resistance to shear even of hard-tempered steel.”—*Light Visible and Invisible,” by Dr. Sylvanus P. Thomson. Page 108*. Only the one who reads and with all simplicity of mind believes the Word of God, knows that this motion is due to the Spirit of God. Force energy, life, is motion, and so far at least as this world is concerned, the beginning of it all was when “the Spirit of God moved upon the face of the waters.” How richly God has endowed the world with the gift of His Holy Spirit! “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” {PTUK August 4, 1898, p. 485.17}

What more could God do than He has done to impress upon man the reality of His saving power? The “Word of Truth,” the Gospel of our salvation, is the Word which commanded the light to shine out of darkness. If we believe, then we receive that Word into our hearts, and so the light shines in; “to give the light of the knowledge of the glory of God.” That Word which is proclaimed unto us, is the Word “which was from the beginning.” It was light then; it is light still. So every ray of light that comes to this earth,-and this means actual light, that enables us to see,-is a Gospel sermon. {PTUK August 4, 1898, p. 485.18}

In this connection read the nineteenth Psalm. “The heavens declare the glory of God,” and preach the Gospel; for the Gospel message consists in this, “Fear God, and give glory to Him.” Their words have gone to the end of the world, so that every nation, and kindred, and tongue, and people have heard the Gospel. Compare Ps. xix. 4 with Rom. x. 15-18. {PTUK August 4, 1898, p. 486.1}

In the Gospel the righteousness of God is revealed. Rom. i. 17. And the law of God is His righteousness. Isa. li. 7. Therefore the heavens in proclaiming the Gospel of light, make known that “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.” Thus it is a reality that the Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God. {PTUK August 4, 1898, p. 486.2}

But the declaration of the heavens is not sufficient. When in addition to the preaching of the voiceless creation, the Gospel of the Kingdom, whose rule is “the perfect law of liberty,” is proclaimed in all the world by creatures to whom God has given tongues, then, and then only, will the end come. “Ye are the light of the world.” Let your light shine. {PTUK August 4, 1898, p. 486.3}

**“‘The Law Is Light’” *The Present Truth* 14, 31.**

E. J. Waggoner

“My son, keep thy father’s commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.” Prov. vi. 20-33. {PTUK August 4, 1898, p. 486.4}

The law of God is nothing other than His life. It is in no sense to be compared with human laws, for it has nothing in common with them. Men get together, and after a certain amount of deliberation they decide on certain rules which they will impose on other men. The requirements may in the main be just, but they cannot possibly do equal justice to all, since they cannot take into consideration all the various circumstances and conditions; and even where they are applicable, they give the person to whom they speak no power. They do nothing; they are lifeless; the man to whom they are addressed must supply the action. {PTUK August 4, 1898, p. 486.5}

Moreover human statutes have no special connection with the men who issue them. The laws and the law-makers are no part of each other, and very often the laws are ignored by the vary men who make them. So for a double reason the laws cannot put any life or goodness into the subjects of them; in the first place the men who make them are not themselves perfectly in harmony with them, and in the second place, they cannot, no matter how good they are, put any of their personality or vitality into the laws which they frame. {PTUK August 4, 1898, p. 486.6}

Not so with God’s law. He Himself is all that He requires. He is not only good, but He is Goodness. His own life is the law. Each plant has what is termed its “law of growth.” There are certain general characteristics common to all plant life, and then each plant has certain individual peculiarities. But these “laws” are not certain enactments to which the plant conforms. The plant grows by the Word of God which says now as in the beginning, “Let the earth bring forth grass,” etc.; and that Word of life abiding in each makes it perfect “after its kind.” God’s “everlasting power and Divinity,” that is, His own life and personality, are revealed in all the things that He has made. The plant is involuntarily submissive to the life force of God, and so it conforms to law. {PTUK August 4, 1898, p. 486.7}

In like manner God’s law for mankind is His own character-His life. He wishes men to be good, but He Himself is all goodness. There is no goodness but God’s goodness, consequently men conform to His righteous requirements only by voluntarily yielding to His life as implicitly as the plants of the field do involuntarily. He does not require us to be something of ourselves; but He is what He wants us to be, and we become that by accepting His life. {PTUK August 4, 1898, p. 486.8}

Now “God is light, and in Him is no darkness at all.” This is the Gospel message. His life is the law, and His life is light. “In Him was life, and the life was the light of men.” So the law is light. {PTUK August 4, 1898, p. 486.9}

This is most literally true. God conveys His life to the earth through agents. He has set His glory in the heavens, and made the still, together with the stars, the bearer of light to the earth. Mind this, the sun does not originate the light, but is simply the bearer of God’s light-God’s life to the earth. Thus the sun is, under God, the supporter of all life upon our planet. Whatever we have, whether it be food or clothing, grows from the earth; but there could be no life nor growth without the light coming from God through the sun. Thus we see that light is most emphatically our life. {PTUK August 4, 1898, p. 486.10}

But this life that comes to us in the light is God’s own life, of righteousness. Its shining brings the plant of the field to perfection; and if men were only voluntarily its submissive to the life of God as the plants are involuntarily, it would bring them to equal perfection after their kind. {PTUK August 4, 1898, p. 487.1}

With this knowledge concerning the light, the life, and the law, we can See the force of the nineteenth psalm:— {PTUK August 4, 1898, p. 487.2}

“The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard,” or “without these their voice is heard.” “Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heavens, 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. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.” Ps. xix. 1-9. {PTUK August 4, 1898, p. 487.3}

There is no change of subject in verse 7. The law of the Lord is conveyed to us in the light and heat of the sun, which gives life to the earth. If we but recognise God’s life in the light, we shall receive it with constant gratitude, and yield to Him, that He may direct His own life in His own way. Thus shall we glorify God in our lives. {PTUK August 4, 1898, p. 487.4}

We are precluded from making the objection that we cannot see how God can convey righteousness to us in the light of the sun. We cannot tell how He conveys strength and beauty in perfection to the plant by means of the light, but we know the fact; and that fact is ever before us to teach us the possibility of His imparting to us, by the same means, the righteousness for which He designed us. {PTUK August 4, 1898, p. 487.5}

**“Teaching Children” *The Present Truth* 14, 31.**

E. J. Waggoner

Timothy knew from a child the Scriptures which were able to make him wise, and the natural result was seen in his after experience. Paul wrote of him, “I have no man so dear unto me, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ’s.” Phil. ii. 20, 21, margin. {PTUK August 4, 1898, p. 489.1}

It is still unusual to meet with one who truly lives for others, because it is so rare to find one who has, from a child, been made wise by the Scriptures, and whose character has been founded and fashioned on the eternal principles of grace and truth. Almost every child is brought into contact with the Scriptures, as soon as it is able to read at all, but only as a collection of interesting narratives, very much like any other story-book. {PTUK August 4, 1898, p. 489.2}

The minds of the little ones are especially adapted to the reception of Divine truth. They are anxious to know the reason for everything they see, and to understand it. The answers made to their questions make a deep impression on their forming minds, and none can tell how much the life is influenced in its development by the turn thus given to their thoughts. All can recall situations of their childhood, and conversations with others, the very words of which are indelibly stamped on the memory. Over and over again the mind has recalled that particular experience, and pondered over the words spoken. If the words thus involuntarily treasured have enshrined thoughts of truth and beauty, the gain to the child is great. {PTUK August 4, 1898, p. 489.3}

Children receive whatever is told them with unquestioning faith, so long as they have confidence in their informant. They are not troubled with the wisdom of the world, and God designs that truths, which shall prove as an anchor to the soul, should be woven into the growing life and intelligence of the little one. {PTUK August 4, 1898, p. 489.4}

Parents need not think that fairy tales are better adapted to the children, and that more valuable instruction can be left till afterwards. The child will receive as truth whatever is told it, and if falsehood and exaggeration be temporarily sown, it is impossible to say how much will be torn up with these when the child discovers that it has been played with, and that it must reconstruct its system of truth for itself, with lessened confidence in the word of others. How much better to start right from the beginning and watch that no seed be sown except such as will bear the desired harvest. {PTUK August 4, 1898, p. 489.5}

Jesus said, “I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” This shows what is God’s design. Then should not parents co-operate with Him, and point their children to the life of the Heavenly Father that is revealed in all the wonders of creation, bringing them up in the nurture and admonition of the Lord. God has made the human mind for the knowledge of Himself, and it is capable of receiving this knowledge as soon as it begins to act. When the parents know the Lord themselves, they can impart the same knowledge to their children. “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words ... shall be in thine heart; and thou shalt teach them diligently unto thy children.” {PTUK August 4, 1898, p. 489.6}

Timothy’s early training, bestowed upon children in these days, would bear fruit in lives like his. {PTUK August 4, 1898, p. 489.7}

**“For the Children. Light and Sight” *The Present Truth* 14, 31.**

E. J. Waggoner

“Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” Without the sweet sunlight there would be nothing lovely and pleasant in the earth for our eyes to behold; for the light is not only beautiful itself, but it makes beautiful everything that it shines upon. {PTUK August 4, 1898, p. 490.1}

You will remember that Jesus said: “I am the Light of the world.” The way that He lights this world is through the sun. We cannot look upon the glory of the face of God and live, but in the glorious sun He sheds upon the earth just as much of the light of His countenance as we can hear. {PTUK August 4, 1898, p. 490.2}

Is it not indeed “sweet” to know that we are walking in the light of His face for “in His presence is fulness of joy.” All the beauty and colour of the earth is the reflection of the rays of the sun, which is the light shining from the face of God; and so “the beauty of all created things is but n gleam from the shining of His glory.” {PTUK August 4, 1898, p. 490.3}

But what would all this glory and beauty be to us if God had not given us “eyes to behold” it, and by His Spirit of life within us given us the power to see? He has made our bodies for His own temple, and our eyes are one way by which His Spirit enters into us. We see Him reflected as in a mirror in all the things that He has made, go that we may learn to know and love and worship Him, and let His Holy Spirit rule our hearts and lives. {PTUK August 4, 1898, p. 490.4}

But Satan, who wants to put himself in the place of God, is all the time trying to get into our bodies, and make them his temple, instead of the holy temple of God, which He made them to be. So all the ways that God has made for His Spirit to come into our hearts, Satan is trying to use to get himself in instead. {PTUK August 4, 1898, p. 490.5}

Think how it was that Satan first got into the heart of man. It was through the eyes; for Eve kept *looking* at the fruit that God had told her not to touch, for if she did she would die. She kept on looking until she “*saw* that it was good.” This was because Satan, the father of lies, was getting into her eyes, and she did not let the Spirit of God keep him out. When the lying spirit of Satan got into her eyes, it made her see all things wrong; and through this entrance, Satan got right into her heart and made her do the very thing that God had told her not to do. {PTUK August 4, 1898, p. 490.6}

Oh, will you not give your eyes to God, that the Spirit of Truth may use them, to teach you only what is pure and true and good? Ask Jesus to open your eyes, so that you may “clearly see” Him in all His works, and to keep and guard them by His Holy Spirit, that no evil thing may find an entrance there. {PTUK August 4, 1898, p. 490.7}

Let the glory of God that shines upon you in the sunlight stream through your eyes right into your hearts, and make you “all-glorious within.” And think, if the light, which is but a faint reflection of His glory, is so “sweet” and “pleasant” for our “eyes to behold,” what must be the glory and beauty of the face of Him whose smile we see in the glad sunshine. {PTUK August 4, 1898, p. 490.8}

**“A Lesson from the Lark” *The Present Truth* 14, 31.**

E. J. Waggoner

In the Natural History of Birds of Germany, we find the following interesting fact:— {PTUK August 4, 1898, p. 492.1}

“Larks, a feeble race of birds, rise higher in the air than any rapacious bird, and this is often a cause of safety. Their greatest enemy is the Hobby. They fear him greatly, so that as soon as one appears singing ceases, and each suddenly closes his wings, falls to the earth, and hides against the soil. But some have mounted so high to pour out their clear song that they cannot hope to reach the earth before being seized. Then, knowing that the bird of prey is to be feared when he occupies a more elevated position from which he can throw himself on them, they endeavour to remain always above him. They mount higher and higher. The enemy seeks to pass them, but they mount still, until at last the Hobby, heavier, and little accustomed to this rarified air, grows tired, and gives up the pursuit.” {PTUK August 4, 1898, p. 492.2}

This suggests a lesson for us. Our enemy, Satan, seeks to destroy us, but if we can keep above him, it is plain that he can have no power over us. Jesus, our Saviour, has been raised to the right hand of God in the heavenly places, “far above all principality, and power, and might, and dominion” (Eph. i. 20, 21); and since we are by faith raised to the heavenly places with Him (Eph. ii. 4-6), it follows that that is our rightful place. If then when our enemy assails us, and that is constantly, we “seek those things which are above,” we shall escape him; for that old serpent, which is the devil and Satan, has been cast out of heaven, so that he can find no place there any more. Rev. xii. 7-9. He cannot endure its atmosphere. There we can from full hearts sing thanks unto God, who giveth us the victory through our Lord Jesus Christ. {PTUK August 4, 1898, p. 492.3}

**“Back Page” *The Present Truth* 14, 31.**

E. J. Waggoner

Christ “gave Himself for our sins.” He “gave Himself for us.” He “loved me, and gave Himself for me.” {PTUK August 4, 1898, p. 495.1}

The Gospel consists in giving. The Christian life is a life of service, of giving to others. “Freely ye have received, freely give.” The living waters flow from the throne, and he who believes and receives, from him shall flow rivers of living water. {PTUK August 4, 1898, p. 495.2}

What shall we give?—There is only one thing to give, namely, ourselves. First of all give ourselves to the Lord; and since He gives away everything He has, it follows that we must give ourselves to our fellowmen. {PTUK August 4, 1898, p. 495.3}

“My little children, let us not love in word, neither in tongue, but in deed and in truth.” So-called Christian work that is not the giving of self, is not Christian work at all, Mere talk will never suffice to convert anybody; the life must be given. {PTUK August 4, 1898, p. 495.4}

It was not merely when Jesus hung on the cross of Calvary that He gave Himself. His whole life was a gift. He gave His life all His life long, and still He gives us Himself. When He healed disease, it was His Divine life that gave the renewing. When He spoke, His own life was in the words. “The Word was made flesh.” He was what He spoke, and therein lay the power of His words. {PTUK August 4, 1898, p. 495.5}

Jesus spoke with authority, because He spoke from His life. Whatever one says, that is not fresh from his own experience, that is not his own life in articulate form, is of no value. You wish to help somebody? Good! give him yourself, and the thing is done. You may say that you are of not enough importance or value to do anybody any good. That is all right; Christ gives us Himself, that it may be no more ourselves but Himself. Receive Him; then give yourself; and His presence will make the gift valuable and helpful. {PTUK August 4, 1898, p. 495.6}

It has been left for an American pastor to discover that the bowling-alley, the billiard table, etc., as a part of a church outfit, do not detract from the spiritual, but on the contrary “predispose young people in favour of religion, and help mightily to build up the Church.” If that were true it should not be difficult to convert the world in a short time. Unfortunately “building up the Church” is not always by any means synonymous with the increase of pure Christianity. {PTUK August 4, 1898, p. 495.7}

The Lord does not call attention to His greatness and power because He wishes us to feel crushed by the contrast between His almighty power and our weakness, “Therefore will He be exalted that He may have mercy upon you.” When we realise that we are absolutely worthless and helpless in ourselves, and say with David, “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 find in the earth is Thine;” we are beginning to learn how vast is the life by which we ourselves live, and how invincible and irresistible is the power that worketh in us. The thought brings joy and fills the heart with praise to God, who hath “given such power unto men.” “He that is with us is more than all they that can be against us.” So that the more we learn of the power of God, the more we can rejoice, “for it is God which worketh in you, to will and to do of His own good pleasure.” {PTUK August 4, 1898, p. 495.8}

The best thing we have seen concerning the proposed Anglo-American alliance is a bit from a sermon by Dr. Parker. He said: “I do not follow a God who classifies the nations invidiously.” “Luther was not an Englishman. I am almost sure he was not even an American, and I do not think Australia could claim him. God has made of one blood all nations.” That has the right ring. The only union the followers of Christ ought to know anything about, is union with Him. The only alliance (covenant) in which they can have any interest is “the everlasting covenant,” sealed by the blood of Christ. Here “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,” English, American, German, Spanish, nor French, “but Christ is all and in all.” {PTUK August 4, 1898, p. 495.9}

The following fact which is incidentally mentioned in the *Daily Mail’s* account of the handling of tea at the bonded warehouses may serve to sweeten many a teadrinker’s cup: “The emptying of the chests, which is necessary to ascertain the tare, frequently reveals dead rats and other foreign substances, mostly introduced, it is feared, to replace tea which has been abstracted.” {PTUK August 4, 1898, p. 495.10}

To behold God is the sum and crown of true education. “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” Paul would know nothing but Christ and Him crucified, and there is nothing to know outside of that. In Christ are hid all the treasures of wisdom and knowledge. He is the power and wisdom of God. He who does not know Christ does not know the Beginning of anything. The fear of the Lord is the beginning of wisdom. {PTUK August 4, 1898, p. 495.11}

So the wisdom of this world, which omits God, is only foolishness. The seeing of His everlasting power and Divinity in the things created is not given to mental acuteness. It is not for those who rely upon intellectual ability. “Blessed are the pure in heart: for they shall see God.” {PTUK August 4, 1898, p. 495.12}

**“Getting Ready for Emergencies” *The Present Truth* 14, 31.**

E. J. Waggoner

The latest step in the line of increasing the navy is thus summarised in the leading editorial of the *Daily Chronicle* of July 23:— {PTUK August 4, 1898, p. 496.1}

