**“Hid Treasure” *The Present Truth* 14, 48.**

E. J. Waggoner

“The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” Matt. xiii. 44 {PTUK December 1, 1898, p. 751.1}

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.” Prov. iii. 13-15. {PTUK December 1, 1898, p. 751.2}

“But where shall wisdom be found? and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof. The gold and the crystal cannot equal it ... the price of wisdom is above rubies. Whence then cometh wisdom?” Job xxviii. 12-20. {PTUK December 1, 1898, p. 751.3}

“In whom Christ are hid all the treasures of wisdom and knowledge.” Col. ii. 3. But if this treasure of the kingdom of heaven be hid, how can any man get it? “Canst thou by searching find out God?” {PTUK December 1, 1898, p. 751.4}

Not only is wisdom hidden in Christ but “your life is hid with Christ in God.” Col. iii. 3. “And ye are complete in Him.” Col. ii. 10. “Christ the power of God and the wisdom of God,” “who is our life,” “is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. i. 34, 30. {PTUK December 1, 1898, p. 751.5}

“Goeth and selleth all that he hath.” There is no comparison between our sin and folly and the righteousness and wisdom of Christ, yet they are the price God asks us for His Son. They are all that we have, but if we are willing to give them, the transaction is complete, and Christ, in whom “dwelleth all the fulness of the Godhead bodily,” is ours, secured to us as an everlasting possession by the oath of God. He “gave Himself for our sins.” Gal. i. 4. {PTUK December 1, 1898, p. 751.6}

“But the treasure is a hidden one, and we have tried in vain to find it,” say some. To whom is it hidden? Only “to them which believe not.” Believe what God says, and the hidden things will become plain. God has no secrets from those who fear Him, and His deep things are revealed by the Spirit. Israel found them mysterious and dark, because when they came to consider them, they always took the precaution to put a veil over their hearts. The same veil of unbelief is all that now blinds the hearts of men, “that the light of the Gospel of the glory of Christ should not dawn upon them.” 2 Cor. iv. 4. {PTUK December 1, 1898, p. 754.1}

Christ is not hidden from men. He is everywhere revealed, for in Him all things consist. Men live by Him every day, yet declare that they know Him not. He is the bread of heaven that comes down to give life to the world, and He says of the bread we eat, “This is My body:” yet men do not discern the Lord’s body, for the simple reason that they do not believe His words. “Men of the world, which have their portion in this life, and whose belly Thou fillest with Thy hid treasure.” Ps. xvii. 14. “In Him we live, and move, and have our being.” But even this omnipresent manifestation of Christ can accomplish nothing for those who persist blindly in denying that He is revealed when they are filled with Him. Those who believe behold their God, and accepting Him as what He is, they find Him made unto them wisdom and righteousness. {PTUK December 1, 1898, p. 754.2}

The man whose eyes are thus opened, does not regard God’s terms as harsh. “For joy thereof” he goeth and selleth all that he hath, and buyeth that field, and his testimony is, “What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Phil. iii. 7, 8. {PTUK December 1, 1898, p. 754.3}

People need to learn the difference between gratification and satisfaction. Anything which one gets into the habit of liking, will gratify; but only that which is good and necessary will satisfy. Strong drink gratifies a perverted appetite, but only good food can satisfy the desire of the system. The devil gratifies men by pandering to their lusts; God satisfies men by giving them what they really need. {PTUK December 1, 1898, p. 754.4}

“Notes on the International Sunday-School Lessons. Trying to Destroy God’s Word. Jeremiah xxxvi. 20-32” *The Present Truth* 14, 48. {PTUK December 1, 1898, p. 754.5}

E. J. Waggoner

DECEMBER 30

Jehoiakim was the son of Josiah. The people of the land had made his younger brother, Jehoahaz, king before him, but Jehoahaz had only reigned three months when the king of Egypt, under whose dominion Judah had fallen by the defeat of Josiah at Megiddo, annulled the choice of the people, and placed Jehoiakim on the throne. Jehoahaz was taken captive into Egypt, where he died. Jehoiakim was twenty-five years old when he began to reign, “and he did that which was evil in the sight of the Lord, according to all that his fathers had done.” {PTUK December 1, 1898, p. 754.6}

**PUBLISHING THE PROPHECY**

In the fourth year of Jehoiakim, the Lord commanded Jeremiah to write in a roll of a book all the prophecies that had been given through him, from the beginning of his work. This was done, Jeremiah dictating the words to Baruch the scribe, who was then directed to stand at the gate of the temple and read them in the hearing of all the people. Standing in this audience, when the roll was read to the assembly on the fasting day, was Michaiah, the grandson of that Shaphan who read to King Josiah the book of the law which was discovered by Hilkiah the priest during the cleansing of the temple. Michaiah went to the scribe’s chamber in the king’s house, and reported to the princes assembled there the startling character of the words that Baruch war, reading in the ears of the people. {PTUK December 1, 1898, p. 754.7}

**BURNING THE ROLL**

The princes sent for Baruch and, at their request, he sat down and read the roll to them. They cautioned him and Jeremiah to hide themselves and let no man know their whereabouts. Then the princes went in to the king, leaving the roll in the scribe’s chamber, and told him of the words that God had sent. The king commanded that the roll itself he brought to him. “Now the king sat in the winter-house in the ninth month [which would correspond to our November 1,] and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.” Three of the princes begged the king not to destroy the roll, but he would not hear them. He would have been glad to serve Jeremiah and Baruch in the same way, and he ordered their immediate arrest; “but the Lord hid them.” {PTUK December 1, 1898, p. 754.8}

**TREASURING UP WRATH**

The conduct of Jehoiakim is in strong contrast to that of his father Josiah. The latter, when God’s judgments against the disobedience of Judah were made known to him, humbled himself and by sincere penitence and confession, averted from himself the corning doom. Jehoiakim was stirred to fury by the Word of the Lord and, instead of recognising the justice of the sentence and turning from his evil course, wilfully defied the righteous anger of God and burned His message. By humbling himself, and turning at God’s reproof, Jehoiakim might have yet been saved, but he cut himself off from the source of forgiveness and life, and while the roll itself was written out again in even fuller detail, there was added to it God’s sentence against the rebellious king: “He shall have none to sit upon the throne of David: and his dead body shall he cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity.” In fulfilment of the first part of this judgment, his son, after a brief but wicked reign of three months, was carried to Babylon, where he spent thirty-seven years in captivity. {PTUK December 1, 1898, p. 754.9}

**HONOURING GOD**

The principle upon which God has ever dealt with men was laid down to Eli, and is often repeated in the scriptures. “Them that houour Me I will honour, and they that despise Me shall be lightly esteemed.” 1 Sam. ii. 30. This is not because God is like men, who will bestow respect where there is a likelihood of their getting at least as much back. God does not seek honour from men because He likes flattery, {PTUK December 1, 1898, p. 754.10}

or finds it difficult to get honour among those who know Him better. He is not satisfied when men merely draw near Him with their lips, but desires that the heart may be yielded to Him, in confiding recognition of His love, in order that He may do marvellous things for those who trust Him. “Whose, offereth the sacrifice of thanksgiving glorifieth Me; and prepareth a way that I may show him the salvation of God.” Ps. 1. 23, R.V. The greater the conception men have of the glory and power of God, the more they can rejoice; for God, who spared not His own Son, keeps nothing for Himself. Those who believe Him to be the Almighty can sing for joy because of the exceeding greatness of His power to usward who believe.” “Therefore will He be exalted, that He way have mercy upon you.” “Blessed are all they that wait for Him.” Isa. xxx. ls. {PTUK December 1, 1898, p. 755.1}

**INFIDELITY**

Infidelity does not always take the form of burning the Scriptures. There are other ways of rejecting the Word of God. Those of our readers who have been following, during the past few months, the studies contained in the PRESENT TRUTH, on God’s Saving Power in the Things that are Made, will understand clearly why it is that Satan has been making such a special onslaught upon those parts of the Bible which deal with the record of creation. He knows what is involved in a right understanding of this question, and hence his efforts have been steadily directed towards creating false ideas of man’s inherent power, and his real relation to his Creator. To hide the truth from men, and at the same time develop in them that spirit of independence of God which will most surely render them subject to his own evil influence, he has led men to set their own ideas above the Word of God, and judge the inspiration of the Bible by their own imaginations. But it is not only the avowed infidel who has been thus deceived. The satanic temptations are more subtle than men think, and many who hold in theory to the full inspiration of the Bible, have yet been insensibly influenced by the prevailing spirit of unbelief. {PTUK December 1, 1898, p. 755.2}

**WHAT IS MAN?**

God’s Word declares that man in himself is nothing more than dust. God’s own life animating the dust produces a living soul (Gen. ii. 7), but only as God’s Spirit is in man is he capable of any of the manifestations of life. This Spirit of God is the only life there is. By it all creation exists. “Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created.” Ps. civ. 29, 30. The words “breath” and “spirit” here used are identical in the original. That which causes the dust to hold together and form the body of a man is the life of the Creator. “In Him all things hold together.” Col. i. 17, R.V. Death is simply the undoing of this connection between God’s life and the dust. “Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.” Eccl. xii. 7. Many refuse to believe that it is in God they live and move, and have their being, but their unbelief cannot make the Word of God untrue. Acts xvii. 28. {PTUK December 1, 1898, p. 755.3}

**A TEST**

There is a real test which every one may apply for himself, by which he may know if he really believes the inspired Word of God, or if he has been deceived by Satan and has been unwittingly drawn into unbelief, only different in degree from the rampant infidelity which made Jehoiakim burn the roll that rebuked his wicked course. If we believe God’s record of our creation we will know that we are only dust and that all the life we have is God’s life. Since it is absurd that dust should presume to direct or control the Divine life (Jer. x. 33), he who believes the Bible will in all his ways acknowledge the Lord and allow Him to direct. He will not lean to his own understanding, but will trust in the Lord with all his heart. The man who trusts in himself at all is trusting in vanity, a vain or empty thing. If he seems to be something when he is nothing, he is a lie. “Men of low degree are vanity.” But all men are alike, so that if a man thinks he is a little better than any other man, he too is only vanity. “Men of high degree are a lie.” It does not matter how high the degree. It may not be very much, or it may look down upon every one else in the world. However high it is, it is to that extent a lie. This is infidelity. No lie is of the truth, and the man who cherishes his own lie cannot receive God’s truth. {PTUK December 1, 1898, p. 755.4}

**MEN OF HIGH DEGREE**

Even among professing Christians this lie of “high degree” is found. Some will say that there are certain lines of work which they feel competent to undertake, certain temptations which they can easily meet, and because of this they feel of higher degree than others who can only make a lesser boast. Jesus, the Son of man, who was “the truth,” in whom there was no lie, said, “I can of Mine own self do nothing.” He knew that God dwelt in Him and did the works and spoke the words. It is the spirit of self-exaltation, of high degree, that hinders faith. The man who knows himself to be vanity will listen humbly to the words of life spoken by his Creator, and will not presume to criticise them. “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.” Isa. lxvi. 2. “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” John v. 44. Jehoiakim thought himself of high degree, and looked upon other men as instruments of his vainglorious ambition. He built his house by unrighteousness, using his neighbour’s service without wages, to make for himself a wide house and large chambers, and his eyes and his heart were filled with covetousness and oppression. Seeking houour for himself he could not believe the voice of the Lord, and this is the secret of his burning the roll. But it was seen by all that his high degree was only a lie, for before his death the word of the Lord spoke concerning him; “He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” Jer. xxii. 13-19. {PTUK December 1, 1898, p. 755.5}

**“The One Sure Remedy” *The Present Truth* 14, 48.**

E. J. Waggoner

A short time ago we picked up a paper, and the first thing to meet the eye was a patent medicine advertisement, which began in this way:— {PTUK December 1, 1898, p. 755.6}

Is your liver torpid? Are you constipated? Have you become a victim to gout? Does rheumatism ever rack your frame, or do you ever suffer from biliousness, dyspepsia, sciatica, etc.? It any one or more of these maladies ever trouble you, the probabilities are that as a result of indulgence in too much or too rich food, or the too free consumption of strong teas, coffees, and cocoas, or from insufficient exercise, your system has become filled with uric acid and other life-destroying substances, which not only produce the diseases mentioned, but accentuate any tendency you may have to other ailments of the stomach, liver and kidneys. In order to rid your system of these impurities an aperient is necessary, but the one employed should not be drastic, lowering, or nauseating. {PTUK December 1, 1898, p. 755.7}

Then follows of course the name of the wonderful remedy which will rectify all the evils above mentioned, and make and keep the patient well, provided he keeps on taking it. {PTUK December 1, 1898, p. 755.8}

Just after reading this advertisement, we picked up another paper containing an advertisement of another sure cure for everything. After recounting a list of ills, the writer says: “By doing as we direct you will in a short time become strong and healthy; your digestion will be all right; you can eat what you please and be your own master; your brain will become clear, and its reasoning powers will return with four-fold vigour. All we ask is that you do as we direct. Now what do we direct? Simply this: Take 4s. 6d. and go to the nearest chemist’s and ask for a bottle of-” etc. We are not advertising patent medicines, so we will not give any names; but we quote these things for the purpose of illustrating a lesson in health. {PTUK December 1, 1898, p. 755.9}

Why is it that with all these medicines in the world, which are swallowed most faithfully by tens of thousands of people, and which are certified to be sure cures for everything that can happen to a person, people still suffer from these same ills? Surely no one can think seriously of the matter for a minute without seeing that they are all of them utterly worthless. No doubt some of the men who push these things think that they are doing the people good, for many of them are as ignorant as the people whom they dupe; but the rapid increase of the very diseases which they profess to cure, shows that these supposed remedies are only deceits. Those who use them most are the ones who continue to suffer the most. {PTUK December 1, 1898, p. 756.1}

The reason is that the cause and nature of diseases are ignored. As long as people regard disease as something like rate in a house, for which they are in no way responsible, and medicine as something that will hunt it out, as a ferret will chase the rats, so long will they suffer many things of many patent medicines, and get no better, but rather worse. Who would be so foolish as to think that he could cure a burn while holding his hand on a live coal? If he had accidentally or wilfully put his hand in the fire, the first thing that he would do in order to effect a cure would be to take the hand out of the fire. Now in ninety-nine out of every hundred cases of disease, if the sufferer would simply remove the cause he would get well without doing anything else whatever. {PTUK December 1, 1898, p. 756.2}

Look at the advertisement first quoted. The statement is made that if any of the diseases mentioned are troubling a person, the probabilities are that he has been indulging in too much or too rich food, or too freely consuming ten, coffee, and cocoa. That is reasonable enough. What would common sense teach such an one to do? Manifestly to leave off those injurious things. But no hint of such a course is given. Rather is the idea conveyed that people can eat what they please, no matter how injurious, and can counteract its ill effects by taking liberal doses of some man’s medicine. {PTUK December 1, 1898, p. 756.3}

It should be known by everybody in the world that there is no medicine compounded by man that can cure any disease. No physician on earth, no matter how skilful, can cure anybody. God alone has the power of life. He is the Fountain of life. Jesus Christ is the life. There is no life in the universe except the life of God; and the great Creator has given His life to us abundantly, putting it into us, and surrounding us with it, so that we may have health in spite of the curse which has fallen upon the earth and all mankind. If one will but study the workings of that life, and learn the ways of God, which He reveals to us, and will yield to the life, putting no obstacle in its way, health cannot fail to be his portion. {PTUK December 1, 1898, p. 756.4}

The Gospel of Jesus Christ points out the way of life and health. It teaches us that God gives us His life in Christ, in order that we may be saved from sin. This life He gives to everybody, because it is His desire that all shall live. Its nature is righteousness. Whoever will not oppose the life, will be sanctified by it. It is not that God will count one man righteous because somebody else with whom he has no connection has lived a righteous life, but that the life of that other, even the life of Jesus, is allowed to manifest itself in the man, thus making him actually righteous. This is a simple statement of a fact known to all Christians. {PTUK December 1, 1898, p. 756.5}

Now that righteous life of Jesus, which is freely given to all, is perfect life. It is eternal life. It is life that conquers death. It is evident, therefore, that if this life be accepted and recognised in its fulness, health must be the result. The life which the Lord gives to every man in the world, and which keeps us in existence day by day, is His own eternal life. All things that pertain to life as well as godliness have been given to everybody. No new factors need to be put in operation if we but recognise and fully accept the richness of the gift that God has bestowed upon us, we shall have physical health as well as salvation. Indeed, salvation pertains to the body as well as to the soul and spirit. 1 Thess. v. 23. {PTUK December 1, 1898, p. 756.6}

The stream of life flows from Christ to all mankind. Men have resisted its flow, and sought to clam up its course, and thus disease and death, the result of sin, have abounded. Cease to work against the life. Give the Word of life free course. Do not deliberately nor thoughtlessly put poisonous things into it, nor do those things which are plainly contrary to it. It is true that the life conquers death, but you must not trifle with it, and put death upon it for the purpose of seeing it manifest its power. That is continuing in sin, that grace may abound. There is poison and death enough in our own natures to give the life all the exercise that is needed. Rather seek to know the ways in which it manifests itself, that you may coincide with it, and you will be astonished at its wondrous power. The life of Jesus manifested to the full in our mortal flesh will accomplish for every one who yields to its sway all that it did when it was manifested in the flesh in Judea and Galilee. {PTUK December 1, 1898, p. 756.7}

“My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [medicine] to all their flesh.” {PTUK December 1, 1898, p. 756.8}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 48.**

E. J. Waggoner

**“HIS COMMANDMENT IS LIFE EVERLASTING”**

Gen. i. 3: “God said, Let there be light; end there was light.” {PTUK December 1, 1898, p. 757.1}

Gen. i. 6, 7: “God said, Let there be e firmament in the midst of the waters, and let it divide the waters from the waters.... And it was so.” {PTUK December 1, 1898, p. 757.2}

Gen. i. 9: “God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear; and it was so.” {PTUK December 1, 1898, p. 757.3}

Gen. i. 11: “God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.” {PTUK December 1, 1898, p. 757.4}

Gen. i. 24: “God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so.” {PTUK December 1, 1898, p. 757.5}

Ps. cxlvii. 15-13: “He sendeth forth His commandment upon earth; His Word runneth very swiftly. He giveth snow like wool; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels; who can stand before His cold? He sendeth out His Word, and melteth them; He causeth His wind to blow, and the waters flow.” {PTUK December 1, 1898, p. 757.6}

Ps. cxlviii. 8: “Fire and hail; snow, and vapours, stormy wind fulfilling His Word.” {PTUK December 1, 1898, p. 757.7}

Job xxxvii. 6: “For He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength.” {PTUK December 1, 1898, p. 757.8}

The Lord God has also said: {PTUK December 1, 1898, p. 757.9}

Matt. v. 37: “Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.” {PTUK December 1, 1898, p. 757.10}

Eph. iv. 28: “Let him that stole, steal no more.” {PTUK December 1, 1898, p. 757.11}

Eph. iv. 29: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” {PTUK December 1, 1898, p. 757.12}

Eph. iv. 31, 32: “Let all bitterness, and wrath and anger, and clamour and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” {PTUK December 1, 1898, p. 757.13}

Phil. ii. 5: “Let this mind be in you, which was also in Christ Jesus.” {PTUK December 1, 1898, p. 757.14}

Col. iii. 15: “Let the peace of God rule in your hearts.” {PTUK December 1, 1898, p. 757.15}

Col. iii. 16: “Let the Word of Christ dwell in you richly in all wisdom.” {PTUK December 1, 1898, p. 757.16}

1 Peter iii. 10, 11: “He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it.” {PTUK December 1, 1898, p. 757.17}

Rom. xii. 9: “Let love be without dissimulation.” {PTUK December 1, 1898, p. 757.18}

John xii. 50: “I know that His commandment is life everlasting.” {PTUK December 1, 1898, p. 757.19}

Ps. lxxxv. 8: “I will bear what God the Lord will speak; for He will speak peace unto His people, and to His saints.” {PTUK December 1, 1898, p. 757.20}

Isa. Iv. 3: “Incline your ear, and come unto Me; hear, and your soul shall live.” {PTUK December 1, 1898, p. 757.21}

Dan. x. 16-19: “Then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me Ono like the appearance of a man, and He strengthened me, and said, O man greatly beloved, tear not; peace be unto thee, be strong, yea, be strong. And when He bad spoken unto me, I was strengthened, and said, Let my Lord speak; for Thou hast strengthened me.” {PTUK December 1, 1898, p. 757.22}

Note from these texts that whatever God says is so. This does not mean merely that He tells the truth, but that whatever He says ought to be, comes to pass. He “calleth those things that be not as though they were” (Rom. iv. 17), because the very calling of their names brings them into existence. His Word creates. When God wanted the earth and the things that are on it to come into being, He simply said, Let them exist, and immediately they were. {PTUK December 1, 1898, p. 757.23}

Therefore if anyone wishes to learn the way of life and righteousness, “Ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?” Job xii. 7-9. What will these teach us?—They will teach us that if we hear what God the Lord speaks, we shall have life and peace. {PTUK December 1, 1898, p. 757.24}

There is life in simply hearing the Word of the Lord. “Verily, verily I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.... Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth.” John v. 24-29. Read the story of Lazarus, of the daughter of Jairus, and of the son of the widow of Nain, to see the lifegiving power that there is in the Word of the Lord. Now “these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John xx. 31. {PTUK December 1, 1898, p. 757.25}

When the prophet Daniel had a vision from God he lost all strength, and even his breath left his body. Then the Lord spoke to him, and said, “Be strong, yea, be strong,” and immediately he was strengthened. That same Word says to us, “Be strong in the Lord, and in the power of His might.” Eph. vi. 10. “Be strong in the grace that is in Christ Jesus.” 2 Tim. ii. 1. “Have not I commanded thee? Be strong and of good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.” Josh. i. 9. Compare Isa. xli. 10-16. {PTUK December 1, 1898, p. 757.26}

It will be well worth while to look up many other places in the Bible where direct commands are given, and whenever one is found, instead of thinking, “What a hard thing to do!” remember that the word which commands that these things be done is the same word that says to the snow, “Be thou on the earth,” and which commands the rain to fall. It is the same word that in the beginning created all things, and caused the light to shine out of darkness. “This commandment which I command thee this day, it is not too hard for thee, neither is it far off.” Deut. xxx. 11, R.V. If we hear the Word of the Lord, not for one moment merely, but continually, it will he as easy for us to do according to the commandments of God as it was for the earth to bring forth grass at His command. The dead do not do anything to make themselves live; they simply hear the voice of the Lord, and live. So our part, when we are dead in trespasses and sins, is to listen continually to what the Lord says, and we shall live and be strong. Remember that God’s Word is always the creative word. {PTUK December 1, 1898, p. 757.27}

Read Ps. lxxxi. 5-10 very carefully. See what a wonderful promise God makes to His people, that if they will only hearken unto Him there shall be no strange god found among them, and no false god shall be worshipped by them. He will take the idols away. Now read Ex. xx. 1-3, and see that this is the same thing. From this learn that all the commandments of God are but “exceeding great and precious promises” of what He will do for us it we will but heed His words. {PTUK December 1, 1898, p. 758.1}

**“The Living Word” *The Present Truth* 14, 48.**

E. J. Waggoner

“The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Heb. iv. 13. {PTUK December 1, 1898, p. 758.2}

The Word of God is not simply living, but it gives life. “My soul cleaveth unto the dust; quicken [make alive] Thou me according to Thy Word.” “My Word hath quickened me.” Verse 50. “Hear, and your soul shall live.” Isa. Iv. 3. Jesus says, “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John v. 24, 25. {PTUK December 1, 1898, p. 758.3}

God gives to us His Word, in order that we may live; if we but keep the Word, we shall keep the life, for it is “the Word of life.” When man issues a commandment, the one to whom it is addressed is obliged to supply the force necessary to carry it into execution; but when God gives a commandment, the commandment is itself the living force that will work effectually in those who receive it . “His commandment is life everlasting.” This is why it is that if we would enter into life, we must keep the commandments. Only in keeping the commandments of God have we life, for they are life. We keep them by faith, and they supply the life and righteousness. {PTUK December 1, 1898, p. 758.4}

The story of creation is given to show us the reality of these things. There we see the word in action. “By the word of the Lord were the heavens made;” “He commanded, and it stood fast.” When He spoke, it was. The earth did not have to go about to make itself, when God spoke; but when He spoke, it existed. The darkness did not have to exert itself to produce light; but God commanded the light to shine out of darkness, and it was so. The earth was without form, and void. God desired order, but He did not expect the earth to put itself in order. “The Spirit of God moved upon the face of the waters.” “And God said, Let there be light; and there was light.” {PTUK December 1, 1898, p. 758.5}

That same Word speaks to us. The Gospel is the power that creates, for “if any man be in Christ, there is a new creation.” “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. The Word says to us, “Be filled with the Spirit.” Eph. v. 18. If we receive that Word, the Spirit will fill us, and will bring order out of the chaos of our minds and hearts. {PTUK December 1, 1898, p. 758.6}

“In the beginning was the Word, and the Word was with God, and the Word was God.” “In Him was life; and the life was the light of men.” John i, 1, 4. “That was the true Light, which lighteth every man that cometh into the world.” Therefore the same Word which in the beginning caused the light to shine out of darkness, says to us, “Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee.” Isa. Ix. 1. If we will hear that Word, we shall as surely be “light in the Lord” as the light in the beginning shone when God said, “Let there be light.” {PTUK December 1, 1898, p. 758.7}

“God said, Let the earth bring forth grass, the herb yielding seed after his kind, and the tree yielding fruit;” “and it was so.” There was no struggle on the part of the earth to perform the commandment of the Lord; only the reception of the Word of life, which works effectually wherever it finds an opening for it. Now “as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isa. lxi. 11. “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Then shalt have no other gods before Me.” Ex. xx. 1-3. Now how did God suppose that we were to keep that commandment? Israel of old made the mistake of supposing that they themselves must furnish the power to do it, and they did not attain to the righteousness of the law. But God did not expect anything of the kind. Hear what He says, repeating almost the words that are in Ex. xx. 1-3. “Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt then worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.” Ps. lxxxi. 8-10. There was to be no straining to manufacture power which they did not have, but a simple yielding to the self-acting Word. Let the people but hear, and continue to hear, the Word of the Lord, and He will take the responsibility upon Himself of seeing that strange gods are kept from among them. {PTUK December 1, 1898, p. 758.8}

