**“Notes on the International Sunday-School Lessons. The Temple Repaired. 2 Chron. xxiv. 4-13” *The Present Truth* 14, 40.**

E. J. Waggoner

OCTOBER 16

When Jehoshaphat died, Johoram, his son, reigned in his stead. He had been associated with his father on the throne for four years, and his reign extended over another four. As Jezebel had been a curse to the kingdom of Israel, so her daughter, Athaliah, the wife of Jehoram, was a curse to Judah. Under her influence Jehoram became like Ahab, “and he wrought that which was evil in the eyes of the Lord.” His first proceeding, after his father’s death, was to slay all his brethren, “and divers also of the princes of Israel.” {PTUK October 6, 1898, p. 627.1}

**THE WAY OF TRANSGRESSION**

This precautionary measure did not, however, strengthen his hold upon the kingdom. Nations which had given allegiance to his father now broke away. The Philistines and the Arabians, who had acknowledged that God was with Judah and had brought presents and tribute to Jehoshaphat, now turned against Jehoram as he departed from the Lord; “and they came up into Judah, and brake into it, and carried away all the substance that was found in the king’s house, and his sons also, and his wives.” Only the youngest son was left. Two years after the beginning of his sole reign, Jehoram was smitten with an incurable disease, and after another two years of horrible suffering, he died, and was buried without royal honours. He “departed without being desired.” {PTUK October 6, 1898, p. 627.2}

**AN EVIL TAINT**

The youngest son of Jehoram was named Ahaziah. He was the only one who had been spared by the Arabians. At the age of forty-two he came to the throne, but only reigned one year. His life also was overshadowed by his mother’s fatal influence, and to her he owed its early termination, for while visiting his relative the king of Israel, Jehu slew him in obedience to the command of the Lord to utterly destroy the seed of Ahab and Jezebel. {PTUK October 6, 1898, p. 627.3}

**ANOTHER JEZEBEL**

As soon as Athaliah learned that her only son was dead, she slew ill his sons and took the kingdom herself. One, however, of Ahaziah’s children, the newborn Joash, was concealed by his aunt, the wife of Jehoiada the priest. Under their care he was preserved for six years, and at the end of that time Jehoiada was able to organise a movement which set Joash on the throne and slew Athaliah. “And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.” {PTUK October 6, 1898, p. 627.4}

**SOWING AND REAPING**

The influence of this one wicked woman had been powerful for evil. Had Judah been faithful to God, the people might have withstood Athaliah’s attempt to introduce and establish the worship of Baal, but, the spirit which viewed with indifference a union between the servant of God and a worshipper of idols, was well adapted to foster and strengthen a false religion, which appealed to desires for sensual indulgence, and gave its devotees unbridled license to follow the dictates of their corrupted hearts. {PTUK October 6, 1898, p. 627.5}

**NOTHING SMALL**

It does not do to think lightly of sin. The fault for which we excuse ourselves may be a slight one, but it is a seed which can develop to undreamed-of proportions. To Jehoshaphat it may have seemed unlikely that any harm would come of his permitting a friendship between his son and the youthful daughter of Ahab. Doubtless Jehoram, which means Jehovah is high, had been carefully trained by his pious father, and instructed in the knowledge of the true God, and Jehoshaphat could not think that these defensive barriers would fail to protect his son against Athaliah’s tendencies towards idolatry. Yet within two years from his own death, the temple of God had been broken up to furnish material for the house of Baal, all the things dedicated to God’s service had been bestowed upon Baalim, and Jehoram, the son of a godly father, had slain his own brethren and his father’s friends: “moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.” His career is a solemn warning to parents to make the compromise with sin, in their dealings with their children, and to guard them as long as possible from all willing contact with evil, however fascinating and comparatively harmless it may now appear to be. {PTUK October 6, 1898, p. 627.6}

**RESTORING THE TEMPLE**

In the days of Joash, in consequence of the depredations committed by Athaliah, the temple was in great need of restoration, and the king was minded to repair it. He accordingly instructed the priests and the Levites to go out into the cities of Judah and gather money from the people for this purpose. The temple had been an asylum for Joash during the first six years of his life, while bidden from Athaliah, and he desired to see it rescued from its dilapidated condition. He commanded that the business should receive immediate attention, and that the work of repair should be hastened forward. After some years, however, it was found that the work was not making much progress and the king sent for his uncle, Jehoiada the priest, to inquire into the delay. {PTUK October 6, 1898, p. 627.7}

**A CONTRIBUTION BOX**

A new plan was then decided upon. “At the king’s commandment they made a chest, and set it without at the gate of the house of the Lord.” Then proclamation was made that all the people should come to the temple, and bring the offering that Moses had directed, for the service of the tabernacle. “And all the princes and all the people rejoiced, and brought in, and cast into the chest.” When the box was filled, the priests opened it and counted the money, then replaced the chest. “Thus they did day by day, and gathered money in abundance.” With the funds collected in this way the builders were paid. “So the workmen wrought, and the work was perfected by them.” {PTUK October 6, 1898, p. 627.8}

**HOW TO GIVE**

The scriptural rule for giving is,-“he that giveth, let him do it with simplicity.” “God loveth it cheerful giver.” He does not value an offering that is given with reluctance, and counted a matter of hardship. “This have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with goodwill at your hands.” Mal. ii. 13. Even though a man bestow all his goods to feed the poor, except love prompt the gift, it is a worthless, unprofitable offering. When the thought in giving is to attract attention to the generosity of the giver; and cause him to be well spoken of, God does not count the offering as made to Himself. Such a payment is neither offered nor accepted as a free gift. It is a business transaction. The donor desires to purchase so much of standing, influence and fame, and gives what he thinks will acquire the desired advantages. “They have their reward.” There is nothing further for them. {PTUK October 6, 1898, p. 627.9}

**“AS THE WORLD GIVETH”**

It is rare to find a body now, professing to be the servants of God, which is content to rely upon the simplicity of giving. Bazaars and entertainments are needed to extract money from the pockets of those who are “lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Tim. iii. 4, 5. Such efforts are not always successful in raising the desired funds, but when they are, it is not the love of God that has provided the means. An equivalent has been received by the purchasers of amusement. “They have their reward.” {PTUK October 6, 1898, p. 628.1}

How much better is God’s way. Every gift, given with simplicity and grateful acknowledgment to God, is another link to connect us with Him. “For where your treasure is, there will your heart he also.” God knows how to acknowledge to every cheerful giver the receipt of his offering, and does it in a way that, in itself, is worth more than the gift. The charge of robbery is made by God against all who withhold from Him the tithes and offerings which are His due, but to all who render these cheerfully a glorious promise is given; “Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. iii. 8-13. {PTUK October 6, 1898, p. 628.2}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 40.**

E. J. Waggoner

**“ALL FLESH IS GRASS”**

Gen. i. 11, 12: “And God said, Lot the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind ; and God saw that it was good.” {PTUK October 6, 1898, p. 628.3}

Mark iv. 26, 27: “So is the kingdom of God, as if a man should cast seed into the ground, and should sleep end rise night and day, and the seed should spring and grow tip, he knoweth not how.” {PTUK October 6, 1898, p. 628.4}

Isa. xl. 6-8: “All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord knoweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand for ever.” {PTUK October 6, 1898, p. 628.5}

John xv. 1, 3, 4, 5: “I am the true Vine, and My Father is the Husbandman, Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.” “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the Vine; ye are the branches; He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.” {PTUK October 6, 1898, p. 628.6}

Isa. xxvii. 2, 3: “A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” {PTUK October 6, 1898, p. 628.7}

Ps. cxxi. 3, 4: “He that keepeth thee will not slumber, Behold, He that keepeth Israel shall neither slumber nor sleep.” {PTUK October 6, 1898, p. 628.8}

Matt. vi. 28-30: “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That oven Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” {PTUK October 6, 1898, p. 628.9}

Hosea xiv. 5: “I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon.” {PTUK October 6, 1898, p. 628.10}

Ps. xcii. 12, 13, 14: “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.” {PTUK October 6, 1898, p. 628.11}

Isa. liii. 1, 2: “Who hath believed our report? and to whom hath the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground.” {PTUK October 6, 1898, p. 628.12}

Isa. ix. 21, 22: “Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one n strong nation; I the Lord will hasten it in his time.” {PTUK October 6, 1898, p. 628.13}

Isa. lxi. 1-3, 11: “The Spirit of the Lord God Is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; ... To appoint unto them that mourn in Zion, to give auto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.” “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to shine forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” {PTUK October 6, 1898, p. 628.14}

Col. ii. 6, 7: “As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” {PTUK October 6, 1898, p. 628.15}

The statement that “all flesh is grass,” is absolute and unqualified. It is true that in 1 Peter i. 24 we read that “all flesh is as grass;” but that does not in the least destroy the force of the statement in Isaiah. The Scriptures do not contradict themselves. All flesh is as grass, because all flesh is grass. We may contradict the statement, and say that we cannot see how we are grass, and that we do not think it means just that; but in so doing we shall never find out what it does mean, and shall deprive ourselves of all the comfort that there is in it. {PTUK October 6, 1898, p. 629.1}

There is comfort in the knowledge of the fact that all flesh is grass. The fortieth chapter of Isaiah, in which the statement occurs, is a message of comfort. The special message of comfort which God sends to His people, is that all flesh is grass. This is a part of the message that is sent to prepare n people for the coming of the Lord. The other part is, “The Word of our God shall stand for ever.” We can never realise the full strength of the Word of God until we realise that we are but grass, as helpless as is the grass of the field; for as long as we imagine that we have any strength in ourselves, we cannot rest wholly on the strength of the Lord, on the Word that upholds all things; and to the extent that we depend on our own fancied strength, are we useless. {PTUK October 6, 1898, p. 629.2}

This message, “all flesh is grass, ... but the Word of our God shall stand for ever,” is only another statement of the message of Rev. xiv. 7: “Fear God, and give glory to Him, ... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” We give glory to God only when we acknowledge that He alone has the power, and that we are helpless; that in Him alone is life and righteousness; that in Him is everything, while in us is nothing. He is light, while we are in ourselves but darkness. When we hold fast this confession, and allow Him to work in us and to clothe us even as He does the grass of the field, men see our good works, and glorify Him, because, He does the works. Then we way be “filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” To have the perfect righteousness of God, by the faith of Jesus Christ, is aII that is needed to meet the Lord. So we see that the message which leads men to confess themselves to he as weak and worthless as the grass of the field, and God and His Word to be everlasting strength and righteousness, must be the preparatory message for the Lord’s coming. {PTUK October 6, 1898, p. 629.3}

Note that in the Saviour’s words in Matt. vi. 28-30 the lilies of the field are counted as grass. There are many different kinds of grass that grow out of the ground, so that we have a large range of objects in nature to study in order to find out what we are, and how God would deal with us. Corn, as well as everything else from which bread is made, is simply grass. Let this be remembered, for it has a practical hearing on our study of the life of faith. {PTUK October 6, 1898, p. 629.4}

Do not fail to note the fine recognition of the fact that all flesh is grass, in the words of the Saviour. After calling our attention to the lilies of the field, He says, “If God so clothe the grass *of the field*,” etc. That which is ordinarily called simply grass, is grass of the field; men are a higher order of grass, destined for infinitely higher purposes, but grass nevertheless. {PTUK October 6, 1898, p. 629.5}

Not only are we grass, but we are designed to be trees,-trees of righteousness. Let the student recall the lesson on “The Fruit of the Light,” told he will see some of the lessons to be learned from the fact that we are called “trees of righteousness, the planting of the Lord, that He might be glorified.” If we constantly keep in mind the scriptures which tell us that we stand in close relationship with the grass of the field and the trees of the wood, and that the kingdom of God is like the seed that is cast into the earth, and grows to perfection, we shall be continually learning Gospel lessons; for we are seldom out of sight of something that is growing. {PTUK October 6, 1898, p. 629.6}

**“The Vine and the Lily” *The Present Truth* 14, 40.**

E. J. Waggoner

When we read that “all flesh is grass,” we must not fail to couple with that statement the words of Christ, which show that the lilies of the field are included in the classification. Matt. vi. 28-30. The righteous are also often called trees. These things teach us that from everything that grows out of the ground we are to learn something concerning our life in Christ. {PTUK October 6, 1898, p. 629.7}

Jesus says, “I am the true Vine.” This was a part of the last instruction that He gave to His disciples before He was crucified. He had told them that in eating the bread they were eating His body; the supper was over, and the closing hymn had been sung; and now they were on their way to the garden, or possibly were in the garden itself. A vine growing in the garden by the side of the path as they walked, would easily and naturally serve to give point to the Saviour’s words. They had just drank of the fruit of the vine; here was one growing before their eyes, such as they had seen thousands of times. How many times we have seen the vine growing. What is it?—It is a vine, nothing more; its object is to bear fruit for the service of man; that is the end of the matter. Oh, no; that is only the beginning; that is not the real vine; it is only an object lesson. Jesus says, “I am the *true Vine*.” These vines that we see growing are designed to teach us lessons of Christ and of Christian living. If we have seen them, and eaten of them, and have not learned these lessons, our seeing and eating have been in vain. {PTUK October 6, 1898, p. 629.8}

God’s purpose for us is that we should bear fruit. Jesus says, “I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” John xv. 16. “Herein is My Father glorified, that ye bear much

fruit.” Verse 8. We are to bear much fruit, and the fruit is not to be unsound, and wither, but is to remain. The nature of the fruit to be borne is described in Gal. v. 22, 23, thus: “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” And these fruits are, like the fruit of all trees, to come from within, and not to be put on from the outside. “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Phil. i. 11. The fruit, being in us, is to be brought forth, and thus will God be glorified. We see, therefore, that although the fruit is to come from within, as we are full of it, it is not the product of our own life, but of the Spirit of God, so that the praise and glory are all due to Him. {PTUK October 6, 1898, p. 629.9}

But how are we to bear these fruits of righteousness, since in us, that is, in our flesh, dwelleth no good thing? Ah, they are the fruits of the Spirit, whom the Lord has given to us, that He may abide with us for ever. John xiv. 16. The Spirit is the bond of union between me and Christ. The Holy Spirit is “the Spirit of adoption,” showing us to be children of God, “heirs of God, and joint heirs with Jesus Christ.” Rom. viii. 15-17. We need not question how the Spirit can dwell in us, for that does not concern us. All we have to do is to yield our assent; He who has the work to do will attend to it Himself. The mystery of the indwelling of the Holy Spirit is the unsolvable mystery of the self-existence of God, and of the incarnation of Christ. It is enough for us to know the fact. {PTUK October 6, 1898, p. 630.1}

Read again the words of the Saviour: “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for severed from Me ye can do nothing.” John xv. 5, 6, margin. {PTUK October 6, 1898, p. 630.2}

The branch bears fruit because it shares the life of the vine. There is no difference between the vine and its branches. They have one life. As is the vine, so are the branches. “If the root be holy, so are the branches.” Rom. xi. 16. {PTUK October 6, 1898, p. 630.3}

The life of the vine is the sap. That is the blood of the vine or the tree. The same sap that nourishes the vine, goes out to the uttermost branch, so long as the branch remains a part of the vine. Jesus says, “As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me.” John vi. 57. He whom God has sent receives the Spirit without measure (John iii. 34), and “the Spirit is life because of righteousness.” Rom. viii. 10. The life of Christ, therefore, is the Holy Spirit of God, and the life of those who live by Him is that same Holy Spirit. What the sap is to the vine and its branches, which we see, that the Holy Spirit is to Christ and those who are in Him. {PTUK October 6, 1898, p. 630.4}

Now let no one lose sight of the object of this study. It is not vain curiosity, and therefore we have not indulged in any speculations. We have held strictly to the text of Scripture. The lesson that we are to learn is the possibility and the reality of the Spirit’s dwelling in us and producing in us the same fruits that manifested themselves in the life of Jesus of Nazareth. We are familiar with the fact that sap circulates through the vine and its branches, and produces fruit; what the Lord would teach us is that through faith in His Word we have just as real and intimate a connection with Him as the branch of the grape vine has with the vine itself. The Spirit of God, the life of Christ, can pass from Christ to us as freely and as constantly as the sap does from the root and the stock to the outermost branches, and this is the case so long as we by faith maintain the connection. Is there not life in the very thought? {PTUK October 6, 1898, p. 630.5}

This is what the Apostle speaks of when he says that by the exceeding great and precious promises of God we are made partakers of the Divine nature. 2 Peter i. 4. We do not become partakers of the Divine nature by an occasional look at the exceeding great and precious promises, but by a continual feeding on them. The life of faith must be as continuous as the natural life, which comes by eating and breathing. It is not by occasional breathing that we live; even so it is not by occasional thoughts of God and His promises that we live the Divine life. But when the faith is constant and steadfast, the fruits of righteousness which are by Jesus Christ, must follow as naturally as do the works of sin when we are out of Christ. The Divine nature is not less active and powerful than the carnal nature. Therefore when we are partakers of the Divine nature, it must be as natural to do right as it is to do wrong when we are controlled by the carnal nature. “As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Rom. vi . 19-22. The one necessary condition is by living faith to abide in the true Vine. {PTUK October 6, 1898, p. 630.6}

There is infinite power in the Word of God. By it we are made clean. John xv. 3. Here is infinite comfort and encouragement for the believer. The way of life is not hard, but easy. Jesus says, “My yoke is easy.” It is the way of the transgressor that is hard. The Lord in His infinite mercy has made it as easy to do right as to do wrong, provided we trust Him absolutely; yea, far easier, inasmuch as His power is infinitely greater than all the power of sin. Well may this be spoken of as a “great salvation.” We do not need to know the how, but the *fact* is ever before us in the fruit-bearing vine and trees. {PTUK October 6, 1898, p. 630.7}

Christ is not only the true Vine; He is a tree of life, since He is the wisdom of God. Prov. iii. 13-18. “He is also the rose of Sharon, and the lily of the valleys.” Song of Songs ii. 1. “Consider the lilies of the field, how they grow.” Israel “shall grow as the lily.” Growth means flower and fruit, so we have it, he “shall blossom as the lily.” Hosea xiv. 5. “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments 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 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. Just as the lily is clothed with beauty, even so will those who trust in the Lord be clothed with righteousness. Solomon in all his glory was not arrayed like a lily. His magnificent clothing was wrought by man, and put on from the outside. It was no part of himself, and when it was taken off, as it had to be, he had no more glory than the humblest peasant. But the beauteous clothing of the lily comes from within. It is wrought by God, and not by man. Although the work of God, and the lily’s own work, yet it is a part of the lily itself. It belongs to it, and cannot be laid aside without the destruction of the lily. Even so shall it be with those who trust the Lord, He will clothe them with the beautiful garments of righteousness in just the same way that He clothes the lily. This is the Christian’s assurance not only of the life to come, but also of all that he needs for this life. For He who does that which is greatest will also do that which is least. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Rom. viii. 32. “All things” leaves nothing out. In accepting Christ, the believer receives all things that pertain to life and godliness. He receives everything that he can possibly need in time and in eternity. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Tim. iv. 8. “Thanks be unto God for His unspeakable gift!” {PTUK October 6, 1898, p. 630.8}

**“Traditions of Men” *The Present Truth* 14, 40.**

E. J. Waggoner

The Bishop of Ripon, in his address as president of the recent Church Congress, uttered these words:— {PTUK October 6, 1898, p. 631.1}

As increasing light falls upon great problems, and men being to realise how much of Judaistic, pagan and scholastic thought is mingled with popular Christianity; how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the Church. For every new epoch has added new dogma to faith, and with every new dogma the Church has gone further from the simplicity of Christ. {PTUK October 6, 1898, p. 631.2}

Is there not then cause for a reformation, not on the lines of any book made by man, but on the basis of the Bible? Only there can the simplicity of Christ be found. {PTUK October 6, 1898, p. 631.3}

**“The Children. God’s Garden” *The Present Truth* 14, 40.**

E. J. Waggoner

“My Father is the Husbandman.” This is what Jesus said, and we learned last week that *we* are His garden, or as the Apostle Paul tells us, “Ye are God’s husbandry,” or “tilled land.” We have been learning lately about the good seed,-the Word of God,-which He puts into our hearts, that we may bring forth just the blossoms and fruit that He loves to see, in His garden. {PTUK October 6, 1898, p. 634.1}

But if you have a garden you know that the sowing of the seed is not all that needs to he done in it. You must watch and water it; and besides this you will find springing up some plants that you have not sown, and that you do not want there. These you must pull up, because they are weeds that are not only useless themselves, but they will prevent the good seed from growing properly, and perhaps crowd it out altogether. {PTUK October 6, 1898, p. 634.2}

Now see how much care the Lord takes of His garden, how carefully and tenderly He watches over us, His “tilled land.” He says, “I the Lord do keep it, I will water it every moment, lest any hurt it I will keep it night and day.” {PTUK October 6, 1898, p. 634.3}

“Lest any hurt it”! Who is it that is trying to hurt the Lord’s garden, and how can he do this? Oh, you know already, it is His great enemy, Satan. He wants to destroy all the Lord’s beautiful plants, and change His garden into a waste wilderness, bringing forth nothing but thorns and weeds and poisonous plants. {PTUK October 6, 1898, p. 634.4}

And see how artfully he is working to do this. Jesus teaches us about it in one of His parables. He says that “the kingdom of heaven is likened unto a man that sowed good seed in his field,” but his enemy carne and sowed tares and went his way. “But when the blade was sprung up, arid brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this.” {PTUK October 6, 1898, p. 634.5}

God in the beginning sowed only good seed in His field,-in this earth, and in the hearts of His children Adam and Eve. The earth brought forth only what was “pleasant to the sight and good for food.” And only love and all its pleasant and beautiful fruits appeared in the lives of God’s children. But now, alas, the earth brings forth thorns and thistles, and many things not pleasant to the sight nor good for food, but things that will bring death instead of life. And there are hatred and quarrelling, and other deadly weeds, growing up where only love should be. {PTUK October 6, 1898, p. 634.6}

From whence hath the Lord’s land these tares? The words of Jesus give us the answer, “An enemy hath done this.” How he did it, and is still doing it, we will learn next week, and also how the words of Jesus will be at last fulfilled, “Every plant that My heavenly Father hath not planted shall be rooted up.” {PTUK October 6, 1898, p. 634.7}

**“Jottings” *The Present Truth* 14, 40.**

E. J. Waggoner

-Fashionable Japanese young ladies, when they desire to look attractive, killed their lips. {PTUK October 6, 1898, p. 638.1}

-During a storm on the Russian Baltic coast between Polangen and Libau about 120 fishermen were drowned. {PTUK October 6, 1898, p. 638.2}

-In Madagascar, to stop the dwindling of the population, the French are now imposing a tax on all childless persons. {PTUK October 6, 1898, p. 638.3}

-The dispute between Italy and Colombia is at an end, Columbia having yielded the concessions demanded by Italy. {PTUK October 6, 1898, p. 638.4}

