**“Imitators of God” *The Present Truth* 15, 1.**

E. J. Waggoner

“Be ye therefore imitators of God, as beloved children.” Ephesians 5:1. {PTUK January 5, 1899, p. 1.1}

If God Himself had not commanded us to do this we might think that the requirement was a manifest impossibility, but since it is God Himself who bids us to be like Him, to say that it is impossible is to charge God with light and foolish talking. Impossible instructions only bring ridicule upon the person who issues them. {PTUK January 5, 1899, p. 1.2}

God’s ambition for men is only limited by the length and breadth of His own life, and as this is infinite, so is His mercy towards the children of men. “For as the heaven is high above the earth, so great is His mercy toward them that fear Him.” Psalm 103:11. {PTUK January 5, 1899, p. 1.3}

God is love, and love cannot be content with bestowing less than its all upon the loved one. God loved His Son, and to Christ was given all the fulness of the Godhead, the very brightness of the Father’s glory. But the same love was extended to us, and so the Saviour says, “The glory which Thou hast given Me, I have given unto them, ... that the world may know that Thou ... lovedst them, even as Thou lovest Me.” John 17:22, 23. {PTUK January 5, 1899, p. 1.4}

It is as beloved children that we are to be imitators of God. A father counts nothing too good for his children. They inherit his life and physical characteristics, and in addition, all the means and advantages that he is able to bestow. If we are children of God, we are heirs, “heirs of God, and joint-heirs with Christ.” The servants of a king may by faithful service rise to high rank, but they never earn the throne. That is reserved for one who never did anything to attain to it, for the child who was born to the privilege. So also no one becomes the child of God by virtue of his own efforts or sacrifices. He is born to the position, and then that right to the kingdom and free share in all his father’s glory, which he never could hope to win as a servant, are his birthright. {PTUK January 5, 1899, p. 1.5}

To how many is this wonderful privilege given? The word “therefore” connects with the preceding sentence, so that we read, “Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God.” The children do not become so by reason of their spotless character. They have stood in sore need of a free forgiveness. They are not beloved children because they are so lovable. It is in Christ that God forgives them. “God commendeth His own love toward us in that, while we were yet sinners, Christ died for us.” Romans 5:8. {PTUK January 5, 1899, p. 1.6}

Since, then, not a single soul becomes a beloved child by his own deserving, it is evident that the way is as open for anyone to have his sins forgiven and become a child and an imitator of God, as it can possibly be for any other one. If a single soul obtains the salvation, it will condemn every other one who does not, for the way is equally open to all, and the fact that one can be saved shows that all may if they will. Whosoever will, let him come and take of the water of life freely. {PTUK January 5, 1899, p. 2.1}

Remember that the imitating of God is to be done “as dear children.” We are to walk in love as Christ also hath loved us. The son does not work for what he receives from his father. The greater the wealth and power of the father, the better it is to be born his son. So, as God’s holiness and ways are seen to be infinite, the children will not gaze with despair at the awful distance that separates God from them, but instead will rejoice in the riches of the glory of the inheritance. The ever-deepening thankfulness at the remembrance of His holiness. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. {PTUK January 5, 1899, p. 2.2}

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him.” Colossians 2:6. He is received as a free, undeserved gift, and all that pertains to life and godliness comes in the same way. Many think that it is a very simple matter to get their sins forgiven, but a very complicated and difficult matter to live a Christian’s life, such as God commands. This is because they think they must rely upon themselves in part to complete the good work which Christ has begun in them. It is as easy for God to keep us from falling and present us faultless at last, as it is for Him to lift us out of the miry clay in the first place. He does both by imparting Himself, “and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Romans 8:10. {PTUK January 5, 1899, p. 2.3}

**“The Gospel of Isaiah. The Great Case at Law” *The Present Truth* 15, 1.**

E. J. Waggoner

(ISAIAH 1:10-20, LOWTH’S TRANSLATION.)

*10. “Hear the word of Jehovah, O ye princes of
Sodom!
Give ear to the law of our God, yet people of
Gomorrah! {PTUK January 5, 1899, p. 2.4}*

*11. What have I to do with the multitude of your
sacrifices? saith Jehovah;
I am cloyed with the burnt-offerings of rams,
and the fat of fed beasts;
And in the blood of bullocks, and of lambs,
and of goats, I have no delight. {PTUK January 5, 1899, p. 2.5}*

*12. When you come to appear before Me,
Who hath required this at your hands? {PTUK January 5, 1899, p. 2.6}*

*13. Tread My courts no more; bring no more
vain oblation;
Incense! It is an abomination unto Me.
The new moon, and the Sabbath, and the as-
sembly proclaimed.
I cannot endure; the fast, and the fast, and the day of
restraint. {PTUK January 5, 1899, p. 2.7}*

*14. Your months and your solemnities, My soul
hateth;
They are a burthen upon Me; I am weary of
hearing them. {PTUK January 5, 1899, p. 2.8}*

*15. When ye spread forth your hands, I will hide
Mine eyes from you;
Even when ye multiply prayer; I will not
hear;
For your hands are full of blood. {PTUK January 5, 1899, p. 2.9}*

*16. Wash ye, make ye clean; remove ye far away
The evil of your doings from before Mine
eyes; {PTUK January 5, 1899, p. 2.10}*

*17. Cease to do evil; learn to do well;
Seek judgment; amend that which is cor-
rupted;
Do justice to the fatherless; defend the cause
of the widow. {PTUK January 5, 1899, p. 2.11}*

*18. Come on now, and let us plead together, saith
Jehovah;
Though your sins be as scarlet, they shall be
as white as snow;
Though they be red like crimson, they shall
be like wool. {PTUK January 5, 1899, p. 2.12}*

*19. If ye shall be willing and obedient,
Ye shall feed on the good of the land; {PTUK January 5, 1899, p. 2.13}*

*20. But if ye refuse, and be rebellious,
Ye shall be food for the sword of the enemy;
For the mouth of Jehovah hath pronounced
it.” {PTUK January 5, 1899, p. 2.14}*

Whoever would get the full benefit of these verses must not fail to read them in connection with the verses that precede, which were quoted in the last week’s lesson. In studying these it will be necessary to make frequent reference to them. {PTUK January 5, 1899, p. 2.15}

The Remnant .-“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” They were utterly destroyed. But “though the number of Israel be as the sand of the sea, a remnant shall be saved.” Romans 9:27. Because it is written, “Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse,” or, as the words really signify, “lest I come and smite the earth with utter destruction.” Malachi 4:5, 6. Thus we see that this prophecy of Isaiah, which we are studying, has special reference to the last days. The remnant is the last, and the words describe the condition just before the coming of the Lord, when iniquity will abound, and the love of many will wax cold (Matthew 24:12), when faith will be so scarce in the earth that one must enquire for it (Luke 18:8), and when even the professed church will be very like the heathen. Compare 2 Timothy 3:1-5 and Romans 1:28-32. So full of wickedness does the church become, that the Lord addresses it as Sodom and Gomorrah. Isaiah 1:10. Let the reader pay special heed to this fact, for it is not cited for the purpose of accusation, but of emphasising the mercy of God, of which we come to speak. {PTUK January 5, 1899, p. 2.16}

Vain Worship .-Compare Isaiah 1:11-15 with Amos 5:21-24. Although we are exhorted not to forsake the assembling of ourselves together, religion does not by any means consist in going to meeting. There are times when all religious services are an abomination to the Lord. Singing is called noise, and prayer is disgusting to Him. Yet let no one think that this means that there is ever a time when the Lord refuses to listen to a sinner’s plea for pardon, on the ground that he is too sinful to be forgiven. Far from it; this portion of Scripture which we are studying teaches us exactly the opposite. But the Lord cannot be deceived with honied phrases that mean nothing. Flattery does not tickle His ear. The double-minded man-who does not know his own mind, but the one who wants the evil even while asking the good-receives nothing from the Lord. Hypocrisy is detestable. The self-righteous Pharisees, whose lives were outwardly models of propriety, but who were hypocrites, were objects of the Lord’s most scathing rebukes, while He most tenderly drew to Himself the publicans and harlots, whose lives were one mass of guilt, and who sincerely longed for something better. {PTUK January 5, 1899, p. 2.17}

Useless Prayers .-“When ye spread forth your hands, I will hide Mine yes from you; yea, when ye make many prayers, I will not hear.” What a terrible statement that is! Yet it need not discourage a single soul. Not one who asks pardon of the Lord will ever be turned away. The Lord calls all to come, and He says, “Him that cometh to Me I will in no wise cast out.” “Whosoever will, let him take the water of life freely.” But the Lord does not like to look upon blood, that is, upon bloody deeds; and when men stretch out their bloody hands to Him, offering Him wickedness as if it were righteousness, He cannot but turn away His eyes. That is not real praying, but simply the making of prayers. To “say a prayer” is vastly different from praying. One man may say a prayer that somebody else has prepared for him, and put into his mouth, or which he himself has devised and learned so that he can repeat it from memory, but that is not praying. Nobody in the world is so ignorant that he does not know how to pray acceptably to the Lord. The man who depends upon somebody else to make a prayer for him, would not be praying if he should repeat it a thousand times a day. Prayer is simply the asking for what one wants. Prayer to God must of course be the asking for goodness, since He has nothing else to give. Now if a person wants a thing, he knows that he wants it, and then it is as simple a thing to ask for it, as it is for a child to ask for a piece of bread when it is hungry. No one who is hungry needs to have somebody tell him how to ask for something to eat; even so whoever hungers and thirsts after righteousness knows how to ask for it successfully better than anybody can tell him. No true parent ever refuses to give his child food when it is hungry; but there is not another in the world who would not very often let a child’s request for food go unheeded if it were in the habit of coming to her many times a day, regardless of whether it were hungry or not, and formally reciting to her a request for something to eat. She would regard the condition of its stomach, rather than its words. {PTUK January 5, 1899, p. 3.1}

Verse 12 is thus rendered in the Danish and Swedish: “When ye come to be seen before My face, who has required this of you, that ye should trample upon My courts?” The last part of the thirteenth verse is by these and other versions rendered, “I cannot endure unrighteousness and a festival.” Thus does the Lord make emphatic His desire for sincerity. The man who would cover his sins with a cloak of piety, multiplying religious forms in order to divert attention from his wicked deeds is loathsome to the Lord, while the vilest sinner who desires freedom from his wicked ways, is the object of the Lord’s tenderest love. {PTUK January 5, 1899, p. 3.2}

Sacrifices of Righteousness .-“Bring no more vain oblations.” Vanity is emptiness. A vain oblation is an offering which contains nothing. Here we learn that the Lord has no delight in empty forms and ceremonies. In the true worship of God there is no place for the doing of a thing merely to represent something else. God desires the thing itself. When David had committed a grievous sin, he knew that an offering would not please the Lord. “Thou desirest not sacrifice; else would I give it; Thou delightest not in burnt offering.” “To obey is better than sacrifice.” When a man has sinned, God does not wish him to come before Him with something as a substitute for righteousness, but with righteousness itself. “Offer the sacrifices of righteousness, and put your trust in the Lord.” Psalm 4:5. Put your trust in the Lord, who provides the righteousness which we need, so that none need come before Him empty. “Then shalt Thou be pleased with the sacrifices of righteousness.” {PTUK January 5, 1899, p. 3.3}

**“WASH AND BE CLEAN”**

To whom is this said?-To those who are as bad as they can be. To a people laden with iniquity, a seed of evil doers, children that are corrupters. It is spoken to those who are so full of the loathsome leprosy of sin, that from the sole of the foot even to the head there is nothing in them but wounds, and bruises, and putrefying sores. Even such may be “as white as snow.” {PTUK January 5, 1899, p. 3.4}

Of the reality of this cleansing we have ample evidence in the Scriptures. Naaman the Syrian was a leper. He went to the prophet Elisha, who, as the servant of the Lord, spoke the word of the Lord to him, saying, “Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” 2 Kings 5:10. He said, in short, just what we have in the text we are studying, “Wash, and be clean.” 2 Kings 5:13. Naaman, after a little sulking, did as he was commanded, “and his flesh came again as the flesh of a little child, and he was clean.” Verse 14. Was it the water of the Jordan that effected the cure? Was it true that the water of the Jordan was so much better than the waters of the rivers of Damascus?-Certainly not; that which cleansed him was the word of the Lord, which he listened to. The prophet did not tell him to cleanse himself, nor did he expect him to, but he gave him the word of the Lord, and that made the leper clean. In that case we see the cleansing power of the word of the Lord. {PTUK January 5, 1899, p. 3.5}

But the case is not yet complete. There came a man “full of leprosy” and said to Jesus, “Lord, if Thou wilt, Thou canst make me clean.” Jesus instantly said, “I will; be thou clean. And immediately his leprosy was cleansed.” Matthew 8:2, 3. The same thing was done for this man that was done for Naaman, only in this case no visible means was used. If we had only the story of Naaman, then we might think that the water was what did the cleansing; and if we had only the case of the man who came to Jesus, then we should lose the impressive lesson taught in the first instance. But the two taken together teach us that the Lord cleanses us by “a water bath in the word,” for so Ephesians 5:26 is properly translated in many versions. “Now are ye clean through the word which I have spoken unto you.” John 15:3. {PTUK January 5, 1899, p. 3.6}

We are full of the uncleanness of sin, and the Lord says to us, just as He did to the man full of the uncleanness of leprosy, “Be clean.” Did the Lord expect that the leper was to go away and cure himself?-Certainly not; He knew that it was impossible. What had the man to do?-Only to accept the word of the Lord. In his case the faith was already present, while the proud officer Naaman was required to give evidence that he did accept the word in humility; but both were cleansed in exactly the same way-by the word of the Lord. The word of the Lord is healing medicine. The words of the Lord “are life unto those that find them, and medicine to all their flesh.” Proverbs 4:22, margin. {PTUK January 5, 1899, p. 3.7}

“His commandment is life everlasting.” John 12:50. God said, “Let the earth bring forth grass;” “and it was so.” He said “Be light;” and instantly light was. Jesus said to the leper, “Be clean;” and immediately he was clean. So He says to us, “Wash you; make you clean;” and if we are not too proud to accept the word, we are instantly clean. It matters not how sinful we are; the greater our need, the greater our recommendation to the mercy of the Lord. He pardons our iniquity just because it is great. Psalm 25:11. {PTUK January 5, 1899, p. 4.1}

**A CASE IN COURT**

“Come now, and let us reason together, saith the Lord.” Isaiah 1:18. Pay particular attention to this verse as it is given in the translation at the head of this study: “Come on now, and let us plead together, saith Jehovah.” This is the language of the courts, and is in harmony with the German, Swedish, and Danish translations, which have it, “Come now, and let us go into court together, saith the Lord.” This is a strictly literal rendering of the Hebrew. The expression is the same as in Job 23:7, where we have unmistakably a court scene. Read verses 3-7. In no place in the Bible is the Hebrew word that occurs here used in the sense that is ordinarily conveyed by the word “reason,” and in no other place than this is it so rendered in our version. It occurs in Genesis 31:37, “Set it here before my brethren and thy brethren, that they may judge betwixt us both,” where the idea of a decision of a case at law is clearly indicated. {PTUK January 5, 1899, p. 4.2}

The idea that a trial in court is in progress is indicated in the very first verse of the prophecy: “Hear, O heavens, and give ear, O earth.” The call is for “Silence in the court;” for a great case is on, which involves the whole universe. This thought, introduced in the very beginning of the prophecy of Isaiah is very prominent throughout, and we shall have frequent occasion to refer to it, so that it is worthy while to give it a little special study now. When we have once grasped the thought, we shall see that it appears throughout the whole Bible. {PTUK January 5, 1899, p. 4.3}

Two texts set the whole matter briefly before us. In Psalm 51:4 we read “Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.” Turn now to Romans 3:4, where we have this verse quoted thus: “Let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.” In the first instance we have God as the Judge, and in the second we have Him as the one judged, yet winning His case. The same Spirit that inspired the words in the first place, also inspired the quotation, so that both expressions must mean the same thing. Therefore we learn that when God judges the world, He is at the same time judged. That is to say, The Judgment is simply the summing up of a case that has been pending since sin entered the universe of God. God has been declared to be unjust, not only by Satan, but by every one who has committed sin. “All have sinned, and come short of the glory of God.” Therefore every one who justifieth himself, thereby declares that God is wrong; and whoever refuses to acknowledge himself to be a sinner, thereby justifies himself. But every man is unlike God. Therefore if men were right, that would prove God to be in the wrong. Everybody who refuses to confess his sins, by that very refusal charges God with being unjust. And the same thing is done by those who acknowledge themselves to be sinners, but who doubt God’s willingness to forgive. {PTUK January 5, 1899, p. 4.4}

It is evident that if God could be convicted of one act of injustice, He could not judge the world. In order that rebellion shall be put down for ever, never more to have any possibility of arising, every creature in the universe must see and acknowledge the righteousness of God. Few of the inhabitants of this world do that now; but the Judgment is to make it plain. The great Judgment is not for the purpose of enabling God to judge of the character of men, but to cause all men to see the true character of God. Men are now taking sides for and against Him. The time will come when every secret thing will be brought to light. Then all will see that God has always been true and good. Every knee will bow, and every tongue will confess. But it will be too late for those who have waited until then; they have taken sides against the Lord, and when He wins His case, they necessarily lose. On the other hand, those who now put themselves on the side of the Lord, declaring that His way is right, which means that theirs is wrong, and who maintain their loyalty to Him against opposition, and even when they cannot explain some of His acts, will of course share in His triumph. The details of this great case, the matter of witnesses, etc., will come in later on in our study; what we wish to keep before our minds is that the great question at issue is the character of God. He has infinitely more at stake than any man can possibly have. {PTUK January 5, 1899, p. 4.5}

This is our strong consolation. God’s righteousness is revealed in the forgiveness of sin. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. Whoever declares that God will not forgive sins, no matter whose, charges Him with being unjust. He forgives by His righteousness, His justice, and when we confess our sins, we become partakers of His righteousness. This assures our standing in the Judgment. Now God challenges us to try the case in court, and calls upon heaven and earth to act as jury, to see if there is a single case of acknowledged sin that He does not forgive. “Though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as white as snow.” This is His case. He stakes His life upon that. That is the thing upon which He bases His claim to righteousness, and His right to judge the world. If God is willing to risk His case upon that claim, cannot we? Our life stands with His if we do. We will trust Him, believing that His character will stand every test. Indeed, that is the only sensible thing to do; for if it were possible that we could prove Him unjust, we should gain nothing, since that would mean the end of His Government, so with that would go our lives and the life of all creatures. So we see that it is the height of folly to try to pick flaws in God’s character. It is like a man trying to saw off the limb upon which he is sitting over an abyss. But no fault can be found in God. “There is no unrighteousness in Him.” “Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” {PTUK January 5, 1899, p. 4.6}

This call to come and be forgiven is to those who are as bad as they can possibly be. Every sin has produced its sore, and the result is that there is not a sound spot in the whole body. There is not a spot on which a stroke of correction could be laid, if sin were to be increased. To such ones He calls, in order that all may have hope, and may come with confidence. With what boldness we may come! How it enlarges our view of the Gospel, and lifts the whole subject to a plane infinitely beyond the mere selfish inquiry. Is it possible for me to be saved? It is God’s case, not ours. He must forgive, or lose His life; for He gave His life for the express purpose of cleansing sins, and if He should not do it the life would be thrown away. Let us then come boldly to the throne of grace, fully assured that we shall obtain mercy, and find grace to help in time of need. {PTUK January 5, 1899, p. 4.7}

**“Studies in the Gospel of John. Revealing the Glory” *The Present Truth* 15, 1.**

E. J. Waggoner

There were three different occasions when Jesus on earth is said to have manifested His glory. The first was at a wedding feast in Cana of Galilee; the second was when He took Peter, James and John into an high mountain apart, and was transfigured before them; and the third was at the grave of Lazarus. These are to show us that it is not merely when we go apart from the world, that the glory of God may appear to us, and be manifested in us, but when we are engaged in the most common affairs of life. Since the earth is full of His glory, it is most fitting that it should at all times be revealed. Even so it is to all and in all who believe. {PTUK January 5, 1899, p. 5.1}

Jesus was about thirty years of age when He began His public ministry. Before that time we have only one glimpse of Him, for a single day when He was twelve years old, and as a son of the synagogue was allowed to engage in the temple worship. Then follow eighteen years of work at the carpenter’s bench, entirely lost to public view. A mighty work was committed to Him, and from earliest childhood He knew that He must be about His Father’s business, yet He seems to have made no haste to appear in public. Shall we say that he was not doing His Father’s business all the time? Not by any means. What a lesson to us, who are so prone to think that we are not doing any active service for the Master unless we are engaged in some public service. And then note how often in the very short time He had for public labour, we find Him attending some feast or other. He never seems to have been in a hurry. Why not? The reason is that He dwelt in eternity, and laboured in its strength. He who has all eternity, need never be hurried; even so with Him who labours with the power of an endless life. But whether attending a wedding feast or preaching to the multitudes, Jesus was about His Father’s business. The glory of God was always revealed, whether He ate or drank or preached. {PTUK January 5, 1899, p. 5.2}

The wine gave out, but what mattered that when the true wine was present? The element of time does not count in any of the Lord’s works. One day is with the Lord as a thousand years. Then how easy for Him to accelerate the process of the production of wine by the grape vine, and do the work of a year in a minute. The thing which Jesus did-turning water into wine-is what He does every year. The rain falls form heaven, the earth receives it, and the rootlets of the vine drink it up. Then by the warmth and sunlight it is drawn up and deposited in the clusters and transformed into delicious wine. Do not forget that “the new wine is found in the cluster.” Isaiah 65:8. It is wine while it is yet sealed up in the skin of the grape. Just as the fruit, if it is bruised and broken and exposed to the air, soon decays, and becomes unfit for food, so does the wine, when taken from its original flash, in which it is hermetically sealed, and exposed to the air so that it ferments, become unfit for human consumption. {PTUK January 5, 1899, p. 5.3}

Suppose any man should be asked to take a glass of water, and turn it into wine; the request would be in vain. Well, do not ask him to do it instantly; give him a year in which to perform the task. That is no better; at the close of the year he would be no nearer the completion of his task than at the beginning. Let him have ten years, a hundred years; the result is the same-nothing. Moreover, he cannot tell how it is done. Thus we see that the miracle does not consist in the fact that the water was turned into wine instantly, but in the fact that it was done at all. The miracle that is performed every year by what is called “natural growth” is as great as the miracle at Cana of Galilee. That was done in a way to call attention to the fact that it is Jesus who produces the fruits of the earth. In taking the pure “blood of the grape,” as well as of any other fruit, we are taking the life of Christ. The blood is the life, and when Jesus took the cup at the last supper, He said, “This is My blood.” {PTUK January 5, 1899, p. 5.4}

It is not an infrequent thing to hear or read of some reformed drunkard who has had the old taste revived by the wine used at the communion service, and has relapsed into the old habits; and others dare not partake for fear of the consequences. Shall we say that it was the blood of Christ that caused him to fall? Impossible! His blood does not lead into sin, but cleanses from all sin. No; that was not “the Lord’s Supper.” Nobody ever gets drunk or tempted to drunkenness at the Lord’s table. The fermented wine that is by some thought to be absolutely essential to the observance of the Lord’s Supper, has nothing whatever in common with “the precious blood of Christ, as of a Lamb without blemish and without spot” by which we are redeemed. The cup that could by any possibility make the tenderest child or the most delicate woman intoxicated, or that can arouse slumbering passions in any man, is not the communion of the blood of Christ, but “the cup of devils.” It is not the cup of blessing, but the cup of cursing. It is a terrible thing thus to misrepresent Christ. He provides only that which gives life and peace. {PTUK January 5, 1899, p. 6.1}

“This beginning of miracles did Jesus in Cana of Galilee, and manifested for His glory; and His disciples believed on Him.” There was no transfiguration scene here. The person of Jesus did not shine; there was nothing about Him that anybody could see any more than with the other guests at the feast. Yes He manifested forth His glory. So we see that power-the power of God, which works miracles-is glory. Power and glory are synonymous in God’s vocabulary. In Ephesians 1:17-20 we read of the working of God’s mighty power, by which He raised Jesus from the dead. In Romans 6:4 we are told that “Christ was raised up from the dead by the glory of the Father.” Thus we see that God’s power in His glory. We are to be “strengthened with all power according to the might of His glory.” Colossians 1:11. “According to the riches of His glory” we are to be “strengthened with might by His Spirit.” Ephesians 3:16. {PTUK January 5, 1899, p. 6.2}

“There is no power but of God.” There is but one force in the universe, and that is the life of the Lord; but there are an infinite variety of manifestations of it. We ourselves are daily witnesses of the fact that glory-visible glory, light-is power. The huge steamship with its hundreds of passengers, and thousands of tons of freight, is driven across the ocean by engines that are fed with coal that in a few days gives off the accumulated sunlight of centuries. The forest trees had for centuries absorbed the sunlight, and now they give it forth in one great blaze which is seen to be power. God’s people are “trees of righteousness,” growing by the light of “the Sun of Righteousness.” “It doth not yet appear what we shall be” any more than the trunk of the oak shows the careless passer-by the glory that is stored up within; but when the Lord comes the glory will be revealed, for “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 8:43. But in the meantime their glory is manifested forth in good works which God does by them. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” {PTUK January 5, 1899, p. 6.3}