The first commandment includes all the ten. The tenth commandment, “Then shalt not covet,” is only another precept against idolatry, for covetousness is idolatry. Col. iii. 5. The law ends just where it begins, and is as a whole but an exhortation to love God. But love is of God, and He sheds His love abroad in our hearts, by the Holy Spirit. So instead of expecting us to do what the flesh cannot possibly do, God simply asks us to submit to His love, to submit to His righteousness. “His commandments are not grievous,” but they are love. {PTUK December 1, 1898, p. 758.9}

Thus we see that the commandments of God are in reality promises of what He will do for, us, or rather, statements of what He has already laid up for us ready to our hand. His grace supplies all that His justice demands. He never asks anything of us that He has not first given to us. “How precious also are Thy thoughts unto me, O God! how great is the sum of them.” How precious is the thought that no matter what God requires us to be, no matter what He tells us to be or do, the very same Word that makes known to us the requirement supplies the thing required. Let us read all the commandments of God in the light of the first chapter of Genesis, and life will assume a new phase. Then the greater the commandment, the greater will be our thanksgiving for what the Lord has done for us; and even in the midst of the thunders of Sinai we can say, “Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” {PTUK December 1, 1898, p. 758.10}

**“Treasure” *The Present Truth* 14, 48.**

E. J. Waggoner

One feature of the last days is that treasure will then be heaped together in a special manner. It will be obtained by dishonesty and oppression, but it will not profit its possessors. James v. The fulfilment of this sure word of prophecy is at present more noticeable in the United States than in any other part of the world, but other countries are fast following in the same train. A recent estimate of the capital invested in trusts in the United States shows that it amounts to nearly ?541,000,000 sterling. About half of this is taken up by nine trusts. In spite of Anti-trust laws, which recognise the danger of such gigantic combinations, the evil continues to grow. The present year has shown in England what a comparatively small trust can do to raise the price of wheat and cause distress among the poorer classes. The report on the trusts concludes:— {PTUK December 1, 1898, p. 759.1}

What the actual value of the property covered by the stocks and bonds of these companies is it would be difficult to say, but the figures show to what an extent the abuse has spread and the dangers that are involved to the community by this unrestrained centralising of capital. {PTUK December 1, 1898, p. 759.2}

**“The Children. Telescope and Microscope” *The Present Truth* 14, 48.**

E. J. Waggoner

Have you ever looked through a telescope at the stars? If not, take the first opportunity that you get to do this, and you will be astonished and delighted at the wonders that you will see. The telescope is an instrument made to aid our sight by making objects that are really far away seem to be much nearer, so that they can be better seen. Things so far off that they cannot be seen at all with the naked eye, can be looked at through the telescope. {PTUK December 1, 1898, p. 761.1}

By the help of the telescope astronomers have discovered that the stars, which seem like tiny points of light because they are so far away from us, are many of them suns much larger than our sun, with worlds moving round them as our world moves round the sun. {PTUK December 1, 1898, p. 761.2}

And besides this they have found that these suns and worlds that can be seen, are only a very small part of God’s great universe. For as men are able to invent more and more powerful telescopes, they see millions of stars that were invisible before. And yet there are as many more beyond, and there is really no end to the universe of God. {PTUK December 1, 1898, p. 761.3}

Yet God is lighting up each one of these countless suns with His own glory, and upholding and guiding all the worlds that move round them. All this shows us the greatness of our God, greatness that our minds are too small to understand, even as our eyes, with all the help that men are able to invent, can see only a small part of His works. {PTUK December 1, 1898, p. 761.4}

As we think of these things, and “ *consider* Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained,” how it brings to our minds the words of the Psalmist, “What is man, that Thou art mindful of *him*?” {PTUK December 1, 1898, p. 761.5}

But there is another instrument which aids our sight in a different way from what the telescope does, and helps us to see how mindful God is, not of man only, but of even the tiniest of His works. This is the microscope. {PTUK December 1, 1898, p. 761.6}

With the telescope we can look away off from our world, and see something of the great works of God, and the immensity of His universe. With the microscope we can look into the works of God that are round about us everywhere upon the earth, and see the perfection and beauty of the very smallest thing that our eyes are thus enabled to see. {PTUK December 1, 1898, p. 761.7}

With the telescope we see that our world, which seems to up so great, is but an atom, like a little grain of sand, compared with the great universe; and all the waters of the ocean are like “a drop of a bucket.” But when we take the microscope and examine the tiny grains of sand and the little drops of water that make up our world, we find that each is in itself a little world of wonders. {PTUK December 1, 1898, p. 761.8}

A drop of water magnified (you may have seen one, or the picture of it), is full of tiny living creatures as perfect, as wonderful, as the stars of heaven. And into whatever of the works of God we look in this way, we find that the more they are magnified the more wonders they show. {PTUK December 1, 1898, p. 761.9}

But here, again, our sight is limited, and when we have seen all that can be seen with the most powerful microscope, there is still hidden from us as much of the wonderful working of God’s power, His infinite perfection and skill revealed in the most minute atoms, as there is of His greatness in the heavens beyond the power of the telescope to reveal to us. {PTUK December 1, 1898, p. 761.10}

So while the use of the telescope might lead us to look upon our world as insignificant and unimportant, because it seems such a little speck in the universe, the microscope shows us the importance not of the world only, but of every little particle that forms it, and of the smallest and lowest living creatures that inhabit it. {PTUK December 1, 1898, p. 761.11}

Therefore while the telescope leads us to exclaim, “What is man thou Thou art mindful of him?” the microscope, showing how “fearfully and wonderfully” not we only, but all the works of God are made, puts into our mouths these words of the same Psalmist, “How precious also are Thy thoughts unto me, O God; how great is the sum of them; *they are more than can be numbered*.” {PTUK December 1, 1898, p. 761.12}

*“The God of nature and of grace
In all His works appears
His goodness through the earth we trace,
His grandeur in the spheres.” {PTUK December 1, 1898, p. 761.13}*

**“Hidden Wonders” *The Present Truth* 14, 48.**

E. J. Waggoner

When Professor Huxley was visiting the Highlands of Scotland, one day as he wandered over the moors, he picked up a moss-cup, and began to examine it with his magnifying glass. {PTUK December 1, 1898, p. 761.14}

A Highland shepherd came near and watched him with interest and curiosity. Mr. Huxley asked the man if he would like to see the moss-cup through the glass. {PTUK December 1, 1898, p. 761.15}

As he looked, his eyes opened wide with {PTUK December 1, 1898, p. 761.16}

When he was assured that it was, he asked that he might see it again, and then, handing back the glass and the moss-cup, he said, “O sir, I wish you had never shown it me.” {PTUK December 1, 1898, p. 762.1}

“Why?” asked Mr. Huxley in surprise. {PTUK December 1, 1898, p. 762.2}

“Because I do tread upon thousands of them every day of my life,” was his reply. {PTUK December 1, 1898, p. 762.3}

Now that his eyes were opened to see what had before been hidden from him in this common, familiar object, it had become such a mystery of wonder that the thought of trampling on it seemed almost like sacrilege. {PTUK December 1, 1898, p. 762.4}

And so it is with every one of the works of God’s hands. The more we think upon them, and seek them out, and examine them, the more we shall realise that He does indeed “fill heaven and earth,” and “the whole earth is full of His glory.” {PTUK December 1, 1898, p. 762.5}

**“The Ostrich” *The Present Truth* 14, 48.**

E. J. Waggoner

Although the eagle is “the king of birds,” and is able to fly the highest of all the feathered tribe, it is not the largest. The largest of all birds is the ostrich, which you call see in the picture. It has a long neck and when it holds up its head, it is seven or eight feet high, taller than a tall man. When God was telling Job about some of His wonderful works, He spoke about the ostrich. Let us see what we can learn of it from what He who made it said about it. {PTUK December 1, 1898, p. 763.1}

“Gavest thou wings and feathers unto the ostrich? which leaveth her eggs on the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones as though they were not hers; her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.” {PTUK December 1, 1898, p. 763.2}

First we will speak about the “wings and feathers” which God has given to the ostrich. The wings are very small for the size of the bird, too small for so large and heavy a bird to fly with. But when it is running it lifts its wings, and flutters them over its back, and they act like a sail to catch the wind and carry the bird onward. When it runs at full speed, it cannot be overtaken by the swiftest horse, but “scorneth the horse and his rider.” {PTUK December 1, 1898, p. 763.3}

You have all seen the beautiful soft feathers which are so much used for trimming hats and bonnets for ladies and little girls, and the helmets of some soldiers. These are the tail feathers of the ostrich, and are thought so highly of that people pay a large price for them. {PTUK December 1, 1898, p. 763.4}

The bird is so much hunted to get these valuable feathers to be used for useless ornaments, that it is disappearing from the earth through the pride and cruelty of those whom God meant to be its protectors. For we have learned that in the beginning God gave into man’s care and keeping all the living creatures on the earth. {PTUK December 1, 1898, p. 763.5}

If you think of this whenever you see these beautiful plumes, which have usually been torn from the living ostrich, I am sure you will not take any pleasure in seeing them used as an ornament by others, nor ever want to wear them yourself. {PTUK December 1, 1898, p. 763.6}

There is one thing in which the ostrich is just the opposite of the eagle. We read last week from God’s Word some beautiful passages which show the tender care of the eagle for her young ones. But the ostrich “leaveth her eggs on the earth,” and “is hardened against her young ones.” {PTUK December 1, 1898, p. 763.7}

God has not given to her the same wisdom and understanding to hatch her eggs, and to care for her young ones, that He has given to the eagle, for in the case of the ostrich it is not necessary. She lives in the hot desert regions of Africa, and lays her eggs in the warm sand, where they are hatched without her help by the heat of the sun. When they are hatched she has no special care for the young ones. {PTUK December 1, 1898, p. 763.8}

The prophet Jeremiah speaks in his Lamentations about some people who were so forgetful of their little ones that “the tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them.” Of such people he says that they have “become *cruel like the ostriches* in the wilderness.” {PTUK December 1, 1898, p. 763.9}

But although the ostrich is “hardened against her young ones as though they were not hers,” they are not left to perish. He who “knows all the fowls of the mountains,” and thinks of and feeds the little sparrows, does not forget them. He hatches the eggs by the heat of the sun, and cares for and feeds the young birds, so that they grow up and become large and strong like their parents. {PTUK December 1, 1898, p. 763.10}

What a sweet lesson of trust in God, our Creator, He is teaching us in all this! He says, “Can it woman forget her sucking child?” “Yea, they may forget; yet will not I forget thee.” So like David we can say, “When my father and mother forsake me, then the Lord will take me up.” {PTUK December 1, 1898, p. 763.11}

But I expect you have been looking at the other birds in the picture, and wondering especially about the one with its magnificent tail spread out so proudly. Another time we will perhaps tell you something about this. {PTUK December 1, 1898, p. 763.12}

**“Jottings” *The Present Truth* 14, 48.**

E. J. Waggoner

-A severe snow-storm has been experienced over the North of England and Scotland, several railways being blocked. {PTUK December 1, 1898, p. 766.1}

-The Sultan has ordered the closing of an orphanage at managed by American missionaries, which shelters sixty homeless victims of the Armenian troubles. {PTUK December 1, 1898, p. 766.2}

-Crete has been cleared of Turkish soldiers, and the suzerainty of the Sultan will be recognised by allowing one Turkish flag to fly in the island at a spot to be agreed upon. {PTUK December 1, 1898, p. 766.3}

-Italy is experiencing a revival of trade prosperity which will allow of the duties on bread and flour being abolished. A treaty just concluded with France is expected to promote the development of Italian industries. {PTUK December 1, 1898, p. 766.4}

-At some recent French army man?uvers a battery of the new quick-firers discharged twenty-one shells per gun per minute. A target consisting of 200 wooden soldiers was directed at a distance of two miles and a half. In one minute and three-quarters every one of them was destroyed. {PTUK December 1, 1898, p. 766.5}

-The vicar of Hexton has justified his bishop by administering Holy Communion at a Congregational Church in Wellingborough. He refused to recognise the bishops authority until this should be exercised in putting down the ritualistic practices which were carried on in the diocese. {PTUK December 1, 1898, p. 766.6}

-The United States Congress will soon be asked to vote ten millions sterling for the construction of a number of first-class ironclads, in addition to the thirty-six torpedo boats and destroyers lately authorised. Congress will also be asked to increase the enlisted force of the navy from its present maximum of 12,000 men to 17,000. The United States seems determined to live up to its new reputation as a fighting power. {PTUK December 1, 1898, p. 766.7}

-A curious incident is reported from Syria in connection with the Kaiser’s tour. The Turkish man-of-war which escorted his yacht ran out of coal, and a local merchant refused to deliver any fuel without payment. On reporting the difficulty to Constantinople by cable, an honourable distinction and the title of pasha was authorised to be conferred on the inexorable merchant, who thereupon promptly delivered the coal. The humour of the situation is somewhat modified by the recent revelations concerning Mr. Hooley’s attempted purchase of a Jubilee baronetcy in our own enlightened country, and the terms of his admission to the distinguished circle of the Carlton Club. {PTUK December 1, 1898, p. 766.8}

-The Turkish Government has addressed a formal request to the Vatican for the appointment of an Ottoman Legation to the Holy See. The Pope is favourable to the proposal, and is at present endeavouring to obtain the consent of the French Government. {PTUK December 1, 1898, p. 766.9}

-According to an American paper, President McKinley is determined that unless Turkey makes preparation for the American missionary property destroyed in Asiatic Turkey, in 1895 and 1896 a naval demonstration will be made against Smyrna or some other Turkish city. {PTUK December 1, 1898, p. 766.10}

-The American Commissioners at Paris offered Spain $20,000,000 for the session of the Philippines, and stated that a clause would be inserted in the treaty allowing Spanish ships and merchandise to enter on the same terms as American. If these terms are not accepted America will take the Philippines by force. {PTUK December 1, 1898, p. 766.11}

-On the Pennsylvania Railway, a gang of platelayers who were working on one track stepped on to another to avoid a train. The noise from this train, together with the smoke and steam, and a fog, prevented their noticing the approach of another train which crashed into their midst. Eleven men were killed, and six badly injured. {PTUK December 1, 1898, p. 766.12}

-The question of what ought to be done with the gold Communion plate presented to St. Paul’s Cathedral by Mr. Hooley, has been settled by the payment to that gentleman’s creditors of ?1,500, the value of the service. When the church leaves the modest simplicity of its Founder, it must expect to get into embarrassing situations. The early church was not careful to answer those who thought that the gift of God could be purchased with money. {PTUK December 1, 1898, p. 766.13}

-1897 was the biggest year for the coal trade there has ever been. From the minds of the United Kingdom there were dug and raised 202,129,931 tons. This colossal output exceeded that of 1896 by no less than 6,768,671 tons. The export of thirty-seven million tons is also the largest on record. The number of persons employed above and below ground, including those engaged in working the ironstone and fireclay produced from coal mines, was 681,531. {PTUK December 1, 1898, p. 766.14}

-Lord Charles Beresford in a recent speech bitterly deplored the loss of British prestige in China. Which meant to speed the destruction of our enormous Chinese trade. Russia had jumped the boundaries of the Chinese Empire by twelve hundred miles during the year, and there was nothing to prevent her going forward as far as Peking, unless Great Britain declared that there was a certain line beyond which Russia must not go, and that to cross that line would mean war. {PTUK December 1, 1898, p. 766.15}

-Speaking at a recent meeting of a Society for training church workers, the Bishop of Lincoln began with an apology for being there at all, because he had no right to presume to speak upon the definite religious life. This sounds bad from a bishop, but what he meant by a “definite religious life” was joining a “brotherhood.” Still if the bishop thinks that is the only way to live a definite religious life, his apology was not out of place after all. The definite religious life is the life of Christ, and if a man has not that, he is none of Christ’s, bishop or no. {PTUK December 1, 1898, p. 766.16}

-Bohemia and the other German provinces of Austria, which are at present Roman Catholic, wholesale conversions to Protestantism are reported. This is attributed to the general desire to become connected with the German Empire, which did not favour their aspirations while the provinces remain Catholic, they are being already sufficient Catholics in Germany to endanger the Protestant ascendancy. The agitation is making considerable progress. Germany will probably discover that people who change their religion wholesale for political reasons do not make any essential change in their principles. If Roman Catholic principles are now inimical to German interests, they will not be less so when christened Protestant. {PTUK December 1, 1898, p. 766.17}

**“Back Page” *The Present Truth* 14, 48.**

E. J. Waggoner

“For Thy name’s sake, O Lord, pardon mine iniquity; for it is great.” Ps. xxv. 11. {PTUK December 1, 1898, p. 768.1}

What a strange ground on which to base a plea for pardon! One is naturally inclined to minimise his fault, when asking for pardon; among men the smaller the offence the more easily the pardon is secured, and that is why people are so apt to try to hide their sins, or make them appear as small as possible. That plan, however, is not the right one to pursue with the Lord. {PTUK December 1, 1898, p. 768.2}

“Pardon mine iniquity; for it is great.” When we think of it, we can see that the greater the sin the greater the need of pardon; and when we look at the matter from the Lord’s point of view, we can understand how it is that the surest way to obtain pardon from Him is to set forth the sin in all its enormity, without minimising or excusing it in any way whatever. {PTUK December 1, 1898, p. 768.3}

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all uurighteousness.” 1 John i. 9. Righteousness belongs to the Lord (Dan. ix. 7), and “He abideth faithful; He cannot deny Himself.” 2 Tim. ii. 13. The greater our sin, therefore, the greater the manifestation of God’s righteousness in forgiving it. {PTUK December 1, 1898, p. 768.4}

“Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief; howbeit for this cause I obtained mercy, that in me as chief Jesus Christ might show forth all His longsuffering, for an ensample of them which should hereafter believe on Him unto eternal life.” 1 Tim. i. 15, 16. Just because Paul was the chief of sinners he received mercy! “What a wonderful Saviour!” Let no one fear to come to the Lord for pardon, because he is so great a sinner. His sinfulness is his recommendation to the Lord. “They that are whole need not a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance.” {PTUK December 1, 1898, p. 768.5}

The name of the Lord is “The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Ex. xxxiv. 5-7. Now the plea is, “For Thy name’s sake, O Lord, pardon mine iniquity.” If He should refuse such a request, He would be denying His own name. He would be saying that He is no longer the Lord God. You see it is absolutely impossible for the Lord to refuse to pardon any sinner. As long as God lives, He must pardon the sins of every one who from the heart requests forgiveness and cleansing. {PTUK December 1, 1898, p. 768.6}

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Rom. v. 8-10. Belief in Christ is incompatible with doubt as to His power or willingness to forgive any sin. To doubt on these points, is to disbelieve that He is the Christ, the Son of God. “Him hath God exalted with His own right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.” Acts v. 31. Mark, He gives repentance and forgiveness to Israel, without exception, and it was they who crucified Him. To the very ones who cried, “Crucify Him!” forgiveness was preached. Who then dare say that he has sinned so much that he cannot be forgiven? {PTUK December 1, 1898, p. 768.7}

We are reconciled to God by the death of Christ. “He died for all.” 2 Cor. v. 15. By the grace of God, He tasted death “for every man.” Heb. ii. 9. Then are all reconciled. There is not a soul on earth whom God does not in Christ count as sinless, for “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Cor. v. 19. Whoever in the world, therefore, sincerely acknowledges himself to be a trespasser, may know that he is that very moment freely and fully forgiven. And since it is by the life of Christ that we are saved, it is evidently just as easy for Him to save one person as another. To disbelieve this is to limit the Lord, and to make Him like one of us. The same One who created the tiniest blade of grass also created the entire universe, and by the very same power. Nothing less than the life of Christ could create the smallest thing, and nothing more is required for the greatest. So to create a clean heart in the vilest sinner is for the infinite life of the Lord just as easy as to do so for the little child. With what confidence then may we trust in the Lord for all that we need! {PTUK December 1, 1898, p. 768.8}

*“This life of trust, how glad, how sweet!
My need and Thy great fulness meet,
And I have all in Thee.” {PTUK December 1, 1898, p. 768.9}*

The *Daily Chronicle*, reporting a series of interviews with the leading publishers and booksellers of London, says:— {PTUK December 1, 1898, p. 768.10}

More and more the tendency of the public loans toward the reading of fiction. Young people do not delight, as their grandfathers did, in selecting a grave, informing work, say in biography or in travel, and poring over it long nights in succession. The whole competition of broad-winning is keener, and what is sought from books is, first and foremost, recreation. {PTUK December 1, 1898, p. 768.11}

It is a sad state of things. The last word, however, is a mistake. It is not *recreation*, but *amusement*, that people seek. Recreation, creating anew, renewal, is what people ought to seek and to find in books; but it does not come from fiction. From nothing, nothing comes. He who feeds on nothing, will come to nothing. The mind that dwells only on the imaginary, will in time become unable to appreciate or understand that which is real. And so the one Book which above all others affords real recreation, is cast aside as uninteresting. The final result is, that “truth is fallen in the streets.” {PTUK December 1, 1898, p. 768.12}

“How precious is secret prayer-the soul communing with God! Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. Calmly, yet fervently, the soul is to reach out after God; and sweet and abiding will be the influence emanating from Him who sees in secret, whose ear is open to the prayer arising from the heart. He who in simple faith holds communion with God will gather to himself Divine rays of light to strengthen and sustain him in the conflict with Satan.” {PTUK December 1, 1898, p. 768.13}

**“The Man of Sin” *The Present Truth* 14, 49.**

E. J. Waggoner

In the second chapter of 2 Thessalonians we read of the apostasy from the simplicity of the Gospel of Christ, and the manifestation of the “man of sin,” “the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.” {PTUK December 8, 1898, p. 769.1}

It was not long after the death of the apostle who penned those words, that the prophecy was fulfilled. Among the elders or bishops of the church there arose men whose great ambition was to draw away disciples from Christ to themselves. They did not claim to be doing this, but they had so put themselves in the place of Christ that they imagine that in exalting themselves they were advancing the church. {PTUK December 8, 1898, p. 769.2}

One of the most striking examples of the arrogance of men who professed to be the representatives of Jesus, is that indicated in the illustration on this page. We see Henry IV. of Germany, in the garb of a penitent, waiting for admission to the presence of Pope Gregory VII., that be order that we may see that theirs was not an exceptional case of presumption and self-assertion. Every sin that a man commits is in himself. The fact that one man is in a position to exhibit his sinful disposition more fully than another, does not make him a greater sinner than that other one. Or, to put it the other way, the fact that the sphere of a man’s influence may be his pardon, and have his dominion restored to him. The Emperor had claimed for himself power which God alone can exercise in the church, and had been deposed by the Pope; not because of his sin, but because the Pope would be the only one on earth to set himself forth as God. {PTUK December 8, 1898, p. 769.3}

God alone has the right to remove kings, set up kings; but this right the popes claimed for themselves. We need not dwell on *their* sin, but simply note it, in order that we may see that theirs was not an exceptional case of presumption and self-assertion. Every sin that a man commits is in himself. The fact that one man is in a position to exhibit his sinful disposition more fully than another, does not make him a greater sinner than that other one. Or, to put it the other way, the fact that the sphere of a man’s influence for evil is circumscribed, does not make him personally any less a sinner than if it were unlimited. The lamp whose rays are shut in by the four walls of a room shines just as brightly as though the light were not enclosed. {PTUK December 8, 1898, p. 769.4}

Even so we, although acting in a very small place, may be in reality as much the man of sin, opposing God, as any pope that ever sent his anathamas to the ends of the earth. Obedience to the Word of God is the only safeguard against popery. If the teaching and example of Jesus had always been followed, there would never have been a pope; and he who does not thus follow Jesus, lacks only opportunity and ability, to be as great a pope as Innocent III. or Gregory VII. {PTUK December 8, 1898, p. 769.5}

Jesus said: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matt. xx. 25-28. {PTUK December 8, 1898, p. 770.1}

“Judge not, that ye be not judged.” Matt. vii. 1. So although Jesus spake as never man spake, He said, “If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.” John xii. 47, 48. Our part is to teach the Word, whether men will hear, or whether they will forbear; and we can teach the Word only as we live it, for it is the Word of life. {PTUK December 8, 1898, p. 770.2}

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Rom. xii. 3. “Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant.” Phil. ii. 5-7. Love is the bond of perfectness, and love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own.” 1 Cor. xiii. 4, 5. “Let all that ye do be done in love.” 1 Cor. xvi. 14. {PTUK December 8, 1898, p. 770.3}

**“Notes on the International Sunday-School Lessons. The Captivity of Judah. Jeremiah lii. 1-11” *The Present Truth* 14, 49.**

E. J. Waggoner

DECEMBER 18

Zedekiah was the last king of Judah. He was a son of Josiah and was made king by Nebuchadnezzar in the place of Jehoiakim’s son, the latter being taken captive to Babylon after a reign of three mouths and ten days. Zedekiah was made to swear by the Lord that he would be faithful to Nebuchadnezzar, but he violated his oath. He sought help from Egypt to throw off the Babylonian yoke, but although Egypt came to his assistance, its interference did not save him. He, like his fathers, rejected the one hope of deliverance in turning away from the Lord, and none other could help him. “The Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy.” 2 Chron. xxxvi. 15, 16. {PTUK December 8, 1898, p. 770.4}

**A MARK ON THE FOREHEAD**

It was not only their fathers who had transgressed the commandments of the Lord and provoked Him to anger. {PTUK December 8, 1898, p. 770.5}

Right down to the time when the city was taken the wicked practices of the nation, both rulers and governed, were continued. The condition of the city in those days was typical of the state of things that will exist when earth’s guilty career finally closes. The prophet Ezekiel was shown the wickedness that was being practised in the city, and even in the temple itself. He saw also that a mark was put upon the foreheads of those who lamented over the abominations that were done in the midst of Jerusalem, and a destroying angel was commanded to exterminate all who had not the mark. Eze. viii., ix. In the last days the winds of strife and destruction are held until the servants of God are sealed in their foreheads. Rev. vii. {PTUK December 8, 1898, p. 770.6}