The startling announcement made last night by Mr. Goschen to the House of Commons eclipses for the moment all other news. Over and above a charge of seven millions for additions to the Navy already contemplated, we have undertaken a fresh naval programme, involving a charge of eight millions more. To spend fifteen millions sterling-a sum larger than the whole revenue of some Continental States-in adding to the strength of the strongest navy in the world is remarkable enough in itself. But the reason alleged for this enormous outlay makes it a still more ominous event. Mr. Goschen is quite frank about it. Russia has just begun a now naval programme, which includes, besides the ships before arranged for, four battleships, six powerful cruisers and several torpedo destroyers. Therefore we respond with four better battleships, six still more powerful cruisers, and a dozen torpedo destroyers. And in order that there may be no mistake, Mr. Goschen tells us in language not to be misunderstood that they ore specially built to go safely through the Suez Canal, and to encounter at an advantage the Russian warships on the China station. {PTUK August 4, 1898, p. 496.2}

Mr. Goschen stated that, while regretting to have to introduce the name of any foreign Power, it was impossible to conceal the fact that it was the action of Russia, and the programme on which she has entered, which led to the parallel action on the part of Great Britain. Still he wished it understood that what the Board of Admiralty proposed is not aggressive in the slightest sense. That is no doubt true; nevertheless the fact remains that ships of war are built for no other purpose than for fighting. They will all he used. {PTUK August 4, 1898, p. 496.3}

**“The Glory of the Lord” *The Present Truth* 14, 32.**

E. J. Waggoner

“Lord, our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens.” Ps. viii. 1. {PTUK August 11, 1898, p. 497.1}

The first occurrence of the Hebrew word rendered “above” in this text, is Gen. i. 3, where we read that “darkness was *upon* the face of the deep. And the Spirit of God moved upon the face of the waters.” In the Revised Version the text reads, “who hast set Thy *glory* upon the heavens.” Both renderings are correct, for the original word has the idea of nearness, over, upon, against. The glory of God is far above all heavens, but it rests upon them. {PTUK August 11, 1898, p. 497.2}

One thing is taught by the test, and that is that the glory that shines in the heavens is the glory of God. The latest translation, the “Polychrome,” gives the verse thus: {PTUK August 11, 1898, p. 497.3}

*“How glorious is Thy name over all the earth!
And in the heavens, how Thy glory shines!” {PTUK August 11, 1898, p. 497.4}*

“The heavens declare the glory of God, and the firmament showeth His handiwork.” Ps. xix. 1. There is no real glory either in heaven or earth, except the glory of God, just as He is the only real King in the universe, and the only One who has power. His is “the kingdom, and the power, and the glory.” It is all His, no matter how much anybody else may claim, or how little He is recognised in His works. {PTUK August 11, 1898, p. 497.5}

The heavens did not create themselves, neither do they manufacture their own light. “In the beginning God created the heaven and the earth. And 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. And God said, Let there be light; and there was light.” {PTUK August 11, 1898, p. 497.6}

Darkness, absolute darkness, without one suggestion of light, was upon all things when they were first created. With the earth in chaos, the heavens were dark. “I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light.” Jer. iv. 23. So we know that the light is not originated by any created thing. In the shining of the heavens, they are simply showing forth the excellencies of Him who is light and in whom there is no darkness at all. {PTUK August 11, 1898, p. 497.7}

But the darkness was not darkness to God. “The darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee.” Ps. cxxxix. 12. He is light, and the entrance of His Word gives light; so when He sent His Word into the darkness, light immediately shone forth. {PTUK August 11, 1898, p. 498.1}

**BODIES OF LIGHT**

Although it is a fact that none of the heavenly bodies evolve light from themselves, it is nevertheless true that they are bodies of light. Light existed, as we have seen, before the sun was formed; “and God saw the light, that it was good.” This was on the first day, and it was not until the fourth day that the sun was made to be a light. In some way, which only the Creator can comprehend, things which before were dark became light. They were not merely shone upon, but they were caused to shine forth. They do not originate light, but they emit from themselves the light which existed before they were formed. Although nothing but darkness in themselves, they are actually bodies of light. {PTUK August 11, 1898, p. 498.2}

Last of all God’s works man was created, and was crowned with glory and honour, and set over the works of God’s hands. Ps. viii. 66. Man was made of the dust of the earth, and had in himself no more glory than the dust that still remained on the face of the earth; yet God made him in His own image, “crowned him with glory and honour,” and caused him to have dominion over the works of His hands. Since God is light, it was but natural that the being who was to be His representative on the earth, should bear His glory, even to a higher degree than the heavens, over which he was given dominion. {PTUK August 11, 1898, p. 498.3}

“We are His workmanship,” even as the heavens are, and were created for His glory. He who made the heavenly orbs to be bodies of light, could most easily make their lord likewise a light bearer. We do not see it so now, because “all have sinned, and come short of the glory of God.” Rom. iii. 33. Through sin man lost the dominion, and likewise the glory; but “the first dominion” (Micah iv. 8) shall yet be restored, and to this end God has chosen us to be “a royal priesthood, an holy nation;” “that ye should show forth the praises [virtues, or excellencies] of Him that called you out of darkness into His marvellous light.” 1 Peter ii. 9. It is evident, therefore, that “in the ages to come,” even as at the beginning, God’s people will be crowned with His own glory. {PTUK August 11, 1898, p. 498.4}

This is very clear from the fact that “we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many eons unto glory, to make the Captain of their salvation perfect through sufferings.” Heb. ii. 9, 10. Jesus is the second Adam; as man, in every respect like other men, He has gained back the dominion which the first Adam lost, and so, as Adam was, He is crowned with glory and honour. That glory is glory that surpasses the brightness of the sun. {PTUK August 11, 1898, p. 498.5}

**GOD MANIFESTED IN THE FLESH**

“The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” John i. 14. In the very beginning of His ministry, Jesus turned the water into wine in Cana of Galilee, “and manifested forth His glory.” John ii. 11. Mark this: He *manifested forth* His glory. The glory was there all the time, only veiled. So on the mount with Peter, James and John, He “was transfigured before them; and His face did shine as the sun, and His raiment was white as the light.” Matt. xvii. 1, 2. The light did not shine upon Him, but shone forth *from* Him. {PTUK August 11, 1898, p. 498.6}

Jesus was on earth an ordinary man, with nothing in His appearance to distinguish Him from other men. “He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.” Isa. liii. 3. Yet He was full of the glory of God. That glory was in the form of grace and truth; it manifested itself in good works and kind deeds. His was the glory of God, which is the glory of a perfect character. {PTUK August 11, 1898, p. 498.7}

“And the glory which Thou gavest Me, I have given them,” said Christ of His disciples, When Christ dwells in the heart by faith, we are strengthened with might by the Spirit of God, “according to the riches of His glory.” Eph. iii, 16, 17. As the image of God is renewed in the soul by the indwelling of the Spirit, the glory of God is revealed, yet not in a form that appeals to the eyes of the world, who are attracted by that which is gaudy, and which dazzles. {PTUK August 11, 1898, p. 498.8}

**PREPARING THE WAY**

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together.” Isa. xl. 3-5. This is the preparation for the second coming of Christ. The only thing that hinders His coming at once, is the lack of preparation on the part of people. The way of the Lord is thus prepared by His forerunner: “He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke i. 17. {PTUK August 11, 1898, p. 498.9}

God’s way must be prepared in the hearts of His people. This preparation is humility of heart, the acknowledgment that “all flesh is grass, and all the goodliness thereof is as the flower of the field.” When the heart is thus brought low, the way is prepared for the Lord to manifest Himself. But God is light, so that whenever He appears in the way, His glory is revealed. That way is in His people; so that the glory of the Lord is to be revealed in the hearts and lives of men, and all are to see it there, even if they do not recognise it as God’s glory. Some will see it, and will rejoice in the light. {PTUK August 11, 1898, p. 498.10}

“Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.” Ps. cxv. 1. The heavens make no claim for themselves, consequently they show forth God’s glory, and are themselves glory. So when we are willing that self shall sink out of sight, confess that we are nothing, and make no claim to distinction, we also may be “to the praise of His glory.” The glory will manifest itself as good works wrought by God in us, and will be nothing to attract people to us. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 John iii. 2. {PTUK August 11, 1898, p. 498.11}

Wonderful thought l that these poor, frail, mortal bodies are to shine with the brightness of the heavens. But so it is. “Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.” Phil. iii. 21, R.V. When Christ comes, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matt. xiii. 43. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Dan. xii. 3. Truly “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Rom. viii. 18. {PTUK August 11, 1898, p. 499.1}

What is the object of telling us about this wonderful glory? Is it merely that we may congratulate ourselves on the display we are one day to make?—Far from it; for when that glory is revealed, we shall individually be as unconscious of it as we now are. Each will see the glory of the others, and delight in the sight, but like Moses, will not know that his own face sends forth rays of light. It is written for our encouragement. Mark this: The glory is to be revealed in its; the righteous are to shine forth. God tells us of the future glory, in order that we may know what He gives to us in this present time. It is the power by which we are to overcome; for power is glory. Jesus Christ was raised from the dead by the glory of the Father (Rom. vi. 4), yet it was the working of God’s “mighty power.” Eph. i. 19, 20. And this same power works in all who believe. That glory is power will appear more fully in the article entitled, “The Fruit of the Light:” and the power that God gives us in the conflict with sin, is “according to the riches of His glory.” The power and the glory that the heavens reveal is only a portion of that which God now gives to us by His Spirit. {PTUK August 11, 1898, p. 499.2}

“We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as the Lord the Spirit.” “But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.” {PTUK August 11, 1898, p. 499.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 32.**

E. J. Waggoner

Gen. i. 2, 3: “Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.” {PTUK August 11, 1898, p. 499.4}

John i. 1, 4, 5: “In the beginning was the Word, and the Word was with God, and the Word was God.” “In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” {PTUK August 11, 1898, p. 499.5}

John i. 9: “That was the true Light, which lighteth every man that cometh into the world.” {PTUK August 11, 1898, p. 499.6}

John ix. 1, 5, 6, 7, 14: “And as Jesus passed by, He saw a man which was blind from his birth.” And Jesus said, “As long as I am in the world, l am the Light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.” “And it was the Sabbath day when Jesus made the clay, and opened his eyes.” {PTUK August 11, 1898, p. 499.7}

1 John i. 2: “The Life was manifested, and we have seen it, and bear witness, end show unto you that eternal Life which was with the Father, and was manifested unto us.” {PTUK August 11, 1898, p. 499.8}

Ps. xxxvi. 9: “With Thee is the Fountain of Life; in Thy light shell we see light.” {PTUK August 11, 1898, p. 499.9}

Matt. v. 14-16: “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK August 11, 1898, p. 499.10}

Isa. Ix. 1-3: “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” {PTUK August 11, 1898, p. 499.11}

Isa. xlix. 6: “I will also give thee for a light to the Gentiles, that thou shouldest be My salvation unto the end of the earth.” {PTUK August 11, 1898, p. 499.12}

Eph. v. 13: “All things that are reproved are made manifest by the light; for whatsoever doth make manifest is light.” {PTUK August 11, 1898, p. 499.13}

John iii. 19-21: “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” {PTUK August 11, 1898, p. 499.14}

Phil. i. 9, 10: “This I pray, that your love may abound yet more and more In knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.” {PTUK August 11, 1898, p. 499.15}

Light comes only from the Word of God, as in the beginning. Apart from the Word of God, there is no light. There is no light in the world except the light that comes from God’s Word. Therefore those who reject the Word of the Lord are walking in darkness, and if they persist in that rejection, there is nothing for them in the future but “the blackness of darkness for ever.” {PTUK August 11, 1898, p. 499.16}

The Word of the Lord is Spirit and life. So, as we have seen, the light that shines upon the earth is light from the Spirit of God. There is therefore no need for anybody’s being in ignorance of the Spirit. {PTUK August 11, 1898, p. 499.17}

The word which gives light is the Word of life. The Word is life, and the life is the light of men. The light by which men walk in this world, is the life of Christ. The condemnation is that the life has been manifested, and all men have seen it, and yet few will recognise it. {PTUK August 11, 1898, p. 499.18}

The life of Christ,-the true light,-lights every man that comes into the world. There is not a man in the world who can plead ignorance of the life of Christ. It will be no excuse to plead that we did not know that the light was the life. The Bible has told us. Even if we did not have the Bible, we know that light is life, not only for man but for the lower animals and plants. That light gives life is apparent to everybody. And as to the source of light, we know at least that we did not make it. It was here before we were. It is a free gift to us, as free to the poor as to the rich. This of itself is enough to show that it is not from man; for nothing that man makes is “without money and without price.” But every free gift is worth thanks. The least and the only return that we can make for so wonderful a blessing as light, is to give thanks for it, not once, merely, but as often as we receive it, which is all the time. Now if we look about to see whom we are to thank for the light, we shall at once discover that, like every good and perfect gift, it is “from above, and cometh down from the Father of lights.” So by continually giving thanks to the Giver of the light, we should be kept in the right way; for the promise is, “In all thy ways acknowledge Him, end He shall direct thy paths.” Prov. iii. 6. {PTUK August 11, 1898, p. 500.1}

The life of Christ is given to the world as freely as the light, for the light is His life. No one need fear that there is not enough to supply everybody to all eternity. When people say that they cannot think it possible that the Lord can save them, they virtually say that they do not think that the Lord has life enough for everybody. But this doubt has been answered before it could be made, for the light is inexhaustible. If there were a thousand times as many people in the world as there are now, not a soul would have any the less light. By using the light, we do not deprive anybody else of it. A thousand candles may be lighted from a single candle without diminishing its light in the least. So the life of Christ is inexhaustible. He can give the whole of it to ever one in the world, and still have it all left. {PTUK August 11, 1898, p. 500.2}

Proof that Christ is literally the light of the world, is given in the case of the healing of the man that was born blind. There was a man who had never seen the light. Jesus said that He was the light of the world, and to demonstrate the reality of the saying, He made the man see. This shows us that the light of day is the light that comes from Christ, and that by it we may receive salvation, if we receive it in faith. It shows us also that the Lord has not only life enough for everybody, but that He can give the light of life to those who have not the power to see. {PTUK August 11, 1898, p. 500.3}

With the Lord is the Fountain of Life. If we drink from that fountain, receiving the life by faith, we shall also be light. As Christ is the light of the world, so He says to His disciples, “Ye are the light of the world.” {PTUK August 11, 1898, p. 500.4}

We have no light, however, except that which comes from the Word. We can shine only by the light of the glory of God. This is given to us, as we have already learned, by the Word which commanded the light to shine out of darkness. We do not make the light. We can arise and shine, only because our light is come, and the glory of the Lord is risen upon us. {PTUK August 11, 1898, p. 500.5}

The Lord gives us light, not merely that we may enjoy it, but that we may be light and salvation to others. {PTUK August 11, 1898, p. 500.6}

We are exhorted to be sincere. The word “sincere” means literally “without wax.” It is derived from the terms used in ancient times in the preparation of honey. When it was perfectly pure, without any wax in it, it would stand the test of the light; if held up to the light, no foreign matter could be seen in it. The light would pass through it. The honey was then *sincere*, that is, pure, without wax. “Whatsoever doth make manifest is light.” If we allow the life of Christ to dwell in us and control us, then on coming to the light it will be manifest that our works are wrought in God. {PTUK August 11, 1898, p. 500.7}

There is nothing that is not manifest to the light of the Word; for “all things are naked and opened unto the eyes of Him with whom we have to do.” The Word of God “is a discerner of the thoughts and intents of the heart.” The Lord has not left us without practical demonstration of this truth also. The so-called “X-rays,” enable us to see through material that is ordinarily opaque, as wood or iron. Human flesh offers no obstruction whatever to these rays of light. And yet the rays themselves are invisible. Nobody can ever understand the secret of it, because nobody can ever fathom the mystery of the life of God; but God has allowed us to have this additional demonstration of the fact that nothing can hide away from the light of His countenance. His light, and the sight of His eyes, can pierce even to the depths of the earth. Read Jer. xxiii. 24. This should move us to ready confession of our sins, since they cannot possibly be hid from Him. It is also most encouraging to us, because, since it is the life of Christ that saves, and the life is the light, we may know that we cannot possibly have sunk so low that the life cannot reach us. {PTUK August 11, 1898, p. 500.8}

“Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance.” Ps. xc. 8. Thank the Lord for that, instead of cringing at the thought, and vainly trying to hide the sins from the light of His countenance. Why?—Because in His glance the sin will be driven away and consumed. Evil shall not dwell with Him. Ps. v. 4. Ah, then if we do not shrink from His presence, the sins must flee. It is the work of light not only to reveal corruption, but also to remove it. Disease germs are destroyed by light. Thus God would show us how the light of His countenance cleanses from iniquity. “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” {PTUK August 11, 1898, p. 500.9}

**“The Fruit of the Light” *The Present Truth* 14, 32.**

E. J. Waggoner

Jesus is the Light of the world. This is no figurative expression, but the statement of an actual fact. The light by which we see to work or read, is that which shines from the Lord. “God is light,” and Christ is the shining of His glory, so that all the light that shines upon this earth comes from His person. Evidence of this is seen in the fact that, after saying, “I am the Light of the world,” He immediately made a blind man see. Further evidence of the reality of the light that shines from the person of Christ is found in the fact that in the New Jerusalem the city has no need of the sun or moon; for “the Lamb is the light thereof.” Rev. xxi. 23. {PTUK August 11, 1898, p. 500.10}

What a glorious thing to realise, that we are even now walking in the light of the countenance of God! Perhaps it seems unreal to you. Well, if you will but believe the Word, you will soon find it very real; and in familiarity with the thought is there strength and salvation. Recognising that God’s real presence is in the light, we shall “walk in the light as He is in the light,” and shall know the blessedness of the truth that the blood of Jesus Christ cleanseth us from all sin. {PTUK August 11, 1898, p. 500.11}

The sun is the source of all the light and heat that this earth has. But the sun has nothing except what it receives from the Lord. “In Him was life, and the life was the light of men.” All the life, therefore, upon the earth is the life of Christ. He is “*the* Life.” There is no other. Since the light that shines from the sun is the life of the Word, we can see how true it is that “the life was manifested, and we have seen it.” {PTUK August 11, 1898, p. 501.1}