-In order to stay the increasing disaffection among officials in Turkey, one month’s pay is announced, leaving only thirteen months in arrear. {PTUK October 6, 1898, p. 638.5}

-Spain expresses the English of Hispania, a word founded upon the Punic “span,” a rabbit, owing to, it is said, the number of wild rabbits found in the peninsula by the Carthaginians. {PTUK October 6, 1898, p. 638.6}

-The French Cabinet has decided in favour of the transfer of the Dreyfus appeal for revision to the Supreme Court. This may not mean much, but is one step in the direction of revision. {PTUK October 6, 1898, p. 638.7}

-Five acres of land at Charing Cross, now owned by the Marquis of Salisbury, were bought 250 years ago by his ancestors for grazing purposes at a ground-rent of ten shillings an acre for 500 years. {PTUK October 6, 1898, p. 638.8}

-It is pointed out that the deposition of the Chinese Emperor is the third *coup d’* é *tat* brought about by the Empress Dowager and Li Hung Chang. On each of the previous occasions a young emperor died suddenly. {PTUK October 6, 1898, p. 638.9}

-The port of Taipeh, China, was visited on August 28 by a terrific storm, which devastated the entire district. In the port itself several vessels, all Chinese it is believed, were wrecked, and 170 persons were drowned. {PTUK October 6, 1898, p. 638.10}

-Gedaref, the last stronghold of the Dervishes, has been taken after severe fighting. The Egyptian force consisted of 1,300 men, and that of the Dervishes numbered 3,000. The latter were completely routed and lost 500 killed. {PTUK October 6, 1898, p. 638.11}

-A German subject has secured from the Argentine Government a concession for the construction of a complete network of railways, having a total length of 2,000 miles, which when completed will serve the whole southern portion of the province of Buenos Ayres. {PTUK October 6, 1898, p. 638.12}

-The Turkish forces are to be compelled to withdraw from Crete, unless something happens to disturb the harmony of the European powers that have decided upon this move. After this is done the “Christian” population is to be disarmed, in the interests of the Mussulman inhabitants. {PTUK October 6, 1898, p. 638.13}

-Chile and Argentina have been on the verge of war, owing to a dispute over their boundaries. The Senate of the latter country has sanctioned the mobilisation of a force of 50,000 men, and has largely increased the import duties by way of preparation, but as the questions in dispute are to be submitted in part to Great Britain for arbitration, it is hoped that an amicable settlement may be found possible. {PTUK October 6, 1898, p. 638.14}

-The latest returns from Bombay show an increase in the number of deaths due to the plague. There were 148 cases in the week which terminated fatally. {PTUK October 6, 1898, p. 638.15}

-Beef is never seen at a Chinese table, oxen and cows capable of working the plough being accounted too valuable to the farmer to be consigned to the butcher. Very severe penalties are attached to the slaughter of these animals, the punishment for the first offence being a hundred strokes with a bamboo. {PTUK October 6, 1898, p. 638.16}

-A fearful tornado is reported from Canada. The city of St. Catherines received the full force of the funnel-shaped storm which destroyed all the buildings in its path, tearing up large trees, and even sucking up the water from the Welland Canal as it crossed. Five persons were killed by pieces of timber hurled through the air. The loss to property was very heavy. {PTUK October 6, 1898, p. 638.17}

-In Russian political circles the Kaiser’s visit to Palestine is regarded with growing uneasiness. It is feared that he will seek recognition as one of the protectors of Christian interests in the East. France and Russia consider that they have a legal right to consider their privileges in this respect as exclusive, from which it would appear that there are other considerations involved, and that the Christians are not protected for the sake of protecting them. {PTUK October 6, 1898, p. 638.18}

-The greatest trust ever known in the United States has just been incorporated with a capital of two hundred million dollars. It is designed to operate on an enormous scale, and although intended to swallow up the iron and steel industries of the country, will not confine itself to these. Capitalists think that the world is at their mercy, but they are heaping up treasure “for the last days.” “Go to, now, ye rich men, weep and howl for your misery’s that shall come upon you.” James v. 1. {PTUK October 6, 1898, p. 638.19}

-Writing of the corruption which has been revealed in French official life by the Dreyfus agitation, the *Chronicle* says, “Society has not sufficiently pondered the moral effect of such a system on the classes which are impatient of authority. Anarchism is not wholly dementia. It is nourished by the spectacle of officialdom, which is honeycombed with deceit, rank with injustice, and regardless of the elementary honesty, while it discourses upon its ‘honour.’” While anarchy is altogether wicked, it is only the harvest that springs naturally from sowing corruption. {PTUK October 6, 1898, p. 638.20}

-The Pope, in answer to the Czar’s proposal, has remarked that one of the best means of assuring peace would be the establishment of a tribunal of international arbitration. Cardinal Rampolla has communicated the Pope’s idea to the Russian Minister at the Vatican, who appears to have received it favourably. He expressed the hope that it will be taken into consideration at St. Petersburg, and that negotiations for the establishment of an arbitration tribunal will proceed at the same time as the negotiations for disarmament. {PTUK October 6, 1898, p. 638.21}

-A reign of terror prevails at Pekin for all Chinese of progressive tendencies, and especially for progressive Cantonese, whom the Dowager Empress seems determined to exterminate. Kang, the fugitive leader, who escaped under British protection, last year started a society in Canton against the cruel practice of binding the feet of girl children. The Puh Tsan Tsu Hut, or Not Bind Feet Society, was started, 10,000 strong, all the fathers of a large district around the city pledging themselves not to bind the feet of their girl children, nor to marry their sons to girls with bound feet. Miss Kang has never had her feet bound, and habitually wears Manchu dress, that Manchu feet may look less singular-the Manchus never bind their women’s feet. She has herself published a treatise against foot binding, a phenomenal act for a Chinese young lady. {PTUK October 6, 1898, p. 638.22}

**“Back Page” *The Present Truth* 14, 40.**

E. J. Waggoner

God demands nothing of us except that which He first gives us, for we have nothing that He has not given. He has given us His whole life, and it is therefore but simple justice that He should demand the whole of ours. Our life is in fact His, so that in asking our lives, God is only asking for His own. “Will a man rob God?” {PTUK October 6, 1898, p. 640.1}

God’s Divine power “hath given unto us all things that pertain to life and godliness.” Therefore in calling upon us to live holy lives, God is only asking us to exhibit what He has given us. It is as though He should say, “Where is that treasure that I deposited with you? Produce it, that I may see it.” So the commandments of God are not arbitrary requirements; they are promises, yea, much more than promises of what He will give as; they are statements of what He has already given us. The greater the commandment, the greater the grace. Truly “His commandments are not grievous.” {PTUK October 6, 1898, p. 640.2}

Whenever we find an expression of truth we like to pass it on. Here is one from Dr. John Watson, at the missionary meeting of the Baptist Union: “God elected no people in order that He might reject others. He chose peoples and individuals only in order that’s through them others might be saved.” This is a truth that cannot be too often repeated. “No man liveth unto himself.” “The Son of man came not to be ministered unto, but to minister.” {PTUK October 6, 1898, p. 640.3}

The *Chronicle* in publishing an appeal to the religious bodies of Great Britain to support by all possible means the Czar’s proposal for decrease of armaments among, the nations of Europe, says:— {PTUK October 6, 1898, p. 640.4}

The one point to be noted by every man is that if the idea embodied in the Czar’s rescript cannot be carried out, the basic ideas of our civilisation are lost. We may as well throw up the sponge, we may as well cease to prate about civilisation and progress, for our talk will be as the idle wind. {PTUK October 6, 1898, p. 640.5}

These are desperate words, but their truthfulness is manifest. When the failure of the forthcoming Conference shall demonstrate, what has already been proved a thousand times, that “civilisation” is a totally different thing from the Christian principles on which it is supposed to rest, perhaps some who have “prated of civilisation and progress” will cease their vain glorying. God is our peace, and He is the only One who can give it. The delegates to the Conference will be able to secure it for themselves by submission to His will, but unless they accept peace where it is offered, their diligent search in other directions will only end in disappointment. To attempt moral reforms without relying upon the one moral force in the universe is to labour in vain. {PTUK October 6, 1898, p. 640.6}

It is by no means a comforting sign of the times that within three weeks three railway companies have been obliged to issue rewards for information leading to the conviction of persons who have maliciously attempted to wreck passenger trains. {PTUK October 6, 1898, p. 640.7}

A Sanitary Congress has been in session in Birmingham during the past week. Considerable attention was devoted to the purity of food supplies, and the evils of adulteration and the use of chemicals for preserving foods. The boracic acid which is much used to keep milk sweet, was strongly denounced as unfit to be taken into the stomach, especially when handled by unscientific men. A Dr. Niven complained that whilst “an enormous stream of infectious milk was pouring into our cities,” there were no powers under which this milk could be seized, of the supply stopped. As to meat affected with tuberculosis, he was positive on three points (1) that ordinary processes of cooking do not destroy the infections material in the deeper-seated glands, (2) that the danger from eating such meat is under-rated, and (3) that a standard should be established in reference to tuberculous carcases as regards seizure, because we are much too lenient. {PTUK October 6, 1898, p. 640.8}

During the homeward voyage of the P. and O. steamer *India*, a remarkable phenomenon was observed by the crew in the Indian Ocean. One night the officer in charge observed that the ship was approaching what seemed to be a dense white fog lying low upon the surface of the sea. Soon the vessel was in it, when it was found that the sea was milk white and luminous. The sea for miles looked like a great white sheet, and there was no mist at all, what seemed at a distance to be fog being only the light from the water. {PTUK October 6, 1898, p. 640.9}

Now for the explanation. The scientific writer of the *Daily Mail*, which contained the report, gravely advanced the following:— {PTUK October 6, 1898, p. 640.10}

This extraordinary spectacle, which is of very rare occurrence, is no doubt due to a combination of certain atmospheric phenomena, acting in conjunction, or upon the surface of the sea, and effecting some chemical change in the phosphorescence. {PTUK October 6, 1898, p. 640.11}

How marvellously scientific! “Certain phenomena” effected “some chemical change,” and the result was quite natural. See? One can quite appreciate the statement that “the wisdom of this world is foolishness with God,” when so much of it is so self-evidently absurd. There is such a thing as true science, but “explanations” that are merely a jumble of big words to avoid saying “I don’t know,” are not science. {PTUK October 6, 1898, p. 640.12}

The Word of God is seed, which when sown in the heart will hear fruit “after its kind.” It is not a corruptible seed, but an incorruptible, living and abiding for ever; therefore the fruit of this seed will be an incorruptible experience which will abide trial. Unless this be the case, it is evident that the seed sown was not the pure Word of God, received into an honest and good heart. “In this the children of God are manifest, and the children of the devil.” “He that committeth sin is of the devil.” “Whosoever is born of God doth not commit sin.” 1 John iii. 8-10. If any by this token learn that they were not born of incorruptible seed, the remedy is obvious. The Word of God, received not as the word of men, but as it is in truth the Word of God, effectually worketh in them that believe. 1 Thess. ii. 13. {PTUK October 6, 1898, p. 640.13}

According to the revenue returns 70,706,000 pounds of tobacco were consumed in the United Kingdom in the year ending March last. While the increase in population was only one per cent., the increase in the consumption of tobacco was more than four per cent. The increase in the use of tea is also shown to be much in excess of the increase in population. {PTUK October 6, 1898, p. 640.14}

The lately deposed Emperor of China is said to have committed suicide, but all reports agree that the suicide was an involuntary one. {PTUK October 6, 1898, p. 640.15}

Great Britain, France, Italy and Russia have jointly demanded that Turkey shall withdraw its troops from Crete. Unless this is done within a certain time, the four Powers announce their intention to resort to force. {PTUK October 6, 1898, p. 640.16}

**“Praise the Lord” *The Present Truth* 14, 41.**

E. J. Waggoner

*“Praise to the holiest in the height,
And in the depth be praise.
In all His works most wonderful,
Most sure in all His ways.” {PTUK October 13, 1898, p. 641.1}*

“Let everything that hath breath, PRAISE THE LORD.” {PTUK October 13, 1898, p. 641.2}

That is what breath is for,-to praise the Lord with. It is the breath that God gives that makes man a living soul; and man was formed only for the glory of God. {PTUK October 13, 1898, p. 641.3}

But we see that the call to praise God is not limited to man. It includes everything that has breath, and the lower animals have breath as well as man. They, too, are to praise the Lord. {PTUK October 13, 1898, p. 641.4}

Can dumb brutes praise the Lord? Most assuredly, else they would not be called on to do so. There is no exception; everything that has breath ought to praise the Lord. If there is anything that does not praise Him, there is no use for its existence. {PTUK October 13, 1898, p. 641.5}

The lower animals cannot speak; how then can they praise God?—In the same way that the heavens do, which also have no voice, namely, by fulfilling the object of their creation. Breath gives life, and since it comes from Cod, it is to be used only in His Service. So it is not merely with our tongues that we are to praise the Lord, but with every organ of the body that is quickened by the breath of life. {PTUK October 13, 1898, p. 641.6}

There is stronger evidence of the worthiness of God to be praised, than the charges that men bring against Him, and the blasphemies that are uttered. Remember that no man provides his own breath. The breath that we breathe is a gift from God, which He bestows upon us fresh every moment. What man is there who would patiently and uncomplainingly continue to heap benefits upon those who persistently and unceasingly slandered and reviled him? Such goodness is not found among men; but it is the goodness and forbearance of God. No stronger proof of His worthiness to be praised is needed than kindness in giving breath to those who {PTUK October 13, 1898, p. 641.7}

hate and revile Him, and who use the breath that He gives them in denying His goodness. {PTUK October 13, 1898, p. 642.1}

Praise is an evidence of life. Hezekiah said: “The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee as I do this day.” Isa. xxxviii. 18, 19. If a man does not praise the Lord, that is a sign that he is practically dead. It is just the same as though he had no breath at all, for he does not use it to any real purpose. What wonder if God at length leaves off giving breath to one who shows no appreciation of its value? Are you alive? {PTUK October 13, 1898, p. 642.2}

**“Notes on the International Sunday-School Lessons. Isaiah Called to Service. Isaiah vi. 1-13” *The Present Truth* 14, 41.**

E. J. Waggoner

OCTOBER 23

The prophet, Isaiah began to see visions concerning Judah and Jerusalem in days of king Uzziah, and his work continued for some sixty years. It was in the last year of Uzziah’s life that Isaiah saw the vision which is the subject of the present lesson. Uzziah was the grandsons of Joash. The latter, like his father; died a violent death, as did also his own son Amaziah. Both Amaziah and his son and successor, Uzziah, began to reign in the fear of God, but as the Lord prospered them, their hearts were lifted up. Amaziah worshipped false gods, and Uzziah became so full of pride and self-importance that he even forced his way into the sanctuary with the intention of burning incense. For this he was smitten with leprosy, and obliged to surrender the kingdom to his son Jotham. {PTUK October 13, 1898, p. 642.3}

**CLEANSING FROM SIN**

In Isaiah’s vision there was revealed to him the Lord upon His throne, exalted high, surrounded by angels and worshipped by the seraphim. As these declared the holiness of the Lord, a sense of his own sinfulness overwhelmed the prophet and he cried, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.” But God never makes known His holiness with the object of inducing despair in men. High and lifted up as He is, His holiness and power are equalled by His love for men, and He bids them “Sing unto the Lord, all ye saints of His, and give thanks at the remembrance of His holiness.” Ps. xxx. 4. In His love He bestows His holiness freely upon sinful men, hence the infinite measure of His holiness only makes known the fulness of His unspeakable gift. In quick response to the prophet’s sense of need, an angel flies to him with a live coal from off the altar, and as it was laid upon Isaiah’s mouth, the comforting assurance was given, “Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” {PTUK October 13, 1898, p. 642.4}

**A THRONE OF GRACE**

The blasphemous pride of King Uzziah in presumptuously approaching that altar had merited and found swift and awful punishment; but for Isaiah’s humble confession of guilt it had no terrors. The sinful and helpless, who can only plead their sad necessity, may come with boldness to the throne of grace, and find there plenteous redemption. The broken and contrite heart may be despised among men, but it is honoured in heaven. God hath respect unto the lowly. His answer to every confession of wrongdoing is, as it was to Isaiah, “Thine iniquity is taken away.” {PTUK October 13, 1898, p. 642.5}

**“WHOM SHALL WE SEND?”**

Then follows the next step. Isaiah dwelt among an unclean people. God cared for them as much as He did for Isaiah. Who should go forth and tell them of the cleansing that was so freely given, and so easily obtained? The angels could not do it, for they did not know the defilement and the burden of sin. The messengers must be chosen among men redeemed, and Isaiah, who knew both the disease and the healing, offered himself for the work, saying, “Here am I; send me.” {PTUK October 13, 1898, p. 642.6}

**A WARNING MESSAGE**

Just as quickly as the cleansing of sin followed upon the confession of it, did the commission to declare the Gospel follow upon the offer of service. “And He said, Go.” The words of the message were put into his mouth. It reads like a message full of discouragement at first sight. “Tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.” The cause also was to be made known. “For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and bear with their ears, and understand with their heart.” Acts xxviii. 27. Although the words hardly seem like a message of good tidings, they were so in reality for all who would hear, since they made known the flimsy character of the barrier that kept the people from forgiveness and healing. If only Judah would use their senses, hear with their ears, see with their eyes, and understand with their hearts, the result would be that they “should be converted, and I should heal them.” {PTUK October 13, 1898, p. 642.7}

**THE GLORY OF THE LORD**

God did not require great things of His people that they might be saved. If He had asked them to hear without ears, or see without eyes, they might have complained that His conditions were hard, but these faculties had already been given and God simply asked that they should be used. It was necessary to use their members for the maintenance of their physical life. Food grew around them in abundance, but they needed to see it and gather it with their hands before it could give them life. So all about them, as the seraphs sang, the whole earth was full of the glory of God, or the fulness of the whole earth was His glory. See margin of Revised Version. Had their ears been open to hear what God said to them, by His servants and His works, their eyes been willing to see in the wonders of nature the living presence and continual working of their Creator, they would have gladly recognised in every ministration of earth and sea and air, supplying their wants, that they were made partakers of the Divine life, and thus have been turned from idols to serve the living God. {PTUK October 13, 1898, p. 642.8}

**LIKE THE BEASTS THAT PERISH**

The same lesson is for us to-day. The difficulty that hindered Judah than prevented their children from acknowledging the Messiah, and Paul told the Jews at Rome that the Holy Ghost had spoken truth by Isaiah, when it declared the real nature of the obstacle that kept them from being saved. Fuller than the beasts that perish, men receive the life of God through the channels by which it is conveyed, caring only for the food and raiment after which the heathen seek, and forgetting that these are *added* to a far more precious gift, the righteousness of God. Matt. vi. 31-33. In the life of God that is bestowed so freely upon men, “filling their hearts with food and gladness,” are given “all things that pertain unto life and godliness,” but it is true of the multitudes now as it was in the time of Isaiah; “The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, My people doth not consider.” Isa. i. 3. {PTUK October 13, 1898, p. 642.9}

**“HOW LONG?”**

The Divine ambition is to see men happy. God’s rejoicing is in the welfare of His children, and He desires that men shall acknowledge His love in the abundance of His gifts. If they will not do so, before He allows Himself to be finally rejected, and the way of death irrevocably chosen by His creatures, He gives opportunity to learn the value of His gifts by their withdrawal. Some, when the judgments of the Lord are in the earth, will learn righteousness (Isa. xxvi. 9), and so, although God does not willingly afflict nor grieve the children of men, this is often the only chance of saving them. It was so with Judah. To Isaiah’s question, how long it should be before the people should be willing to see with their eyes and hear with their ears, and thus be healed, the reply was given, “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.” Yet the promise was given that a remnant should return, and that like a tree which has life in its trunk, even though all outer sign of life, in leaves and branches, has disappeared, the holy seed should be the substance of the nation. This seed was not holy by its own merits but would consist of all who should submit themselves to the righteousness of God, and not attempt, in ignorance of God and His righteousness, to establish their own righteousness. {PTUK October 13, 1898, p. 643.1}

**THE GOSPEL OF ISAIAH**

Isaiah had marvellous revelations of God’s character. His writings present so much of the work of Christ that they are often spoken of, and truly so, as the “Gospel according to Isaiah.” For this reason many who are counted wise and learned; but who know not the Scriptures nor the power of God, have declared it impossible that a man living so many hundred years before Christ, could have been so enlightened on the subject of the Saviour’s work and teaching. To all such the warning of Isaiah comes, that they should open their eyes and ears, and learn to discern, where they see now only common things and human power, the glory of God filling all the earth. This glory of God, whom the seraphim acclaimed as, “Holy, holy, holy!” when seen and received by faith, works in the beholder the fulfillment of the Divine command, “Be ye holy, for I am holy.” {PTUK October 13, 1898, p. 643.2}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 41.**

E. J. Waggoner

**THE POWER OF GROWTH**

Gen. i. 11, 12: “And God said, Let the earth bring forth grass.... and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit.” {PTUK October 13, 1898, p. 643.3}

Ps. civ. 14: “He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth.” {PTUK October 13, 1898, p. 643.4}

lsa. xl. 6-8: “All flesh is grass, and all the goodliness thereof as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon It; surely the people is grass. The grass withereth, the flower fedeth; but the Word of our God shall stand for ever.” {PTUK October 13, 1898, p. 643.5}

1 Cor. iii. 6, 7: “I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase.” {PTUK October 13, 1898, p. 643.6}

Ps. lxii. 9, 11: “Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity.” “God hath spoken once; twice have I heard this; that power belongeth unto God.” {PTUK October 13, 1898, p. 643.7}

Isa. xl. 29: “He giveth power to the faint; and to them that have no might He increaseth strength.” {PTUK October 13, 1898, p. 643.8}

1 Cor. i. 33, 24: “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God.” {PTUK October 13, 1898, p. 643.9}

1 Chron. xxix. 12: “In Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.” {PTUK October 13, 1898, p. 643.10}

Matt. xi. 29, 30: “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” {PTUK October 13, 1898, p. 643.11}

Lam. iii. 27: “It is good for a man that he bear the yoke in his youth.” {PTUK October 13, 1898, p. 643.12}

2 Cor. xii. 9, 10: “And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” {PTUK October 13, 1898, p. 643.13}

1 Cor. x. 13: “There hath no temptation taken you but such as is common to man; but 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 of escape, that ye may be able to bear it.” {PTUK October 13, 1898, p. 643.14}

Matt. xvii. 20: “Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” {PTUK October 13, 1898, p. 643.15}

Luke xviii. 27: “The things which are Impossible with men are possible with God.” {PTUK October 13, 1898, p. 643.16}

2 Peter iii. 18: “Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.” {PTUK October 13, 1898, p. 643.17}

Acts i. 8: “Ye shall receive power when the Holy Ghost la come upon you; and ye shall be My witnesses.” {PTUK October 13, 1898, p. 643.18}