**THE SEAL OF GOD**

A seal is not put lightly to anything. When the servants of God are sealed with His seal, it means that He accepts them as His own act and deed. They are His workmanship, created in Christ Jesus. There is no thread of human invention in the garment of righteousness with which they are clothed. They know that they are sufficient for nothing of themselves, but that Christ is made to them wisdom and righteousness and sanctification and redemption. They have submitted themselves to the righteousness of God, and are complete in Him. Jesus beholds in them not a vestige of the filthy rags of human self-righteousness, but the travail of His own soul and is satisfied. In them He sees the work that He designed to do for men, and He is willing that these shall be known everywhere as the proofs of His saving power. He is willing to be judged by these results and He puts His own seal upon them. So in Revelation xiv. we read of the same people that they have the Father’s name in their foreheads. They stand before the universe as illustrations of what that Name means in its fulness. They keep the commandments of God, and the faith of Jesus. Rev. xiv. 1. They have learned that God’s Word brings the power without which men have in vain tried to obey it. His commandments are known to them as life everlasting, and Christ dwells in them, so that they have the faith of Jesus. They are His perfect representatives and, being filled with the Holy Spirit, are His witnesses to the ends of the earth. They have the testimony of Jesus. Rev. xii. 17. {PTUK December 8, 1898, p. 770.7}

**HATED BY THE WICKED**

The dragon, which is Satan, is wroth with these witnesses, and stirs up men against them. So, during the siege of Jerusalem, the anger of those whom he rebuked consigned Jeremiah to a prison, where he lay until he was taken from it by the victorious Babylonians. Into, their hearts God put a desire to show the prophet kindness, and he was permitted by them to go wherever he would. Zedekiah had sent often to Jeremiah to know what the Lord had to say, but although even to him counsel was given that would have saved his life, he feared to obey it. His guilty conscience made him a coward, and he dared not take the advice to go forth from the city and submit to Nebuchadnezzar. So he stayed where he was until a breach was made in the defences of Jerusalem, and then he stole forth by night and tried to flee from the country. “And the army of the Chaldees pursued after the king and overtook him in the plains of Jericho.” {PTUK December 8, 1898, p. 770.8}

**DESTRUCTION OF THE CITY**

Zedekiah was brought before the King of Babylon at Riblah, who passed judgment upon him for violating his oath. The last scene his eyes were permitted to gaze upon was the slaughter of his own soul, then he was blinded, bound with chains of brass, and carried a miserable captive to Babylon. Shortly after, the temple, the king’s palace, and every house of prominence in Jerusalem, were burned with fire, and all the people, except the poorest classes, were removed to Babylon. Many of the principal men also were slain. Thus went out in darkness, for a time, the history of that nation which God had chosen to be a peculiar people to Himself above all nations. God is ready to forgive and plenteous in mercy, but if the mercy be not accepted, He will by no means clear the guilty. “Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness.” Lam. i. 8. {PTUK December 8, 1898, p. 771.1}

**NO RESPECT OF PERSONS**

The destruction of Jerusalem came because of its wickedness. Those who were grieved over these things were spared from the destruction. One instance is given us showing this. An Ethiopian eunuch, Ebed-Melech by name, when he knew that Jeremiah was put into the dungeon, and was like to die there of starvation, went in to the king and pleaded that he might be taken out. His request was granted, and Jeremiah was put in the court of the prison. After Jerusalem was taken the Lord sent a message to this man by Jeremiah, saying, “Thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee because thou hast put thy trust in Me, saith the Lord.” Jer. xxxix. 17, 15. {PTUK December 8, 1898, p. 771.2}

**REJECTING GOD**

Israel rejected the Lord from being King over them when they desired Samuel to make them a king that they might be like the heathen around them. Their desire had been granted. They had had kings and these had made them like the rest of the heathen. From henceforth there was to be no king until He should come whose right it is to reign over His people. The word of the Lord was sent to Zedekiah: “And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem and take off the crown ... it shall be no more until He come whose right it is; and I will give it Him.” Eze. xxi. 36-37. The people of God have no earthly head until Christ shall come in the glory of His kingdom. If any church professing the service of Christ has put itself under the control of a man, it has fallen into the same error that proved so disastrous to Israel of old, and like them will end in becoming like the surrounding heathen, if not worse. {PTUK December 8, 1898, p. 771.3}

**“The Sanctuary of God” *The Present Truth* 14, 49.**

E. J. Waggoner

“When Israel went out of Egypt, the house of Jacob from the people of strange language, Judah was His sanctuary, and Israel His dominion.” Ps. cxiv. 1, 2. “For the Lord’s portion is His people; Jacob is a lot of His inheritance.” Deut. xxxii. 9. {PTUK December 8, 1898, p. 771.4}

**GOD’S PRESENCE SANCTIFIES**

Every place where God’s presence is manifested, is sacred. When the Lord appeared to Moses in the burning bush in the desert, He said to him, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” Ex. iii. 5. Likewise when He appeared to Joshua before Jericho, He said, “Loose the shoes from off thy feet; for the place whereon thou standest is holy.” Josh. v. 15. When God came down on Mount Sinai, to speak the law, the mountain was made holy by His presence, so that no unconsecrated person could touch it and live. Sinai was at that time the sanctuary of the Lord (Ps. lxviii. 17, R.V.); for the word “sanctuary” signifies “holy place,” and every abiding place of God is necessarily holy. {PTUK December 8, 1898, p. 771.5}

**GOD’S DWELLING-PLACE**

The sanctuary of God is therefore His dwelling-place, so that the text first quoted tells us that when God called Israel out of Egypt, it was that He might dwell among them, and sanctify them by His presence. In harmony with this is 2 Cor. vi. 16, 17:— {PTUK December 8, 1898, p. 771.6}

“What agreement hath the temple of God with idols? for ye are the temple of the living God; for God hath said, I will dwell in them; and walk in them; and I will be their God, and they shall be My people. Wherefore, out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” {PTUK December 8, 1898, p. 771.7}

**NOT A MAN-MADE HOUSE**

When Stephen, full of the Holy Ghost, preached the Gospel before the Jewish Sanhedrim, it was these words that stirred the grave assembly to fury, and caused them to gnash on him with their teeth:— {PTUK December 8, 1898, p. 771.8}

“Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, heaven is My throne, and earth is My footstool: what house will ye build me? saith the Lord: or what is the place of My rest?” Acts vii. 46-49. {PTUK December 8, 1898, p. 771.9}

This is what Paul said to the Athenians (Acts xvii. 24); and Solomon himself, at the dedication of the house which he had built for the Lord, said: “But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded?” 1 Kings viii. 27. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” Isa. lvii. 15. {PTUK December 8, 1898, p. 771.10}

**A LIVING HOUSE**

The living God dwells in a living house; and only a spiritual house befits Him who is Spirit. Accordingly we read that, coming unto the Lord, “a living Stone, rejected indeed of men, but with God elect, precious, ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.” 1 Peter ii. 4, 5, R.V. {PTUK December 8, 1898, p. 771.11}

Jesus Christ is the tried and sure Foundation upon which all who would abide for ever must be built. “For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Eph. ii. 18-22. {PTUK December 8, 1898, p. 772.1}

The household of God is the church of the living God (1 Tim. iii. 15), but only because each individual member is the dwelling-place of God. To each person the word comes: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” 1 Cor. vi. 19. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” 1 Cor. iii. 16, 17. {PTUK December 8, 1898, p. 772.2}

When Jesus was asked how it was that He would manifest Himself to His disciples and not to the world, He replied: “If a man love Me, he may keep My words; and My Father will love him, and we will come unto him, and make our abode with him.” John xiv. 23. The Word abiding in the heart sanctifies, so that the heart of each believer is the sanctuary of the living God. This fact is so clear that no more words are needed to make it appear, and we have therefore only to consider its wonderful force, and its practical application to us. {PTUK December 8, 1898, p. 772.3}

**EVERY MAN A TEMPLE**

Remember first that every person is designed to be the temple of God, yes, *is* God’s temple; but all have gone aside, and have set up idols in the sanctuary, thus defiling it, and denying God’s right to His own dwelling-place. What we wish to consider is what takes place when God dwells in His fulness in His own house, and is allowed complete control. {PTUK December 8, 1898, p. 772.4}

“In His temple everything saith, Glory.” Ps. xxix. 9. Therefore when Christ dwells in the heart by faith, and the Spirit strengthens the inner man “according to the riches of His glory,” so that the being is “filled with all the fulness of God” (Eph. iii. 16-19), he who leads his people like a flock shines forth (Ps. lxxx. 1); and because of the light that shows itself in good works, men glorify God. Matt. v. 14-16. “Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” Isa. xii. 6. “Nations that knew not thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.” Isa. lv. 5. {PTUK December 8, 1898, p. 772.5}

**VIEW OF GOD’S THRONE IN HEAVEN**

The first chapter of Ezekiel gives us the most vivid picture of the nature of the sanctuary of God in heaven. Read the entire chapter, and pay special attention to the following items:— {PTUK December 8, 1898, p. 772.6}

The heavens were opened, and the prophet “saw visions of God.” Verse 1. {PTUK December 8, 1898, p. 772.7}

“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.” Verses 4, 5. {PTUK December 8, 1898, p. 772.8}

“And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.” “And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty.” “And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.” Verses 22, 24, 25. {PTUK December 8, 1898, p. 772.9}

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.” Verse 26. {PTUK December 8, 1898, p. 772.10}

“And the living creatures ran and returned as the appearance of a flash of lightning.” Verse 14. {PTUK December 8, 1898, p. 772.11}

**MOVED BY THE THOUGHT OF GOD**

Here we see that God’s throne in the heavens is composed of living creatures, and that it is not fixed to one spot, but that it moves. “And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went.” Verse 12. {PTUK December 8, 1898, p. 772.12}

“Whithersoever the Spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the Spirit of life was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the Spirit of life was in the wheels.” Verses 20, 21, margin. {PTUK December 8, 1898, p. 772.13}

The throne was too glorious to be seen and described in detail; and we can form no clear conception of its likeness; but one thing we may learn, namely, that it is full of the Spirit of God, and is so closely in touch with Him that His thought for it is instantly executed. God’s Spirit is to go to some place, and thither the throne of God instantly moves. Every thought of God is promptly responded to, and carried out, because His spirit fills His throne and temple. {PTUK December 8, 1898, p. 772.14}

**ON EARTH AS IN HEAVEN**

Even so it will be when God is allowed his rightful place in the bodies of men. His spirit will be their spirit, and his mind and thought will be their mind and thought. In 2 Cor. vi. 16-18, where we are told that we are the temple of God, we learn that when we are sanctified by his presence we are his sons and daughters. We are the temple of God, because the Holy Ghost dwells in us. 1 Cor. iii. 16. We are builded together in Christ for an habitation of God through the Spirit. Eph. ii. 22. But “as many as are led by the Spirit of God, they are the sons of God.” Rom. viii. 14. That is, those who yield themselves to God, to be his spiritual house, his temple, are filled with the Spirit, and are guided by the Spirit whithersoever the Spirit wills to go. The mind of the Spirit is their mind. {PTUK December 8, 1898, p. 772.15}

**GOD THINKING IN MAN**

That God designs to think and act for his people, is shown by his call to the wicked to forsake their way, and the unrighteous man his thoughts, and to return to the Lord, whose thoughts are as much higher than man’s thoughts as heaven is higher than the earth. Isa. lv. 7-9. When a man forsakes his ways and thoughts, and returns to the Lord, his ways and thoughts henceforth must be God’s. {PTUK December 8, 1898, p. 772.16}

When God thinks for a man it is not like one man’s thinking for and imposing {PTUK December 8, 1898, p. 772.17}

his will on another. There is perfect freedom. The man chooses God’s thoughts, because they are better than his own, and then God thinks in him, the man’s brain being the organ of the Holy Spirit. “For ye have not received the spirit of bondage again to fear” (Rom. viii. 15), but God has given us the Spirit “of power, and of love, and of a sound mind.” 2 Tim. i. 7. Only by the Spirit of God can anybody rightly know anything. 1 Cor. ii. 12. When men submit to be the temples of God, then is God’s will done on earth even as it is done in heaven. {PTUK December 8, 1898, p. 773.1}

**A PEOPLE CALLED OUT**

It was to this end that God called his people out of Egypt. They were “called out,” and so they constituted the church of the living God, for the Greek word which is rendered “church,” means literally “called out.” God calls people out from the world, that they may be a “spiritual house, a holy priesthood” (1 Peter ii. 5); and His presence in them makes them “a chosen generation, a royal priesthood, an holy nation, a peculiar people” (verse 9); and they “show forth” the praises of Him who have called them out of darkness into His marvellous light, because He who dwells in them shines forth. {PTUK December 8, 1898, p. 773.1}

That this was the object of God’s calling Israel of Egypt is seen from His words in Ex. xix. 3-6:— {PTUK December 8, 1898, p. 773.2}

“And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation.” {PTUK December 8, 1898, p. 773.3}

**A TABERNACLE MADE WITH HANDS**

Yet while they were still encamped before Sinai, the Lord told Moses to direct the children of Israel to bring an offering of gold and silver and brass, acacia wood, and various kinds of skins, and fine linen, etc., and said: “and let them make Me a sanctuary, that I may dwell among them.” Ex. xxv. 8. {PTUK December 8, 1898, p. 773.4}

**“TABERNACLE OF WITNESS”**

What a strange thing, that the Most High God, who dwelleth not in temples made with hands, should ask weak mortals to build Him a house, that He might well among them! Why was it?—The answer is plain; they were too high-minded, too self-sufficient, to give place to God, that He might dwell in their bodies, controlling every thought an act; for God dwells with the lowly; therefore since God would not cast them off, He manifested His presence among them in a marked manner, hoping at length to draw them wholly to Himself. If they had believed, they would not have needed the sanctuary, any more than Abraham did. The principal thing in it, and to contain which it was specially built, was the law,-the tables of testimony. But this law of the children of Israel ought to have had within them, “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.” In that case they would have had the witness in themselves; their own bodies would have been tabernacles of witness, and they would have been witnesses for God. As it was, however, “the tabernacle of witness” was that built by Moses. Acts vii. 44. The fact that this testimony was in that tabernacle instead of in them, made it a constant witness against them, a testimony to their unfaithfulness. {PTUK December 8, 1898, p. 773.5}

“Our Lord sprang out of Judah; of which it tried Moses spake nothing concerning priesthood.” Heb. vii. 14. Yet as already noted, “when Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was His sanctuary, and Israel His dominion.” The primary design was that all Israel should be His sanctuary, even as now. The confining of the sanctuary service to the tribe of Levi was a standing reminder of the unfaithfulness of the people, which hindered them from receiving the fulness of God; and the raising up of Christ out of the tribe of Judah, was no new thing, but a manifestation of that which had been from the beginning. {PTUK December 8, 1898, p. 773.6}

**LESSONS TO BE LEARNED**

From the tabernacle built by hands some valuable lessons are to be learned, for God never directs anything to be done in vain. The jealous care which God has for His dwelling-place was one of the chief lessons, but there were many things that could not be taught by that building, for the simple reason that a dead thing can never show the activity of a living thing. {PTUK December 8, 1898, p. 773.7}

God’s real dwelling-place moves of itself, impelled by His thought, while this house had to be carried by men. A stream of living water comes from God’s throne (Rev. xxii. 1), as was shown at Sinai; but nothing of the kind was seen in the tabernacle of Moses. The rightful place of God’s law, as the foundation of His throne, was indicated, and this is a thing which should not be overlooked, for it must be in every heart where God dwells. Jesus said, “Thy law is within My heart.” Ps. xl. 8. {PTUK December 8, 1898, p. 773.8}

That tabernacle was cleansed with blood (Lev. xvi.), an indication of the fact that it is the blood of Christ that cleanses the living sanctuary-our bodies. But whereas in that sanctuary the cleansing was done only periodically, in the real sanctuary it is a continual process. Just as the water of life constantly flows from God’s throne, so the blood of Christ constantly flows through the hearts of believers, cleansing them moment by moment; and as the blood is life, identical with the water of life, (1 John v. 8), it must flow out as well as in; so out of him that believeth, whose heart is God’s throne, “shall flow rivers of living water,” and he shall be a source of life to others. This high calling Israel of old missed through unbelief. Let us take heed lest we fall after the same example of unbelief. {PTUK December 8, 1898, p. 773.9}

**CLEANSING OF THE SANCTUARY**

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out.” Rev. iii. 12. It is worthy of note that this promise is in immediate connection with the statement by the Lord Jesus, “Behold, I come quickly.” The sanctuary of the Lord is now defiled and broken down (Dan. viii. 13; Acts xv. 16); but before the coming of the Lord is to be built up and cleansed; for Christ loved the church, and gave Himself for it, “that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. v. 25-27. {PTUK December 8, 1898, p. 773.10}

That God has a sanctuary in the heavens, and that Christ is priest there, cannot be doubted by anyone who reads the Scriptures. See Heb. viii. 1, 2, etc. But this sanctuary is as much greater than the figure that was built by Moses as heaven is greater than earth, or as the work of God is greater than any work of man. Of the work of the sanctuary in heaven it is not necessary to speak particularly here, since what we may know of it is indicated in the service of the priests in the earthly tabernacle, who served “unto the example and shadow of heavenly things.” But that sanctuary is a living place, as we learned in the view of God’s throne; and that men saved from sin on this earth are to become a part of it is stated in Rev. iii. 12, just quoted. Therefore it follows that the cleansing of the sanctuary,-a work which is set forth in the Scriptures as immediately preceding the coming of the Lord,-is coincident with complete cleansing of the people of God on this earth, and preparing them for translation when the Lord comes. {PTUK December 8, 1898, p. 773.11}

**THE PERFECT TESTIMONY**

God has never left Himself without witness in what is termed the works of nature; but that witness is insufficient; man, the highest of God’s creatures, must witness to Him as well as the lower things that God has made. In every age there have been individuals who, like Stephen, full of the Holy Ghost, have been faithful witnesses; but they were only parts of the whole. It is not merely single individuals, but a body of people “called out,”—the congregation, the church,-that constitutes God’s house. Before the end comes, and at the time of the coming of Christ, there must be a people on earth, not necessarily large in proportion to the number of inhabitants of earth, but large enough to be known in all the earth, in whom “all the fulness of God” will be manifest even as it was in Jesus of Nazareth. God will demonstrate to the world that what He did with Jesus of Nazareth He can do with anyone who will yield to Him. {PTUK December 8, 1898, p. 774.1}

**THE LIFE OF JESUS MANIFEST IN MORTAL FLESH**

Jesus Christ was the perfect temple of God; but if He were to be the only one in whom such fulness is revealed, then the too common idea that Jesus was a unique specimen, not made in all things like unto His brethren, and that is impossible for anybody else to be in all things like Him, would be warranted; and Satan would not fail to charge God with incapacity and failure, saying that He is not able to take a man born in sin, and bring him to perfection. Day after day he is making this charge through men who, either despondently, or in self-justification, say that “Christ was different from us, for He was begotten by the Holy Ghost, and being born sinless had the advantage of us.” The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth, and He will demonstrate this before all the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity. There is danger in delaying to yield to this working of the Lord by His Spirit, for He says:— {PTUK December 8, 1898, p. 774.2}

“Behold, I will send My Messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? ... and He shall sit as a Refiner and Purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. iii. 1-3. {PTUK December 8, 1898, p. 774.3}

The glory of the house of God when He shall dwell in it in His fulness cannot be described or imagined. “Eye have not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.” Therefore, “Receive ye the Holy Ghost.” “And the very God a peace sanctify you holy; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” {PTUK December 8, 1898, p. 774.4}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 49.**

E. J. Waggoner

**GOD’S REST**

Gen. i. 31; ii. 1-3: “And God saw everything that He had made, and, behold, it was very good. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.” {PTUK December 8, 1898, p. 774.5}

Ex. xx. 8-11: “Remember the Sabbath day, to keep it holy. Six days shalt then labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; then, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” {PTUK December 8, 1898, p. 774.6}

Rev. xiv. 6, 7: “And I saw another angel fly In the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountain of waters.” {PTUK December 8, 1898, p. 774.7}

Eze. xx. 19, 20: “I am the Lord your God: walk in My statutes, and keep My judgments, and do them: and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” {PTUK December 8, 1898, p. 774.8}

Eze. xx. 12: “Moreover also I gave them My Sahbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” {PTUK December 8, 1898, p. 774.9}

Isa. xl . 9: “Behold your God!” {PTUK December 8, 1898, p. 774.10}

Matt. xi. 28: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” {PTUK December 8, 1898, p. 774.11}

Ex. xxxiii. 14: “My presence shall go with thee, and I will give thee rest.” {PTUK December 8, 1898, p. 774.12}

Ps. xxxi. 19: “O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Then hast wrought for them that trust in Ther before the sons of men.” {PTUK December 8, 1898, p. 774.13}

Eph. ii. 8-10: “For by grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory. For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.” {PTUK December 8, 1898, p. 774.14}

2 Cor. v. 17: “If any man be in Christ, he is a new creature [“there is a new creation,” R.V.]; old things are passed away; behold, all things are become new. And all things are of God.” {PTUK December 8, 1898, p. 774.15}

Col. i. 12-16: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated ns into the kingdom of

His dear Son: in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him [in Him] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him.” {PTUK December 8, 1898, p. 774.16}

John xix. 28-30: “After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. ... When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head, and gave up the ghost.” {PTUK December 8, 1898, p. 775.1}

John vi. 29: “Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” {PTUK December 8, 1898, p. 775.2}

Heb. iii. 7-12, 19: “Wherefore, even as the Holy Ghost saith, To-day if ye shall hear His voice, harden not your hearts, as in the provocation, like as in the day of temptation in the wilderness, wherewith your fathers tempted Me by proving Me, and saw My works forty years. Wherefore I was displeased with this generation, and said, They do alway err in their heart; but they did not know My ways; as I aware in My wrath, They shall not enter into My rest. Take hoed, brethren, lost haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God.” “We see that they were not able to enter in because of unbelief.” {PTUK December 8, 1898, p. 775.3}

Heb. iv. 1-5, 9, 10: “Let us fear, therefore, lest haply, a promise being left of entering into His rest, any of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they; but the word of hearing did not profit them, because they were not united by faith with them that heard. For we which have believed do outer into that rest; even as He bath said, As I aware in My wrath, They shell not enter Into My rest; although the works were finished from the foundation of the world. For He hath said somewhere of the seventh day on this wise, and God rested on the seventh day from all His works; and in this place again, They shall not enter into My rest.” “There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest hath himself also rested from his works, as God did from His.” {PTUK December 8, 1898, p. 775.4}

Rest follows labour; but the labour must be finished, or else there can be no real rest. Moreover, the work must be well done, so that it is perfect and complete, or else the rest will not be perfect. When God had worked six days in creating the heavens and the earth, and all things in them, He rested on the seventh day, because His work was done, and was well done. Everything was perfect. {PTUK December 8, 1898, p. 775.5}

The Sabbath is the sign that He is God, for only God could do perfect work; and the fact that God rested, shows that His work was perfect. “His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered.” Literally, “He hath made a memorial for His wonderful works.” Ps. cxi. 3, 4. {PTUK December 8, 1898, p. 775.6}

How is the Sabbath a memorial of God’s creative power, and thus a sign that He is God? Thus: Just as one rests only after work is done, and finds the joy and satisfaction of rest in the contemplation of the work well done, the Sabbath is the constant reminder of the fact that God’s works are perfect; it continually reminds us that He created all things, and, most of all, that He *finished* His work. In the best and fullest sense of the word, His work was finished: it was complete and perfect. Creation was a finished piece of work. Otherwise there could have been no perfect rest following. The Sabbath is therefore the sign or mark of perfection. {PTUK December 8, 1898, p. 775.7}

When we look abroad upon the earth now, we do not see all things perfect. The curse has marred the works of God’s hands. Man, creation’s lord, has fallen, and his dominion has suffered with him. The Sabbath, however, remains. There *remaineth* a rest for the people of God. That is still left. But it is a sign of perfection. It is the proof that God’s creation was made perfect. It is the proof that He is a great God and does great things. Therefore since God makes nothing in vain, and whatsoever He does shall be for ever, the Sabbath is the pledge that everything, man included, shall be made new again. It is therefore the evidence of the sanctifying power of God. {PTUK December 8, 1898, p. 775.8}

The everlasting Gospel calls upon men to “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” That is what the Sabbath does. Therefore it follows that the Sabbath is the fulness of the everlasting Gospel. It is the seal of perfection. It marks a new creation complete and perfect. {PTUK December 8, 1898, p. 775.9}

This new creation is effected through the cross. “If any man be in Christ, there is a new creation.” The Messiah is the one who restores all things, and it is by the power of His cross that He does it. The power of the cross is the power that created the heavens and earth in the beginning; for the preaching of the cross is the power of God (1 Cor. i. 18), and the power of God is seen in the things that are made. Rom. i. 20. So when Jesus was about to yield up His life upon the cross, He cried, “It is finished.” In Him, therefore, that is, through His cross, the works of God, which were finished from the foundation of the world, are ours when we believe. The rest which Christ gives those who come to Him, is the rest that comes from works finished and perfect. The Sabbath teaches us that Christ’s power to save is the same as the power that made all things perfect in the beginning. {PTUK December 8, 1898, p. 775.10}

“All things that pertain to life and godliness” are given us by “His Divine power.” The good works in which God wishes us to walk are already prepared for us. God himself has wrought them for us, and laid them up for us. We find them in Christ. In Him the works of God are manifest, and they are ours by faith. By faith we receive Christ, and receiving Him we have the finished works of God. But when we have the finished works of God, it is evident that we have God’s rest. The true keeping of God’s Sabbath, therefore, instead of being an attempt to get righteousness by works, is the acceptance of righteousness by faith. It means simply trusting in the Lord for everything; letting Him be the One who both wills and works in us. {PTUK December 8, 1898, p. 775.11}

This is why those who do not have faith in Christ cannot keep the Sabbath. Only by faith do we enter into God’s rest. Without perfect faith there can be no Sabbath keeping, because only by faith do we receive the perfect work of God in Christ. {PTUK December 8, 1898, p. 775.12}

How plain the Sabbath of the Lord makes the fact that there can he no such thing as a man making himself righteous by his own works. For instance, a man who does not know this fact, is striving to make himself righteous. Righteousness is right doing, and the righteousness that is required is the righteousness of God. Therefore only God’s doing, God’s work, can be counted righteous. So the man is trying to do God’s work. We say to him, “My dear friend, you are working for nothing. How foolish in you to be trying to do a work that is already finished. The works were finished from the foundation of the world; and the proof of it is found in the fact that God rested the seventh day from all His works. Moreover, the work is that which only God could do, and that is why He has finished it. Leave off your own work, accept God’s finished work, and thus be at rest.” In the Sabbath of the Lord we find the fulness of the fact that “to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Rom. iv. 5. {PTUK December 8, 1898, p. 775.13}