The mother of Jesus said to the servants: “Whatsoever He saith unto you, do it.” We do not know their names, yet they had an active part in the performance of the miracle. They brought the water and filled the vessels, and they drew out the wine. If we are His servants, ready to do His bidding, He will use us in the performance of many mighty works. When the thousands of hungry people were in the desert, Jesus said to His disciples, “Give ye them to eat,” and so they did. All the vast multitudes received food at the hands of the twelve; but they received it from the Lord of life and glory. To us comes the command, “Hear Him!” Whatsoever He saith unto you do it, without asking any questions. If the servants of that house in Cana had refused to fill the water pots with water, because they could not see how any good could come from it, the miracle would have been disgraced. Let us beware of losing our opportunity through doubt and hesitation, and the glory of His wondrous deeds will at the last be shared with us. {PTUK January 5, 1899, p. 6.4}

**“For the Children. ‘Snow Like Wool’” *The Present Truth* 15, 1.**

E. J. Waggoner

As we were talking last week about the purity and beauty of the snow, let us now think for a little while of its *usefulness*. {PTUK January 5, 1899, p. 10.1}

The Word of God tells us that “He giveth snow like wool.” Think of the ways in which the snow is “like wool.” In its *appearance*; you will say, so soft and white, and fleecy; it *looks* like wool. Yes, but did you know that the snow is “like wool” also in its *warmth?* {PTUK January 5, 1899, p. 10.2}

In the cold winter weather we clothe our bodies with woollen garments, and put thick woollen blankets on our beds to keep us warm. The wool has no warmth in itself, as you can tell by putting your hand on it. {PTUK January 5, 1899, p. 10.3}

But if you keep your hand there for a little while the wool begins to feel warm. The warmth does not come from the wool, but from your hand, and the wool keeps us warm because it comes in the warmth that comes from our bodies and keeps it from escaping into the air. {PTUK January 5, 1899, p. 10.4}

And so it is with the snowy garment that the Lord spreads over the earth. It holds in the warmth that is coming from the earth and keeps it warms just as our woollen garments keep us warm, and as the woolly fleece of the sheep, which grows so thick in the winter, keeps it warm. {PTUK January 5, 1899, p. 10.5}

Think, dear children; how wonderful and beautiful are the ways of our God, and how all things in His great universe are “working together for good.” The cold which makes the earth need this warm covering is the very thing that God uses to provide it; for this same cold freezes the water into little snow-flakes, which do not sink into the earth, but lie upon the ground to keep it warm. {PTUK January 5, 1899, p. 10.6}

In warm countries, or in mild winters, when the earth does not need this protection, there is very little if any snow. But the colder the weather, the more snow falls, and the thicker and warmer is the covering. {PTUK January 5, 1899, p. 10.7}

Where the snow is blown away from any spot in the very cold weather, the ground gets frozen quite deep down, and the seeds and roots of plants that are buried in it are destroyed, while the ground that has been covered with snow is quite uninjured. {PTUK January 5, 1899, p. 10.8}

And then when the warmer weather makes the snow covering no longer necessary for the ground, it becomes useful to it in another way. As it melts it runs into the soil to moisten and soften it, and make it ready for the seeds and plants. “The rain cometh down, and the snow from heaven, and watereth the earth, and maketh it bring forth and bud.” {PTUK January 5, 1899, p. 10.9}

But it is not only in the winter that the earth is watered with “the snow from heaven.” As we go higher and higher above the earth the air gets colder and colder, until on the tops of high mountains, above what is called “the snowline,” it is so cold that the snow never melts, but falls continually all the year round. {PTUK January 5, 1899, p. 10.10}

The fresh snow falling on the mountain, presses down that which is underneath it, and it runs down the sides of the mountain in frozen streams called “glaciers” or ice-rivers. When it gets down into the warmer air, the glacier melts and forms a river. {PTUK January 5, 1899, p. 10.11}

This river, which you will see gets its supply of water from the snow falling on the top of the mountain, runs through the land to “water the earth, and make it bring forth and bud.” And so in sending “the snow from heaven,” the Lord is providing a constant supply of water for the land, even in the hottest summer. All these “great things which we cannot comprehend,” God is doing for us when “He saith to the snow, Be thou on the earth.” Job 37:5, 6. {PTUK January 5, 1899, p. 10.12}

**“Jottings” *The Present Truth* 15, 1.**

E. J. Waggoner

-The expedition which has been searching Northern Siberia for traces of Andrea’s balloon has returned home without finding anything. {PTUK January 5, 1899, p. 16.1}

-A heavy gale was experienced last Tuesday which did enormous damage in all parts of London. Some deaths were caused by falling buildings. {PTUK January 5, 1899, p. 16.2}

-A newspaper correspondent reports that King Leopold clears a million sterling per annum by the rubber and ivory business in the Congo State. {PTUK January 5, 1899, p. 16.3}

-It has been decided to extend to Hawaii the American customs and excise laws. British and other foreign imports will, therefore, pay the Dingley rates. {PTUK January 5, 1899, p. 16.4}

-It is reported that cases of bubonic plague have occurred at Delagoa Bay, and the Transvaal Government is taking every precaution to prevent the importation of the disease into the Republic. {PTUK January 5, 1899, p. 16.5}

-More than half the Lord Chancellors of England during the post fifty years were the sons of poor men. One of them was the son of a country barber, and the father of another was a Newcastle coal-heaver. {PTUK January 5, 1899, p. 16.6}

-Iloilo was evacuated by the Spaniards on the 24th, and the insurgents took possession on the 26th, Aguinaldo’s flag being hoisted. It is feared that this will lead to serious complications between the American forces and the insurgents. {PTUK January 5, 1899, p. 16.7}

-Early in 1899, both the French and German forces will be armed throughout with quick-firing artillery, which in the case of France, will mean an expenditure of about ?10,000,000. This change will triple the destructive power of an army. {PTUK January 5, 1899, p. 16.8}

-It has been finally arranged that the secret dosier in the Dreyfus case shall be presented to the Court of Cassation, and an official has been told off to take it from the War Office as often as it may be required, and to give necessary explanations. {PTUK January 5, 1899, p. 16.9}

-Mrs. Stephen Matthews, who has travelled considerably in Palestine, gave an address at Horsham on “The Wines of the Bible.” All strict Jews, she said, would know that fermented wine was never used at marriages; and she considered it nothing short of blasphemy to assert that Saviour would have created that which is the cause of much evil and suffering. It was quite evident from the study of the Bible that the wine used at the Last Supper was not alcoholic. During Passover week all strict Jews would have everything fermented removed from their houses. {PTUK January 5, 1899, p. 16.10}

-A newspaper report from Rome states that the progress of events in the Soudan has been followed with great attention by the Pope, who counts upon the material and moral support of the Egyptian Government to aid in giving a fresh impulse to the spread of Catholicism in the interior of Africa. {PTUK January 5, 1899, p. 16.11}

-A noteworthy innovation is reported from Peking, the Dowager Empress of China baring given a reception to the wives of the foreign ambassadors The effect of this on the public mind is expected to be very greet, the Chinese regarding such a departure from ancient usage as more significant than any political change. {PTUK January 5, 1899, p. 16.12}

-Reports from Germany speak of a widespread and increasing dissatisfaction among the people, due to the laws which are intended to prevent strikes and suppress seditious speeches. The new military measure to increase the peace footing of the army by 30,000 men is also very unpopular, as are also the expulsion of Danes and Bohemians, and the numerous actions against the press for speaking slightingly of the Kaiser. {PTUK January 5, 1899, p. 16.13}

-The movement for the wholesale conversion to Protestantism among the German population of Northern Bohemia, is announced to be constantly increasing. It is intended that the sots of conversion shall take place with much ostentation on January 18, which is the day of the foundation at Versailles of the German Empire. The leader of the German Nationalists in Austria reckons that 200,000 conversions will take place among his following this year. {PTUK January 5, 1899, p. 16.14}

-In Sobleswig-Holstein the German authorities are bringing considerable pressure to bear upon the inhabitants to withdraw their children from Danish schools, The children of those who do not conform to the edict will be taken from them and planed under the control of Prussian official guardians. Germany is also expelling Russian and Austrian subjects from her territory, and it is thought that these two Governments may retaliate by the expulsion of Germans. {PTUK January 5, 1899, p. 16.15}

-At the port of London during the month of November there were seized and destroyed as unfit for human consumption, 104 carcases of mutton, 459 sides of bacon, 121 crates of rabbits and hares, 900 cases of tinned melt and fruit, 1,205 crates of bananas, 716 barrels of grapes, 9 cases of pine-apples, 11 cases of frozen lobsters, and 267 cases of condensed milk. The item of condensed milk is significant for it has recently been stated that this can be utilised for various forms of confectionery, whatever its condition may be, and will at all times command a ready sale among a certain class of manufacturers. {PTUK January 5, 1899, p. 16.16}

-The *Daily Chronicle* writes as follows on Christmas Eve: “We celebrate the carnival of peace and domesticity. If the word carnival really is derived from the devouring of flesh, it suits our Christmas festival very well. We still commemorate the Manger of Bethlehem by consuming vest amounts of animal food. From Islington and Smithfield the hecatombs go up to the sacrifice. All the shops, especially the butchers’ and poulterers’, are crammed to overflowing with things to eat, till one wonders at last how the human frame can stand this sudden and extraordinary expansion, its busy season of overwork and overtime. During the next two days it cannot be an exaggeration to say that the majority of the English people will devour ten times as much as in any other two days of the year.” Going on to speak of the provision for the aged poor, it expresses the conviction that enough money would be wasted in eating and drinking to ensure that “every workhouse might be swept from the face of the land, and some decent and honourable provision made for the workers who had grown old in the service of our country, and of necessity fallen out of the ranks. We believe we could well pay the price out of less than this one week’s needless excess in the struggle for happiness.” {PTUK January 5, 1899, p. 16.17}

**“Back Page” *The Present Truth* 15, 1.**

E. J. Waggoner

Too often, when God’s promises to men are seen in a new and beautiful light; the only response given by professing Christians is a sighing acknowledgment that “we do not half live up to our privileges.” And at this confession many are, content to stop, as though in making it, they had done all that was, required of them. {PTUK January 5, 1899, p. 16.18}

To some it seems impossible that they can ever live up to their privileges, for the reason that these are so great. They take too much “living up to.” This is because the privileges are not seen, in their true light. Their value consists in the fact that they can be enjoyed to the full. Privileges which are not available are not privileges at all. {PTUK January 5, 1899, p. 16.19}

The greatness of the privileges which God bestows upon us consists in the fact that they enable us to walk worthy of the vocation wherewith we are called. He does not ask us to “live up” to anything; because in ourselves we cannot. The idea that we can do so reveals ignorance of God’s way, which is as much higher than ours as the heavens are higher than the earth. It would be as easy for the natural man to live up to his privileges as it would be for him, by taking thought, to increase his stature until his head reached to the stars. {PTUK January 5, 1899, p. 16.20}

There is one thing needful for the man who would live out his privileges, that is, live a perfect Christian life. That one thing is a Christian life. It takes a life to live, and it pleads the life of Christ lives His privileges. He does not have to live up to them, because they are His life. The man in whom Christ dwells will also live out his privileges, for he receives them in Christ. In taking Him, we take all things that pertain to life and godliness. “Of His fulness have all we received.” {PTUK January 5, 1899, p. 16.21}

Christ is the life of men. “In Him we live.” The mystery of the Gospel is “Christ in you.” The privilege thus bestowed upon men is an inconceivable one, but the problem of how to “live it out” is solved by the fact that it is given to us as a life. Whoever does not receive it as a life does not receive it as a life does not have it at all. Those who do so receive it find that it works in them mightily and, instead of sighing over the difficulty of living up to their privileges, they rejoice evermore over the great things that God has done for them in the unspeakable gift of His Son. {PTUK January 5, 1899, p. 16.22}

If a poor man should ask us for bread and we should offer him a plentiful supply of food, we would expect him to eat and be filled. If he simply looked over the food, and when pressed to fall to should reply sadly that it was very kind of us to take so much trouble, but he was afraid he did not half live up to his privileges, most of us would conclude that it might do him good to go without for a while. How must the Lord feel when, after He has at an infinite cost to Himself, provided a perfect salvation for all, some treat His gifts with so little appreciation? He offers eternal life, with all that it means, in His only begotten Son, but men judge themselves unworthy of it, as did the Jews to whom Paul preached. Every one to whom the Lord reveals light must accept or refuse it. It does not palliate the refusal to excuse it by confessing that we do not live up to our privileges. When the judgment sits and some are found unworthy of a place in the Saviour’s Kingdom, it will simply be a confirmation of the judgment that they passed upon themselves when the Lord offered Himself to them in all His fulness, and they for any cause judged themselves unworthy of everlasting life. {PTUK January 5, 1899, p. 16.23}

Dr. Forbes Winslow, the well-known specialist in mental diseases, has just published a book in which he demonstrates that insanity is steadily increasing in England. At the present time there are no fewer than 102,000 persons living in England and Wales who have been adjudged of unsound mind, and this figure is higher by 2,607 than was that of the previous year. Whereas in 1859 there were only 1867 lunatics to every ten thousand of the population, to-day the corresponding figure is 3248. {PTUK January 5, 1899, p. 16.24}

Dr. Winslow says:-

I have clearly shown that much of this increase is due to that terrible vice, indulgence in alcohol, and the facts, as placed before my readers, and the cases illustrative of this point, I consider to be conclusive. {PTUK January 5, 1899, p. 16.25}

Cigarette smoking among the young is also a prominent factor in the increase of mental disorders. {PTUK January 5, 1899, p. 16.26}

I think that this (cigarette smoking) is one of the curses of our age and is responsible for the mental degeneration of our youths. Experiments were made some time ago, and it was discovered that leeches were killed instantly by the blood of smokers. So suddenly did this take place that they dropped off dead when first applied. {PTUK January 5, 1899, p. 16.27}

The author states his conviction that “there is a gradual degeneration going on in the human race.” {PTUK January 5, 1899, p. 16.28}

Men may flatter themselves that the world is growing better, but to do this, they must close their eyes to the fact that the world is departing more and more from the simplicity of life designed for mankind by the Creator. In proportion as this is true, men are separating themselves from the one source of life, and degeneration, physical and mental, is the natural consequence. {PTUK January 5, 1899, p. 16.29}

The Rome Correspondent of the *Catholic Times* points with pride to the way in which the Papacy is extending its influence everywhere. He writes:- {PTUK January 5, 1899, p. 16.30}

Its influence throughout the world is continually growing. From various countries come reports of improved relations with the Vatican. For many years the Holy Father has been engaged in efforts to improve the position of the Catholics in Russia and Poland, and now it would appear that these efforts are being attended with considerable success. As the outcome, a representative of the Holy See will be appointed at St. Petersburg. Of course the Czar will endeavour to get something in return for this concession, and it is said that he has made a strong appeal to the Holy Father to support his peace crusade. News has been received here by telegraph that President McKinley proposes to despatch Archbishop Ireland to represent the United States at the Peace Conference, for he knows that there is no Prelate in the Church who can more effectively give expression to the sentiments of Catholics. Another proof of the growing influence of the Vatican is to be found in the *poiurparlers* which have commenced between the Porte and the Sovereign Pontiff with a view to the appointment of a duly accredited Ottoman Envoy at the Vatican, and yet another indication of the same kind is afforded in the fact that his Holiness has accepted the office of arbitrator in the frontier dispute between Hayti and San Domingo at the pressing instances of both countries. {PTUK January 5, 1899, p. 16.31}

There is every encouragement to call upon God in prayer, to pray without ceasing, and to ask largely. When we are not very certain that God hears us, and do not know whether our prayer is going to be answered or not, it does not take much to discourage us, but when we know that we are not asking in vain we will take full advantage of the permission to make our wants known and have them supplied. When Jesus says, “If ye shall ask anything in My name, I will do it;” it is for us to say, “Verily God hath heard me; He hath attended to the voice of my prayer.” Psalm 66:19. {PTUK January 5, 1899, p. 16.32}

**“The Gospel of Isaiah. Regeneration or Destruction” *The Present Truth* 15, 2.**

E. J. Waggoner

(ISAIAH 1:10-20, LOWTH’S TRANSLATION.)

*21. “How is the faithful city become a harlot!
She that was full of judgment, righteousness
dwelled in her.
But now murderers! {PTUK January 12, 1899, p. 18.1}*

*22. Thy silver is become dross; thy wine is mixed
with water. {PTUK January 12, 1899, p. 18.2}*

*23. Thy princes are rebellious, associates of rob-
bers;
Every one of them loveth a gift, and seeketh
rewards;
To the fatherless they administer not justice;
And the cause of the widow cometh not be-
fore them. {PTUK January 12, 1899, p. 18.3}*

*24. Wherefore saith the Lord Jehovah, God of
Hosts, the Mighty One of Israel;
Aha! I will be eased of Mine adversaries;
I will be avenged of Mine enemies. {PTUK January 12, 1899, p. 18.4}*

*25. And I will bring again Mine hand over thee,
And I will purge in the furnace thy dross;
And I will remove all thine alloy. {PTUK January 12, 1899, p. 18.5}*

*26. And I will restore thy judges, as at the first;
And thy counsellors, as at the beginning;
And after this thy name shall be called
The city of righteousness, the faithful metro-
polis. {PTUK January 12, 1899, p. 18.6}*

*27. Sion shall be redeemed in judgment
And her captives in righteousness; {PTUK January 12, 1899, p. 18.7}*

*28. But destruction shall fall at once on the re-
volters and sinners;
And they that forsake Jehovah shall be con-
sumed. {PTUK January 12, 1899, p. 18.8}*

*29. For ye shall be ashamed of the flexes, which
ye have desired,
And ye shall blush for the gardens which ye
have chosen {PTUK January 12, 1899, p. 18.9}*

*30. When ye shall be as an ilex, whose leaves are
blasted;
And as a garden, wherein is no water. {PTUK January 12, 1899, p. 18.10}*

*31. And the strong shall become low, and his work
a spark of fire;
And they shall both burn together, and none
shall quench them.” {PTUK January 12, 1899, p. 18.11}*

Study the two sections of the first chapter, which we have already studied, in connection with this one, and see how the whole chapter overflows with rich, Gospel truth. There is no half-way dealing; the condition of the people addressed is the worst possible, and the salvation offered is full and complete. {PTUK January 12, 1899, p. 18.12}

One caution should be given here, which it will be well to observe in all Bible study. It is this: Don’t waste time over what you do not understand. You will never learn anything by arguing and questioning and speculating over obscure or difficult texts. Some may think that this is strange; but it is true. No man can by searching find out God. He must reveal Himself, and He will do it as fast as we are able to see Him. The Bible must make itself clear. So we must always arrive at the meaning of that which is hidden, through that which at once reveals itself to our gaze. Never guess; never speculate. We believe, not argue nor theorise, our way to an understanding of God’s Word. Meditate upon, but do not talk about, what you do not understand. So in the study of this chapter, and this book, do not take precious time from the consideration of clearly revealed Gospel truths, for empty wondering and guesses as to the meaning of something that is obscure. It is all good, but you can profit only by what you understand. There are truths enough that lie near the surface of the prophecy of Isaiah to keep us employed for many months. When we have gathered up these, we shall find that many of the things that were before concealed were simply second layer, and are brought to light by taking up the first. {PTUK January 12, 1899, p. 18.13}

The Blessing of Conviction .-Verses 4-7 should always be read in connection with verses 16-18. Perhaps no portion of Scripture is quoted oftener than verse 18, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;” yet emphatic and comprehensive as it is, much of the force of it is lost because the fact is not considered that these words are addressed to the very same people that are described in verses 4-7 as so full of the sores of sin that there is not room for any more. What a blessed thing it is that the Lord so strongly sets forth the heinousness of our sins! If He did not set our case before us in its very worst phase, we might think that the offer of salvation did not reach us; but when He expressly makes it known that His salvation is for people who are as bad as they possibly can be, there is no room for doubt or discouragement. {PTUK January 12, 1899, p. 18.14}

The Cause of Destruction .-Read verses 6-9, and think how accurately they describe the condition of men and of the earth after probation has closed, and the plagues of God’s wrath are poured out. Compare them with Revelation 16:1, 2; Zephaniah 1:2-18; Joel 1:15-20. Mind, the statement is not made that Isaiah 1:6-9 is a description of that time of trouble, but that the condition described is very similar. Now the closing of probation does not make any change in the characters of men. The charaacter of the wicked will not be different after that time from what it has been before. He that is unjust and filthy remains so, that is all. Revelation 22:11. The only difference is that at the close of probation their choice of evil is irrevocably fixed. That is what makes their probation end-they will not longer listen to the Gospel. They could be saved if they were willing to be saved. “If ye be willing,” etc. So we see that men who are as bad as the wickedest men who will be destroyed when the Lord comes, may be saved. The reason, and the only reason, why any will be lost, is not that they are too wicked to be forgiven and saved, but that they do not wish to be saved. It is not the guilt of sin, but the love of sin, that shuts men out of the Kingdom; for if men will cease to love sin, the guilt of it, however deep, will be taken away. {PTUK January 12, 1899, p. 19.1}

A Question of Eating .-If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be eaten by the sword. The force of this is weakened in our version by the rendering “devour” in the second instance, although the word is the same in both verses. Eat or be eaten. Eat what?-“Eat ye that which is good.” And what is good?-“O taste and see that the Lord is good.” “Jesus said unto them, I am the Bread of Life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” “For My flesh is true meat, and My blood is true drink.” John 6:35, 55. “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” If one eats only the body of Christ, he eats to live; but whoever eats that which is not the body of Christ (and it can be eaten only by faith), that which he eats consumes him, instead of building him up. He is devoured by that which he feeds upon. “He that doubteth is damned if he eat because he eateth not of faith; for whatsoever is not of faith is sin.” Romans 14:23. Here is the alternative: Eat the flesh of Christ, and abide for ever; or eat that which is not bread, and be consumed by it. {PTUK January 12, 1899, p. 19.2}

Degeneration and Regeneration .-Verses 21-23 present a picture of degeneration. Adultery is the one word that covers the whole. Everything has become adulterated. Faithfulness and purity have been crowded out. The one sin that God’s people commit is adultery. The Lord is the husband of His people. Jeremiah 3:14; 31:32; Romans 7:4; 2 Corinthians 11:2; Ephesians 5:31, 32. His people are one flesh in Him. Departure from Him to any degree is adultery; so that whatever sin anyone commits, it is adultery-the allowing of another to take the place that should be filled with Christ. This adulteration-the substitution of the false for the true may go on until the faithful city becomes a harlot, and that which once was pure metal, only dross. {PTUK January 12, 1899, p. 19.3}

But there is a remedy for all this. “God hath not cast off His people which He foreknew.” Nay, “for the Lord will not cast off for ever.” Lamentations 3:31. Never will He turn away. “If we believe not, yet He abideth faithful.” 2 Timothy 2:13. So He says: “Return thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord.” Jeremiah 3:12, 13. Only confess the sin, and it is forgiven, purged, for “Zion shall be redeemed with judgment, and her converts with righteousness.” “My God shall supply all your need, according to His riches in glory.” Philippians 4:19. The Lord regenerates us by supplying that which we lack. His own righteousness and faithfulness are given to redeem us from sin. {PTUK January 12, 1899, p. 19.4}

Practical Piety .-Notice that one of the gravest charges against the wicked is that “they judge not the fatherless, neither doth the cause of the widow come unto them.” Also in the exhortation to put away evil, the only things specified under the head of well-doing are, “relieve the oppressed, judge the fatherless, plead for the widow.” Christianity is not a mere sentiment or emotion; it consists in deeds. Not that by any among of deeds we can earn the favour of God, but that these good deeds are the manifestation of the life of Christ within. He “went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. Kindness is the characteristic of God, for “God is love.” “Every one that loveth, is born of God, and knoweth God.” 1 John 4:7. And remember that it is not sermons about doing good, but the actual doing, that constitutes Christianity. {PTUK January 12, 1899, p. 19.5}

Complete Restoration .-When God made man in the beginning, he, as well as everything else, was “very good.” Christ is the Beginning, and all who are in Him find restoration. The adulteration will be removed, and the fine gold will be restored. We are “made full” in Him. “Thy hands have made me and fashioned me.” Psalm 119:73. We have greatly degenerated from the original model; but God has promised to bring His hand upon us again, so that we may be new creatures, bearing again the impress of God. {PTUK January 12, 1899, p. 19.6}

Utter Destruction .-Just as surely as there will be complete restoration, will there be utter destruction. Indeed, the promise of the restoration of the original perfection necessarily includes the destruction of those who cling to the evil. Mercy rejected means wrath. It cannot be otherwise. So none should presume upon the mercy of God, to continue in sin, that grace may abound. The greater the mercy offered, the greater the disaster that follows its rejection. Thus it is that men will suffer the wrath of God, whose “mercy endureth for ever.” {PTUK January 12, 1899, p. 19.7}

The destruction of the wicked is simply the natural fruit of their own ways. There is nothing forced or arbitary about it. “Whatsoever a man soweth, that shall he also reap.” When the plagues begin to appear at the close of probation, in the form of grievous sores in the bodies of men, it is only the breaking out of the corruption within. When men eat and drink death,-and they do this when they do not feed on Christ, the life,-it is but natural that the poison should permeate them, until they become bodies of death. And the fact that the first plague for sin is disease, emphasises the fact that righteousness is health. The keeping of God’s law means physical health as well as moral purity. {PTUK January 12, 1899, p. 19.8}