But we do not always recognise light when we see it. Jesus was full of glory when He was on earth, yet very few knew it, simply because they were blind. Even to-day there are very many “foolish people, and without understanding; which have eyes, and see not” (Jer. v. 21), so that they do not perceive God in His works. {PTUK August 11, 1898, p. 501.2}

Light is life. This is true of men and of all the plant creation. No plant can grow without sunlight. See how the tree reaches out its branches in every direction, to take in the sunshine. It grows symmetrically, and thrives, because it never rejects a ray of light. It longs for the light, and rejoices in it. Without the light, it would droop and die. {PTUK August 11, 1898, p. 501.3}

Year after year the tree stores up the light. Because it never shuts the light out, it is full of light. You don’t see the light in the tree? That is because you have not your eyes open. If you are as yet unable to recognise it in the growing tree, wait until it has been cut down and is used as fuel. What a bright light shines from the grate. Where does it come from? Oh, the tree is now giving out the sunlight that it stored up during all the years of its life. {PTUK August 11, 1898, p. 501.4}

If you are burning coal, the same thing is seen. The coal that you burn was once growing timber. It became buried in the earth, and lay there for centuries, becoming harder and more compact, and undergoing certain chemical changes, waiting the time when it should be brought forth to serve man with the light that it received from the sun ages ago. If we burn gas or oil, which come from coal, it is nothing but condensed, concentrated sunshine. In an hour we get the benefit of the sunlight of years. {PTUK August 11, 1898, p. 501.5}

We can see the light when it shines from the grate or the lamp. But it was in the tree before it was given up for our use. Light a torch of wood. Now you see the light coming directly from the wood itself. That is positive evidence that the light is there, only we are so blind that we do not usually recognise light until it strikes us in the eye almost hard enough to blind us. {PTUK August 11, 1898, p. 501.6}

Light is power. Put the fuel into the furnace, under a boiler of water, and see what force is let loose. The railway train speeding across the country, and the vast steamship ploughing its way through the waters, carrying the load of a hundred railway trains, are both driven by the light of the sun. Men harness up the sun, and use him to drive all the machinery that is in existence, never once thinking that the force that serves them is the power of God’s own light. {PTUK August 11, 1898, p. 501.7}

Perhaps we can now see the glory in the growing plant. The power by which it grows is the light of the sun, which we must never forget is the light of God’s countenance. What marvellous glory the meadow reveals! Is not a forest, or even a single tree, in full leaf, a glorious sight? Ah, we do sometimes use that term, which shows that we recognise the fact that there is glory there; the trouble is, that we do not stop to think whose the glory is, and to give glory to Him who made all these things. {PTUK August 11, 1898, p. 501.8}

A time however has something besides leaves; it has fruit. The ripened fruit is but the expression of the life power of the plant. The sun warmed the earth, it caused the water to mount up through the rootlets and the stock to the leaves and blossoms, and when the energy of the plant manifested itself in fruit, it was the sun that brought it to perfection, and gave its cheek its beautiful tint, which is so beautiful simply because it is not painted from the outside, but is the flush of life. So all the good things that come to our table, which the earth brings forth abundantly, are but the fruit of the light. And that light is the life of the Lord of heaven and earth. {PTUK August 11, 1898, p. 501.9}

Then we eat the light! Why, yes, the light is our life, just as it is also the life of all other plants; for “all flesh is grass.” If we eat and drink to the glory of God, recognising His life in His gifts, we shall eat and drink righteousness; for the promise is. “In all thy ways acknowledge Him, and He shall direct thy paths.” Of God’s servant it is said, “He shall blossom as the lily.” Hosea xiv. 5. “Israel shall blossom aud bud, and fill the face of the world with fruit.” Isa. xxvii. 6. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. lxi. 11. {PTUK August 11, 1898, p. 502.1}

That which the plants do involuntarily, we must do voluntarily and consciously. They take in all the light that comes to them, and thus glorify God. If we do the same, then we shall be called “trees of righteousness, the planting of the Lord, that He might be glorified.” Isa. lxi. 3. “For the fruit of the light is in all goodness and righteousness and truth.” Eph. v. 9. The very same light that brings the fruits of earth to perfection, shines upon us, to make us bring forth fruit after our kind, and to cause us to bear much fruit, that God may be glorified. The fact that the light will do this for us, if we accept it, is shown to us every day in the gardens and fields, in the forests and meadows. Let us therefore walk in the light, that we may be “filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” {PTUK August 11, 1898, p. 502.2}

**“Notes on the International Sunday-School Lessons. Naaman Healed. 2 Kings v. 1-14” *The Present Truth* 14, 32.**

E. J. Waggoner

AUGUST 21

Naaman was a great man, honoured by his master, the king of Syria, and a mighty man of valour, to whom his country owed its high position, “but he was a leper.” All the outward dignity and honour counted for nothing beside this. Thousands of soldiers obeyed the lightest word of Naaman, but he himself was in the grip of a foul disease, that was slowly but surely consuming his life. {PTUK August 11, 1898, p. 502.3}

In his household was a little maid, taken by force from her home in Israel during some Syrian raid. She, although a captive and with sorrows enough of her own, was touched with the sight of Naaman’s misery, and felt the gloom of the shadow that it cast over his home. “She said unto her mistress, Would God my lord were with the prophet that is in Samaria, for He would recover him of his leprosy.” {PTUK August 11, 1898, p. 502.4}

**REVEALED TO BABES**

Was not this a marvellous knowledge of the Lord? To this child were revealed the things that were hidden from the wise and prudent, so that she had a truer conception of God than many who boasted of knowing Him. {PTUK August 11, 1898, p. 502.5}

Naaman was an enemy of Israel; his military skill and prowess had been directed against their nation. Surely it was a matter of rejoicing that so formidable a foe was rendered powerless by his leprosy. Who would think of recommending his case to the favourable consideration of the God of Israel? Yet the little maid was sure that God so pitied the suffering, was so truly a God of love, that if this enemy of Israel should go before Him in his need, relying on the Divine mercy, he would not be sent away disappointed. {PTUK August 11, 1898, p. 502.6}

No one could be so well acquainted with the Lord as this little child without revealing in her life the power and goodness of God, for it is through the knowledge of Him that there come to us all the things that pertain to life and godliness. 2 Pet. i. 3. Therefore it was that the utterance of her faith carried conviction to the heart of Naaman. He realised that this was not some childish tale of wonder, but that there was the power of God in it, and he determined to obtain the healing so confidently promised to him. {PTUK August 11, 1898, p. 502.7}

**“WEAK THINGS”**

There to be a great work done in the world in these last days. The Gospel of the kingdom is to be preached in all the world for a witness before the end come, and is to be carried before many peoples, and nations, and tongues, and kings. Who is sufficient for so great a work? “God hath chosen the weak things of the world to confound the things which are mighty.” He is able to use children in His work, and through them, He can do great things, even making them His witnesses before kings, as the little Israelitish maiden was used to make known the true God to the famous Naaman. Only let the children receive and treasure the knowledge of God, and let all receive the kingdom of God as little children, and through them God will reveal Himself to many who, surrounded by earthly pomp and grandeur, and counted fortunate and happy by their friends, yet mourn in secret over the plague of their own hearts, and long for deliverance from the leprosy of sin. {PTUK August 11, 1898, p. 502.8}

**A FATAL DISEASE**

For sin is the loathsome disease that has fastened itself upon the lives of all. We may try to forget it, and persuade ourselves that we shall grow out of it, but all the while it is tightening its hold upon us, it is eating away our life, marring and disfiguring us. In spite of our efforts to overcome it we find that we cannot shake it off, it has become a part of us, and as the horror of its continual presence overwhelms us, we feel that we too have become like the lepers of old, unclean. Our cry is, “O wretched man that I am; who shall deliver me from this body of death?” {PTUK August 11, 1898, p. 502.9}

But Naaman was made free from his leprosy. So there is hope that we may be made whole. How was he cleansed? {PTUK August 11, 1898, p. 502.10}

**WASH AND BE CLEAN**

First of all, Naaman went to the King of Israel with great sums of money, and changes of raiment, and with a letter of introduction from the King of Syria to the ring of Israel. But none of this did him any good. Wealth and splendour and kingly rank were of no avail against the leprosy. Elisha heard that Naaman was come to the king seeking to be cured, and he sent word, “Let him come now to me, and he shall know that there is a prophet in Israel.” {PTUK August 11, 1898, p. 502.11}

“So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha,” and the prophet sent out a messenger to him to tell him to wash in Jordan seven times, and he should be clean. Then Naaman did just what we should have done in his place. He got offended because things did not happen according to the way he had arranged in his own mind as he came along in his chariot. It was to be something like this. The prophet would come out of his dwelling a venerable and majestic figure, raise his eyes to heaven, and solemnly call upon the name of his God, then pass his hand over the leprous places, and Naaman would find himself suddenly healed. Then Naaman would say graciously, Don’t go yet, behold here are ten magnificent suite of raiment, ten talents of silver, and no less than six thousand pieces of gold. I give them to you. You can do as you like with them. Then while the prophet would stand open-mouthed at this exhibition of princely generosity, Naaman would mount and drive off, well pleased with himself and satisfied that he had done the thing handsomely. But now this exasperating old man had not even come outside the door. It was outrageous treatment for one in his position. Naaman was not going to stand it. He should go back to Syria at once. The idea of telling him to bathe in the muddy Jordan! Weren’t Abana and Pharpar just as good, and a great deal cleaner, too? Why not wash in them and be clean. “So he turned and went away in a rage.” {PTUK August 11, 1898, p. 503.1}

**GOOD COUNSEL**

It was well for Naaman then that he was not one of those haughty characters that it is unsafe to speak to when they are offended. He had listened to the story of his wife’s little slave-girl, and had come all this way on the strength of it. His servants must have loved him and earnestly desired his recovery, for they ventured to reason with his fuming indignation. Said they, “If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean.” The reasoning was sound, and Naaman saw the force of it. In a humbled frame of mind he set himself to carry out the simple conditions on which his healing was promised. “Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.” He returned to Elisha converted from his idolatry, a sincere worshipper of the true God, and doubtless recognising that Elisha’s seemingly abrupt treatment of him in the first place had been directed by Divine wisdom, and had taught him the needed lesson. {PTUK August 11, 1898, p. 503.2}

**WHITER THAN SHOW**

What God did for Naaman He does for those who are afflicted with the leprosy of sin. He gives a new life, which is free from sin. “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John i. 9. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Cor. v. 21. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God.” Verses 17, 18. He whose sins are borne by the Lamb of God, that taketh away the sin of the world, is made whiter than snow, and his flesh becomes like the flesh of a little child, for he is born again. {PTUK August 11, 1898, p. 503.3}

**WHY ARE NOT ALL HEALED?**

But “many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.” Why was this? Was not God able or willing to heal more than one leper, and if not, why did He not choose to heal one of the lepers of Israel? Remember that Naaman was not compelled to be healed. He went to Israel to find healing, and went on to the Jordan, because he desired the healing so much, and believed the word that was spoken to him. Any other leper in Israel or Syria might have been healed in the same way. To-day God’s arm is not shortened, and His mercy and salvation are free. You, who read these lines, are you cleansed from the leprosy of sin, so that your flesh has come again as the flesh of a little child? If not, why not? Others have found healing and cleansing from sin in receiving the life of God. Will you be among them, or among the many who, like the lepers in Israel in Elisha’s day, were not healed, although the living God was among them to heal and save, so that even heathen, like Naaman, found Him and proved His power. {PTUK August 11, 1898, p. 503.4}

“Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases.” {PTUK August 11, 1898, p. 503.5}

**“Whom Shall We Trust?” *The Present Truth* 14, 32.**

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It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.” Ps. cxviii. 8, 9. “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not fear when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall from yielding fruit.” Jer. xvii. 5-8. {PTUK August 11, 1898, p. 503.6}

Why is the man cursed that trusts in man? Why should the Lord deal so hardly with him? {PTUK August 11, 1898, p. 503.7}

The Lord does not deal hardly with him. That statement, “cursed be the man that trusteth in man,” is no more a threat than is the declaration that the man who puts his hand in the fire will be burned, or that the man who leans upon a broken reed will fall. It cannot be otherwise. {PTUK August 11, 1898, p. 503.8}

See why it is that the man who trusts in man, even though it he himself, is sure to come to grief; “The heart is deceitful above all things, and desperately wicked; who can know it?” Not a very safe thing to trust in, is it? {PTUK August 11, 1898, p. 504.1}

Nor is that all. Even though one’s intentions are the best, his power is nothing. “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” Isa. ii. 22. {PTUK August 11, 1898, p. 504.2}

This suggests the reason, given in Ps. cxlvi. 3, 4, why we should not put our trust even in the great ones of earth, “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.” {PTUK August 11, 1898, p. 504.3}

“Therefore I said, Surely these are poor; they are foolish; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds.” Jer. v. 4, 5. {PTUK August 11, 1898, p. 504.4}

Then is it not safe to trust in what the wise men of the earth, and the doctors of the law, say? No; it is dangerous to the highest degree. “Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men.” Hosea x. 13. {PTUK August 11, 1898, p. 504.5}

There is no wise man who is wiser than Solomon; but “a greater than Solomon is here.” Jesus Christ is “the power of God, and the wisdom of God,” and He is nearer and more available for counsel than any man can he. Trust Him. “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgments as the. noonday.” Ps. xxxvii. 5, 6. {PTUK August 11, 1898, p. 504.6}

“Happy is the man that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is; which keepeth truth for ever.” “Our help is in the name of the Lord, who made heaven and earth.” “Trust in Him at all times; ye people pour out your heart before Him; God is a refuge for us.” {PTUK August 11, 1898, p. 504.7}

**“For the Children. Light Pictures” *The Present Truth* 14, 32.**

E. J. Waggoner

“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.” What is this “glass” in which we may “behold the glory of the Lord”? He Himself tells us that it is “the face of Jesus Christ.” All the glory of God is reflected in the face of Jesus, and there we may see His perfect image. {PTUK August 11, 1898, p. 506.1}

We have been learning that Jesus is “the Light of the world,” and we may see His glory everywhere, for the whole earth is full of it. It shines forth in the light of the sun, and is reflected to us in all the bright and beautiful things that we see around us everywhere. {PTUK August 11, 1898, p. 506.2}

Now let us see what this light will do for us, if we really behold in it “the glory of the Lord.” Did you ever have your likeness taken? If so, you will remember how careful the photographer was to set you in a good light, in a place where the light would shine full upon you. This was so that you might reflect the light on to the plate that he had prepared, that the light so reflected might paint your image there. {PTUK August 11, 1898, p. 506.3}

All things that the light shines on reflect its rays into your eyes when you look at them, and this reflected light paints on the curtain at the back of the eye the picture of the thing itself. (Read more about this in the piece about the eye beginning on this page, and find out all you can about this wonderful organ of sight that God has formed in our bodies to make it possible for us to behold His glory.) {PTUK August 11, 1898, p. 506.4}

You know that when you look right into anyone’s eye, you see, in the pupil, a tiny picture of yourself. This is painted in the eye by the light reflected from you. Think then what will take place if you turn your eyes to the face of Jesus Christ, which will reflect into them all the glory of God. The light shining from His face will paint His image, not in your eyes only, but in “the tables of the heart,” if they are made ready by His Holy Spirit to receive it, And so you may become a living picture of the Lord Jesus Christ; for “God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” {PTUK August 11, 1898, p. 506.5}

He not only shines upon you in the face of Jesus Christ so that you may see Him there, and learn to know and love Him; but that you, by “beholding as in a glass the glory of the Lord,” may be “changed into the same image.” Then you will be able to give the light of the knowledge of His glory and beauty to those who have not yet learned to look into the face of Christ for themselves. And as the glory of God in the face of Jesus Christ shines forth from you, there will be power in that light to change others also into the same glorious image. {PTUK August 11, 1898, p. 506.6}

Do not forget that you may see God in all the things that He has made,-that the glory of God in the face of Jesus Christ is shining upon you in all His works. And if in all these things you “behold your God,” when the image of the thing is blotted from your eye, the image of God whom you have seen there will remain in your heart, and He will shine forth in your eyes, and be heard in the kind of gentle tones of your voice, and felt in the loving touch of your hands, so that in you, one of the things that He has made, others will “behold their God.” {PTUK August 11, 1898, p. 506.7}

**“Back Page” *The Present Truth* 14, 32.**

E. J. Waggoner

“Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God!” Put the emphasis on the “we,” and make it strong. What! *we*, poor, insignificant, frail, sinful creatures, is it possible? “I can understand,” says one, “how the Lord could own Moses, or Daniel, or John; but it seems too much to think that He owns *me* as His son.” But He does, nevertheless. His love is so unbounded that even we, even *I* am owned by Him as a son. There is no ground for discouragement; that “we” reaches down to the lowest depth. Behold it! Do not take your eyes from it. {PTUK August 11, 1898, p. 512.1}

The Bishop of Liverpool, in reply to an appeal to him to stop the Romish practices in one of the Liverpool churches, said:— {PTUK August 11, 1898, p. 512.2}

You cannot dislike Ritualism more than I do; but you are mistaken in supposing that I have power to put a stop to it. Parliament has much power to stop it, but a bishop has very little. {PTUK August 11, 1898, p. 512.3}

Upon this the *Christian* makes the following comment:— {PTUK August 11, 1898, p. 512.4}

The assertion of popular right to a hand in the government of the Church would be but a return to apostolic usage and custom. For many centuries, as there are clear proofs, laymen exercised a determining voice in the ecclesiastical councils of their day. It was only very gradually, and for reasons that are easily noted, that the priest grow paramount. When his authority was finally established the day of decline began in the Church, which did not wake to its sad condition till, at the Reformation, the voice of the people once more began to make itself heard. In every age and land since then the Church has been healthy and progressive in proportion as it line been governed openly by the “assembly of the saints.” It at the present crisis the members of the Church of England make an effective protest against Romanising doctrine and practice, the knell of these things will be speedily sounded-but not till then. {PTUK August 11, 1898, p. 512.5}