Remember that God’s message of comfort includes the special cry, “All flesh is grass; ... but the Word of our God shall stand for ever.” {PTUK October 13, 1898, p. 643.19}

There is nothing that grows that is weaker than the tender grass; it is a synonym for weakness and instability. Just as there is nothing weaker than the grass, so there is nothing stronger than the Word of God. In this lies the comfort. {PTUK October 13, 1898, p. 643.20}

It is not an uncommon thing for people to acknowledge that they are weak. Even the strongest physically have times when they feel weak. Especially among professed Christians is a confession of weakness a common thing. Nevertheless they do not get comfort out of the confession. On the contrary, the fact that they are obliged to confess that they are weak, is a source of great sorrow to them. They are continually mourning their weakness. “I am so weak!” is the sorrowful cry. “Oh, if I only had more strength!” is their often expressed wish. {PTUK October 13, 1898, p. 643.21}

What is the trouble? Simply this, that their confession does not go far enough. They say that they are so weak, and wish that they had more strength, thereby showing that they flatter themselves that they have some strength. But the facts are that all men together are lighter than vanity, and that God alone hits power. He is the Almighty. That is, He has all might, so that there is no might outside of Him. Strength is an attribute of Divinity. If man had strength in himself he would be God. So just to the extent that men imagine that they have strength, do they imagine themselves to be God. As long as men think themselves to be gods, with strength in themselves, so long will they trust in themselves instead of in God. But “he that trusteth in his own heart is a fool.” As long as a man thinks that he has the slightest particle of strength, there is continual failure and discouragement before him. {PTUK October 13, 1898, p. 644.1}

What is the remedy?—Simply this, to acknowledge the fact that there is absolutely no strength in him, but that “in the Lord Jehovah is everlasting strength” (Isa. xxvi. 4), and then to say, “The Lord is the portion of mine inheritance and of my cup.” Ps. xvi. 5. Then he has the benefit of “everlasting power and Divinity,” although he himself is but helpless grass. {PTUK October 13, 1898, p. 644.2}

Walk through a cornfield in the spring time. Everywhere you will see little rifts in the ground, showing where the tender blades are pushing their way up to the light. All over the earth there is a general upheaval, more in the aggregate than any earthquake over known, yet there is not the slightest sound or commotion. Men go about entirely unconscious of what is taking place. What causes it?—It is the power of God’s Word, which in the beginning and ever since said, “Let the earth bring forth grass.” The word “dynamo” is simply the Greek word for *power*. We have another form of the same word in the familiar word “dynamite.” All know what dynamite is used for, and what terrible explosions it causes. Well, this rifting of the earth by the growing grass is but an example of the working of God’s dynamite. God’s dynamite, contrary to that perverted form which man makes use of, works silently, and to upbuild, instead of with deafening noise, and to destroy. {PTUK October 13, 1898, p. 644.3}

When the poor woman who was dying from loss of blood came behind Jesus and touched the hem of His garment, and was instantly made whole, the Lord said, “Somebody did touch Me; for I perceived that power had gone forth from Me.” Luke viii. 46. This is the word just referred to. The power that went from Him can be conceived only by thinking of the force which men call dynamite; but, as already stated, it works quietly and to restore, instead of to destroy. It is what He gives to every one who believes on Him, and the illustration of the same thing is constantly before us in the power that is manifested in the growing grass. Just as power-the power of the life of Christ-came into the poor woman; just as the power of the ever-living Word animates the grass of the field; even so does the Spirit of life in Christ come into us, and manifest itself as righteousness, when we believe in truth. {PTUK October 13, 1898, p. 644.4}

Look a little closer at that growing corn. Here we see not only a little crack in the earth, but a portion of it is raised up a heavy clod is tilted to one side, and stands on edge. What causes it?—Look down, and you will see a tiny, white, tender blade of corn underneath it. That little spire of grass, that if removed from its bed has not strength enough to stand alone, is now not only standing bolt upright, but is bearing a load many thousand times its own weight. Is grass then such powerful matter? No; it has no strength at all. At any rate, anybody can see that there is a power manifested here that is no part of the grass itself. What is it?—The nearest that anybody can come to an answer without the Bible is that it is “vital force.” That is all right; it is the strength of life, for that is what vital force means. But the Word of God tells us that Christ is “the life.” The force therefore that is manifest in the growing grass is nothing other than the power of the life of Christ. {PTUK October 13, 1898, p. 644.5}

Now we may form some idea of the statement that “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter i. 3. If a man could lift as much in proportion to his size and weight as the tiny blade of grass does in pushing the clod of earth away from before it, it would not be so difficult a thing for him actually to remove a mountain, would it? But the mountains of earth are where the Lord has placed them, and do not need moving. The mountains that man needs for the most part to remove are the mountains of sin. This earth, and earth life, are upon him, holding him down. The power which God gives him is first of all to be directed to the removing of this load. Let him now receive that word which said, “Let the earth bring forth grass,” and in obedience to which the tiny blade comes forth, even though it must raise what to it is a mountain, and the world and all the lust thereof cannot any longer hold him down. Let a man consciously and voluntarily submit himself to the Word of the Lord as completely as the grass of the field does unconsciously and involuntarily, and the same power that brings it to perfection as grass, will bring him to perfection as man, even “unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. iv. 13. The only thing that hinders is man’s pride, which makes him unwilling to acknowledge that he has no more power than the grass of the field. But that is the fact, and it is far better to acknowledge it and so be filled with Divine, everlasting power, than to deny it, and have no power at all. {PTUK October 13, 1898, p. 644.6}

**“‘The Open Grave’” *The Present Truth* 14, 41.**

E. J. Waggoner

In the city of Hanover, Germany, there is in one of the churchyards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer’s shop, and it is known far and wide as “The open grave.” The history of it is in brief this:— {PTUK October 13, 1898, p. 644.7}

More than a hundred years ago a woman was buried there, and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb: “This grave, purchased for eternity, must never be opened.” The grave, as will be seen from the cut, was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were firmly bound together with iron bands. But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up, or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life, proceeded to make its way to the light. Slowly and imperceptibly, but with irresistible power it forced its way between the huge stones, and burst every iron band. Now there is not a single stone left in its original position, although no hand of man has ever presumed to try to move them. A vigorous birch tree is now growing from the open grave which was to remain closed to all eternity. The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire aide of the grave, but immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter. There is in the same churchyard another grave that has been opened in the same manner by a small locust tree, but it does not attract the attention that the first one does, since it has no inscription and no iron clamps. Both however teach the same thing, namely, the power of life. {PTUK October 13, 1898, p. 644.8}

How easily the voice of God sounding from heaven can rend all the tombs! That voice which at the last day will shake the earth, and open every grave, is but the same voice which in the beginning said, Let the earth bring forth grass and trees; and although no sound of it is heard, that Word is able, as we have seen to break every bond. That is the power of the resurrection. But the power of the resurrection of the last day is only the power which Jesus Christ, who is risen from the dead, exerts in every believer. He is near to every soul, with all the power of His resurrection life. “The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Rom. x. 8, 9. That Word, which at the last will open every grave, and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that would hold any soul down to this earth and its grovelling life. Jesus still comes as of old, anointed with the Holy Spirit, “to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Who will listen to Him? “Hear, and your soul shall live.” {PTUK October 13, 1898, p. 645.1}

**“God’s Dynamite” *The Present Truth* 14, 41.**

E. J. Waggoner

One evening in the spring, as I was taking a walk in a side street of a country village, I noticed little crater-like upheavals in the hard concrete pavement. Stooping down to examine them more closely, I saw that they were caused by little tufts of grass that had forced their way through. The pavement was very hard, and there were no crevices in it, through which the grass could get a start, but the tender blades had come through what was almost solid stone. What a marvel was this! If men had wished to break up the pavement, they would have been obliged to give many heavy blows with hugs hammers; but in obedience to God’s Word, the grass made its way through without a sound, and unnoticed by any body. That same Word says to us, “Be ye holy, as I am holy,” and the commandment has as much power in the one case as in the other. Why then are not all holy who wish to be?—Simply because they do not receive the commandment in the same way that the grass of the field does. When God makes known His commandment they at once think that they must put it into action, and thereby they prevent its action in them. The grass of the field, on the contrary, does not flatter itself that it has strength. It is content to be simply grass, and so it grows in obedience to the Word because that self-fulfilling Word has free course in it. Obedience to God’s commandments does not consist in our working them, but in allowing them to work us. God’s everlasting power and Divinity are just as ready to manifest themselves in us for all that God wishes us to be, as they are in the grass of the field, when we will give God the glory, and will not assume that we are God, and that the power comes from us. God, and not we, is to be glorified in our fruit-bearing. This is the message, “Fear God, and give glory to Him.” {PTUK October 13, 1898, p. 646.1}

**“The Value of Burdens” *The Present Truth* 14, 41.**

E. J. Waggoner

“It is good for a man that he bear the yoke in his youth.” A yoke is for the purpose of carrying a burden, so that the words of the prophet are equivalent to the statement that it is good for a man to bear burdens in his youth. It is not natural for people to like to bear burdens. Whenever we have them, we are inclined to drop them, or to shift them on to other shoulders, as soon as possible. Now learn a parable from the grass of the field. You may at some time when you have seen the tiny, slender, white blade of grass standing upright under the load of a heavy clod of earth, or perhaps a stone, have taken pity on it, and removed its burden. Mistaken kindness! The stem which before stood erect, now droops, and leans upon the earth. It has not strength enough in itself to stand alone, yet the power of the Word of life working in it enabled it not only to stand upright, but to bear a heavy burden as well. Only with the burden could it stand. {PTUK October 13, 1898, p. 646.2}

How often we see this same thing in human grass. Young men shirk responsibility, they chafe under some burden which God in His wisdom has allowed to rest upon them, and they throw it all off. They think that they cannot stand so much. Neither can they in their own strength, which is nothing but weakness. But in throwing off the burden, they reject the strength which God provides for bearing it, and with this strength gone, they could not stand at all. All the strength that any man has with which to stand is the strength which God gives him, and God is as able to make a tender shoot lift a ton as He is to make it grow at all. God’s strength is made perfect in weakness. He allows no trial or temptation to come upon any soul without at the same time furnishing the strength needed to hear it. To him that has no might, He increases strength. How much better to bear burdens with the strength which God gives, than to bear nothing and to be utterly destitute of power. {PTUK October 13, 1898, p. 646.3}

**“Knowing God” *The Present Truth* 14, 41.**

E. J. Waggoner

The greatest good that any man can get in this world is the knowledge of God. This contains in itself all that can be desired, and much more. The message of glad tidings that Christ brought for all people was simply the revelation of the rather. The world sat in darkness and in the shadow of death because it had forgotten what God was. Christ came to light up the darkness, and that which He brought to do it with was the life of God. John i. 4. {PTUK October 13, 1898, p. 647.1}

“This is life eternal, that they might know Thee, the only true God.” Men shun this knowledge, fearing that it only bits for them a sense of condemnation. “The world hath not known Thee,” said Christ. If men would only look upon God as He has revealed Himself in His Word and works, they would find it a revelation so wonderful in its nature and effect that in the very beholding they would become changed. “Look unto Me, and be ye saved, all the ends of the earth.” Isa. xlv. 32. {PTUK October 13, 1898, p. 647.2}

There is comfort in the knowledge of God. When He commits to His servants a word of comfort for the sinful and troubled, to tell them that their warfare is accomplished, and their iniquity is pardoned, the glad tidings is given in the message, “Behold your God.” Isa. xl. {PTUK October 13, 1898, p. 647.3}

The everlasting Gospel which prepares believers to meet the Lord in peace at His appearing bids men to “fear God and give glory to Him.” God does not seek fictitious honour, and when He invites men to give glory to Him, it is that they may know the wonderful fulness of the reasons there are for doing so. This call is glad tidings, because the glory of the Lord is that He saves, even to the uttermost, that He endures the contradiction of sinners against Himself, that He meats all hatred and defiance with an unalterable love, and bears for man the curse that man has earned. He does all this and desires man to give Him credit for it, by joyfully accepting the situation which infinite love has created. “Give glory to Him,” as One who gives His own glory to the unworthy. {PTUK October 13, 1898, p. 647.4}

**“Strength for Service” *The Present Truth* 14, 41.**

E. J. Waggoner

The power of God, manifested in all creation, is the power in which the Gospel is to go as a witness to all people. This was the encouragement with which Christ sent forth His disciples. “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations.” Matt. xxviii. 18, 19. It was in this confidence that the early church bore its testimony. When opposed by earthly rulers their only appeal was to God, “which last made heaven, and earth, and the sea, and all that in them is.” Acts iv. 24. Paul so taught and laboured that the faith of his converts “should not stand in the wisdom of men, but in the power of God.” 1 Cor. ii. 5. {PTUK October 13, 1898, p. 647.5}

As the churches have failed to rely to the full on the strong arm of God for efficiency, weakness has come in, but instead of returning to the Lord, recourse has too often been had to the world. Protection and favour are sought from earthly governments, but these, while ministering to carnal pride and the desire for worldly standing, are found poor substitutes for “the exceeding greatness of God’s power.” {PTUK October 13, 1898, p. 647.6}

Dr. Fairbairn is about to visit India for the purpose of delivering a series of lectures on the Christian religion, for the Haskell Trust. The duty of the trust is to provide “distinguished men to discuss with representatives of the leading religions their different forms of faith, to show the points in which they agreed and differed, and to enable those who followed each better to understand the feelings of the other.” Dr. Fairbairn is considered to be pre-eminently fitted for such work, and his approaching visit to India was made the occasion of a complimentary dinner at the Holborn Restaurant. {PTUK October 13, 1898, p. 647.7}

After the company had drunk to the success of his mission, Dr. Fairbairn, in replying, expressed himself as feeling the responsibility rather than the pleasure associated with his undertaking. It would have been easy to go to learn, but the puzzle was how to go to teach. Religion in a sense was but an incident in the life of our people. We were an imperious race, it not imperial. It was very difficult for a religion of peace to be carried out by a people of dominion; it was very difficult for the people who were ruled to receive the religion of the rulers as s religion that was a religion of peace end humility. Christianity would have a far better chance in India if it came in its own right, to speak in its own name in absolute dissociation from the imperial power. {PTUK October 13, 1898, p. 647.8}

These words are true. Christ’s kingdom is not of this world. Its sole concern with the world is to save out of it all that will be saved, and “imperial power,” connected with its“work, is only a source of weakness. Those who plead that the church is helped by the money and influence of the world should remember what God said to Amaziah, when he hired a hundred thousand mighty men of valour out of Israel for an hundred talents of silver. “There came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? and the man of God answered, The Lord is able to give thee much more than this.” 2 Chron. xxv. {PTUK October 13, 1898, p. 647.9}

**“The Children. ‘The Enemy’” *The Present Truth* 14, 41.**

E. J. Waggoner

We began to learn last week about the “enemy” who sowed tares-bad seed-in the Lord’s field, where He had put only the good seed of His own Word, Jesus! said that this parable in the thirteenth chapter of Matthew is about the kingdom of God explained it to His disciples, “The field is the world; to teach us When He said, the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil.” {PTUK October 13, 1898, p. 650.1}

You all know when and how Satan began to cast his bad seed into the Lord’s field. Into the beautiful garden of Eden he came with his heart filled with hatred, to try to destroy the work of God. He began by whispering lies into the ear of Eve, telling her that the Word of God was not true, so that she might let him pluck it from her heart, and put his had seed in its place. {PTUK October 13, 1898, p. 650.2}

If only Eve had trusted in God and believed His word, she would have kept it in her heart and been safe. For we learned last week how carefully our Heavenly Father watches over His plants, and keeps them “night and day” lest any hurt them. But, oh, she listened to Satan until she really believed that what he said was true, and so his bad seed got right into her heart, and choked the good seed and destroyed it. {PTUK October 13, 1898, p. 650.3}

And how quickly this bad seed sprang up and brought forth its bitter fruit of sinful actions, disobedience and shame and sorrow. Instead of “the children of the kingdom” which come from the good seed of God’s Word, Adam and Eve became “the children of the wicked one.” They were just tares or weeds in God’s garden, instead of His precious and fruitful plants. {PTUK October 13, 1898, p. 650.4}

And since, as we have learned, every plant must bring forth “after its kind,” and can only multiply itself, but not bring forth any other kind of plant, all their children must be like themselves, “the children of the wicked one.” So the whole world would be filled with weeds. {PTUK October 13, 1898, p. 650.5}

How sad for the Lord to see His beautiful garden that He loved and watched so eagerly bringing forth only weeds. But He did not become discouraged and leave the field to Satan. He says, “My counsel shall stand, and I will do all My pleasure,” and “My word shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” No enemy can really hinder the work of the Lord, or keep Him from carrying out His purpose. {PTUK October 13, 1898, p. 650.6}

God did not pull the weeds out of His garden and destroy them at once; He loved His children so much that He longed to save them. He wanted to put the good seed back into their hearts, and undo all the work of the enemy. {PTUK October 13, 1898, p. 650.7}

So He gave to the woman in her sorrow the promise of a most precious Seed that He would plant in His field, through whom they might again become “the children of the kingdom” and the whole world be filled with the precious fruit of it. Read the sixteenth verse of the third chapter of Galatians, which will tell you who this precious Seed is, and then we will talk more about this next week. {PTUK October 13, 1898, p. 650.8}

**“Jottings” *The Present Truth* 14, 41.**

E. J. Waggoner

-The Turkish army is to be increased by the addition of thirty-two regimens of cavalry. {PTUK October 13, 1898, p. 654.1}

-France has more than a quarter of a million carrier pigeons train for use in time of war. {PTUK October 13, 1898, p. 654.2}

-The first meeting of the Spanish-American peace commission was held in Paris on October 1. {PTUK October 13, 1898, p. 654.3}

-The wheat crop of Manitoba and territories is estimated at 40,000,000 bushels, or about double last year’s crop. {PTUK October 13, 1898, p. 654.4}

-A famous musician says that 50 per cent. of the Germans understand music, 16 percent. of the French, and 2 per cent. of the English. {PTUK October 13, 1898, p. 654.5}

-A woman who had undertaken to abstain from food for thirty days, broker fast last week on the eighteenth day by the orders of her medical attendance. {PTUK October 13, 1898, p. 654.6}

-An attempt by Dervishes to retake Gedaref, which had been recently captured by Colonel Parsons and his Egyptian troops, was repulsed with heavy Dervish losses a few days ago. {PTUK October 13, 1898, p. 654.7}

-Nothing has yet been decided with regard to the participation of the Vatican in the Disarmament Conference, but the Pope is extremely desirous to be represented. {PTUK October 13, 1898, p. 654.8}

-More than 200 kinds of an extinct life, including insects, reptiles, plants, shells, fruit, etc., have been found in amber. In one collection, which is valued at ?100,000, is a perfect lizard, eight inches long. {PTUK October 13, 1898, p. 654.9}

-In order to avoid loss of time the British and French Governments have decided not to wait for the arrival of Major Marchand’s report, negotiations will therefore begin at once in Paris, with a view to the settlement of the Fashoda question. {PTUK October 13, 1898, p. 654.10}

-President McKinley’s forthcoming Message to Congress will recommend an increase of the regular army to 100,000 men, quadrupling the strength of the army prior to the war. Native regiments for the colonial possessions will also be proposed. {PTUK October 13, 1898, p. 654.11}

-The sewage of the city of Paris is now being used to irrigate an immense farm of nearly four square miles’ area. It has proved such a benefit to the land that farmers in the vicinity who oppose it, are now anxious to arrange to receive sewage on their own farms. {PTUK October 13, 1898, p. 654.12}

-The otter is the fastest-swimming quadruped known. In the water it exhibits an astonishing agility, swimming in a nearly horizontal position with the greatest ease, diving and darting along beneath the surface with a speed equal, if not superior, to that of many fishes. {PTUK October 13, 1898, p. 654.13}

-The Lord Mayor has invited the London County Council to a dinner at the Mansion House. Some of the Councillors are objecting strongly to the acceptance of the invitation, on the ground that the two bodies have conflicting interests, and they regard the dinner as an attempt to buy off opposition. {PTUK October 13, 1898, p. 654.14}

-In the public schools of Switzerland heat-holidays have been established by law. The well-known fact that the brain cannot work properly when the heat is excessive has been recognised there, and the children are dismissed from their task whenever the thermometer goes above a certain point. {PTUK October 13, 1898, p. 654.15}

-According to reports from Constantinople, the cost of entertaining the German Emperor will be widely felt. To effect the necessary economy, all Government employees, excepting those holding high positions, have received only three months’ pay this year, and there is great distress in consequence among the poorer classes. Extraordinary precautions are being taken for the preservation of order during the sojourn of the Emperor and Empress in Constantinople. Numbers of young Turks and other suspected individuals have been arrested, and will be kept in confinement until the departure of the Imperial visitors. It is calculated that when the Imperial party travel between Jaffa and Jerusalem there will be between 8,000 and 10,000 soldiers and animals on the road. {PTUK October 13, 1898, p. 654.16}

-Dr. Herzl, the leader of the Zionist movement among the Jews, is sanguine as to its early success. Lecturing in London, he said that “they had organised a Jewish colonial bank, and that the vitality of this organisation would soon be felt. Within one short year the whole situation would be changed, and Palestine open to all.” He said that they had numerous Christian sympathisers who shared in their hope, but if this be so, they are doomed to disappointment. Jerusalem which now is in bondage with her children. It is Jerusalem which is above, which is free. Gal. iv. 25, 26. When Jerusalem which is above comes down from heaven, the Israel of God will possess their inheritance. Rev. xxi. 2. This is the city for which Abraham looked, and no other is promised to his seed {PTUK October 13, 1898, p. 654.17}

**“Faith, Hope, and Love” *The Present Truth* 14, 41.**

E. J. Waggoner

“But now abideth faith, hope, love, these three; but the greatest of these is love.” 1 Cor. xiii. 13. {PTUK October 13, 1898, p. 656.1}

The greater includes the less. Unlike things cannot be compared. If one is compared with another, as being greater than that other, the idea is that he is greater in the very elements that make the other great. Love, being greater than faith and hope, comprises in itself all the elements of faith and hope. {PTUK October 13, 1898, p. 656.2}

This is just what the Scripture says: Love “beareth all things, believeth all things, hopeth all things, endureth all things.” Verse 7. Love believes, and love hopes. But love is everlasting. Therefore faith and hope, as well as love, abide. Love without faith would be maimed. Love is the perfection of faith and hope, because love itself is absolute perfection, since “God is love.” And “this is the love of God, that we keep His commandments.” {PTUK October 13, 1898, p. 656.3}

That which expresses man’s highest idea of benefaction is “the greatest good to the greatest number;” the Gospel of God, however, brings the greatest good to everybody. It is itself the highest good, salvation, complete salvation of body, soul, and spirit,-and it is “to all people.” God leaves nobody out of His calculations. The free gift has come upon all men unto justification of life. {PTUK October 13, 1898, p. 656.4}