See how strongly the destruction of the wicked is put in verses 30, 31. “Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.” Such a condition is but a preparation for fire. But that is not all. “The strong shall become tow, and his work a spark of fire.” Every one knows how inflammable a substance tow is; let fire come near it, and it is gone in a flash. Now think of tow which generates fire?-What hope of salvation is there for it?-Absolutely none. The wicked prepare their own destruction; their own works consume them. The destruction is certain, and God is clear; for bear in mind that this is only the fate of those that forsake the Lord. They only will be consumed. Whoever hearkens to the Lord “shall dwell safely, and shall be quiet from fear of evil.” Proverbs 1:33. {PTUK January 12, 1899, p. 20.1}

**“Studies in the Gospel of John. The New Birth” *The Present Truth* 15, 2.**

E. J. Waggoner

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” John 3:1, 2. {PTUK January 12, 1899, p. 20.2}

It is well when those who have the truth of God have such power with them that men cannot fail to see that God is with them. God has promised that it shall be so, and that means that He expects it to be so. He says to His people, concerning the men of earth: “They shall fall down unto thee, and make supplication unto thee, saying, Surely, God is in thee; and there is none else, there is no God.” Isaiah 45:14. When the Jewish Sanhedrim talked with Peter and John, they gave the credit of their boldness to the Lord. Acts 4:13. So when a great miracle was wrought by the agency of Peter, “all that lived at Lydda and Saron saw him and turned to the Lord.” Acts 9:35, 42. The true servant of Jehovah, no matter how great the work he does, always leads the people to think of his Master. “Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.” Matthew 5:16. {PTUK January 12, 1899, p. 20.3}

In the address of Nicodemus, however, we can see an intended compliment to the Man Jesus, such as most people feel it their duty to give to the minister. “I like that sermon; it expressed just what I have always believed.” “There is no doubt but that you are doing a grand work here; your preaching is having a great influence on the people.” Now while it is always right to encourage a man, the best way in the world to encourage a servant of Christ is to give personal heed to what he says, and let the fruits be seen in the life. Too many think that their duty is fully discharged if they assent to what is said, having no thought that it means that they must make any change in their lives. How often this Scripture is fulfilled. “And as for thee, son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” Ezekiel 33:30-32. They praise the singer and the song, but they do not have any thought that it is more than a thing merely to listen to. {PTUK January 12, 1899, p. 20.4}

Jesus cut short the compliment of Nicodemus. All that Nicodemus said was true, and we may believe that he was sincere in saying it; but Jesus did not care to talk about Himself or His work. Very abrupt and ungracious His words doubtless seemed to Nicodemus, in response to his polite greeting. The ruler had praised Jesus, and had not the slightest idea but that Jesus would feel gratified on account of his attention, for he had no thought that he was anything but a model; but Jesus instantly responded: “Except a man be born again he cannot see the kingdom of God.” {PTUK January 12, 1899, p. 20.5}

What! a Pharisee, a ruler of the Jews one who from his youth up had been trained in the law, and who always exercised himself to preserve a conscience void of offence toward men and towards God; must such an one be wholly made new before he can be saved? “Verily verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Nicodemus knew that the Lord meant him, and he knew that the sentence meant a complete transformation of life, and the implied rebuke nettled him, so that he affected not to understand it, and began to quibble. Notice that Jesus did not pay any attention to his question. “How can a man be born when he is old?” except to repeat the statement. He did not attempt any explanation in answer to the question, “How can these things be?” but simply assured the mystery of the natural birth; why then should anyone stumble over the mystery of the new birth. {PTUK January 12, 1899, p. 20.6}

The statement is sweeping: Nobody can enter the kingdom of heaven except by a new birth. The birth that brings us into the kingdom of men, does not introduce us into the kingdom of God. Nobody is born a Christian. No matter how godly a person’s ancestry may have been, nor into how pious a home he may be born, he must be born again, or he cannot be saved. Pious parents are a blessing, and a wonderful help in the way of life; but there is a work that must be accomplished in every individual soul by the Holy Spirit alone. The child who has truly God-fearing parents must grow up to be a Christian, and should become one very young; but nobody is born a Christian. He may have learned Scripture language as a matter of course, from hearing so much, and may never have heard words of scoffing or profanity. He may have been trained from earliest infancy to read the Bible and to engage in family and public religious exercises. All this is good, but nothing that anybody can get from human beings from first to last, no matter how closely related or how good, can take the place of the personal work of the Holy Spirit in the heart. As great a blessing as pious training is, if it is depended on as being sufficient, the individual is in a worse condition than the one who has never known religious associations, and who knows that he is a worthless sinner. {PTUK January 12, 1899, p. 21.1}

“That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.” “Marvel not that I said unto thee, Ye must be born again,” or “from above.” “The wind bloweth where it listeth, and thou hearest the sound there of, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit.” The wind bloweth where it will, and yet it has no will of itself; it comes from God and returns to God, according to His will; so in every one that is born of the Spirit. He maketh His angels winds. In these words of Christ we have not merely the mystery of the process of new birth set forth, but we have a suggestion of the wondrous power to be manifested in those born of the Spirit. Don’t try to explain, and don’t reason from your own past experience, nor even from anything that you have seen. Do you not know that by trying to understand how these things can be, before we accept them, we limit the amount of blessing that we are to receive, to our own comprehension; or as God wishes to do for us, “exceeding abundantly above all that we ask or a think”? “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.” 1 Corinthians 2:9, 10. Yield to God’s will, and you will know things that no human language can tell you. {PTUK January 12, 1899, p. 21.2}

Nothing is plainer in the Scriptures than that all the disabilities which we inherit by birth from our parents are counteracted and overcome by the birth from the Spirit. We inherit sinful dispositions. It is not the specific acts of sin that a man has committed, that will cause his everlasting destruction, so much as it is the evil nature that is in him, even if it has not manifested itself in any way that is noticeable by men. We have the evil in us, and always with us, and again and again we have said, “It’s no use; I cannot possibly overcome this sin; it is a part of my very being,” and have felt almost in despair, or else we have apologised for the hateful thing by saying, “Oh, it’s only my way; I don’t mean anything bad by it; but I simply can’t help it; and God will not hold me responsible for what I am not to blame for. I had this way from birth.” Now read: “As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Romans 5:18, 19. {PTUK January 12, 1899, p. 21.3}

We are not responsible for having been born sinners. Since all our ancestors were sinners, it was inevitable that we should be born sinners if born at all; and we had no voice in the matter of our birth; therefore God does not hold us responsible. But that does not mean that He excuses the sin, and holds our being sinners as a light thing. No, He does not hold us responsible for the sin; for “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Corinthians 5:19. And this reconciliation is effected by undoing all the evil that was entailed on us by our first birth. Because God does not hold us responsible for the sin that is born in us, He provides for a new birth, direct from Himself, which will make us strong where we are weak by nature. We are “heirs of God,” of His person and character, of all that He is and has. We cannot understand it, but the knowledge and belief of the fact makes us “strengthened with all might according to His glorious power.” {PTUK January 12, 1899, p. 21.4}

Jesus spoke of Himself as “the Son of man, which is in heaven,” yet He was at that very moment talking to Nicodemus. He was always “in the bosom of the Father,” so that we may know that He is with us now that He has ascended to heaven; and more, that we may see the possibility of dwelling in the secret place of God. He who abides in God can speak of heavenly things as of that which he knows and understands. There is no uncertainty in his testimony. {PTUK January 12, 1899, p. 21.5}

Everybody who is saved must believe many things that he cannot explain to anybody, not even to himself. Often the Bible teacher is met with the challenge or request to “harmonise” two statements in the Bible. “How can these things be?” is asked again and again. Now if he sets about trying to explain every *seeming* contradiction, and should refuse to accept the truth or take a step forward until he can reconcile it with everything else, he will land in total darkness. “By faith we understand.” “He that believeth hath the witness in himself.” Faith is not contrary to reason, but the things with which it deals are so infinitely above and beyond the range of human thought that one must have the mind of God in order to comprehend them. So it is useless to spend time arguing with an unbeliever or a questioner. Such time is wasted. Tell him the truth with all authority, and with such positiveness as can come only from close, personal knowledge, and which must carry conviction. If the man once believes, he will know for himself why you could not explain everything to him. If he will not believe, it makes no difference what he thinks of you or your ability. {PTUK January 12, 1899, p. 21.6}

**“The Fate of Turkey” *The Present Truth* 15, 2.**

E. J. Waggoner

A writer in the New York *Independent* sets forth, as given in the following extract, the history of Turkey’s dwindling empire during the present century. In view of the political situation in Europe, everyone can see how easily circumstances might arise which would carry the process of spoliation a step further, and leave the Turk without a foothold in Europe. {PTUK January 12, 1899, p. 24.1}

It is written in the prophecy of Daniel that the king of the north, the title therein given to the power occupying the territory which is at present known as Turkey, “shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” Nor will the arrival of that fatal hour affect only the Turkish empire. “At that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:1. {PTUK January 12, 1899, p. 24.2}

Now remembering what takes place when the Turkish empire comes to its end, read this account of what has been accomplished during the past hundred years towards its extinction. Remember too, as you note from this time toward the steps by which the Turkish empire is marching to its certain doom, that to that same step the nations of earth are marching on to the time of trouble such as never was since there was a nation. {PTUK January 12, 1899, p. 24.3}

It is time to make sure that our names are not blotted out of the book of life, but that when the end is reached, as it must soon be, we shall be delivered among those who are written in the book. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Revelation 3:5. {PTUK January 12, 1899, p. 24.4}

“The loss of Crete is one more stage in the disintegration of the Turkish Empire. We are impatient at the long survival of the worst government on earth, but if one could look at events through the telescope of history instead of through the slow turning kaleidoscope of a single life’s current events, one should find that the changes of this single century have been very momentous. {PTUK January 12, 1899, p. 24.5}

“In 1812 Bessarabia was ceded to Russia, as a result of a long war between the two nations, and the river Pruth became the new boundary. The Servians had long been in rebellion, and they refused to accept the amnesty allowed them by the treaty of Bucharest and continued their fight until they gained their autonomy in 1817 with no help from Russia. A rebellion in Epirus, beginning in 1820, which finally involved the great Egyptian Ibrahim Pasha and in aid of Turkey, and Russia in aid of the rebels, was concluded in 1828 by the independence of Greece, transferred to Russia the eastern coast of the Black Sea, with the ports of Anapa and Poti. On the western and northern shore of the Black Sea, Bessarabia and Roumania were deprived of all Turkish garrisons as far as the Danube and put under the protection of Russia, to which the former was later annexed. In 1860 Roumania became independent, and Servia got rid of its Turkish garrisons. In 1878, by the treaty of San Stefano, modified by a European Congress, the province of Dobrudja, south of the Danube, was lost to Turkey and came to Roumania; eastern Roumelia was given autonomy, Bosnia and Herzegovina went to Austria, Montenegro was enlarged, Servia became independent, Janina and Thessaly went to Greece, Cyprus to England, and Russia took the province about Kars and Batoum, southeast of the Black Sea. {PTUK January 12, 1899, p. 24.6}

“Meanwhile slower changes had greatly reduced, or utterly destroyed, the power of the Sultan in other great provinces. The massacres in Syria occasioned the intervention of the European Powers for the protection of the Christian population. Egypt has become an English possession, and English influence extends over a considerable portion of the coast of Arabia, while Algiers is no more Turk than is Algiers or Morocco. {PTUK January 12, 1899, p. 24.7}

“We then see, during this century, the Turkish empire reduced on every side. The Turk is nearly driven out of Europe. He has lost Greece and the Balkan provinces, which make up Bosnia, Servia, Montenegro, Herzegovina, Bulgaria and Roumania, leaving him only the strip of Roumelia behind Constantinople. He has been driven quite out of Africa, and he has lost all that region to the northeast out of which Russia has built her coal oil industry. Of the islands of the Mediterranean the chief are lost, Cyprus and Crete, and only the small islands along the coast remain. Palestine and Syria are protected against misgovernment, and Arabia is semi-independent. Practically the mighty Turkish Empire, which once threatened Europe, is now shut up to Asia Minor and the valley of the Euphrates, and here she remains by sufferance of the Powers. Another outbreak of violence, or a new European war, may end what never can be mended. The next Russian advance is likely to be a tremendous one; and yet before the time for it comes Germany may have assumed to teach the Sultan how to rule Asia Minor. It is the incidence of the Chinese problem which gives respite to Turkey.” {PTUK January 12, 1899, p. 24.8}

**“Cleanliness” *The Present Truth* 15, 2.**

E. J. Waggoner

Cleanliness is of the utmost importance in preserving the health of the children as well as of older people. Some children seem to have a natural aversion to the wash-basin. The cause of this in many cases lies in the hurried, needlessly vigorous and unsympathetic manner in which the operation is performed. The child does not want a lot of soap in his eyes, for it makes them smart. He likes to have his ears tenderly dealt with, not pulled this way and that, and jerked about with a coarse towel. Deal gently with him and he will learn to enjoy his bath. {PTUK January 12, 1899, p. 25.1}

**“Little Folks. ‘The House of the Lord’” *The Present Truth* 15, 2.**

E. J. Waggoner

Read what King David, the “sweet singer of Israel”, said in one of his songs of praise to God: “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 January 12, 1899, p. 26.1}

“The house of the Lord” is the place where God dwells. But He tells us that “He fills heaven and earth,” and ‘the whole earth is full of His glory.” So the whole world is “the house of the Lord,” and we can see His beauty everywhere for “the beauty of all created things is but a gleam from the shining of His glory.” {PTUK January 12, 1899, p. 26.2}

And so since the whole earth is the temple of God, we may enquire of Him wherever we are. He dwells by His Holy Spirit in all the things that He has made, and so as we study His works we may “enquire in His temple.” He says, “Ask of Me, and I will show thee great and mighty things that thou knowest not.” {PTUK January 12, 1899, p. 26.3}

How simple! How wonderful! May we really go to Jesus Himself, and ask Him all we want to know about the works of His hands? Yes; He delights to have us do this; He calls us to come; He says, “Ask of Me, and *I will show thee*.” {PTUK January 12, 1899, p. 26.4}

What! even little children? Oh, yes; for He says that He has “hid these things from the wise and prudent, and has revealed them *unto babes*.” {PTUK January 12, 1899, p. 26.5}

Why is it that He has hid these things from “the wise and prudent”? It is not because He does not want them to know, for He invites them all to wine to Him and learn. It is only because they will not come to *ask* of Him, and that is the only way that they can ever really learn anything. {PTUK January 12, 1899, p. 26.6}

They think they are so wise that they can find out for themselves all that they want to know, and they will not go to His Word and ask Him for His Holy Spirit to teach them. So they are “ever learning, but never able to come to the knowledge of the truth,” while little children, and all those who are simple and childlike, will come to Jesus to learn and be taught of Him the truth that none of the wise men of this world can find out. {PTUK January 12, 1899, p. 26.7}

Do not forget this, dear children, but ask Jesus every day to give you His Holy Spirit to “guide you into all truth.” Study His precious Word, and as you behold His works, “enquire in His temple” just what lesson He has for you in them all. {PTUK January 12, 1899, p. 26.8}

**“Jottings” *The Present Truth* 15, 2.**

E. J. Waggoner

-Alarm has been caused in Paris by an extensive landslip, due to the overflowing of a subterranean river. {PTUK January 12, 1899, p. 30.1}

-The site for the new Gordon Memorial College has already been chosen, and operations have been commenced. {PTUK January 12, 1899, p. 30.2}

-It is estimated that two-thirds of the male population of the world use tobacco in some shape or form. {PTUK January 12, 1899, p. 30.3}

-The weather has continued very stormy during the past week, and many wrecks are reported, with much lose of life. {PTUK January 12, 1899, p. 30.4}

-The Khalifs has been heard from at Dulim, where he is raiding the Arabs. An expedition has been despatched against him. {PTUK January 12, 1899, p. 30.5}

-The Baptist Union have decided to recommend tee raising of a fund of ?250,000 to extend their work in England, and erect a Baptist Church House. {PTUK January 12, 1899, p. 30.6}

-If steel grates, fire-irons, knives, etc., be lightly rubbed over with vaccine, they may be left without fear of rust during the holidays or for any length of time. {PTUK January 12, 1899, p. 30.7}

-The revenue returns of the United Kingdom continue to increase. The nine months ending December 31 show an advance of nearly ?1,000,000 on the same term of the previous year. {PTUK January 12, 1899, p. 30.8}

-Spiders are to serious plague in Japan. They spin their webs on the telegraph wires, and are so numerous as to cause a serious loss of insulation. Sweeping the wire does little good, as the spiders begin all over again. {PTUK January 12, 1899, p. 30.9}

-A high Russian official is reported to have said that “at no distant date China would be an integral part of the Russian Empire.” Whether this be the intention or not present circumstances certainly point in that direction. {PTUK January 12, 1899, p. 30.10}

-The situation continues unchanged at Iloilo. The Americans are anxious not to precipitate a war with the insurgents, and General Otis is instructed to proceed with extreme caution. The Filipinos are fortifying the place. {PTUK January 12, 1899, p. 30.11}

-Anglo-Russian complications are reported from Hankow, where the Chinese Government have granted to Russia a concession which includes property owned by British subjects. These refuse to give up possession of their land. {PTUK January 12, 1899, p. 30.12}

-Glass is now frequently fashioned by machine pressure instead of being moulded by blowing. In the pressed glass the articles are either made by hand or machine pressure, and this innovation has done much towards making glass articles cheaper than formerly. {PTUK January 12, 1899, p. 30.13}

-A navel expert states that the French naval budget for 1899 will exceed the last one by over seventeen million francs. During the year there will be ninety-one warships on the stocks, so that France does not intend to be left behind in any increase of naval strength. {PTUK January 12, 1899, p. 30.14}

-The greatest corporation on earth is said to be the London and North-Western Railway. This company has a capital of ?119,000,000, and a revenue of over ?1,800 an hour; its 2,800 engines travel over 41,000,000 miles in the year; it employs over 60,000 men, and carries over 156,000 passengers a day. {PTUK January 12, 1899, p. 30.15}

-The Pope is of opinion that the best means of guaranteeing European peace would be the establishment of a permanent Committee of Arbitration. It is stated at the Vatican that Russia is favourable to this idea, and that the establishment of such a committee will figure on the programme of the Conference. {PTUK January 12, 1899, p. 30.16}

-A semi-official German organ forecasts a decisive struggle between the State and Social Democracy during the present year. It declares that the organisation of the latter is becoming perfect, and that the organisation must be broken. Socialists see in the article a warning that the Government is determined upon their immediate annihilation. {PTUK January 12, 1899, p. 30.17}

-A scientific writer says that night is the time which Nature utilises for the growth of plants and animals; children, too, grow more rapidly during the night. In the daytime the system is kept busy disposing of the waste consequent on activity, but while asleep the system is free to extend its operations beyond the mere replacing of worn-out particles. {PTUK January 12, 1899, p. 30.18}

-One of the grandest engineering works in the network of railways in Central and Western Siberia is undoubtedly the bridge over the Yenisei. It will cost 2,279,360 roubles, and will be the largest railway bridge in the world. It will be opened for traffic next May, a year before the date originally fixed. The material employed in the construction is stone and iron. {PTUK January 12, 1899, p. 30.19}

-All the Chicago tramway companies have combined and are seeking a fifty years monopoly of the streets. The mayor of the city says the prospects of profits are so enormous that the companies can afford to pay ?1,500,000 in bribing aldermen to get the scheme passed. At present it looks as if the aldermen would succumb, and ?50,000 was the current price for a vote, according to recently received Chicago papers. {PTUK January 12, 1899, p. 30.20}

**“Back Page” *The Present Truth* 15, 2.**

E. J. Waggoner

“We are His workmanship, created in Christ Jesus.” Ephesians 2:10. It is true of all men that they are the handiwork of God. “It is He that hath made us, and not we ourselves.” Psalm 100:3. It is also true of all that they are created in Christ Jesus. “In Him were all things created.” Colossians 1:16. The fact that men have denied that they are in Christ Jesus does not alter the truth. If every one should disbelieve it, God would abide faithful. He cannot deny Himself. Therefore that which was true at our creation remains true to-day, and every man who is alive at all is in Christ Jesus. Paul said to the heathen, “In Him we live and move, and have our being.” Acts 17:28. {PTUK January 12, 1899, p. 32.1}

Since we were created in Christ, it follows that we must share His experiences and He ours, for there is but one life between us. Jesus says, “Because I live, ye shall live also.” John 14:19. The evil we have brought upon ourselves by disobedience have inflicted upon Christ: So it is written, “In all their affliction He was afflicted.” Isaiah 63:9. {PTUK January 12, 1899, p. 32.2}

But this is not the only aspect of the situation. Because Christ is one with men, a wonderful way of escape is made for the sinner. “*Where* we sin abounded, grace did much more abound.” Romans 5:20. Let every soul who is weary of the burden of sin, and groaning for deliverance from its accursed power, rejoice, for where the sin abounds, even in his heart and life, grace is as much more present, as Christ is stronger than evil. It remains true, that he is “created in Christ Jesus.” {PTUK January 12, 1899, p. 32.3}

So not only does Christ share our experiences, bearing the sins of the whole world; Himself bearing our sicknesses and carrying our sorrows, but we also share His. He died unto sin once, and we are “crucified with Christ.” Therefore, acknowledging it to be true that we are created in Him, we know also that we are “dead indeed unto sin.” {PTUK January 12, 1899, p. 32.4}

But Christ was raised from the dead, “by the glory of the Father,” and in this resurrection we too have a part. “Yield yourselves unto God, as those that are alive from the dead.” Romans 6:18. When Jesus rose again, it was as “the Man Christ Jesus,” and although He ascended up far above all heavens, God “hath raised us up together, and made to sit together in heavenly places *in Christ Jesus*.” Ephesians 2:6. {PTUK January 12, 1899, p. 32.5}

But some one will say, “If this is all true, and all men are created in Christ Jesus, why will not all men be saved?” That is what the Lord wants to know He says, “Judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” Isaiah 5:3, 4. You, for whose sake God spared not His only begotten Son, but gave Him freely, can you tell why you are not saved? There is no reason why, and the judgment will not reveal any. The unsaved will then be without excuse, because there is none that can be offered. {PTUK January 12, 1899, p. 32.6}

The National Council of Free Churches has just issued a Free Church Catechism, which is said to set forth the unanimous belief of the different denominations represented. Two years have been spent in preparing the Catechism, and revising it to meet the views of those concerned in its production, and the Rev. Hugh Price Hughes states in the preface that, “in view of the distressing controversies of our fore-fathers, it is profoundly significant and gladdening to be able to add that every question and every answer in this Catechism has been finally adopted without a dissentient vote.” He says further:- {PTUK January 12, 1899, p. 32.7}

The theologians who have prepared this Catechism represent, directly, or indirectly, the beliefs of not less, and probably many more, than sixty millions of avowed Christians in all parts of the world. Students of history will be aware that no such combined statement of interdenominational belief has ever previously been attempted, much less achieved, since the lamentable day when Martin Luther contended with Huldreich Zwingli. {PTUK January 12, 1899, p. 32.8}

It is undoubtedly a fact that at the present time there is a great tendency among the different Nonconformist bodies to unite their forces along certain lines, but whether this is a good thing or not must be determined by the ground of their union. Christ is anxious that His people shall be one, but when all are united to Him, the union amongst each other will take care of itself. It will be established on a firm basis. But the union which comes by ignoring differences among the different denominations is no union at all. {PTUK January 12, 1899, p. 32.9}

The word of God is the foundation and the life of His church. When this has its proper place all will bow to its authority, and the unity of the faith will be maintained. When men feel themselves at liberty to criticise and judge this Word, they exalt themselves above it, and have no standard but their own imaginations. This is why there are so many sects. The new Catechism contains an illustration of the way professed servants of God treat His Word. In answer to the question, “What does the Fourth Commandment teach us?” the answer is given,- {PTUK January 12, 1899, p. 32.10}

That we ought to be diligent in our calling during six days of the week, but keep one day hallowed for rest and worship; and because Jesus rose from the dead on the first day of the week, Christians observe that day, calling it the Lord’s Day {PTUK January 12, 1899, p. 32.11}

The Fourth Commandment definitely states that the seventh day, on which God rested from His work, is to be kept holy, but the Catechism ignores this and then proceeds to state how Christians have improved on the commandment of Jehovah for a reason of their own. They prefer to honour the first day rather than the seventh, and do not see the impious audacity of calling their own day “the Lord’s Day.” Thus they exalt themselves above God and presume to change His day for Him. Men have grown so accustomed to the idea that it is right for them to alter God’s ordinance at their own will that they fail to realise the true character of this rebellious act. Let all such read the Catechism’s definition of sin:- {PTUK January 12, 1899, p. 32.12}

Sin is any thought or feeling, word, or act, which either is contrary to God’s holy law, or falls short of what it requires. {PTUK January 12, 1899, p. 32.13}

In these days when God is calling men to return to the observance of the true Sabbath, what spirit is it that has led to this unprecedented “statement of inter-denominational belief,” which will influence “sixty millions of avowed Christians” to continue in their disregard of the Fourth Commandment, strengthened by the unanimous vote of so many of their leading men? {PTUK January 12, 1899, p. 32.14}

**“As Little Children” *The Present Truth* 15, 3.**

E. J. Waggoner

“Verily I say unto you, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matthew 18:3. {PTUK January 19, 1899, p. 33.1}

It is written in the prophecy of Malachi, “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers.” Malachi 4:5, 6. {PTUK January 19, 1899, p. 33.2}

From Luke 1:17 we learn that the object of this work of Elijah the prophet is to prepare people for the appearing of Christ. Of John the Baptist it was said, “He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord.” {PTUK January 19, 1899, p. 33.3}