Without any disparagement whatever to Parliament, we must say that it sounds decidedly amusing to hear that body referred to as an “assembly of the saints.” It is composed of men of every shade of religious belief, and of men who repudiate religion of any kind; yet it is the body that has control of the Church of England! Worst of all, the bishops of the church seem not to feel the humiliation of the thing in the least. When will they learn that Christ alone has control of His own body, and that to say that any body of lawmakers has power to control a church is to say that it is not the Church of Christ. That is not to say, however, that many of the members of such a State-controlled church may not be members of the Church of Christ. His body is not shaped by lines and compasses in the hands of men, and takes no note of the limits of ecclesiastical organisations. {PTUK August 11, 1898, p. 512.6}

Suppose that Parliament should “put a stop” to Ritualism in the Church of England? What of it? The evil would still remain untouched. You cannot cure a miser’s covetousness by stealing his money from him, neither can you cure a woman’s pride by pulling the feathers from her bonnet, or the rings from her fingers. No more can a bad tree be made good by plucking off its fruit. All these efforts to “reform” the church by force, whether made by zealous individuals on their own account, or by Parliament, exhibit a most deplorable lack of knowledge of what constitutes real godliness. If the tree be corrupt, the fruit cannot possibly be good. The Word of God abiding in the heart is the only thing that can effect a reformation. “Preach the Word!” That is the only remedy for evils of every kind. “But they won’t all accept the truth of the Gospel,” will be said. No, they will not, and when they do not, nothing can be gained by trying to force them to act as though they did. When the idea that men can be converted by wholesale is given up, and men are content with the results that come from preaching the Word, and from dealing with men as individuals, and not as societies, leaving each man to stand or fall to his own Master, then will there he a return to apostolic usage and custom-and not till then. {PTUK August 11, 1898, p. 512.7}

War does not seem nearly so glorious a thing to those who are in it as it does to those who shout for it from the safety of the pulpit or the editorial chair of the modern religious journal. The *Daily Chronicle’s* special war correspondent in Cuba writes thus in his report:— {PTUK August 11, 1898, p. 512.8}

War is about as horrible and ghastly a thing as one can well imagine. It is a pity that the painters and the writers of fiction have always depicted war in such glowing colours. There is nothing brilliant about war-there is nothing but dirt and nastiness to offend both the eyes and nose. {PTUK August 11, 1898, p. 512.9}

And this is only from the ?sthetic side. When we add to this the slaughter of human beings, and think of the hundreds of wounded and mangled bodies that are forced to wallow in this “dirt and nastiness,” one can see that war is nothing hat the most revolting form of butchery. It is brutal, wholesale murder, added to all the repulsiveness of the slaughter pen. And yet there are not wanting religious leaders to argue that war is perfectly consistent with the Gospel of Jesus Christ. {PTUK August 11, 1898, p. 512.10}

One has become accustomed to think of American cities as the special habitat of the city “rough,” who makes pedestrianism at night, and even in broad daylight, a dangerous thing; but human nature is asserting itself over here, although happily not as yet to anything like the extent that it is across the water. “The works of the flesh are manifest,” however, and the following from the *Chronicle* of July 26, may be read in connection with 2 Tim. iii. 1, as a noteworthy sign of the times:— {PTUK August 11, 1898, p. 512.11}

“The appalling list of cases of violent assault heard by Mr. Hannay at Southwark Police-court yesterday makes us wonder whether we are really living in a well-ordered and civilised community. Stabbings, kickings, glass-throwing, and various other forms of vicious brutishness seems to be the commonplaces of the turbulent district that has Mr. Hannay’s court as a corrective. Day after day our columns contain records of the most terrible forms of lawlessness, with which the police seem quite unable to cope. Fines, which are rarely paid, with the alternative of terms of imprisonment, seem to have no other effect than to encourage others to do likewise, while the frequency with which the prisoners regret that they did not kill the victim of their brutality makes one shudder. What is to be done to stamp out this reign of terror? If it is merely a question of insufficient policing, as some correspondents have urged in writing to us on the subject, let us have more policemen. But the evil seems to us to lie deeper down than that.” {PTUK August 11, 1898, p. 512.12}

“Slowly, majestically moving, the holy day of God has passed around the globe. Its stately, calm procession bas visited with light the lonely ships on the great Pacific, coral islands in warm South seas, desert wastes and busy coastlands of Australia, the chill of white Siberia, the tropics of Malayland, the teeming plains of India.... And now the Lord’s day comes to Africa and Europe.” {PTUK August 11, 1898, p. 512.13}

That is the beginning of an article by Miss Lucy E. Guinness, in the Christian. Of course she had reference to the first day of the week, but the language applies to the Sabbath. That is just the way every day in the week travels round the globe, and we are pleased to see it the acknowledged as regards the Sunday, because one of the most common quibbles against Sabbath-keeping is that “it isn’t Sabbath all over the world at the same time, and so it can’t be kept.” God knew that the world was round, when He made the Sabbath for man, and all that He requires of us is to keep it where we are, as it comes to us, and not where we are not. {PTUK August 11, 1898, p. 512.14}

**“The Joyful Sound” *The Present Truth* 14, 33.**

E. J. Waggoner

“The voice of the Lord is upon the earth; the God of glory thundureth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty.” Ps. xxiv. 3, 4. {PTUK August 18, 1898, p. 513.1}

“When He uttereth His voice there is a tumult of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain, and bringeth forth the wind out of His treasures.” Jer. x. 13. {PTUK August 18, 1898, p. 513.2}

“Hear attentively the noise of His voice, and the sound that goeth out of His mouth. He directeth it under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth; He thundereth with the voice of His excellency; He will not stay them when His voice is heard. God thundereth marvelously with His voice; great things doeth He which we cannot comprehend. For He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength.” Job xxxvii. 2-6. {PTUK August 18, 1898, p. 513.3}

What a grand thing it would be if every child were taught this truth-this fact of science! If they were taught whenever it thunders to recognise it as the voice of “the Lord God merciful all gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,” who speaks peace to His people, they would never cower in terror at the sound of it. There are many men and women who cannot hear the crashing thunder without fear, because they have not learned that it is the voice of God; and there are doubtless many more who would be still more terrified at its sound if they did know that it is God’s own voice, because they do not know the Lord, and have not learned that He is love. {PTUK August 18, 1898, p. 513.4}

One day when Jesus was talking to a crowd of people He broke out into the prayer, “Father, glorify Thy name.” {PTUK August 18, 1898, p. 513.5}

“Then there came a voice from heaven saying, I have both glorified it, and will glorify it again.” John xii. 28. Jesus understood these words perfectly, because He was thoroughly well acquainted with the voice and words of God; but the people who stood by said that it thundered. There were indeed some who said that an angel spoke to Him, but even they could not distinguish any articulate sounds. To the most it was only ordinary thunder, and that is really what it was; for ordinary thunder is the voice of God speaking words which our dull ears and minds have not learned to comprehend. “How small a whisper do we hear of Him! But the thunder of His power who can understand?” Job xxvi. 14, R.V. {PTUK August 18, 1898, p. 513.6}

God does not wish that we should be afraid of His voice. The “everlasting Gospel” of salvation is to be proclaimed “with a loud voice,” and that speaks only comfort. Men are simply to take up the call of the Spirit and the bride, and say, “Come;” and the loud cry which they are to utter can be nothing but the resounding of the mighty voice with which God first speaks it, for He says, “I have put My words in thy mouth.” Isa. li. 16. See also 2 Cor. v. 18-20. {PTUK August 18, 1898, p. 513.7}

We are exhorted to “come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Heb. iv. 16. By the blood of Jesus we have boldness to enter into the holy place where God Himself dwells. Heb. x. 16; Isa. Ivii. 15. We may come there as boldly as a little child to its mother, and we shall hear gracious words of life spoken to us, if we can but learn to recognise the loving voice of God in the thunder. {PTUK August 18, 1898, p. 514.1}

For “the God of glory thundereth,” and the throne of grace is the throne of glory (Jer. xiv. 21) where God gives grace “according to the riches of His glory.” John, who was permitted to see into the holy place of God, says: “Out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” Rev. iv. 5. {PTUK August 18, 1898, p. 514.2}

“In the midst of the throne” whence the thunders proceeded, “stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Rev. v. 6. So we see that the thunders come from the very place where the crucified and ascended Saviour sends forth the Comforter, the Holy Spirit. {PTUK August 18, 1898, p. 514.3}

When Jesus hung on the cross “the earth did quake, and the rocks rent.” There was God’s throne. The body of Jesus was the temple of God, and His heart was God’s throne. When He was slain, there came forth from that throne blood and water,-which is the Holy Spirit,-“for there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one.” Calvary was the throne of the living God made visible to men; for the throne of God, as the cross of Calvary, contains the slain Lamb; and from that throne, as from Christ on the cross, comes the pure water of life-the Holy Spirit. Yet there are lightnings and thundering and voices from that throne of grace and mercy. What is that but an indication of the fact that God proclaims His grace in tones of thunder, so that none may fail to hear it, and all may know the greatness of His salvation? {PTUK August 18, 1898, p. 514.4}

“I will hear what God the Lord will speak; for He will speak peace unto His paeple.” Ps. lxxxv. 8. But all have not been as willing to hear as was the psalmist. The Lord says to His people, “O that thou hadst hearkened to My commandments! then had thy peace been like a river, and thy righteousness as the waves of the sea.” Isa. xlviii. 16. So we learn that God speaks peace when He speaks His law, and that those who will hearken will find peace. That peace comes from Christ, by the power of His cross; for in the heart of Christ was the law of God (Ps. xl. 8), and it flows out to us in His life. {PTUK August 18, 1898, p. 514.5}

Even so, the law is in the throne of God in heaven; for “righteousness and judgment are the foundation of Thy throne.” Ps. lxxxix. 14. The ark of God in the most holy place of the tabernacle built by Moses was a type of the throne of God, because upon it, from between the cherubim, God appeared in glory, and spoke mercy to His people. But within the ark, underneath the mercy seat, were the tables of the law, showing that righteousness, even the righteousness of the law, is the foundation of the throne. The law was there on dead stone, it is true, because that was only a picture, and not the reality; but it indicated the fact that in the real throne in heaven is the Lamb slain, the Living Stone,-in whose heart is the living law. {PTUK August 18, 1898, p. 514.6}

“The chariots of God are twenty thousand, even thousands upon thousands; the Lord is among them, as in Sinai, in the sanctuary.” Ps. lxiii. 17, R.V. Mount Sinai was the sanctuary, the throne, of God, when “He descended upon it in fire,” and proclaimed His law. “And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” Ex. xix. 18, 19. “And all the people saw the thunderings, and the lightnings, and the noise of the trumpets, and the mountain smoking.” Ex. xx. 16. Now when we remember that from this same mountain there was at that very hour living water flowing forth, flowing directly from Christ, the smitten Rock, we see that we have in Sinai the perfect picture of the throne of God in heaven. But that throne is “the throne of grace;” yes, and so was Sinai, because “the law entered that sin might abound; but where sin abounded, grace did much more abound.” Rom. v. 20. So Sinai, Calvary, and Mount Zion all agree in one; all are the throne of God’s glorious grace, where God speaks righteousness and peace. {PTUK August 18, 1898, p. 514.7}

When the people heard the voice of God as thunder, speaking His law, they said to Moses, “Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.” Ex. xx. 19-21. What was the matter with the people? Ah, they didn’t know the joyful sound. They didn’t know that all the commandments of God are promises. They did not know that great as are the requirements of God’s law, so great is His grace to put the righteousness of the law into and upon us. They did not know that God’s mercy is as great as His judgments, and that though truth-the law of God, Ps. cxix. 142-goes before His face, mercy accompanies it. Ps. lxxxix. 14. He had sworn to Abraham, that He would make him and his seed righteous, and this proclamation of the law was but the exhibition of the greatness of His sure promise. {PTUK August 18, 1898, p. 514.8}

“Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted.” Ps. Ixxxix. 15, 16, Let us learn the joyful sound. Let us know that the thunders that come from Sinai, that are heard on Calvary, and that proceed from the throne of God in heaven, are but the assurances of His grace and mercy, and of the righteousness with which He will till and refresh every soul that believes. Let us then come boldly to the throne of grace, not frightened by the thunders, but rejoicing in them as in the voice of a loving Father. {PTUK August 18, 1898, p. 514.9}

There will come a time when God’s voice will shake not only the earth, but also heaven. Heb. xii. 26. That will be “when God ariseth to shake terribly the earth.” Isa. ii. 91. At that time many will “go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty.” Yet at the same time others will not fear even though the shaking earth be removed (Ps. xlvi. 1, 2), but will say; “Lo, this is the Lord, we have waited for Him, we will he glad and rejoice in His salvation.” Isa. xxvi. 9. And why?—Because they have learned to know the joyful sound of the thunder of God’s power. That thunder which will shake the earth, and strike terror to the hearts of the wicked, will be but the voice of God repeating the covenant of peace to His people. Blessed sound! How fearful to think that any should flee from the God who speaks peace! {PTUK August 18, 1898, p. 514.10}

Would you be able to rejoice at the coming of the Lord when His thunders shake the earth? Then learn the joyful sound now. Say from the heart, “I will hear what God the Lord will speak.” Yes; hear Him!” Hear, and your soul shall live.” Listen to the voice of His law, and learn from it the joy of the Lord, the joy of His salvation. {PTUK August 18, 1898, p. 515.1}

**“Notes on the International Sunday-School Lessons. Elisha at Dothan. 2 Kings vi. 8-18” *The Present Truth* 14, 33.**

E. J. Waggoner

AUGUST 28

In this lesson is seen the powerlessness of men to do ought against those who are under the Divine protection. It has been a source of encouragement in innumerable instances in the past, and will continue to be so until the last enemy of God’s people is destroyed. It is not recorded that we may envy Elisha for the remarkable way in which his life was safe-guarded, but that we may know for ourselves the nature and efficiency of the protection on which we may rely. {PTUK August 18, 1898, p. 515.2}

The Syrians had resumed their policy of harassing Israel by repeated forays, and seemed desirous of capturing the king. More than once they laid an ambush for him, but in some way he became aware of the danger and managed to avoid their encampment. The king of Syria began to suspect treachery in his own ranks, as one plot failed after another, and reproached his servants with their unfaithfulness to him in warning Jehoram. One of them replied that the discovery of the ambuscades was due to no defection on their part, but to the presence of Elisha the prophet in the ranks of Israel. He was repeating to the king of Israel the words uttered in Benhadad’s chamber. {PTUK August 18, 1898, p. 515.3}

**GOD’S VIGILANCE**

Who could hope to circumvent such a foe as this? No deep-laid schemes could be relied upon, for the utmost cunning of the Syrians could not surprise a man who knew their thoughts. Yet this is the advantage enjoyed by those who array themselves under the banner of the cross. Many fear the power of Satan because he has gained dominion so largely over their minds, but this does not render his position an impregnable one. It is true that he often lies in wait for us, and when we least look for it, some sudden temptation is sprung upon us which too often finds us unprepared for resistance; but whoever commits the keeping of his soul to a faithful Creator may rest in the confidence that God cannot be surprised, or found off His guard. “Behold, He that keepeth Israel shall neither slumber nor sleep.” Ps.cxxi. 4. “I the Lord do keep it; lest any hurt it, I will keep it night and day.” Isa. xxvii. 3. “Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off.” Ps. cxxxix. 2. Although our sinful thoughts may spring upon us unawares, they are not unknown to God. He knows all about them afar off. “Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.” Ps. xc. 9. “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.” 1 Cor. x. 13. None need feel that the odds are against them in their quest of the kingdom of God and His righteousness, for it is as true now as it was in Elisha’s day that the advantages are all with the servants of God. {PTUK August 18, 1898, p. 515.4}

**NO POWER AGAINST THE LORD**

The king of Syria might be expected to recognise that he could not hope to capture an enemy who knew his most secret plane, but having learned that Elisha was at Dothan, he sent thither “horses, and chariots, and a great best, and they came by night, and compassed the city about.” It was an imposing expedition for the capture of one man, but its very size and strength only emphasised its inability to do anything at all against Elisha. {PTUK August 18, 1898, p. 515.5}

It is not a matter for discouragement when difficulties come thick and fast around us, but rather for rejoicing, because then the victory of faith will be so much the greater and more manifest; “for there is no restraint to the Lord to save by many or by few.” Elisha’s servant saw the host compassing the city, when he went forth in the early morning, and his heart was filled with dismay. Returning to his master he cried, “Alas I how shall we do?”—Eisha was not alarmed, “and he answered, Fear not: For they that be with us are more than they that he with them.” {PTUK August 18, 1898, p. 515.6}

**MINISTERING SPIRITS**

In the course of earthly history it has often seemed that the truth was in a minority. Witnessing alone for God, men have faced angry multitudes, who thirsted for their blood, and to human eyes it seemed a contest of one against many, with all the power and influence on the side of the crowd. But it has not been so in reality. Angels, that excel in strength, never forsake the side of those who trust in God. Amid snares and perils, their ministry preserves and guides those who shall be heirs of salvation. “The angel of the Lord encampeth round about them that fear Him, and delivereth them.” Ps. xxxiv. 7. {PTUK August 18, 1898, p. 515.7}

At Elisha’s request the Lord opened the eyes of the young man; “and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.” They were not sent there to be shown to the young man, but were there before, as EIisha’s bodyguard. The only difference was that the servant’s eyes were opened, so that now he saw how matters stood. {PTUK August 18, 1898, p. 515.8}

**INVISIBLE BEINGS**

We may learn from this incident why it is that men do not see angels. Abraham saw and talked with them, so did Jacob, and so did many others. They have not become extinct, or diminished in number or power, nor are they less present about us. The reason we do not see them is that our eyes are closed. The difficulty is in ourselves. If we would accept their service, and submit ourselves to their influence, we would quickly learn how irresistible was their power, and how comforting their fellowship. Their sympathies are keenly unlisted in our behalf, and their greatest desire is to use their strength in our defence against the powers of evil, but while men array themselves determinedly against these ministers of blessing, it is not to be wondered at that they are so seldom seen. {PTUK August 18, 1898, p. 515.9}