Many men think that they do very well if they do not do much evil. If in their great schemes for human advancement only a few people are made to suffer, they count it unto themselves for righteousness. But he who does injustice to a single soul is an enemy of the human race, for humanity is one. This fact may be a great encouragement to the many whose sphere is limited, and whose opportunities are few; for since humanity is one, he who does good to a single soul is a benefactor of mankind. More than this, he is counted a friend of the Lord. {PTUK October 13, 1898, p. 656.5}

**“Back Page” *The Present Truth* 14, 41.**

E. J. Waggoner

The Guards, who were engaged in the fighting at Khartoum, arrived in London last week, where they received a most enthusiastic welcome. The public excitement had a marked influence in increasing the number of recruits who offered themselves for enlistment. Since Omdurman fell, recruiting for the principal British regiments engaged there has increased by about a third. {PTUK October 13, 1898, p. 656.6}

The Sultan will agree to the demand of the Powers that the Turkish troops leave Crate. This move will doubtless do something to restore peace to the distracted island, but it is significant that when the Turks leave the country, the Jewish families also intend to go. {PTUK October 13, 1898, p. 656.7}

Small detachments of British, German and Russian troops have now arrived in Peking, for the purpose of protecting their respective Embassies and assisting in the maintenance of order. It is reported that the Chinese appeared cowed as the troops entered the city. If they were posted in the recent history of their country, and knew what was the usual outcome of European intervention, they may well have trembled to see the Powers establishing themselves, under any pretext, in Pekin itself. In the past, nations have only been impelled to conquest by their own hunger for territory, and need of expansion. Now their appetites are quickened by a keen competition, and the knowledge that they must “grab” quickly and largely, or there will be nothing left for them. {PTUK October 13, 1898, p. 656.8}

“If Thou be the Son of God, come down from the cross.” Matt. xxvii. 40. These words were spoken by men for whose sake Christ was nailed to the cross. They did not know it, but they had become the mouthpiece of Satan, and their taunts were simply the continuance of the temptations in the wilderness, all of which were directed at that same point, “If Thou be the Son of God.” The priests and rulers promised that if He would only show His power by coming down from the cross, they would Him as their King. {PTUK October 13, 1898, p. 656.9}

There had been enough evidence of power in Christ’s ministry to convince all, but this test was the only one they were willing to abide by. Yet it would have been destruction to them had Jesus descended from the cross; and Satan, who had inspired their offer, would have rejoiced in their ruin. The depth of Satanic cunning and malignity is seen in making those who were the objects of the Saviour’s dying love the instruments of this most subtle snare. {PTUK October 13, 1898, p. 656.10}

Satan is still the god of this world and blinds the minds of those who believe not. Under his influence men, for whom Christ died, take the same stand as did the priests and rulers. “Let Him now come down from the cross” say they, “and we will, believe Him.” It is the cross that makes them draw back. The very thing which makes it possible for them to be saved, Satan persuades them to regard as the most objectionable feature of the religion of Christ. If they could accept Christ and retain the possession or the hope of worldly honour and reputation, they would be willing to become Christians, but Christ must come down from the cross, and become uncrucified, before the friendship of the world ceases to be enmity against God. The world hates Him, and that is why He is crucified. {PTUK October 13, 1898, p. 656.11}

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Cor. i. 18. Jesus is plainly set forth crucified among men (Gal. iii. 1), and although some who profess His name and service connect with the world, He remains crucified to it. Therefore He is always able to save from the world those who weary of its vanities, and esteem the reproach of Christ greater, riches than the treasures of Egypt. {PTUK October 13, 1898, p. 656.12}

Because Christ was the Son of God, He did not come down from the cross, and by His steadfastness in the face of all opposition and discouragement, He proved beyond doubt that He was indeed the Son of God. The way to find salvation is to be crucified with Him, for thus we shall live with Him. Rom. vi. 8. To as many as thus receive Him, identifying themselves with Christ crucified, and acknowledging that His crucifixion is for our sake and that by His stripes we are healed, to them He gives power that they also should become the sons of God. John i. 13. {PTUK October 13, 1898, p. 656.13}

“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Gal. vi. 14. {PTUK October 13, 1898, p. 656.14}

**“‘His Mercy Endureth For Ever’” *The Present Truth* 14, 42.**

E. J. Waggoner

“I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations.” Ps. lxxxix. 1. {PTUK October 20, 1898, p. 657.1}

But nobody can live upon a past experience. The Christian’s rejoicing does not consist merely in telling what God did at some time in the past even for him. Life-real life-is not in the future nor in the past; it is now. Therefore the only reason why we can sing of the mercies of God for ever, in that “His mercy endureth for ever.” {PTUK October 20, 1898, p. 657.2}

“For I have said, Mercy shall be built up for ever, Thy faithfulness shalt Thou establish in the very heavens.” “Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds.” “For as the heaven is high above the earth, so great is His wercy toward them that fear Him.” “The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children.” Ps. ciii. 11, 17. {PTUK October 20, 1898, p. 657.3}

Someone will say, “Yea; the mercy of the Lord is for over, but only to a certain class; there comes a time when His mercy ceases for sinners; and may it not be that it has now ceased?” To this it is necessary only to say that it will be time enough for people to talk about God’s mercy ceasing, when they read something in the Bible to that effect; but in the face of the statement, repeated many times, that “His mercy endureth for ever,” and that “the Lord is good to all; and His tender mercies are over all His works” (Ps. cxiv. 9), it is exceedingly presumptuous for anybody to say that there over will come a time when God’s mercy for anybody will cease, or be in the least diminished. {PTUK October 20, 1898, p. 657.4}

God’s mercy is Himself, for He is love, and it must be as enduring as He is. We read that He is “from everlasting to everlasting,” and even so have we just read of His mercy. To say that there will come a time when God’s mercy will cease, is the same as saying that there will come a time when His righteousness will cease. There is no more reason to limit God’s mercy than there is to limit His righteousness. True, it is said that His mercy is from everlasting to everlasting upon them that fear Him, but the same thing is also said of His righteousness. But neither the one nor the other statement gives us any reason to conclude that either God’s mercy or His righteousness will ever cease, or over be restricted in any degree. {PTUK October 20, 1898, p. 657.5}

The righteousness of God endures for ever, yet it will not be found on everybody. Why not?—Because so many will not submit unto the righteousness of God. The free gift comes upon all men unto justification of life (Rom. v. 18), but many reject the gift. It is evident, then, that God cannot be charged with unrighteousness. If men will not take what He freely gives, He is clear. So His tender mercy is over all, and it endures for ever; and the fact that many utterly refuse His loving mercy, does not in the least diminish it. {PTUK October 20, 1898, p. 657.6}

In an otherwise most excellent hymn, occur these words:— {PTUK October 20, 1898, p. 657.7}

*“But if you still His call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn.” {PTUK October 20, 1898, p. 657.8}*

No, never! That is not the Lord. “Him that cometh to Me, I will in no wise cast out,” says Jesus. He is “able to save to the uttermost,” not simply the worst sinner; but to the longest time that any sinner may need and desire pardon, because “He ever liveth to make intercession for us.” There will indeed be a time when men who have abused his love, and definitely refused His call of mercy, will call, and will not be heard (Prov. i. 24, 33), but the mason why is that they do not desire pardon-cleansing from sin. They would gladly escape the consequences of sin, but they do not desire holiness. Their sorrow is not godly sorrow that worketh repentance. He does not heed their cry, because they do not ask for anything that He has to give. Even though they might seem to ask for life, they do not really ask for it, because they do not ask for holiness. There will never be a time when a truly repentant sinner will be rejected by the Lord. The only reason why probation will cease, will be that there will no longer be any need of it. The decree, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still” (Rev. xxii. 11), will not be an arbitrary fixing of destiny. It will not be that God’s patience is exhausted, so that He will say, “I will not stand this any longer; I will not give them any more opportunity.” No; it will simply be the announcement of the fact that everybody has made a final decision, so that no change would be made even were probation to be continued for a thousand years. And the mercy of God will be as great when the wicked are destroyed, as it was when Jesus hung on the cross. Read Ps. cxxxvi. 10, 15-20. {PTUK October 20, 1898, p. 657.9}

The greater the thing refused, the greater the loss. Let no one think that because the mercy of God is so infinite and so eternal, therefore he is safe without it. What a foolishly fatal conclusion! The fact that the mercy of God is so great, filling heaven and earth, is the great reason why we should accept it; for if we reject it, there will be nothing left for us but eternal destruction. If His mercy were feeble, it might he rejected with comparative impunity; but since it fills eternity, the rejection of it is an eternal loss. Let us rather at once accept His mercy, and accept it as freely as He gives it; and then, since “His mercy endureth for ever,” we, being tilled and surrounded and transformed and preserved by His mercy, must also endure for ever. Then indeed we can sing of the mercies of the Lord for ever. {PTUK October 20, 1898, p. 658.1}

**“Notes on the International Sunday-School Lessons. Messiah’s Kingdom Foretold. Isaiah xi. 1-10” *The Present Truth* 14, 42.**

E. J. Waggoner

OCTOBER 30

It is noteworthy that very many of the illustrations used by Isaiah, to represent the truths taught by him, are drawn from the vegetable world. He speaks a great deal of the kingdom of God, and of that kingdom Christ Himself said that it is “as if a man should cast seed into the ground.” Mark iv. 26. In the present lesson the Saviour is likened to a rod coming forth from the stem of Jesse, and a branch growing out of his roots. There had been a good many vicissitudes in the history of Jesse’s descendants, when Isaiah wrote, and the future contained a great many more. It seemed sometimes, so far as any hope of spiritual life was concerned, that Jesse’s was a dry, withered root, but out of this unpromising soil, Christ was to grow up “as a tender plant, and as a root out of a dry ground.” {PTUK October 20, 1898, p. 658.2}

**THE WORD MADE FLESH**

“All flesh is grass,” and Christ was made in all things like unto His brethren. He had no more strength than the grass of the field, for He declared that of Himself He could do nothing. It was the Word of the Lord that caused the grass to grow and gave it life. The grass is simply the visible manifestation of the Word by which it lives. Hence the various forms of the grass show forth the beauty and glory of the Lord. Many will not allow that it can be true of them that they are merely grass. They point with pride to their achievements, to the acquirements which mark them as superior to others, and claim that these give proof of an independent intelligence. Christ made no such claim for Himself. He sought not His own will. The Father gave Him commandment what He should speak, and showed Him all things that He should do. He simply took the humble place of the grass of the field, which exists only because of the Word of life, and reveals, not itself, but the working of that Word, in the Word made grass. Christ was the Word made flesh, and all flesh is grass. {PTUK October 20, 1898, p. 658.3}

**LED BY THE SPIRIT**

Because Christ did not lean to His own understanding, but trusted in the Lord with all His heart, the Lord directed His every step. Because He submitted to the guidance of the Spirit, it had free course in Him and was revealed in its fulness in His life. It was everything to Him, and so it imparted to Him freely everything that it was. It was not given by measure, and being unhindered by Him in its manifestations, all its characteristics were revealed in His life as wisdom and understanding, counsel and might, knowledge and the fear of the Lord. The Spirit made Him of quick understanding in the fear of the Lord, and He allowed it to influence His mind and form His judgment on all matters that demanded attention. He did not rely upon the inadequate means of information supplied by His human eyes and ears, but trusted in the infallible guidance of the Spirit. So His judgment and reproof was given in righteousness and equity. “And 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. {PTUK October 20, 1898, p. 658.4}

**“A WITNESS TO THE PEOPLE”**

Christ came to earth to make known what inconceivable riches bad been bestowed by God upon men in the gift of His life. The life was communicated by the Spirit, but men saw no particular value in the gift, and felt indifferent as to whether it was given or not. What it would do for helpless men was seen in the person of Jesus of Nazareth. Springing, like His brethren in the flesh, from a dry root, which only conveyed its inheritance of sin and death, He triumphed over both by receiving the life from above. The whole of His victorious life was a witness to men of what God had done for them. His sinlessness did not separate Him from the unworthy, for such an High Priest became us, but showed the power of the salvation that was theirs by free gift. So He said, “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings” to men, that they too might be, like Himself, trees of righteousness, the planting of the Lord. Isa. lxi. 1-3. {PTUK October 20, 1898, p. 658.5}

**OUT OF WEAKNESS MADE STRONG**

It may seem at first sight humiliating to be told that all flesh is grass, and all the glory of man as the flower of the field, so that man is absolutely dependent upon the Lord, but those who receive this truth find in it unending strength and rejoicing. They learn that in being made dependent on His life God does not doom them to a beggarly existence, and their hearts are comforted, “being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, ... in whom are hid all the treasures of wisdom and knowledge.” {PTUK October 20, 1898, p. 659.1}

**A GLORIOUS REST**

As men learn to trust in the Lord for all things, and put no confidence in the flesh, God’s strength is made perfect in their weakness, and they are made strong, in the Lord, and in the power of His might. Thus the power of God is seen and declared among men, and the root of Jesse “shall stand for an ensign of the people: to it shall the Gentiles seek: and His rest shall be glorious.” As the tumults of earth agitate human minds, and men’s hearts fail them for fear, looking after those things that are coming on the earth, God’s people trust calmly in Him, in whom there is everlasting strength, and perfect peace. Isa. xxvi. 3, 4. When trials and clouds are thickest and darkest, His rest is most glorious, and made known to the Gentiles as most worth their acceptance. {PTUK October 20, 1898, p. 659.2}

**ABUNDANCE OF PEACE**

The picture of perfect peace presented in this lesson is but a demonstration of what the Spirit of God can do, in reconciling the most contrary natures. The wolf and the lamb, the leopard and the kid, the calf and the young lion, can all live together in amity and peace, because the rule of God, interrupted by man’s rebellion, is fully restored in all things. The law of God, which is the life of God, is made again the universal law of being, and there shall be no evil or destruction, because “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” In the everlasting inheritance of God’s redeemed, the week shall delight themselves in the abundance of peace (Ps. xxxvii. 11), for only they shall possess the earth. Matt. v. 5. The earnest of that inheritance is given now in the Holy Spirit to believers, and since the inheritance is all that it is by virtue of the power of the Spirit, it follows that whosoever receives the Spirit knows thereby the power of the world to come. This is the power which is made known to those who confess themselves to be only grass, and find a glorious rest in the knowledge that it is God which worketh in them to will and to do of His good pleasure. {PTUK October 20, 1898, p. 659.3}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 42.**

E. J. Waggoner

**INTELLIGENT ACTION IN PLANTS**

Gen. i. 11: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, ... and it was so.” {PTUK October 20, 1898, p. 659.4}

Isa. xl. 6, 8: “All flesh is grass.” “But the Word of our God shall stand for ever.” {PTUK October 20, 1898, p. 659.5}

1 Cor. iii. 19, 20: “The wisdom of this world Is foolishness with God,” “The Lord knoweth the thoughts of the wise, that they are vain.” {PTUK October 20, 1898, p. 659.6}

Rom. i. 21, 22: “When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” {PTUK October 20, 1898, p. 659.7}

2 Cor. x. 4, 5: “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down Imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” {PTUK October 20, 1898, p. 659.8}

2 Cor. iii. 5: “Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God.” {PTUK October 20, 1898, p. 659.9}

1 Cor. ii. 12: “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” {PTUK October 20, 1898, p. 659.10}

Jer. x. 23: “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.” {PTUK October 20, 1898, p. 659.11}

Prov. iii. 6: “In all thy ways acknowledge Him, and He shall direct thy paths.” {PTUK October 20, 1898, p. 659.12}

Isa. Iv. 7, 8: “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return note the Lord; ... for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.” {PTUK October 20, 1898, p. 659.13}

Ps. xxv. 14: “The secret of the Lord is with them that fear Him.” {PTUK October 20, 1898, p. 659.14}

1 Cor. i. 24, 30: “Christ the power of God, and the wisdom of God.” “Of Him are ye in Christ Jesus, who of God is made unto us wisdom.” {PTUK October 20, 1898, p. 659.15}

Col. ii. 2, 3: “Christ, in whom are hid all the treasures of wisdom and knowledge.” {PTUK October 20, 1898, p. 659.16}

Prov. ii. 6: “The Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” {PTUK October 20, 1898, p. 659.17}

Daniel ii. 20, 21: “Wisdom and might are His; ... He giveth wisdom unto the wise, and knowledge to them that know understanding.” {PTUK October 20, 1898, p. 659.18}

Ps. i. 1-3: “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he death shall prosper.” {PTUK October 20, 1898, p. 659.19}

Col. iii. 16: “Let the Word of Christ dwell In you richly in all wisdom.” {PTUK October 20, 1898, p. 659.20}

Jesus Christ is “the way, the truth, and the life.” As there is no life but from Him, so there are none of the manifestations of life that are not from Him. This does not make Him responsible for everything that men think and do, since they to so great an extent hold down the truth and the life in unrighteousness. They do not give the life free course, but pervert it, and the result is confusion and emptiness. {PTUK October 20, 1898, p. 659.21}

Christ is “the wisdom of God” as well as “the power of God.” Just as there is no power but of God, so there is no wisdom but the wisdom of God. The so-called wisdom of men who reject the Lord, is foolishness with Him. “The wisdom of this world is foolishness with God.” There is no right thought except the thought of God. There is no right thought except the thought of God. {PTUK October 20, 1898, p. 659.22}

“All flesh is grass.” Man has no more power to manufacture thought than the grass of the field has. “In Him we live, and move, and have our being.” Our perfect gift is from above, and cometh down muscles are the organs by which motion is effected, but they do not originate motion. If they had that power in themselves, then they would continue to move indefinitely at will. But all have seen muscles that could not act, and that not only in dead men. There must be a power to act on the muscles, else they are useless. That power is the life of the Lord. So with the brain. It is the organ of thought, but it does not originate thought. A power entirely distinct from the brain must act through it, else it is useless. When that power is allowed free course, the thoughts are right; otherwise they are vague and perverted. “The way of man is not in himself; it is not in man that walketh to direct his steps.” {PTUK October 20, 1898, p. 659.23}

“Let the wicked forsake his way, and the unrighteous man his thoughts.” But a man’s ways and thoughts are all that make him anything more than a useless lump of clay. Does the Lord desire that a man shall forsake his ways and his thoughts, and he a nonentity? Not by any means. He offers him something that is far better. God’s ways and thoughts are as much higher than man’s ways and thoughts as the heavens are higher than the earth. The Scriptures therefore teach us that it is possible for God to take complete possession of a man, and to think and act through him. This is God’s design for man. Only as this is the case, is man a complete and perfect man. The body is designed to be the temple of the Holy Ghost, and that means that all the organs of the body are to be simply the instruments through which the Holy Spirit will manifest Himself. This complete submission to the will of God will not destroy any man’s individuality, but will on the contrary make it more marked. God is infinite. He who has made every plant “after its kind,” each with a distinct characteristic of its own, will make every man perfect after his kind, if he will but be as passive to the Spirit of God as the plants of the field are. “Commit thy works unto the Lord, and thy thoughts shall be established.” Prov. xvi. 3. {PTUK October 20, 1898, p. 660.1}

Only by the Spirit of God can we know the things that are freely given us by the Lord. What has the Lord freely given us?—All things. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Rom. viii. 32. He “giveth us richly all things to enjoy.” 1 Tim. vi. 17. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” James i. 17. “A man can receive nothing except it be given him from heaven.” John iii. 27. Since everything is given us by the Lord, and we cannot know the things that are freely given us by Him except by the Holy Spirit, it follows that there is absolutely no real knowledge in the world that does not come from the Spirit of God. To reject the Holy Spirit is to reject wisdom and knowledge. It He does not think in us, we have no thoughts that are worth thinking. Every thought is to be brought into captivity to the obedience of Christ. O what marvellous treasures of wisdom and knowledge there must be for all who are unwilling to humble themselves to admit that they know absolutely nothing, and to submit to let God think His own thoughts in them! Some of the possibilities for man when God’s thought and Word has free course in him, are revealed in the plants of the field, which offer no opposition by self-sufficient pride. In studying God’s action in them, let us remember that He will do as much greater things in the man who is as submissive to Him, as the object for which man was created is greater than that for which the grass of the field was made. {PTUK October 20, 1898, p. 660.2}

**“God’s Thought in Plants” The Present Truth 14, 42.**

E. J. Waggoner

The Scriptures tell us that “all flesh is grass.” This we are bound to accept as absolutely true. It may at first seem too humiliating a thought; but if we look at the truth as it is, we shall see that it is a most glorious thing to know that we stand in the same relation to the Lord that the grass of the field does. Not that we are of no more value in His eyes than is the grass of the field; far from it. But we are as absolutely dependent on Him as the grass of the field is; and when we recognise and confess this dependence He works in us in the same way that He does in the grass of the field, only to as much greater a degree as we are of more value than that grass, and are created for a higher destiny. Let us now for a few moments forget entirely about ourselves, and give undivided and impartial attention to some of the things that are growing. Let us consider them, “how they grow.” {PTUK October 20, 1898, p. 660.3}

**“A LIFE HISTORY”**

We will begin at the very beginning, the very lowest and simplest form of plant life. We will take the life history of a water plant, the scientific name of which is of no special consequence. “To the naked eye it appears like a dense plexus of dark-green irregularly branched and matted filaments. These filaments, when magnified, are seen to be tubular cells which wither and die away at the base while growing at the apex, and developing sac-like branches laterally.... {PTUK October 20, 1898, p. 660.4}

“Now there comes a time in the life of every one of these filaments when its extremity swells and becomes more or less club-shaped. The moment this occurs, the dark-green contents withdraw somewhat from the extremity, leaving it hyaline (glassy) and transparent. Almost simultaneously the contents of the swollen part of the tube nearest the apex become transparent, while further do the colour becomes very dark. Twelve hours after the commencement of this change, that portion of the tube’s contents which occupies the club-shaped end separates itself entirely from the rest. A little later the cell-wall at the apex of the tube suddenly splits, the edges of the slit fold back, and the enclosed mass travels through the aperture. This, jelly-like ball, having a greater diameter than the hole, is at first strangulated as is struggles forward, so that it assumes the shape of an hour-glass, and looks for an instant as if it would remain stuck fast. There now arises, however, in the entire mass of green jelly an abrupt movement of rotation combined with forward straining and in another instant it has escaped through the narrow aperture and is swimming freely about in the surrounding water. The entire phenomenon of the escape of these bodies takes place between 8 and 9 A.M., and in any one case, in less than two minutes.” {PTUK October 20, 1898, p. 660.5}

Let us stop here just long enough to let our minds grasp the fact that we have been witnessing the birth of a new plant. Another living thing, humble as it is, has begun a separate existence. Shall we follow it in its short career? {PTUK October 20, 1898, p. 660.6}