To make ready a people prepared for the Lord is to cause them to become as little children, for only such can enter into the kingdom of heaven. Therefore to turn the hearts of the fathers to the children is to put in the fathers the heart of a little child. As a result of this work done in the spirit and power of Elias, the fathers and children will become one in spirit. {PTUK January 19, 1899, p. 33.4}

It is for the lack of this child-like spirit that so many parents have had to grieve over the rebellious dispositions of their children. It takes a humble, child-like spirit on the part of the parent to deal successfully with the soul of the little one, and only as parents themselves become as little children can they have a saving influence over the young. {PTUK January 19, 1899, p. 33.5}

Children are very precious to the Lord. “Of such is the kingdom of heaven.” Jesus says, “Take heed, that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” “Whoso shall offend [cause to stumble, R.V.] one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” Matthew 18. {PTUK January 19, 1899, p. 33.6}

It is not the Lord’s fault the children are so often a cause of trouble and anxiety to their parents. Some feel that it is almost hopeless to expect to see their children converted, but if they would only become as little children themselves, it would open the way for the Lord to work mightily in their behalf. He earnestly desires to save the children, and often all that hinders Him is the unwillingness of the parents to co-operate with Him, and reveal in their own lives the beauty and attractiveness which would win the children. {PTUK January 19, 1899, p. 33.7}

Let us notice one or two of the promises which the Lord makes to parents, when they allow themselves to be made like little children by the message of Elias, which is to prepare people for the Lord. From these promises parents may learn what the Lord is willing to do now for their children, if they themselves will cease to hinder His working. {PTUK January 19, 1899, p. 33.8}

“I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.” The result is seen in conversions on every hand, “And they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” Isaiah 44:3-5. {PTUK January 19, 1899, p. 33.9}

When a person receives the Spirit of God its influence does not cease with himself. It extends to his children and beyond. Out of him flow rivers of living water. John 7:38, 39. When their own backsliding is healed, the promise is given to God’s people, “They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine.” Hosea 13:4, 7. {PTUK January 19, 1899, p. 33.10}

The receiving of God’s fulness is the safeguard against backsliding. While a place is reserved in the heart for the world it will always assert itself and be master. When God is allowed to fill the life, He will keep that which is committed to Him. And just as He can do this for those who trust in Him with all their heart and lean not to their own understanding, so He can and will do it for their children. Parents may be sure of the continued salvation of their children by knowing for themselves what it is to be kept from falling. {PTUK January 19, 1899, p. 34.1}

This is not a speculation. God has sworn to it. His covenant with Abraham that He would write His law in his heart was “between Me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” Genesis 17:7. “For I have known him, to the end that He may command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment.” Genesis 18:19. {PTUK January 19, 1899, p. 34.2}

In Isaiah 59:20, 21, we learn what this covenant would do for the seed of all “them that turn from transgression in Jacob.” “As for Me, this is My covenant with them, saith the Lord, My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.” {PTUK January 19, 1899, p. 34.3}

“Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Ephesians 6:1. Be yourselves a channel for the Divine blessing and it will nourish your children, so that they will grow up in the Christ. They will have to meet with temptations just as their parents do, but the promise is to both, “I will contend with him that contendeth with thee, and I will save thy children.” Isaiah 49:25. {PTUK January 19, 1899, p. 34.4}

**“The Gospel of Isaiah” *The Present Truth* 15, 3.**

E. J. Waggoner

It has already been pointed out that the Gospel as given through the prophet Isaiah was for the people who lived in the time of the promise, a time when the work of the Gospel could be closed up and the King of glory come, if the people would only receive the message. So it is emphatically a message for the present time when “the great day of the Lord is near, it is near, and hasteth greatly.” It is also clear that in this first chapter of Isaiah a complete view of the Gospel work is presented, reaching to the full restoration through judgment and righteousness, in the experience of those who accept it, or the destruction of those who reject it, and thus “forsake the Lord.” So the work to be done just before the Lord comes will be set forth in this chapter, and the people who are doing the closing work will be carrying out the principles which are here laid down. Let us therefore study some of these principles. {PTUK January 19, 1899, p. 34.5}

A Question of Food. -The Lord calls upon heaven and earth to listen while He presents His case concerning His children. He says that He has nourished them, but they have turned against Him. Even the beasts of burden recognise their owner and expect to serve those who feed them, but His children do not so. It is no mere accident that the food question is mentioned here. It was through yielding to the temptation of Satan over this very question that sin came into the world in the first place. It was over this same matter that the children of Israel murmured in the wilderness. “And they tempted God in their hearts by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness?” Psalm 78:18, 19. Satan attempted to overthrow Jesus in the wilderness on this same question. Matthew 4:3, 4. We may therefore be sure that in the closing work of the Gospel God’s people will be tested to show that the victory which was gained over this question by Jesus has been fully appropriated through faith by His followers. Study anew the question of healthful living, of eating what the Lord has given for food with a constant recognition of what He gives in such food, and see that it is not a matter of chance that it is now coming into such prominence. Observe that the closing message must deal with this matter. Compare Revelation 14:6, 7 with Acts 14:15-17 and 17:24, 25, and note what is involved in the recognition of God as the Creator. Read 1 Corinthians 10:1-11; these things “are written for our admonition,” because the same test will be experienced by those “upon whom the ends of the world are come.” {PTUK January 19, 1899, p. 34.6}

The Snare of Ritualism .-From verses 10-15 we learn that in the very time of the promise the professed people of God were depending upon the forms of worship to commend them to God while their lives were full of evil. This is but one phase of the same old effort to put self in the place of God. The Lord’s rebuke upon such mockery is intended to save the people from depending upon that which will fail them when the test comes. Read Jeremiah 17:5-8. There is nothing arbitrary in these statements. The simple consequences of man’s own choice are presented. Every offering, every form of service, in which the righteousness of Christ is lacking, is a vain oblation, and empty form. It is no more acceptable than was the offering of Cain. But these principles must be emphasised in the closing work. The falling away and the mystery of iniquity reach their climax in the final struggle of the great controversy when the professed church and the world have united against God and His truth. “Babylon is fallen, is fallen.” The warning against the worship of the beast and his image (Revelation 14:9, 10) is just as much a part of the closing message as is the instruction to worship God. It is again the time of the promise, and so now we see a professed religion of forms and ceremonies substituted for the reality of the life that cleanses from sin. But this is not a question simply of some church. It is a matter of individual experience, and the only safeguard against it is in an individual acceptance of the life of God in Christ: “Receive ye the Holy Ghost.” {PTUK January 19, 1899, p. 34.7}

Christian Help Work .-The spirit of the Gospel is to help the poor and the unfortunate. This is shown in the whole work of Christ for us. Those who are “ wretched, and miserable, and poor, and blind, and naked” are the very ones whom He came to help. He came to a fatherless family to be “the Everlasting Father” to them, the second Adam. He “gave Himself for us.” The spirit of Satan and of the world is selfish, to think only of oneself. In the closing days this spirit will be most fully revealed by those who have refused the blessings of the Gospel, and this will open the way and create a demand as it were for helping those who are thus brought into distress. So in the closing work of the Gospel, just before the people of God are to hear the invitation, “Come, ye blessed of My Father, inherit the kingdom,” they will call “the poor, the maimed, the lame, the blind,” to share with them in things temporal and things spiritual. And so the instruction to “relieve the oppressed, judge the fatherless, plead for the widow” will be carried out by those who are giving the last message of mercy, and by this work it will be shown that it is a message of mercy. Note that the definition of religion given in James 1:27 shows that it is not an abstract quality, but a principle which manifests itself in life, and determines our relationship to the unfortunate. That the poor, who are really the children of God, can do Christian Help Work is shown from the fact that Jesus helped others, although He had not where to lay His head. And giving from their scanty funds was so common that this came to the mind of the disciples as the probable reason why Judas left them on the night of the betrayal. John 13:27-29. Peter had no money, but he bestowed an inestimable gift upon the lame man. Acts 3. God makes believers sufficient to be ministers of His own life. 1 Corinthians 3:4-6. {PTUK January 19, 1899, p. 34.8}

**“A Gospel Epitome” *The Present Truth* 15, 3.**

E. J. Waggoner

In our study of the first chapter of Isaiah it has been necessary to divide into three lessons what is really one connected lesson, and so it will be profitable to consider the whole chapter together. As the whole text has already been printed, as translated by Lowth, we shall for the sake of the space omit it here and refer the reader to the three preceding numbers of this paper, or to his Bible, or better still to his own knowledge of the chapter from a previous study. {PTUK January 19, 1899, p. 35.1}

Of course the only thing to be studied in the Scripture is the Gospel of Christ the Saviour, the Gospel of abundant life (John 10:10), imparted to us through our faith (John 20:30-31). But the character of God is inseparable from the power of His life, and so the Gospel is the Gospel of His character, freely given to man in the gift of His Son Jesus, “the Lord our Righteousness.” And the need of such a Gospel arises from the fact of man’s unlikeness to God, even though originally made in His image, for all now lack His glory (character) through sin (Romans 3:23); and so the picture is complete only when we see man’s lost and pitiable condition through his rebellion against God the Father, his utter inability to save himself by his own works, God’s power and willingness to save even the vilest, and the results of accepting or rejecting this offered salvation. Such a complete picture is presented in this first chapter of Isaiah. {PTUK January 19, 1899, p. 35.2}

The Lord’s own description of the condition of every man who has departed from Him is given in verses 4-6, and what a pitiable condition is here presented! There is absolutely no soundness, nothing from which goodness can ever be developed. It is a case entirely without hope, unless a restoring power can be found outside of itself. The cause of this distressing experience is found in verse 2. It is rebellion; and the rebellion of children against a Father who has nourished and brought them up. And here it is shown that man, who was created in the image of God, to have dominion “over the cattle,” has through his sin lost his place of power and become more brutish than the beast of the field. For children treat their Father with less consideration than the ox and ass treat their owner. Thus has the head become the tail, and thus is God’s glory trailed in the very dust before the face of all the universe. {PTUK January 19, 1899, p. 35.3}

And how clearly it appears that this course of rebellion against God has brought in its train the most terrible misery to man and a destroying curse upon the earth. Wounds, bruises and sores cover the man from head to foot, while his country is desolate, his cities are burned, and strangers devour his land. The foes within and the foes without have both gained a complete victory over him, and were it not for the wonderful mercy of the long-suffering, though powerful “Lord of hosts,” powerful to save, not even a remnant could be saved from such depths of woe. How wondrously are the mercy and the saving grace of God revealed in His own statement of the consequences of man’s rebellion! How tender and strong is the love which comes to the rescue of the lost one whose condition is so repulsive! But “God is love,” and man’s need is his strongest plea, and the life which heals and saves is freely given by the Great Physician “who gave Himself for our sins.” {PTUK January 19, 1899, p. 35.4}

The deceitfulness of sin and the perversity of the human heart are revealed in the way in which the Lord’s provision to save us from sin is turned, by the suggestion of Satan, into an excuse for continuing in sin with the utmost complacency. Repentance for sin and faith in the efficacy of His blood (life) who has “appeared to put away sin by the sacrifice of Himself,” shown by offerings made with “a broken and a contrite heart,” which thus become “the sacrifices of righteousness,” will bring pardon and cleansing from the sin, which means salvation from sinning. But a multitude of sacrifices, which are mere “vain oblations,” and many prayers made with outstretched hands which are “full of blood,” are simply sin added to sin under the guise of religion, as are all our efforts at saving ourselves apart from the grace of Christ. This is only to add to the burden which we have already brought upon the Lord’s life, and so He becomes “weary to bear them.” Thus is again emphasised how great is our need of Divine deliverance, as it appears that even the forms of worship provided by the Lord Himself become an expression of deeper degradation when attempted by us as works of righteousness. Satan, who desired power for selfish purposes, God’s power without His character, often seeks to satisfy our sins of need by a multiplication of forms without the life, which when present will find expression for itself. Where sin abounded, there grace did much more abound, but not that we should continue in sin. God’s salvation is *from* sin, not *in* sin. The blood upon the hands shows the need, not making many pharisaical prayers, but of applying to the heart the blood that cleanseth from all sin. {PTUK January 19, 1899, p. 35.5}

And so we come to the central thought of the chapter, God’s willingness and ability to cleanse from the deepest stains of sin. But this He does by virtue of what He Himself is, by the power of His own character. And so in every commandment of His, which the saved sinner knows as “life everlasting,” He is simply offering to us the assurance of His own character through His “exceeding great and precious promises.” For when He tells us to “relieve the oppressed, Judge the fatherless, plead the cause of the widow,” He is holding out to us the gift of His own life, that life which finds expression in doing the same things for us. For is it not His delight to let the oppressed go free? And “a father of the fatherless, and a judge of the widows, is God in His holy habitation. All that God is He desires to share with His children, and the most wonderful thing about the inheritance is that we may become “heirs of God” Himself, temples for His own indwelling. And although the temple has become defiled, yea even “a den of thieves,” yet “shall the sanctuary be cleansed.” Hear the Lord’s Word: “I am merciful, saith the Lord, and will not keep anger for ever. Only acknowledge thine iniquity.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {PTUK January 19, 1899, p. 35.6}

*Father, I have wandered from Thee,
Often has my heart gone astray;
Crimson do my sins seem to me-
Water cannot wash them away.
Jesus, to the fountain of Thine,
Leaning on Thy promise I go;
Cleanse me by Thy washing divine,
And I shall be whiter than snow.” {PTUK January 19, 1899, p. 36.1}*

And so complete is the cleansing and the restoration that even though the faithful city had become an harlot, and its princes rebellious and the companions of thieves, wholly given up to the work of the thief (John 10:10), yet shall it again be called “The city of righteousness, the faithful city.” Thus are we encouraged to believe that there is forgiveness with the Lord that He may be feared, and that there is help for every one of us. He redeems by His own righteousness, a free gift to be received through faith. There is no sin so heinous from which we may not be justified by faith, that faith which works by love, the only faith there is. The unpardonable sin is the sin which refuses to be pardoned. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” This is the glorious result of accepting the Gospel of Life, the Gospel of the gift of God’s own character through faith in Christ! {PTUK January 19, 1899, p. 36.2}

And now the chapter closes by stating the inevitable result of refusing the same Gospel life. “They that forsake the Lord shall be consumed.” “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” “He that hath the Son hath life; and he that hath not the Son of God hath not life.” “An oak whose leaf fadeth,” and “a garden that hath no water” are the types of the man who refuses the water of life. “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters.... Her leaf shall be green.” “The ungodly are not so.” And so the dry oak and the parched garden are ready for the great conflagration when “the earth also and the works that are therein shall be burned up.” But this is “the day of the Lord,” when He “will come as a thief in the night.” And so this chapter takes us from the first cause of sin, through its most loathsome manifestation, through the offers of Divine mercy, to the sure results of the acceptance or rejection of the Gospel of God’s own life through Christ. And thus is the Gospel preached and to us as well as unto them. {PTUK January 19, 1899, p. 36.3}

**“Studies in the Gospel of John. The Water of Life. John 4:5-15” *The Present Truth* 15, 3.**

E. J. Waggoner

In the account of Christ’s interview with the woman of Samaria, we have a striking example of His faithfulness to the mission entrusted to Him. He was hungry and weary with His journey, and as He rested by Jacob’s well at noonday, His disciples having gone into Sychar to buy food, the woman came to draw water. His request that she would give Him some to drink was met by an expression of surprise on the part of the woman that He, being a Jew, should ask any favour from a Samaritan. Not a very encouraging opening, but beneath the exterior of superstition and ignorance, Christ recognised the spiritual need and longed to open to this benighted soul the treasure of the Father’s love. {PTUK January 19, 1899, p. 36.4}

He did not ask her to come again when He would be feeling rested and refreshed, or suggest that, if she could get together a sufficient congregation to make it worth while, He would speak to them on some very important truths, but to this single individual He proceeded to make known His work and character. She did not seem a very hopeful subject, living in sin, her mind set on temporal advantages, only seeking the water of life if it would save her the trouble of coming to the well to draw water, and so far as one could judge from her trivial, irrelevant interruptions, entirely unresponsive to the deep spiritual truths which Jesus was unfolding to her. Yet this woman was among the very few to whom Christ explicitly stated that He was the Messiah. His words at last reached her heart. Spiritual things prevailed; she recognised in Christ the One whom she needed, and now, leaving her waterpot, she sought to bring her neighbours and friends into contact with the Saviour. {PTUK January 19, 1899, p. 36.5}

The woman of Samaria is representative of the great majority to whom the word of the Lord comes. Earthly things engross the mind to the exclusion of the things which belong to our peace. The Lord is anxious to reveal Himself to us, but any trifle suffices to turn us away from listening to His voice. Yet He does not become discouraged. If the Lord had nothing of special value for us, He might be tempted to abandon the effort to gain our attention, but because that which He offers is beyond price, more than has entered into the heart of man to conceive, He cannot, for our sakes, withdraw the gift. If only we knew its worth, there would not be another moment’s hesitation on our part to enter into the enjoyment of it. {PTUK January 19, 1899, p. 37.1}

Christ said to the woman of Samaria, “If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink: thou wouldest have asked of Him, and He would have given thee living water.” Notice how Christ speaks of these steps as a matter of course, admitting of no question. If the woman knew what the gift of God was, she would of course, ask for it. Everyone can believe that. But it is just as much a matter of course that He should grant her request. Let us remember, as we study what the living water is, and desire to drink deeply of it for ourselves, that the Lord reckons on our asking for it, and says that just as surely as we do, we shall have it. It is as natural on His part to give the water of life as it is for us to desire it, and even more so, for He gives more, exceeding abundantly more, than we can ask or even think. Ephesians 3:20. {PTUK January 19, 1899, p. 37.2}

“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Here is perfect satisfaction, fulness of life, and unending rejoicing, and everlasting salvation. How little we have appreciated what Christ wants to do for His followers, the wonderful life that He desires them to live. It is not His will that there shall be any unsatisfied longings among His people, or vain hungering and thirsting after the unattainable blessings. “Blessed are they which do hunger and thirst after righteousness, *for they shall be filled*.” Matthew 5:6. The blessing that Moses pronounced upon Naphtali is to be the experience of all God’s children, “satisfied with favour, and full with the blessing of the Lord.” Deuteronomy 33:23. Jesus says, “I am the bread of life, he that cometh to Me shall never hunger, and He that believeth on Me shall never thirst.” John 6:35. {PTUK January 19, 1899, p. 37.3}

In the earth made new there will be “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Revelation 22:1. This flows from God’s own being for He is “the Fountain of living waters.” The tree of life, which is on either side of the river, derives its exhaustless vitality from the river of life. It will be a good thing to drink of that river. Poets have sung of it, and wherever the thought of it has found an entrance into human hearts, it has awakened a thirsting which nothing else can satisfy. Whoever drinks of that stream shall find freedom from all evil, fulness of joy and pleasures for evermore. There are none who would refuse to quench their thirst with its crystal waters if they only had the chance. It is the outpouring of God’s own life, and eternity and heaven are in its flow. It is written of the redeemed, “They shall hunger no more, neither thirst any more; ... For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Revelation 7:17. {PTUK January 19, 1899, p. 37.4}

We are not told of these things that we may decide to strive to win them. So far as they lie beyond the utmost stretch of imagination, do they rise beyond the compass of human effort. Not as dazzling glimpses of an uncertain future, but as present realities, to be received and enjoy it, they are made known to us. “For all things are yours ... things present or things to come.” 1 Corinthians 3:21, 22. “The heavenly gifts” is something to be tasted now, and “the powers of the world to come” are for the present life. Hebrews 6:4, 5. “Let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. To men living on this earth, even to us, Jesus says, “If any man thirst, let him come unto Me, and drink.” {PTUK January 19, 1899, p. 37.5}

To drink of the living water is to drink of God’s own life. What a wonderful possibility for men! It is our privilege to be filled with God’s life, and to receive it as easily and naturally as we receive water when we are thirsty. His life is in all His gifts, so that as we quench our bodily thirst with pure water, we are drinking in His life. But there are so many other things for which we thirst, besides that which satisfies our physical appetites. All longing desire, ambition, discontent, lawful and unlawful, are the thirst of the soul, and nothing will quench this thirst but Christ. “He that believeth on Me shall never thirst.” {PTUK January 19, 1899, p. 38.1}

Do not think that because you are unworthy it would be presumptuous on your part to come and drink. The presumption consists in not drinking. It is that of which the Lord complains. Therefore do not hesitate to accept the invitation to take of the water of life freely. “Be astonished, O ye heavens at this... saith the Lord. For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:12, 13. {PTUK January 19, 1899, p. 38.2}

We need never be afraid that any privilege which the Scriptures set forth is too good for us, being reserved for some more deserving class. God’s ambition for each of us is a boundless one, and He thirsts to see it realised. He is not content that men shall live far from Him, where only the little, trickling streamlets of His blessing reach them. He wants them to live at the Fountain head, where there is always abundance. It was to secure this object that Christ came to this earth. Men had wandered away from God, every one to his own way, and Christ came to show us what it meant to live at the Fountain. “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” He Himself drank of the Fountain of life; it was the Father’s life alone that was revealed in Him, and having thus shown us how desirable it is, He invites us to receive it also. {PTUK January 19, 1899, p. 38.3}

“But we are sinful and far from God,” we say. That is no obstacle. “Ye who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:13. The Fountain that has been opened is for sin and for all uncleaness. Zechariah 2:13. The sin was in forsaking the Fountain. “In returning and rest shall ye be saved.” There is salvation in returning to God because He Himself is our salvation. There is nothing incomplete or ineffective about the salvation. It is as perfect as God Himself, for it is Himself. Therefore God’s gift to us is Himself. We draw our supplies from His being. When that stream is exhausted we may come to want, but not before. His resources are our resources. God is the strength of our life. He is our song. He is “the deep, sweet well of love.” Therefore with joy will we draw water out of the wells of salvation. Isaiah 11:2, 3. There is more than enough for us, and for everyone we desire to help. We may draw and draw, and always with joy, because there is no disappointment with the Lord. “Great is the Holy One of Israel in the midst of thee.” {PTUK January 19, 1899, p. 38.4}

“And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isaiah 58:11. “They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life.” Psalm 36:8, 9. Only those who drink of Christ now, and find cleansing from sin in the fountain of His life, will be able to drink of the river that proceeds from the throne. Those who have no desire to drink of it now, will not care to do so then. It is God’s presence that constitutes the glory and the attraction of heaven, and Christ is the brightness of His glory. That glory is given freely to us in Christ (John 17:22), and so, receiving Him, we are delivered from the power of darkness and translated into the kingdom of God’s dear Son. The powers of the world to come work in us, and make us meet to be partakers of the inheritance of the saints in light. Colossians 1:12, 13. Unless we thus drink of Christ now, and find Him good, we should be out of harmony with the spirit and surroundings of heaven. We have the privilege now of testing the joys of the redeemed, and deciding whether we will share them or not. Those who reject them in this light do so for ever. Men will not be able to accuse the Lord of unfair treatment in concealing from them how desirable heaven was. None will be able to say, “Had we known how pleasant it is, we would have chosen very differently,” for that which makes heaven desirable is offered to men on earth in Jesus Christ. Even here they may know what it is to thirst no more. {PTUK January 19, 1899, p. 38.5}

“He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive.” John 7:38, 39. God imparts Himself by His Spirit, and by it dwells in mortal flesh. Those whose inner man is strengthened with it, receive Christ into their hearts and are filled with all the fulness of God. Ephesians 3:16-19. Thus the Fountain of life is in them and flows forth in streams of blessing, rivers of living water. Christ was filled with the Spirit, and the rivers of living water flowed from Him in heaven. Thus He caused the woman of Samaria to drink of the water of life, that she might thirst no more. {PTUK January 19, 1899, p. 38.6}

There is a lesson for all who labour with Christ in His experience on this occasion. No one can allow living waters to flow through him for the salvation of others without being refreshed and strengthened himself. “He that watereth shall be watered also himself.” Proverbs 11:25. This was true in Christ’s case. When He began to talk to the woman He was hungry and weary, but in ministering to her need, He was refreshed and strengthened, so that when His disciples returned and urged Him, “Master, eat.” He could say, “I have meat to eat that ye know not of.” They supposed that some one must have brought Him food, but it was His meat to do His Father’s will. God does not call men to exhaust themselves and His service, but to drink of the Fountain of life, and glorify Him by letting the life-giving stream flow through them, watering their own souls and making fat their bones, in lives of blessing and willing service for others. {PTUK January 19, 1899, p. 38.7}

**“The November Meteors” *The Present Truth* 15, 3.**

E. J. Waggoner

The November Meteors .-The unfavourable atmospheric conditions which last year rendered the observation of the November meteor so generally unsatisfactory has suggested the idea of sending up observers in balloons. Let the cloud-screen be ever so thick if they once get above it the view will be clear. It is proposed to arrange for at least three ascents this year, one in Europe, one in America, and a third in Central Siberia. {PTUK January 19, 1899, p. 41.1}

**“Little Folks. Ice” *The Present Truth* 15, 3.**

E. J. Waggoner

Suppose you had always lived in a hot country, where you never saw any ice, do you not think you would be very much surprised, and perhaps find it hard to believe, it you were told that the water which you had always seen flowing so freely could be changed into a perfect solid; is hard as glass, upon which you could ran, and play, and jump, just the same as on the dry land? {PTUK January 19, 1899, p. 42.1}

This wonderful transformation of the water is made by God for His own wise, loving purposes. In the Book of Job we are told that it is “by the breath of the Lord frost is given.” {PTUK January 19, 1899, p. 42.2}

You may have noticed that everything contracts, or gets smaller, with cold, and expands, or swells and grows larger, with heat. Perhaps you have seen this even in your own bodies. {PTUK January 19, 1899, p. 42.3}