To Elisha the presence of the living God was a reality, and, continually beholding God, his eyes were opened. When we learn to see God in all places where He is revealed, when He lifts up the light of His countenance upon us, and is always before our face that we should not be moved, when we look not at the things which are seen, but at the things which are not scen, our own eyes will he anointed with eyesalve and we shall see much that is now hidden from our vision. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.” Isa. xxxv. 5, 6. {PTUK August 18, 1898, p. 515.10}

**LEADING THE BLIND**

Elisha’s next request was that the Lord would smite the Syrians with blindness. This was done, and they were led helpless into Samaria, which suggests another reason why blindness in part has come upon men, so that they cannot discern spiritual things. Had sinful man been still allowed the privilege of beholding the angels and spiritual beings, he might have proved as intractable as Satan and his fallen hosts. One who is blind will sometimes submit to be led, just as Benhadad’s army followed meekly the leading of Elisha. The Lord says, “I will bring the blind by a way that they knew not; I will lead them in paths that they have not known.” {PTUK August 18, 1898, p. 516.1}

The mercy of the Lord is over all His works and endureth for ever, and it will yet be seen that all the paths of the Lord are mercy and truth. It is only that He may make His mercy known to men, that their eyes are now blinded, and when they submit to God, and acknowledge Him in all their ways, He will speedily direct their paths into the visible, unbroken, everlasting communion of the whole family in heaven and earth. {PTUK August 18, 1898, p. 516.2}

**“‘The Recompense of the Reward’” *The Present Truth* 14, 33.**

E. J. Waggoner

The reward of the Christian is something that is much talked about, yet little understood. This misunderstanding on the part of so many who profess Christianity is the cause of many encore on the part of infidels, who scoff at the professors as cowardly people who are afraid to meet the consequences of their own actions, and who therefore invest in a sort of life insurance, the policy to be paid at the end of life. “They are looking out for what they will get by and by,” say they. As for themselves, they do not think it worth while to give up something that they at present possess, for the prospect, which to them seems altogether uncertain, of getting something better by and by. {PTUK August 18, 1898, p. 516.3}

It is a fact also that this view of the case affects not a few professed Christians, and is one great cause, if not the solo cause, of their low living. Regarding the Christian’s reward as something wholly future, and the Christian life as simply one of “giving up” something that they cherish, they very naturally lose courage, and are unable to “hold out.” It is not in human nature to labour long in uncertainty, or continually to keep in mind a reward that lies only “at the end of the race.” {PTUK August 18, 1898, p. 516.4}

Now it is true that there is a reward for the well-doer, and that the coming of the Lord will put every Christian in eternal possession of that reward; but why?—Simply because the coming of the Lord destroys all the curse, and takes both dead and living to be for ever with the Lord, who is the reward. {PTUK August 18, 1898, p. 516.5}

The Lord says: “Behold, I come quickly and My reward is with Me, to give every man according as His work shall be.” Rev. xxii. 12. “Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.” Isa. xl. 10. What is this reward that is “with Him”?—It is Himself-His own presence. To Abraham, the father of all the faithful, God said: “I am thy shield, and thy exceeding great reward.” Gen. xv. 1. And the psalmist wrote: “The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. The lines have fallen unto me in pleasant places; yea, I have a goodly heritage.” Ps. xvi. 5, 6. {PTUK August 18, 1898, p. 516.6}

God gives His Holy Spirit, His own personal representative, to be with His people for aver, so that Jesus says: “Lo, I am with you alway, even unto the end of the world.” Matt. xxviii. 20. By the Spirit we are made “heirs of God.” Rom. viii. 17. It is not that we are heirs of His property, but that we are heirs of Himself. He is our portion; He is our reward. Jesus brings His reward with Him, because His coming assures His eternal presence with His people, and it is “with Him that God freely gives us all things.” When the heavens and the earth shall shake, and be removed, “the Lord will be the hope of His people.” Joel iii. 16. {PTUK August 18, 1898, p. 516.7}

We are exhorted to “run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith.” Yes, but we are not told to look far away or to some distant time; no; “He is not far from every one of us.” Look to Jesus, not simply as One who “is to come,” Out as One “who is.” Our only hope in the coming of the Lord is our personal acquaintance with Him now. If we know Him, and love His presence with us, then we shall “love His appearing.” When Jesus comes, all those to whom His coming is indeed a reward, will say, “Lo, this is our God.” The Lord can never be the eternal reward of any of whom He is not the present reward. {PTUK August 18, 1898, p. 516.8}

And the Lord, the “very present help in trouble,” is the reward. No one can have anything worth having outside of Himself. Take the case of Moses. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.” Heb. xi. 24-27. {PTUK August 18, 1898, p. 516.9}

Take that word “respect” in its primitive significance, namely, to look toward, and you have the exact idea of the text. Moses looked continually at the reward. How often have we read this passage, and thought that Moses was sustained in his arduous labours by the thought that by and by he would get something that would recompense him for it all. What a mistaken idea! We have tried to revive our flagging zeal, and that of others, by appeals to think of the reward that will come by and by, but we have not by any means always been successful. That which is distant is uncertain; only that which we have are we sure of. And so our Christian life has been a mixed career, success and failure, and possibly more failure than success, because we had not a steady spring as its source. In the business of the present, we naturally forgot the future, and so lost our only incentive. {PTUK August 18, 1898, p. 516.10}

Not so with Moses. He looked constantly at the reward, which was present; that is, he looked to Jesus, whose presence went with Him. “He endured as seeing Him who is invisible.” No matter how pressing the cares of the present time, no matter how numerous were the daily duties, nothing could distract his attention from “the recompense of the reward,” because like the Psalmist when he said, “The Lord is the portion of Mine inheritance,” He could say, “I have set the Lord always before we; because He is at my right hand, I shall not be moved.” Ps. xvi. 8. He saw the invisible God, his reward, and therefore there was no uncertainty in his actions. {PTUK August 18, 1898, p. 516.11}

The reality and the fulness of this present reward is seen by the fact that Moses, who had had ample experience, esteemed “the reproach of Christ greater riches than the treasures in Egypt.” This word “reproach” is the same that occurs in Matt. xxvii. 44, where it is rendered “cast in the teeth.” That is the meaning of the word. How expressive! It conveys to us the idea of bitter taunts, and especially of taunts over our helplessness or our seeming failures. Yet Moses found that this very reproach contained more of reward than all the riches of Egypt, because it was the reproach of Christ. “The unsearchable riches of Christ,” which are Christ’s own personal presence, His own life, are so great that even though accompanied by reproach and suffering, they outweigh all the riches of earth. {PTUK August 18, 1898, p. 517.1}

“Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” 2 Cor. xii. 9, 10. {PTUK August 18, 1898, p. 517.2}

Let us then bear in mind that the Lord Himself is our reward, and that He is always present. Then we get our reward as we go along, and that which comes at the last is so much extra. So shall we always be satisfied, and to the end that our zeal and courage may not abate, but that we may ever have before us the recompense of the reward as an incentive to action, let us heed the message, “Behold your God!” “Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” {PTUK August 18, 1898, p. 517.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 33.**

E. J. Waggoner

**CLOUDS AND RAIN**

Gen. i. 6-8: “And God said, Let there be a firmament in the midst of the waters, and lot It divide the waters from the waters. And God made the firmament, end divided the waters which wore under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day.” {PTUK August 18, 1898, p. 517.4}

Ps. xix. 1: “The heavens declare the glory of God; the firmament showeth His handiwork.” {PTUK August 18, 1898, p. 517.5}

Eph. ii. 10: “We are His workmanship, created In Christ Jesus unto good works, which God hath before ordained that we should walk in them.” {PTUK August 18, 1898, p. 517.6}

Ps. xcvli. 1, 2: “The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness ore round about Him; righteousness and judgment are the habitation of His throne.” {PTUK August 18, 1898, p. 517.7}

Ps. civ. 1-8: “Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment; who stretchest out the heavens as a curtain; who layeth the beams of His chambers in tile waters; who maketh the clouds His chariot; who walketh upon the wings of the wind.” {PTUK August 18, 1898, p. 517.8}

Nahum i. 3: “The Lord hath His way in the whirlwind and in the storm; and the clouds are the dust of His feet.” {PTUK August 18, 1898, p. 517.9}

Jer. x. 10, 12, 13: “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. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasuries.” {PTUK August 18, 1898, p. 517.10}

Job xxxvi. 26-28: “Behold, God is great, and we know Him not; the number of His years is unsearchable. For He draweth up the drops of water, which distill in rain from His vapour; which the skies pour down and drop upon man abundantly.” {PTUK August 18, 1898, p. 517.11}

Job xxxvii. 2-6: “Hearken ye unto the noise of His voice, and the sound that goeth out of His mouth. He sendeth it forth under the whole heaven, and His lightning unto the ends of the earth. After it a voice roareth; He thundereth with the voice of His majesty; and He stayeth them not when His voice is heard. God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend, For He saith to the snow, Fall thou on the earth; likewise to the shower of rain, and to the showers of His mighty rain.” {PTUK August 18, 1898, p. 517.12}

Job xxxvi. 30, 32: “Can any understand the spreadings of the clouds, the thunderings of His pavilion?” “He covereth His hands with the lightning; and giveth it a charge that it strike the mark.” {PTUK August 18, 1898, p. 517.13}

Job xxxvii. 16: “Didst thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?” {PTUK August 18, 1898, p. 517.14}

Job. xxvi. 8: “He bindeth up the waters in His thick clouds; and the cloud is not rent under them.” {PTUK August 18, 1898, p. 517.15}

Read these texts as the living words of the living God. The whole of understanding them is in believing that they mean just what they say. {PTUK August 18, 1898, p. 517.16}

Man, as well as the firmament, shows the handiwork of God. In Christ are all things created, and we also are created in Christ Jesus unto good works. If we believe that God is personally present “in the firmament of His power” (Ps. cl. 1), then when we consider the power that is revealed there we shall know and rejoice in “the power which worketh in us.” {PTUK August 18, 1898, p. 517.17}

Look in the margin of the Revised Version, in Gen. i. 6, and note that the word rendered “firmament” is the Hebrew for “expanse.” God made an *expanse*, a vast space to divide the waters from the waters. The stars are set in the expanse of the heavens. This idea of an expanse is found in Ps. civ. 2: “who *stretchest out* the heavens like a curtain.” {PTUK August 18, 1898, p. 517.18}

That God is actually and really present “in the firmament of His power,” is seen in the, statement that He “maketh the clouds His chariot,” and “hath His way in the whirlwind and in the storm.” “The clouds are the, dust of His feet.” “Behold, the Lord rideth upon a swift cloud.” Isa. xix. 1. {PTUK August 18, 1898, p. 517.19}

“When He uttereth His voice, there is a multitude of waters in the heavens.” “He thundereth with the voice of His majesty.” “God thundereth marvellously with His voice; great things doeth He, which we cannot comprehend.” If children were taught the truth about the thunder and the storm, “as the truth is in Jesus,” they would never cower in terror when the voice of God is heard in the heavens. “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted.” Ps. lxxxix. 15, 16. {PTUK August 18, 1898, p. 517.20}

“Hath the rain a father?” Has it? Read the answer in the Bible. Where does the rain come from?—From the clouds. How does it get there?—“He draweth up the drops of water, which distil in rain from His vapour; which the skies pour down and drop upon man abundantly.” If the {PTUK August 18, 1898, p. 517.21}

*Poor Indian, whose untutored mind
Sees God in cloud, and beers Him In the wind, {PTUK August 18, 1898, p. 518.1}*

to be pitied for his ignorance? Is he in reality so “untutored” as the civilised man whose learning has caused him to leave God out of all his so-called science? {PTUK August 18, 1898, p. 518.2}

“Can any understand the spreadings of the clouds?” “Dost thou know the balancings of the clouds, the wondrous workings of Him which is perfect in knowledge?” These are questions to which no man even in these days is presumptuous enough to say, “Yes.” “He bindeth up the waters in His thick clouds, and the cloud is not rent under them.” No scientist can explain the power by which the clouds are upheld in the slay. Only the first and only Book of science, the Bible, tells us what it is. It is the “eternal power” of the Creator, which is clearly seen in the clouds as well as in all other things that He has made. {PTUK August 18, 1898, p. 518.3}

By a little calculation we can form a slight idea of the wonderful power by which the waters are bound up in the thick clouds so that the cloud is not rent under them. This calculation can easily be made if we remember that a cubic foot of water weighs sixty-two and one-half pounds. Let us take a comparatively small space. Perhaps the area best known by all is the space covered by the Parliament buildings. A cloud holding sufficient water to cause it to rain to the depth of just fan inch over that space alone, would contain over twelve hundred and fifty tons of water. {PTUK August 18, 1898, p. 518.4}

A better idea of this weight can be obtained if we consider it as coal instead of water, for we are accustomed to seeing tons of coal. Think then of twelve hundred and fifty tons of coal being suspended over that small area. And think of the great clouds that send down their contents over miles and miles of country. What an infinite weight of water is floating about in the air over our heads! {PTUK August 18, 1898, p. 518.5}

What holds this water thus suspended? There can be but one answer: It is the hand of God. He “hath measured the waters in the hollow of His hand.” Isa. xl. 13. “The balancings of the clouds” reveal the “wondrous workings of Him which is perfect in knowledge.” {PTUK August 18, 1898, p. 518.6}

Jesus said, “I, if I be lifted up, will draw all [men] unto Me.” Now we know that the power by which He draws is very real. It is power that is constantly in operation before our eyes, drawing up the drops of water, “which distil in rain from His vapour.” It is a real, tangible power, to which we are to submit. Why should we not quietly yield to this power that tends to draw us upward to God, instead of, by our stubborn resistance, compelling it to “strive” with us? {PTUK August 18, 1898, p. 518.7}

When the Apostle sets Christ forth as the One who by Himself purges our sins, he speaks of Him as “upholding all things by the Word of His power.” Heb. i. 3. The clouds of water give us something tangible by which we can grasp the power that saves us when we believe. We may trust Him, because all “power” “in heaven and in earth” is His. Then {PTUK August 18, 1898, p. 518.8}

*Praise ye the Lord.
Praise God in His sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His excellent greatness.
Praise Him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord;
For He commanded, and they were created.
He hath also established them for ever and ever;
He hath made a decree which shall not pass
away. Ps. cl. 1, 2; cxlviii. 4-6. {PTUK August 18, 1898, p. 518.9}*

In the latest rendering of the Psalms, this last verse, as it is also indicated in the margin of the Revised Version, reads thus:— {PTUK August 18, 1898, p. 518.10}

*He established them for ever and ever;
He gave them a law which they may not transgress. {PTUK August 18, 1898, p. 518.11}*

**“Peace Negotiations” *The Present Truth* 14, 33.**

E. J. Waggoner

“Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you.” John xiv. 27. {PTUK August 18, 1898, p. 518.12}

How does the world give peace?—A striking answer is furnished by the nations of the world. Take for instance the recent struggle between Spain and the United States. After much blood and treasure had been spent, Spain began to negotiate for peace. The United States of course responded, but let it be distinctly understood that while the matter was under consideration the war would be vigorously prosecuted. And so war and “peace” measures were considered at the same time between the same parties. Out of the same fountain both sweet water and bitter are supposed to be sent forth. {PTUK August 18, 1898, p. 518.13}

Take the nations of Europe. Peace is now supposed to prevail. There is no actual fighting anywhere. But what is the attitude of every power?—Armed to the teeth, and industriously increasing their armaments. They stand with weapons in hand, waiting only a threatening movement on the part of another, to let fly. The “peace” of which there is so much boast is exactly the same “peace” that prevails between two pugilists, who stand with clenched fists, and who have not yet come to blows because each wishes to let the other begin, so that he may learn his antagonist’s plan of attack. {PTUK August 18, 1898, p. 518.14}

“But that is not peace at all,” you say. Just so; for the world does not give any real peace. “There is no peace, saith my God, to the wicked.” The world cannot give what it has not. An “armed peace” is not peace; yet the only way the world has of preserving peace is by maintaining armies so strong that others will not dare attack them. But those very armies are a preparation for war, and a constant menace to peace. So the peace which the world gives is in reality war. {PTUK August 18, 1898, p. 518.15}

Not so the Lord. He speaks pence, because He is peace. God is “the very God of peace;” the Gospel is “the Gospel of peace;” Jesus Christ is “the Prince of peace.” God’s rule is a reign of peace. To the helpless, tempest-tossed sinner the Lord says: “Let him take hold of My strength, that lie may make peace with Me.” Isa. xxvii.5. But He does not throw the burden of peace negotiations upon the rebels. No; “God was in Christ, reconciling the world unto Himself.” He takes the initiative, and makes peace with rebellious man. “Not imputing their trespasses unto them.” He takes the responsibility of the sin all upon Himself. {PTUK August 18, 1898, p. 518.16}

God does not stand upon His dignity. He does not demand that everything shall be done to satisfy His wounded feelings. No; the mind of God in Christ showed itself in that He “made Himself of no reputation.” The One who is sinned against takes the blame upon Himself, and makes the way very easy for the offending one to lay down his weapons. He has no enmity against the sinner, nay, He does not fight the sinner; He is only love and perfect peace, and His sole effort is to induce the rebel to accept His peace. {PTUK August 18, 1898, p. 519.1}

Let the people learn God’s character before they talk about conducting war on Christian principles. War on Christian principles is just such war as Christ wages. He has no hatred in His heart, and He does not kill His enemies. On the contrary, He is filled with infinite love and pity for them, and He gives His life for them. “The Son of man is not come to destroy men’s lives, but to save them.” Instead of taking life, He gives life, even His own life of righteousness, and peace, and joy in the Holy Ghost. {PTUK August 18, 1898, p. 519.2}