**GUIDED IN THE RIGHT WAY**

“At first the ball rises to the surface of the water towards the light, but soon after it sinks deep down, often turning suddenly half way round and pursues for a time a horizontal course. *In all these movements it avoids coining into collision with the stationary objects which lie in its path, and also carefully eludes all the creatures swimming about in the same water with it* .... {PTUK October 20, 1898, p. 660.7}

“At length the swimmer attains permanent rest. He lands on some place or other, preferably on the shady side of any object that may be floating or stationary in the water.... So long as it is in motion, the gelatinous body has no definite wall. Its outermost layer is, no doubt, denser than the rest; but no distinct boundary is to be recognised, and we cannot properly speak of a special enveloping coat. No sooner, however, is the ball stranded, no sooner has its movement ceased and its shape become spherical, than a substance is secreted at its periphery; and this substance, even at the moment of secretion, takes the form of a firm, colourless, and transparent membrane. Twenty-six hours afterwards, very short-branched tubes begin to push out from the interior, and these become organs of attachment. In the opposite direction the cell stretches into a long tube which divides into branches and floats on the water. After fourteen days the free ends of this tube and of its branches swell once more and become club-shaped; a portion of their slimy contents is, as before, separated from the rest and liberated as a motile body, and the whole performance described above is repeated.”—*Kerner’s “Natural History of Plants.”* {PTUK October 20, 1898, p. 660.8}

This little jelly-like cell, whose entire life history we have followed, is the very simplest form of matter. It has no organs whatever, least of all has it a brain, yet no one can deny that there is intelligence manifested in its action, all the intelligence that is needed for its well-being. Whence comes that intelligence? Let each one answer the question for himself, while we pass to notice the action, not of a single cell, but of n multitude of primitive forms of life working together to build up a plant. We consider simple facts, apart from any speculation, and the extracts are from the above-named work. {PTUK October 20, 1898, p. 661.1}

**“METHODICAL ACTION”**

“When one considers the unanimous co-operation of protoplasts living together as a colony, and observes how neighbouring individuals, though produced from one end the same mother-cell, yet exercise different functions according to their position; and, further, how universally there is the division of labour most conducive to the well-being of the whole community, it is not easy to deny to a society, which works so harmoniously, the possession of unity of organisation. The individual members of a colony have community of feeling and a mutual understanding, and stimuli must be propagated from one part to another.” “But the great puzzle lies, as before remarked, in the circumstance that the atomic and molecular disturbances occasioned by such stimuli and transmitted through the connecting filaments are not only different in the protoplasma of different kinds of plants, but even in the same plant they are of such a nature, according to the temporary requirement, that each one of the aggregated protoplasts in a community of cells undertakes the particular avocation which is most useful to the whole, the effect of this joint labour conveying the impression of *the presence of a single governing power of definite design and of methodical action*.” {PTUK October 20, 1898, p. 661.2}

And that is exactly what there is, but “the governing power of definite design” does not originate in the cells themselves. “The way of man is not in himself;” neither is the way of a plant of the field in itself. It is God that worketh in the grass of the field both to will and to do of His good pleasure, thereby showing us how perfectly He will do the same in us when we will consent to occupy the same humble position before Him that the grass of the field does. But let us a little further “consider the lilies of the field, how they grow.” {PTUK October 20, 1898, p. 661.3}

**INTELLIGENCE**

“Were we to designate as instinctive those actions of the vital force which are manifested by movements purposely adapted in some manner advantageous to the whole organism, nothing could be urged against it. For what is instinct but an unconscious and purposeful action on the part of a living organism? Plants, then, possess instinct. We have instances of its operation in every swarm-spore in search of the best place to settle in, and in every pollen-tube as it grows down through the entrance to an ovary and applies itself to one definite spot of an ovule, never failing of its object.... *Linaria Cymbalaria* (toadwort) raises its flower-stalk from the stone wall over which it creeps toward the light, but as soon as fertilisation has taken place, these same stalks, in that very place and amidst unchanged external conditions, curve in the opposite direction, so as to deposit their seeds in a dark crevice.” {PTUK October 20, 1898, p. 661.4}

**SELECTION OF FOOD**

“The very salts that are needed by most plants are amongst the most widely distributed on the earth’s surface.... At the same time it is very striking that these mineral food-salts are not introduced into plants by any means in proportion to the quantity in which they are contained in the soil, but that, on the contrary, plants possess the power of selecting from the abundance of provisions at their disposal only those that are good for them, and in such quantity as is serviceable.” {PTUK October 20, 1898, p. 661.5}

“Having now seen that land plants take in food-salts by means of special absorptive cells, it is natural to find that each of these plants develops its absorption-cells, projects them, and sets them to work in a place where there is a source of nutritive matter. The parts that bear absorptive cells will accordingly grow where there are food salts and water, which is so necessary for their absorption. The Marchantias and fern prothalli spread themselves flat upon the ground, moulding themselves to its contour. From their under surface they read rhizoids (rootlike projections) with absorptive cells into the interstices of the soil. Roots provided with root-hairs behave similarly. If a foliage leaf of the Pepperplant or of a Begonia be cut up, and the pieces laid flat on damp earth, roots are formed from them in a very short time. The roots on each piece of leaf proceed from veins near the edge, which is turned away from the incident light, and grow vertically downwards into the ground.” {PTUK October 20, 1898, p. 661.6}

“It is a matter of common knowledge that roots which arise upon subterranean parts of stems, like those formed on parts growing above ground, grow downward with a force not to be accounted for by their weight alone.” It is sometimes claimed that the growth of roots downward is but “an effect of gravitation.” It is strange that those who give this “explanation” do not tell us why the branches of the same plant, which are much heavier, do not also grow downward by the same force. That it is not a matter of weight is shown by the facts which follow. {PTUK October 20, 1898, p. 661.7}

**ADAPTATION TO CIRCUMSTANCES**

“It is noteworthy that if bits of willow twigs are inserted upside down in the earth, or in damp moss, the roots formed from them, chiefly on the shady aide, after bursting through the bark, grow downwards in the moist ground, pushing aside with considerable force the grains of earth which they encounter. The appearance of a willow branch thus reversed in the ground is all the more curious inasmuch as the shoots, which are developed simultaneously with roots from the leaf-buds, do not grow in the general direction of the buds and branches, but turn away immediately and bend upwards. Thus the direction of growth of roots and shoots produced on willow-cuttings always remains the same, whether the base or the top of the twig used as a cutting is inserted in the earth.” {PTUK October 20, 1898, p. 661.8}

“If seeds of the garden cress are placed on the face of a wall of clay which is kept moist, the rootlets, after bursting out of the seeds, grow at first downwards, but later they enter the wall in a lateral direction.” “The direction taken by roots in their search for food is dependent upon the presence of that food, and the fact that the roots grow towards places that afford supplies of nutritious material, are strikingly exhibited, also, by epiphytes growing on the bark of trees, such as tropical orchids.... The growing rootlets which spring from the seed, and the absorptive cells produced from minute tubercles, grow upwards if placed on the under surface of a branch, horizontally if placed on the side, and downwards if on the upper surface. Thus, whatever the direction, they grow towards the moist bark which affords them nourishment.” {PTUK October 20, 1898, p. 661.9}

**FINDING THE BEST PLACE FOR A LIVING**

“The movements of roots, as they grow in earth, suggest that they are seeking for nutriment. The root-tip traces, as it progresses, a spiral course, and this revolving motion has been compared to a constant palpitation or feeling. Spots in the earth which are found to be unfavourable to progression are avoided with care. If the root sustains injury, a stimulus is immediately transmitted to the growing part, and the root bends away from the quarter where the wound was inflicted. When the exploring root-tip comes near a spot where water occurs with food-salts in solution, it at once turns in that direction, and, when it reaches the place, develops such absorptive cells as are adapted to the circumstances.” {PTUK October 20, 1898, p. 661.10}

**IDENTITY OF PLANT AND ANIMAL LIFE**

Let one read carefully all the foregoing statements of fact, and add to them instances from his own observation, and he cannot fail to be impressed with the fact that in plants all the phenomena of animal life are manifested, although of course within a narrower range. Intelligent action is manifested at every step of growth. No false motions are made. Nothing is done in a haphazard manner. These things can be accounted for only by “the presence of a single governing power of definite design.” The Bible tells us what this is. The everlasting power and Divinity of God are clearly seen in the things that are made. Rom. i. 20. {PTUK October 20, 1898, p. 662.1}

When a man perceives a good opening, and occupies it, he is said to exercise good judgment. When a man avoids a place where he has met with danger, it is called the exercise of memory and reason. What shall the same things be called in plants? It is evident that they must be called by the same name as in man; but it is also equally evident that the plant itself has no power to remember or to reason; therefore we are shut up to the conclusion that God Himself exercises these functions in the plant; and this being so, since all flesh is grass, it is evident that these faculties in man are simply manifestations of the Lord’s presence and working. Erratic movements in man, poor memory and poor judgment, are simply the result of lack of submission or positive opposition to God’s Spirit. The blessed assurance is, “Behold, Thy servant shall deal prudently.” Isa. Iii. 13. {PTUK October 20, 1898, p. 662.2}

**SURE AND WELL-DIRECTED EFFORT**

Note with what precision and certainty the plant proceeds to procure its necessary sustenance. Out of a vast mass of matter at hand, it selects only that which is good for it, and only in such quantity as it needs. No one needs to be told that human plants do not by any means exhibit the same wisdom and prudence. How few there are who know what are the very best things for them to eat,-what is best adapted to their constitution,-and who do not make frequent mistakes in the quantity taken. And yet man boasts of his superior wisdom! Does he do well to boast when he does not exhibit in the most vitally essential things the intelligence that is manifested in the despised plant of the ground? {PTUK October 20, 1898, p. 662.3}

Take note also of how surely the plant sends out its rootlets to places where there is moisture and nourishment. It makes no mistakes. It does not make any experiments. If water is to the east of it, we do not find it sending out its water carriers to the west. It goes at once and in the most direct manner to the very place where it can make its living. Ah, how often we find men making bad investments! How often a man settles down in a place where there is no possibility of his earning a living, and then is obliged to go elsewhere. Indeed the whole life of very many men is little else than speculation, and too often only failure. Why is it that the man who has a brain, and who claims as his essential characteristic that he is a “reasoning being,” so often acts with less evidence of calculation than the grass of the field? {PTUK October 20, 1898, p. 662.4}

**GOD’S WORD GIVEN FREE COURSE**

The answer is not far to seek. It is because in the plants of the ground the Word of God is allowed free course, while the human plant imagines that wisdom originated in himself, and that he is in himself capable of directing his own affairs. If the man would unreservedly acknowledge God in all his ways, and not lean to his own understanding, which is nothing at all, he would make no more mistakes than the plant does. We have the word of the Lord for this. The man who makes the law of God his meditation day and night shall be like a tree planted by the rivers of water; he will bring forth fruit in its season, and whatsoever he doeth shall prosper. Ps. i. 1-3. Would it not be far better to be humble enough to acknowledge that we have of ourselves no more wisdom than the grass of the field, and always do the right thing at the right time, than to trust in our own supposed wisdom and He continually making failures? We have our choice,-either to boast of our own ability, and make failures, or to confess our ignorance and have true prosperity. But when we come to think of it, there is nothing in failure to boast of, so that boasting is really excluded in every case. We have our boasting for nothing; we might better refrain from boasting, even in our innermost thought, and have something substantial. {PTUK October 20, 1898, p. 662.5}

**THE LESSON FOR US**

The great lesson to be learned is this, that God can and will manifest His own wisdom and strength in those who absolutely depend on Him. We may say if we wish to, that He gives wisdom and strength; the Bible uses those terms; but we must bear in mind that He Himself must direct them. “It is God that worketh in you both to will and to do of His good pleasure.” We are not to work the Holy Spirit, but the Spirit of God is to work us. In the plant of the earth we have an object lesson of how completely the Spirit of God can and will use our organs, if we will but receive Him indeed. With no will but God’s will, no Spirit but God’s Spirit, no life but the life of God, even mortal flesh could exhibit power and wisdom that are beyond human comprehension. Only under such conditions can John xiv. 12 be fulfilled. That means the humility of Jesus, and perfect and unquestioning acceptance of every word of God. Is not the result worth the cost? “Let the word of Christ dwell in you richly in all wisdom.” {PTUK October 20, 1898, p. 662.6}

**“Imagination Against Knowledge” *The Present Truth* 14, 42.**

E. J. Waggoner

“Thus saith the Lord, Let not the wise man glory in his wisdom.” Why not?—Because “the Lord knoweth the thoughts of the wise, that they are vain.” The result of men’s boasting of their own wisdom, and trusting to it, is set forth in Rom. i. 21-23: “When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things.” The verb from which the noun rendered “imaginations” is derived, is the one that is translated “to reason,” so that the word, as suggested in the margin of 2 Cor. x. 5, might well be rendered “reasonings,” instead of “imaginations.” That is to say, The so-called reasonings of men who leave God out of the account, are only vain imaginations. How true this is may be clearly seen from a few short extracts from one of the latest and really most scientific works on the subject of botany. It is a work which confines itself largely to statements of actually observed facts, without venturing much in the way of theory, and therein it is truly scientific. What we quote is from the introduction. {PTUK October 20, 1898, p. 662.7}

**EVER SEEKING, NEVER FINDING**

“Even though the ultimate sources of vital phenomena remain unrevealed, the desire to represent all processes as effects, and to demonstrate the causes of such effects-a desire which is at the very root of modern research-finds at least partial gratification in tracing a phenomenon back to its approximate cause. In the mere act of linking ascertained facts together, and in the creation of ideas involving interdependence among the phenomena observed, there lies an irresistible charm which is a continual stimulus to fresh investigation. Even though we be sure that we shall never be able to fathom the truth completely, we shall still go on seeking to approach it. The more imaginative an investigator, the more keenly is he goaded to discovery by this craving for an explanation of things, and for a solution of the mute riddle which is presented to us by the forms of plants. It is impossible to overrate the value and efficiency of the transcendent gift of imagination when applied to questions of Natural History.” {PTUK October 20, 1898, p. 663.1}

The Bible student will on reading this at once involuntarily think of men who are “ever learning, and never able to come to the knowledge of the truth” (2 Tim. iii. 7), which was the case with those described in Rom. i. 21-23; but we will pass on to note the author’s own statement as to the real value of this “transcendent gift of imagination.” {PTUK October 20, 1898, p. 663.2}

**CONJECTURE UPON CONJECTURE**

After mentioning certain objects of research, he says:— {PTUK October 20, 1898, p. 663.3}

“In all these and similar investigations imagination plays a predominant part. Experiment itself is really a result of the exercise of that faculty. Every experiment is a question addressed to nature. But each interrogation must be preceded by a conjecture as to the probable state of the case; and the object of the experiment is to decide which of the preliminary hypotheses is the right one, or at least which of them approaches nearest to the true solution.” {PTUK October 20, 1898, p. 663.4}

**THE HISTORY OF THEORIES**

“Every one of our theories has its history. In the first place a few puzzling facts are observed, and gradually others come to be associated with them. A general survey of the phenomena in question suggests the existence of a definite uniformity underlying them; and attempts are made to grasp the nature of such uniformity and to define it in words. Whilst the question thus raised is in suspense, botanists strive with more or less success to answer it, until a master mind appears. He collates the observed facts, gathers from them the law of their harmony, generalises it, and announces the solution of the enigma. But observations continue to multiply; scientific instruments become more delicate, and some of the newly-observed facts will not adapt themselves to the scheme of the earlier generalisation. At first they are held to be exceptions to the rule. By degrees, however, these exceptions accumulate; the law has lost its universality and must undergo expansion, or else it has become quite obsolete, and must be replaced by another. So it has been in all past times, and so it will be in the future. Only a narrow mind is capable of claiming infallibility and permanence for the ideas which the present age lays down as laws of nature.” {PTUK October 20, 1898, p. 663.5}

**MASTER OR TINKER**

To be always travelling towards a place and never getting there is highly unsatisfactory; but to have no hope of ever getting there is most discouraging. From the foregoing it would seem that many great thinkers are at the best only tinkers. An architect who built houses that would fall down almost as soon as he had finished them, would hardly be called a master builder; so a mind that frames a law that is not even expected to be permanent cannot be called a master mind. There is only one master mind in the universe, and that is the mind of God. Imagining is not thinking. So-called ideas which are the product of imagination, are not ideas at all; they are only shadows. Only God can create ideas. When men are willing to acknowledge this, then they will think to some purpose, for their thoughts will be God’s thoughts. “The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.” Ps. xxxiii. 11. {PTUK October 20, 1898, p. 663.6}

**TRUTH NOT UNCERTAINTY**

Jesus said, “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” He Himself is the truth, because He is the fulness of the God of truth. It is possible for men to *know* the truth. The Holy Spirit is given in order that we may *know* the things that are freely given us of God. Is it not a most humiliating confession, to be obliged to say that the work of even a “master mind” in science must necessarily in a few years, or even months, be thrown aside, that no one can be sure that any theory he advances is the truth? Can there be any more humiliating confession than the acknowledgment that one has no hope of reaching the object which he is seeking? and to be obliged to say that the foundation which he has laid for his followers to build upon is not a foundation, but only a weak, floating raft that will soon go to pieces? Is not that in reality a confession that one knows nothing? How much better, then, to make that confession to God, and at the same time to confess Him, and to accept His thought, that we may be sure of our ground. He has laid in Zion a tried stone, a sure foundation, and whoever believes shall not be confounded. {PTUK October 20, 1898, p. 663.7}

When each experiment is preceded by conjecture, then it is evident that one has only conjecture by which to test his work. True it is stated that “the object of the experiment is to decide which of the preliminary hypotheses is the right one, or at least which of them approaches nearest to the true solution;” but when one starts out without knowing where he is going, how can he possibly tell when he gets there? To make a lot of preliminary guesses (for an hypothesis is only a guess), and then to guess which of the guesses is the correct one, is labour spent to no profit. One can never arrive at any definite conclusion that way, and that is what is admitted. {PTUK October 20, 1898, p. 663.8}

**TRUTH A MATTER OF PRIMARY REVELATION**

But the truth may be known, and the lesson to be learned from this study is that we must know the truth to begin with. Truth is revealed by God in His {PTUK October 20, 1898, p. 663.9}

Word. No man can by searching can find out God, and He alone is the truth. God must reveal Himself to us, and then we know the truth; and this He has done even to babes. The truth is most wonderfully simple. A little child can grasp it, because it has only to be believed to be known. When one knows the truth, then study may be carried on to eternity, and with positive certainty at every step. For we are to grow in the knowledge of the truth. We are not to be studying all our lives to find out what the truth is, but we are to begin with the truth, and to spend all time and eternity as well in exploring it. The knowledge of the truth must precede all observation of phenomena or gathering of facts, if our work is to be to any real profit. Then every fact that is observed can at once be referred to its proper place in the building of God’s truth. {PTUK October 20, 1898, p. 664.1}

**IMAGINATION IS IDOLATRY**

Imagination is not a gift of God. It is the perversion of God’s gift. It is the result of refusing to let God Himself direct the faculties which He has given us, and trying to direct them ourselves. One has no right to imagine anything. Imagination is but an *ignis fatuus* that leads men into a fog. The first chapter of Romans tells what it does for men. They had the knowledge of God, that is, of the truth, for God had showed it unto them. But they did not like to retain God in their knowledge. They did not like to admit that they were not wise in themselves. So they proceeded to find out the truth by their own “reason.” But God is the only source of reason, and “reasoning” without Him is only vain imagination. They saw wisdom and power displayed in the things that are made, and which are growing. But they would not acknowledge that it was God’s power and wisdom that were manifested there, for in that case they would have been obliged to acknowledge that it was only by His power and wisdom that they themselves lived and acted and thought. This they would not do, for they professed themselves to be wise; they put themselves in the place of God. Then there was nothing left for them but to say that the things that were made were God, thus changing the truth of God into a lie. Instead of seeing God in everything, they imagined that everything was God, because they rejected the truth to begin with. The truth is that God’s power and Divinity are to be seen working in everything that is made; the lie is to say that the power and wisdom originate in the things that are made whether it be men or the grass of the field. When men substituted their own imaginations for pure reason, it naturally followed that they gave those imaginations visible form, and so image worship was the result. Imagination is simply the forming of an image in one’s own mind. The image that is formed is only the imagination of the heart made visible. To make images is idolatry, whether they be formed by the hands, or only retained in the heart. {PTUK October 20, 1898, p. 664.2}

The work of the Gospel is to cast down imaginations. “Every high thing that exalteth itself against the knowledge of God,” must be overthrown, and every thought must be brought into captivity to the obedience of Christ. Imagination has no place in God’s work. He deals in facts, not in fancies. The Gospel is a fact. There is no speculation about it. We have only to believe what is real, that which has been done and finished. {PTUK October 20, 1898, p. 664.3}

Think what heights of knowledge we all might have attained to even in our short lives, and with our meagre advantages, if we had never learned anything but the truth. We might not have been able to make much of a display, but we would have had something of solid value. One bag full of wheat is worth more than a thousand bags full of air. That which made Jesus of Nazareth superior to all the men of His day was the fact that He held Himself rigidly to the truth. Thank God that even though we have turned every one to his own way, and have filled ourselves with winds of teaching, it is never too late to learn the truth. If we come to Jesus in humility, He will transform us by the renewing of our minds, even giving us His own perfect mind. {PTUK October 20, 1898, p. 664.4}

**JESUS CHRIST THE SOURCE OF WISDOM**

Jesus Christ is the wisdom of God, and He is of God made unto us wisdom as well as righteousness. God’s Word is the only source of wisdom; “for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Now since imagination is the deadly foe of the truth and of wisdom, it is evident that in dealing with the Scriptures, above all things, every trace of imagination should be rigidly excluded. Nothing of self must be allowed any place. We must hold ourselves as nothing, not bringing to the study of the Word any preconceived ideas, or rather, what men are pleased to call ideas. We must be silent before the Lord, believing that every word of God is absolute truth, and allowing Him to fill us. Then there will be no mistakes. Then there will be no danger that we shall fall into error. All who do this will see the truth, and will be “perfectly joined together in the same mind and in the same judgment.” Only in this course is there safety. In thus humbly submitting to be taught of God, not presuming to originate a single thought for ourselves, there are possibilities of almost infinite wisdom for the poorest and humblest souls. They who acknowledge God as the One who is all in all, have access to “all the treasures of wisdom and knowledge.” {PTUK October 20, 1898, p. 664.5}

“Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.” 1 Cor. iii. 18. {PTUK October 20, 1898, p. 664.6}

**“Always Something New; Always Trust” *The Present Truth* 14, 42.**

E. J. Waggoner

When after forty years’ wandering in the wilderness the children of Israel were about to cross the Jordan and go into the promised land, Joshua gave them directions about following the ark, that they might know the way they should go; for, said he, “ye have not passed this way heretofore.” Joshua iii. 3, 4. {PTUK October 20, 1898, p. 664.7}