(Continued on p. 777.) {PTUK December 8, 1898, p. 775.14}

The word “Sabbath” means “rest.” Indeed it is the Hebrew word for rest. The seventh day is the rest of the Lord. God’s presence alone gives rest, and that is why the Lord calls us to come to Him to find rest. Now as the seventh day is God’s rest, God’s Sabbath, it follows that in it we find the “Real Presence.” Not of course in the formal, outward cessation of labour on that day, but in the perfect trust in the righteousness of God, of which the rest from physical work on the seventh day of the week is a sign. God’s perfect works are found only in Christ, for in Him were all things created, and in Him all things exist. Therefore we must have the real presence of the Lord, in order to have the perfect work of God. But when we have the real presence of Christ, bringing the perfect work into our lives, then we have God’s perfect rest, which comes from perfect works finished. So the true Sabbath of the Lord is His real presence with us. “If thou turn away thy foot from the Sabbath, ... then shalt thou delight thyself in the Lord.” Isa. lviii. 13, 14. {PTUK December 8, 1898, p. 777.1}

**“For the Children. Man the Masterpiece” *The Present Truth* 14, 49.**

E. J. Waggoner

More wonderful than all the glories of the heavens, or any of the perfect and beautiful works of God that can be seen through the telescope and microscope, about which we were talking last week, is man, His last and crowning work. {PTUK December 8, 1898, p. 778.1}

Think for a little while of some of the wonders of this beautiful world, the things that God made in those first six days of time, and what we have been learning about them lately. {PTUK December 8, 1898, p. 778.2}

Think of the great sun, which, lighted up by the glory of God, enlightens and gladdens the whole world with its beams; of the air which is carrying the breath of God’s own life to all His creatures. How beautiful is the blue sky, with the white, fleecy clouds sailing over it by day, and the silvery moon and bright stare by night. {PTUK December 8, 1898, p. 778.3}

Think, too, of the fresh, green grass, which makes such a soft, velvety carpet for the earth, and provides food for the creatures that live on it; of the lovely flowers, with their exquisite shapes, brilliant colours and sweet fragrance. Think of the lofty trees, with their thousands of leaves purifying the air, giving pleasant shade, and catching and storing up the sunbeams for the future use of man. Think of the birds, their wonderful plumage, and sweet, glad songs, the grace and freedom with which they rise and soar in “the open firmament of heaven;” of the bees, butterflies, and ants, and the millions of tiny insects which fly among the grass and flowers, and creep upon the ground beneath our feet. {PTUK December 8, 1898, p. 778.4}

And what marvels are found in the waters, not of “the great deep” only, but of every little rippling stream that “runs among the hills.” Then there are the animals, the majestic lion, lordly elephant, and patient and useful camel, and many more, each teaching us something of their Creator. {PTUK December 8, 1898, p. 778.5}

And now that you have thought upon all these things, remember that God’s noblest, highest work, His crowning work, is *man*, whom only He made in the Divine image. You will then understand something of our value in the eyes of God, who meant us to be more glorious than the sun, more beautiful than the flowers, more free than the birds, more wise and skilful than any living creature. {PTUK December 8, 1898, p. 778.6}

God’s work was not complete, there was something wanting in it all, He was not satisfied with it, until He had “made man from the dust of the ground and breathed into his nostrils the breath of life.” Then “He saw everything that He had made, and behold it was very good” and “He rested and was refreshed.” {PTUK December 8, 1898, p. 778.7}

So the work in which God takes the greatest satisfaction is man. You will remember that when Jesus spoke of the lilies, and how God clothes them with beauty, He said, “Shall He not *much more* clothe you?” And when He told us to “Behold the birds” which God has made He said, “Ye are of *much more* value than they.” {PTUK December 8, 1898, p. 778.8}

God’s most wonderful work, His masterpiece of skill, wisdom, and love, is the human body; all its organs are “fearfully and wonderfully made” to do the work He has appointed them. Do you not want to learn more of His masterpiece the wonderful body that He has prepared for you? {PTUK December 8, 1898, p. 778.9}

If I were to tell you of a very strong man, like Samson, and I wanted to make you understand how strong he was, I could only do it by telling you of the wonderful things he had done. Or if I should tell of one who was very wise, or very kind and loving, I should have to tell you of his wise acts, or kind and loving ways and deeds, to make you understand something about him. We learn what people are by what they *do*. {PTUK December 8, 1898, p. 779.1}

And this is how we learn of God,-by the things He has made, by the work that He does. We can know what *He* is only by seeing what He *does*. And as His greatest work in this earth is man, we can learn more of Him by studying ourselves, our own wonderful bodies, than by studying any of the things that are round about us, no matter how great and glorious they may be. {PTUK December 8, 1898, p. 779.2}

So find out all you can about the wonderful temple of your body, and we will try to help you by telling you more about it from time to time. {PTUK December 8, 1898, p. 779.3}

**“Jottings” *The Present Truth* 14, 49.**

E. J. Waggoner

-In very clear water sunlight penetrates to a depth of over 1,500 feet. {PTUK December 8, 1898, p. 782.1}

-Fifty thousand Bank of England notes are on the average made daily. {PTUK December 8, 1898, p. 782.2}

-The Roman Catholic Cathedral at Wellington, New Zealand, has been destroyed by fire {PTUK December 8, 1898, p. 782.3}

-A healthy baby increases to treble its weight at birth in the course of its first three months. {PTUK December 8, 1898, p. 782.4}

-An original ?100 share in the New River Company fetched recently the enormous sum of ?120,000. {PTUK December 8, 1898, p. 782.5}

-The tiger’s strength exceeds that of the lion. Five men can easily hold down a lion, but nine are required to hold a tiger. {PTUK December 8, 1898, p. 782.6}

-When a chameleon is blindfolded it loses all power of changing its colour, and its entire body remains of a uniform tint. {PTUK December 8, 1898, p. 782.7}

-The smallest salary paid to the head of a civilised Government is ?3 a year to the President of the Republic of Andorra, in the Pyrenees. {PTUK December 8, 1898, p. 782.8}

-Trouble is once more brewing among the tribesmen on the North-west frontier of India. An insurgent leader, known as the Mad Mullah, has gained some victories, and is threatening the Chitral road. {PTUK December 8, 1898, p. 782.9}

-Canada has agreed to abandon the Behring Sea Fisheries, the United States purchasing Canadian vessels and paying a compensation to be agreed upon. Severe gales have been experienced in the Atlantic, fifty-six vessels having been wrecked off Long Island. The harbours are strewn with wreckage. {PTUK December 8, 1898, p. 782.10}

-Lord Kitchener is appealing to the British public for ?100,000 to furnish an educational institution at Khartoum for the training of young Soudanese. {PTUK December 8, 1898, p. 782.11}

-Prince George of Greece has been formally appointed High Commissioner of Crete for a term of three years, in spite of the persistent opposition of the Sultan. {PTUK December 8, 1898, p. 782.12}

-A number of seals have appeared in the Straits of Dover, off the French coast, and steps have been taken to destroy them owing to their depredations on the fishing grounds. {PTUK December 8, 1898, p. 782.13}

-At a recent lecture given at the Dental Hospital it was stated that less than 16 per cent. of schoolboys and girls of an average age of twelve do not require some treatment of decayed teeth. {PTUK December 8, 1898, p. 782.14}

-Spain is no sooner out of her trouble with America than she is threatened with the horrors of civil war. The Carlists are reported to be preparing for an uprising and endeavouring to disaffect some of the regiments. {PTUK December 8, 1898, p. 782.15}

-The reason given why birds do not fall off their perches is because they cannot open the foot when the leg is bent. Thus a hen while walking will close its toes as it raises the foot and open them as it touches the ground. {PTUK December 8, 1898, p. 782.16}

-It is perfectly amazing to notice carefully how much an ordinary shrub will grow in a single summer. A silver-fur 2?ft. high was lately carefully measured. It had put forth 585 new shoots, varying from ?in. to 6in. each. {PTUK December 8, 1898, p. 782.17}

-The seed vessels of wild peas and beans, when dry, open and curl up with a sudden snap which expels the seeds sometimes to a distance of twelve to twenty feet. Indications of this habit are seen in the cultivated varieties, the seed-pods of which often curl with a snap when opened. {PTUK December 8, 1898, p. 782.18}

-The small town of Werda, in the kingdom of Dahomey, is celebrated for its temple serpents-a long building in which the priests keep upwards of 1,000 serpents of all sizes, which they feed with birds and frogs brought to them as offerings by the natives. {PTUK December 8, 1898, p. 782.19}

-Spain has agreed to the cession of the Philippine islands to the United States on a payment of twenty million dollars. The Spanish delegate stated that they were constrained to yield by force, and pointed out that the indemnity of twenty million dollars could not be refused because it is embodied in the proposal of the Americans, and could not be detached from it. {PTUK December 8, 1898, p. 782.20}

-The Metropolitan and District Railway Companies have decided to undertake an experiment in the electric traction on their line between Earl’s Court and High-street, Kensington, at a cost of ?20,000. Preparations will be complete, it is expected, by next summer. If the experiment succeeds it will be followed by the conversion of the whole inner circle into an electric railway. {PTUK December 8, 1898, p. 782.21}

-The German Minister of War will shortly introduce a measure for increasing the peace footing of the German army by some 30,000 men. The Minister will argue that as the peace footing of neighbouring countries has been increased, it is necessary that Germany should keep pace with them. The *Tageblatt*, commenting on this, says that any realisation of Russian disarmament proposals, as far as can be seen, is not even thought of. {PTUK December 8, 1898, p. 782.22}

**“Back Page” *The Present Truth* 14, 49.**

E. J. Waggoner

We have had an opportunity of examining the International Teacher’s Bible, particulars of which appeared on our advertisement page last week. The type is a good size and plain, the binding seems good, and the helps consist of such matter as is likely to be most useful to a teacher. The illustrations and maps are numerous and interesting. At 4/11, it is certainly a very cheap Bible. {PTUK December 8, 1898, p. 784.1}

The *Church Gazette* gives an account of an interview with a young man who was desirous of entering the ministry of the Church of England, and called at their office to get some advice. He was asked,- {PTUK December 8, 1898, p. 784.2}

“Have you plenty of influential connections?” “None.” {PTUK December 8, 1898, p. 784.3}

“Have you money to spare?” {PTUK December 8, 1898, p. 784.4}

“Very little.” {PTUK December 8, 1898, p. 784.5}

“You expect to succeed by merit alone?” {PTUK December 8, 1898, p. 784.6}

“Just so. Can I reckon on doing so?” {PTUK December 8, 1898, p. 784.7}

“I can’t give you any assurance, then, because merit goes for very little in our Church.” {PTUK December 8, 1898, p. 784.8}

Why do not men read God’s Word to them, and learn that influential connections and money are utterly worthless in His sight beside a humble mid contrite spirit? This is the indispensable qualification for His service. Whoever desires to serve the Lord in spirit and in truth, not for worldly honour and filthy lucre, need find no hindrance in human barriers and limitations. {PTUK December 8, 1898, p. 784.9}

On December 1st a crowded meeting was held at the City Temple, which was described by one of the speakers as the most significant gathering of the nineteenth century. Eleven presidents of as many Free Church denominations addressed the immense audience, “and not one struck a discordant note.” The object of the gathering was to set forth the aims of the National Council of Nonconformists. {PTUK December 8, 1898, p. 784.10}

Dr. Clifford, who presided, said that {PTUK December 8, 1898, p. 784.11}

They represented 1,841,767 members of the Free Churches. They were training 3,170,193 young people in their Sunday-schools. They owned fifty million pounds’ worth of property. They were more than half the “communicants” living in England and Wales. They were the legatees of the Reformation, and were constrained to do battle with the Popery of Roman Catholicism on the one hand, and with the infinitely more subtle and dangerous Popery of the Anglican Church on the other. {PTUK December 8, 1898, p. 784.12}

There is a much more subtle and dangerous popery than either of these. When men attack the Papacy in its own spirit and with its own weapons, they are really one with it, even though they call themselves Protestants. {PTUK December 8, 1898, p. 784.13}

To regard the Papacy merely as a politico-ecclesiastical organisation is a dangerous error. It is the very masterpiece of Satanic cunning and ingenuity for the destruction of souls. Its essence is self-exaltation. To this Satan owes his own fall from heaven, and that which cast down the son of the morning from his first estate will join with him in sin and perdition every soul that entertains it. The Papacy is but the ripened manifestation of the spirit of self-confidence. When the head of this system “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God,” he is simply illustrating the logical and necessary outcome of self-exaltation. {PTUK December 8, 1898, p. 784.14}

God’s people are not to seek to cast down the Papacy by claiming for themselves the worldly privileges and honours enjoyed by it. It is set on high as a terrible example to all Christians of what is involved in departing from the simplicity of God’s way, and seeking power from earthly rulers. In the natural impulses of the human heart the germ of the Papacy is always present. Every man needs to be delivered from it by Divine power. The conflict is not with flesh and blood, but with the rulers of the darkness of this world. {PTUK December 8, 1898, p. 784.15}

Dr. Clifford continued:— {PTUK December 8, 1898, p. 784.16}

They did not, however, join in the cry of “No Popery.” The people should have all the Popery they wanted, but on two conditions. Firstly, that they paid for it themselves and did not directly or indirectly take any of the money, buildings, or patronage of the State. Secondly, that Popery as Popery should be completely excluded from the sphere of civic and political life. {PTUK December 8, 1898, p. 784.17}

It would seem from this that the objection is not so much to Popery in itself, as to the appropriation of money by the State on its behalf. The Council intends to take the State under its care in this respect. When it does this, and “Popery” is completely excluded from the “sphere of political life,” it is evident that “Protestantism” will have the “sphere of political life” all to itself. But this will be nothing more nor less than the Papacy, which way made by the union of the church with the civil power. So that in reality the National Nonconformist Council is proposing to establish the Papacy in England; but so “infinitely subtle and dangerous” is the work with which they are meddling that they themselves are ignorant of its true character, and think that they are doing God service. {PTUK December 8, 1898, p. 784.18}

The National Council was a divine creation. He had no misgiving as to its mission. They saw clearly what they had to do, and their minds were made up that they would do it. {PTUK December 8, 1898, p. 784.19}

Dr. Clifford said that, “in his judgment Parliament was not sufficiently religious in the truest and deepest sense of the word.” “They sought to make the State more religious.” This, of course, will have to be accomplished by putting religious men into the State. When this has been done to the full, the Council expects that evil will be abolished. The Rev. Hugh Price Hughes said {PTUK December 8, 1898, p. 784.20}

The Council of the Free Churches had been drilling for five years, and the devil and his servants would go before they were five years older. {PTUK December 8, 1898, p. 784.21}

It is possible that they will not be known longer by their present names, but they will not be the less firmly established. Satan is not afraid of any political movement. He can do with all such whatever pleases. The one thing that has defeated him on every point, and spoiled him openly, is the life of Christ. He is said so long as men do not rely entirely under the power of that life dwelling in them. As soon as he can tempt them from the unfailing source of strength by delusive promises of a more successful expedient, he has the game in his own hands. {PTUK December 8, 1898, p. 784.22}

In view of all this, it is only natural that the first effort of the Council should be contrary to the Word of God. Rev. E. Price Hughes exhorted them to unite and “force” through Parliament a bill that would give England Sunday-closing. Note that the effort is not to be against intemperance, as such. That may go on every day of the week but Sunday. It is Sunday that is to be protected. And when our readers have looked through the Bible to see what it has to say about the first day of the week, they will know that God has given no commandment concerning it. The seventh day is still the Sabbath of the Lord. As a religious institution we owe the Sunday to the Papacy. Hence it is only fitting that when the National Nonconformist Council proposes to walk in the steps of the Papacy, it should give first place to its chiefest institution. {PTUK December 8, 1898, p. 784.23}

**“The Son of the Highest” *The Present Truth* 14, 50.**

E. J. Waggoner

When the angel Gabriel announced to Mary that she should have a Son, whose name should be Jesus, Saviour, he said of Him:— {PTUK December 15, 1898, p. 785.1}

“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.” Luke i. 32, 33. {PTUK December 15, 1898, p. 785.2}

There are many who adore Jesus as the great and mighty Son of the Highest, who do not experience the joy and blessedness that they should from the knowledge of His greatness, because they adore Him as one far off, separated from them by infinite space, and not as One near at hand, a personal companion. But while He is the Son of the Highest, He is the Son of man, and it is as such that He always referred to Himself. {PTUK December 15, 1898, p. 785.3}

Christ is not to be worshipped as the heathen worship their gods. The heathen set their gods upon a pedestal, and think of them as enjoying themselves together apart from men, and having no interest in common with them. It is true that they attribute all human passions to their gods, but all these emotions are for their own kind, and not for men. No heathen ever thinks of his god as a being who loves him or has any manner of sympathy with him; the god is to him a being whose anger is to be appeased, or at the best, whose indifference is to be overcome, and his favour bought. {PTUK December 15, 1898, p. 785.4}

But Christ appears among men first of all as man. His appearance in the world was as a babe in Bethlehem, “born of a woman, born under the law.” Gal iv. 4, R.V. He “was born of the seed of David according to the flesh.” Rom. i. 3. It is “the throne of His father David” that is to be given Him. His greatness is in His humility. “Being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave Him the name which is above every name.” Phil. ii. 8, 9. {PTUK December 15, 1898, p. 785.5}

It was not for His own sake that Christ, the Word, who was in the beginning with God, and who was God, came to this earth. It was not to win anything for Himself, for as God all creation was His. But man had lost his dominion of glory and honour which he had in the beginning as the son of the Highest. So in order to win back for man that which he had lost, He became Man, and it is now as Man, as the seed of David according to the flesh, that He is made great, and called the Son of the Highest. So in order to win back for man that which he had lost, He became Man, and it is now as Man, as the seed of David according to the flesh, that He is made great, and called the Son of the Highest. {PTUK December 15, 1898, p. 785.6}

Remember this, it is as a Man, the Son of man, as “the Man Christ Jesus,” that He occupies His high position; not as a unique specimen, but as the representative Man, our Forerunner. “He died for all,” and what He won is for all. He is “the

firstborn among many brethren,” all of whom through the grace of God have equal rights with Himself. “The Spirit itself heareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.” Rom. viii. 16, 17. {PTUK December 15, 1898, p. 785.7}

Jesus Christ is the only begotten Son of God. He is the One Mall who is entitled to be called the Son of the Highest. But coming in the flesh as the seed of David, the Son of man, He has in His flesh abolished the enmity that separated man from God the Father, “that He might create in Himself of the twain *one new man*, so making peace.” Eph. ii. 15. “For through Him we both have access in one Spirit unto the Father.” There is only one Man, “the Man Christ Jesus;” but in the faith and knowledge of the Son of God, we who have fallen, and have lost the Divine image, may attain “unto a full-grown man, unto the measure of the stature of the fulness of Christ.” Eph. iv. 13. Then in Him we also shall be great, and shall be called sons of the Highest, and shall reign with Him for ever and ever. {PTUK December 15, 1898, p. 787.1}

God, who raised Christ from the dead, “and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion,” hath, because of His great love wherewith He loved us, made us alive together with Christ, “and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. i. 20, 21; ii. 4-6. “He hath put down the mighty from their seats, and exalted them of low degree.” In His hand is power and might, and in His hand it is to make great, and to give strength to all. 1 Chron. xxix. 12. “Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy condescension hath made me great.” Ps. xviii. 35, R.V. {PTUK December 15, 1898, p. 787.2}

“With His stripes we are healed.” Because He humbled Himself we are made great; for if we accept Him as the sharer of our humiliation. He will acknowledge us as sharers of His greatness. Then let us gladly accept Him and worship Him as the Fountain of Life. {PTUK December 15, 1898, p. 787.3}

“Not now afar, but near.” {PTUK December 15, 1898, p. 787.4}

Sin never suffers much from the rebuke of sinners. {PTUK December 15, 1898, p. 787.5}

**“Notes on the International Sunday-School Lessons. Glad Tidings. Heb. i. 1-9” *The Present Truth* 14, 50.**

E. J. Waggoner

DECEMBER 25

Jesus Christ is the Word of God. By Him all things were made. In the beginning the Word was with God, and the Word was God. All that Jesus Christ is, the Word is, for He was the Word made flesh. That Word had been spoken in divers manners in time past unto the fathers by the prophets; now the time was come for it to be spoken in the fulness of its power and meaning. The Word has not changed. It liveth and abideth for ever. Whatever was comprised in the Word made flesh is imparted to us to-day if we incline our ears to it. “This is the Word which by the Gospel is preached unto you.” {PTUK December 15, 1898, p. 787.6}

**A LIVING WORD**

God spake. His words are alive and powerful. Heb. iv. 12. To show that this is so, He spoke by a life. The life of Jesus was a message from God to men. It set before them in visible action the words that God had been speaking for thousands of years. He had been preaching peace and forgiveness to men by His prophets, but the words had fallen largely upon unheeding ears. Men did not grasp His meaning. He declared unto them that their warfare was accomplished, their iniquity was pardoned, and invited them to enter into rest, and cease from their own works, but if they listened for a while they did not believe. They were too engrossed in the struggle, to acquaint themselves with God and be at peace. So God spoke to them by His Son, saying, “They will surely reverence My Son.” {PTUK December 15, 1898, p. 787.7}

**PREACHING PEACE**

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ.” Acts x. 36. Christ Himself was the message of peace. He was the Word that God sent. In His life God was preaching to men. And the word was published throughout Galilee and Judea. How was it spoken. He “went about doing good, and healing all that were oppressed of the devil.” That is God’s idea of preaching. That was how He preached peace by Jesus Christ. And Peter said, “He commanded us to preach unto the people.” Verse 42. The preaching was to be carried on in the same way. It was not to be preaching about salvation. God’s Word does not do that. It *is* salvation. “To you is the word of this salvation sent.” Acts xiii. 26. “How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord.” Heb. ii. 3. God speaks salvation. “Hear, and your soul shall live.” {PTUK December 15, 1898, p. 787.8}

**THE WORD OF GOD**

“God hath in these last days spoken unto us by His Son.” Jesus is still God’s message to us. Whatever the life of Jesus comprehends of power and blessing is God’s thought to usward, preaching peace. “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.” Jer xxix. 11. Jesus is heir of all things; by Him the worlds were made; He is the brightness of the Father’s glory and the express image of His person; and the universe is sustained by His power, but none of these things were counted too dear to be sacrificed, if only peace could be restored to the rebellious race. Never until the redeemed behold the glory that Christ had with the Father before the world was can they appreciate the love that left it all for their sakes. Yet, so far as we can appreciate the sacrifice, we may learn from it the reality of the word of peace which is preached to us by the life of Jesus. {PTUK December 15, 1898, p. 787.9}

**THE POWER OF THE WORD**

Jesus is heir of all things. Though He was rich yet for our sakes He became poor that we through His poverty might be made rich. Every token of love bestowed upon Him by the Father is shared with us who were esteemed, while dead in sins, above them all. We are made joint-heirs with Christ. {PTUK December 15, 1898, p. 787.10}

The worlds were made by Him. Therefore His message comes to us charged with the inconceivable force of creation. The power that it took to construct the universe out of nothing is the measure of the power by which Christ destroys the enmity, and puts His righteousness in our hearts, making us now creatures. {PTUK December 15, 1898, p. 787.11}

So, also, the message of peace brings to us the brightness of the glory of God, as it did to Moses and Stephen, that we should, in turn, show forth the excellencies of Him who hath called us out of darkness into His marvellous light, finally making our bodies like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself. {PTUK December 15, 1898, p. 788.1}

The peace is not to be a short-lived one. It brings in itself the assurance of its own permanence. For He, who is our peace, upholds all things by the word of His power; therefore He is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy. {PTUK December 15, 1898, p. 788.2}

**A LIVING WORD**

Now that Christ has shown to men the nature of God’s word, there is no reason why any should be weak and discouraged. Man’s word may be an empty fancy. God’s word is always a living thing. A man may make a true statement and we way believe it without being ally better off, but this is never so when God speaks. His words are alive, they are facts, not mere ideas, and whoever believes the word takes hold of the fact, and becomes one with it. Jesus is the Word of God. He is every word of God, and every word believed reveals to us more and more of the unsearchable riches of Christ. He is the possession of the human race. God so loved the world that He gave Him to us. Though His own received Him not, the gift was not withdrawn. He was despised and rejected of men, yet He says, “I will never leave thee nor forsake thee.” He cannot deny Himself, and so He is still ours. “Unto us a Child is born, unto us a Son is given.” {PTUK December 15, 1898, p. 788.3}

**FOR ALL MANKIND**

“Behold, I bring you good tidings of great joy which shall be to all people.” All that God’s message in Christ ever meant for any soul, it means now for every one. It is tidings of great joy and it is to all people. No one may put it from him on the plea that it cannot be for him because he is not reconciled to God. The message brings peace to such. It is for the weak and despairing, because it brings in itself strength and rejoicing. It is for the poor and the needy because it has promise of the life that now is, and of that which is to come. “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?” Only he who receives the Word as life can help others, for only so can it he in him a well of water springing up into everlasting life. {PTUK December 15, 1898, p. 788.4}

**“Dwelling in the House of the Lord” *The Present Truth* 14, 50.**

E. J. Waggoner

That mortal men on this earth may in this present age not only enter the dwelling-place of the Lord, but may actually reside in the Lord’s house, is a fact made very plain in the Scriptures. Let us read a few familiar texts. {PTUK December 15, 1898, p. 788.5}

First, we have a blessing on those who dwell in the house of the Lord: “Blessed are they that dwell in Thy house; they will be still praising Thee.” Ps. lxxxiv. 4. They must praise the Lord, for He inhabits the praises of His people (Ps. xxii. 3), and “in His temple everything saith Glory.” Isa. xxix. 9. {PTUK December 15, 1898, p. 788.6}

Without wasting any time arguing with those who would deprive themselves of the blessings of the Lord by claiming that they are not real, we read: “How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures.” Ps. xxxvi. 7, 8. {PTUK December 15, 1898, p. 788.7}

We are dealing with facts, not theories; therefore we have only to do with the fact that we may and should dwell now in the house of the Lord, and not with any explanation as to how it can be. With the text last quoted, about resting under the shadow of God’s wings, and being satisfied with the fatness of His house, connect the following:— {PTUK December 15, 1898, p. 788.8}