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Not simply are we at peace with Him, but we have His peace dwelling in our hearts, and sanctifying us. Then “let the peace of God rule in your hearts,” and “the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.” {PTUK August 18, 1898, p. 519.3}

**“For the Children. ‘The Firmament of His Power’” *The Present Truth* 14, 33.**

E. J. Waggoner

“And God said, Let there be a firmament.” The firmament is sometimes called the atmosphere. But instead of the “firmament” and the “atmosphere” we usually speak of the “sky” and “air.” These are little words easy to say and to remember. {PTUK August 18, 1898, p. 522.1}

When you look up into the beautiful blue sky you are really looking straight away into the air. Although the air around us seems to have no colour, it appears blue as we look up into the sky. Next week we will talk about the clouds which float in the blue sky or firmament, but to-day we will learn something about the firmament or air itself. {PTUK August 18, 1898, p. 522.2}

In one of his beautiful psalms, David speaks of “the firmament of His power.” The power of God is in the air, for, as we have learned already, it is His breath or Spirit of life; so all the power of God’s own life is in it. {PTUK August 18, 1898, p. 522.3}

We do not realise the power that there is in the still air about us, but when it is stirred and set in motion by the storm, and rushes over the earth, it mighty wind, tearing up tall trees by their roots, and rolling up the waves of the ocean into great mountains, we can see something of the power that there is in the air. But this same power of God is in all the air about us, and if you think a little, you will see some ways in which this great power is shown. {PTUK August 18, 1898, p. 522.4}

What is it that gives you life, and makes you able to move, to run and jump, to see and hear, and talk and work? It is *life* you say, but where does this life come from? Oh, you breath it in, in the air, which is the breath of God, the Spirit of power. So the power that works in you and makes you able to do anything at all, is the power of God which is in the firmament, or the air that He breathes into you. {PTUK August 18, 1898, p. 522.5}

It is the Spirit of God in the air which gives us the power of seeing and hearing. The air conveys to us the light of the still, and not only carries sounds to us, but also enables us to make them. Without the air we could not make the slightest pound nor hear anything at all. {PTUK August 18, 1898, p. 522.6}

We have been learning how God has given us *eyes* so that we way see Him in all His works. He has made our ears also that we may hear Him, that He may speak to us. And just as in the light He enters by our eyes into our hearts, and shines through us to give light to others, so by our ears His Spirit of power, which carries the sound of His words to us, comes into us to give us the power to obey the word that He speaks. The Word of God tells us that we may receive the Holy Spirit by “the hearing of faith.” That is, by simply hearing and believing what God says to us. {PTUK August 18, 1898, p. 522.7}

And we can hear His voice not only it, the words of the Holy Scriptures, but in the songs of the birds, in O beautiful music, and in all lovely sounds. If in all these things we hear *Him* we shall in them all receive His Holy Spirit to teach us and make us like Him. {PTUK August 18, 1898, p. 522.8}

“He that planted the ear” is able to give you “the *hearing* ear” as well as “the *seeing* eye.” To each of you He says, “Incline your ear, and come unto Me; hear, and your soul shall live.” {PTUK August 18, 1898, p. 522.9}

Jesus said of the Holy Spirit whom He would send to comfort His disciples: “He shall take of Mine, and shall show it unto you.” This is just what He is doing for us continually by the air which surrounds and fills us. The air reflects the light of His countenance to us, and so enables us to see His beauty; it carries to us the sweetness of His voice in all beautiful sounds, His fragrance in the sweet scent of the flowers, and in other ways reveals Him to us. Let us think of all these things that He is doing for us by His power in the air, and “Praise Him in the firmament of His power.” {PTUK August 18, 1898, p. 522.10}

*“Wonders on earth, and wonders in air,
Wonders around us everywhere,
Wonders which show forth the marvellous plan
Of One who is greater, far greater than man.” {PTUK August 18, 1898, p. 522.11}*

**“Artificial Food” *The Present Truth* 14, 33.**

E. J. Waggoner

Considerable sensation has been caused in the scientific world by a discovery announced to the Chemists, Congress, just held at Vienna. This is no less than the artificial production of albumen, the most important of all the food elements. Dr. Lilienfeld has been at work on the invention for many years, and now claims to have completed it. The production is simple and rapid, the albumen being obtained from the waste of coal tar and ammonia, and it is claimed that by chemical test, the product cannot be distinguished from that provided by nature. {PTUK August 18, 1898, p. 525.1}

It has not yet been demonstrated, however, that the nourishing effect of the now product is equal to the natural albumen, and on this depends the whole value of the invention. All that is certainly known so far is that it has been built up in the same chemical proportions as albumen, but whether it will give life to the eater as the natural product does is the question. It is generally admitted that if it shall be found to possess this quality, the value and importance of the discovery is inconceivable. No food is of value except in so far as it imparts life. To take inorganic minerals and produce therefrom a substance capable of sustaining life would be something which only God can do. Man may build up the very semblance of a living thing, in the exact chemical proportions of the thing copied, but he cannot give it life, or derive life from it. Only God can command stones that they become bread, because only God can put into matter His own life. {PTUK August 18, 1898, p. 525.2}

This is the point at which all human science and skill has to confess its impotence. Men may analyse a compound and divide it into its several elements, yet never discover the life which will alone account for the mysterious forms of energy revealed; or they way reconstruct the various constituents and appear to have the same compound again, yet never be able to invest it with the life. {PTUK August 18, 1898, p. 525.3}

Men have tried to construct diamonds, and so have procured the necessary material and subjected it to the proper conditions, but no one can ever yet made a diamond. Much stir was made a little while ago by an attempt to transmute silver into gold. It was observed that the only difference between the two metals was in the relative density of their respective atoms. What more simple than to bring to bear the required pressure and change silver to gold? The attempt was made but it was a failure, and *Argentaurum* has gone to join the philosopher’s stone of the middle ages. {PTUK August 18, 1898, p. 525.4}

God has opened up the treasures of His universe to the minds of men, but instead of beholding therein “His everlasting power and Divinity,” and glorifying Him who made heaven and earth, the sea, and the fountains of waters, they have failed to recognise the Divinity, and render the Creator worship. Instead, they have become vain in their imaginations, and have supposed that they could do what God alone is able to accomplish. {PTUK August 18, 1898, p. 525.5}

**“Back Page” *The Present Truth* 14, 33.**

E. J. Waggoner

“Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come find see.” John i. 45, 46. {PTUK August 18, 1898, p. 528.1}

The name by which Jesus was distinguished while on earth was “Jesus of Nazareth.” Joseph “came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” Matt. ii. 33. And after the ascension of Christ, that name was used in the performance of a mighty miracle. To the man who had never had the use of his legs, Peter said, “In the name of Jesus Christ of Nazareth rise up and walk.” Acts iii. 6. {PTUK August 18, 1898, p. 528.2}

In the economy of God there are no accidents. It was not an accident that Jesus was brought up from infancy in the town of Nazareth, and that He is known to this day as “Jesus of Nazareth.” There is something for us in the frequent use of that title. What is it? {PTUK August 18, 1898, p. 528.3}

Consider the reputation of the people of Narareth, and you have the answer. The estimation in which the place was held is indicated by Nathanael’s question: “Can any good thing come out of Nazareth?” Philip expressed no surprise at this question, for nobody expected to hear of any good from Nazareth, and he did not attempt to defend the place, or to argue the case at all. The only thing he could say was, “Come and see.” The place was so thoroughly bad that nobody would believe that there was any good in it unless he saw it for himself. {PTUK August 18, 1898, p. 528.4}

The word Nazareth means “separated.” But the city of Nazareth was separated or distinguished by its general worthlessness. It was in that place that Jesus was brought up, yet He was a Nazarite indeed, separated and distinguished because of the goodness of His character. Under the very worst conditions, he developed a perfect character. {PTUK August 18, 1898, p. 528.5}

Was not this written for our encouragement and strength. How often we wish that we could get out of the conditions in which we find ourselves through no fault of our own, into a place where the conditions are more favourable for serving God. And because we are where we are, and our associates are so wicked and so much opposed to the truth, we persuade ourselves that we cannot be expected to do right. So we, like Felix, wait for a more convenient season, which too often never comes. {PTUK August 18, 1898, p. 528.6}

It is for help in just such cases that we are directed to Jesus of Nazareth. He was faithful to Him that called Him. He was just as good in Nazareth as in Bethany. Circumstances and associations had no effect on Him, for He trusted in God from childhood. He “went about doing good,” “for God was with Him;” and the good which He did to suffering people was only the shining forth of the good that was in Him. If He had not resisted the evil influences which the devil threw around Him in Nazareth, He could not have healed those who were oppressed by the devil. {PTUK August 18, 1898, p. 528.7}

There is not a phase of human experience that Jesus has not passed through. No one is in such unfavourable circumstances for doing God’s will as Jesus was. He knows all about us. And He is with us every day, even, to the end of the world. He does not simply point to His achievements, to how He “endured such contradiction of sinners against Himself,” but by the blessed and all-powerful Holy Spirit He comes into our hearts, to endure the same things still, and to make us “strong in the Lord, and in the power of His might.” {PTUK August 18, 1898, p. 528.8}

Therefore “consider Him.” “Take the name of Jesus with you,” even the name of Jesus of Nazareth. There are no associations so bad that Jesus cannot live a holy life in the midst of them, and it is He, not we, who gains the victory. “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.” {PTUK August 18, 1898, p. 528.9}

On Friday afternoon, the 12th, the terms of peace between the United States and Spain were signed in Washington by the representatives of the two Governments, and the officers in command of the various forces in the West Indies and the Philippines were notified that hostilities must cease. The terms are these: Spain to relinquish all sovereignty over Cuba; Puerto Rico and all other Spanish islands in the West Indies, together with certain islands in the Ladrones, to be ceded to the United States; all these islands to be at once evacuated by Spain; the United States to occupy the city, bay, and harbour of Manila till the future of the Philippines shall be determined by treaty, said treaty to be concluded by ten commissioners, five appointed by each nation, to meet in Paris by October 1. {PTUK August 18, 1898, p. 528.10}

From this it will appear that, financially considered, the United States have made a very good thing out of their “humanitarian war.” {PTUK August 18, 1898, p. 528.11}

The Tent Services to which reference was made in a recent issue, were held at Bath as announced. Over three hundred of our friends were present from different parts of the country and, at the evening meetings, a considerable number of the Bath residents attended. The occasion was one of deep blessing to those who were present as the reality of the Gospel and the fulness of the Divine gifts were presented from day to day with increasing force and clearness, the hearing of the word brought faith to believe that God Himself had become, our salvation, so that we might trust and not be afraid. At the daily gathering for prayer and praise the time was well filled with testimonies of gratitude and rejoicing in the goodness of the Lord. Many who were present have devoted their lives to the proclamation of the Gospel of the Kingdom, which is to be preached in all the world for a witness before the end come, and all felt that they could take up their work with greater courage than over before and go forward to victory in the strength of the Lord. Several were baptized during the week. {PTUK August 18, 1898, p. 528.12}

If any desire a detailed report of the Bath meetings, it will be forwarded on Orders should be received at once. {PTUK August 18, 1898, p. 528.13}

The state of affairs in the Far East is considered really alarming. In spite of the protests of the British Minister, the Chinese Government has sanctioned the Belgian-Russian contract for a railway from Peking to Hankow, in the very heart of the Yang-tse valley, which has been held by Great Britain to be within her “sphere of influence.” This seems to give Russia a great commercial advantage over Great Britain, and whenever commercial interests are seriously threatened, the mutterings of war are heard. {PTUK August 18, 1898, p. 528.14}

**“A Law of Love” *The Present Truth* 14, 34.**

E. J. Waggoner

One Sabbath day Jesus an His disciples were passing through a cornfield, on their way to the synagogue “and His disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do on the Sabbath day.” Matt. xii. 1, 2. {PTUK August 25, 1898, p. 529.1}

Would Jesus defend His disciples in at unlawful course?—Not by any means, for He said,-“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven end earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. v. 17, 18. And He used still stronger language, to show the unchangeability of the law, which includes the commandment to keep the Sabbath day holy. Said He, “It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke xvi. 17. That law was in His heart. Ps. xl. 8. It is evident, therefore, that Jesus had no sympathy with lawlessness. {PTUK August 25, 1898, p. 529.2}

Yet Jesus defended the action of the disciples in plucking the ears of corn on the Sabbath day, and rubbing the grains out in their hands, and eating, to satisfy their hunger. This was not, as some think, a setting aside or ignoring of the law, to make room for a higher claim, that of human need, but it was in view of the fact that what the disciples did was perfectly in harmony with the law. To the Pharisees Jesus said: “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned *the guiltless*.” The Pharisees accused the disciples falsely, in saying that they were doing what was not lawful on the Sabbath day. {PTUK August 25, 1898, p. 529.3}

“God is love.” His law is a law of love. “The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of His saints; from His right hand went a fiery law for them. Yea, He loved the people.” Deut. xxxiii. 2, 3. This is a part of “the blessing wherewith Moses, the man of God, blessed the children of Israel.” The blessing of God is “life for evermore” (Ps. cxxxiii. 3), and “His commandment is life everlasting.” John xii. 50. God’s law is not negative; it is positive, life-giving. It does not need to be set aside, in order that human needs should be met; no; it is impossible for one jot of its claims to abate; but the law makes provision for the satisfying of human need. Yea, the law exists for the sole purpose of satisfying the desire of every living thing. {PTUK August 25, 1898, p. 529.4}

Many people get the idea, and too often they get it from professed Christians, that to serve God and keep His commandments means to make one’s self miserable. What a libel that is upon God’s goodness and fatherly care. The words of the Lord are spoken to us, that our “joy may be full.” To the one who knows the Lord and His law, it is a delight. It is not that one shall compel himself to like something that is disagreeable; that is not Christianity; but it is that men should find that the commandments of God are “more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.” The true Christian rejoices in the Lord, and delights to do His will, because he cannot help liking what is so good. {PTUK August 25, 1898, p. 529.5}

In keeping with the common idea that Christianity deprives men of all that is desirable in life, very many people have the idea that the Sabbath is a yoke of bondage imposed upon them. Consequently they reject it entirely, while others accept it in much the same way that they would take bitter medicine. They think that they must do it in order to be saved, and they reluctantly take on the Sabbath, and either pity themselves for the hard road they have to travel, or else they complacently boast of the great “sacrifice” which they have made for the Lord. It is difficult to know just what to call such dealing with the Sabbath of the Lord; but one thing we may be sure of, and that is, it is not Sabbath-keeping. {PTUK August 25, 1898, p. 530.1}

“This is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John v. 3. Therefore the Sabbath commandment is not grievous. “The Sabbath was made *for* man,” not against him. It is not something that is imposed upon man, but something given to him; it is not a burden for him to carry, but it carries him, and eases him of his burdens. It is *not hard*, but easy, to keep the Sabbath, even as it is not hard, but easy, to rest. Rest is not work. The true keeping of the Sabbath is the entering into God’s work; and since that work is finished and perfect, we find rest in it. Keeping the Lord’s Sabbath,-God’s rest,-is absolutely to trust in Him, allowing Him to work His perfect will in us. It is the perfection of faith in God. {PTUK August 25, 1898, p. 530.2}

God has laid up righteousness for those who trust in Him. Ps. xxxi. 19. We are made righteous by faith. He *gives* righteousness. All our own righteousnesses are as filthy rags; there is no real righteousness except the righteousness of God, and that cannot he had apart from Him. We can have no perfect righteousness except as His presence gives it to us. But “the gift of God is eternal life through Jesus Christ our Lord.” So the righteousness that God gives us is eternal life. The Sabbath is part of God’s gift of righteousness. Indeed, it is the perfection of His righteousness, for it is perfect rest in Him. To keep the Sabbath is to trust God implicitly and absolutely, to rest in His love. Therefore the Sabbath brings to us God’s free gift of everlasting life in Christ. {PTUK August 25, 1898, p. 530.3}

The greater includes the less. He who does that which is greatest, will certainly do that which is less. As nothing is too hard for the Lord, so nothing is too small for Him. Whoever believes that God will keep him alive throughout eternity must certainly know That He will provide for his needs day by day. If a man is in fear about his daily support, that shows that he does not trust God for eternal life; for it is absurd to say that I trust God to keep me eternally, but do not trust him for today. So we see that the Sabbath of the Lord-the seventh day of the week-is the great test of our faith in God. It is made the busiest day in the week by the most of the world. To keep it as the commandment of God requires, scents to be cutting one off from his daily bread. A man who has not faith in God cannot do it; but the one who trusts his whole being with God for eternity, can trust Him to give him his daily bread while he keeps the Sabbath. He will see that the Sabbath, instead of being a hardship, reveals to him God who gives to all life and breath and all things. {PTUK August 25, 1898, p. 530.4}

We see, therefore, that the record of the passing through the cornfield on the Sabbath day, as well as the miracles of healing which Jesus did on that day, is for the purpose of showing us that in the Sabbath God gives Himself to us, with all the strength of His life. The lesson is, “Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.” Do not despise or reject the gifts of God. He gives all good things. He is solicitous for our welfare. He desires that we shall live, and enjoy life. But we must not be afraid to trust Him. We must not act as though we thought there were concealed poison in His gifts: and we must know that the Sabbath is the blessed gift of God. It is for our good both here and in eternity. “O taste and see that the Lord is good; blessed is the man that trusteth in Him. O fear the Lord, ye His saints; for there is no want to them that fear Him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing.” Ps. xxxiv. 8-10. {PTUK August 25, 1898, p. 530.5}

**“Notes on the International Sunday-School Lessons. The Death of Elisha. 2 Kings xiii. 14-25” *The Present Truth* 14, 34.**