Thus it should always be with the people of God. A new experience should be theirs every day. For forty years the children of Israel had been wandering in the wilderness, crossing and recrossing their path, going forward and backward, and making no real advancement. They were always in the same territory. {PTUK October 20, 1898, p. 664.8}

It need not have been so. All the progress that they made in all those years they could have made in a few days, if they had believed the Lord and obeyed His Word. Immediately after they left Egypt, the word of the Lord to Moses was, “Speak unto the children of Israel, that they go forward.” Ex. xiv. 15. Going back was not in God’s plan for them. The work which He did for them that day, in dividing the Red Sea, so that they might go forward, was amply sufficient to show them the power by which they were to advance. They were always to be treading upon new ground, and consequently they would always need His guidance. {PTUK October 20, 1898, p. 665.1}

Where they failed was in assuming that after one or two experiences they had learned it all, and could manage for themselves; and this is where people are most likely to fail to-day. “By faith the walls of Jericho fell down, after they were compassed about seven days.” Heb. xi. 30. The people had absolutely nothing to do with the capture of that city; invisible hands had thrown down its walls, without their lifting a finger; all they had had to do was to follow the Lord, and trust: yet when the next city was to be taken, they thought that they knew all about how to do it. Ai was a much smaller city than Jericho, therefore they concluded that only a few of the people of Israel were needed to capture it. But they had not been that way before, and so as they trusted to themselves, they were defeated. {PTUK October 20, 1898, p. 665.2}

“Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” Prov. iii. 5, 6. “The way of man is not in himself; it is not in man that walketh to direct his steps.” Jer. x. 23. There is nothing so simple but that it needs the wisdom of God to understand it thoroughly; nothing so small but that God’s own power is needed in order that it be done properly. {PTUK October 20, 1898, p. 665.3}

Some one will say, “I thought that we were to learn by experience, so that we could know how to do things right ourselves. What is the use of our experience, if we are never to apply it.” Ah, the trouble is that we so often misapply it. We do not learn by experience. Take the experiences of the children of Israel. What do they teach us?—Simply this, that when they trusted the Lord it went well with them, and that when they assumed that they knew how to do things themselves they made pitiable mistakes. That which all our experience should teach us is that “power belongeth unto God,” and that we have real success only as we trust Him. We are to learn by experience to trust the Lord. The fact that we go on trusting in ourselves, trying to do things, and failing, shows that we do not profit by experience. {PTUK October 20, 1898, p. 665.4}

How often after having by the grace of God successfully resisted a temptation, and having gained a victory over some besetment, have we assumed that now we knew how to do it, and have met with shameful defeat the next time. There is no saint so skilled in the devices of Satan, and so experienced in gaining victories, that he can win one alone. Though a man walk with God, as Enoch did, for three hundred years, he is no more able to walk alone the last day than he was the first. He is as absolutely dependent on the Lord for strength to resist at the close of that time as he was at the beginning. {PTUK October 20, 1898, p. 665.5}

The one lesson which God wishes men to learn is submission, and trust In Him. Only by His power are we kept. Never in time or in eternity can a saint of God stand or walk alone. The experienced Christian is not the one who tries to stand alone, but the one who has learned absolutely to trust God in every detail of life. The true overcomers are those who “have no confidence in the flesh.” {PTUK October 20, 1898, p. 665.6}

So in Christian work, that is, work that has to do directly with others besides ourselves. Why is it not more successful? There are thousands of earnest, zealous souls engaged in it; why are not greater results seen? One great reason is that the workers so often assume that experience has taught them how to do it. It is so easy and so natural to make this mistake. By the grace of God we have some measure of success. Straightway we think that now we have learned how the work is done. We went forth at first in fear and trembling, but now success has given us confidence, not in God, but in ourselves. It is vain confidence. {PTUK October 20, 1898, p. 665.7}

Only when we realise that the work is God’s, and not ours, can success attend us. Consider this: When we think that, having become familiar with a certain work, we are able to do it ourselves, and do not feel the need of such absolute dependence on God as at first, but lean more to our own understanding, is it not plain that now we are going round and round over the same ground? We are making no advancement, else we should feel the need of the Lord’s guidance in the new territory. Does not this explain the whole matter of the little success that attends so much of the work that is supposedly done for the Lord? ‘We have forgotten that it is the Lord’s work, and that only He can do it, and have also forgotten that His word is, “Go forward!” The Lord has a large place, which He wishes to bring us into. It is nothing smaller than “the breadth, and length, and depth, and height” of infinity. But we have not been this way heretofore; in this vast field we need a Guide constantly, and we may have one. So although you have gained a thousand victories, trust God for the thousand and first as much as you did for the first one. If you have preached five thousand times, remember that you don’t know how yet. In order that real work may be accomplished, the old preacher must go before the people with as great distrust in himself, and as much sense of absolute dependence on God, as he did the first time he ventured to open his mouth. It is always over new ways, and to fresh victories, that the Lord would lead us. “Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” {PTUK October 20, 1898, p. 665.8}

“For the Children. The Promised Seed” *The Present Truth* 14, 42. {PTUK October 20, 1898, p. 666.1}

E. J. Waggoner

Who is the Seed-the precious Seed-that God promised to send into the world to save it from perishing? Have you read the text which tells us, of which we spoke last week, Galatians iii. 16? Thy Seed, which is *Christ*.” Yes, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Jesus is the Seed that God promised should bruise the serpent’s head, should cast Satan out of this earth and destroy him, and make it again God’s kingdom where only His own plants should bloom for ever. {PTUK October 20, 1898, p. 666.2}

From the very beginning, when the promise was first made, those who believed it watched eagerly for the coming of the promised Seed. When Cain, the first little baby, was born, and his mother Eve said, “I have gotten a man from the Lord,” she earnestly hoped that she held in her arms the One who was to be her Saviour. But, alas, how sadly disappointed she must have been when, as he grew up, his pride and jealousy and hatred of his brother showed all too plainly that he “was of that wicked one.” Instead of the Son of God, they had got a son in their own image; for we learned how they themselves became “the children of the wicked one,” through receiving his word in the place of the Word of God. {PTUK October 20, 1898, p. 666.3}

Many years passed before the promise of God was fulfilled, and no doubt many a mother, like Eve, longed that the precious. Seed might he given to her care. So that is people should not lose hope, God often repeated through His prophets the promise of the Seed. And at last, “when the fulness of time was come, God sent forth His Son; born of a woman.” You all know the story, how the angel Gabriel appeared to Mary, and told her that she should have son, and the Holy Child “the Son of God.” {PTUK October 20, 1898, p. 666.4}

Think of the wonder of His love, not only that God should give His only begotten son, but that Jesus, who was “in the form of God,” and had all the riches and glory of heaven, should give it all up for our sakes, and come into this world of sorrow and take the form of sinful man. {PTUK October 20, 1898, p. 666.5}

You will remember one lesson that we learned from the seed was that each thing must grow “after its kind.” And so Jesus, the son of God, although He no longer had the form of God, but “was made in the likeness of men,” grew up in this earth just as perfect, pure and holy, as He was in heaven. And its “the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was, upon Him,” His loving mother and those who watched Him knew that He was indeed the Son of God, so God-like was He, so loving, gentle, kind, and obedient. {PTUK October 20, 1898, p. 666.6}

But oh, it will not do us any good to know that Jesus once came and lived in this earth, unless this precious Seed be sown in *our own hearts*. Jesus, the Word of God “was made flesh and dwelt among us; “He lived here as a little child like you, just to show what you may be, what sort of plant you will become, if you let Him, the Word of God, the good seed, dwell in your heart. “As many as received Him, to *them* gave He power to *become the sons of God*, even to them that believe on His name.” {PTUK October 20, 1898, p. 666.7}

The Spirit of life, the Spirit of Jesus, is in the precious seed of the Word, just as it is in the seed that is sown in the earth. And so when you listen to the Word of God, and believe it, and receive it into your heart, the power which makes the seed spring up out of the earth, each “after its kind,” will “form Christ within you,” and fill you with His pure and holy life, just as naturally as roses grow on rose trees, and apples on apple trees, and grapes on the vine. {PTUK October 20, 1898, p. 666.8}

**“The Birth of Jesus” *The Present Truth* 14, 42.**

E. J. Waggoner

And Mary brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for Him in the inn. {PTUK October 20, 1898, p. 667.1}

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. {PTUK October 20, 1898, p. 667.2}

And the angel said unto them, “Fear not; for, beheld, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.” {PTUK October 20, 1898, p. 667.3}

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest, and on earth peace, goodwill toward men.” {PTUK October 20, 1898, p. 667.4}

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.” {PTUK October 20, 1898, p. 667.5}

“And they came with haste, and found Mary and Joseph, and the babe lying in a manger.” {PTUK October 20, 1898, p. 667.6}

**“Not a Laughing Matter” *The Present Truth* 14, 42.**

E. J. Waggoner

At the recent Sanitary Congress in Birmingham, Dr. Niven, health officer of Manchester, gave facts to prove that “at present an enormous stream of infectious milk is pouring into our cities, and that the matter is true one of urgency.” This milk may pass all the tests required, and yet may be spreading disease and death all the time. {PTUK October 20, 1898, p. 669.1}

“In dealing with meat infected with consumption, Dr. Niven stated that his own impression was that the amount of such meat actually consumed as food was under-estimated. The muscular substance in meat is rarely infected, but the fat and the glands constantly are, and ordinary cooking does not destroy the infectious matter.” {PTUK October 20, 1898, p. 669.2}

Of course a resolution was passed urging immediate legislation in these matters. There is no doubt but that closer inspection will result in diminishing the amount of diseased meat sold, but there is only one absolute remedy, and that is one which lies in every individual’s power. It is simply to abstain from the eating of flesh, and to use the foods which God designed that man should eat. It is very unfashionable not to eat the flesh of dead animals, and those who do not follow the fashion are usually laughed at as mildly insane; but it is a good deal better to be unfashionable, and to be laughed at, than to have scrofula and consumption. “He laughs best who laughs last.” {PTUK October 20, 1898, p. 670.1}

**“Jottings” *The Present Truth* 14, 42.**

E. J. Waggoner

-A second crop of strawberries has been gathered in a garden at Tottenham. {PTUK October 20, 1898, p. 670.2}

-The buildings, walks, and ornamentation of the Paris Exhibition of 1900 will cost ?4,000,000. {PTUK October 20, 1898, p. 670.3}

-The income-tax in India is levied on all incomes of ?33 and upward, and then only one man in 700 comes within its scope. {PTUK October 20, 1898, p. 670.4}

-The sweet, or China orange, was first brought into Europe from China by the Portuguese in 1547. Orange trees were first brought to England and planted with little success in 1595. {PTUK October 20, 1898, p. 670.5}

-A destructive hurricane is reported from Georgia which inflicted much damage to property, while the loss of life is estimated at 100. Many small vessels were wrecked, the crews in some instances been drowned. {PTUK October 20, 1898, p. 670.6}

-The average supply of wine produced annually in Europe is sufficient to supply every man and woman of the adult population of this continent with over one bottle of wine per head during each week throughout the year. {PTUK October 20, 1898, p. 670.7}

-During the past few days some fifty foreign Anarchists have been expelled from France. Ever since the assassination of President Carnot the detective service has kept the closest possible watch on all persons known or suspected as militant Anarchists. Against any foreigner believed to be a dangerous character and expulsion decree has been at once issued. {PTUK October 20, 1898, p. 670.8}

-Fifty thousand workmen are out on strike in Paris for an increase of wages. {PTUK October 20, 1898, p. 670.9}

-A little steamboat on the Jordan River makes regular trips from Jericho to the south end of the Dead sea. {PTUK October 20, 1898, p. 670.10}

-Owing to an extensive underground fire raging near Sunderland the drinking water runs warm from the taps. {PTUK October 20, 1898, p. 670.11}

-Notwithstanding of occasional showers, this water famine in the East-end continues, and a large increase in fever cases is reported from the district. {PTUK October 20, 1898, p. 670.12}

-The Kaiser takes with him to Palestine eighteen picked men of the body guard of enormous stature, including the biggest man in the German Army. {PTUK October 20, 1898, p. 670.13}

-The arrival of a number of negroes in Illinois to take the place of miners out on strike was followed by a desperate battle. A number were killed on both sides. {PTUK October 20, 1898, p. 670.14}

-A fine of ?50 has been imposed on demand for selling putrid condensed milk. It was marked as unfit for human use, but he obliterated the marks, and tried to dispose of it. {PTUK October 20, 1898, p. 670.15}

-A town in the West of Ireland consists of a gaol, a court-house, a police barrack, two or three churches, a convent, two long narrow streets and seventy-nine public-houses! {PTUK October 20, 1898, p. 670.16}

-Some ladies opened a coffee-stall for the benefit of hop-pickers at Sissinghurst. It was extensively patronised, no case of drunkenness occurring in the village during its continuance. {PTUK October 20, 1898, p. 670.17}

-The situation caused by the spread of yellow fever in the State of Mississippi grows more serious, and it is feared the entire State will be infected unless the weather soon becomes cooler. {PTUK October 20, 1898, p. 670.18}

-The Spanish forces have been required by the American Government to evacuate Cuba by the 18th instant. American control in Cuba will be established on December 1, regardless of Spanish delay. {PTUK October 20, 1898, p. 670.19}

-The drought has seriously affected the foundations of many houses around London, especially on the slopes in the South-eastern district. The shrinking of the clay soil has led to a settlement, causing walls to crack. {PTUK October 20, 1898, p. 670.20}

-The German Emperor’s tour in the East comprised a three weeks’ visit to Egypt, but to the general surprise, and the consternation of the hotel-keepers in that country, this part of the programme has been suddenly abandoned. {PTUK October 20, 1898, p. 670.21}

-The men who have returned from the Nile campaign are dying in large numbers at Alexandria from enteric fever. It is believed that ten per cent. are already affected, the disease being largely due to the immoderate use of cheap spirits. {PTUK October 20, 1898, p. 670.22}

-The abolition of fees in the Evening Continuation Schools by the London School Board has doubled the attendance this season. The applications in the first week of this session were about 50,000, as compared with about 25,000 in September, 1897. {PTUK October 20, 1898, p. 670.23}

-Fashoda has emerged from its desert obscurity to the front rank of International importance. Both England and France talk of supporting their claims to the place by war if necessary, but it is expected that the question will be diplomatically settled, France claiming compensation elsewhere for her disappointment. {PTUK October 20, 1898, p. 670.24}

-When the Russian, British and German troops entered Peking last week, it was observed that although Russia had agreed to bring the same number of men as the other Powers, she had brought more than twice as many. French and Italian troops are soon expected to arrive, and the Japanese Government has ordered a force of blue-jackets to land at Peking for the protection of their Legation. {PTUK October 20, 1898, p. 670.25}

**“Back Page” *The Present Truth* 14, 42.**

E. J. Waggoner

Nine Italian Anarchists have been arrested at Alexandria, for being concerned in a plot against the German Emperor. Some very powerful bombs were found in their possession, and the capture is considered as of the greatest importance. {PTUK October 20, 1898, p. 672.1}

There are rumours of a military plot in Paris to overthrow the Republic, and place the Army officials in a position where it would be treason to question their acts or doubt their honour. The rumours are denied, but the credence they receive is significant. Large numbers of troops have been concentrated in Paris, ostensibly on account of the strike, but this is questioned in many quarters. No one can look over the political situation without feeling that Europe is on the eye of a great eruption. Just where the volcano will burst is an anxious problem. {PTUK October 20, 1898, p. 672.2}

Christ is the True Vine. His people are the branches. The vine is nothing without its branches, for only by these can it bear fruit and demonstrate its value. So Christ identifies Himself to the full with His people. He commits His name to them and makes them His witnesses, not revealing Himself apart from them but in them. Unless they bear the fruit “which are by Jesus Christ,” He is shown to the world as unprofitable and barren. This has been too much the case, and the world has not known His love for them because the church, “which is His body, the fulness of Him that filleth all in all,” has not revealed it. To the world Christ has been largely an empty name. When the church abides in Him and glorifies Him by bearing much fruit, His fulness will appear, and men will know what He is, and be drawn to Him. {PTUK October 20, 1898, p. 672.3}

An Oxford professor has lately written an article in the *Contemporary* on “The Earliest Religion of the Ancient Hebrews,” in which he claims that the Jehovah cult is not an Isolated system of worship, but was in its earliest beginnings identical with the very far-spread adoration of the moon god, who was in antiquity boat known under the name of Sin. {PTUK October 20, 1898, p. 672.4}

This is not referred to because it is better worth notice than any other product of heathenism, but because of the remarkable way in which one largely circulated religious paper introduces the article to its readers. It observes that “old-fashioned Bible readers” will find it difficult to swallow this statement, but proceeds to make it manifest that the new-fashioned kind are not so hard to be convinced. The paper concludes its review of the article in these words:— {PTUK October 20, 1898, p. 672.5}

It is perhaps hardly necessary to say that the theory, if substantiated, though sufficiently startling, in no way affects the belief in the Divine origin of the revelation through the Hebrew race. It only touches some of the details of the road along which the revelation has travelled. {PTUK October 20, 1898, p. 672.6}

It will be noticed from this that it is not deemed impossible that the Professor may he right after all. But this would make no difference. How much is that faith in the Bible worth which is prepared to believe that Jehovah once made Himself known to people as the Moon-God? When men are willing to allow that the true God and false gods are identical, it simply means that their own god is a false god, and they have relapsed into heathenism, in spite of the name they bear. Beware of wolves in sheep’s clothing. Some things that call themselves “Christian” are inspired by Satan. {PTUK October 20, 1898, p. 672.7}

The Welsh mining strike has resulted, it is estimated, in a direct loss of ?1,800,000, in wages, and the engineering dispute not less than ?1,700,000. And that is only a small part of the loss to the country. But considering the lose to the workmen alone, it can readily be seen that it would take a very large increase of wages to make it up. Common sense, leaving the Gospel entirely out of the question, ought to teach men that a strike is the worst possible way to settle any labour difficulty. It is only a kind of war, and nothing is ever settled by fighting of any kind except with the weapons of the Holy Spirit. Of injustice there is an abundance, but it is better for any man to work for small wages than not to work at all. God Himself has promised to “maintain the cause of the afflicted, and the right of the poor.” The trouble is that people are afraid to trust Him, and take matters into their own hands. “It is better to trust in the Lord than to put confidence in man.” The wildest dreams of labour reformers cannot hope to be consummated in a time sooner than the Lord will certainly come to judge the poor with righteousness. “Be patient therefore, brethren, unto the coming of the Lord.” It requires only the patience of the farmer, who waits until the harvest for the fruit of the seed which he sows in the spring. {PTUK October 20, 1898, p. 672.8}

**“Real Enjoyment” *The Present Truth* 14, 42.**

E. J. Waggoner

Real Enjoyment .—Self enjoyment is the world’s idea of happiness. “How are you enjoying yourself?” is one of the most common questions; and “I am enjoying myself very much,” is the common term to express perfect satisfaction. If one is enjoying himself, nothing more is thought to be needed. Ah, how small enjoyment that is! He who has nothing but himself to enjoy, has a very limited range of enjoyment. And very mean enjoyment it is, too. God would have us enjoy something far better, and so He gives us Himself. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Rom. v. 10, 11. Here is true enjoyment, the enjoyment of God. He who enjoys God has an unlimited and eternal field of enjoyment. God gives Himself to us in Christ, in whom are all things, and so it is that He “giveth us richly all things to enjoy.” 1 Tim. vi. 17. When people learn that “every good gift, and every perfect gift is from above, and cometh down from the Father of lights,” and that we have no good thing except in Him, they will cease asking their friends, “How are you enjoying yourself,” and will say, instead, “How are you enjoying the Lord?” {PTUK October 20, 1898, p. 672.9}

**“Accept Only the Mind of Christ” *The Present Truth* 14, 42.**

E. J. Waggoner

Accept Only the Mind of Christ .—The Bishop of Ripon, in his presidential address at the opening of the recent Church Congress, quoted with approval the words of Dean Stanley, that “the error of Christendom” has been “that it has put aside the mind of Christ, and taken in place thereof the mind of Augustine, Aquinas, Calvin, great in their way, but not the mind of Him of whom we read in Matthew, Mark, Luke, and John.” That is frank, and true; why not, then, adopt the simple remedy of coming back to the mind of the Lord, as given in the Holy Scriptures, and holding to that alone. That mind is great; enough and comprehensive enough to employ the thoughts of all men to all eternity? Such statements as that just quoted should be known by all the people, in order that they may not any longer appeal to the Church, which has confessedly wandered from the Lord, but may rest on His Word alone. “Let this mind be in you, which; was in Christ Jesus.” {PTUK October 20, 1898, p. 672.10}

**“God’s Beautiful Preachers” *The Present Truth* 14, 43.**

E. J. Waggoner

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.” Isa. Iii. 7. {PTUK October 27, 1898, p. 673.1}

There is more than one preacher of this class, for when the Apostle Paul quotes this scripture, he, uses the plural, saying, “It is written, How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good, things!” Rom. x. 15. {PTUK October 27, 1898, p. 673.2}

It is true that the text speaks only of the feet of these preachers, calling them beautiful, while we are talking about God’s beautiful preachers; but since the feet are the most humble members of the body, it necessarily follows that if the feet are beautiful, the whole body must be beautiful also. May we know who these beautiful preachers are?—Certainly, or else we cannot know the message that they bear. Let us see what the Scriptures have to say about them, and we shall learn something valuable about preaching the Gospel, as well as something of the glory of the Gospel. {PTUK October 27, 1898, p. 673.3}

In Rom. x. 13, we have the statement that “whosoever shall call upon the name of the Lord shall be saved.” Then follow some questions, designed to emphasise the tact that all have had an opportunity to know the Lord, and to call upon Him. Thus: “How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?” All these questions suggest their own answer. But some have been sent, as is shown by what follows: “As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!” So since some have been sent, it is evident that there are preachers; and since there are preachers, it follows that people have heard; and since they have heard, they have had a chance to believe, and to call upon the name of the Lord. {PTUK October 27, 1898, p. 673.4}

Passing by the statement that “they have not all obeyed the Gospel,” and that “faith cometh by hearing, and hearing by the Word of God,” we come to the question, “But I say, Have they not all heard?” Heard what?—The Word of the Gospel, of course, for that is the only thing under consideration. “Yes, verily,” they have all heard the Gospel, but they have not all believed it. Now for the proof that all have heard it: “Their sound went into all the earth, and their words unto the ends of the world.” Whose words went unto the ends of the world?—The words of the beautiful preachers of whom the Apostle has just spoken as preaching the Gospel of peace, and bringing glad tidings of good things. {PTUK October 27, 1898, p. 673.5}