Did you ever notice that your hands get larger if they are very hot, so that your gloves become tight? Then too if there is a pan quite full of water on the stove, the water expands as it gets hot and runs over the sides of the pan; and in many other ways you can notice the same thing. {PTUK January 19, 1899, p. 42.4}

So it is what men call “a law of nature,” that things contract with cold and expand with heat. But “the laws of nature” are simply the ways of God,-His way of doing His wonderful works. {PTUK January 19, 1899, p. 42.5}

We know that God can work in any way that He pleases; but men notice His usual ways of working, and call these “the laws of nature.” {PTUK January 19, 1899, p. 42.6}

But in forming the ice, God works in exactly the opposite to His usual way, and I think we shall see something of His loving purpose in doing this. {PTUK January 19, 1899, p. 42.7}

Until it reaches a certain temperature, water, like everything else, contracts and grows heavier with the cold. But when it gets near what is called the freezing point, it suddenly changes and begins to, do just the opposite,-to expand and lighter. Because of this the ice floats and stays on top of the water instead of sinking to the bottom as it would do if it were not for this change. {PTUK January 19, 1899, p. 42.8}

You will see that in this way a covering is made for the water underneath, which is kept warm enough for fish and water animals to live in. “The *waters are hidden* as with stone, and the face of the deep is frozen.” Job 38:30. {PTUK January 19, 1899, p. 42.9}

Of course if *all* the water were to freeze up, as it would do but for this wonderful change from God’s usual way of working, all the creatures that live in the waters would die, and the water would become a mass of solid ice that the summer sun could never melt. {PTUK January 19, 1899, p. 42.10}

Then when the weather is warmer, so that the waters do not need this protection any longer, God, who made this icy sheet for their covering, “sendeth out His word and melteth them; He causeth His wind to blow, and the waters flow.” {PTUK January 19, 1899, p. 42.11}

“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 12:8, 9. “Praise the Lord from the earth, ye dragons and *all deeps*; fire and hail, snow and vapour, stormy wind *fulfilling His word*.” {PTUK January 19, 1899, p. 42.12}

As you think of these things, and see more and more of God’s love and goodness, you too will want to join this song of praise to God that is going up to Him continually from all His works; for “All Thy works shall praise Thee, O God; and Thy saints shall bless Thee.” “Both young men and maidens, old men and children, let them praise the name of the Lord!” {PTUK January 19, 1899, p. 42.13}

**“Cleanliness and the Gospel” *The Present Truth* 15, 3.**

E. J. Waggoner

The vicar of Little Marlow, Bucks, recently made an interesting announcement. {PTUK January 19, 1899, p. 45.1}

Speaking at the Wyombe Board of Guardians, he said that he was so profoundly interested in sanitary work that he had decided to soon surrender his cure in order to devote himself solely to the sanitary needs of the district He regarded social work of that kind quite as holy and necessary as that of the clergyman. His experience had brought him, he said, face to face with the deepest needs of the people, and they were sanitary improvements. {PTUK January 19, 1899, p. 45.2}

Doubtless the change will be one for the better, an it is more than likely that the vicar understands sanitary improvements better than he does the Gospel. If it were not so, he would not have concluded that the deepest needs of the people could be met by improvements in the drainage of their houses. {PTUK January 19, 1899, p. 45.3}

When the Gospel is received as it is presented in the Word of God, it will soon put men right on these matters. For one thing it will correct the greatest sanitary evil of all, the disposition of men to make a cesspool of their own bodies. When the body is recognised as what God declares it to be, the holy temple of the Holy Ghost, men will see the unfitness of defiling it with portions of dead bodies, cooked or uncooked. Decaying substances, and those which, like alcoholic liquors, are the products of decay, will be disposed of in some more hygienic fashion than by filtering them through the human system. {PTUK January 19, 1899, p. 45.4}

It is the lack of true Gospel that results in so many insanitary evils. Where it is faithfully searched and preached, men will know that God sanctifies body, soul and spirit. His promises provide for the cleansing of His people from all filthiness of the flesh and spirit, and it is only as men are delivered from the power of darkness that they can begin to understand the malignity of Satan’s purposes in binding men with the fetters of unclean habits. Let us have sanitary reform by all means, but let it come by the Gospel, far only so will there be power in it to help men out of the bondage of sins that make their lives unhealthful. {PTUK January 19, 1899, p. 46.1}

**“Jottings” *The Present Truth* 15, 3.**

E. J. Waggoner

-The Government has decided to erect and astronomical observatory at Cairo. {PTUK January 19, 1899, p. 46.2}

-Father Chiniquy, author of “Fifty Years in the Church of Rome,” is dying at Montreal. {PTUK January 19, 1899, p. 46.3}

-Victoria Station is to be enlarged to double its present capacity at a cost of about a million and a half. {PTUK January 19, 1899, p. 46.4}

-Another vessel, loaded with 500 barrels of naphtha has exploded off the Nore. All the crew escaped. {PTUK January 19, 1899, p. 46.5}

-Another battle is reported with the dervishes under Ahmed Fedil, in which 500 were killed and 1,500 taken prisoners. {PTUK January 19, 1899, p. 46.6}

-Colonel San Martin, who surrendered Porto Rico to the Americans, has been sentenced to imprisonment for life. {PTUK January 19, 1899, p. 46.7}

-Since the institution of the penny postage rate Canadian correspondents with England has more than doubled. {PTUK January 19, 1899, p. 46.8}

-A remarkably cold wave is travelling eastward through Canada; at Montreal the mercury fell to 19 degrees below zero. {PTUK January 19, 1899, p. 46.9}

-For the first time steel has been sold to England from Austria, a considerable order having been received at Pilsen, Bohemia. {PTUK January 19, 1899, p. 46.10}

-Brussels has a tower-clock which has never been wound up by human hands. By an ingenious arrangement the wind keeps it wound up. {PTUK January 19, 1899, p. 46.11}

-Venetian coins of 1570 and 1577, bearing the name of one of the doges, have been found in Mashonaland, in the interior of South Africa. {PTUK January 19, 1899, p. 46.12}

-The situation in the Philippines has become serious. The natives intend to fight rather than allow America to take possession. Manila is surrounded and Ilolio has been saturated with petroleum, so that a bombardment by the American fleet would destroy the European quarter. It is believed that Aguinaldo is receiving encouragement from Germany. {PTUK January 19, 1899, p. 46.13}

-Venice is built on eighty islands, and has 400 bridges, which are very steep and have many steps. The circumference of the city is about eight miles. {PTUK January 19, 1899, p. 46.14}

-The King of Italy signed a decree granting a free pardon to 2,700 persons sentenced to terms of imprisonment in connection with the disturbances of last spring. {PTUK January 19, 1899, p. 46.15}

-The American Government have placed an order with an English firm for the supply of ten million cartridges. These are being turned out at the rate of a million a week. {PTUK January 19, 1899, p. 46.16}

-Lord Cromer has proclaimed that the Soudan will in future be governed by the Queen of England and the Khedive of Egypt, of whom Lord Kitchener will be the sole representative. {PTUK January 19, 1899, p. 46.17}

-Cool a sick-room by wetting a sheet and hanging it in the room (but out of the patient’s sight). The influence of the moisture upon the temperature will be considerable. {PTUK January 19, 1899, p. 46.18}

-An omnibus propelled by compressed air is about to be placed on the streets of London as an experiment. The cylinder of compressed air will be sufficient for a seven mile trip. {PTUK January 19, 1899, p. 46.19}

-Fresh trouble is brewing in the Balkan states, where it is thought Macedonia will shortly declare itself independent of Turkey, with the result that Russia will intervene for the protection of her own interests. {PTUK January 19, 1899, p. 46.20}

-Experiments are being made with a view to establishing a system of wireless telegraphy between the South Foreland lighthouse and the Goodwin Sands. The points of communication are about three miles apart. {PTUK January 19, 1899, p. 46.21}

-Two thousand workmen employed in quarries near Waterloo have struck work. Among the grievances formulated was the new regulation forbidding men to take a nip of gin during the forenoon, according to time-honoured custom. {PTUK January 19, 1899, p. 46.22}

-The Czar, on the occasion of the new year, has for the first time addressed a long and touching telegram to the Pope thanking him for his support of the Conference for reducing armaments, and begging him to do what he can to ensure its success. {PTUK January 19, 1899, p. 46.23}

-The Vatican having arranged to send missionaries to the Soudan, the English Government has opposed it for the moment, informing the Vatican that England wishes first of all to organise on a solid basis the administration of the new territories before introducing missionaries to the country. {PTUK January 19, 1899, p. 46.24}

-Lord Kitchener has been known in the past as an interested student of archaeology, and he has made arrangements for investigating the antiquities of the region over which he rules. As the northern Soudan is the site of the ancient Kingdom of Ethiopia, it is hoped that the search will throw light on its history. {PTUK January 19, 1899, p. 46.25}

-At a temperance lecture given at Lye, near Stourbridge, the lecturer stated that he had visited fifty public-houses in Southampton inside of fifty minutes. A gentlemen present declared this to be impossible, and the matter was put to the test in Lye the following day, when it was found possible to visit twenty-six public-houses in seventeen minutes. The evil has fastened itself more firmly upon the life of the country than many people realise. {PTUK January 19, 1899, p. 46.26}

-A Blue Book has been issued by the English Government which contains the correspondence addressed to France on the subject of her violation of promises not to injure British trade in Madagascar. The matter of the French occupation of a part of Newfoundland is also being brought up, and it is believed in France that England intends to take advantage of her present overwhelming superiority in naval strength to demand a settlement of these and other matters in dispute on her own terms. {PTUK January 19, 1899, p. 46.27}

**“Back Page” *The Present Truth* 15, 3.**

E. J. Waggoner

When God bestows His Spirit upon any it comes as a reprover of sin. John 16:8. The Spirit poured out upon the day of Pentecost was never withdrawn from the church, but as the church lost its first love reproof became distasteful and was unheeded. Men prefer to continue in sin undisturbed. Thus the Spirit was prevented from manifesting itself, and this is why the fruits or the gifts of the Spirit are not more largely seen among professing Christians. {PTUK January 19, 1899, p. 48.1}

Many are praying for the Spirit in the expectation that it will come as a spiritual enthusiasm, giving them power to do mighty works in a way that will immediately exalt them to a high place in the public esteem, and cause them to be much sought after. When their prayers are answered and the Spirit comes, convincing of sin in the form of some rebuke for transgression on their part, they often take offence at the manner in which the rebuke is conveyed to them. If the channel of reproof is one that warns their self-esteem, they promptly close their ears to its message, and refuse to receive anything from such a source, but in doing this they are rejecting the Spirit and making void their own prayers. “Turn you at My reproof, behold I will pour out My Spirit unto you, I will make known My words unto you.” Proverbs 1:23. {PTUK January 19, 1899, p. 48.2}

“The meek will He guide in judgment, and the meek will He teach His way.” Psalm 25:9. When Christ came to His own, His own received Him not. The teachers and religious leaders of His day were offended at His sayings. They had desired the coming of the Messiah, but their one thought had been of the personal exaltation that would accrue to themselves when the King of Israel should be revealed. Had Christ been prepared to gratify these selfish ambitions they would have been among His warm adherents. But although He came to do for them an infinitely greater thing, because this involved the humbling of their pride, they rejected Him. {PTUK January 19, 1899, p. 48.3}

The same test is applied to the men of this generation by the offer to them of God’s Spirit. It brings all power and blessing, the fulness of the Divine life, but because it gives no occasion to the flesh to glory, it is rejected even by some who claim to desire it above everything else. Those who hate to be reproved for their sins, hate the Holy Spirit, for it is the Comforter that convicts of sin, and if Christ were to come to them, they would reject Him also for the same reason. The Spirit does not speak of itself. “Whatsoever He shall hear, that shall He speak.” “He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” John 16:13, 14. It is still possible for men to deny the Holy One and desire a murderer to be granted unto them. {PTUK January 19, 1899, p. 48.4}

Lord Salisbury has replied to the Czar’s invitation to join in a Peace Conference, expressing warm sympathy with the proposal, but calling attention to the fact that the universal expressions of approval are not in harmony with the course pursued by the different nations. {PTUK January 19, 1899, p. 48.5}

It is unfortunately true that while the desire for the maintenance of peace is generally professed, and while, in fact, serious and successful efforts have on more than one recent occasion been made with that object by the Great Powers, there has been a constant tendency on the part of almost every nation to increase its armed force, and to add to an already vast expenditure on the appliances of war. {PTUK January 19, 1899, p. 48.6}

Russia herself, from whom the peace proposals and emanate, is in no wise behind in this tendency to increase armaments, and when the Pacific utterances of the nations are attended by a constant increase of warlike preparations, who can expect that there precepts will prove more potent than their example. {PTUK January 19, 1899, p. 48.7}

In the German Reichstag, while a Bill for the increase of the army was being discussed, one of the members was called to order for saying that it was a mockery to express to the Russian Government sympathy with the Czar’s Manifesto and at the same time to introduce this Bill. The member may not have been in order but he was certainly talking common sense. {PTUK January 19, 1899, p. 48.8}

The most disastrous storm of recent years visited the British Isles last Thursday. Fatal accidents are reported from all directions, and many lives have been lost at sea. Among the signs which declare to the world the nearness of Christ’s return, there shall be “upon the earth distress of nations with perplexity; the sea and the waves roaring.” As these things come more and more frequently, and with growing severity, we are to be warned and know what they point to. “When those things *begin* come to pass, then looked up, and lift up your heads, for your redemption draweth nigh.” Luke 21:28. {PTUK January 19, 1899, p. 48.9}

The fury of the elements has no terror for those who see in it the promise that their redemption is approaching. While the world views with increasing terror the destruction of their property, and the dangers that on every hand threaten their very existence, those who fear God and commit themselves into His hand will not fear though the mountains be removed. God is to them a very present help, and destructive cyclones and raging tempests are but “stormy wind fulfilling His word.” {PTUK January 19, 1899, p. 48.10}

The United States is certainly receiving warning of enough of the perils that beset the path of imperialism, and a large number of her citizens are strongly opposed to the departure from Republican principles which is involved in the assumption of sovereignty over subject races. The issue will shortly be decided. The Filipinos are preparing to resist a landing at Iloilo, and refuse all dealings with the Americans, who find it impossible to obtain supplies of vegetables and fruits. Meantime business is suspended and the native warehouses full of rotting sugar. As no planting has been done and the season is advancing, the prospects for the next crop are not hopeful. The situation is regarded in the States as very critical. {PTUK January 19, 1899, p. 48.11}

The Lord says, “Ye have sold yourselves for naught.” When we have wasted the time and strength received from Him, getting in return only a burden of sin and disease, it would seem indeed as though we had sacrificed everything for sins and were without hope. For are not the sins worse than useless, securing only death to their possessor? {PTUK January 19, 1899, p. 48.12}

Yet, thank the Lord, even our sins have an enormous purchasing power. Whoever is willing to spend them can buy the Lord and all that is His. He “gave Himself for our sins.” Galatians 1:4. So that although they are worthless to us we may exchange them for all that we have lost by our sins. Does not God deal bountifully with us? {PTUK January 19, 1899, p. 48.13}

He does not say to the sinner, “You have had your chance and wasted it. Now you’ve got to bear the consequences.” But He says, “How much longer must you prove that the way of transgressors is hard, before you will drop it and take My way? Return unto Me, for I have redeemed thee.” {PTUK January 19, 1899, p. 48.14}

**“The Gospel of Isaiah. The Downfall of Pride. Isaiah 47:1-15” *The Present Truth* 15, 4.**

E. J. Waggoner

“Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground without a throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones, and grind meal; remove thy veil, strip off the train, uncover the leg, pass through the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen; I will take vengeance, and will accept no man. Our Redeemer, the Lord of hosts is His name, the Holy one of Israel. Sit thee silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called the Lady of kingdoms. I was wroth with My people, I profaned Mine inheritance, and gave them into thine hand; thou didst show them no mercy; upon the ancients hast thou very heavily laid thy yoke. And thou saidst, I shall be a lady for ever; so thou didst not lay these things to thy heart, neither didst thou remember the latter end thereof. {PTUK January 25, 1899, p. 50.1}

“Now therefore hear this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment in one day, the loss of children and widowhood; in their full measure shall they come upon thee, despite of the multitude of thy sorceries, and the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth Me; thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and there is none else beside me. Therefore shall evil come upon thee, thou shalt not know the dawning thereof; and mischief shall fall upon thee; thou shalt not be able to put it away; and desolation shall come upon thee suddenly, which thou knewest not. Stand thou with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels; let now the astrologers, and stargazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; it shall not be a coal to warm at, nor a fire to sit before. Thus shall the things be unto thee wherein thou hast laboured; they that have trafficked with thee from thy youth shall wander every one to his quarter; there shall be none to save thee.” Isaiah 47:1-15. {PTUK January 25, 1899, p. 50.2}

**TO WHOM IS THIS SPOKEN**

Of what interest is all this to us? How does it concern us to know that such things were prophesied of Babylon, and that they were fulfilled more than twenty-five centuries ago? Is it to us anything more than a mere matter of curiosity such as that with which we read any other record of the past? Or if it be more than a matter of curiosity, has the record any more than an historical interest for us, proving the truthfulness of God’s word? Why were these things placed in the Bible for us to read, and why do we read them? {PTUK January 25, 1899, p. 50.3}

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Romans 16:4. Not unto themselves, but unto us, did the prophets minister the things which are now reported unto us by them that have preached the Gospel by the Holy Ghost sent down from heaven. 1 Peter 1:11, 12. The things written in this chapter concern us in this age, at this present time, more than they have ever concerned any other people on this earth. We live very much nearer the fulfillment of these things than did Isaiah or the Jews who were carried captive to Babylon. {PTUK January 25, 1899, p. 50.4}

**ISAIAH AND REVELATION**

Compare this chapter with the eighteenth of Revelation, and you cannot fail to see that both prophets are speaking of the very same thing. Indeed, they use exactly the same expressions, so that the higher critic would doubtless say that John copied from Isaiah. But when God has an important message, He is able to send it by more than one messenger, and to give the message to each one of them independently. Revelation 18:7, 8, is identical with Isaiah 47:8, 9. In the last verse of Isaiah 47 we have summed up all that is contained in Revelation 18:9-18. In Revelation 17:5, 6 we have the parallel to Isaiah 47:6, 7. Now just as surely as the prophecy concerning Babylon, in the Revelation, has not yet been fulfilled, so surely does the prophecy in Isaiah yet await its fulfilment. {PTUK January 25, 1899, p. 50.5}

**A RIVAL TO GOD**

Note that this Babylon is represented both in Isaiah and Revelation as being opposed to God and His people. She is opposed to them, not as an atheistic power, but as a power professing to be above God. God says, “There is none beside Me” (Isaiah 45:6, 18, 21, 22; 46:9); and Babylon says, “I am, and none else beside me.” Isaiah 47:10. So we see that she sets herself up as the rival of God, claiming to be all that He is. {PTUK January 25, 1899, p. 50.6}

This was the position of ancient Babylon. In the fourth chapter of Daniel we have an account of a test as to whether Nebuchadnezzar, King of Babylon, or God, was supreme. Although Nebuchadnezzar had learned of the true God, and had been told that “the heavens do rule,” and that the God of heaven had given him his kingdom and power and strength and glory, he said, as he walked in the palace of the kingdom of Babylon, “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” Daniel 4:30. Then the judgment of God came upon him, until he learned and acknowledged that the God of heaven “liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?” “and those that walk in pride He is able to abase.” Daniel 4:34, 35, 37. {PTUK January 25, 1899, p. 50.7}

**BABYLON’S BLASPHEMOUS PRIDE**

But that did not settle the question with Babylon, for although Nebuchadnezzar doubtless went to his grave in the faith of this confession, Belshazzar, who knew all these things did not profit by them, but in his insolent impiety, in the midst of the heathen revel, “brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, brass, of iron, of wood, and of stone.” Daniel 5:2-4. See also verses 17-23. Daniel recalled to Belshazzar the pride and humiliation of Nebuchadnezzar, and said, “And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the god of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” {PTUK January 25, 1899, p. 51.1}

**THE SAME SPIRIT STILL ALIVE**

In 2 Thessalonians 2:3-8 we have a description of a power identical with this, which is to exist and work even till the coming of the Lord to Judgment. It is called 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.” Compare this with what we have just been reading about Babylon, and it will appear that the cases are identical. Babylon was the rival of God, yet its greatest king acknowledged God at the last; but the lesson was not learned, and Babylon perished in its proud boasting of supremacy over the God of all the earth. {PTUK January 25, 1899, p. 51.2}

**TRANSMITTED TO THE SUCCESSORS**

The Medo-Persian kingdom immediately took the place in the world, that had been occupied by Babylon, and although Cyrus publicly acknowledged the true God, the most of the kings of Persia received honours themselves as gods, instead of according the honour to God. They, like Belshazzar of Babylon, were weighed in the balances and found wanting. {PTUK January 25, 1899, p. 51.3}

The same spirit was prominent throughout the Grecian supremacy; and when Rome took its place as mistress of the world, the spirit of idolatrous pride reached a pitch never before dreamed of. To that power, more than to any other ever known on earth, applies the title, “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth;” and in her are fulfilled these words: “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” Revelation 17:5, 6. Thus we see the very same power described in the prophecy of Isaiah exists unchanged until the coming of the Lord Jesus Christ. It is not that in ancient Babylon we have a type of that which is described in the Revelation, but that it is one and the same power in each case; and the people of God have never been fully out of Babylon since the days of Nebuchadnezzar. {PTUK January 25, 1899, p. 51.4}

**SUDDEN DESTRUCTION**

But deliverance is sure. Babylon is to be utterly destroyed, and the call of God is, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. How quickly utter destruction may follow the greatest seeming prosperity, is seen in the case of Belshazzar. When the kingdom of Babylon had reached the height of its glory, and her kings were most self-complacent, destruction came. That, however, was but the beginning of the end. It was a warning. Just as surely as the ancient city of Babylon fell at the height of its pride and splendour, when she said, “I shall be a lady for ever,” so surely will the judgments of God come on the whole earth, when religion, no matter by what name it is called, has reached the place where it is identified with and controls the destinies of the nations. At the time when “the church” is universally acknowledged, so that men begin to say, “Peace, and safety,” then will “sudden destruction” come upon them. 1 Thessalonians 5:3. “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24:38, 39. {PTUK January 25, 1899, p. 51.5}

**PRIDE THE RELIGION OF HUMAN NATURE**

It is a sad mistake for anyone to apply all these prophecies to some specific organisation, and some special “system of religion.” While they undoubtedly have their most complete fulfilment in certain ecclesiastical bodies, the principle is that of human nature, instilled into all men by “the god of this world,” the “spirit that now worketh in the children of disobedience,” who is himself called the king of Babylon. Isaiah 14:4-27. “Thy wisdom and thy knowledge it hath perverted thee.” This was what caused the fall of Lucifer. Ezekiel 28:12-18. Wisdom and knowledge are not to be despised, but the only wisdom and knowledge that are of any real worth, are “the wisdom that comes from above,” and the knowledge of God, which is life eternal. The wisdom that puffs one up with pride, that is connected with strife and vainglory, is “earthly, sensual, devilish” (James 3:14, 15); but the wisdom from above is “first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits,” even the fruits of righteousness, which are by Jesus Christ. Complete renunciation of self, and absolute dependence upon God, deliver souls from Babylon, and from her plagues. {PTUK January 25, 1899, p. 51.6}

**“How to Prevent a Cold” *The Present Truth* 15, 4.**

E. J. Waggoner

This is the season of colds and influenza and thousands are suffering from them. Indeed, it seems to be expected that at this time of year everybody will have a cold. One friend greets another, and asks after his health. “Only a slight cold,” or, “I am suffering somewhat from a cold,” is the reply. “Oh, yes; everybody has a cold now,” is the rejoinder, as though having a cold were a necessity. And really, very few people have any idea that a cold may be prevented. {PTUK January 25, 1899, p. 56.1}

A cold is not so slight a matter as many people think. It is often the beginning of a severe case of influenza; and it is certain that if one does not catch a cold, he will never have influenza. So when we have learned how to keep from catching cold, we have saved ourselves from one of the greatest scourges of this time, a scourge so great that it almost amounts to a plague. Many a death from consumption also may be traced to a cold, which at first was so slight as to occasion no uneasiness. {PTUK January 25, 1899, p. 56.2}

Nobody ever takes cold except as the result of carelessness. It is for the most part ignorant carelessness, but lack of care, nevertheless. Nothing is more certain than that it is not at all necessary for people to be continually having colds, and that they would not have them if they knew how to take care of themselves, and cared enough for health to make the effort. No other animal ever has a cold, except certain domestic animals, and they never do when left to themselves. They are often made to suffer from man’s ill-use of them; but no wild animal ever takes cold, yet these animals are continually exposed to the conditions that are popularly supposed to be the cause of colds in human beings. It is not that these animals are so differently constituted from man, that they cannot take cold; for they do suffer from colds when in captivity; the only reason why they do not take colds when free is that they do not live the artificial lives that men do. {PTUK January 25, 1899, p. 56.3}

It is often the cage that when one has a severe cold he cannot be freed from it without some help, from others; but the following principles which, if headed, will ward off colds, are simple enough to he applied by anybody who would not rather have a cold than to make a little extra exertion. In many cases, especially it the cold is but slight, or just beginning, the practice of them will drive it away. That is to say, if any reader who already has a cold sill at once begin to put these principles into practice, he will find his cold much reduced, if not entirely dissipated; and he who makes them the rules of his life will never have a cold fixed upon him. The order in which they are given does not necessarily indicate their relative importance; they are all important, and must all be practised simultaneously. {PTUK January 25, 1899, p. 56.4}