E. J. Waggoner

SEPTEMBER 4

Some sixty-five years had passed since Elisha entered the service of Elijah, when he fell sick “of his sickness whereof he died.” There was yet much wickedness in the land, and the ancient sin of Jeroboam still bore its evil fruit, but in many respects the closing circumstances of Elisha’s life present a brighter picture than could have been seen in Israel at the beginning of his work. The zealous purging of John, the oppression of Hazael, king of Syria, and the faithful, enduring testimony of Elisha’s influence had not been without affect. The royal attitude toward Elijah had been one of eager, relentless persecution. He had boon accounted a hateful enemy, “he that troubleth Israel,” but on Elisha’s death-bed, the king of Israel came to mourn the loss of one who had been a bulwark to the State, more efficient for defence than all its panoply of military strength. “And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.” {PTUK August 25, 1898, p. 530.6}

**FAITHFUL WORK**

One especially pleasing feature in the history of the sister country of Judah deserves notice. It bears witness to a revival of the spirit that had of old exalted the nation, recalling the few occasions on which they had consecrated themselves to God with unreserved devotion. It was in connection with the restoration of the temple and, telling of the way in which the funds were handled, the record says, “Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen for they dealt faithfully.” {PTUK August 25, 1898, p. 530.7}

**ELISHA’S BLESSING**

At the time Elijah was instructed to anoint Elisha to be prophet in his own room, the sentence of judgment went forth, against Israel: “it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Eliaha slay.” Now that Elisha was about to leave the people he loved, for whom his long life had been spent, he desired to see this sentence lifted from them. The destruction was accomplished; Jehu had done his hart and passed away, Hazael’s reign was near its close, and Elisha himself was on his dying had. He wished to leave a blessing and not a curse behind him, as Moses “blessed the children of Israel before his death,” and as Christ longed to bless His own who received Him not, when He beheld the city and wept over it. {PTUK August 25, 1898, p. 530.8}

It was not yet too late for Israel and Judah to turn from their wickedness and fill the high position destined for them. “The Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet.” Elisha hoped that they had learned the lesson which their afflictions had been designed to teach, and that he might leave for them a last message of blessing and comfort in the promise of perfect deliverance from their enemies. {PTUK August 25, 1898, p. 531.1}

**A SIGN OF WEAKNESS**

At his direction the king of Israel aimed an arrow through the open window toward the stronghold of their Syrian foes. This was a declaration of war, and since God, by the prophet, directed the flight of the arrow, it showed that His hand was against their enemies. Elisha then told the king to take the arrows and smite upon the ground with them. He did so thrice and stopped. This revealed to Elisha that only thrice would it be possible for the Lord to lead the armies of Israel to victory, and he was wroth with the king, and told him that if he had smitten five or six times, tie should have smitten Syria till he had consumed it. The sign was of the Lord. It simply indicated the future, but did not control it, and Elisha’s wrath was against the spirit of indifference and backsliding that was so easily contented, when it might have had all that was to be desired. Elisha knew from this that the reformation in Israel was only a partial and transitory one, and that there was no prospect of a complete deliverance from the bondage of sin, and all the other forms of slavery thus entailed, because In their hearts the people loved to have it so. {PTUK August 25, 1898, p. 531.2}

**WILLING BONDAGE**

It seems surprising indeed that a people could be found, so enslaved in heart as not to desire freedom when they might easily have it, but to this day men are displaying the same lack of appreciation of their privileges. God wants to set us free. The Son came at infinite sacrifice to make us free indeed, and sometimes, when the way of transgression becomes especially hard, and the intolerable degradation of spiritual bondage makes the iron enter into our souls, we do rejoice at the offer of freedom, and, for a while, exchange the garment of praise for the spirit of heaviness. Yet, too often, we fail to realise how great a salvation is provided for us in the gift of Christ, and are so easily satisfied. As the sense of condemnation is taken away, it is felt that all is well, and that there is no danger of further subjection. Satan awaits his opportunity and erelong, instead of going on from strength to strength, we find ourselves again led captive. Why should we not smite again and again until our enemies he utterly consumed? {PTUK August 25, 1898, p. 531.3}

**LIMITING GOD**

It is the Lord who fights for us, but we are workers together with Him. He is willing and anxious to show Himself strong in our behalf, and to work in us more than we can ask or think of freedom and power and deliverance, but He does not thrust Himself upon us unbidden. He desires that we shall seek His help, and meet the tempter in His strength. He is able to do all things, but His people ask so little at His hands. They let go the arm of the Lord too soon. He only finds occasional admittance to their hearts and has no opportunity allowed to show what He can do for those who trust Him. His rightful place is in the heart, but He is made to stand without, knocking and pleading for permission to come in. “O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonied, as a mighty man that cannot save?” Jer. xiv. 3, 9. The Lord reproached His people of old because “they limited the Holy One of Israel.” If we would cease to limit Him with our unbelief, and our disposition to sit down and go no further whenever we receive a blessing, He would speedily make bare His holy arm in the sight of the nations, and all the ends of the earth would see the salvation of God. “Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea vi. 3. {PTUK August 25, 1898, p. 531.4}

That which prevents our having this experience in its fulness is set out in the following verse, in which the Lord expresses Himself is “a man astonied [or bewildered], a mighty man that cannot save.” “O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away.” Paul says, “Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phil. iii. 13, 14. {PTUK August 25, 1898, p. 531.5}

**A WONDERFUL MIRACLE**

On more miracle is recorded in occasion with Elisha, and it took place after his death, a band of Moabite invaders, burying one of their company, were surprised and hastily cast the body into the sepulchre of Elisha. “And when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.” The narrative is very brief and we are not told why God wrought this miracle, but it must have been a striking lesson to Israel. As Elisha’s presence was withdrawn and clouds were once more gathering round the nation, it would remind them that the power by which bespoke and lived was not diminished, and that while his body was fast turning to dust and was withdrawn from their eyes, the God in whose presence Elisha stood and walked, was still among them, able to use that which was weak, and even that which was not (1 Cor. i. 28), to accomplish His great designs. {PTUK August 25, 1898, p. 531.6}

*“We should fill all the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
On our upward way;
We should love with a lifetime’s love in an hour,
If the day were but one;
If what we remember and what we forget
Went out with the sun.” {PTUK August 25, 1898, p. 531.7}*

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 34.**

E. J. Waggoner

**RAIN AND RIGHTEOUSNESS**

Job xxxviii. 25-38: “Who both divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain upon the earth where no man is; on the wilderness, wherein is no man; to satisfy the desolate and waste ground: and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who both begotten the drops of dew?” {PTUK August 25, 1898, p. 532.1}

Jer. ii. 13, 13: “Be astonished, O ye heavens, at this, end be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken thee the Fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.” {PTUK August 25, 1898, p. 532.2}

Ps. xxxvi. 8, 9: “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.” {PTUK August 25, 1898, p. 532.3}

Rev. xxii. 1: “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.” {PTUK August 25, 1898, p. 532.4}

Rev. v. 6: “And I saw In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, an though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God.” {PTUK August 25, 1898, p. 532.5}

Rev. vii. 17: “The Lamb which is in the midst of the throne shall feed them, and shall load them unto living fountains of waters.” {PTUK August 25, 1898, p. 532.6}

Ps. lxv. 9, 10: “Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou best so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof.” {PTUK August 25, 1898, p. 532.7}

Ps. lxxxix. 14: “Righteousness and judgment [justice] are the foundation of Thy throne; mercy and truth shall go before Thy face.” {PTUK August 25, 1898, p. 532.8}

Hosea x. 12: “Sow to yourselves in righteousness, reap in mercy; for it is time to seek the Lord, till He come and rain righteousness upon you.” {PTUK August 25, 1898, p. 532.9}

Isa. xlv. 8: “Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.” {PTUK August 25, 1898, p. 532.10}

Hosea xiv. 5: “I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon.” {PTUK August 25, 1898, p. 532.11}

The rain has a Father, for it is God Himself who has begotten the drops of dew. He draws the drops of water to Himself, and sands the rain upon the earth by His Word. {PTUK August 25, 1898, p. 532.12}

God is the Fountain of living waters. With Him is the fountain of life. This is not a figure of speech, but an actual fact, for out of the throne of God and of the Lamb proceeds the river of life. {PTUK August 25, 1898, p. 532.13}

The Lamb slain,-Christ crucified,-is in the midst of the throne. Therefore the river of life proceeds from the crucified Saviour. So “the glorious Lord” is in reality “unto us a place of broad rivers and streams.” Isa. xxxiii. 21. All who live in Him cannot fail to be led unto living fountains of water.” “The Lamb which is in the midst of the throne shall be their Shepherd.” “The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters.” Ps. xxiii. 1, 2. {PTUK August 25, 1898, p. 532.14}

Where does the rain come from? Read the sixty-fifth psalm, and see. God waters the earth and enriches it with the river of God, which is full of water. How is it that it is full of water?—It is the life of God Himself, who is infinite. {PTUK August 25, 1898, p. 532.15}

Don’t argue with this text, and try to reason it out, which means to reason it away. Believe what it says, that the rain which waters the earth and makes it fruitful comes from the river of God. The rain certainly does not create itself. It is not self-existent. No; it has a Father; it comes direct from the bosom of God. Truly “the Life was manifested, and we have seen it.” {PTUK August 25, 1898, p. 532.16}

God is “the living God.” His throne is a living throne. See the first chapter of Ezekiel. Righteousness and justice are the foundation of it. God’s law is His righteousness. Isa. li. 7. So the foundation of the throne of God is His living law, His own life. See this indicated in the ark of the sanctuary, in which were the tables of stone. {PTUK August 25, 1898, p. 532.17}

Christ is in the midst of the throne. He is the “Living Stone.” 1 Peter ii. 4. The law of God is in His heart. Ps. xl. 8. So Christ, the life of God, is the foundation of His throne,-the Living Stone, on which is written the living law. {PTUK August 25, 1898, p. 532.18}

It is from this “sure foundation” the Rock, that the river of life flows. Ex. xvii. 6. It springs forth from the living law,-God’s righteousness. Thus it brings the righteousness of the law-the righteousness of God-with it. {PTUK August 25, 1898, p. 532.19}

The rain that waters the earth comes from the river of God. It is the life of God in visible form. So it is a literal fact that God rains righteousness upon us, and the skies pour it down. No soul has any excuse for ungodliness and unrighteousness, for “abundance of grace and of the gifts of righteousness” has been bestowed on all. “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” {PTUK August 25, 1898, p. 532.20}

Why then are not all saved, whether they believe or not? Since righteousness is literally rained down upon all mankind, why is it necessary to believe in order to be saved?—Because believing is receiving. Believing is breaking up the fallow ground. If the ground is not broken up, then the rain runs off without producing any crop. “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which bears thorns and briers is rejected, and is nigh unto cursing; whose end is to be burnt. But, beloved, we are persuaded better things of you, and things that accompany salvation.” Heb. vi. 7-9. {PTUK August 25, 1898, p. 532.21}

“The Lord is good unto all; and His tender mercies are over all His works.” See how abundantly, how lavishly, God bestows His gifts. He has enough, and to spare. He does not need, even if He had the disposition, to measure out the gift of life, lest the supply should run short. “God giveth not the Spirit by measure.” John iii. 34. This He demonstrates to us, in that He causes it to “rain on the earth where no man is; on the wilderness, wherein is no man; to satisfy the desolate and waste ground.” He lets the rain fall on the barren rock, and on the wide expanse of ocean. So freely does He bestow His life upon mankind. {PTUK August 25, 1898, p. 532.22}

**“The Water of Life” *The Present Truth* 14, 34.**

E. J. Waggoner

With God is the fountain, the well-spring of life. He Himself is “the Fountain of living waters.” Jer. ii. 13. This is demonstrated to us by the river of water of life, which flows from the throne of God and the Lamb. It is a real stream, as plainly to be seen by the inhabitants of the heavenly country as any earthly stream is by those who dwell on its banks. Nevertheless it is spiritual, it is indeed the Spirit, for the Spirit of God is living water. John vii. 38, 39. But spiritual things are spiritually discerned; and the glorified saints, having spiritual bodies, will be able to see the Spirit of God, even as now with our physical eyes we see each other. “The Spirit is life because of righteousness” (Rom. viii. 10); and in the world to come we shall be able to see the Spirit of life proceeding from God in a never-failing stream. {PTUK August 25, 1898, p. 533.1}

In order to be able to see spiritual things, we must become spiritual. When the Lord comes, and the righteous dead are raised, both dead and living are changed to immortality, and given spiritual bodies. See 1 Cor. xv. 42-53; 1 Thess. iv. 15-17. All the change that takes place at that time is in the body, outwardly, and this will take place only with those who have previously been led by the Spirit, and walked in the Spirit, having the mind of the Spirit. “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” Rom. viii. 9. The change at the coming of the Lord will be simply the last step in the change from glory to glory. God wishes us now to be filled with the Spirit, and if this be the case, then we shall be able even now to discern spiritual things, even though our eyes cannot see them. The world receives not the Spirit of God, “Because it seeth Him not.” John xiv. 17. But believers are well acquainted with Him, and can discern His presence, although the eyes that they now have are not fitted to see Him. {PTUK August 25, 1898, p. 533.2}

We have read that God is the Fountain of living waters. In harmony with this is the Polychrome rendering of Ps. xlvi. 4. {PTUK August 25, 1898, p. 533.3}

*“A brook, whose waters make glad the city of
God,
Is the Most High in His habitation.” {PTUK August 25, 1898, p. 533.4}*

God Himself is the stream of life, for God is Spirit. So we read of the new earth that “there the glorious Lord will be to us a place of broad rivers and streams.” Isa. xxxiii. 21. The reason for this is that “the Lord is our judge, the Lord is our Lawgiver, the Lord is our King: He will save us.” Verse 22. He saves us by His life,-the cleansing stream,-which flows from the throne, the foundation of which is righteousness and justice, that is, His everlasting law. The Lamb in the midst of the throne leads the redeemed unto “fountains of waters of life.” Rev. vii. 17, R.V. That fountain, God’s own life, will be our drink, and the life of everything that grows from the earth. Thus will it be as plain to the eyes of the redeemed saints that they live directly from the life of God, as it now is to any man that we live by food and drink. {PTUK August 25, 1898, p. 533.5}

The good things of God, however, are not reserved for the future. God has given us Himself in Christ, and so with Him all things. Rom. viii. 32. “The Lord is the portion of mine inheritance, and of my cup.” Ps. xvi. 5. Even now God chooses men, and causes them to approach unto Him, that they may dwell in His courts. Ps. lxv. 4. By the blood of Christ we are “made nigh.” Eph. ii. 13. By that blood,-the stream of life from out God’s throne,-we have boldness to enter into the holy place where God dwells. “Those that be planted in the house of the Lord shall flourish in the courts of our God.” Ps. xcii. 13. “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.” Ps. xxxvi. 7-9. So we see that the river of God’s pleasure is the river of life flowing from His throne. The word translated “pleasures” in this text is “*Edna*,” the feminine form of the Hebrew word “Eden.” The Garden of Eden is the garden of pleasure, and from its waters God gives us to drink even now. {PTUK August 25, 1898, p. 533.6}

The river that flowed from Eden divided and watered the whole earth. Gen. ii. 10-14. Eden is no more in this earth, but God still allows men to drink of its waters. Who may drink? “Whosoever will, let him take the water of life freely.” Rev. xxii. 17. God took the man whom He had made, and (literally) “caused him to rest in the garden of Eden.” In Eden there is rest. “We who have believed do enter into rest,” for there remaineth a rest to the people of God (Heb. iv. 3, 9), a rest that comes to us from Eden. That rest is the Lord’s own rest-the Sabbath of the Lord. Rest is delight, and so the Lord says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable, ... then shalt thou delight thyself in the Lord.” Isa. lviii. 13, 14. Those who with all their hearts believe God, worshipping Him as Creator of heaven and earth, rest in His almighty power, and delight their souls in Him. They drink of the water of Eden, and keep the Sabbath that was given to man in Eden. {PTUK August 25, 1898, p. 533.7}

Just as such ones have passed from death unto life, even while yet in this mortal body, even so they pass from the old earth to the new, even while inhabiting this sin-cursed earth. To them “all things are become new.” 2 Cor. v. 17. In Christ, who is, and is to come, future things are made present. The Spirit is the first fruits of the inheritance. So everything that they see (that is, everything that God has made) is to them only the image of the invisible. Every gift of God is a medium conveying the Holy Spirit. So in the rain that comes down from heaven and waters the earth, they receive the water of life, the Holy Spirit poured out upon all flesh. Even now, as in the beginning, the river of Eden waters the earth, and they who know the Lord delight in it. To them heavenly things are not mere speculations nor simply possible future enjoyments, but present living realities. They sit with Christ in the heavenly places. Eph. ii. 6. {PTUK August 25, 1898, p. 533.8}

“Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water.” Ps. lxv. 9. According to the marginal note this text would read: “Thou visitest the earth when thou hast caused it to desire (rain); Thou greatly enrichest it with the river of God.” God creates a desire, a longing, for Himself, and then He supplies that desire. He alone can satisfy the desire of every living thing. The reason why all do not consciously take of Him, and delight in Him, is that they do not believe or realise this truth. So they go on unsatisfied. “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness.” Ps. cvii. 8, 9. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matt. v. 6. Yes; every shower that falls from heaven, enriching the earth, and causing it to bring forth fruit, is to those who live in constant recognition of God, a rain of righteousness. {PTUK August 25, 1898, p. 533.9}

God’s witness of Himself is that He does good, and sends rain from heaven, and fruitful seasons, so that men can rejoice in abundance of food. Acts xiv. 17. He sends rain on the unjust as well as on the just, in order that they may accept His righteousness, and turn from their evil ways. {PTUK August 25, 1898, p. 534.1}

“I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. lxi. 10, 11. How does the earth bring forth her bud? It is by drinking in the rain that falls upon it. Even so will the Lord cause righteousness to spring forth. How? Just as the earth brings forth her fruit, that is, by the rain. The rain from heaven, recognised as coming direct from God’s throne, from God Himself, and acknowledged as bringing to us the Holy Spirit, will cause us to bring forth the fruits of righteousness. The same thing that makes the earth to bring forth fruit will also make them bear fruit to holiness, if they truly believe; for belief brings them into the same relation to God-the same state of receptivity-that the earth is. Then “seek ye the Lord while He may be found; call upon Him while He is near,” and He will come and rain righteousness upon you. {PTUK August 25, 1898, p. 534.2}