So far it is all very clear. Now who are these beautiful preachers of the Gospel, whose words have gone unto the ends of the world?—The answer is found in the scripture from which the Apostle has quoted. It is Ps. xix. 4. It is the bodies which God created to be in the firmament of the heavens, to give light upon the earth, whose “line is gone out through all the earth, and their words to the end of the world.” The sun, moon, and stars, and the firmament itself, are the preachers whose feet are so beautiful upon the mountains, as they come preaching the Gospel of peace. And truly their feet are beautiful. Who has not been filled with ecstasy as he has seen the sun lighting up the hilltops, or the soft light of the moon upon the mountains? Beautiful preachers they are indeed. {PTUK October 27, 1898, p. 673.6}

Glory is power, for we read in Rom. vi. 4, that “Christ was raised up from the dead by the glory of the Father,” and in, Eph. i. 19, 20 that the resurrection of Christ was a manifestation of the working of the mighty power of God. Therefore the heavens, in declaring the glory of God, are proclaiming His power. {PTUK October 27, 1898, p. 674.1}

And the power of God is salvation; for the Gospel is the power of God unto salvation, and “His Divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter i. 3. So the heavens proclaim the salvation of the Lord. Thus, as rendered in the best translations, “Jehovah hath made bare His holy arm in the sight of all the nations; and all the ends of the earth have seen the salvation of our God.” Isa. Iii. 10. Take notice that this statement directly follows the verse first quoted, about the beautiful messengers of good tidings, publishing salvation. {PTUK October 27, 1898, p. 674.2}

So the heavenly bodies are God’s model preachers. They preach simply shining. That is the way that Jesus Himself preached. He was the light of the world. It was the shining of His life that taught men. He is the Light that lights every man that cometh into the world, and whosoever follows Him shall not walk in darkness, but shall have the light of life, even of His life. {PTUK October 27, 1898, p. 674.3}

Would you be one of God’s beautiful preachers? You do not need to be eloquent. It is not actually necessary that you be able to speak at all. You have only to let Christ shine upon you, and to allow God to make your heart His sanctuary, and then He that sitteth between the cherubim will “shine forth.” “It is God which worketh in you, both to will and to do of His good pleasure.” The one thing that the world needs is to see God in His works, that they may learn His ways. Then “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK October 27, 1898, p. 674.4}

**“Notes on the International Sunday-School Lessons. Hezekiah’s Great Passover. 2 Chron. xxx. 1-13” *The Present Truth* 14, 43.**

E. J. Waggoner

November 6

At the time of Hezekiah’s accession to the throne, the worship of God had fallen into sad decay in the land of Judah. The king’s father, Ahaz, during a reign of sixteen years, had gradually made up his mind that there was no profit in serving Jehovah or maintaining His worship. The treasures of the temple had been used to purchase the alliance of heathen kings, “for Ahaz took away a portion out of the house of the Lord, and gave it unto the king of Assyria; but he helped him not.” The reign of Ahaz was filled with disaster, but although the prophets Micah, Hosea, and Isaiah, proclaimed faithfully the cause of the evils, and exhorted the people to return to the Lord, to find in quietness and confidence the needed strength, they would not hearken. Instead they leaned upon those who smote them, for Ahaz said, “Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.” At last Ahaz gathered together the vessels of the house of God, and cut them in pieces, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. {PTUK October 27, 1898, p. 674.5}

**RE-OPENING THE TEMPLE**

As a consequence, when Hezekiah was made king, at the age of twenty-five, the house of God was in a deplorable condition. Before be had been on the throne a month he opened the doors of the temple and repaired them. Although the father of Hezekiah had been an infidel, his mother was the daughter of a prophet, and to her training of him was doubtless due the stand he took on the aide of the Lord. He gathered the priests and Levites together, and exhorted them to sanctify themselves, and then cleanse the temple, removing all the filth that had accumulated. In eight days this work was accomplished, and sin-offerings were made on behalf of all the people. By His prophets God gave directions concerning the order of the proceedings. As the people joined in the solemn service of confession and re-consecration of themselves and the temple to God, their hearts were filled with gladness and thanksgiving. “And Hezekiah rejoiced and all the people that God had prepared the people, for the thing was done suddenly.” {PTUK October 27, 1898, p. 674.6}

**“A SHORT WORK”**

It was a marvellous change. A month before the worship of God had seemed dead and forgotten, Now it had revived and all the congregation was rejoicing in the Lord. No man would have dared to predict such a reformation, and if anyone had proposed it, the general expectation would have been that it would take a longtime to accomplish. But God’s arm was not shortened. All through the years of the reign of Ahaz one disaster after another had fallen upon the nation, and its enemies had triumphed over it, because Judah had not leaned upon the strong arm of their ever-present Deliverer. Now the first recognition of His presence was meeting with such a response of spiritual power and blessing that their hearts were filled with rejoicing. The barren years of the past might all have been as full of blessing as this week was proving, and it was not God’s fault that they had been so different. We may learn from this that when we come to God sinful and unworthy, His temple polluted and abandoned to filth, “which temple ye are,” our past lives but a record of idolatry and abominable deeds, God does not turn away from us. He gladly takes such people and prepares them suddenly. {PTUK October 27, 1898, p. 674.7}

**UNFAITHFUL SHEPHERDS**

There is one feature of the history which demands attention, because it is ever present in a work of reform. At the preparation of the burnt offerings, not all the priests had sanctified themselves, “for the Levites were more upright in heart to sanctify themselves than the priests.” In Christ’s day, the question was asked, “Have any of the rulers or of the Pharsees believed on, Him?” and there were many who did not dare to confess Him for fear of being put out of the synagogue. It was not until many days after Christ’s ascension that we read, “a great company of the priests were obedient to the faith.” Acts vi. 7. So in Hezekiah’s reformation it was not until all the people had come in, even from the provinces of apostate Israel, that the priests and Levites were ashamed, and sanctified themselves. 2 Chron. xxx. 15. Yet, in spite of the truth which is repeated so often in the Scriptures, that God alone is the head of every man, and that no one is to be conscience for another, we find men to-day asking the ministers and church leaders believe. When an old truth shines anew from the sacred Word, men who profess to be God’s servants, excuse themselves from accepting or obeying it, because the ministers have not done so. Many who learn that the seventh day is the Sabbath of the Lord, ask, “Why do not the ministers preach it then?” If the people had waited for the priests, Judah would never have seen the reformation, and those who wait now for others to obey before they receive the word, may wait for ever. When God prepared the hearts of the people they waited for no man, and the thing was done suddenly. So the prophets of Hezekiah’s day tell us that the remnant of Jacob, in the last days, shall be in the midst of many people as a dew from the Lord, “that tarrieth not for man, nor waiteth for the sons of men.” Micah v. 7. “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 October 27, 1898, p. 674.8}

**OBSERVING THE PASSOVER**

While the people were assembled at the re-dedication services, it was decided among them that the Passover should be observed. The proper time for this was the first month, but rather than wait a whole year for the privilege, they agreed, and the Lord approved their decision, that the Passover should be kept in the second month. Letters were sent throughout Judah and Israel calling all the people to Jerusalem to join in the service. The promise was given, perhaps through Isaiah, that if the people would yield themselves unto the Lord, and come once more to His sanctuary, the fierceness of His wrath should be turned away from. them, end those of them that had already been carried away captive should return to the land. Even then, on the very eve of Israel’s capitivity and dispersion, Jehovah’s love for them was as strong as ever. He was still ready to do for them all the good things that were promised to the obedient, if they would turn to Him with all their hearts. “So the posts passed from city to city ... but they laughed them to scorn, and mocked them.” “Nevertheless divers humbled themselves, and came to Jerusalem.” {PTUK October 27, 1898, p. 675.1}

**REJOICING IN THE LORD**

All Judah joined with one heart in the celebration of the Passover, and a great company assembled at Jerusalem. They brake down all the idolatrous altars in Jerusalem and cast them into the brook Kidron. Many of the people were ignorant of the cleansing that God had prescribed for those who should eat the Passover, “yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart so seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people.” So there was great gladness among all the people, and they made the air ring with their songs of praise, “singing with loud instruments unto the Lord.” The Levites taught the good knowledge of the Lord, and the people had such a joyful time together, that it was unanimously decided to keep another seven days in the same way. So there was great joy, for since the time of Solomon there was not the like in Jerusalem. And their voice was heard, and their prayer came up to God’s holy dwelling-place, even unto heaven. {PTUK October 27, 1898, p. 675.2}

**“PRAISE IS COMELY”**

“Praise waiteth for Thee, O God, in Zion!” Ps. lxv. 1: “Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.” Ps. cxlvii. 1. God inhabits the praises of Israel, but too often, instead of building Him a glorious habitation of praise and thanksgiving, His people cause Him to dwell in a silent, deserted house, in sad need of cleansing and repair. God loves to be praised by His children, not for the sake of being praised, but because He delights to fill their mouth with laughter and their tongue with singing over the great things He has done for them. He puts gladness in men’s hearts more than in the time that their wine and oil increase. When men praise God with their whole heart it means that they are waking up to some appreciation of His everlasting love for them by proving it in their own lives. When Israel could be persuaded for awhile to fix their eyes on the Lord, it always let in a flood of rejoicing. If it were not that we are equally blameworthy, we would wonder that men could ever be so foolish as to drop back again into the chilly darkness of despair. Yet they did, and their history is written for us that we should not fall after the same example of unbelief. {PTUK October 27, 1898, p. 675.3}

**“A Really Good Man” The Present Truth 14, 43.**

E. J. Waggoner

“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.” “A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.” Luke vi. 43, 43. {PTUK October 27, 1898, p. 675.4}

From good only good can come. A good man does only good things. A good man can no more do bad things, than a good tree can bear bad fruit. “Every tree is known by his own fruit.” No matter what the appearance of a tree may be, its fruit is the test of its character. If it looks good, and yet brings forth poor fruit, that shows that its pretences are false. Even so if a man professes to be good, and is called good, and yet does bad things, that shows his profession to be a vain one. {PTUK October 27, 1898, p. 675.5}

But what is it to be good, and to do good deeds? The last part of this question answers the whole. To be a good man is to do good deeds, “He that doeth righteousness is righteous.” 1 John iii. 7. Not that doing good deeds makes one good. Far from it. It is the being good that makes one do good deeds. The good deeds are the natural, inevitable result of the goodness that is within. But the good deeds are the measure of the man’s goodness. To be good is to do good, for goodness is active. Righteousness is right doing. Just as a man cannot do good unless he is good, so a man cannot be good without doing good. It is the fault of mere “professors” of religion, that the world has for the most part a false idea of what Christianity is. It is too often thought to be mere sentiment, the holding of certain correct ideas. Passing by all false ideas, we come direct to the truth, which is that Christianity is a life,-*the* life. To be a Christian, is to live right. Christianity is the life of Christ in men and women. One’s life is made up of what one does; of everything that one does. Every moment of a man’s life, and every act, goes to make up his life. Every act of the true Christian is a Christian act. That means that every act of the true Christian is a Christlike act,-an act which is the product of Christ’s life. {PTUK October 27, 1898, p. 675.6}

Christ is the standard of Christianity. He is “the Son of man.” He is “the Man.” Only as one is in Him, can one be “a perfect man.” Eph. iv. 13. Christ is the representative Man. He is God’s idea of what a man ought to be. In Him we find the reality of God’s ideal as to man. That is to say, that every real man, every true man, every perfect man, must be a Christian. Just to the extent that a man is below the standard of Christ’s life, is he below the standard of a perfect man; he is so much less than a man. {PTUK October 27, 1898, p. 676.1}

People often complain of the narrowness of their sphere. They long for great things. They feel that their field is too narrow to allow any real expansion to their lives. They despise the humdrum of the everyday round of duties. Such should remember that the greater part of Christ’s life on earth was lived in an obscure town of mean reputation, and that there He was but a common labourer. Only the last three years of His life was he before the public as a teacher and preacher. At twelve years of age, a Jewish child was reckoned a member of the synagogue, to which only men belonged, and at that age, Jesus, who was subject to His parents, would naturally begin to take an active share in the work of the family. At thirty He began His public ministry. Therefore we see that eighteen years of His life were spent as a carpenter. That is, His experience as a carpenter was just six times as long as His career as a public teacher. {PTUK October 27, 1898, p. 676.2}

But during all that time He was the Son of God. He was the Saviour, Christ the Lord, just as really while He was working at the carpenter’s bench, as when He was teaching and healing diseases. He was doing the will of God just as really, and just as perfectly, when He was driving the saw and the plane, as when He was silencing the Pharisees, blessing little children, and making the lame to walk. “God was with Him” when He was a carpenter in Nazareth, just the same as when He was going about and “healing all that were oppressed of the devil;” for He says to the Father, “Thou art My trust from My youth.” These are simple facts in the life of Christ that are too often overlooked, but which it is necessary to remember if we would live the real Christian life. {PTUK October 27, 1898, p. 676.3}

Did you ever hear the question asked, “What kind of carpenter was Jesus of Nazareth?” Do you say that it is impossible to answer it? that we have no statement about it? Not so; we know just as well as we know anything about Him, that He was a good carpenter. How do we know that? We know it from the fact that “God was with Him,” and that He was a good man. God was in Him, and that was what made Him “the Man.” If He had not been a good carpenter, He would not have been a good man. If this seems irreverent to anyone, it is because he has not accustomed himself to think what it moans to be a Christian. To be a Christian means to be a good man,-just such a man as Christ was; and a good man is one who does everything well that he has to do. Remember the axiom that being good means doing good work, not a part of the time, but all the time. It does not mean doing some things well and other things poorly, but doing well everything that he professes to do. More than half the earthly life of Jesus was spent as a carpenter. It is evident therefore that if He had not done good work as a carpenter there would have been a large part of His life when He was not good, and this thought cannot be entertained for a moment. {PTUK October 27, 1898, p. 676.4}

As before stated, and as it must be evident to every person, it takes every act of a man’s life to make up his life. There is not a single thing that one has to do as a carpenter, a farmer, a housekeeper, a dressmaker, or as a servant in any line whatever, that does not go to make, up the life. Now if one is a Christian, every one of these acts, no matter how seemingly in. significant, must be a Christian act, that is, an act that comes from the life of Christ dwelling in the person; for the Christian has not two lives, but only one, and that the life of Christ. {PTUK October 27, 1898, p. 676.5}

In this connection a few texts might be read with profit, as showing that the Gospel is concerned with every detail of one’s life and work. “Whatsoever thy hand findeth to do, do it with thy might.” Eccl. ix. 10. “And whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” Col. iii. 33, 34. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” Verse 17. {PTUK October 27, 1898, p. 676.6}

From all this it is evident that for a professed Christian to do poor work, to slight his work, and not to put the full measure of his strength into everything that he does, is a disgrace to his profession. It is to dishonour Christ. Since Christianity does not consist merely in singing hymns and making prayers, and in doing certain acts of benevolence, but in the whole of the daily life, it follows that the true Christian, being a good man, will be a good workman in whatever line he follows. Of course all men are not equally adapted to the same thing; but the man who is led by the Spirit of the Lord will not make the mistake of choosing labour to which he is not adapted. Having been guided to the right thing, to the work that God has given him to do, he will be guided by the same Spirit to perfection; for in Christ there is perfection. {PTUK October 27, 1898, p. 676.7}

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and *whatsoever he doeth shall prosper*.” Ps. i. 1-3. There is no exception here. Everything that the godly man does shall prosper. There is nothing that concerns any human being, that is too small for God to be interested in, and to direct. There is nothing in this world, of anything that needs to be done, that is so small and insignificant that it can be done right without the power of God. And whatever is done wholly in His strength, must be done in the best possible manner. {PTUK October 27, 1898, p. 676.8}

Every inspired prayer is a promise. The Spirit “maketh intercession for the saints according to the will of God;” therefore when the Spirit prompts a prayer, we know that it is God’s will that we should have the thing prayed for. Now in the prayer of Moses the man of God we read, “Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work, of our hands establish Thou it.” Ps. xc. 17. So then if one is consciously and willingly a dweller in God, the work of his hands, no matter in what line, whether great or small according to man’s estimate, will be established. Everything that he does will be done so well that it will stand throughout eternity. He will not be engaged in a business that he will be ashamed of in the Judgment, as the work that he does will be such that he will not be ashamed to have it exhibited there. Isn’t that a glorious possibility? {PTUK October 27, 1898, p. 676.9}

Christianity is not a small matter. To be a good man means a great deal more than most people think. The true idea of Christianity, if accepted, would make a complete revolution in ore’s whole life. A few such Christians in every community would make a vast difference in that community, even though they were but day labourers. Would that all professed Christians would rightly represent “the Man Christ Jesus!” Would that all might more perfectly comprehend the high calling of God in Christ Jesus! Then men would see that “godliness is profitable unto all things;” and the time would soon come when God’s kingdom would come, and His will be done on earth as it is done in heaven. {PTUK October 27, 1898, p. 677.1}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 43.**

E. J. Waggoner

**THE GLORY OF THE HEAVENS**

Gen. i. 14-18: “And God said, Let there be lights In the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stare also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.” {PTUK October 27, 1898, p. 677.2}

Isa. xl. 26: “Lift up your eyes on high, and see who bath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” {PTUK October 27, 1898, p. 677.3}

Ps. lxxxix. 35-37: “Once have I sworn by Thy holiness that I will not lie unto David. His seed shall endure for ever, and His throne as the sun before Me. It shall be established for over as the moon, and as a faithful witness in heaven.” {PTUK October 27, 1898, p. 677.4}

Jer. xxxi. 35-36: “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stare for n light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; if those ordinances depart from before He, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever.” {PTUK October 27, 1898, p. 677.5}

Ps. viii. 1: “O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory upon the heavens.” {PTUK October 27, 1898, p. 677.6}

Ps. xix. 1-7: “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; their voice cannot be 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 his course. His going forth is front the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect converting; the soul; the testimony of the Lord is sure, making wise the simple.” {PTUK October 27, 1898, p. 677.7}

Ps. lxxxiv. 11: “The Lord God is a sun and shield; the Lord will give grace and glory.” {PTUK October 27, 1898, p. 677.8}

John viii. 12: “Then spake Jesus again unto them saying, I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” {PTUK October 27, 1898, p. 677.9}

Eph. v• 14: “Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.” {PTUK October 27, 1898, p. 677.10}

Mal. iv. 2: “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.” {PTUK October 27, 1898, p. 677.11}

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 October 27, 1898, p. 677.12}

Matt. v. 14, 16: “Ye are the light of the world.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK October 27, 1898, p. 677.13}

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, nor gross darkness the people; but the Lord shall arise upon thee, and His glory he seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” {PTUK October 27, 1898, p. 677.14}

Matt. xvii. 1, 2: “Jesus taketh Peter, James, and John his brother, and bringeth them up unto a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light.” {PTUK October 27, 1898, p. 677.15}

Phil. iii. 20, 21: “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.” {PTUK October 27, 1898, p. 677.16}

Matt. xiii. 13: “Then shall the righteous shine forth as the sun in the kingdom of their Father.” {PTUK October 27, 1898, p. 677.17}

Dan. xii. 3: “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.” {PTUK October 27, 1898, p. 677.18}

God’s everlasting power and Divinity are seen in the things that He has made, and in nothing do they more plainly appear than in the heavenly bodies. They are where they can be seen by all, and they speak a language that all can understand. {PTUK October 27, 1898, p. 677.19}

No sound is heard from the sun, moon and stars; that is why they can speak to the understanding of all. If they used any of the languages of earth, only a portion of the people could comprehend their speech; but by their silent shining forth of the glory of God, their words have gone to the ends of the earth, so that “all the ends of the earth have seen the salvation of our God;” for God’s glory is His power, and His power is salvation. {PTUK October 27, 1898, p. 678.1}

The sun, moon, and stars did not create themselves. They are not the originators of the light which they send forth. It is God’s glory that they declare by simply letting it shine, as He has put it upon them. The light which they give to the earth is light direct from the presence of the Lord; it is indeed the light of His presence. {PTUK October 27, 1898, p. 678.2}

God is light, and in Him is no darkness at all; and Christ is the shining of His glory. So Christ is the light of the world. He is the true Light, which lighteth every man that cometh into the world. We cannot have the fact too strongly impressed upon our minds that Christ is *the* light of the world, that is, He is all the light there is. The light that rejoices our eyes every day, is really the personal presence of Christ with us. If these scriptures were but real to us, what a difference it would make in our lives. We should know that we are constantly in the presence of the Lord. {PTUK October 27, 1898, p. 678.3}

As Christ is the light of the world, so are His true followers. but it is only as His light is allowed to pass through us; that we are the light of the world. Christ shines upon us, and it we are sincere, that is, if there is nothing in us to obstruct the light, the light shines through us, and we share His glory. What a wonder, that Christ will let mortal men occupy the same relation to the world that He Himself does! {PTUK October 27, 1898, p. 678.4}

The same light which God commanded to shine out of darkness, is the light which He shines into our hearts. Do not forget that the light that shines upon us new every morning is to enable us to behold our God. {PTUK October 27, 1898, p. 678.5}

Jesus said: “The glory which Thou gavest Me I have given them; that they may be one, even as we are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.” John xvii. 22, 23. The glory of God, which Christ has given us, marks us as sons of God, even as He is. We are joint-heirs with Christ, and the Father loves us even as He loves Him. “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. The glory is not now recognised in us as the glory of God, even as it was not in Christ, except on the mount of transfiguration; but when He comes, the glory of His grace, with which He has filled us, will shine forth, so that our bodies will shine like His glorious body. But His body shines above the brightness of the sun. And the glory in which the saints will at last appear, is but the glory which now is given to them in the form of grace and truth. So the lesson that we are to learn is that the power that is revealed in the whole heavens, is the power that is given no, to enable us to live to the glory of God. {PTUK October 27, 1898, p. 678.6}

**“Revealing the Glory” *The Present Truth* 14, 43.**

E. J. Waggoner

“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.” 2 Cor. iv. 6. {PTUK October 27, 1898, p. 678.7}

Other versions give the verse something like this: “For God, who said that light should shine out of darkness, has let it shine into our hearts.” This is not perhaps so exactly literal a rendering, but it makes emphatic the fact that is contained in the text, that the light which in the beginning God caused to shine out of darkness, is the same light that He lets shine in our hearts. And why does He let it shine into our hearts? “To give the light of the knowledge of the glory of God in the face of Jesus Christ.” {PTUK October 27, 1898, p. 678.8}

One may read this text very many times without getting the full benefit of it. It is only when we consider it in relation to what goes before, and remember what the general subject of these chapters is that we can get the force of these words. One ordinarily thinks that God has shined this light into our hearts, in order to give us the light of the knowledge of His glory. It is true that that result will follow as a matter of course; but what the text teaches is that the light shines into our hearts for the sake of others, to give to others the light of God’s glory. God makes His people the light of the world, not for their own sakes, but for the sake of others. {PTUK October 27, 1898, p. 678.9}