“He that dwelleth in the secret place of the Most High shall abide; under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt Thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and seethe reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Ps. xci. 1-10. {PTUK December 15, 1898, p. 788.9}

Here we see that the safety of God’s people during the awful time of trouble just preceding the coming of the Lord (See Dan. xii. 1; Luke xxi. 26-28), will be due to the fact that they have been and are then dwelling in the house of the Lord. The plagues that will be poured out upon the earth cannot touch them, because they will be dwelling safe in the place whence the plagues come. It is as one who is safe from the shot that comes from a fort, because he is in the fort whence the fire comes. And yet these people are at the same time on the earth, in the midst of the plagues, with the wicked falling all around them. {PTUK December 15, 1898, p. 788.10}

See also in this connection Ps. xxvii. 4-6: “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.” {PTUK December 15, 1898, p. 789.1}

Now we may profitably consider how we may dwell in the house of the Lord, that is, what is necessary on our part. Assuming that every reader desires this privilege, many fail because they do not knew where the Lord lives. With Job they say, “O that I knew where I might find Him!” Read then these few texts, and let them be for ever fastened in your memory:— {PTUK December 15, 1898, p. 789.2}

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit.” Isa. lvii. 15. {PTUK December 15, 1898, p. 789.3}

“Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.” Ps. cxxxix. 7-10. {PTUK December 15, 1898, p. 789.4}

“Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” Jer. xxiii. 24. {PTUK December 15, 1898, p. 789.5}

“Thus saith the Lord, the heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me; and where is the place of My rest.” Isa. lxvi. 1. {PTUK December 15, 1898, p. 789.6}

God’s house, then, is the whole universe. That is a fact, and yet there are myriads of people who do not dwell in God’s house; they are in it as defilers of it, not recognising the sacredness of the place where they are. God dwells everywhere, and since His presence sanctifies, every place is holy. Now holiness becomes His house, and if everybody would but remember this, and recognise all space as God’s dwelling place, all men would be holy. The temple sanctifies the gold, and the altar sanctifies the gift. Continually to recognise the presence of the Lord, is to make one a constant dweller in His house. {PTUK December 15, 1898, p. 789.7}

He who thus dwells in the house of the Lord, will behold the beauty of the Lord. He will discern the Lord’s body, for he will be dwelling in God, and so he will live indeed. And God will dwell in him, for he will not partake of anything but the perfect life of the Lord. Thus beholding the beauty and glory of the Lord, he will be changed into the same image, and overcoming the world, he will be made a pillar in the temple of God, to go no more out. Rev. iii. 12. So shall he dwell in the house of the Lord for ever. {PTUK December 15, 1898, p. 789.8}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 50.**

E. J. Waggoner

**THE BEAUTY OF THE LORD**

Rev. xiv. 6, 7: “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” {PTUK December 15, 1898, p. 789.9}

Eccl. iii. 11: “He hath made everything beautiful in its time.” {PTUK December 15, 1898, p. 789.10}

Ps. xciv. 9, 10: “He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the nations, shall not He correct, even He that teacheth man knowledge.” {PTUK December 15, 1898, p. 789.11}

Ps. xcvi. 5, 6: “All the gods of the nations are idols; but the Lord made the heavens. Honour and majesty are before Him; strength and beauty are in His sanctuary.” {PTUK December 15, 1898, p. 789.12}

Ps. xxvii. 4: “One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.” {PTUK December 15, 1898, p. 789.13}

Ps. xix. 1: “The heavens declare the glory of God; and the firmament showeth His handiwork.” {PTUK December 15, 1898, p. 789.14}

Ps. xlv. 2: “Thou art fairer than the children of men; grace is poured into Thy lips.” {PTUK December 15, 1898, p. 789.15}

Isa. Iii. 11; liii. 2: “His visage was so marred more than any man, and His form more than the sons of men.” “He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.” {PTUK December 15, 1898, p. 789.16}

Hosea xiv. 5, 6: “I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree.” {PTUK December 15, 1898, p. 789.17}

Ps. xc. 16, 17: “Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us.” {PTUK December 15, 1898, p. 789.18}

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 even 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 to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” {PTUK December 15, 1898, p. 789.19}

Ps. cxlix. 4: “For the Lord taketh pleasure in His people; He will beautify the meek with salvation.” {PTUK December 15, 1898, p. 789.20}

Isa. lii. 1: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.” {PTUK December 15, 1898, p. 789.21}

Ps. xcvi. 9: “O worship the Lord in the beauty of holiness.” {PTUK December 15, 1898, p. 789.22}

Isa. xxxiii. 17: “Thine eyes shall behold the King in His beauty.” {PTUK December 15, 1898, p. 789.23}

Rev. xxii. 3, 4: “And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face.” {PTUK December 15, 1898, p. 789.24}

Ps. xvii. 15: “As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.” {PTUK December 15, 1898, p. 789.25}

The invisible things of God, even His everlasting power and Divinity, are seen in the things that He has made. “The heavens declare the glory of God.” So in the things that God has made, we see His own presence revealed. God puts Himself into all His works. {PTUK December 15, 1898, p. 789.26}

The Word which was in the beginning with God, and which was God, and in which was life, is the Word that made all things. “He is before all things, and in Him all things consist,” that is, hold together. So it is from the life of the Lord that everything comes, and in that life that everything is upheld. “We are His offspring,” and the mountains, as well as the whole earth, were “brought forth” from His very being. Thus it is that everything that God has made bears His impress. Be has set His glory upon the heavens. {PTUK December 15, 1898, p. 790.1}

Every faculty that any man has is but the working of God in him. If we do not put anything in the way,-if we do not refuse to be used by the Lord,-God will so work that every one of our faculties shall be perfect. Read Ps. xciv. 9, 10. From this we learn that whatever faculties man has, God has them infinitely more perfect. Whatever man can do, God can do better. We see because God gives us sight-a portion of His own power of seeing. We hear because God uses our ears as instruments of His power to hear. So to the questions, “He that planted the ear, shall He not hear? He that formed the eye, shall He not see?” we may add, “He that made all things beautiful, must He not be beautiful?” Just as the invisible things of God are seen in that which He has made, and everything bears the stamp of His own life, in spite of the curse, so all the beauty that is seen in the universe is but the shining through of the beauty of the Lord. {PTUK December 15, 1898, p. 790.2}

Men’s judgment concerning beauty has been very much perverted. They call many things beautiful, which are really ugly; and many things in which men see no beauty at all, are the very soul of beauty. “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” That is why when Christ, who is “fairer than the sons of men,” came to this earth, He had no beauty that men should desire Him when they looked upon Him. They looked at what He appeared to be, and not at what He really was. {PTUK December 15, 1898, p. 790.3}

Have you never had the experience of meeting with a person who at first seemed ugly, but who, after intimate acquaintance, was really beautiful? The first sight was not prepossessing, but when you saw what who, after intimate acquaintance, was really beautiful? The first sight was not prepossessing, but when you saw what the person really was, the ugliness of feature was entirely forgotten. This shows that beauty of character is the only real beauty. The saints of God may be very plain outwardly, but when the hidden things are brought to light, then shall they shine forth in the beauty of holiness. {PTUK December 15, 1898, p. 790.4}

The beauty of Israel is as the beauty of the olive tree. An olive tree is one of the most gnarled, twisted, and ungainly of trees. It grows on hard, stony soil, and more often than not will have the appearance of an old willow tree that has been torn by storms until it is almost dead. Its beauty is the abundant crop of fruit that it bears, in the evidence that it shows of the richness of life in it. So the life of God in the soul is the real beauty of men, and that alone will constitute their beauty in the ages to come. {PTUK December 15, 1898, p. 790.5}

Solomon in all his glory was not arrayed like one of the lilies of the field. “Wherefore, if God so clothe the grass of the field, ... shall He not much more clothe you?” “If God *so* clothe the grass.” How does He clothe the lily? With His life that is in it, making it grow. The beautiful clothing of the lily is but the outward manifestation of the life within. The beauty is not put on from without, but comes from within. It is an essential part of the lily itself. Take the beauty away, and the lily is no more. Its beauty is God’s life in it shining forth. Even so God will clothe all His children. {PTUK December 15, 1898, p. 790.6}

Strength and beauty are in the sanctuary of the Lord, because He is the perfection of beauty. So the one thing that the Psalmist desired was to dwell in the house of the Lord, to behold the beauty of the Lord. He said, “I shall be satisfied, when I awake, with Thy likeness.” Not, as some misread it, When I awake in Thy likeness. No; the Psalmist had such a true sense of the beauty of the Lord, that he knew that the sight of the Lord’s face would alone be perfect satisfaction. To be permitted to look at that face throughout eternity, will be the highest blessing that can be bestowed on men. Eternity will not be long enough to cause one to become tired of gazing on the face of the Lord. Each moment will reveal some new and glorious feature. {PTUK December 15, 1898, p. 790.7}

How may we form some idea of the beauty of the Lord?—By looking at the things that He has made, and looking by faith, so that we can see Him in them. Learn first that there is no real beauty in the universe except the beauty of the Lord. Then think of all the beauty of the grass, trees, and dowers. Add together the beauty of the forests and the meadows, the colours of the rainbow, and the glorious tints caused by the setting sun. In thinking of these, one almost forgets the beautiful plumage of the birds, but that must be added in, too. Who can conceive the marvellous beauty of all these combined? But as these are only “parts of His ways,” so all the beauty that is revealed in this earth, is but a single feature, as it were, of the beauty of the Lord. All the beauty of the stars, not simply as their many colours are revealed through the telescope, but as a close acquaintance would reveal it, and the beauty of the infinite number of worlds that cluster round these beautiful suns, is but the manifestation of the beauty of the Great King. Ah, how much more meaning we can now see in that statement concerning the redeemed, “They shall see His face.” Not only when they stand in the place where the seraphim veil their eyes from the splendour of the glory, will the ransomed ones see His face, but wherever they wander in the great universe, the face of their Redeemer will shine out to them in all the wondrous beauty that everywhere appears. Who will not be satisfied? {PTUK December 15, 1898, p. 790.8}

What is the practical benefit of this lesson to us? Is it merely a matter of curiosity? Far from it. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Cor. iii. 18. It is the beholding of the beauty of the Lord as it is revealed to us in the things that He has made, that prepares us for the sight of His face when He comes. “He will beautify the meek with salvation.” The more we see and know of the marvellous beauty of the Lord, the more do we know of the power of His salvation. As we see the beauty that God has put into and upon the lower creation, we may form some idea of the beauty with which man, who was made to be creation’s lord, will be clothed when he is restored to his own dominion. And as we think of that, it is that we may know the perfection of the beauty of holiness which God has for us even now. Let us then pray with new and more enlightened faith, “Let Thy work appear unto Thy servants, and Thy glory unto their children. And 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.” {PTUK December 15, 1898, p. 790.9}

**“The Children. Our Hands” *The Present Truth* 14, 50.**

E. J. Waggoner

Think what a wonderful little instrument your hand is, how many things you can do with it, and how helpless you would be without it. To every one of His creatures God has given just the organs that it needs to express itself with, to put its thoughts into action. But we do not find any of the animals with a hand, like the perfect hand of man, because God has not given them the wisdom to use it. {PTUK December 15, 1898, p. 794.1}

The elephant, one of the most intelligent of creatures, has a long trunk which it uses skilfully, as you may have seen, in something the way that we use our hands. It can pick up things with its trunk, and by bending it into different shapes can do many different things with it. God has put the different members in the bodies of fill the animals according to the power and wisdom that they have to use them. {PTUK December 15, 1898, p. 794.2}

But when we come to man, the highest and most intelligent of all living creatures, we find that God has given him this perfect little instrument, able to meet all the needs of his mind which directs them, in any kind of motion or work. {PTUK December 15, 1898, p. 794.3}

This gives man great superiority over all other animals; he has been called “the animal with the thumb.” You will perhaps at first think it strange that so much notice should be taken of this little member; but see how few things you could do well without your thumb, and how many you could not do at all. Try it for a little while, and you will learn something of the wisdom of Him who “hath set the members in the body, every one as it hath pleased Him.” {PTUK December 15, 1898, p. 794.4}

In the hand and arm there are thirty bones and fifty muscles all connected by nerves with the brain, which sends messages along them to tell the hand just what to do. If these nerves are injured the hand is quite useless, for it can do nothing of itself; it is only the servant of the mind which moves and works through it. The number and wonderful arrangement of these bones and muscles make it possible for the hand to be put into any position, and to do whatever work the mind wants it to. {PTUK December 15, 1898, p. 794.5}

Besides the many different kinds of work that you can do with your hands, think how dependent you are upon them for feeling. The hand is the principal organ of touch or feeling. Some of the nerves that we spoke of send messages from the brain to the hand, telling it what to do, and others send back message from the hand to the brain about the things that it touches. So the brain feels things with the hand, and a great deal of knowledge can get into your mind through your fingers. {PTUK December 15, 1898, p. 794.6}

When the nerves connecting the brain with the eyes are destroyed or injured, as in blind people, the brain makes the hands do the work of the eyes. You know that if you go into a very dark room where you can see nothing, by feeling with your hands you can find what you want, and move about without getting hurt or doing any damage. And then, too, you may have seen blind people using their fingers to read with, by feeling the raised letters in the books specially prepared for them, so making their fingers do the work of their eyes. {PTUK December 15, 1898, p. 794.7}

When one is deaf and dumb, he makes his hands do the work of his tongue, and by making different signs with them he can make people understand what he wants to say. {PTUK December 15, 1898, p. 794.8}

When we are separated from each other we can still talk together by using our bands to write with. You will think of many other ways in which we use our hands, and see how much you have to thank God for, for putting these most useful members in your body. {PTUK December 15, 1898, p. 794.9}

But although we may all have hands just alike, just as perfect and beautiful in shape and structure, how much more skilfully some are able to use their hands than others. This will show you that the hand needs training to make it the perfect servant of the mind, able to do exactly what the mind wants done. {PTUK December 15, 1898, p. 794.10}

You have, I am sure, already found this out in your writing, drawing, and other hand-work. What your hand puts onto the paper is often very different from the beautiful copy that you have in your mind, is it not? But the more the hand is used in useful work, the more skilful and able will it become. {PTUK December 15, 1898, p. 794.11}

Remember what we have learned about our bodies being the temple of God, and all our members for His use and glory, not ours. Then let your hands be trained for His use, for the more skilful they are, the better He can use them in His service. Let Him have your hands, that He has made for His own use. Ask Him to take them and use them to do kind, helpful, loving deeds, and to keep them so that Satan cannot use them to do naughty, unkind actions with. {PTUK December 15, 1898, p. 794.12}

*“Take my hands and lot them move
At the impulse of Thy love.” {PTUK December 15, 1898, p. 794.13}*

**“Jottings” *The Present Truth* 14, 50.**

E. J. Waggoner

-Nearly a million persons make their living in America by the electrical industries. {PTUK December 15, 1898, p. 798.1}

-An Atlantic liner, the *Londonia,* with a cargo of cattle, has foundered in mid-ocean. Part of the crew were taken off by a passing vessel. {PTUK December 15, 1898, p. 798.2}

-The phonendoscope, a new invention, conveys to the physician the sounds made by an internal organ, and enables him to decide whether it is healthy or not. {PTUK December 15, 1898, p. 798.3}

-The vicar of Lancaster says he has discovered, as chaplain of the Lancaster Prison, that nearly 99 out of every 100 who find their way to the jail do so through drink. {PTUK December 15, 1898, p. 798.4}

-A Peterborough physician says that, during his forty years’ practice, one in every eighteen of the death certificates he or his partner had signed were attributable to drink, and many of these related to females. {PTUK December 15, 1898, p. 798.5}

-A Glasgow minister states that during the last twenty-five years he has married no couple unless they undertook to have no alcoholic liquor at the marriage feast. Out of some 1,000 couples only five or six refused to agree to this condition. {PTUK December 15, 1898, p. 798.6}

-James Tyson, the richest and, according to an old employee, the meanest, man in Australia, is dead. He has left millions but no loved ones to “enjoy” them. He had but one known relative, a brother, whom he never favoured while alive. {PTUK December 15, 1898, p. 798.7}

-The Sirdar’s scheme for an educational institution at Khartoum is meeting with a prompt response, and the money needed, ?100,000, has been nearly subscribed. The French Government is proposing also to establish some French schools in the Soudan, on the ground that if it is Egyptian territory, they have as much right to do so as England. Some irritation has been displayed in this country over their intention, which is regarded as a continuation of the “pin prick” policy. From which it would appear that the interests of the Soudanese are not the only consideration. {PTUK December 15, 1898, p. 798.8}

-A hair alleged to be from the beard of the prophet Mohammed has been presented to the Constantinople poorhouse by a lady of that city. A great procession of State officials and military accompanied the relic when the transfer was made. {PTUK December 15, 1898, p. 798.9}

-The French Minister has presented an ultimatum to the Chinese Government threatening that, unless a French missionary who is now a prisoner in the hands of the rebels is released within ten days, French troops will be ordered to cross the frontier. {PTUK December 15, 1898, p. 798.10}

-The United States Secretary of War recommends, in view of the need for a military force in the islands now occupied by the United States, that the regular army be increase to 100,000 men, and that a portion of this force be recruited from the inhabitants of the islands. {PTUK December 15, 1898, p. 798.11}

-In a Brooklyn church a large room has been fitted with up hammocks, cribs, and toys. A volunteer committee of young women assembles every Sunday morning, and the mothers who would otherwise be kept at home, leave their babies in their care while they themselves attend the regular church service. {PTUK December 15, 1898, p. 798.12}

-Matters in Hungary are hastening to a serious crisis. The ten years’ treaty with Austria will expire at the end of this month, and no provision has been made for the future government of the country. There is great political excitement over the situation, and numerous resignations of prominent officials. {PTUK December 15, 1898, p. 798.13}

-Two gigantic new trusts are announced from the States. One is a combination of flour interests, with a capital of thirty million sterling. The other is practically an amalgamation of all the railroads between the East and the Mississippi River, to control freight and passenger rates. It is the most colossal thing of the kind on record. {PTUK December 15, 1898, p. 798.14}

-Between the time that the muzzling regulations came into force in February, 1896, and November, 1898, the London police seized 97, 262 dogs, of which 28,073 were claimed, and 69,189 destroyed. Whilst there were 662 cases of rabies in England in 1895, only sixteen cases had been reported during the present year. There had not been a single case of hydrophobia during the past twelve months. {PTUK December 15, 1898, p. 798.15}

-Lord Roberts, speaking at Portsmouth, said that “we were living in stirring times, and it was impossible to say where or how soon the services of our soldiers and sailors might be required. It would no doubt be eminently satisfactory if they could make certain that they would never be required at all, and that the Czar of Russia’s beautiful idea of general disarmament could be realised. But he confessed that he did not see how such an admirable end could be obtained until all nations of the world could agree to rest content with what they had got, and never strive for anything more; to forswear the acquisition of territories under any pretext or purpose whatever, either for the interests of commerce or for their own aggrandisement.” {PTUK December 15, 1898, p. 798.16}

-Although all the European Governments are accepting the Czar’s invitation to the Peace Congress, he must be getting discouraged over the prospect of success, for the Russian Government intend spending 180 million roubles on the reorganisation of the field artillery. A Russian paper has just published an article which rejects all idea of any continued peace between Russia and England, who are inveterate enemies. It speaks of “the supreme combat which she must inevitably have, sooner or later, with Great Britain.” The battle of Armageddon will not come by an unreasonable decree. It will be the natural outcome of the envy of the nations. All that now hinders it is God’s Spirit, striving to turn men from their own ways. When that Spirit is rejected, the crash will not be long delayed. {PTUK December 15, 1898, p. 798.17}

**“Back Page” *The Present Truth* 14, 50.**

E. J. Waggoner

We hear a great deal about “the plan of salvation,” from men who know nothing about salvation itself. {PTUK December 15, 1898, p. 800.1}

If people knew more about real salvation, we should hear very little talk about “the plan,” for salvation is not a *plan*, but a *power*. {PTUK December 15, 1898, p. 800.2}

People will sermonise and theorise and discuss by the hour about the wonderful plan of redemption. Some feel free to criticise it,-and if it were only *a plan*, why should they not?—and others are wholly charmed with its beauty; yes, they fully approve of the plan; it has their cordial approbation; they think that the Lord devised a thoroughly good scheme, and feel as though He ought to be very much pleased with them for their endorsement of His plan, and so they are contented with themselves, and with *the plan*. {PTUK December 15, 1898, p. 800.3}

“Well, didn’t the Lord devise it? and isn’t salvation according to a plan?” What’s that to you? Who would enter into a discussion on rope-making when he has fallen overboard, and the rope is flung to him? Suppose salvation is according to a plan; who are you that you should presume to be competent to express any opinion about it? A plan is good for nothing unless it will work. Salvation means the saving of somebody-the saving of you. You cannot know anything about the value of “the plan of salvation,” except by being saved. That is the test. If you are not saved, you can’t know anything about it; and when you are saved, you will be too full of the fact, to be theorising about the plan. {PTUK December 15, 1898, p. 800.4}

No; God didn’t devise the plan of salvation; it *was* and it *is*. “In the beginning was the Word, and the Word was with God, and the Word was God.” Jesus Christ is the power of God, and He is salvation, and He was not devised and planned. He is. His name is “I AM.” {PTUK December 15, 1898, p. 800.5}

“Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.” That’s it; in His name we must be saved. There is no other way; there could be no other way. He alone is the way; and He is the perfect way. He is the living way-ever living. He that cometh to God must believe that *He is*, not that He was devised. The remedy existed before the disease. Sin is finite; salvation is infinite; sin is temporal; salvation is eternal; because salvation is God. “Behold God is my salvation; I will trust, and not be afraid.” {PTUK December 15, 1898, p. 800.6}

Christ “loved me, and gave Himself for me.” That’s the whole of the matter. And He didn’t stop to plan and calculate about it. The man who sees a poor fellow helplessly sinking beneath the waves, and stops to calculate the chances, loses his chance, and loses the man. The only thing to do is to throw himself in. That Jesus did without hesitation. It was the only thing that could be done, and so there didn’t need to be any planning; there was no room for it. He was on the spot when the need arose, and He loved the needy, lost one. What more need be said? {PTUK December 15, 1898, p. 800.7}

If people wouldn’t think and talk so much about God’s plan of salvation, they wouldn’t do so much planning and speculating about salvation for themselves. But the very talk about “the plan of salvation” seems to convey to people the idea that there were several possible ways under consideration, and that finally one was adopted; and so they feel like pursuing the investigation a little further, to see if God did really hit upon the best way; and it doesn’t take much of this sort of speculation to make the ordinary man think that he can suggest a good many improvements. So he talks about schemes of salvation, and goes to perdition. {PTUK December 15, 1898, p. 800.8}

Salvation is a thing done, and to be accepted. God has done it, and He has done it simply by *being*. He is and therefore there is salvation. Our part is to be saved. There was and is no other God, no other Christ, and so there is no other way of salvation; there could not and cannot be any other. We are saved by His life, and His life is a *thing*, not a plan. Don’t theorise about it, but accept it and be saved. {PTUK December 15, 1898, p. 800.9}

The power that closed the mouths of the lions when Daniel was cast into their den was not a new experience in his life. It was the same power that was always present with him, continually working in no less marvellous a fashion than when it demonstrated its ability to control wild beasts. Daniel was like all other men. He had like passions with others, and in him, as in all men, there was that “unruly evil, full of deadly poison,” of which Inspiration declares, that while “every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind,” yet “the tongue can no man tame.” James iii. {PTUK December 15, 1898, p. 800.10}

It is evident, therefore, that if there was any power in Daniel’s life to control his tongue, it was a comparatively easy thing to stop the mouths of lions, and it was because Daniel allowed this power to work in him that he was as safe in the den as out of it. The power that works in the Christian is “able even to subdue all things,” and this is demonstrated where the power is not restrained. Thus Paul fought with wild beasts at Ephesus and lived to tell of it. {PTUK December 15, 1898, p. 800.11}

How do we know that Daniel allowed this invincible power to operate in his life? It was seen in the fact that even his enemies could find no ground in him for accusation. They were obliged to confess, after making the attempt, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Daniel knew why God had sent His angel and shut the lions’ mouths; “forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt.” {PTUK December 15, 1898, p. 800.12}

This was not because Daniel was naturally better, than other men. He needed, like all others, to pray, “Set a watch, O Lord, before my mouth; keep the door of my lips.” Ps. cxli. 3. That which distinguished him from others was the fact that he prayed this prayer in faith, that is, He believed the Lord would do it and let Him do it. He thus learned that there was nothing too hard for God, and the confidence did not desert him when it became necessary that a lesser work should be wrought in setting a watch over the mouths of the lions and keeping the door of their lips. {PTUK December 15, 1898, p. 800.13}

The expulsion of Turkey from Crete marks one more step in the direction of driving the Turk out of Europe. Those who wish to know what the Scriptures say of that event, one of the last to occur in earthly history, Should obtain the pamphlet on “The Eastern Question,” published at this office. Price one penny. {PTUK December 15, 1898, p. 800.14}

**“The Universal Message” *The Present Truth* 14, 51.**

E. J. Waggoner

Here is the simple yet wondrous story, with the incidents attending one proclamation of it:— {PTUK December 22, 1898, p. 801.1}

“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 December 22, 1898, p. 801.2}

“And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. {PTUK December 22, 1898, p. 801.3}

“And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. {PTUK December 22, 1898, p. 801.4}

“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, good will toward men.” {PTUK December 22, 1898, p. 801.5}

That is a story, not of a, day, but of eternity, and it is not for one, day in the year, but for eternity. The effort, that is made to exalt the great events of by devotion a special day to the “celebration” of them, very naturally has resulted in causing people to think very little about them at other times, and so of course to lose the real spirit of them on the particular days when they are remembered. But “the old, old story is ever new,” as we shall see if we give constant heed to it. {PTUK December 22, 1898, p. 801.6}

The message concerns us as much as it did the shepherds. The angel said to them: “I bring you good tidings of great joy,” but he immediately added the words, “which shall be to all people.” Therefore what he said to the Bethlehem shepherds that night is addressed as directly and as personally to everybody who ever lives on the earth. {PTUK December 22, 1898, p. 801.7}