**FOOD**

We live by eating, and therefore it follows that our habits of eating have very much to do with the life that we live, whether perfect or impaired. Very few people have any idea that the cold from which they suffer has any connection whatever with what or how they have eaten; yet it is safe to say that in nine cases out of ten, a cold is the direct result of some error in diet, which can easily be avoided. It is safe to say that every one who reads this article has at some time in his life eaten to rep... or, to be plain, has eaten so much that he could not well eat any more. It is a humiliating thought, when one puts it that way, and yet many people honestly think that they must eat until they are “full” and can eat no more. Now if this is only an occasional thing with you, you will be able to remember that after such a meal you had many of the symptoms of a cold: you had difficulty in breathing you felt your head somewhat congested, and perhaps had a rawness in your throat. Some or all of these symptoms, and perhaps others, you are familiar with. Possibly you recovered without further ill-feeling; but if at that time you were exposed to conditions favourable to a cold, you certainly took it. {PTUK January 25, 1899, p. 56.5}

We will not now speak of any particular kinds of food which make it easy for one to take cold, but only of the matter of eating more than the system can appropriate. It is possible to do this even on the best of food. There is a certain amount of food necessary to repair the waste of the body, and to build it up. If more be taken than is needed, the surplus is a clog to the system. It produces congestion, and that is just what a cold is. This is the reason that simply abstaining from eating for a time will often be found sufficient to drive a beginning cold away. Do not think that this means starvation. Nothing of the kind. The body must be regularly supplied with sufficient good, nourishing food; but there are in thin country more people who die of starvation from having eaten too much food, than from insufficiency. If you never eat any more than the system actually needs, and can appropriate, you will never need to fast as a hygienic measure. If the digestive organs are active, and are not overcrowded, a cold will seldom stay long even if one has taken it by some other means. {PTUK January 25, 1899, p. 56.6}

**DRINK**

This is closely allied with eating, but should never be done at the same time. The idea that people must have something to “wash down” their food, is responsible for much of the clogging of the system. Those who drink at their meals are almost certain to overeat, or if they do not eat more than they need, they hinder the digestion of that which they do eat, and thus have all the ill-effects of overeating. {PTUK January 25, 1899, p. 56.7}

Free drinking of water, the only drink ever designed for men, at proper times, goes a long way toward keeping the system clean, and promoting a free circulation of the blood; and when there is good circulation, there cannot be a cold. Early morning, at night, before going to bed, and from two to four hours after meals, are proper times for drinking. {PTUK January 25, 1899, p. 56.8}

It is a mistaken notion that hot drinks are necessary in winter in order to fortify one against the cold. The effect is just the opposite. One can make few better preparations for taking cold than to take a hat drink before going out into the cold. By it the system is relaxed, and the effect is the same as when one goes out into the cold after a hot bath. Cold water is one of the very best safeguards against cold. It may be said that by taking so much cold water into the stomach it will become too chilled to perform its duties well. This can be guarded against by drinking slowly, taking small sips, and holding each one in the mouth a moment, until it is warmed to the temperature of the body, before swallowing it. A glass or two taken in this way will warm the whole body, clear the head, and make the breathing full and easy. This alone is often sufficient to clear away so incipient cold. {PTUK January 25, 1899, p. 56.9}

**AIR**

We live by breathing, and fresh air in abundance is one of the beet preventives of cold. The open-air treatment of consumption is receiving much attention at the present time, and is remarkably successful, even in this climate. The report of the working of the Victoria Hospital for Consumption, Craigleith, Edinburgh, by Dr. R. W. Philip, is most interesting and intructive. We quote a few sentences: “Each room has at least one large window, which is constantly open, day and night, and the larger rooms have three windows, which afford free ventilation by a constant current of fresh air.” “The windows have never been shut, day or night, since the hospital was opened.” Much more of a similar character is given, and the Doctor says, “It is right to emphasise that during prolonged experience of this treatment I have not witnessed one untoward incident resulting therefrom. During the years that have elapsed since the hospital was opened, there has not been a single day on which some of the patients have not been outside, and on most days almost all have been able to be out for a time. Rain and snow have not been allowed to form a contra-indication.” Under this treatment, of which the sentences given afford only a hint, “night sweats disappear almost at once,” “the cough quickly lessens, and finally disappears,” and “the body weight, too, and general condition show corresponding improvement.” With this testimony, it is evident that the value of fresh air in preventing colds cannot be overestimated. {PTUK January 25, 1899, p. 56.10}

There is a common idea, almost amounting to a superstition, that draughts are very dangerous. It would seem as though people think that the Lord made a mistake in causing the wind to blow. Now it is true that a draught will cause one to take cold, if one is not accustomed to it; but it is also true that if a person shuts himself up closely in the house, relaxing his system over a hot fire, he will take cold on going out doors; but it will hardly be claimed that people should never go out doors lest they take cold. On the contrary, all should accustom themselves to the open air as much as possible. Fresh air is one of God’s best gifts to man; it is life; and the more we can get of it at all times and in every way, the better it will be for us. A little care will be necessary at first in accustoming oneself to draughts of fresh air; but those who make the trial will soon find that a draught, instead of being dangerous, is one of the most refreshing and invigorating things in the world. The man who is afraid of a draught is like a horse that is afraid of a haystack. A good way to become accustomed to it, is to wash the neck, especially the back of the neck, with cold water, applying the water freely every time the face is washed. The child that is taught to do this, will have no more fear of a draught of fresh air than of his dinner; and when other people are complaining that “that open window lets a draught come on the back of my neck,” he will not be conscious that there is any draught. Of course it is understood that one must not sit in a damp, cold room, or in any place where he is cold; but a room where the air is dead is much more favourable to colds than one where the air is in full circulation. {PTUK January 25, 1899, p. 57.1}

**BATHING**

To those who are accustomed to it, the cool bath in the morning is not only refreshing and invigorating, but one of the best preventives of cold. It should not be prolonged,-only a momentary dip,and then a brisk rub, with vigorous exercise, to keep up the circulation. It should not be taken if there is not sufficient vitality to react from the shock, so that it is a pleasure. It is a mistaken idea that the body can be hardened by punishing it. Very weak people, however, can with care soon become used to the cold bath, so that it will be expected and depended upon as much as the breakfast, for which it is an excellent preparation. Nothing is better for hardening the skin, ana strengthening the heart and nerves. {PTUK January 25, 1899, p. 57.2}

If one is not used to cold bathing, or is too bloodless to respond to it readily at once, the next best thing, which should also always accompany cold bathing, is the air bath. The naked body should be exposed to the cold air for several minutes each day, brisk rubbing and vigorous exercise being maintained all the while. Do not get the idea that you must hereby become accustomed to being chilled; quite the contrary. The point is to get the body used to the cold air without being chilled. The rubbing should be so brisk, and the movements so active, that the absence of clothing should not be felt. The value of this treatment can be vouched for from experience. {PTUK January 25, 1899, p. 57.3}

In this connection, another thing should be attended to, which properly comes under the preceding heading, and that is, deep breathing. While you are taking your air bath, stop your other exercise for a moment, and slowly inflate the lungs to their utmost capacity, holding the air as long as you can do so easily, and then exhale it, but not too rapidly. Do this several times, and you will be surprised to see what a feeling of warmth it gives. {PTUK January 25, 1899, p. 57.4}

Special breathing exercises should be taken several times a day. If at any moment as you are about your work, or walking along the street, your attention is called to the matter, you will find that you are only partially breathing. Few people really know how to breathe, but this must be dealt with another time. Air provides both food and exercise for the lungs, and indeed for the whole body. If, as you are walking on the street, you will practise taking long, full breaths, measuring the breaths by your steps, so many steps to inspiration, and so many to expiration, you will find it highly beneficial. {PTUK January 25, 1899, p. 57.5}

**EXERCISE**

This is by no means a minor matter. Abundant exercise in the open air should be taken every day, regardless of the weather. Just as truly as “he that regardeth the clouds shall not sow,” shall he also not be free from colds. If one has no manual labour that can be performed out of doors, then walking and cycling are the best things. One should walk rapidly, until the whole body is in a delightful glow. Deep regular breathing should be kept up during the exercise. In many cases influenza may be kept off by vigorous exercise just as it is coming on, if one has the will to resist the disinclination to move, which is one of the first symptoms. Sweating from bodily exercise is much better than sweating artificially produced. Often a busy person will say, “I have not time to take exercise.” Nobody has any right to be so busy. To take all the precautions necessary to keep the body in a healthful condition, is a religious duty. {PTUK January 25, 1899, p. 57.6}

**CLOTHING**

This should of course be suitable to the season; but the less weight of clothing one can have, and still be comfortable, the better. To as great a degree as possible, one should make exercise take the place of extra clothing and of all artificial heat. Particular attention should be paid to the feet. There is no danger whatever in getting them wet while exercising out of doors, provided they are dried afterwards, and well rubbed. Dry them by rubbing, and not before the fire. At night the stockings should be turned wrong side out, and hung where they can be thoroughly dried from all dampness that has accumulated during the day. A better plan still is to have two pairs in constant use, wearing one pair one day, and the other the next. {PTUK January 25, 1899, p. 57.7}

Follow these directions carefully and conscientiously, as well as other things that good sense will suggest in the same line, and you may live free from fear of colds, influenza, and consumption. {PTUK January 25, 1899, p. 57.8}

**“For Little Ones. Joseph in Egypt” *The Present Truth* 15, 4.**

E. J. Waggoner

We left Joseph on the way down into Egypt, where he was carried by the Ishmaelites, to whom his brothers sold him. Potiphar, one of Pharaoh’s officers, the captain of the guard, bought him of the Ishmaelites, and he was taken into the house of his new master. {PTUK January 25, 1899, p. 58.1}

We may be sure that Joseph was very sad at being separated from his father without a word of farewell, and with no opportunity to send him any message, even to let him know that he was still alive. {PTUK January 25, 1899, p. 58.2}

But he did not waste his time in mourning; he remembered that “God was with him,” and this gave him hope and courage to do the new duties that now came to him in Potiphar’s house. He did his work so well and faithfully that Potiphar “made him overseer over all his house, and all that he had he put into his hand.” {PTUK January 25, 1899, p. 58.3}

It might have seemed to Joseph that he was now on the way to the high position that his dreams had led him to expect. But even here he had enemies, and Satan was working to try to hinder God’s purpose. {PTUK January 25, 1899, p. 58.4}

His enemy in Potiphar’s house was his master’s own wife, a wicked woman who hated Joseph because of his faithfulness to God. She told lies to her husband about Joseph, which made Potiphar so angry that he put him in the prison where the king’s prisoners were bound. {PTUK January 25, 1899, p. 58.5}

This was another bitter trial for Joseph. Writing about it long after, the psalmist said: “His feet they hurt with fetters; he was laid in irons.” But he still remembered that it was God who was trying him, and that His hand would work out His own will in spite of everything. {PTUK January 25, 1899, p. 58.6}

So again, instead of being wrapped up in his own sorrows, he looked about him for something to do, and did with his might all that his hand found. The result of this was that the keeper of the prison soon put as much trust in him as Potiphar had done, and left everything in his charge. “Whatsoever they did there, he was the doer of it.” {PTUK January 25, 1899, p. 58.7}

Joseph had the charge of all the prisoners, and among them were the chief butler and chief baker of Pharaoh’s household. When Joseph went into their cell one morning, he noticed that both of these men looked very unhappy. His own troubles had made him kind and sympathetic, and he asked them kindly, “Why look ye so sadly to-day?” {PTUK January 25, 1899, p. 58.8}

They told him: “We have dreamed a dream, but there is no interpreter of it.” Joseph then asked them to tell him their dreams, and he explained to them the meaning. Read the dreams and the interpretation in the 40th chapter of Genesis. The chief butler was to be restored to the king’s favour, and to his place as cupbearer, but the baker was to be hanged. Joseph asked the butler to remember him when it should be well with him, and to speak to Pharaoh about him, so that he might be brought up out of the prison. But when the dreams came to pass just as Joseph had foretold, “yet did not the chief butler remember Joseph, but forgat him,” until something happened which brought Joseph again to his mind. {PTUK January 25, 1899, p. 58.9}

For two full years after the butler left, Joseph was forgotten and left in the prison; but at the end of that time Pharaoh himself dreamed two strange dreams in one night which greatly troubled and perplexed him, and none of the magicians or wise men of Egypt could tell the king the meaning of his dreams. {PTUK January 25, 1899, p. 58.10}

Then the chief butler remembered Joseph, and he was brought out of the prison in haste to interpret Pharaoh’s dreams. He showed the king that it was God who had sent him these dreams to warn him of a time of famine that was coming over the whole world. (See Genesis 41) {PTUK January 25, 1899, p. 58.11}

Before the seven years of famine there were to be seven years of great plenty. So Joseph advised Pharaoh to appoint someone to gather up a great store of food during the seven plenteous years, and keep it for the years of famine. {PTUK January 25, 1899, p. 58.12}

Pharaoh could not think of anyone so well suited for this work as Joseph himself, to whom God had given the wisdom to interpret his dreams, and to give him such good advice. So he made Joseph the Chief Ruler of the land of Egypt, like himself in everything except that he did not sit on the throne. “And he made him to ride in the second chariot that he had, and they cried before him, bow the knee.” {PTUK January 25, 1899, p. 58.13}

Now you see to what Joseph’s hard and trying experiences, when he was sent down into Egypt, and again when he was cast into prison, were really leading him,-to be made the governor of Egypt. The work of his brothers and Potiphar’s wife against him only helped him on to the place God had appointed for him. {PTUK January 25, 1899, p. 58.14}

Besides this, his work in Potiphar’s house and in the prison, where everything had been left in his charge, was the best preparation that he could have had for the important and responsible position to which God had now brought him. Joseph had been faithful in doing the little duties that came to him day by day, and now he could be trusted with great responsibilities. {PTUK January 25, 1899, p. 58.15}

Remember that God has a plan for the life of each one of His children, for you just as much as He had for Joseph. And all the little duties and trials, and experiences that each day brings are to fit you for your part in His plan, and to bring you to the place that He has appointed for you. {PTUK January 25, 1899, p. 58.16}

Another time we will tell you more about Joseph’s brothers, and how they came to see him in Egypt. {PTUK January 25, 1899, p. 59.1}

**“Items of Interest” *The Present Truth* 15, 4.**

E. J. Waggoner

-The patents brought out by Edison are said to number seven hundred and forty. {PTUK January 25, 1899, p. 62.1}

-An alarming increase of rabbits has lately taken place In several districts of New South Wales. {PTUK January 25, 1899, p. 62.2}

-Measles are reported to have broken out in 80 per cent. of the houses at Broadbottom, near Manchester. {PTUK January 25, 1899, p. 62.3}

-The Nile cataracts are soon to be used to generate electricity, for lighting the city of Cairo, 400 miles away. {PTUK January 25, 1899, p. 62.4}

-The rice crops of Burma available for export is announced as 2,020,881 tons, as compared with 1,486,000 tons last year. {PTUK January 25, 1899, p. 62.5}

-Mr. Carnegie’s gifts of money to building and maintaining public libraries for ten years past amount to more than ?1,800,000. {PTUK January 25, 1899, p. 62.6}

-Twenty thousand Austrian miners in the districts of Kiadno and Gateau have struck for an eight-hour day and an increase of wages. {PTUK January 25, 1899, p. 62.7}

-Many wrecks of sailing and other vessels have been reported in the English Channel during the pest two weeks, and over one hundred lives have been lost. {PTUK January 25, 1899, p. 62.8}

-Thirteen children have been frozen to death at Munichschalg, in South Bohemia. They were caught, in returning from school, in a heavy snowstorm. {PTUK January 25, 1899, p. 62.9}

-Probably the sum devoted annually by England to provide drugs for the adulteration of its own beer would have founded lovely little museums and perfect libraries in every village.-*Ruskin*. {PTUK January 25, 1899, p. 62.10}

-The average term of life in India is twenty-six years. Fifty millions of her people have only one meal a day. The average population per square mile is 184. America has only 18 to the square mile. {PTUK January 25, 1899, p. 62.11}

-The “Lyddite shells,” now being used by the English Army in the Transvaal, are expensive things. Each shell represents about ?60. But the expense is not the only point about them-they are destructive as well. {PTUK January 25, 1899, p. 62.12}

-The mortality in Bombay has reached an exceedingly high figure, jumping in one day from 282 to 870 (the normal rate is 75). Plague accounts for the larger part of the increase, but diseases of other kinds are very rife. {PTUK January 25, 1899, p. 62.13}

-The death rate has been so high in London from the epidemic of influenza, that one of the leading undertakers of the city reports that he is sending out on an average 200 horses a day for funerals, while in ordinary times the demand does not exceed half that number. {PTUK January 25, 1899, p. 62.14}

-The great Krupp Manufacturing Company have been officially notified by the German Government that the firm must cease to supply either England or the Transvaal with weapons, cannon, munitions, or other war material, as to do so would be inconsistent with German neutrality. {PTUK January 25, 1899, p. 62.15}

-It is reported that the United States Government is now constructing a gun which will throw a shell weighing 2,870 pounds a distance of twenty-one miles. In order to strike at this distance, the shell must rise a distance of 80,000 feet. Hitherto the longest range on record is said to be that of a Krupp gun fired at Meppen in 1892, which threw a shell twelve and one-half miles in seventy seconds. {PTUK January 25, 1899, p. 62.16}

-The *Germania*, of the White Star Line, on its last trip from New York, reports having passed an iceberg in lat. 45.22, long. 48.33, which measured 325 feet high. {PTUK January 25, 1899, p. 62.17}

-The whole shipbuilding output of 1899 in the United Kingdom broke all previous records; 761 vessels of 1,585,381 tons were launched. Of these thirty-five were warships of 168,590 tons displacement, and twelve only were sailing ships. {PTUK January 25, 1899, p. 62.18}

-England has now under construction fifty warships, thirty-six at private yards, and the remainder at the Royal Dock Yards. Thirteen of these are first class battleships, ten first class armoured cruisers, and seventeen torpedo boat destroyers. {PTUK January 25, 1899, p. 62.19}

-In the little village of Hinstock, near Newport (Shropshire) there lived an old man whom, from his reticent demeanour, the neighbours thought to be destitute, and out of pure pity for him, kindly assisted in various ways. He died the other day, leaving a will in which ?2,005 is distributed amongst those who succoured him. {PTUK January 25, 1899, p. 62.20}

-It has been determined that the Government will ask for a further credit of ?20,000,000 immediately after the reassembling of Parliament, for the expenses of the war. Over ?2,000,000 have already been sent on transportation alone, and over three times this amount for war material, food, and the equipment for the troops, mules, and horses. {PTUK January 25, 1899, p. 62.21}

-The pink eye, of the most virulent form, has broken out among the horses in Liverpool. The losses are reported as being very heavy, and business is seriously interfered with in consequence. So grave is the situation, that a London bacteriologist has been called to consult with the local veterinary surgeons as to the best means of coping with the outbreak. {PTUK January 25, 1899, p. 62.22}

-At Stettin, on the 10th inst., in the presence of the Kaiser and other German dignitaries, the *Deutschland* was launched. This vessel is second only in capacity to the *Oceanic*, and is expected to be the fastest liner in the world. She is a ship of 23,000 tons displacement, and 16,000 tens burden, is 687 feet long, and will carry a crew of 550 men. Count Von Bulow performed the christening ceremony. {PTUK January 25, 1899, p. 62.23}

-The daily press reports a singular case where a Roman Catholic lady in Australia seems to have fallen victim to a female Spiritualist medium. Alleging instructions from the Virgin Mary, the medium procured from the lady all manner of clothes, jewels, and furniture. Then thinking that travel was desirable, she acquired from the same source tickets for a circular tour through England, America, and the Holy Land. At that point the situation of affairs became known, the police interfered, and the lady awoke to the fact that she was being victimised. {PTUK January 25, 1899, p. 62.24}

-January 10th marked the sixtieth anniversary of the Penny Poes in England. Rowland Hill introduced the system, and through his energetic efforts the then novel idea of prepaying letter postage was inaugurated. Soon the adhesive stamp was introduced. When the penny post was first introduced, in the late thirties, the number of letters carried was less than 10,000,000 a year, or about one for each inhabitant. Now the Post Office transmits about one hundred times as much correspondence as was transmitted then. The latest figures show that the people of Great Britain write 2,186,000,000 letters a year, or more than fifty-four for each man, woman, and child in the country. This is exclusive of the gross totals for postcards, newspapers, circulars, book packets and parcels, to say nothing of the telegrams, money orders, etc. The business is now carried on by a staff of nearly 160,000 persons, of whom 32,000 are women and girls. In London alone 2,622 inland mails are despatched every day, and 2,380 received. {PTUK January 25, 1899, p. 62.25}

**“Back Page” *The Present Truth* 15, 4.**

E. J. Waggoner

When humility is so prominent that it is obtrusive, so that you are continually reminded of it, and can see nothing else about the individual, it is the worst sort of pride. Beware of ostentatious humility. {PTUK January 25, 1899, p. 64.1}

Twenty-two million persons in British territory in India, and twenty-seven millions in native territory, are affected by the famine, and nearly three and a quarter millions are receiving relief. Lord Curzon says that the famine-stricken area has expanded to a degree surpassing the worst fears. {PTUK January 25, 1899, p. 64.2}

The council which is superintending the construction of the large telescope which is to be a great feature of the Paris Exhibition, say that they hope for such a magnifying power that the surface of the moon will be seen as if it were only sixty-seven kilometres (a little more than four miles) away from us. {PTUK January 25, 1899, p. 64.3}

The *Daily Mail’s* correspondent at Capetown says in a cablegram, January 15:- {PTUK January 25, 1899, p. 64.4}

Lord Roberts has visited the huge sanitarium at Claremont, of the Seventh-Day Adventists, which is a branch of the famous institution at Battle Creek, Michigan, U.S.A. He expressed himself delighted with the appointments and accommodation. {PTUK January 25, 1899, p. 64.5}

A large number of wounded British officers are now quartered in the institution, undergoing treatment. {PTUK January 25, 1899, p. 64.6}

The *Daily Chronicle* publishes the report that the Vatican is {PTUK January 25, 1899, p. 64.7}

“giving serious consideration to a suggestion which, if carried out, may ultimately lead to a vary important change in the Roman Catholic Church. It is that priests in South America shall be permitted to marry, as proposed by their bishops at the recent Synod in Rome, on account of the extraordinary difficulty found in procuring eligible candidates for the priesthood. It is rumoured that this concession may, under restrictions, not improbably be made.” {PTUK January 25, 1899, p. 64.8}

That which stands only on human authority may of course consistently be abolished by human authority. A religion of expediency and policy is always subject to change. {PTUK January 25, 1899, p. 64.9}

The *Christian* says that Dr. Stalker “has made the life of our Saviour an almost special study.” That is good; but every man who, professes to be a Christian, whether he be Doctor of Divinity or ditcher, ought to make the life of Christ not only almost, but altogether, a special study. “Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” “Let us lay aside every weight, and the sin which doth so easily beset us, and, let us run with patience, the race that is set before us, looking unto Jesus, the Author and Finisher of our faith.” “For consider Him that endured such contradiction of sinners against Himself, last ye be wearied and faint in your minds.” {PTUK January 25, 1899, p. 64.10}

When John saw Jesus walking by the Jordan, he said to those about him: “Behold the Lamb of God, which taketh away the sin of the world.” Many people lose the force of this statement, by not reading the more literal rendering in the margin, namely, “beareth.” Even at that time, unknown to the public, because He had not begun His public ministry, Jesus was bearing the sins of the world. The sins of the world were upon Him, “in His own body,” yet the Father was well pleased with Him. Why?-Because although He bore the sin, it was never allowed to manifest itself. He swallowed it up, and annihilated it by His life. That is our hope to-day. Jesus still lives, the same to-day that He was then, and if we allow Him to live in us, He bears our sins so effectually that none will be seen upon us. Let Him live according to His own will. {PTUK January 25, 1899, p. 64.11}

**“Angels or Demons” *The Present Truth* 15, 4.**

E. J. Waggoner

Angels or Demons? -Here is a paragraph from a report of the recent assault on Ladysmith:- {PTUK January 25, 1899, p. 64.12}

The men on both sides are reported to have fought like demons, the horror and bewilderment of the scene presenting a picture without parallel in the experience of those who took part in the encounter. {PTUK January 25, 1899, p. 64.13}

The expression used, “fought like demons,” is a well-known one in the description of battles. It is very appropriate, too; but if, as we are continually assured, war is consistent with Christianity, and is even at times a part of Christianity, why do we not sometimes hear of men “fighting like angels”? Surely this ought to be the case when two “Christian nations” engage in war. Ah, everybody knows that there is nothing angelic about war, and it is only Jesuitical casuistry that enables anybody to reconcile it with Christianity. {PTUK January 25, 1899, p. 64.14}

**“Sound Advice” *The Present Truth* 15, 4.**

E. J. Waggoner

Zimmerman, who was once the world’s champion bicycle rider, gives the following advice to cyclists:- {PTUK January 25, 1899, p. 64.15}

“Don’t smoke, it depresses the heart and shortens the wind. Don’t drink; drink never wine races. I have trophies at home which would have belonged to others if they had left liquor alone.” {PTUK January 25, 1899, p. 64.16}

No one scoffs at such advice to an athlete; but as soon as the Gospel minister begins to talk about how to preserve the body in the best condition, he is told that he ought to keep to his business. As if the Gospel did not include the redemption of the body. “I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” “Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” Christians ought to be as much more alive to the matter of health than ordinary athletes are, as an incorruptible crown is more valuable than a corruptible. {PTUK January 25, 1899, p. 64.17}

**“A Change for the Worse” *The Present Truth* 15, 4.**

E. J. Waggoner

Under the heading of “How Times Have Changed,” the *Cigarette World* has the following paragraph, which is very striking from whichever side one views it:- {PTUK January 25, 1899, p. 64.18}

The Iron Duke would have looked with horror at the quantities of tobacco and pipes which tire being sent out to the troops with the full approval of the War Office. The duke’s opinion of smoking may be found in the general order which he issued a few years before he ceased to be Commander-in-Chief:-“The Commander-in-Chief has been informed that the practice of smoking, by the use of pipes, cigars, or cheroots, has become prevalent among the officers of the Army, which is not only in itself a species of Intoxication occasioned by the fumes of tobacco, but undoubtedly occasions drinking and tippling by those who acquire the habit; and he entreats the officers commanding regiments to prevent smoking in the mess-rooms of their several regiments, and in the adjoining apartments, and to discourage the practice among the officers of junior rank in their regiments.” {PTUK January 25, 1899, p. 64.19}

The *Cigarette World* would of course regard the Duke’s order as a relic of old-fogeyism; but the disinterested, candid, scientific observer must regard it as an evidence of the great commander’s sound sense, and the present consumption of tobacco by the army as a sign of degeneracy. {PTUK January 25, 1899, p. 64.20}

**“The Gospel of Isaiah. God Alone Is Great” *The Present Truth* 15, 4.**

E. J. Waggoner

(ISAIAH 2:6-22, LOWTH’S TRANSLATION.)