If anyone will read carefully from the latter part of the second chapter of 2 Corinthians to the first part of the sixth chapter, paying no attention to the chapter divisions, but reading all as one connected letter, he will see what is meant. In the latter part of the sixth chapter we read, that God “maketh manifest the savour of His knowledge by us in every place.” Compare this with the test first quoted. Then in the third chapter we read that God has made us able to be ministers of the new covenant, that is, ministers of the Spirit; and so follows a statement of the glory of this ministration. It is the glory which transfigured the face of Moses, as he talked face to face with the Lord. The children of Israel would not look upon this glory, and so they remained in darkness; but we, beholding this glory with unveiled face, are changed into the same image, from glory to glory. Here we learn what effect the glory has upon us personally when it shines upon us. {PTUK October 27, 1898, p. 678.10}

“Therefore seeing we have this ministry, as we have received mercy, we faint not.” 2 Cor. iv. 1. Here we learn that this shining of the glory upon us is not simply for our sakes, but it is that we may minister it to others. “But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake. 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.” Then passing on into the fifth chapter we read that we are ambassadors for Christ, since God has put the word and ministry of reconciliation into us, and beseeches sinners by us even as He did by Him. “We then, as workers together with Him, beseech you that ye receive not the grace of God in vain.” 2 Cor. vi. 1. {PTUK October 27, 1898, p. 678.11}

Surely no one can fail to see that God designs that every one of His people should shine the light of His glory forth to the world, even as the heavens do and as Christ did. “For so hath He commanded us, saying, I have set thee to be a light of, the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” Acts xiii. 47. The glory which God has given to Christ, He has given to us, and for the same purpose that He has it, namely, that we may shine as lights in the world, and thus glorify God. “Glorify Thy Son, that Thy: Son also may glorify Thee.” John xvii. 1. “Herein is My Father glorified, that ye bear much fruit.” John xv. 8. {PTUK October 27, 1898, p. 678.12}

“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Rom. viii. 18. “We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.” Verses 28-30. God has glorified His Son Jesus, and has given us the same glory that He has given Him. By beholding Him we are conformed to His image, so that we are His brethren, He being the firstborn. “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. The glory that God has given us does not appear to the eyes of the world, even as the glory of Christ did not. Yet those who were enlightened by the Spirit, saw the glory of Christ, “the glory as of the only begotten full of grace and truth.” John i. 14. So the glory which God gives us is now in the form of grace and truth; but when the Lord will come it will shine forth so that all may recognise it as glory. {PTUK October 27, 1898, p. 679.1}

What is the measure of that glory? “Unto every one of us is given grace according to the measure of the gift of Christ.” Eph. iv. 7. When Christ was on the mount of transfiguration, the glory that was in Him as grace and truth shone forth, so that “His face did shine as the sun.” Matt. xvii. 2. Therefore when He comes, and we appear like Him, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matt. xiii. 43. That is, the glory which God even now gives us, is the glory of the sun. But glory is power, the power of grace, so that the power which God gives us now, not simply to enable us to be saved, but to bring others to salvation, is the power that is manifested in the whole heavens. “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.” Daniel xii. 3. Therefore, “Arise, shine!” {PTUK October 27, 1898, p. 679.2}

**“God’s Faithfulness” *The Present Truth* 14, 43.**

E. J. Waggoner

“I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations. For I have said, mercy shall be built up for ever; Thy faithfulness shalt Thou establish in the very heavens. I have made a covenant with My chosen; I have sworn unto David My servant, Thy Seed will I establish for ever, and build up thy throne to all generations.” Ps. lxxxix. 1-4. {PTUK October 27, 1898, p. 679.3}

Christ is God’s Chosen, in whom His soul delights (Isa. xlii. 1), and He is the Seed of David. Rom. i. 3. He is “the Root and the Offspring of David.” Rev. xxii. 16. The tabernacle of David, that is fallen down, is to be built up by the preaching of the Gospel of Jesus Christ (Acts ii. 14-17), and the throne of David is to be perpetuated to all generations through the resurrection of Christ. Acts ii. 29-31. But by the resurrection of Jesus Christ from the dead all who believe are begotten unto a lively hope of an inheritance incorruptible, and undefiled, and that fadeth not away. 1 Peter i. 3-5. Therefore the covenant with David, unto which God swore, is the covenant that assures us an inheritance among the saints in light; and so we see that it is identical with the covenant with Abraham, to which God swore by Himself, and which gives us strong consolation and hope of salvation through Jesus Christ. Heb. vi. 13, 20. {PTUK October 27, 1898, p. 679.4}

The Seed of David is the Seed of Abraham, and if we are Christ’s we are a part of this Seed, and heirs according to the promise. Gal. iii. 29. So we find in the following scripture the direct promise of eternal life to us: “Once have I sworn by My holiness that I will not lie unto David. His Seed shall endure for over, and His throne as the sun before Me. It shall be established for ever as the moon and as a faithful witness in heaven.” As surely as the sun and moon endure, so surely will God give eternal life to every one who trusts Him. His faithfulness is written in the heavens. The sun and moon are witnesses to it. {PTUK October 27, 1898, p. 679.5}

“When God made promise to Abraham, because He could swear by no greater, He sware by Himself.” This was not for Abraham’s sake, but for our sake. Abraham did not need the oath for confirmation, because his faith was perfect before the oath was made; but it was given that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us.” “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, interposed Himself by an oath.” Heb. vi. 17, margin. {PTUK October 27, 1898, p. 679.6}

Do you realise what is involved in the oath of God? how strong the consolation is? Think of it a moment, and when you have grasped its meaning, you may continue to think of it forever. He promised salvation to every one who would accept it in faith; to all who would simply trust Him to save them. Then He pledged Himself its surety for the fulfilment of the promise. He interposed Himself between us and the possibility of failure, staking His own existence upon the result. When one pledges anything, it is well known that the thing pledged is lost if the price is not paid, or the vow performed. So in swearing by Himself God put Himself in the position where He would forfeit His own existence if His promise should fail. {PTUK October 27, 1898, p. 679.7}

Let us in passing remember that this promise is to all. “Whosoever will, let him come.” God has chosen the poor of this world. James ii. 5. “And base things of the world, and things which are despised, hath God chosen.” 1 Cor. i. 28. If God’s promise should fail in the case of the poorest or the most insignificant and despised of human beings, that would be a failure just the same as if He should reject the whole world. If one poor soul should come to Him and fail to find forgiveness for a sin confessed, or help in time of need, that would be a failure of God’s promise, to which He swore by Himself, and therefore that very moment God would cease to exist. {PTUK October 27, 1898, p. 679.8}

Does some one say that it is irreverent to talk about God’s ceasing to exist. It is no more irreverent that it is to talk about His not being able or willing to forgive any sin that is acknowledged, or to provide all the help that any soul needs. Would that all men might see that to doubt God’s willingness to forgive is to deny His existence, so that it is the rankest infidelity not to accept pardon, or to doubt that God helps in every time of need. {PTUK October 27, 1898, p. 680.1}

And now what constant assurance have we before our eyes that God lives, and that therefore His promise is sure?—His faithfulness is written in the very heavers. “Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking.” Isa. xl. 26. The whole universe depends on God. If He should cease to exist, everything would that instant cease to exist. God made the sun, moon, and stars “for signs, and for seasons, and days, and years.” That thing of which the exist as a sign is the faithfulness of God. The sun, moon, and stars are evidences that God still lives, and as surely as He lives, may we come with boldness to the throne of grace, with perfect confidence that we shall obtain mercy, and find grace to help in time of need. “For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations.” Ps. cxix. 89, 90. {PTUK October 27, 1898, p. 680.2}

**“The Children. Light-Bearers” *The Present Truth* 14, 43.**

E. J. Waggoner

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also.” {PTUK October 27, 1898, p. 682.1}

God “giveth the sun for a light by day, and the moon to shine by night.” But you know that the bright moon which lights up the dark night and makes it beautiful with its clear beams, has really no light of its own. All the glory that shines from it is the borrowed light of the sun; it shines by reflecting the sun’s rays. So when the sun sets, and passes for a time out of our sight, we know that it is still shining somewhere, although we cannot see it, because the moon catches its rays and sends them down to us. {PTUK October 27, 1898, p. 682.2}

But did you ever think that the sun has really no light of its own any more than the moon has? All its light is borrowed also; it is the reflection of s greater light, of the Light, the only Light, in whom is no darkness at all. When we studied our lessons on the light we learned that Jesus is the true Light of the world, and all the glory of the sunlight is the reflection of the light of His face, the shining forth of His glory which He puts upon it. {PTUK October 27, 1898, p. 682.3}

And so, although we cannot see the face of God, we know that He lives and that His glory is still shining, because we can see its beams in the glorious sunlight by day and the soft beautiful moonlight by night. God makes the sun and moon and stars to be “great lights,” just by letting His own glory shine upon them. And this is how He makes His children to be, as Christ called them, “the light of the world.” They “shine as lights in the world,” only because He shines upon them and they reflect His light to others just as the sun and moon do. {PTUK October 27, 1898, p. 682.4}

As we see what the sun is to our world, how there would be no light, no heat, no beauty, no growth, and so *no life* without it, we see how all things come to us from God just through the shining of His face upou us. Then let us pray the prayer of the Psalmist, “God be merciful unto us and bless us, *and cause His face to shine upon us*.” {PTUK October 27, 1898, p. 682.5}

Read the following piece which shows how dependent our world and all who live in it are upon the sun. But as you read remember that it is not the sun that is doing all these things for us, but He whose glory lights up the sun, whose hand guides it in its path through the heavens, and who is working through it to give life and blessing to us all. {PTUK October 27, 1898, p. 682.6}

**“A Tender Plant” *The Present Truth* 14, 43.**

E. J. Waggoner

Long before the Lord Jesus Christ, the only begotten and beloved Son of God, came into the world as a little baby and lived here as a little child, the prophet Isaiah had written of Him, “He shall grow up before Him as a tender plant, and as a root out of a dry ground.” {PTUK October 27, 1898, p. 683.1}

Nazareth, the city where Mary and Joseph lived when Jesus was a boy, was a place with such a bad reputation, and so many wicked people lived there, that when Nathanael heard first of Jesus of Nazareth, he said, “Can any good thing come out of Nazareth?” He could hardly believe that Jesus of Nazareth could be the Son of God, the Seed so long promised find expected. {PTUK October 27, 1898, p. 683.2}

Growing in such a soil, in the midst of such surroundings, Jesus was indeed as a “root out of a dry ground.” But the power of God’s own holy life was in this Seed, and nothing but purity and beauty could spring from Him. In the midst of sinners, He lived, even as a child, a life of perfect purity, “holy, harmless, and undefiled.” {PTUK October 27, 1898, p. 683.3}

“From His earliest years Christ lived a life of toil. In His youth He worked with His father at the carpenter’s trade, and thus showed that there is nothing of which to be ashamed in work. Though He was the King of Heaven, yet He worked at a humble trade, and thus rebuked all idleness in human beings. All work done as Christ did His work is noble and honourable. Those who are idle do not follow the example that Christ us given; for us from His childhood He was a pattern of obedience and industry. {PTUK October 27, 1898, p. 683.4}

“He was as a pleasant sunbeam in the home circle. Faithfully cheerfully He acted His part, doing the humble duties that He was called to do in His lowly life, Christ became one with us in order that He might do us good. He lived such a life of poverty and labour as would help the poor to understand that He could sympathise with them.” {PTUK October 27, 1898, p. 683.5}

“He did not choose to be the son of a rich man, or to be in a position where men would praise and flatter Him. He passed through the hardships of those who, toil for n living, and He could comfort all those, who have to work at some humble trade. Those who know the kind of life Christ lived can never feel that the poor are to be despised, and that those who are rich are better than the humble.” {PTUK October 27, 1898, p. 683.6}

All the beauty of, this “tender plant” was just the unfolding of the precious Seed of which we have already learned, just as the flower is the unfolding and opening out of the seed that we sow in the ground. So when Jesus the Seed comes into your hearts, (and He has promised to do this if you ask Him,) this same life will unfold in you just as it did in Him when He dwelt in Nazareth. So as you read of the child life of Jesus, how He was obedient to His parents, and anxious to learn the Word of God from those whom He had appointed to teach it how He “waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him;” how He helped His father in the carpenter’s shop, and “increased in wisdom and stature and in favour with God and man;” in all this God is teaching you what you too will be if this precious Seed is allowed to spring up in your heart. Like Jesus you will “grow up before Him as a tender plant,” and no matter what your outward surroundings may be, like Him you will be “holy, harmless and undefiled,” kept from the evil that is around you. {PTUK October 27, 1898, p. 683.7}

**“Jottings” *The Present Truth* 14, 43.**

E. J. Waggoner

-A vessel laden with naphtha exploded off the coast of Kent. Nine lives were lost. {PTUK October 27, 1898, p. 686.1}

-A great gale has caused many wrecks and much loss of life all around the coast, especially off Scotland. {PTUK October 27, 1898, p. 686.2}

-France exports to England more than ?52,000,000 worth of her products, while to Russia she exports ?2,000,000 worth. {PTUK October 27, 1898, p. 686.3}

-In consequence of the severe heat throughout New South Wales farm stocks are dying and crops are failing from want of rain. {PTUK October 27, 1898, p. 686.4}

-The Church Army has fifty-nine mission and colportage vans which travel through the rural districts of England winter and summer. {PTUK October 27, 1898, p. 686.5}

-An express on the Great Central Railway fouled a goods train near Lincoln, and was thrown off the rails. Nine persons were killed and many injured. {PTUK October 27, 1898, p. 686.6}

-The Khedive of Egypt have been agitating against England and seeking help from the Powers of Europe. There is some talk of deposing him, as he has always been unfriendly to England. {PTUK October 27, 1898, p. 686.7}

-The Atlantic liner went ashore last week off the coast of Cornwall, 103 lives being lost. The vessel was fifteen miles out of its course, but the reason is unknown as the officers all perished. {PTUK October 27, 1898, p. 686.8}

-The Paris railway strike has collapsed owing to the failure of the various branches who had voted for the proposed strike to cease work when ordered. The officials of the Union have “struck” in consequence. {PTUK October 27, 1898, p. 686.9}

-The whole of North Wales has been visited by a phenomenal rainfall. Mountain torrents have been swollen into rivers, flooding roadways and homesteads, and the rivers have overflowed their banks into the valleys, covering thousands of acres with water. {PTUK October 27, 1898, p. 686.10}

-Aluminum seems likely to take the place of stone in lithographic printing. Experiments made with it have given great satisfaction. {PTUK October 27, 1898, p. 686.11}

-Owing to a failure in the gas supply, the greater part of Bournemouth was suddenly enveloped in darkness last Sunday evening, the service terminated abruptly in most of the churches. {PTUK October 27, 1898, p. 686.12}

-The Spanish-American Commission for settling the terms of peace is divided over the question of assuming the Cuban debt. America absolutely refuses to do this, and has instructed its representatives to refuse further parley on the subject. {PTUK October 27, 1898, p. 686.13}

-A terrific hailstorm broke over the island of Malta last Wednesday, lasting for twenty minutes. The damage done to property was enormous. Hailstones were found weighing a quarter of a pound. Thousands of panes of glass were destroyed. {PTUK October 27, 1898, p. 686.14}

-?30,000 has been raised in England to assist the sufferers from the recent hurricane in the West Indies, but a further ?50,000 is urgently wanted. In view of the vast sums which are raised for purposes of destruction every year, this request ought not to be denied. {PTUK October 27, 1898, p. 686.15}

-A most remarkable gradual upheaval of land is taking place around Hudson Bay, the upheaval extending over a larger area of ground than any other recorded instance. Driftwood-covered beaches are now twenty to seventy feet above water, many of the old harbours have become too shallow for ships to enter, and various new islands have appeared. {PTUK October 27, 1898, p. 686.16}

-Twenty-four firms of dyers in the Bradford district have combined and will soon be formed into a company, with a capital of five millions. “The objects of these combinations are evidently twofold-too cheapen production, and to save the expense and waste which come from rivalry, while it is probably not overlooked that these gigantic unions are better able to fight trade unions.” {PTUK October 27, 1898, p. 686.17}

-The Russian Government organ asserts that at the present moment there are, throughout the world, 5,250,000 men under arms, and that in the event of a general war these could be increased to 44,250,000. The annual cost of the military establishments for the whole of Europe amounts to the sum of ?250,000,000; and this is only the charge for the land forces. The fleets are not included. {PTUK October 27, 1898, p. 686.18}

-Cardinal Rampolla has been talking of the French protectorate over Christians in the East in such a way as to offend German susceptibilities, especially in view of the Kaiser’s visit to the East. He has now been ordered by the Pope to wait on the Prussian Legation and tender it “the most pacific and conciliatory assurances.” The danger of a rupture between Prussia and the Vatican is now removed. {PTUK October 27, 1898, p. 686.19}

-A remarkable accident is reported from Birkenhead, owing to a steamer dashing into some dock gates, forcing them open. The water in the dock, which was about eight feet above the river level outside, rushed out with tremendous force, and carried everything before it, the massive gates being dragged from their sockets in the wall and hurled into the river. It will cost many thousand pounds to repair the damage to the gates. {PTUK October 27, 1898, p. 686.20}

-At a London police-court a boy of eleven charged one twelve years old with assaulting him. The magistrate returned to the prosecutor the money he had paid for the summons, and advised him, “If a boy of your own age, and not too big-in that case I would protect you-hits you again, hit him back. It’s much more English.” Of course, it was absurd for one boy to summons another, but the magistrates’ Council would justify a good many cases of assault, if it does not increase their number. If it is right for boys to be “English,” it is for men. {PTUK October 27, 1898, p. 686.21}

**“Back Page” *The Present Truth* 14, 43.**

E. J. Waggoner

The question of Fashoda still continues to absorb the public interest. Both English and French statesmen profess confidence that a peaceful and satisfactory solution of the difficulty will be arrived at, but great activity in naval preparations is reported on both sides. Major Marchand’s report has been received in Paris, but it makes no mention of recent events. Captain Baratier, who was with Marchand, is now on his way home to furnish full information to the French Government. {PTUK October 27, 1898, p. 688.1}

Christ’s invitation to those who labour and are heavy laden is, “Take My yoke upon you, and learn of Me.” What is His yoke? He “bare our sins in His own body,” “Himself hare our weaknesses and carried our infirmities.” “Why,” you say, “that is my burden. Those are the things that make me feel so discouraged and heavy-laden. If it were not for those weaknesses I could get along very well. These cannot be Christ’s burden, for they are mine.” Not so, the things that weigh you down are the things that He bears. You have thought you bore the weight, while He comforted you and tried to encourage you, but instead of this, it is He who bears it, and asks you to join Him. {PTUK October 27, 1898, p. 688.2}

When Christ bears the yoke it is light in proportion to His strength, and so it will not press heavily upon those who take His burden upon them. It is so light that there is rest in bearing it, because the strength is so much greater than the burden that the sense of labour is swallowed up. In thinking of being yoked with Christ, we must not regard ourselves as walking by His side, bearing half the burden, for He dwells in our hearts, and the full weight is upon Him as long as we abide in Him. It is getting out of Christ, and being separated from His strength, that brings us where we feel heavy laden. {PTUK October 27, 1898, p. 688.3}

How is it that Christ bears our burden? “In all their affliction He was afflicted ... in His love and in His pity He redeemed them; and He bare them and carried them all the days of old.” Isa. lxiii. 9. He brings His people out of the house of bondage, because He loves them. Therefore never think that when you are in trouble through your own wilful folly and sinfulness, the Lord leaves you to bear that burden by yourself. All burdens come that way, but the Lord bears every burden because He loves us. He does not choose some of the lighter ones and leave the least hopeful cases to bear their own. All burdens are His, and so for every soul there is rest in Christ. “Casting all your care upon Him, for He careth for you.” 1 Pet. v. 7. {PTUK October 27, 1898, p. 688.4}

The visit of the Kaiser to the Sultan has been the occasion of much display and pomp. Constantinople has been hastily decorated and its unsightly places covered by yellow hoardings, but underneath the gaudy externals lies the squalid reality of ignorance and poverty. Gifts of great value are bestowed freely upon the Imperial visitors, but the troops who lined the route of the procession can rarely get their pay. The Turks are said to weep for joy as they read the Kaiser’s words of congratulation, but so fearful are the police of anarchist outrage that people are thrown into prison on the slightest pretext, and foreigners are not allowed to look from upper windows. Such is the glory of this world! {PTUK October 27, 1898, p. 688.5}

“He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.” Heb. xi. 6. The man who comes to God confessing his sin must believe that He is just and faithful to forgive the sin. When God gave to Israel instruction as to sin-offerings, He provided that every one who came to confess sin should also come prepared to return thanks for the forgiveness. {PTUK October 27, 1898, p. 688.6}

“When he shall be guilty in one of these things, he shall confess that he hath sinned in that thing: and he shall bring his trespass offering.... And if he be not able to bring a lamb, then lie shall bring ... two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.” Lev. v. The burnt offering was “an offering made by fire, of a sweet savour unto the Lord.” It was expressive of thanksgiving for favours received. “And when the burnt offering began, the song of the Lord began also with the trumpets.... And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.” “And the congregation brought in sacrifices, ... and as many as were of a free heart burnt offerings.” 2 Chron. xxix. 28, 39, 31. {PTUK October 27, 1898, p. 688.7}

It is evident therefore that when a man brought a burnt offering it was to express joy and gratitude, and when the burnt offering was brought in connection with a sin offering, it showed that the sinner was so confident of receiving forgiveness that he had brought along with him the expression of his thanks. Indeed, if he should present himself to the priest with only one pigeon for the sin offering, and explain that the other for the burnt offering would be forthcoming as soon as he received the forgiveness, the one pigeon for the sin offering would not be accepted. He had to come showing his faith that the forgiveness was an absolute certainty. {PTUK October 27, 1898, p. 688.8}

And the blessedness of the thought consisted in this fact, that this was the Lord’s own appointment. He left no room for any to doubt their acceptance and forgiveness. He did not invite sinners to try to find out if there was any forgiveness for them, but to come in full assurance of faith and take it. The forgiveness was to be a matter of course for every one who should confess. Jesus Christ is still the same. Whosoever comes to Him He will in no wise cast out. Shall not we to whom Christ is revealed, not in types and shadows, but as the only begotten of the Father, full of grace and truth, be as confident in His forgiving love as He taught Israel to be? Let us not confess our sins and then wonder if we are forgiven, but learn to know Him as “The Lord, the Lord God, merciful and gracious, longsuffering.... forgiving iniquity and transgression and sin.” Ex. xxxiv. 6, 7. {PTUK October 27, 1898, p. 688.9}

Those who could afford to offer more, gave not pigeons, but a goat or a sheep, or a bullock, and in such cases the sin offering and the burnt offering were found in the same animal. So Christ is not only our sin offering, but He is also our burnt offering. “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” Heb. xiii. 15. Accepting His life as the atonement for our sin, we enter also into His relation with the Father, being made one with Him as Christ is. “We also rejoice in God through our Lord Jesus Christ.” Rom. v. 11. {PTUK October 27, 1898, p. 688.10}