What is this joyful message?—“Unto you is born this day a Saviour, which is Christ the Lord.” Can it be said to each individual in the world, to-day, and every day while time lasts, “Unto you is born this day a Saviour”? Most certainly. Jesus Christ is the same yesterday and today and for ever. He was begotten of Mary by the coming of the Holy Ghost upon her, and the power of the Highest overshadowing her. Very well; the same Spirit of power is given to every soul for the same purpose; and the Apostle Paul, who was not only himself filled with the Spirit, but who was a minister of the Spirit to others, wrote to the backsliding Galatians, saying, “I am again in travail until Christ be formed in you.” to every true believer is Jesus Christ born as truly as of Mary, for He is “the Son of man.” {PTUK December 22, 1898, p. 801.8}

It is not known when Jesus was born in Bethlehem. That is, the time of year is not known. The most certain thing about it is that His birth did not take place on the twenty-fifth of December, nor in the mouth of December, for at that time of year shepherds do not keep their flocks in the fields by night. Another evidence, of which most people are unaware, is that nobody thought of the twenty-fifth of December as the date of the birth of Christ in Bethlehem until several centuries after the event. The adoption of that date is purely arbitrary, for there is nothing whatever in Scripture to indicate at what time of the year it was. The Lord left the date unrecorded so that no one should have any excuse for celebrating acertain day as the birthday of Christ, instead of letting it be a constantly-recurring event. {PTUK December 22, 1898, p. 802.1}

God inhabits eternity. Eternity is always present with Him. To Him there is no past nor future, as to us. Not only is He at all times and in all places, but everything is in Him. The things that newly occur to us, and which we connect with certain fixed dates, are the things which were in Him from the beginning. Read these words: “Now unto Him that is able to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith.” Rom. xvi. 25, 26, R.V. That is, these things which are preached concerning Christ are the things which were from times eternal. The fact that at a certain time they were brought within the range of man’s vision, does not, prove that they first then had an existence. {PTUK December 22, 1898, p. 802.2}

This is what is said directly of the Christ of Bethlehem: “Thou, Bethlehem Ephratah, which art little among the thousands of Judah, out of thee shall One come forth unto Me that is to be Ruler in Israel; whose goings forth are from of old, from everlasting,” or “from the days of eternity.” Micah v. 2. So that even in Bethlehem in Judea nearly nineteen hundred years ago was not something which just then came into existence, but was simply the visible manifestation of what had been from eternity. When then should we celebrate the birth of Christ the Lord?—Now, *now*, eternally NOW, we celebrate it by allowing the reality of it to be visibly manifest in our own lives. That is the only way that it can be done. {PTUK December 22, 1898, p. 802.3}

“And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.” What! that the Saviour of the world? That little helpless babe the One whom God has sent into the world “that the world through Him might be saved?” Yes, so it is. “Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee.” Isa. xlix. 7. For “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are.” 1 Cor. i. 27, 28. “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” {PTUK December 22, 1898, p. 802.4}

Nothing on earth has less wisdom than a little babe; and a newborn baby presents the most perfect picture of helplessness that call he found. No other creature is so utterly helpless. Even so it was with the babe in the manger in Bethlehem. Yet it was “Christ the power of God, and the wisdom of God.” That is a sign to us. Of what is it a sign?—It is a sign that the strength of God is made perfect in weakness. It is for the purpose of cutting off all ground for the discouraged wail, “I am so weak and helpless.” Are you weak and helpless? Good; then you have the sign of God’s salvation. Don’t forget the sign. {PTUK December 22, 1898, p. 802.5}

Once more; let us compare two portions of Scripture, that we may see how the message comes to us exactly as it did to the shepherds. “The angel of the Lord came upon them, and the glory of the Lord shone round about them.” So to us comes the message, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Isa. Ix. 1, 2. Christ is the Light of the world, and He is come into the world, even to us. Therefore our light is come. It is come that we may shine. And how may we shine? By showing forth in our lives the excellencies of Him who hath called us out of darkness into His marvellous light. Thus it is that men as humble as the unnamed shepherds of Bethlehem may flash back to heaven the light which the angels brought, and may reveal even to “the principalities and powers in heavenly places” the hidden mysteries of the birth of Christ. {PTUK December 22, 1898, p. 802.6}

**“Rewards of Ambition” *The Present Truth* 14, 51.**

E. J. Waggoner

Competition for the rewards of ambition, thirst for popularity, desire for approval of the world, satisfaction of self-love, will build no foundation for Christian character or eternal life, though they may gain the emoluments of this world. {PTUK December 22, 1898, p. 802.7}

**“The Everlasting Gospel: God’s Saving Power in the Things That Are Made” *The Present Truth* 14, 51.**

E. J. Waggoner

**“THE FULNESS OF GOD”**

Gen. i. 1, 2: “ln the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” {PTUK December 22, 1898, p. 803.1}

Gen. i. 31: “And God saw everything that He had roads, and, behold, it was very good.” {PTUK December 22, 1898, p. 803.2}

Isa. vi. 3: “Holy, holy, holy, is the Lord of hosts; the fulness of the whole earth is His glory.” R.V., margin. {PTUK December 22, 1898, p. 803.3}

Ps. xxiv. 1, 2: “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein, For He hath founded it upon the seas, and established it upon the floods.” {PTUK December 22, 1898, p. 803.4}

Ps. xxxiii. 4, 5: “The word of the Lord is right; and all His works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord.” {PTUK December 22, 1898, p. 803.5}

Ps. cxix. 64: “The earth, O Lord, is full of Thy mercy; teach me The statutes.” {PTUK December 22, 1898, p. 803.6}

Jer. xxiii. 24: “Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth, saith the Lord?” {PTUK December 22, 1898, p. 803.7}

John i. 14: “The Word was wade flesh, and dwell, among us (and we behold His glory, the glory as of the only begotten of the Father), full of grace and truth.” {PTUK December 22, 1898, p. 803.8}

Matt. xxviii. 18: “Jesus came and spake unto them, saying, All power is given unto Me in heaven slid in earth.” {PTUK December 22, 1898, p. 803.9}

Eph. iv. 10: “He that descended is the same also that ascended up far above all heavens, that He might fill all things.” {PTUK December 22, 1898, p. 803.10}

John i. 16: “And of His fulness have all we received, and grace for grace.” {PTUK December 22, 1898, p. 803.11}

Col. i. 17-19: Christ “is before all things, and in Him all things consist. And He is the Head of the body, the church; who is the Beginning the Firstborn from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fulness dwell.” {PTUK December 22, 1898, p. 803.12}

Col. ii. 8-10: “Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of man, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full.” {PTUK December 22, 1898, p. 803.13}

Matt. v. 6: “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {PTUK December 22, 1898, p. 803.14}

Phil. i. 11: “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” {PTUK December 22, 1898, p. 803.15}

Eph. iv. 7: “Unto every one of us is given grace according to the measure of the gift of Christ.” {PTUK December 22, 1898, p. 803.16}

John iii. 34: “God giveth not the Spirit by measure.” {PTUK December 22, 1898, p. 803.17}

Eph. iii. 14-19: “I bow my knees unto the Father of our Lord Jesus Christ, ... that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” {PTUK December 22, 1898, p. 803.18}

Eph. i. 22, 23: The church “is His body, the fulness of Him that filleth all in all.” {PTUK December 22, 1898, p. 803.19}

Hab. ii. 14: “The earth shall be tilled with the knowledge of the glory of the Lord, as the waters cover the sea.” {PTUK December 22, 1898, p. 803.20}

God’s name is I AM. Nothing exists except by Him. Everything bears His impress, because He has put Himself into everything that He has made. Apart from Him there is nothing. {PTUK December 22, 1898, p. 803.21}

At the bidding of the Lord, the matter that forms the earth came into existence. But the earth was formless and empty. Then the Spirit of God moved upon it, brooded over it, and it was filled. Its fulness was the goodness and the glory of God. {PTUK December 22, 1898, p. 803.22}

That brooding of the Spirit impregnated matter with force. Wherever there is matter there is force; but the force is no part of the matter itself, but is the manifestation of “the fulness of God.” The force of the winds and the waves, and the power which the rock has to resist pressure, is but the manifestation of the life of the “Father of all, who is ever all, and through all, and in all.” Eph. iv. 6. {PTUK December 22, 1898, p. 803.23}

The fulness of the earth is the goodness and the glory of God. That is, all the force that is exhibited in nature is but the power of God’s goodness. All the fulness of God dwells in Christ, and He ascended upon high, “that He might fill all things.” Eph. iv. 10. As sin brought emptiness, so the cross of Christ brings fulness. Sin tends to bring the earth into it condition of confusion and emptiness (Isa. xxxiv. 11), but by the cross, which lifted Christ up to the throne of glory, the earth will again be filled as it was in the beginning. {PTUK December 22, 1898, p. 803.24}

All things consist in Christ. In giving Him to us, God has given us all things. Rom. viii. 32. “Of His fulness have all we received.” All the power that there is in the whole creation is ours. Whether we believe it or not, the fact remains that God has given all things to everybody; the Gospel is the revelation of this truth to us. The message now is, “Fear God, and give glory to Him.” We give Him glory by worshipping Him as the Creator of the heavens and the earth and the sea, and the fountains of waters. And we worship Him as such only when we allow Him to exercise His creative power in us; for if we do not yield ourselves to Him, acknowledging that we are nothing apart from Him, then we deny His supreme power. {PTUK December 22, 1898, p. 803.25}

It is not enough that the heavens declare the glory of God, and that tile invisible things of God, even His everlasting power and Divinity, are seen in everything on the earth, and in the very earth itself. Man also, whom God has created for His glory, must show forth the excellencies of God. God crowned man in the beginning with glory, and until God’s glory is fully revealed before the world in man, the work of the Gospel will not be finished. When those who are willing to follow Christ have so learned His power in the things that He has made that they know nothing else save Christ and Him crucified, then will the church in very truth be “the fulness of Him that filleth all in all.” Then will the earth be filled with the knowledge of the glory of God, for the world can see the fulness of His glory in mortal men, so that they will be without the shadow of an excuse for not believing in Him. Then will Christ’s work of filling all things perfected, and there will be no place in the universe for those who will not allow Him to fill them. Then will the kingdom of God come, and His will be done in earth as it is in heaven. Then will this scripture be fulfilled: “And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.” {PTUK December 22, 1898, p. 803.26}

**“Studies in the Gospel of John. Christ the Beginning” *The Present Truth* 14, 51.**

E. J. Waggoner

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” {PTUK December 22, 1898, p. 803.1}

This Divine Word appeared in the person of Jesus of Nazareth; for “the Word was made flesh, and dwelt among us,” and John bore witness of Him, saying, “He that cometh after Me is preferred before me; for He was before me.” {PTUK December 22, 1898, p. 803.2}

This settles the question of the pre-existence of Christ, for all who have any respect for the Bible as the Word of God. It is true enough that the flesh of Jesus, that is, His fleshly body, was not in the beginning with God, the Creator of all things; for “when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.” Heb. x. 5. But “the flesh profiteth nothing; it is the Spirit that quickeneth; and the life that animated the flesh of Jesus, and which is the real person, was the Word which was in the beginning with God, and which was God. So while cavillers may amuse themselves by playing upon words, we rejoice in the full assurance that this Jesus is the only begotten Son of God, the brightness of the Father’s glory, and the express imago of His person. {PTUK December 22, 1898, p. 803.3}

Jesus Christ Himself is the Beginning. Col. i. 18. He is “the beginning of the creation of God.” Rev. iii. 14. He is the power of God, and “the wisdom of God.” 1 Cor. i. 24. Therefore it is He who speaks in the eighth chapter of proverbs, saying, “I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love Me to inherit substance, and that I may fill their treasuries. The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Prov. viii. 20-23. {PTUK December 22, 1898, p. 803.4}

On this last text it may be remarked that the words “set up” are from one Hebrew word meaning anointed, so that the meaning is the same as in the second psalm, “Yet have I set My name upon My holy hill of Zion.” The word is the same in the Hebrew, and it will he noticed in the margin we have “anointed” as the rendering of the Hebrew. Thus we learn that Christ was the anointed king before the earth existed. {PTUK December 22, 1898, p. 803.5}

Moreover, the word “in” has really no place in the twentieth verse of Proverbs viii., as there is nothing in the Hebrew to indicate it. So we read, “The Lord possessed Me, the Beginning of His way, before His works of old.” Still further, it should be stated that the word “possessed” is the very same that occurs in Gen. iv. 1, where we read that on the birth of Cain, Eve said, “I have gotten a man from the Lord.” Therefore putting all these things together, we learn that Jesus was brought forth “from the days of eternity” Micah v. 2, margin), before anything was created, and that He Himself is the beginning of all the ways of God. He is “the image of the invisible God, the firstborn of all creation.” Col. i. 15. He is the Beginning of everything. {PTUK December 22, 1898, p. 803.6}

**THE FIRSTBORN**

“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.” Rom. viii. 29. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John i. 12. This is why we rejoice in the fact that Jesus of Nazareth, who was “born of a woman, born under the law” (Gal. iv. 4), is the Son of God. It shows us that although we are born to low estate, subject by nature to all the infirmities that are the inheritance of man born of woman, we may become sons of God, own brothers of the Lord Jesus Christ, and sharers of all His fulness. {PTUK December 22, 1898, p. 803.7}

Christ is the firstborn among many brethren. Thus He is the heir; but we are joint-heirs with Him. It is not as in earthly estates, where the eldest is the sole heir to the titles and estates, and the younger brothers must look out for themselves. Christ is indeed the heir to the titles and to all the estate of God; but there is no exclusiveness in Him. Whatever He has, He shares in equal measure with all His brethren. “Of His fulness have all we received.” If we receive Him in His fulness, He gives is not only the privilege, but the power, the right, to be the sons of God. All that He is, we may be, but only in Him as the Beginning, the Author and Finisher of our faith, and therefore of our works. By the will of God, through the Blessed Spirit, we have the same rights that Christ Himself has. {PTUK December 22, 1898, p. 803.8}

“How can this be?” If you are wise, and would be wiser, you will not ask that question. Be content not to know so much as God, for you never can, no matter how much you try. Who can explain the mystery of life? “As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.” Eccl. xi. 5. Yet nobody refuses to be called the son of his father, not to inherit an estate that may fall to him as eon, because he cannot understand the, mystery of birth. Why should we be any more foolish in dealing with that new birth which makes us veritable sons of God? The “plan of salvation” is entirely beyond the comprehension of the human mind; but the working out, the results, of the plan, we may know by experience, provided we believe. {PTUK December 22, 1898, p. 803.9}

Jesus Christ is the firstborn among many brethren, “the firstborn of all creation,” because “in Him were all things created, in the heavens and upon the earth;” and it is for this reason that in Him we have redemption even the forgiveness of our sins. Redemption is creation, for “it any man be in Christ, there is a new creation.” We become sons of God, therefore, by the same power by which Christ, the Divine Word, created all things in the beginning. Now creation is not a fancy, but a fact. It is not a mere mental process, a conception, but a tangible reality, a thing done. It is done, however, solely by the Word of God. “For He spake, and it was, He commanded, and it stood fast.” So the fact that we are as really sons of God as Christ is, rests on the same foundation as does the creation. It is all of Christ, “who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.” {PTUK December 22, 1898, p. 803.10}

**THE WILL OF GOD**

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John. i. 12, 13. Of His own will He brought us forth by the word of truth, that we should be a kind of firstfruits of His creatures.” James i. 18. {PTUK December 22, 1898, p. 804.1}

Men commonly speak of the will of God as if it were something to be dreaded, and to be endured when it cannot be avoided. When they enjoy prosperity, or what seems to them to be prosperity, they take it as a matter of course; but when there is adversity they complain for a while, and then piously talk about submitting to the will of God. It is with them as though the will of God were exercised only to thwart us, and to wake our lives a burden. On the contrary, the will of God is exercised to give us life and happiness. “It is not the will of your Father which is in heaven, that one of these little ones should perish.” {PTUK December 22, 1898, p. 804.2}

“This is the will of God, even your sanctification.” 1 Thess. iv. 3. He says, “Be ye holy, for I am holy.” 1 Peter i. 16. Certainly; that is most fitting; for the son is heir of the father. We are children of God, and if children, then heirs. So of course we must be holy, since holiness is His nature. To be sons of God means nothing else than to be partakers of the Divine nature. So as it is His will that we should be His sons, it is His will that we should be holy. His will is made known to us in His Word. When we hear His Word, we have simply to say from the heart, “Thy will be done,” and it will be so, even as it was so when He spoke in creation, saying, Let this and that be. There is eternal power in the thought of God. Everything that we can see in the visible creation is but the product of His thought. So if we accept His thought, His will, we shall be made to the praise of the glory of His grace. {PTUK December 22, 1898, p. 804.3}

We had nothing to do with bringing ourselves into this world. We were born of flesh and blood, and of the will of man, but not of our own will. Now when we receive the Lord, not as a figure of speech, but as a real Person, really present with us through the eternal Spirit, by whom He offered Himself to God, His will makes us sons of God, deriving our whole life directly from the Lord as really as when we were born of the flesh we derived our lives from our parents. {PTUK December 22, 1898, p. 804.4}

“Ah, yes,” some one says, “but that is spiritual; it is only spiritually that we are the sons of God.” That is the language by which Satan makes people deny the truth even while pronouncing the words of truth. It is true that it is only spiritually that we are the sons of God, but that does not mean that we are not really and wholly the sons of God by faith in Christ Jesus. “They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, it so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Rom. viii. 8-10. Spiritual things are real, and may be handled. Christ was wholly spiritual, even when He walked this earth as a man, and in Him all who believe are made spiritual even while yet on this earth. {PTUK December 22, 1898, p. 804.5}

In Christ we are “builded together for an habitation of God through the Spirit.” Eph. ii. 22. Now of the living creatures forming the throne of God in the heavens, it is said, “They went, every one, straight forward; whither the Spirit was to go, they went.” Eze. i. 12. God’s thought is the law of their lives; it moves them. His Spirit of life is in them so that they have no existence, no thought apart from Him; as He thinks, so they are. Our prayer is to be, “Thy kingdom come; Thy will be done in earth, as it is in heaven.” This is a possibility, else the Saviour would not have told us to pray for it. Let it be according to His word. {PTUK December 22, 1898, p. 804.6}

**THE LIGHT OF LIFE**

“In Him was life; and the life was the light of men.” “That was the true Light, which lighteth every man that cometh into the world.” John i. 4, 9. Verses 3 and 4 are by some of the best scholars rendered thus: “All things were made by Him; and without Him was not anything made. That which was made in Him was life; and the life was the light of men.” It is simply a difference in placing the marks of punctuation, which as is well known are no part of the original text. It is a fact that everything that is made in Him is life. Whoever is in Him must live, for He is life itself. {PTUK December 22, 1898, p. 804.7}

“And the light shineth in darkness; and the darkness comprehended it not.” The margin of the Revised Version gives “overcame” in the place of “comprehended.” Perhaps we can get a better grasp of the idea conveyed by this word “comprehend,” by noting Isa. xl. 12, where we are told that God “comprehended the dust of the earth in a measure.” When we put a thing in a measure, it is shut in. Even so light may sometimes he shut in by darkness. Go out some foggy night in London; if you are not careful you may run against a lamp-post. Why? Because the thick fog so shuts in the rays that come from the lamp, that they do not reach more than a few inches. They are shut in as by a thick wall or put within a bushel. They cannot penetrate the gloom. The darkness comprehends or overcomes the light. But not so with the light of life. It shines out in the darkness, and the darkness does not prevail against it. That is a true light; it is of worth. It is not only unquenchable, but it cannot be kept within bounds of darkness. {PTUK December 22, 1898, p. 804.8}

A portion of this unquenchable life is in every man that comes into the world. It would all be in every man, if no man would reject it; for “of His fulness have all we received.” But men “hold down the truth in unrighteousness.” Rom. i. 18, R.V. Christ is the truth and the life. They work against the life, because they love death. Prov. viii. 36. What wondrous grace has been manifested by the Lord, in that He has so marvellously provided for the salvation of all men. Upon every soul of mankind has He bestowed this wondrous love, that all might he called the sons of God. Men may reject the love, but that does not at all nullify the fact that it has been bestowed. {PTUK December 22, 1898, p. 804.9}

This light of life is in every man that comes into the world. It “lighteth every man coming into the world.” R.V. As he comes into the world, he receives the light. It is ours from our earliest infancy. With our first breath we have the life of Christ. What for?—“The Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Deut. xxx. 14. And this Word was in the beginning with God, and the Word was God. So although “the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies” (Ps. lviii. 3), there is no excuse for their so doing. God’s eternal power and Divinity are to be seen in them as well as in the other things that He has made, “that they may be without excuse.” Rom. i. 19, 20. The life is with them from the very beginning in order that they may live even as Christ lived. {PTUK December 22, 1898, p. 804.10}

Do you say that this but increases the condemnation of all mankind, in that all have sinned, and “there is none that doeth good, no, not one?” Very true, but “where sin abounded, grace did much more abound.” Great as the condemnation may be, greater still is the salvation. The life is in every man, not for condemnation, but for salvation. “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.” John iii. 17. These things are for our learning, not for our discussion. They are not theories, but facts. We are to understand them by believing them, and thus we get life through His name. {PTUK December 22, 1898, p. 805.1}

**“Our Winter Visitors” *The Present Truth* 14, 51.**

E. J. Waggoner

The little birds that built their nests here in the spring, and cheered and charmed us through the summer with their sweet joyous songs, have many of them left us now that the cold winter weather has come. The swallows, the nightingales, and many others have flown away to the warm and sunny south of Europe, to Africa and Asia. The insects upon which they feed have vanished, the fruit trees and bushes are bare, and they could not find enough food here now; and besides this they could not live through the cold and snow of our English winter. {PTUK December 22, 1898, p. 809.1}

So God guides these tender little birds over laud and sea, to sunny lands where the summer is just beginning when ours is ending; where they will find an abundance of food and bright sunshine, and live happily until the time comes for them to come back to their old home. So you see that their lives are one long summer. God teaches them just when to leave us; He makes them “know their appointed times;” and it is by His wisdom that they fly, “and stretch their wings toward the south.” {PTUK December 22, 1898, p. 809.2}

There are a few birds that stay with us all through the year, like the familiar little sparrow and the bold robin-redbreast, which when the other birds have left us are driven by cold and hunger nearer to us than before, coming to our windows to be fed, and even sometimes into our houses to find shelter. {PTUK December 22, 1898, p. 809.3}

But there are other little visitors now in our parks and gardens, woods and fields. Let us see where these come from. {PTUK December 22, 1898, p. 809.4}

You know that our days are long in the summer and short in the winter, and as we go farther and farther north the summer days grow longer and longer and the winter days shorter and shorter, until right up at the North Pole the summer is one long day when the sun never sets, and the winter is one long night when the sun never rises. {PTUK December 22, 1898, p. 809.5}

Think of a night lasting five or six months, nothing but darkness; and how cold it must be when not a ray of sunshine reaches the earth through all that time! Everything freezes; the snow falls like a white blanket to cover the land, and all nature goes to sleep during the long, long night. {PTUK December 22, 1898, p. 809.6}

Of course the birds would all die if they should stay up there, and so God teaches them to fly away towards the south, and many of them come to is for the whiter, and take the place of those, which have gone from us to warmer lands. They reach us in the autumn about the time that the summer birds are leaving. {PTUK December 22, 1898, p. 809.7}

After staying with us through the cold winter, when there is not much food for them, and the country looks most dreary, they fly away in the spring just when the trees are bursting into leaf and blossom, the flowers springing up, and everything looks so beautiful, inviting them to stay. What call it he that tempts them to leave us at this most pleasant season, when our little summer visitors are joyfully returning to build their nests in their old homes? What leads them to fly away towards the cold and snowy north, away up into the Arctic Circle, to build their nests and bring up their young ones? {PTUK December 22, 1898, p. 809.8}

If we could fly with them and see where they go, and why, I think we should not wonder that they wanted to go. {PTUK December 22, 1898, p. 809.9}

**A BIRD PARADISE**

When at last the sun rises and the day dawns again after the long Arctic night, the snow melts very quickly, the summer comes suddenly, and immediately the birds appear in swarms. By thousands and millions they come from all parts, just as soon as it is possible for them to live there again. You will wonder what they call possibly feed on, when the ground has been covered with snow for so long, and nothing has been able to grow in the intense cold. But God has thought about them and prepared for them. He has provided a great store of their favourite food all ready for them to eat just as soon as they arrive. {PTUK December 22, 1898, p. 809.10}

In the far North there are great quantities of cranberry, crowberry and other fruit-bearing bushes. The continual sunshine of the Arctic summer (for remember that the sun does not set for months) makes these bushes bear a great deal of fruit. But almost as soon as it is ripe, and before the birds have time to gather it, the snow begins to fall, and covers it all up. {PTUK December 22, 1898, p. 809.11}

Underneath the snow, which keeps all the air away from it, it is perfectly preserved, and kept quite fresh and sweet, without any sign of decay. So you see that directly the snow melts, there is a rich feast of “preserved fruits” all ready for the millions of birds which come such long distances to have a share in it. {PTUK December 22, 1898, p. 809.12}

And, then, too, the sun ever shining brings to life such swarms of insects that the air is filled with them, and the insect-eating birds can get an abundance of food just by opening their mouths. No wonder the birds swarm here to make their homes and bring up their young ones in this land of peace and plenty. {PTUK December 22, 1898, p. 809.13}

What a delightful bird paradise it must be where there is constant sunshine, swarms of insects, stores of fruit waiting to be gathered, and no one to disturb or molest them. God, who has provided this delightful summer home for them, teaches them where to find it, just when to set out for it, how to reach it, and when to leave. {PTUK December 22, 1898, p. 809.14}

As you “behold the birds” as Jesus has told us to do, think of these things, and what beautiful lessons they teach us of our Heavenly Father’s love and care. “They have neither storehouse nor barn; yet your Heavenly Father feedeth them.” Sometimes He feeds them by putting it into the hearts of kind people to give them food in the cold weather. This is one way in which you way help Him to take care of them. {PTUK December 22, 1898, p. 810.1}

**“‘Bottled Sunshine’” *The Present Truth* 14, 51.**

E. J. Waggoner

George Stephenson said that fire from a piece of coal is “bottled sunshine” of long ages past. {PTUK December 22, 1898, p. 810.2}

The coal that glows in the grate, giving out so much warmth and comfort, was once part of a living tree, drinking in the sunbeams and storing them away just like the trees do now. {PTUK December 22, 1898, p. 810.3}