*6. Verily Thou hast abandoned Thy people, the
house of Jacob;
Because they are filled with diviners from the
East,
And with soothsayers like the Philistines;
And they multiply a spurious brood of strange
children. {PTUK January 26, 1899, p. 51.1}*

*7. And his land is filled with silver and gold;
And there is no end to his treasures;
And his land is filled with horses;
Neither is there any end to his chariots. {PTUK January 26, 1899, p. 51.2}*

*8. And his land is filled with idols;
He boweth himself down to the work of his
hands,
To that which his fingers have made; {PTUK January 26, 1899, p. 51.3}*

*9. Therefore shall the mean man be bowed
down, and the mighty man shall be humbled;
And thou wilt not forgive them. {PTUK January 26, 1899, p. 51.4}*

*10. Go into the rock, and hide thyself in the dust;
From the fear of Jehovah, and from the glory
of His majesty,
When He ariseth to strike the world with
terror. {PTUK January 26, 1899, p. 51.5}*

*11. The lofty eyes of men shall be humbled;
The height of mortals shall bow down;
And Jehovah alone shall be exalted in that
day. {PTUK January 26, 1899, p. 51.6}*

*12. For the day of Jehovah God of hosts is
against everything that is great and lofty;
And against everything that is lofty, and it
shall be humbled. {PTUK January 26, 1899, p. 51.7}*

*13. Even against all the cedars of Lebanon, the
high and the exalted;
And against all the oaks of Bashan; {PTUK January 26, 1899, p. 51.8}*

*14. And against all the mountains, the high ones;
And against all the hills, the exalted ones; {PTUK January 26, 1899, p. 51.9}*

*15. And against every tower, high raised;
And against every mount, strongly fortified. {PTUK January 26, 1899, p. 51.10}*

*16. And against all the ships of Tarshish;
And against every lovely work of art. {PTUK January 26, 1899, p. 51.11}*

*17. And the pride of man shall bow down;
And the height of mortals shall be humbled;
And Jehovah alone shall be exalted in that
day: {PTUK January 26, 1899, p. 51.12}*

*18. And the idols shall totally disappear. {PTUK January 26, 1899, p. 51.13}*

*19. And they shall go into caverns of rocks, and
into holes of the dust;
From the fear of Jehovah and from the glory
of His majesty.
When He ariseth to strike the earth with
terror. {PTUK January 26, 1899, p. 51.14}*

*20. In that day shall a man cast away his idols
of silver,
And his idols of gold, which they have made
to worship,
To the moles and to the bats; {PTUK January 26, 1899, p. 51.15}*

*21. To go into the caves of the rocks, and into the
clefts of the craggy rocks;
From the fear of Jehovah, and from the glory
of His majesty,
When he ariseth to strike the earth with
terror. {PTUK January 26, 1899, p. 51.16}*

*22. Trust ye no more in man, whose breath is in
his nostrils,
For of what account is he to be made? {PTUK January 26, 1899, p. 51.17}*

In verse 6 there is nothing in the original text to indicate with what the people are filled from the East. The text, literally rendered, reads, “because they are filled from the East.” This is indicated in the Revised Version, as well as in our common version. That with which they are filled is not limited to diviners or any other one thing. The idea is that whatever the people have comes from the East. The expression that is used, however, is the ordinary Hebrew idom to express comparison, so that it might be read, “because they are filled more than the East,” which is still more emphatic. In the East idolatry has been practised the longest of any place on earth. {PTUK January 26, 1899, p. 51.18}

“They are soothsayers, like the Philistines.” The Philistines were people of Canaan, whom God commanded to be cast out for their abominations, among which was witchcraft-pretended communication with the dead. The word rendered “soothsayer” is from the word meaning “cloud,” indicating that those who practise that art act secretly, under cover. {PTUK January 26, 1899, p. 51.19}

“They please themselves with the children of strangers.” Literally, “they strike hands with the children of strangers.” The people of Israel were forbidden to make any league with the people of the land. They were to be separate from all the people on earth. Exodus 23:16. They were not to be reckoned among the nations, nor to be like them. Numbers 23:9. They were to depend on the Lord alone for defence, consequently they did not need any alliance with other people, however numerous. God’s people must not enter into any covenant, except with Him. To form any alliance in partnerships, or to be in any way whatever entangled or identified in interests with other people, is to be false to God. It is those who are “rich and increased with goods” (Revelation 3:16, 17), who are spued out of the Lord’s mouth. “He hath filled the hungry with good things; and the rich He hath sent empty away.” Luke 1:53. {PTUK January 26, 1899, p. 51.20}

Note the place whence real fulness comes. In Christ all fulness dwells (Colossians 1:19), and we are “made full” in Him. Colossians 2:10, R.V. He says, “Open thy mouth wide, and I will fill it.” Psalm 81:10. But when the fulness that people have is not from Him, it is really nothing but emptiness; they are puffed up, not filled. {PTUK January 26, 1899, p. 51.21}

“Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.” What a terrible fall from the high place for which God created man. “Thou hast made him but little lower than God, and crownedst him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.” Psalm 8:5, 6, R.V. Yet “What is Man?” At his best state he is altogether vanity; of himself he is nothing at all; but with God dwelling in him in all His fulness, He is lord of the works of God’s hands. And from this high estate men have fallen so low as to worship-acknowledge themselves inferior to-the works of their own hands. From having dominion over the work of God’s fingers, they abase themselves before the works of their own fingers! Could fall ever be greater? That is what idolatry is. {PTUK January 26, 1899, p. 51.22}

But all idolaters do not set up images of wood or stone or some metal in a temple, and fall down before them. It is not necessary that one should do obeisance to a carved image, in order to be an idolater. All that is necessary to constitute one an idolater is that he worship his own works. Now people worship that in which they put their trust for salvation. Whoever therefore depends upon anything that he has done, as a means of salvation, is an idolater. Then have you never seen idolaters? Do you not know any? Would you need to go out of your own house to find one? Notice that just before the statement that their land is full of idols, we read: “Their land also is full of silver and gold, neither is there any end of their treasures.” Is there any land to which that would apply more truly than to this? Does it make any difference whether the silver and gold that men worship be made into an image, or simply bear the stamp of the Government? There is no land on earth that is not full of idols. Then let us say these words to the Lord: “Take away iniquity, and receive us graciously. Asshur shall not say to us; we will not ride upon horses; neither will we say any more to the wood of our hands, Ye are our gods; for in ... the fatherless findeth mercy.” Of all who thus acknowledge their sin, God says: “I will heal their backsliding; I will love them freely.” Hosea 14:2-4. {PTUK January 26, 1899, p. 51.23}

God is no respecter of persons; therefore “the mean man”-the man of low degree-and “the mighty man”-the hero in the world’s estimation-shall alike be bowed down and humbled, if they persist in exalting themselves above God. “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” “The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” The Judgment will reveal everything just as it is, and then it will be seen that God alone is great. None of the men of the earth who claim to be great will be able to make their claim good in that day. {PTUK January 26, 1899, p. 52.1}

That will be a terrible day. “The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman” (Revelation 6:15) “shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth,” and shall say to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come; and who shall be able to stand?” Yet to behold that same face will be the reward and the highest delight of those who have been humble before God. Psalm 17:15; Revelation 22:4. {PTUK January 26, 1899, p. 52.2}

The Gospel is now seeking to prepare men for that great and terrible day. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high things that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. The Gospel does the very thing that the great day of God does, only it is better to submit to the process now, willingly, than to wait till then. God only is “high and lifted up.” He has not exalted Himself at the expense of others, as men do; but He cannot be other than He is. The Creator is by the very nature of things infinitely greater than all created things. Only by His greatness can anything exist; and whoever gladly recognises and acknowledges that greatness, is by it exalted. When men exalt themselves, everything is reversed and in disorder. It is necessary that God’s rightful place in the universe should be recognised; otherwise confusion would always reign. The Gospel is working to this end, and the great day of the Lord will complete the work, by the destruction of those whose high pretensions have made them ignore God. They will simply be left to the full trial of their claims, and as a consequence will “be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind, and as the smoke out of the chimney.” Hosea 13:3. When put to the test of trying to exist separate from God, they will be “found wanting.” Like the idols which they have made, they will simply “pass away,” because when the support of God, which they have despised and rejected, is withdrawn, there is nothing left. {PTUK January 26, 1899, p. 52.3}

The conclusion of the matter is, “Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?” “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” Jeremiah 17:5. This is not a curse put upon those who trust in men,-in themselves,-as a... It is not at all because they have offended the dignity of God: God is not a man, that He should feel offended because His rank is not recognised; He is meek and lowly in heart. The curse is simply a statement of fact. Suppose a man suspends himself over the bottomless pit, on nothing; what else but his utter destruction can result? Man is nothing, and whoever trusts in man, even in himself, must inevitably come to nothing. The Judgment will do nothing more than reveal things as they are, and leave every man to the result of his own choice, and God will be clear from the blood of the wicked who are destroyed. Recall Isaiah 1:31. {PTUK January 26, 1899, p. 52.4}

The lesson that we should not fail to learn, is the power of the Gospel. Its power is equal to the power manifested in the great and terrible day of the Lord. God’s power to save-to make something for eternity out of men who are nothing-is the mighty power that will shake the heavens and the earth. When the Lord comes, it is to save His people. The prophet Habakkuk saw a vision of God going forth for the salvation of His people, and “His glory covered the heavens, and the earth was full of His praise, and His brightness was as the light; He had bright beams coming out of His side; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow... the sun and moon stood still in their habitation.” All that power is even now exerted to save people, and will save them, if they but trust it. Only two things are necessary for anybody to know, namely, that man is nothing, and God everything. He who has learned this, has eternity with all its riches and wisdom in his grasp. {PTUK January 26, 1899, p. 52.5}

Thinking twice will often save us acting twice. {PTUK January 26, 1899, p. 52.6}

**“Studies in the Gospel of John. Healing the Nobleman’s Son. John 4:43-54” *The Present Truth* 15, 4.**

E. J. Waggoner

To us who read in the Gospels the thrilling narrative of Christ’s work on earth, it seems strange that any of those who knew Him in the flesh could have been so blind and deaf as to give rise to His complaint that “a prophet hath no honour in his own country.” Yet in this respect Christ shared the experience of those who had in past ages given the Word of God to the people. It is true that the Jews in His day had a great respect for the prophets of bygone years. They believed that these were sent by God and that their fathers had done wrong in killing them. Said they, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” Yet when the message of God came to themselves they rejected One who was more than a prophet, and thereby showed that they were no better than their fathers. {PTUK January 26, 1899, p. 53.1}

The man in whose mouth God puts His own words always has a living message for the people, a present truth. He does not present issues which were vital in years past, but are now no longer so. His message fits the needs of the hour and calls, not for approval of something that was done a hundred years ago, but for present decision. This is why a prophet has no honour in his own country. When there is no longer any risk of endangering their interests, the multitude will endorse the message and honour the prophet. In so doing they flatter themselves that they are one with the heroic souls who jeopardised their lives by obeying the truth when it was unpopular. Satan is well content that man shall adopt truths which were vital in past generations, if he can thus obscure truth which has a special application at the present time. {PTUK January 26, 1899, p. 53.2}

In His words to the Jewish nobleman Christ struck at the difficulty which made it possible for His countrymen to reject Him. “Except ye see signs and wonders ye will not believe.” Men do not see anything remarkable in that to which they are accustomed. The early years of Jesus had been largely spent at Nazareth, and there His blameless life had revealed the glory of God, yet His fellow townsmen saw nothing in Him to justify the assertion that He was anointed by God for a special work. “And they said, Is not this Joseph’s son?” as if that were of itself sufficient to overthrow His claim. {PTUK January 26, 1899, p. 53.3}

Jesus Himself was a most wonderful sign, but His neighbours saw nothing extraordinary in Him. They thought that if He would give them a sign such as Moses or Elijah gave, they would believe. Really, their thought was, Convince every one that you are the Messiah, and when we see everybody else recognising you, we will do so also. They did not wish to incur the odium of espousing an unpopular cause. They wanted Him first to get rid of the reproach, and since none of the mighty works which He wrought effected this, none of them answered the purpose of the sign which they desired. {PTUK January 26, 1899, p. 53.4}

For all whose hearts were open to receive light and truth Christ’s own life was a sign, but it got Him no honour in His own country. It is an incomprehensible marvel that God speaks to us in His own Word, yet how many see any wonder in it? They say, If God would thunder His Word into our ears as He did at Sinai, we would believe it. It is a wonderful work that God does in providing us with food and drink, with air and light, by the unceasing exercise of His power and wisdom, yet men see nothing worthy of notice in it. They say that if God would rain bread from heaven as He did on Israel, or turn water into wine as He did at Cana of Galilee, they would no longer doubt Him. The miracles which God daily and hourly works in the sight of men get Him no honour among those who are accustomed to His working. “The ox knoweth His owner, and the ass his master’s crib, but Israel doth not know, My people do not consider.” {PTUK January 26, 1899, p. 53.5}

The nobleman, whose son was sick at Capernaum, came to Jesus very much as the majority of people, when they desired to receive something from Him. He “besought Him that He would come down, and heal his son; for he was at the point of death.” His heart was full of an intense desire, and the reproof implied in the words of Jesus, “Except ye see signs and wonders ye will not believe,” could not turn the father’s thoughts from the boon that he sought so earnestly. His only response was, “Sir, come down ere my child die.” This man did not come in strong faith, as did the centurion who asked only that the Word of healing might be spoken, but Jesus does not repulse the nobleman because of his lack of faith. He is touched with the feelings of our infirmity; and His own heart responded to the father’s cry for help. So when burdened hearts pour out their longing to the Lord, He inclines His ear to them, even though they know but little of true faith. {PTUK January 26, 1899, p. 53.6}

But Jesus taught the nobleman how to believe. He said, “Go thy way; thy son liveth.” And the man believed the Word and went his way. So many do not know what faith is. They think it is some quality possessed by themselves, of which some men have much and others little. Sometimes they say, “Yes, I believe what the Lord says, but I have not faith enough to do it.” They think they can estimate the amount of faith they have, and that everything depends upon the amount. “Faith cometh by hearing, and hearing by the Word of God.” Faith is simply believing what God says. There is no question of how much you believe. The point is, Do you believe? What would you think if some one should say to you, “Yes, I believe what you say, but I don’t believe you very much.” You would conclude that the person did not believe you at all. Christ says that faith as a grain of mustard-seed will remove mountains. It is not your faith but the Word you believe that does such great things. God’s Word is infinitely powerful, therefore whatever it says must be so and you believe it when it speaks. This is faith. If the Word makes a great promise, and you believe it, you have great faith. It was hearing the Word that gave the nobleman faith. {PTUK January 26, 1899, p. 53.7}

Would you like to be strong in faith? Then let the Word of God dwell in you richly. Receive it not as the Word of men, but as it is in truth the Word of God; listen to it, meditate upon it, hide it in your heart, and you will be full of faith, for “faith cometh by hearing.” If you listen to God speaking, the faith will come naturally, without effort on your part. When the dead hear the voice of the Son of God, they that hear shall live. Therefore, though you be dead in trespasses and sins, listen to God’s Word and you will live, live by faith. {PTUK January 26, 1899, p. 54.1}

Too often when we kneel in prayer and pour out our heart before God, we rise from our knees and go our way as though nothing had been accomplished, beyond the natural relief that comes from telling our troubles. Jesus has said, “Ask, and it shall be given you; seek, and ye shall find.” “Every one that asketh receiveth.” “Whatsoever ye shall ask in My name, that while I do.” Every one may ask whatsoever he will in the name of Christ, and know that his request is granted, for the Lord has definitely said so. Then when we pray to the Lord, we are not to rise from our knees and go our way, still troubled and anxious, but know that, since God honours His own promise, our desires are granted. The Lord gives us blank cheques in which we may insert our own name, and whatsoever we desire. If a wealthy man should give us such an opportunity as this, we should not be slow to take advantage of it, but when we had taken the cheque to the bank, and handed it to the cashier, we should not go away feeling as poor and unsatisfied as ever. We would know that we are richer than we were by the full amount of the cheque, and we may know, just as certainly, by the Lord’s oft-repeated guarantee, that we are enriched to the extent that we have asked for in our prayer. It was in this assurance that the nobleman took his way home, and he learned from the servants who came to meet him that at the very hour Jesus had said, “Thy son liveth,” the fever left his child. {PTUK January 26, 1899, p. 54.2}

Jesus came to reveal the Father, not to obscure His character. If the miracles wrought by Jesus were not indicative of God’s continual desire to help us, Christ’s course in healing so many would simply draw a veil of mystery over His Father, and leave us in perplexing doubt as to what we might expect that He would do for us. When we realise that Christ was the expression of God’s good-will to men, all the circumstances of this miracle are encouraging; the reception of the father’s petition, the way in which he was led to believe in the immediate results that followed the healing Word, speak to us of the possibilities that await us in the Word of God when we believe it simply, and thus allow it to work. {PTUK January 26, 1899, p. 54.3}

There is a word which God has spoken to us all, which has as much of personal application and of wondering-working power, also of instantaneous performance, for us as the words spoken to the nobleman had for him and his son. The Lord says to us, “Wash you, make you clean, put away the evil of your doings from before Mine eyes.” Isaiah 1:16. There seems to be so little of encouragement in these words that few will question their application to themselves. It is clear that no one can be in worse condition than the people described in the first chapter of Isaiah to whom these words are addressed, so that they take in every sinner. What is the force of the command, “Put away the evil of your doings from before Mine eyes?” When Christ bade the lepers be clean it was He who supplied that which was needed. The lepers did not feel discouraged at His asking them to do an impossible thing. It was for Him to look after the impossibility. Similarly, when He bade the lame to walk they rejoice, for He found the needed power. So too when He says to us, “Put away the evil of your doings from before Mine eyes,” the more impossible thing sounds the more we are to rejoice at the great work which this word accomplishes in us. It needs Divine strength to accomplish such a task, but the strength is in the commandment. All that is needed is for us to hear and believe that the blessed command may be fulfilled in us just as the words “Come forth” were fulfilled in Lazarus. {PTUK January 26, 1899, p. 54.4}

Think how much is involved in this command. The Lord says, “Put away the evil of your doings from before Mine eyes.” But there is nothing that is not naked and open to the eyes of Him with whom we have to do. Therefore to put anything out of His sight is to put it out of existence. That is, our doings are to be sinless in the Lord’s eyes. We cannot possibly do this ourselves, because we have secret sins that we have not yet discovered in their true character. But these are in the sight of the Lord, and are therefore included in the command. “Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.” Psalm 90:8. These hidden springs of evil that make hearts so desperately wicked, and deceitful above all things so that none can know it, the Lord has commanded us to remove from His sight. Shall we sigh and say it is impossible, or believe the Word and in its strength obey? It is God who gives the command, and when we believe His Word of power we may rejoice that it works effectually in us who believe. Of the people who thus by faith obey the Word of God, it is written, “the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” Jeremiah 50:20. {PTUK January 26, 1899, p. 54.5}

**“Prayer” *The Present Truth* 15, 4.**

E. J. Waggoner

Prayer is the key of the morning and the lock of the night. Happy is the family whose day holds nothing which the one may not fitly open, and the other peacefully close. {PTUK January 26, 1899, p. 54.6}

**“Little Folks. Wanted” *The Present Truth* 15, 4.**

E. J. Waggoner

All our talks together about the wonderful works of God, have shown us how “all things work together” for the good of all things. Nothing lives for itself alone, but each is a part of God’s plan for blessing others. {PTUK January 26, 1899, p. 58.1}

In all of His *great* works God is thinking of the little things, and working for the good of the smallest. He works in the great and glorious sun to bring to life the little flowers, and to gladden the tiny insect. {PTUK January 26, 1899, p. 58.2}

*“Thus sunbeams your alike their glorious tide
To light up worlds, or wake an insect’s mirth.” {PTUK January 26, 1899, p. 58.3}*

We have seen, too, that in causing the tides of the mighty ocean and seas, God is thinking of and caring for those tiny creatures that need to live a part of their time in the water and a part on the land just met by the going which leaves them for the beach out of the water. {PTUK January 26, 1899, p. 58.4}

In His great work of drawing up the water from the earth, and causing it to float in great billowy clouds in “the spacious firmament on high,” God is preparing to water the little flowers, to give drink to man and “to every beast of the field,” and even “to cause it to rain on the earth where no man is; on the wilderness wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth.” Job 38:26, 27. {PTUK January 26, 1899, p. 58.5}

In all these and many other ways we see what great works God is doing in His care for the very least of His creatures, using the great things to minister to the very smallest. {PTUK January 26, 1899, p. 58.6}

But we have found also that in all these little things, which may at first seem to us so unimportant, and to have no special use or meaning, God has some wonderful purpose, which we find when we enquire into them and seek them out. God’s greatness is shown in the very smallest of His works. He has a purpose in everything that He does. {PTUK January 26, 1899, p. 58.7}

The least and most insignificant thing in the earth is “a part of God’s great plan,” and is needed just where He has placed it. “He weighs the mountains in scales, and the hills in a balance;” so even the tiny little grains that make up our world are considered by Him and placed just where He wants them. His *great* works are just as dependent on these little things, as the *little* things are on the great. {PTUK January 26, 1899, p. 58.8}

There is a little poem which tells of a discontented little buttercup who was fretful and unhappy because she “wished she were a daisy.” And this is the advice given to her in the parable by a robin whom she asked to try to find “a nice white frill” for her, like the daisies wear:- {PTUK January 26, 1899, p. 58.9}

*“You’re nicer in your own bright gown,
The little children love you;
Be the best buttercup you can,
And think no flower above you. {PTUK January 26, 1899, p. 58.10}*

*“The swallows leave me out of sight,
We’d better keep our places;
Perhaps the world would all go wrong
With one too many daisies! {PTUK January 26, 1899, p. 58.11}*

*“Look bravely up into the sky,
And be content with knowing
That*God wished for a buttercup
Just here where you are growing*.” {PTUK January 26, 1899, p. 58.12}*

Are you not glad, little children, that God *wants* you in His world? He needs you, or He would not have put you here. And He has put you in just the place where He wants you, at the very time when He needs you there. {PTUK January 26, 1899, p. 58.13}

We are told of His Son Jesus, that “when *the fulness of time was come*, was come, God sent forth His Son.” And this is true of every child of God. He thought of you long ages ago, and has been preparing a place and a work for you. And when His time came, just the right time for you to come into the world, He put you here in exactly the place where He wants you. {PTUK January 26, 1899, p. 58.14}

Though you may not know what God is doing, with you, you may be quite sure that, like every one of His works, you are a part of His plan. And if you give yourself to Him, doing day by day what you know He would have you, He is carrying out in your life some special purpose of good to the world that He could not do without you. {PTUK January 26, 1899, p. 58.15}

**“Jottings” *The Present Truth* 15, 4.**

E. J. Waggoner

-The growth of the motor industry in France is shown in the fact that the new occupation demands the employment of 200,000 hands. {PTUK January 26, 1899, p. 62.1}

-The eruption of Vesuvius on January 15 attained large proportions, the flow of lava being greater than any which has hitherto occurred. {PTUK January 26, 1899, p. 62.2}

-The trade of the free part of Hamburg has increased enormously; and the sum of one million pounds is to be spent in increasing the landing accommodation. {PTUK January 26, 1899, p. 62.3}

-The largest ship ever built has just been launched in Belfast. She is called the *Oceanic*, and belongs to the White Star Line. Her length of twenty eight feet, and her engines will develop 28,000 horse power. {PTUK January 26, 1899, p. 62.4}

-A large body of water rear Guildford has burst its banks, owing to the recent heavy rains, and caused great damage. Hedges were swept away, houses flooded, and the highway from Guildford to Dorking greatly damaged. {PTUK January 26, 1899, p. 62.5}

-General Egan, having used strong language concerning the part played by General Miles in the late war, is to be tried by court-martial. It is expected that some very damaging revelations will be made if the case is allowed to proceed to trial. {PTUK January 26, 1899, p. 62.6}