**“Lighting Up the Sun” *The Present Truth* 14, 34.**

E. J. Waggoner

The other day I came upon a man who was rubbing two dry sticks together. “What are you doing?” I asked. “I am trying to throw light upon the dark spots in the sun,” was the reply, “Ah, I hadn’t noticed that there were any dark spots in the sun; to me it seems to be only light; have you seen them?” No; but I have been told that they are there.” “Well, my friend, don’t you know that if you succeed in getting light out of your dry sticks, it will after all be only a bit of light from the sun, and that since all light is from the sun, you can throw no light upon it? Don’t imagine that you can manufacture light.” {PTUK August 25, 1898, p. 534.3}

Which thing is an allegory, born of the statement that Dean Farrar is working upon a volume, which “will not be an ordinary commentary on the New Testament, but will throw light on dark find difficult texts.” Where will he get the light which he has to throw on these dark texts? Will he manufacture it? If so, if it he that he has light in himself for the people, why does he not throw it directly on the people, instead of on the “dark texts” which, if they have no light in themselves are not worth lighting up? {PTUK August 25, 1898, p. 534.4}

This is not a drive at Dean Farrar, nor a play upon words, but an endeavour to bring the reader’s attention sharply to the fact that the Word of God is itself light. “For the commandment is a lamp, and the law is light.” Prov. vi. 23. No one can throw light upon it, but must receive from it all the light he ever has. “The entrance of Thy words giveth light; it giveth understanding unto the simple.” Ps. cxix. 130. To talk of throwing light upon the Bible, or any part of it, is as absurd as to talk of throwing light upon the sun. Yea, more so, for the light which the sun has is only that which it has received from the Word of the Lord. {PTUK August 25, 1898, p. 534.5}

There are no “dark texts” in the Bible. There are indeed things that are “hard to be understood,” and things that are difficult to our comprehension; but the trouble is not in the texts, but in us. It we cannot see, that is an evidence that we cannot see, and not that the sun does not shine. Let every one disabuse himself of the idea that any man can throw light on the Bible, for then the Bible is put down as less than man. In that case man is the judge and maker of the Word, instead of its disciple. What we all need to pray is, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” If you don’t see light in any test, know that the difficulty is in your vision, not in God’s Word. If “the anointing which we have received of Him” abideth in us, we shall be able to see. If any man willeth to do, he shall know as much as is necessary for him to know. When we “walk in the light as He is in the light” we shall be able to see light in His light. Simple belief is the best and only “introduction to the study of the Bible.” {PTUK August 25, 1898, p. 534.6}

**“For the Children. ‘The Brightness of the Firmament’” *The Present Truth* 14, 34.**

E. J. Waggoner

“The heavens declare the glory of God, and the firmament showeth His handiwork.” You have learned that on the second day “God made the firmament” by the power of His Word, saying, “Let there be a firmament.” And He “divided the waters which were under the firmament from the waters which were above the firmament.” “And God called the firmament, Heaven.” {PTUK August 25, 1898, p. 538.1}

Last week we were thinking about God’s *power* in the firmament; to-day we will talk about His *glory*, which the heavens declare,-the beauty of the Lord which we may see in “the waters which are above the firmament.” For you know that the clouds which float to in the blue sky are large masses of water in the form of vapour, which has been drawn up there by the power of God, working through the sun. If you want to know more about this, read the “Story About Raindrops” on the next page. {PTUK August 25, 1898, p. 538.2}

God draws up to Himself the drops of water, and holds them up in the sky, and stretches them like a curtain over the earth, sending them down where they are needed in refreshing showers, to water the thirsty ground, and “make it bring forth and bud.” {PTUK August 25, 1898, p. 538.3}

Of the cloud that rested over the tabernacle that was with the children of Israel in the wilderness, we are told that “the glory of the Lord appeared in the cloud.” This is true, not of that particular clout only, but of all the clouds that are in the sky. Have you ever watched with delight the glorious sunrise? when {PTUK August 25, 1898, p. 538.4}

*“Far eastward in the heaven
You see at last the sign,-
Along the far horizon
A single silver line. {PTUK August 25, 1898, p. 538.5}*

*“It broadens and it deepens
To a sea of red and gold,
With clouds of rosy amber
Around its glory rolled.” {PTUK August 25, 1898, p. 538.6}*

Or, more glorious still, the splendour of the sunset sky, when the ruler of the day “seems to lay down his head upon a pillow of crimson and gold,” and {PTUK August 25, 1898, p. 538.7}

*“Bright clouds are gathering one by one,
And sweeping in pomp round the setting sun,
With crimson banner and golden pall,
Like a host to their chieftain’s funeral.” {PTUK August 25, 1898, p. 538.8}*

Where does all this brightness in beauty come from,-the delicate soft tenths of pink and amber, and the magnificent glowing crimson and gold?—It is the glory of the Lord appearing in the clouds. His glory which the sun reveals is reflected by the clouds before the sun rises and after it sets. The glory would be there just the same if there were no clouds reflect it to us; but through the clouds it is made visible so that we are able to *see* in “the brightness of the firmament,” the glory of the Lord. {PTUK August 25, 1898, p. 538.9}

And then, you will remember, that after the flood of waters which destroyed the earth, God said, “I do put My bow in the cloud.” The rainbow simply shows us all the beautiful colours that are in the light, which is the glory of God shining from the face of Jesus Christ. But this glory is the shining forth of His love and goodness, so we may really see in the rainbow, when His Holy Spirit opens our eyes, the beauty of God’s character. {PTUK August 25, 1898, p. 538.10}

A little while ago, while walking one morning in a large park, I watched one of the gardners watering the plants with a large hose. As the water shot from the hose in a cloud of fine spray which fell gently to the earth, I saw reflected in it a beautiful rainbow. And I knew that this beauty of the Lord was all about me in the light, although unseen, and that like the cloud of spray I might reflect it so that others could see it, by revealing His character, His grace and loveliness. {PTUK August 25, 1898, p. 538.11}

And this is just what God is promise that His children shall do, for He says that they “shall shine as the brightness of the firmament.” Think of this whenever you see the beauty of the heavens come and ask God to let His glory shine into your heart, so that you may reveal the beauty of His love, that when He comes its beauty may “shine forth” from you for ever in “the kingdom of your Father.” {PTUK August 25, 1898, p. 538.12}

**“Jottings” *The Present Truth* 14, 34.**

E. J. Waggoner

-Zoologist’s say that all known species of wild animals are gradually diminishing in size. {PTUK August 25, 1898, p. 542.1}

-The young giraffe at the Zoo has died a month after its arrival in this country. It costs society ?900. {PTUK August 25, 1898, p. 542.2}

-The Imperial penny postage to those British colonies which have adopted it will come into force on Christmas Day. {PTUK August 25, 1898, p. 542.3}

-The famous giant tortoise, aged 203, which has grace the Zoo for the last twelve months, has expired. It will be stuffed. {PTUK August 25, 1898, p. 542.4}

-A Council assembled under the Emperor of Austria has decided that Hungary should be restored to fiscal independence. {PTUK August 25, 1898, p. 542.5}

-Several persons were killed by a tornado in Minnesota, which did great damage to crops and destroyed a number of houses. {PTUK August 25, 1898, p. 542.6}

-The cabbage still grows wild in Greece, where it originated. Radishes are native to China, but have been grown in Europe for centuries. {PTUK August 25, 1898, p. 542.7}

-Very hot weather has been experienced in London during the last week, several persons having succumbed to the heat, among them to City policemen. {PTUK August 25, 1898, p. 542.8}

-A new steamed digger has been tested near Kelvedon. The digging is performed by ten two-pronged tools, and is said to be more effectual than ploughing with horses. {PTUK August 25, 1898, p. 542.9}

-The “Whales Gallery,” just open that the Natural History Museum, South Kensington, is reputed to contain the greatest collection of Wales and the whole world. {PTUK August 25, 1898, p. 542.10}

-Almost the first act of the American government, after signing the terms of peace with Spain, was to place an order in Birmingham for ten million cartridges for immediate delivery. {PTUK August 25, 1898, p. 542.11}

-A thousand camels, which are conveying British troops towards Khartoum, where poke-bonnets as a protection against sunstroke. Only one of all these animals has died so far, and that was a camel which have lost its hat. {PTUK August 25, 1898, p. 542.12}

-An interesting calculation has been made which shows that a pound of good coal equals the work of one man for one day. One square mile of a scene of coal only four feet deep, would exceed the work of 1,000,000 men for twenty years. {PTUK August 25, 1898, p. 542.13}

-Turkey will soon be asked to raise the rank of its Diplomatic Representative to U.S.A., to that of an Ambassador, and enable America to have a Plenipotentiary of equal rank at Constantinople. This will open the way for America to take in Eastern affairs the same interest now shown by the Great Powers of Europe. {PTUK August 25, 1898, p. 542.14}

-Fearful hurricanes, accompanied by hail and bursting clouds, have visited Poland, causing terrible damage. Several houses have had their roofs blown off, cattle have been killed in numbers, bridges destroyed, trees uprooted, and the cut harvest standing in the field rendered worthless. Twenty-four persons have been killed. {PTUK August 25, 1898, p. 542.15}

-A leading journal States on good authority that the Foreign Office owes its recent diplomatic defeats in China to the Russian sympathizers of Li Hung Chang, and that on the discovery of this fact has been decided to demand his immediate dismissal and banishment from Peking. If necessary the demand is to be backed up by force. {PTUK August 25, 1898, p. 542.16}

-Despite German objections, the U.S. Navy Department is determined to establish a cooling station at Samoa. {PTUK August 25, 1898, p. 542.17}

-From South Dakota a terrific wind and hailstorm is reported. Eight bodies had been recovered, but the loss of life is known to have been greater. {PTUK August 25, 1898, p. 542.18}

-The Bishop of Hereford has offered to act as mediator between the cold-owners and miners in South Wales, but his services have been declined by the proprietors. {PTUK August 25, 1898, p. 542.19}

-Shortly before the news of peace arrived at Manila, the U.S. squadron bombarded and took the town, with much loss of life. The mortality among the Spanish troops at Santiago is fearfully heavy, and the dead bodies are being piled in heaps and burned. {PTUK August 25, 1898, p. 542.20}

-A Norwegian ship, on recently arriving in Melbourne, reported that from latitude 20 to 3 deg. north, she was enveloped in a cloud of dust, at times so thick that it was impossible see a ship’s length ahead. The sails were changed in colour to a dull brown, and the decks were thickly coated. {PTUK August 25, 1898, p. 542.21}

-Dr. George Waltenath, of Hamburg, who recently announced his discovery of a non-luminous moon, claims to have received further evidence of its existence. He has received letters from China and different places in Germany where the dark satellite has been observed. His theory gives the size of the body at 123 times less than that of the moon, and a weight eighty times less. {PTUK August 25, 1898, p. 542.22}

-A strange railway accident is reported from the South of France. A have the goods train, drawn by three engines, was ascending a steep gradient in a long tunnel, when it was found that the engines were not strong enough. Owing to insufficient ventilation of the tunnel the smoke from the engines asphyxiated all the drivers and stokers, and the train went backwards, crashing into a passenger train behind. Both trains were wrecked, eleven persons killed and a number seriously injured. {PTUK August 25, 1898, p. 542.23}

-The Kaiser’s tour to Palestine continues to provoke much suspicion. It seems impossible now for a prominent political personage to do anything unusual without stirring of jealousy. It is noted that Russia alone does not display disquietude, and this fact is winning for her a share in the evil surmises. Those who have studied the Eastern Question in the light of the prophecies know that startling developments maybe look for carillon in Palestine, such as have not entered into the wildest dreams of European statesmen. A little realise into whose hands they are playing. {PTUK August 25, 1898, p. 542.24}

-Russia is fast consolidating her position in Persia. The new Grand Vizier is known to be friendly to the Russian influence, and the Holy Synod of Russia has planned an extensive programme of operations in Persia. An appeal has been issued to the Russian people for funds to carry on this work, in which stresses laid on the political importance of the conversion of the Nestorians, and the rivalry of the other European powers. The official Russian journals are backing up the appeal. We do not call attention to the circumstances from any political motive. The Christian does not have any citizenship in this world, “for your have we no continuing city,” but we mention them that our readers may see how the nations of births are becoming more and more involved in the toils of the great destroyer, and preparing for what a leading journal called the other day “the inevitable Armageddon.” The fact that this will be largely brought about under the auspices of religious bodies will not ameliorate the fearful conditions of the impending conflict. “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.” {PTUK August 25, 1898, p. 542.25}

**“Seeing Life” *The Present Truth* 14, 34.**

E. J. Waggoner

Most young men are filled with an ambition to “see life.” This is a most laudable ambition, but, unhappily, their idea of what constitutes life is so far from the reality that few ever see life indeed. {PTUK August 25, 1898, p. 544.1}

Christianity is by them considered dull and “pokey.” The one who becomes a follower of Jesus is thought to have thrown his life away. To “see life” it is supposed that one must indulge in dissipation, and must visit places of amusement where, to say the least, he would not feel comfortable with his mother as company. {PTUK August 25, 1898, p. 544.2}

In fact, the stage is quite generally regarded as affording the heat opportunity to see life. But here, let it not be forgotten, the idea of “realism,” real life, is always associated with the representation of what is most corrupt and vicious, thus indicating that the popular idea of life is wickedness. What a sad revelation this is as to what constitutes the “life” of the majority of mankind. {PTUK August 25, 1898, p. 544.3}

But what are the facts in the case? Is it real life, is it life at all, that people see on the stage, or in the most popular places of resort, or as a general thing on the public highways?—Far from it. The Word of God makes the real facts very plain, and every one can for himself prove the truthfulness of what it says. {PTUK August 25, 1898, p. 544.4}

“This is the record, that God bath given to us eternal life, and this life is in His Son. He that hath the Son hath life;” “and He that believeth not the Son shall not see life.” 1 John v. 11, 12; John iii. 36. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you.” 1 John i. 1-3. {PTUK August 25, 1898, p. 544.5}

“There is a way that seemeth right unto a man; but the end thereof are the ways of death.” Prov. xvi. 35. How sad it is to think of men rushing to death, while they think that they are enjoying the very fulness of life. They go the way of her who says, “Stolen waters are sweet, and bread eaten in secret is pleasant;” “but he knoweth not that the dead are there; and that her guests are in the depths of hell.” Prov. ix. 15, 16. {PTUK August 25, 1898, p. 544.6}

This way which seems right to a man, but which ends in death, is one’s own way. We have all turned, every one to his own way (Isa. liii. 6); and this way we would fain persuade ourselves is life. Reproofs of instruction, which are “the way of life,” (Prov. vi. 23), come to us, but we do not relish them; and the result to all who persist in rejecting the way of the Lord is that they shall “eat of the fruit of their own way,” which is death; “for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Prov. i. 31, 32. {PTUK August 25, 1898, p. 544.7}

Wisdom, which is the fear of the Lord, and departure from evil (Job xxviii. 28), calls to us all, saying, “Whoso findeth me findeth life;” “but he that sinneth against me wrongeth his own soul; all they that hate me love death.” Prov. viii. 35, 36. What! is it possible that anybody should love death? Yes, it is; and, strange to say, those who talk the most about “seeing life” in this world, are the very ones who are most in love with death. All those who love that which leads to death, love death itself. Death entered into the world by sin (Rom. v. 12); all sin contains the poison of death concealed in it. To love sin, then, which is the transgression of God’s law, is to love death. How horrible the thought, that one will clasp a skeleton, or what is worse, a putrid corpse, to his bosom, imagining that it is the embodiment of life. {PTUK August 25, 1898, p. 544.8}

It would not matter how beautifully a body of death were decked out, no one would feel any attraction for it if he could perceive that it was but a decaying carcase. If then people would but stop to consider the difference between life and death, they would not make the terrible mistake that they do, of pursuing death instead of life. This difference is so very plain that none need have any difficulty is discerning it. {PTUK August 25, 1898, p. 544.9}

The difference, in short, is this: Life is eternal existence, while death is eternal destruction. Whatever endures has real life in it. Now all know that those things which the world calls pleasures and “real life” cannot exist long, and that is the; reason why men are so fierce in pursuit of them. One says, “Life cannot last long, and I mean to enjoy it while I can.” He means that the things that he calls life cannot last long. But that very fact shows that they are not life, but death; for life, real life, is eternal. That which is not eternal is not life. {PTUK August 25, 1898, p. 544.10}

Life is strength, it is freshness, and fulness of joy. One does not grow weary of life; for the characteristic of eternal life, which is the only life, is that it is continually new. One can no more grow tired of it than he can of the morning dew drop or the clear light of the rising sun. But men who are wholly devoted to what the world calls the pleasures of life, soon grow weary and disgusted, and often show by committing suicide that death is what they have been after. A Christian cannot commit suicide; he loves life too well. The more he has of it, the better he likes it. {PTUK August 25, 1898, p. 544.11}

“What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.” Ps. xxxiv. 12-14. “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, that thou mayest cleave unto Him, for He is thy life, and the length of thy days.” {PTUK August 25, 1898, p. 544.12}

In a recent speech at Cape Town, Mr. Rhodes declared that federation in South Africa is very near. {PTUK August 25, 1898, p. 544.13}

It is stated on the authority of Cardinal Vaughan that the converts to the Catholic Church in England and Wales average about 700 a month. These figures, it is stated, are not based on conjecture, but on returns from the Catholic clergy, who are obliged to keep a register of all persons “baptized,” and to state if they are converts. {PTUK August 25, 1898, p. 544.14}

A great thread “trust” is from Chicago, with a capital of eighteen million dollars, comprising the largest firms in England and the United States. {PTUK August 25, 1898, p. 544.15}