These old trees were buried beneath the ground, and gradually turned to coal, but the sunbeams were still there, only waiting for heat to set them free again. {PTUK December 22, 1898, p. 810.4}

And now when the days are cold and dull, and we have not the bright sunshine to warm and cheer us, we let out some of this “bottled sunshine,” and are made comfortable and happy with its bright beams. {PTUK December 22, 1898, p. 810.5}

But do not forget what we have learned about the sunshine,-that all the light that shines in this world is the glory of God which the sun reflects, the light of His own glorious face. Then you will learn to see in the fire something of the brightness of the Lord Himself, just “a gleam from the shining of His glory.” You will know that all the blessing and comfort that the fire gives, come straight from Him. {PTUK December 22, 1898, p. 810.6}

And as the trees catch the sunbeams when the bright sun is shining on them, and keep them to give out again when and where they are needed, so may you when the light of Jesus, the Sun of Righteousness, shines upon you, catch His bright beams and shed them forth in dark places to warm and gladden and comfort those who are in gloom and sadness. {PTUK December 22, 1898, p. 810.7}

**“Jottings” *The Present Truth* 14, 51.**

E. J. Waggoner

-In Russia servants kiss their mistresses hands both as morning and evening greetings. {PTUK December 22, 1898, p. 813.1}

-The hardest known wood is cocus-wood. It turns the edge of any axe, however well-tempered. {PTUK December 22, 1898, p. 813.2}

-Sir William Harcourt has resigned the leadership of the Liberal party in the House of Commons. {PTUK December 22, 1898, p. 813.3}

-According to a telegram from Manila, the Americans will probably have to fight the natives for the possession of the Philippines. {PTUK December 22, 1898, p. 813.4}

-During a strong wind at Southsea, a pleasure boat drifted on to the pier, smashing ninety feet of it, and dividing the pier, which is over a mile long, into two. {PTUK December 22, 1898, p. 813.5}

-The treaty of peace between the United States and Spain has been formally sign, Spain giving way on all points but protesting that she has been forced to do so. {PTUK December 22, 1898, p. 813.6}

-Never before in the history of the trade has shipbuilding been so brisk on the Thames as it is to-day. More orders for warships by foreign Governments have been offered to Thames firms within the last few weeks than they have been able to undertake. {PTUK December 22, 1898, p. 813.7}

-At an auction the sum of ?86,000 was refused for a public-house at Cricklewood. {PTUK December 22, 1898, p. 813.8}

-The United States Adjutant-General has asked for 50,000 men to preserve peace and restore order in Cuba, where rioting has been going on. {PTUK December 22, 1898, p. 813.9}

-It is said that the tolling of church bells on the occasion of a burial is based on the old Pagan custom of banging gongs when a body was to be interred, in order to scare away the bad spirits. {PTUK December 22, 1898, p. 813.10}

-A five-petalled flower, nearly a yard in diameter, is found in the Philippine islands. The buds at a distance look like gigantic cabbage heads. A single flower has been known to weigh more than 221lbs. {PTUK December 22, 1898, p. 813.11}

-South American ants have been known to construct a tunnel three miles in length, a labour proportionate to that which would be required for men to tunnel under the Atlantic from London to New York. {PTUK December 22, 1898, p. 813.12}

-At Grenada, a crowd of women of the lower class assembled and threw stones at the statue of Columbus, as they considered that the man who had discovered America was the chief cause of all Spain’s misfortunes. {PTUK December 22, 1898, p. 813.13}

-In the West India Islands and in South America grows a tree whose fruit makes an excellent lather and is used to wash clothes. The bark of a tree which grows in Peru, and of another which grows in the Malay Islands, yields a fine soap. {PTUK December 22, 1898, p. 813.14}

-The Disarmament Conference will meet next March at St. Petersburg. The Czar has not abandon his initiative, and a definite program will be submitted to the Governments in the course of a few weeks. All political questions will be excluded. {PTUK December 22, 1898, p. 813.15}

-A tree grows in perfect balance on every side. When a large branch shoots out on one side, one of equal size or two smaller ones appear on the other. The roots are balanced in the same way, a large branch on one side being matched by a large root. The centre of gravity is thus always perfectly maintained. {PTUK December 22, 1898, p. 813.16}

-Advices from the provinces of Livonia and Courland report that leprosy is spreading to a marked extent. The military authorities in those districts have been compelled to reject for the army many young men found to be infected with the disease. Notwithstanding the precautions taken to prevent the propagation of the scourge, the number of its victims amounts at the present time in Russia to more than 5,000. {PTUK December 22, 1898, p. 813.17}

-The surgical world on the other side of the Atlantic has been greatly interested in the result of some extraordinary wounds which were received by the soldiers of the United States during the course of the recent war. Among them was a man who was shot through the head, the bullet entering behind the ear and coming out near the spine, but in a week, although he had bled profusely he was about again. Another man had four perforations of the intestine, but walked four miles to the hospital without any hemorrhage. When it was suggested that he should wait ten or twelve hours before the operation he went away of his own accord and disappeared, being found three days afterwards walking about as if nothing had happened to him. At the battle on July 1 the men fought on empty stomachs, to which fact the surgeons attribute the extraordinary immunity from a fatal consequences of the wounds which were received. Several men shot through the abdomen by Mauser bullets walked four miles to the hospital and arrived in good condition, recovering after suffering very little pain, and without the need of an operation. All the treatment that was given to them was that they were sent to lie down and not allowed to take any food, except perhaps a little beef tea, for twenty-four hours. Nearly every one of them went back to service and there was not a case of lockjaw or of gangrene. {PTUK December 22, 1898, p. 813.18}

**“Back Page” *The Present Truth* 14, 51.**

E. J. Waggoner

With the present number we conclude the series of lessons that have been conducted for the past six months with the story of creation as the basis. It is designed to continue them, beginning with the next number, using the book of Isaiah as the basis. Many companies of believers have been much blessed by the studies of the present lessons in their Sabbath schools, and it is hoped that even greater blessings may be experienced from the study of those which are to follow. {PTUK December 22, 1898, p. 815.1}

“Everything was done front the beginning, and there is nothing in the universe, physical, intellectual, moral, that is not in the first verse of the first chapter of the first book of the Bible.”—*Dr. Parker*. {PTUK December 22, 1898, p. 815.2}

These are true words. Think then what an unlimited field of study is presented in the whole of the first chapter. What a grand thing it would be to have a school with the story of creation as its entire curriculum. It was from such a school that He who spake as never man spake was graduated. {PTUK December 22, 1898, p. 815.3}

A friend writes to call our attention to a statement in a contributed article in the PRESENT TRUTH of September 29, to the effect that Apollos was a Greek, and kindly asks us to make the fact clear, since in Acts xviii. 24 it is stated that he was a Jew. The only explanation we can make is that the statement in the article is a mistake, which was overlooked by the editor. We thank our friend for calling our attention to it, for others may have been confused by it. The Scripture says that Apollos was a Jew, and that is all there is to be said about it. {PTUK December 22, 1898, p. 815.4}

One leading religious journal in commenting on the Czar of Russia’s plea for disarmament, says, “At times the church wants war.” That is true, for every war that has ever been waged has had the sanction of the “church;” and in the most recent times “the church” and its pastors have clamoured for war, which cool-headed statesmen were trying to avoid. Yet when all is said, it must always be kept prominently before the people that Christians do not want war. Christianity is always and everywhere opposed to war. Whether there be dishonour with peace, or not, peace is always honourable and only honourable. {PTUK December 22, 1898, p. 815.5}

God calls men to enter into His rest. His rest is infinite because His work left nothing imperfect. The lapse of time will never reveal any defect in His work. It will endure for ever and will always be at) perfect that there will be no respect in which it can be improved upon. Therefore it is easy to understand how God can rest. {PTUK December 22, 1898, p. 815.6}

In entering into the rest of God we enter into the possession of His work. Only as we do so, can we know, His rest. A retired merchant, who has amassed great wealth, can only invite a poor man to enter into his rest by sharing with him the wealth and advantages that have made it possible for himself to rest. If he bestows anything less than he himself possesses he does not impart the same sense of rest and security that he himself enjoys. {PTUK December 22, 1898, p. 815.7}

Everything that God has is shared with men. He spared not His own Son, and He will not withhold anything. Therefore all that secures the Creator against evil, fall and death, is given to us in equal measure for ever and ever. Our part is to believe and receive it, and thus enter into His everlasting rest. Only unbelief keeps man from enjoying the fulness of God. {PTUK December 22, 1898, p. 815.8}

**“The Beauty of Truth” *The Present Truth* 14, 51.**

E. J. Waggoner

In a notice of a recent book of poems we find the following lines cited as a specimen of true poetry”— {PTUK December 22, 1898, p. 815.9}

*“The poet gathers fruit from every tree,
Yea, grapes from thorns and figs from thistles
he.
Plucked by his hand, the basest wood that
grows
Towers to a lily, reddens to a rose.” {PTUK December 22, 1898, p. 815.10}*

Very smooth and flowing it is, and it may be poetry, but it cannot he called beautiful, for the reason that it is not true. We quote it, not for criticism, but to call attention to a thing too often unrecognised, and that is that truth alone is beauty. {PTUK December 22, 1898, p. 815.11}

Go into an art gallery and you will find pictures over which people who have been instructed in the proper terms to use, will go into ecstasies. As specimens of skill in blending colours, and in canvas, they are indeed marvels; but measured by the standard, they are but blotches, because they are caricatures of the truth. {PTUK December 22, 1898, p. 815.12}

For example: The frescoes by Michael Angelo, in the Sistine Chapel, in the Vatican at Rome, are set down in the guide books and in the treatises on art as things to be universally admired. Accordingly people crane their necks, and lie on their backs, to get good views of them, and go away to tell what wonderful productions they are. Wonderful they are, indeed; but such caricatures of sacred things cannot but be disgusting to anyone who loves truth, and who reverences the Bible. The undignified representations of God, and the crude, worse than childish conceptions of His work, are calculated to produce pain rather than pleasure. “A fair woman without discretion,” and “a jewel of gold in a swine’s snout,” are not objects to be admired; so exquisite paintings of untrue and impossible things, and especially crude attempts to portray sacred mysteries, are the reverse of beautiful. {PTUK December 22, 1898, p. 815.13}

That nothing is beautiful that is not true, may be seen from this: God is the Creator of all things, and He creates by the power of His own life. All things have their existence from His own being, and were in the act of creation stamped with His own personality. Now God is beautiful. See Ps. xxvii. 4; Isa. xxxiii. 17. Therefore “He hath made everything beautiful in its time.” Eccl. iii. 11. But God is also truth. Whatsoever is untrue is unlike Him, and since He is the source of beauty, that which is unlike Him cannot be beautiful. Only false training, and lack of true cultivation, can cause anybody to see beauty in that which is false. {PTUK December 22, 1898, p. 815.14}

God desires truth in the inward parts, and this we may have by devotion to His law, which is the truth. Ps. cxix. 142. “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” That which is true is eternal, and that which has in it the freshness of eternity must be beautiful. Therefore we should pray from the heart, “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. Only the beauty of the Lord is lasting, and that which is not lasting is not real. {PTUK December 22, 1898, p. 815.15}

“He will beautify the meek with salvation.” {PTUK December 22, 1898, p. 815.16}

**“The Call of Abraham. The Time of the Promise” *The Present Truth* 14, 52.**

E. J. Waggoner

Since we begin in this number of the paper some studies in Isaiah, it is fitting that before we begin them we should consider the place which the prophecy of Isaiah occupies in Scripture, its relation to us, and its right to be called the Gospel of Isaiah. This last item, however, will appear from the prophecy itself as we proceed in our study. {PTUK December 29, 1898, p. 816.1}

In this matter, as with everything else, we must go back to the beginning if we would get the proper understanding of it. We know the fact that in the beginning God gave man dominion over all the earth (Gen. i. 26-28) and that it was the presence of God in man that gave him the authority. It was God working in him both to will and to do of His good pleasure; and it pleased God to rule the earth through man. Yes, it is true of the first Adam, as well as of the second, that it pleased the Father that in Him should all fulness dwell, for He was the son of God. Luke iii. 38. This is evident from the fact that it is in Christ as Man, the Man Christ Jesus, that all fulness dwells, and that we are made full in Him. Col. ii. 9, 10, R.V. “Of His fulness have we all received” (John i. 16), that we may be filled “with all the fulness of God.” Eph. iii. 19. {PTUK December 29, 1898, p. 816.2}

Man rejected the word of the Lord, and thus lost his dominion. In sinning, be lost the crown of glory and honour. But even in announcing to man the consequences of his fall, God made promise of the Seed through whom all things should be restored and in making known to Abraham the fact that the Seed in whom all the families of the earth should be blessed should be his, God made promise to him that “he should be the heir of the world.” Rom. iv. 13. {PTUK December 29, 1898, p. 816.3}

Not in Abraham’s lifetime, however, was this promise to be fulfilled. “He gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that He would give it to him for a possession.” Acts vii. 5. Nevertheless Abraham died in faith, for he well understood that it was only through the resurrection from the dead that he was to receive the inheritance. In making the covenant with him, God had said, “Know of a surety that the seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.” Gen. xv. 13-16. {PTUK December 29, 1898, p. 816.4}

But when God made promise to Abraham, He, “willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us.” Heb. vi . 13-18. That was this: “By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.” Gen. xxii. 16-18. {PTUK December 29, 1898, p. 816.5}

Taking these texts all together, we see that the promise and the oath are for our sakes. We have the same interest in them that Abraham had. In fact the oath was altogether for our sakes. We see also, as already noted, that the promise was to be fulfilled only through the resurrection; and the resurrection is promised in the words, “Thy seed shall possess the gate of his enemies.” The seed is Christ and all who are His (Gal. iii. 16, 29), and “the last enemy that shall he destroyed is death.” 1 Cor. xv. 26. The promise that God confirmed to Abraham with an oath was that in the fourth generation, after four hundred years, his posterity should come into the land, and possess it. And this meant that Abraham himself should also inherit it, for the posterity cannot come into inheritance before the father does. {PTUK December 29, 1898, p. 816.6}

Now we are told that when Moses was born, as the people grew and multiplied in Egypt, “the time of the promise drew nigh, which God had sworn to Abraham.” Acts vii. 17-20. Therefore we know of a surety that when God sent Moses to bring His people out of the house of bondage, the time had come when “the kingdom and dominion, and the greatness of the kingdom under the whole heaven” should be “given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.” And this is further corroborated by the inspired words of Moses after crossing the Red Sea: “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever.” Ex. xv. 17, 18. {PTUK December 29, 1898, p. 817.1}

But although “there failed not aught of any good thing which the Lord had spoken to the house of Israel; all came to past,” the people “in their hearts turned back again into Egypt,” “yea, they despised the pleasant land, they believed not, His word; but murmured in their tents, and hearkened not unto the voice of the Lord.” Acts vii. 39; Ps. cvi. 24, 25. “So we see that they could not enter in because of unbelief.” Heb. iii. 19. {PTUK December 29, 1898, p. 817.2}

Nevertheless “the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter iii. 9. Therefore “again He limiteth a certain day, saying in David, To-day, after so Iong a time; as it is said, To-day if ye will hear His voice, harden not your hearts.” Heb. iv. 7. No man has any more than to-day; but the Lord promised Abraham that days of repentance should be lengthened out to four hundred years. Even that, however, was slighted, and since it must be that some accept the promise and enter into the promised land, God kept on saying, Today, even after the expiration of the first time. {PTUK December 29, 1898, p. 817.3}

It was not until the refusal of the children of Israel to accept the freedom to which the Lord had called them had been marked by their being carried away to Babylon, that God set another time for the deliverance of His people. When they went to Babylon, God told them that in seventy years He would deliver them; and so He did; yet they did not get free from Babylon any more than they had from Egypt, and in view of this God again extended the time, marking off a very long period, which is also now in the past. But before the Babylonian captivity the only time that had ever been set was the four hundred years concerning which God had sworn to Abraham. At any time up to the Babylonian captivity the people might, by repentance and faith, have entered into the promised inheritance. They were living under exactly the same conditions that we are: They were living in the time of the end, the longest prophetic period having been completed. The only thing that hindered the coming of the Lord and the restoration of all things, was their lack of preparation because of unbelief. {PTUK December 29, 1898, p. 817.4}

It was in this time of waiting that Isaiah prophesied. His was the message of the everlasting Gospel, saying, “Fear God, and give glory to Him; for the hour of His Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” See Rev. xiv. 6, 7. Therefore since the conditions were the same then as now, and the thing that was impending was the same, it follows that the prophecy of Isaiah is spoken as directly to us as if the prophet were living to-day, and his words were now uttered for the first time. There is no portion of the Bible that is more full of the living Gospel, and that is more important to be understood, than the prophecy of Isaiah. A clear grasp of the facts outlined in this article will enable us to appreciate the study of the book at every step. {PTUK December 29, 1898, p. 817.5}

*“The times are prophets now;
They preach impending doom;
Let each, repentant, bow,
And saints prepare for home.
We wait for Jesus from the skies;
Soon shall His glories greet our eyes.” {PTUK December 29, 1898, p. 817.6}*

**“The Gospel of Isaiah. Smiting and Healing” *The Present Truth* 14, 52.**

E. J. Waggoner

**SMITING AND HEALING**

1. “The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem; in the days of Uzziah, Jotham, Ahas, Hezekiah, kings of Judah:— {PTUK December 29, 1898, p. 817.7}

*2. Hear, O ye heavens; and give ear, O earth,
For it is Jehovah that speaketh.
I have nourished children, and brought them up,
And even they have revolted from Me. {PTUK December 29, 1898, p. 817.8}*

*3. The ox knoweth his possessor;
And the ass the crib of his lord;
But Israel knoweth not Me:
Neither doth My people consider. {PTUK December 29, 1898, p. 817.9}*

*4. Ah sinful nation! a people laden with ini-
quity!
A race of evil doers! children degenerate!
They have forsaken Jehovah;
They have rejected with disdain the Holy
One of Israel;
They are estranged from Him; they have
turned their back upon Him. {PTUK December 29, 1898, p. 817.10}*

*5. On what part will ye smite again, will ye add correction?
The whole head is sick, and the whole heart
faint; {PTUK December 29, 1898, p. 817.11}*

*6. From the sole of the foot even to the head,
there is no soundness therein;
It is wound, and bruise, and putrefying sore;
It hath not been pressed, neither hath it
been bound;
Neither hath it been softened with ointment. {PTUK December 29, 1898, p. 817.12}*

*7. Your country is desolate, your cities are
burnt with fire;
Your land, before your eyes strangers de-
vour it;
And it is become desolate, as if destroyed by
an inundation. {PTUK December 29, 1898, p. 817.13}*

*8. And the daughter of Zion is left, as a shed
in a vineyard;
As a lodge in a garden of cucumbers, as a
city taken by a siege. {PTUK December 29, 1898, p. 817.14}*

*9. Had not Jehovah God of Hosts left us a
remnant,
We had soon become as Sodom; we had
been like unto Gomorrah.”
Isa. i. 1-9. {PTUK December 29, 1898, p. 817.15}*

Inasmuch as everybody has the Bible in the so-called “Authorised Version,” and can refer to it at pleasure, and very many have the Revised also, it has been thought best in the present study to give the readers the benefit of another translation. The one chosen has been that of Bishop Lowth, which is without doubt, as a whole, the best English translation of the prophecy of Isaiah. Accordingly we shall print the text of this, as above, and shall in the notes give the student the benefit of any other translations that serve to make any portion of the text more striking. This statement of the case will serve for the regular reader, so that it will not need to be repeated. {PTUK December 29, 1898, p. 817.16}

Let every one who proposes to derive lasting benefit from these studies of the Gospel according to Isaiah, give heed to the following counsel: First of all study the text carefully. How? Read it again and again, taking special pains to find out exactly what it says. Note the dependence of every verse and sentence upon that which precedes. Nobody in the world can tell you anything that is true concerning the text, that is not found in the text itself; and if you give heed, you can tell what the Lord says as well as anybody; for He uses the language of the common people. The notes that follow are only designed to fix your attention more sharply on what is contained in the text, and to help you to retain it by associating it with other familiar portions of Scripture. You will see that nothing is introduced that is not contained in the text of the lesson, and will thus learn how rich is the Word of God. {PTUK December 29, 1898, p. 818.1}

“Hear, O heavens, O and give ear, earth?” Why? Because the Lord hath spoken. When the Lord speaks, it is the time for every one in heaven and earth to keep silence. “The Lord is in His holy temple; let all the earth keep silence before Him.” Hab. ii. 20. “Job answered the Lord and said, Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further.” Job xl. 3-5. {PTUK December 29, 1898, p. 818.2}

The importance of keeping still when the Lord speaks cannot be too strongly emphasised. When one of the great men of earth speaks on a subject of which he is supposed to be master, most people have the good sense to give attention, esteeming it a privilege to be permitted to hear; and even though they do not fully agree with all he says, they are modest about expressing their opinion; but few have any scruples about answering back when the Lord speaks. Almost everybody considers himself competent to be a critic of the Bible. But if we would always keep silence before the Lord, not even in our inmost hearts uttering a word, but allowing God to give us His thoughts, we should find not only life but sound wisdom as well; for the word of God is life, and “the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Prov. ii. 6. {PTUK December 29, 1898, p. 818.3}

But there is a special force in calling upon the heavens and the earth as witnesses when the rebellion of men is mentioned; for they have never transgressed God’s will. The earth is obedient to the voice of God, and has been ever since He said, “Let the earth bring forth grass.” “For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations; Thou hast established the earth, and it abideth. They abide this day according to Thine ordinances; for all things are Thy servants.” Ps. cxix. 89-91. See Jer. ii. 13, 13 and Deut. xxxii. 1-3 for other instances where the Lord calls upon the heavens and the earth to witness the apostasy of the people. {PTUK December 29, 1898, p. 818.4}

Notice the contrast brought to view in verses 2 and 3. In the original the contrast is very marked,-children as against dumb brutes. “Children have I made great and exalted, and even they have rebelled against Me.” So much for *children*, while the ox and the ass recognise their master. The ox and the ass give more respect to their possessor than children to their Father. What a striking contrast. {PTUK December 29, 1898, p. 818.5}

Whom do the ox and the ass recognise as their lord and master? The answer is easy; it is the one who feeds them. The ass knows the crib of his lord. He knows where he finds his sustenance. And the beasts show their recognition of their owner by bending their necks to the burden which the master lays upon them. They give service to the one from whom they receive their support. {PTUK December 29, 1898, p. 818.6}

Does some one say that this does not require very much discernment on the part of the beasts? Then what shall be said of the children whom God has nourished? If the recognition of a master is so simple a thing that even a beast is not considered as specially worthy of credit for submitting to the hand that feeds him, what language can express the stupidity of men who do not know the Lord “who giveth us richly all things to enjoy?” even “life, and breath, and all things.” Remember that man was made to be the lord of the brute, and as such is designed to be infinitely above the brute in knowledge. What excuse can be made for him then, when he is ignorant of that which the slowest witted of beasts know perfectly well? {PTUK December 29, 1898, p. 818.7}

To know God is the easiest thing in the world. If it were not, there would be some who would have excuse for not knowing Him. But all are “without excuse,” for everything reveals Him. One does not need to be a philosopher, in order to know God. All that is required is that one have as much knowledge as an ox or an ass, to recognise the simplest facts. Continually to recognise the One who feeds us, is all that is needful to make one a Christian. One does not need to theorise; the Gospel is not a theory, but a fact. Simply to believe things that are, is all that is wanted. “He that cometh to God must believe that He is.” And the evidence that He is, is seen in the gift of our daily bread. {PTUK December 29, 1898, p. 818.8}

Everybody can easily see that he does not feed himself. The ox and the ass know that. All our living comes from without ourselves, and we do not make it. Now in order that no one can have any chance to cavil, and say, “How can I know the name of the one who does provide this food?” we may say, “All that you are required to do is to recognise the Creator.” Worship the One who made “heaven and earth, and the sea, and the fountains of waters.” When we do this, it will be easy to see that the One who gives us life has a right to the management of that life, and our duty is done. “Ask now the beasts, and they shall teach thee.” Job xii. 1. {PTUK December 29, 1898, p. 818.9}

Some one may be inclined to say that the portion of Scripture allotted to this lesson is not very comforting, since it is all reproof. Well, it is true that the necessities of the case have forced us to take only a broken fragment of the message, but it is not without comfort, even if it is reproof. It is a reproof addressed to children, and the Lord says, “My son, despise not the chastening of the Lord; neither be weary of His correction; for whom the Lord loveth He chasteneth; even as a father the son in whom he delighteth.” Prov. iii. 11, 12. The Holy Spirit, whose special office is that of Comforter, is first of all a Reprover of sin. John xvi. 7, 8. “The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life.” Prov. vi. 23. {PTUK December 29, 1898, p. 818.10}

“Ah, sinful nation, a people laden with iniquity.” Shall we cringe and cower before the Lord because He addresses us in that manner?—Not by any means; for we hear the call of the Saviour: “Come unto Me, all ye that labour, and are heavy laden; and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” Matt. xi. 28, 29. {PTUK December 29, 1898, p. 819.1}

“Take My yoke upon you,” says the Lord. Certainly. The ox and the ass submit to the yoke of the one who feeds them; why should not we? And they bear heavy burdens for their masters; but our Master calls us to come to Him, that He may relieve us of our burdens. We are “laden with iniquity.” Why?—Because we have departed from Him. His yoke is easy, and His burden is light. Only when we “have gone away backward” do we find hard labour and heavy burdens. What a blessed service it is, that gives rest from labour! {PTUK December 29, 1898, p. 819.2}

“Why will ye be still stricken, that ye revolt more and more?” When the ox and the ass are rebellious and refuse to bear the burden placed upon them by their lord, or when they turn aside out of the way, what do they bring upon themselves? The rod of correction, of course. Even so it is with us, when we depart from the way. But bear in mind that the strokes that come are not given arbitrarily. Departing from the way of life is in itself death. So the offence brings its own punishment. “For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof. Therefore they shall eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Prov. i. 29-32. They that sin are treasuring up unto themselves wrath against the day of wrath. Rom. ii. 5. “His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.” Ps. vii. 16. {PTUK December 29, 1898, p. 819.3}

“From the sole of the foot even unto the head there is no soundness” in the body because of the sin that has been committed; but “wounds, and bruises, and putrefying sores.” That is the result of refusing to hear the words of the Lord, which “are life unto those that find them, and health to all their flesh.” Prov. iv. 20-22. Nothing is more sure than that there is the closest connection between sin and disease. Disease is only the working of death; and death came into the world with sin. Rom. v. 12. But for sin, there would be no disease in the world. “Faith cometh by hearing, and hearing by the Word of God.” Rom. x. 17. And “the just shall live by faith.” That is, men can live by the words of the Lord. It is a fact that we have no life except that which the Lord gives us. This everybody must admit. And it is also a fact that the Lord’s life is perfect and eternal. There is no life but the life of the Lord, therefore the life which the Lord gives us is a perfect life. Then is it not, to say the least, as easy for the Lord to give us perfect health as to have us suffering from all manner of disease? Certainly, and far easier; for the Lord cannot give us any other life than that which is perfect. Why then do we suffer disease?—Simply because we “have all gone out of the way,” and have departed from the Lord. We have rejected His words, which are Spirit and life. It is not the Lord who sends us disease, but disease comes as the result of rejecting or neglecting the word of the Lord. “My people are destroyed for lack of knowledge.” Hosea iv. 6. {PTUK December 29, 1898, p. 819.4}

Read Ps. xxxviii. 1-8 to find a parallel to Isa. i. 4-6. Notice how often in the Bible disease of body is named as a result of departing from the Lord. When men shall have wholly rejected the Spirit and Word of the Lord, the first manifestation of it will be a plague of “a noisome and grievous sore” upon them. And the plague that appears in the body of a man, will be only the working out of “the plague of his own heart.” {PTUK December 29, 1898, p. 819.5}

Read Luke vii. 50 and viii. 48, noting the margin of the Revision. There we see that Jesus used the same words to the one whose sins He forgives as to the one whom He healed of a grievous disease. “Thy faith hath saved thee,” is the same as “Thy faith hath made thee whole.” Salvation is simply the work of making whole. When Jesus on the Sabbath day healed the lame man at the pool of Bethesda, He made him “every whit whole.” John x. 21-33. Afterward when He found the man in the temple, He said to him, “Behold, thou art made whole; sin no more, lest a worse thing come upon thee.” John v. 14. This shows us (1) that the man’s disease had been the result of personal sin; and (3) that Jesus in healing his disease had saved him from the sin, even as He did the paralytic. See Matt. ix. 2-6. “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases.” Ps. ciii. 2, 3. {PTUK December 29, 1898, p. 819.6}

“From the sole of the foot even unto the head there is no soundness in it.” That is our condition apart from the Lord. But when the lame man at the gate Beautiful was healed by the name of Jesus of Nazareth, Peter said to the people who gathered round, “His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this *perfect soundness* in the presence of you all.” Acts iii. 16. That man was not only healed in body, but saved as to his soul, for all the prophets gave witness “that through His name whosoever believeth in Him shall receive remission of sins.” Acts x. 43. Moreover when Peter talked of the case the next day before the judges, he declared that the man stood there whole in the name of Jesus of Nazareth, in whom alone there is salvation, thus identifying the healing of the body with salvation. {PTUK December 29, 1898, p. 819.7}

One thing more we must not omit in the consideration of this lesson. Note the horrible condition brought to view in Isa. i. 5, 6. Remember that disease is but the outward physical manifestation of sin. It is not always the result of our own personal sin, but that makes no difference; if we are not responsible for it, we may be sure that God will save us from it, since He saves us from the result of our rebellion. The fact which we wish to keep in mind is that disease is but the working of death, which is the fruit of sin. Now a body that is full of wounds, and bruises, and putrefying sores is not by any means a pleasant object to look at. It is, indeed, most disgusting. Now remember that, no matter how fair one’s person may be to the sight of man, if the heart is corrupt that person looks to God just as he would to us if covered with loathsome ulcers. “The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” 1 Sam. xvi. 7. {PTUK December 29, 1898, p. 819.8}

Remember also that this fearful condition of body is but the result of departing from the Lord and lading ourselves with iniquity. Then read the blessed Gospel according to Isaiah: “Surely He hath borne our griefs and carried our sorrows;” (Compare Matt. viii. 16, 17.) “but He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Isa. liii. 4-6. If we are laden with iniquity, and covered with sores and bruises, we but share the lot of the Lord. We put it that way, although the fact is that He shares our lot. He takes our burden of sin and our sicknesses. What for? In order that we may be freed from it all. His sores heal our sores. How so? Because His sores are our sores. What? are the sores that He has my sores? Yes, certainly. Why, then I do not have them any more. No; they are all upon Him. Let Him keep them then, for “He will swallow up death in victory.” Wonderful Physician, who heals our diseases by His own; but so it is, and so let it be. {PTUK December 29, 1898, p. 819.9}

**“Studies in the Gospel of John. ‘Follow Me’” *The Present Truth* 14, 52.**

E. J. Waggoner

“Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Him.” John i. 35-37. {PTUK December 29, 1898, p. 820.1}

“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.” Verse 43. {PTUK December 29, 1898, p. 820.2}

That the disciples first mentioned did not follow the Lord without being called, is seen from the account in Matthew’s Gospel. There we read: “And Jesus, walking by the Sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him.” Matt. iv. 18-30. {PTUK December 29, 1898, p. 820.3}

The first thing to be considered is that this call of Jesus is to us as well as to those of whom we read in this narrative. To all who labour, and are heavy laden, the Saviour says, “Come unto Me.” “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. xxii. 17. {PTUK December 29, 1898, p. 820.4}

We are apt to lose the most of the blessing that we should receive from the narrative of the calling of the first disciples of Jesus, because we allow the story of what they became to drive from our minds the knowledge of what they were when they were called. We imagine that Jesus called them because of some special goodness in them, which drew Him to them, and so think that they were specially favoured above other men. Thus it is taken for granted that such ordinary mortals as we are could never be called by the Lord as they were called. Let us therefore see if we can find out anything about the nature of these men who were so honoured by the Lord as to be called to follow Him. {PTUK December 29, 1898, p. 820.5}

There were twelve of them, but of only a few have we any particulars. We know that Peter and Andrew and James and John were fishers. Fishing is not the most refined and gentle occupation in the world, and we are given glimpses of the character of James anti John, which show that they were not very gentle by nature. They, as well as Peter, were ready to fight anyone who offered them or their Master insult. {PTUK December 29, 1898, p. 820.6}

When Peter was brought into a place where his life seemed to be endangered through his acquaintance with Christ, his fears gained the mastery of him, and he denied his Lord. Not only so, but he did it with curses and swearing. Now we cannot suppose that Peter was in the habit at that time of using profane language but we well know that men who have never in their lives been accustomed to use such language, do not break forth into profane expletives on any occasion, no matter how much they are taken unawares. But a man who in former days has been in the habit of swearing, but who through association with Christ has abstained from it for some time, may very easily relapse into the old way when sudden temptation assaults him while away from the Lord. Indeed, no matter how long a man has been master of an evil habit, the moment he loses his connection with the Lord, that moment he begins to sink back into the old slough. So the fact that when Peter was frightened into denying Christ, he did it with cursing and swearing, shows that in the old days before he knew the Lord, he had been a rough, profane fisherman full of generous impulses, and what the world would call “good hearted,” but the very opposite of the Christian gentleman that he became when filled with the Spirit of God. {PTUK December 29, 1898, p. 820.7}

Judas was another of the men whom Jesus called. He was the one who betrayed the Lord, selling Him for thirty pieces of silver. His besetting sin was covetousness. When the funds of the little company of disciples were placed in his keeping, he became a thief. Yet we must not forget that he was called by the Lord to be an apostle, and as one of the twelve was sent out with “power over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness,” and was given the commission, “Heal the sick, raise the dead, cleanse the lepers, cast out devils.” Matt. x. 1-8. Even up to the very moment when he delivered the Lord into the hands of the mob, there was no one but the Lord Himself who could distinguish any particular difference between him and the other disciples. He was outwardly as correct in his deportment as they; and there is nothing to indicate that in the beginning his nature was any worse than theirs. Indeed, from what the Bible teaches of the nature of all men, we know that when the disciples were called, Judas was as promising a subject as any of them. {PTUK December 29, 1898, p. 820.8}

What made the difference at the last? Simply this, that the eleven yielded themselves to the influence of the Lord, and were drawn out of their old lives, and transformed by His Spirit, while Judas, however much he may have been attracted at the first, clung to his own way, stubbornly resisting the transforming power of the Lord, and so became more and more hardened. Judas shows what any man may come to if he resists the Spirit, while Peter, James, and John, together with many others, reveal to us what the grace of God can do for anyone who submits to it. {PTUK December 29, 1898, p. 821.1}

It is no disparagement of the apostles to say that by nature they were no better than any other men. They all, including Judas, had faculties which, when trained and developed by the Lord, would make them most powerful workers in His service, but which, left untrained, would make them equally strong to do evil. It is to the everlasting praise of the glory of the grace of the Lord Jesus, that such men, taken from such surroundings as they were taken, could develop into such giants in spiritual stature, and such able ministers of the Holy Spirit. {PTUK December 29, 1898, p. 821.2}

The lesson to be learned from the call of these disciples is one of hope, and courage, and trust. We are to remember that they were men “of like passions” with us, neither better nor worse by nature than we are. They may have had some more marked characteristics than we have, which would make them capable of occupying a larger sphere than we are designed for, but in that respect they did not differ from us more than many of our unbelieving fellow-men do at the present time; for there is no doubt that there are very many men in the world, who have greater natural ability than the majority of those who have given themselves to the Lord’s service. We are to learn that what a man is by nature is not by any means the measure of what he may be by grace. Just to the extent that we, in our thought of what the most of the twelve became, lose sight of what they were when they were called, do we lose the benefit of the sacred narrative. It was written for our learning, that we through patience and comfort of the Scriptures might have hope. Since they were but sample specimens of all mankind, and God is no respecter of persons, we see in their call the call of all men. It rests with us, by humble acceptance of the will of God, to make our calling and election sure. {PTUK December 29, 1898, p. 821.3}

**OBJECT OF THE CALL**

Jesus said to the first disciples just what He says to all, “Follow Me.” Now let us see why they were called. We have seen that when called they were sinners. Jesus did not call them for what they were, but for what they might become under His training. Did He therefore say, “Follow Me, and I will save you from your sins”?—That was implied in the call, but that is not what He said. What He said was, “Follow Me, and I will make you fishers of men.” And that is just what His call means to every one of us. Personal salvation is included in the call, as a matter of course; for no one can give to others that which he has not himself; but that fact that Jesus calls us to Him in order that we may be saved is emphasised and made more sure by the fact that He calls us to make us saviours of others. {PTUK December 29, 1898, p. 821.4}

There are so many among professed followers of the Lord Jesus who are even after years of Christian profession often troubled with doubts as to their acceptance with God. They wish they knew that they were accepted of Christ. What wonder, then, that we find so many seekers after God who are appalled at the sense of their own unworthiness, and who hesitate to make a start to serve the Lord, fearing that He will not accept such sinners as they are. Now all these fears would be swept away if these persons could but be brought to see the fulness of the meaning of the call of the Lord Jesus. It does not stop with the individual who is called. God calls us, in order that through us He may reach somebody else. “Let him that heareth say, Come.” So when anybody says, “It doesn’t seem as though the Lord could save so great a sinner as I am,” you may always say in reply, “My dear brother, or sister, the Lord has called you for the sole purpose of making you a saviour of some other poor sinner; the saving of you is incidental to that object. It is but a light thing for Him to save you; the great thing is that He will make you a means of salvation.” {PTUK December 29, 1898, p. 821.5}

Let us now read one or two texts which make this even more clear. The first is, 2 Cor. v. 17-20. We quote the margin of the Revision, and omit the word “you” from verse 30, which, as indicated by being placed in italics, is no part of the text. “If any man [person] is in Christ, there is a new creation; the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses, and having placed in us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us; we beseech on behalf of Christ, be ye reconciled to God.” {PTUK December 29, 1898, p. 821.6}

In reading this do not forget that the ones who have the word of reconciliation placed in them are the ones who are reconciled. Whoever therefore is in Christ, and therefore a new creature has in him the word of reconciliation, and so is an ambassador for Christ, to carry on the ministry of reconciliation. By each one who accepts the Lord Jesus, God beseeches sinners even as He did by Him. If you have never seen this in the text, read it until you can see it, for it is there. {PTUK December 29, 1898, p. 821.7}

Now we will read Isa. xlix. 6-9: “It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth. Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” {PTUK December 29, 1898, p. 821.8}

There can be no question but that these words apply primarily to Christ; but He is “the Son of man,” and came to earth in man’s stead in order that we might be ambassadors in His stead. That these words refer to men whom the Lord calls, equally with Christ, may be seen by comparing verse 6 with Acts xiii. 46, 47, where we read that Paul and Barnabas said, “We turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.” The apostles applied the words to themselves as naturally as though they themselves had been named in the prophecy. This shows that whatever work was given to the Lord to do in this earth, is given to every one who will accept His call. {PTUK December 29, 1898, p. 822.1}

How wonderfully comforting is this scripture! To whom does the Lord say that He will make him His salvation?—“To him whom man despiseth.” It is true that Jesus was despised and rejected of men; but He was despised solely on our account, because He bore our reproach. He put Himself absolutely in the sinner’s place. Yet despised as He was, as one forsaken of the Lord for his sins, He was the salvation of God, showing that every one who is despised for sins that he himself has done is also chosen to be the salvation of God. {PTUK December 29, 1898, p. 822.2}

What a blessed sound is the call of the Lord! How it removes every shade of doubt and fear. No longer, when we rightly hear it, is there any room for doubt if the Lord can save us. The call of the Lord reaches far beyond that, saying to us as it finds us in the degradation of sin, “Son, go work to-day in My vineyard.” “Be ye therefore followers of God as dear children.” {PTUK December 29, 1898, p. 822.3}

**“For the Children. Snow Crystals” *The Present Truth* 14, 52.**

E. J. Waggoner

What is it-this soft, white, beautiful covering that falls from heaven so gently and noiselessly, and spreads itself over the earth. {PTUK December 29, 1898, p. 825.1}

“Crystallised water,” you will perhaps answer, water that has been frozen by the cold into little crystals, and fallen in flakes upon the earth. {PTUK December 29, 1898, p. 825.2}

But think, again, what the water is, and where it comes from. Try to remember some of the lessons that we learned about it a little while ago. {PTUK December 29, 1898, p. 825.3}

Like the air, which is His breath, and the sunlight, which is His glory, the water comes to us from God Himself, and is His own life, which He pours out upon the earth to give life to everything that He has made. {PTUK December 29, 1898, p. 825.4}

So when the water is crystallised by the cold, we can see something of the beauty of the Lord’s own life, the beauty of the Lord Himself, in the beautiful, pure white snow. {PTUK December 29, 1898, p. 825.5}

We can see much of its beauty by looking at it as it lies like a soft white carpet upon the ground, and robes the trees and bushes in its fleecy mantle; still more if we take some in our hands and look closely at the little flakes. But if we put some under the microscope and examine it, we shall see that these tiny flakes are perfect little star-shaped crystals of extreme beauty. {PTUK December 29, 1898, p. 825.6}

Here are some of the lovely forms that you would see. You will notice that they nearly all have six points or sides, and that they are all perfectly regular in shape. As many as one thousand different beautiful forms have been noticed, but in the same snow-fall the flakes are generally alike. {PTUK December 29, 1898, p. 825.7}

The beauty that we see in all the earth and sky is the beauty of God Himself. His own life appears to us in all these beautiful forms. And “He hath made everything beautiful in its time.” {PTUK December 29, 1898, p. 825.8}

In the spring and summer we have the beautiful flowers and plants. But in the winter when the flowers are gone God says “to the snow, Be thou on the earth,” and so He spreads another carpet over it, just as beautiful, just as wonderful, and we find when we look into it, just as varied, as the grass and flowers. {PTUK December 29, 1898, p. 825.9}

Besides the lovely *shapes* of the snowflakes, how beautiful is their dazzling *whiteness*. There is no colour in the snow itself; you know that water is as colourless as air. But the snow’s whiteness is caused by the way in which these wonderfully formed little snow crystals break up the light and reflect it. {PTUK December 29, 1898, p. 825.10}

We have spoken before of the seven different colours that are in the light, and how these all combined or blended make white. So the snow gets its pure, brilliant whiteness by reflecting all the rays of light. {PTUK December 29, 1898, p. 825.11}

God is able to “wash us from our sins in His own blood,” so that His pure light can shine through us, and be reflected by us to show His beauty to others. {PTUK December 29, 1898, p. 825.12}

We have been talking to-day about the *beauty* of the snow; next week we hope to tell you something of its *usefulness*. {PTUK December 29, 1898, p. 825.13}

**“Jottings” *The Present Truth* 14, 52.**

E. J. Waggoner

-It is very probable that the new London University will occupy a portion of the Imperial Institute rent free. {PTUK December 29, 1898, p. 829.1}

-A scientist looking for microbes says there are absolutely urine on the Swiss mountains at an altitude of 2,000 feet. {PTUK December 29, 1898, p. 829.2}

-It has been pointed out that since 1837 the British nation, though the greatest of her interests is peace, has gone to war no lees than 11 times. {PTUK December 29, 1898, p. 829.3}

-Another large company is reported from America, which intends to control the production and output of linseed oil. The capital will be nearly ?7,000,000. {PTUK December 29, 1898, p. 829.4}

-There are now over 330,000 words in the English language, acknowledged by the best authorities, or about 70,000 more than in the German, French, Spanish, and Italian combined. {PTUK December 29, 1898, p. 829.5}

-An explosion of the powder magazine situated in the midst of the Chinese camp at Hangchow caused appalling devastation. Something like a square mile of houses have been levelled to the ground, and it is estimated that 8,000 native soldiers have been killed. {PTUK December 29, 1898, p. 829.6}

-One tropical and subtropical variety of sea-weed is known which, when it reaches its full development is at least 600 feet in length. {PTUK December 29, 1898, p. 829.7}

-A grip epidemic has broken out both in New York and Washington. The death-rate in the former city has alarmingly increased during the past week. {PTUK December 29, 1898, p. 829.8}

-Spain has greater mineral resources than any other country in Europe, including iron, copper, zinc, silver, antimony, quicksilver, lead, and gypsum. {PTUK December 29, 1898, p. 829.9}

-The proportionate mortality from cancer is now four and a half times greater than it was half a century ago. No other disease can show anything like such an immense increase. {PTUK December 29, 1898, p. 829.10}

-A trade paper advocates caution in the use of flannelette, as it is sometimes treated with chloride of zinc, which has a cauterising effect upon any portion of the skin with which it comes in contact, destroying the epidermis or creating nasty sores. {PTUK December 29, 1898, p. 829.11}

-Owing to the great pressure of work in all the locomotive engineers’ ships throughout England, due to the arrears caused by the great engineering strike, one railway company has placed an order for twenty engines with firms in the United States. {PTUK December 29, 1898, p. 829.12}

-In a recent speech of Hr. W. T. Stead, he gave the following figures: “Thirty years ago the Army and Navy expenditure of Europe was ?120,000,000 per annum; now it was ?30,000,000. Thirty years ago the cost in this country was ?21,000,000 a year, but now we found ?42,000,000 inadequate for our defences.” {PTUK December 29, 1898, p. 829.13}

-The development of the science of ordnance has greatly increased the expense of firing guns. It has been calculated that any nation which kept all its guns in action for twenty-tour hours would thereby be reduced to bankruptcy. This is not only on account of the expense of individual shots, but because of the great rapidity with which successive allots can be discharged. {PTUK December 29, 1898, p. 829.14}

-The financial crisis through which one of the largest firms of Scotch whisky distillers is now passing, is likely to involve a number of business houses. Scotch banks, after a long refusal to lend money on whisky, tea, and other bonded geode, have lately broken through this rule, for as much as eight per cent. was thus to be secured. Some, banks now consequently find themselves heavily involved. {PTUK December 29, 1898, p. 829.15}

-Last Sunday was observed as Peace Sunday, and many preachers of all denominations urged the duty of supporting the Czar’s manifesto. Politicians may be excused for seeing in the Imperial scheme the only chance for peace, but ministers of religion ought to know enough of true peace to understand that it does not come by human means. Peace is unattainable by the carnal heart, whose natural fruit is enmity and hatred. {PTUK December 29, 1898, p. 829.16}

-The Vatican is very anxious to establish a missionary centre at Khartoum for the purpose of making Roman Catholics of the Soudanese, and is now endeavouring to obtain the consent of the English Government to this move, promising that the mission shall be completely separated from foreign influences. The Pope is persuaded that the British Government will not put any obstacle in the way of the extension of Catholic missions. {PTUK December 29, 1898, p. 829.17}

-An Association has just been formed for the Prevention of Consumption. Its object is to educate public opinion to the tact that consumption is not necessarily a fatal disease, and that it can be cured if taken in time and properly treated. It is desired to instil into the public mind that the disease may be communicated by means of milk and meat, also through expectoration which dries, turns into particles of dust, and so circulates in any atmosphere. The Association also expects to establish self-supporting sanatoria in England. {PTUK December 29, 1898, p. 829.18}

**“Back Page” *The Present Truth* 14, 52.**

E. J. Waggoner

Jesus Christ is the way and *the truth* and the life. {PTUK December 29, 1898, p. 831.1}

The Holy Spirit, who comes in His name, bringing His own personal experience, is “the Spirit of truth.” Not simply a truth, but the Spirit of it. {PTUK December 29, 1898, p. 831.2}

That which sanctifies through the Spirit is the Word of God, which is truth. Only truth can sanctify; error cannot. {PTUK December 29, 1898, p. 831.3}

“No lie is of the truth.” Christ, the truth, is the life. Truth therefore is life; a lie is death. And everything that deviates from the character of Christ is a lie. {PTUK December 29, 1898, p. 831.4}

The truth sanctifies, and therefore saves. But the holding of no creed or articles of faith, however true, can ever save anybody. For no creed that men can formulate can possibly embrace all the truth. Therefore no man can be sanctified and saved merely through the holding of certain truths. {PTUK December 29, 1898, p. 831.5}

God does not save men as a reward for their acceptance of certain statements of truth; salvation is the inevitable result of receiving and being permeated and transformed by the truth, the whoIe truth; for that which is true is eternal. Not a few true things, but the Spirit of truth, received in the love of the truth, can save. God desires “truth in the inward parts.” {PTUK December 29, 1898, p. 831.6}

It is not necessary that one should know all the things that are true, that is, all facts, before he can be said to know the truth. If it were, none could be saved, for eternity will be spent in discovering new facts. But, on the contrary, it is by the knowledge of the truth that we are able to distinguish facts from fancies. Only he who really knows the truth, cannot he deceived. {PTUK December 29, 1898, p. 831.7}

“And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus. Christ. This is the true God, and eternal life.” This is real life. “The Spirit of truth” “is life because of righteousness.” {PTUK December 29, 1898, p. 831.8}

From all this we can see the importance of not simply having, but being, the truth. We must not only have the truth, but we must *have no lie*. “Speaking the truth in love,” is the only way to make real growth in Christ. We must know that whatever we say is the truth. “If any man speak, let him speak as the oracles of God.” {PTUK December 29, 1898, p. 831.9}

On this basis it is easy to see how gossipping, and the repetition of tales which one hears, cannot possibly be in harmony with truth. Many people who would he shocked at the thought of telling a lie, will carelessly repeat things that they hear about others, and which they cannot know are true. Now whoever tells what he does not absolutely know to be true, thereby shows that he does not fear to tell a lie. It is not enough to say that we did not know a certain thing which we told was not true; we must know that it is true, or we must keep silent. Of course “speaking the truth in love” means refraining from repeating many things which we know to be true. {PTUK December 29, 1898, p. 831.10}

“And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” {PTUK December 29, 1898, p. 831.11}

God requires good works in His people. He wants to have “a peculiar people, zealous of good works,” and He desires it so much that He gave Himself for us that the object might be accomplished. When God, who calleth those things that be not as though they were, gives Himself to make us zealous of good works, it is certain that the good works thus secured will be worthy of Him. In other words, God’s own works will appear in those whom He redeems from all iniquity. {PTUK December 29, 1898, p. 831.12}

The only way that this can, he is for God Himself to dwell in men, and work in them to will and to do. “He gave Himself for us.” “We are His workmanship created in Christ Jesus unto good works.” Eph. ii. 10. We are His workmanship by faith. When we cease from our own works and stop all boasting, and confess that it is He that hath made us, and not we ourselves, we leave the way open for the Lord to display His own infinite workmanship. We simply show forth His excellencies. {PTUK December 29, 1898, p. 831.13}

Whoever thus commits His way entirely to the Lord may rest in the knowledge that all is well. The good works which will be required of him in the Judgment, when God, without respect of persons, will judge according to every man’s work, are already prepared. Indeed, they are finished; for the works of God were finished from the foundation of the world. We were then created in Christ Jesus, and when we acknowledge this, we know that His works are ours. “Being filled with the fruits of righteousness, which are by Jesus Christ.” Phil. i. 11. {PTUK December 29, 1898, p. 831.14}

The man who enters into this rest does not live a life of idleness. He is filled with fruit. He can enter confidently upon tasks which the most ambitious would judge beyond their powers, because he knows that, although the work may seem to call for more of ability and endurance than he has ever displayed in the past, it is not impossible of accomplishment, but is already prepared for him to walk in. He does not know how the work will turn out, but he walks in it, and step by step he finds the task accomplished, until when he gets to the end, he sees the completed work. He knows that He has not done it, and so does not glory in himself. He can only thank God for this fresh answer to the prayer, “Let Thy work appear unto Thy servants.” Ps. xc. 16. {PTUK December 29, 1898, p. 831.15}

So the Christian life is made up. There is no fear of the hour of judgment, for those who live by faith are just. This is why the Gospel calls on men to glorify God, “for the hour of His judgment is come,” and worship the Maker of all things. Rev. xiv. 7. To give glory to God by allowing Him to reveal His creative power in us, and confessing that it is to Him alone we owe the works thus wrought, is the preparation needed for the hour of His judgment. The rest to which God calls us is so perfect that it is not disturbed by the anticipation of the most searching judgment. “Ye are complete in Him.” The perfect love which is shed abroad in our hearts, fulfilling the law, casts out all fear. {PTUK December 29, 1898, p. 831.16}