-The agitation over Messrs. Bryant and May’s matches does not seem to have greatly affected their financial standing. They have been able to declare a half-yearly dividend at the rate of 15 per cent. per annum-or 2 per cent. less than was paid last year. {PTUK January 26, 1899, p. 62.7}

-The deepest hole in the earth is near Ketechau, Germany. It is 5,785 feet in depth, and is for geological research only. The drilling was begun in 1880, and stopped six years later because the engineers were unable with their instruments to go deeper. {PTUK January 26, 1899, p. 62.8}

-The National schools at Arundel having become inadequate to accommodate the pupils, the Education Department have required that they be enlarged, or a Board School will be built. The Duke of Norfolk has enlarged the Catholic schools to accommodate all the children in the place, and the Education Department has caused some consternation locally by suggesting that this will probably meet the needs of the case. {PTUK January 26, 1899, p. 62.9}

-Ahmed Fedil’s entire force of 2,000 men has surrendered to the British. Ahmed Fedil himself succeeded in escaping. {PTUK January 26, 1899, p. 62.10}

-The first Brahmin widow remarriage in Berar has just been celebrated. The ceremony was witnessed by about 400 people. {PTUK January 26, 1899, p. 62.11}

-It is proposed to run a lightning express between Manchester and Liverpool on a single rail, at a speed of ninety miles an hour. {PTUK January 26, 1899, p. 62.12}

-During 1898, 802 vessels of 1,559,125 tons gross were launched in the United Kingdom. This output has surpassed all previous records. {PTUK January 26, 1899, p. 62.13}

-France has completed a torpedo boat which is said to travel on or under the water with equal ease. Eight similar boats are to be constructed. {PTUK January 26, 1899, p. 62.14}

-At last two places within the Arctic Circle have received the electric light. Hammerfest and Tromso are now lighted by electricity, so that they have an artificial daylight during the long winter darkness. {PTUK January 26, 1899, p. 62.15}

-The intention of sending a United States squadron to visit Europe has been adandoned. The Secretary of the Navy Department believes it absolutely essential to maintain the North Atlantic Squadron at its full strength, for reasons of international policy. {PTUK January 26, 1899, p. 62.16}

-Trade Unions include only a small fraction of the labour of this country. According to a Board of Trade report, just issued, the proportion is 21 per cent. of adult workmen and 12 per cent. of women, excluding from the latter all women not employed in factories and workshops. {PTUK January 26, 1899, p. 62.17}

-The Pope has just founded in Rome a college, “mainly for English Roman Catholic converts who purpose returning as missionaries to England, where, without any expense to themselves, they may have as opportunity of pursuing their ecclesiastical studies and acquiring the virtues necessary for the sacerdotal state.” {PTUK January 26, 1899, p. 62.18}

-The Chinese department of the British Museum library contains a single work which occupies 5,020 volumes. This wonderful production of the Chinese press is one of only a small number of copies now in existence. It is an encyclopaedia of the literature of China, covering a period of twenty-eight centuries, from 1,100 B.C. to 1,700 A.D. {PTUK January 26, 1899, p. 62.19}

-The great pyramid of Cheops is the largest structure ever erected by the hand of man. Its original dimensions at the base were 764 feet square, and its perpendicular height in the highest point 448 feet. It covers four acres, one rood, and twenty-two rods of ground, and has been estimated by an eminent architect to have cost not less than ?33,000,000. {PTUK January 26, 1899, p. 62.20}

-A report from Rome states that the Holy See is actively continuing its efforts to be represented at the conference. The object of the Vatican is to prove to the world and the Powers that the Pope still considers himself a temporal sovereign. The Italian semi-official organ of the Ministry says that Italy would have to decline the invitation to join the conference if the Pope be represented as a temporal sovereign. The Czar suggests that the conference be held in Brussels in April or May. {PTUK January 26, 1899, p. 62.21}

-Tesla has invented an electrical apparatus which he claims will destroy every germ in the human body and restore a sick man to perfect soundness. A Viennese professor says of the invention: “The Tesla currents are currents of immense tension, causing no pain to the human body. I have been working with those currents for ten mouths and have achieved splendid snorer in certain diseases, particularly gout and in certain skin affections. As for tuberculosis, I only know that Mr. Tesla in his laboratory has succeeded in destroying the consumption bacilli. It is an open question yet whether he can destroy them in the living body, but I have no reason to doubt it.” {PTUK January 26, 1899, p. 62.22}

**“Back Page” *The Present Truth* 15, 4.**

E. J. Waggoner

“To what purpose is the multitude of your sacrifices unto Me? saith the Lord.” Isaiah 1:11. {PTUK January 26, 1899, p. 64.1}

God had a purpose in the sacrifices which He commanded Israel to offer. The sacrifices themselves were not the end desired. They were only a means {PTUK January 26, 1899, p. 64.2}

“For the law having a shadow of good things to come, ... can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered; because that the worshippers once purged should have had no more conscience of sins.” Hebrews 10:1, 2. {PTUK January 26, 1899, p. 64.3}

The fault of Israel was that they did not proceed from the shadow to the substance. The reason of their rejection of Christ, when He came among them in the flesh, was that they had not recognised Him in the sacrifices, commanded by God, which prefigured His work. Had they learned what the sacrifices were designed to teach them, they would have received the Saviour gladly when He appeared. {PTUK January 26, 1899, p. 64.4}

“For they that dwell at Jerusalem, and their rulers, because they know Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him.” Acts 13:27. {PTUK January 26, 1899, p. 64.5}

The eyes of Israel were blinded in the reading of the Old Testament. They thought that they were God’s people, because they were so much better than the surrounding heathen, and that in offering sacrifices they were rendering the worship which God desired. But God did not wish them to stay for ever among the shadows. He wanted them to come to the substance and know by experience the fulness and power of the salvation from sin which was in Christ. {PTUK January 26, 1899, p. 64.6}

Since the shadows in themselves were worthless, it did no good to multiply them. No number of shadows, however great will suffice to make one substance. “For it is not possible that the blood of nulls and of goats should take away sin.” So the Lord asks, “To what purpose is the multitude of your sacrifices?” {PTUK January 26, 1899, p. 64.7}

The object at which the Lord aimed was the taking away of sin, and the bringing in of righteousness, not only to cleanse the sinner and make him whiter than snow, but to keep him so. “Sacrifice and offering Thou didst not desire; ... burnt offering and sin offering hast Thou not required.” Psalm 11:6. “Though ye offer Me burnt offerings and your meat offerings, I will, not accept them.... But let judgment run down as waters, and righteousness as a mighty stream.” Amos 5:24. {PTUK January 26, 1899, p. 64.8}

The same question is addressed to us, To what purpose is the multitude of your prayers and religions observances? Are these the end of our Christian experience? Are we, any more than was Israel, come to the substance of Christ’s work for us, or do we, as they, have to offer continually, year after year, sacrifices that never take away sin? Are we delivered from the power of sin any more than were they? {PTUK January 26, 1899, p. 64.9}

“Thou shalt call His name Jesus: for He shall save His, people from their sins.” Matthew 1:21. “Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. Then said I, Lo, I come to do Thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” {PTUK January 26, 1899, p. 64.10}

In proportion as Christ’s sacrifice was more effectual than the blood of bulls and goats for the taking away of sin, so should the deliverance from sin of those who receive Christ differ from the experience of those who offered slain beasts. “Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; ... for by one offering He hath perfected for ever them that are sanctified.” Hebrews 10:11-14. {PTUK January 26, 1899, p. 64.11}

All that is needed to be done to keep men from falling and to present them faultless before the presence of God with exceeding joy, has been already completed in the sacrifice of Christ. Those who receive Him for all that He is may prove now the exceeding greatness of His power to usward who believe. This is the object of God in giving His Son to us. Until He is received as a perfect Saviour from sin, He is not known in His real character. His name is Jesus because He saves from sin, and no one can know Jesus who does not know a Saviour from sin. Until we thus know Him, even if professing faith in Him, we are only among the shadows of good things to come. {PTUK January 26, 1899, p. 64.12}

In giving Christ to us, God gives us deliverance from all the power of evil, and if we neglect to receive so great salvation, all our prayers and religious observances will be to no purpose. They will be no more acceptable to God than were the sacrifices offered by ancient Israel. But now that the reality of Christ’s work for us is made known, we may leave the shadows of good things to come, and enjoy the good things themselves. {PTUK January 26, 1899, p. 64.13}

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; ... let us draw near with a true heart in full assurance of faith.” Hebrews 10:19-21. {PTUK January 26, 1899, p. 64.14}

Mr. Cecil Rhodes, in a published interview, gives a striking example of what might be accomplished with the enormous sums of money devoted to naval and-military expenditure. He says that with the ?14,000,000 we shall spend in Great Britain on warships during the next five years, in addition to our present expenditure, he could complete his Cape to Cairo railway, and have ?4,000,000 left. It being pointed out to him that the Russian Government purposed spending ?40,000,000 this year on railways, he replied:- {PTUK January 26, 1899, p. 64.15}

The Russian Government is right. The construction of railways is the first necessity for a vast undeveloped country. No expenditure is more profitable, more indispensable. I am all for the construction of railways as against expenditure on armaments. Just think for a moment at the difference what the difference is. Fourteen millions for warships, all of which would be rusty iron in twenty years. Not one of them earning a penny. Every one of them needing the diversion from productive industry of hundreds of able-bodied men in the flower of their youth. That is one side of it. On the other, ?10,000,000 expended in completing the line from Cape to Cairo, and you have a whole continent opened up, a great highway of the nations driven through the heart of Africa, the shores of the vast inland seas rendered accessible to commerce, markets opened at every station, every man on the line employed in productive industry-that is the other side of it. {PTUK January 26, 1899, p. 64.16}

Sabbath-keeping bricklayers and labourers wanted at once. Apply, H. Spencer, York Road, Kettering. {PTUK January 26, 1899, p. 64.17}

**“The Gospel of Isaiah. Saved and Sent” *The Present Truth* 15, 4.**

E. J. Waggoner

(Isaiah 6, LOWTH’S TRANSLATION.)

“In the year in which King Uzziah died, I saw Jehovah sitting on a throne high and lofty; and the train of His robe filled the temple. Above Him stood the seraphim; each of them had six wings; with two of them he covereth his face, with two of them he covereth his feet, and two of them he useth in flying. And they cried alternately, and said:- {PTUK January 26, 1899, p. 66.1}

*Holy, holy, holy Jehovah God of Hosts!
The whole earth is filled with His glory. {PTUK January 26, 1899, p. 66.2}*

And the pillars of the vestibule were shaken with the voice of their cry; and the temple was filled with smoke. And I said, Alas for me! I am struck dumb; for I am a man of polluted lips; and in the midst of a people of unclean lips do I dwell; for mine eyes have seen the King, Jehovah God of Hosts. And one of the seraphim came flying unto me; and in his hand was a burning coal, which he had taken with the tongs from off the altar. And he touched my mouth, and said:- {PTUK January 26, 1899, p. 66.3}

*Lo! this hath touched thy lips;
Thine iniquity is removed, and thy sin is expiated. {PTUK January 26, 1899, p. 66.4}*

And I heard the voice of Jehovah, saying, Whom shall I send; and who will go for us? And I said, Behold, Here am I; send me. And He said:- {PTUK January 26, 1899, p. 66.5}

*Go, and say thou to this people,
Hear ye indeed, but understand not;
See ye indeed, but perceive not;
Make gross the heart of this people;
Make their ears dull, and close up their eyes;
Lest they see with their eyes, and hear with
their ears.
And understand with their hearts, and be con-
verted; and I should heal them. {PTUK January 26, 1899, p. 66.6}*

And I said: How long, Jehovah? And He said:- {PTUK January 26, 1899, p. 66.7}

*Until cities be laid waste, so that there be no
inhabitant;
And houses, so that there be no man;
And the land be left utterly desolate.
Until Jehovah remove man far away;
And there be many a deserted woman in the
midst of the land.
And though there be a tenth part remaining
in it,
Even this shall undergo a repeated destruction;
Yet, as the ilex, and the oak, though cut
down, hath its stock remaining,
A holy seed shall be the stock of the nation. {PTUK January 26, 1899, p. 66.8}*

“I saw Jehovah.” Compare John 12:37-41 with verses 9 and 10 of this chapter, and it will be seen that it was Christ whom Isaiah saw in His glory. From this we learn something of the wondrous glory of our Redeemer, and what He gave up for the sake of saving us. He is the effulgence of the Father’s glory, and the express image of His person. Hebrews 1:1, 2. The glory which He had with the Father before the world began is His now (John 17:5), and He gives it to us, for we shall be “glorified together.” Romans 8:17. {PTUK January 26, 1899, p. 66.9}

“His train filled the temple.” The word rendered “train” is the same that in Jeremiah 13:22, 26, and other places is translated “skirts,” and in Exodus 28:33, 34; 39:24, 25, 26, is translated “hem.” The hem or skirt of His garment filled the temple. {PTUK January 26, 1899, p. 66.10}

What is this garment? Here is the answer: “O Lord my God, Thou art very great; Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain.” Psalm 104:1, 2. The light and glory of the Lord is His clothing; His train, that filled the temple, was His glory. {PTUK January 26, 1899, p. 66.11}

“The whole earth is full of Thy glory.” That is, the garment with which the Lord covers Himself is the fulness of the earth. Not only the temple in heaven, but the whole earth is filled with the hem of His garment. Now remember that when Jesus was here in the flesh, all that was needed for the healing of a poor, afflicted woman was that she should “touch the hem of His garment.” So wherever we are, we are to reach of the hem of that garment which brings life and health and salvation. {PTUK January 26, 1899, p. 66.12}

*“The healing of the seamless drums
Is by our beds of pain;
We touch Him in life’s throng and press,
And we are whole again.” {PTUK January 26, 1899, p. 66.13}*

“The fulness of the whole earth is His glory.” This, as may be seen from the margin of the Revision, is the literal rendering of the Hebrew. Wherever in the earth we see fulness, revealing itself in the multiplied forms of life, it is the glory of the Lord. Remembering now that in even the hem of His garment there is healing, what can this teach us except that God expects all to be healed, to be whole-holy. He has provided liberally to this end. All that is needed is that we come into conscious touch with Him by intelligent faith. Jesus Christ came that we might have life, and that we might have it in abundance. John 10:10. The life is the light of men. If we would but see the life, as it is all about us, and allow ourselves to be controlled by it, sickness would become a thing of the past, for eternal freshness is the characteristic of the life. To speak plainly, if we recognise that what are called “the laws of nature” are but the manifestations of the life of God, and let these laws rule in us, we shall find the life of Jesus manifested even in “our mortal flesh,” and that will mean victory over disease as well as over sin. {PTUK January 26, 1899, p. 67.1}

“Above it stood the seraphim.” Or, “above Him stood the seraphim.” The Hebrew does not distinguish between masculine and neuter. In this case it amounts to the same thing, for above the throne would be above the Lord. The word “seraphim” means “burning ones.” The difference, if any, between them and cherubim, is not revealed; but we read in Ezekiel 28:14 about the “anointed cherub that covereth;” and on the cover to the ark in the tabernacle of Moses were figures of cherubim overshadowing the glory of the Lord. {PTUK January 26, 1899, p. 67.2}

Each seraph covered his face with two of his wings, as unable or unworthy to look directly upon God. Yet the redeemed saints “shall see His face.” Revelation 22:4. Oh, marvellous privilege accorded to the sons of Adam! to be on such terms of intimacy with the God of hosts as is not permitted even to the highest of the unfallen angels. And to show the special favour granted to humble followers of Christ even now, He says, “in heaven their angels do always behold the face of My Father which is in heaven.” Matthew 18:10. This shows that there is a difference, and that the angels who are specially commissioned to guard the faithful of earth, have access to the Father to a degree that others do not. “Let us therefore come boldly unto the throne of grace.” “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.” Psalm 27:4. {PTUK January 26, 1899, p. 67.3}

“Woe is me; for I am undone, cut off, struck dumb; because I, a man of unclean lips, have seen the King, and the Lord of hosts.” It was the sight of the Lord that made Isaiah conscious of his own imperfection. Job said, “Now mine eye seeth Thee, wherefore I abhor myself.” Job 42:5, 6. The sight of the Lord makes known the presence of sin, and either removes the sin, or destroys the sinner, according to the circumstances under which He is seen. {PTUK January 26, 1899, p. 67.4}

“This hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” It is fire from the altar, which, when cast on the earth, works destruction. The same fire that cleanses those who confess their sins, consumes those who cling to them. The saints of God, having been tried in the fire, as gold, and having had all the alloy of sin purged away by it, can dwell amid everlasting burnings which will consume the wicked like chaff. Read Malachi 3:2, 3; Isaiah 33:14, 15. {PTUK January 26, 1899, p. 67.5}

Mark how quickly Isaiah’s sins were removed. All he did was to acknowledge that he was a sinner. As soon as he said, “I am a man of unclean lips,” the angel touched him with the coal from God’s altar, saying, “Thine iniquity is taken away.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Only acknowledge your sin, and you may know that it is gone. Some sincere souls say: “I have confessed all the sins I know of, and I am resolved not to stop until I have discovered every sin in my character, and have confessed it; so that I may be forgiven.” Why, you could not nearly enumerate all your sins in a lifetime. They are more than can be numbered. Isaiah did the whole thing at once: “I am a man of unclean lips,” which meant that he was unclean in heart. The publican said: “God be merciful to me, a sinner,” and went to his house justified. Be assured that if you acknowledge yourself to be a sinner, you are forgiven. {PTUK January 26, 1899, p. 67.6}

God saves men only for service. The object of our cleansing is not merely that we may escape destruction, but that we may be messengers of salvation. As soon as the Lord had cleansed Isaiah from sin, He called out, “Whom shall I send, and who will go for us?” It was a general question, yet intended specially for the ears of Isaiah. And the prophet heard, and immediately responded, “Here am I; send me.” God reconciles us to Himself by Christ, and puts the word of reconciliation in us, that we, in the place of Christ, may be agents for reconciling others. 2 Corinthians 5:18-20. He says, Come! and then to all who heed the call, He says, “Go!” {PTUK January 26, 1899, p. 67.7}

The Lord has said that there will be but few saved. So He fortified Isaiah against discouragement, by letting him know at the outset what the result of his message would be. He was to carry a message whose effect would be to harden hearts, and make people blind and deaf to the truth. {PTUK January 26, 1899, p. 67.8}

Look at John 12:37, and you will see what sort of a message it is that hardens men’s hearts. “Though He had done so many miracles before them, yet they believed not on Him.” Yet the miracles were done and recorded solely for the purpose of enabling people to believe on Jesus, and to obtain life through His name. John 20:30, 31. And some did believe. Thus we see that it is the tender mercy of God that hardens men. “Let favour be shown to the wicked, yet will he not learn uprightness.” Isaiah 26:10. But God is clear. How can any soul hold God responsible for his unbelief, when it was the goodness of God, which leads men to repentance, that hardened him? {PTUK January 26, 1899, p. 67.9}

How long is this commission to Isaiah to be in force?-Until the end of the world. “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.” But Isaiah is long since dead. True, but the message is still to be given; for remember that the Lord made His call general, and not particularly to Isaiah. “Who will go for us?” He is waiting for agents, and is anxious to use every one who will allow his sin to be purged. We are to be “ready to every good work” (Titus 3:1), and this readiness is gained through the cleansing power of God. God will use the instrument that is ready to hand when His work is to be done. This chapter emphasises what was set forth in the article, “The Time of the Promise,” at the beginning of this study in Isaiah, namely, that Isaiah’s prophecy was especially for the last days. We do not need to make any interpretation, but simply take it as applying now. Although it was so long ago, the people who then heard his words were in the same condition and circumstances that the people of these days are. They did not profit by the message. Let us therefore give the more earnest heed to the things which we have heard, and fear lest, a promise having been left us, any of us should come short of it, and fall after the same example of unbelief. {PTUK January 26, 1899, p. 67.10}

Although destruction be determined upon all the land, a remnant shall be saved. “As a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.” The holy seed, the humble believers in Christ, are the seed that prevents the earth from total and irretrievable ruin. As a tree will sprout and grow again, although cut down, so although the earth be made desolate, the few men who are left-the righteous ones-will be the sprout that will spring up and cause the whole earth to be renewed. “Israel shall blossom, and bud, and fill the face of the world with fruit.” Isaiah 27:6. {PTUK January 26, 1899, p. 68.1}

**“The Gospel of Isaiah. God Our Only Refuge and Strength” *The Present Truth* 15, 4.**

E. J. Waggoner

(ISAIAH 8:9-22, LOWTH’S TRANSLATION.)

*9. Know ye this, O ye peoples, and be struck
with consternation;
And give ear to it, all ye of distant lands;
Gird yourselves, and be dismayed; gird your-
selves and be dismayed. {PTUK January 26, 1899, p. 85.1}*

*10. Take account together, and it shall come to
naught;
Speak the word, and it shall not stand;
For God is with us. {PTUK January 26, 1899, p. 85.2}*

*11. For thus said Jehovah unto me,
As taking me by the hand He instructed
me,
That I should not walk in the way of this
people, saying; {PTUK January 26, 1899, p. 85.3}*

*12. Say ye not, I is holy,
Of everything of which this people shall say,
It is holy;
And fear ye not the object of their fear, neither be ye terrified. {PTUK January 26, 1899, p. 85.4}*

*13. Jehovah God of Hosts, sanctify ye Him;
And let Him be your fear, and let Him be
your dread; {PTUK January 26, 1899, p. 85.5}*

*14. And He shall be unto you a sanctuary;
But a stone of stumbling, and a rock of of-
fence,
To the two houses of Israel;
A trap and a snare to the inhabitants of
Jerusalem. {PTUK January 26, 1899, p. 85.6}*

*15. And many among them shall stumble,
And shall fall, and be broken; and shall be
ensnared, and caught. {PTUK January 26, 1899, p. 85.7}*

*16. Bind up the testimony, seal the law among
My disciples. {PTUK January 26, 1899, p. 85.8}*

*17. I will therefore wait for Jehovah, He who
hideth His face
From the house of Jacob; yet will I look for
Him. {PTUK January 26, 1899, p. 85.9}*

*18. Behold, I, and the children,
Whom Jehovah hath given unto Me;
For signs and for wonders in Israel,
From Jehovah God of Hosts,
Who dwelleth in the mountain of Sion. {PTUK January 26, 1899, p. 85.10}*

*19. And when they shall say unto you;
Seek unto the neucromancers and the wizards;
To them that speak inwardly, and that
mutter.
Should not a people seek unto their God?
Should they seek, instead of the living, unto
the dead? {PTUK January 26, 1899, p. 85.11}*

*20. Unto the command, and unto the testimony,
let them seek;
If they will not speak according to this
word,
In which there is no obscurity. {PTUK January 26, 1899, p. 85.12}*

*21. Every one of them shall pass though the land
distressed and famished;
And when he shall be famished, and angry
with himself.
He shall curse his king and his god. {PTUK January 26, 1899, p. 85.13}*

*22. And he shall cast his eyes upwards, and look
down to the earth;
And lo! distress and darkness!
Gloom, tribulation, and accumulated dark-
ness! {PTUK January 26, 1899, p. 85.14}*

In studying this lesson, let each one use diligently both the King James and the Revised Versions, in connection with the translation that is given here. There is quite a variation in the wording, but to the thoughtful student this will be a help instead of a cause of confusion. The different renderings, when carefully and thoughtfully compared, will only serve to give a broader view of the message of God. Different verbal renderings mean, not contradiction, but fulness. {PTUK January 26, 1899, p. 85.15}

The reading of verse 9 in the common version, or the Revision, is clearer and more in harmony with the text than that given by Lowth. The thought, as will be seen by comparison, is the same as that in the second Psalm. We can readily see how the rendering, “Make an uproar” is consistent with, “Associate yourselves.” A crowd is likely to make an uproar. “The heathen rage.” {PTUK January 26, 1899, p. 85.16}

Notice that the people are not commanded to associate themselves together, or to make an uproar. This will be seen from the context. Even though they associate themselves, and rage against the Lord and His people, they “shall be broken in pieces.” It is “a vain thing” that the heathen imagine, when they set themselves against the Lord, and against His Anointed, saying, “Let us break their bands asunder, and cast away their cords from us.” Instead of breaking, they will be broken. {PTUK January 26, 1899, p. 85.17}

“There is no power but of God; the powers that be are ordained of God.” Romans 13:1. This being the case, it is evident that no one can withstand God. “Our God is in the heavens. He hath done whatsoever He hath please.” Psalm 115:3. He rules over the kingdoms of the heathen, and in His hand is power and might, so that none is able to withstand Him. 2 Chronicles 20:6. Therefore “fight ye not against the Lord God of your fathers; for ye shall not prosper.” 2 Chronicles 13:12. God cannot be overthrown by His own power turned against Him. {PTUK January 26, 1899, p. 85.18}

This is the comfort of the people of God in times of persecution. Verse 10 reads in the French of Segond, “Form projects, and they shall come to nothing; give orders, and they shall come to nothing; give orders, and they shall be without effect; for God is with us.” “If God be for us, who can be against us?” Romans 8:31. God is King of kings. He makes His servant His firstborn, “higher than the kings of the earth.” Psalm 89:27. Read verses 17-27. This is spoken to the seed of David. Christ was born of the seed of David according to the flesh, but as His flesh is ours, we share His exaltation. He has been raised to sit at the right hand of God in the heavenly places, “far above all principality and power and might and dominion,” and we are raised to sit with Him. Ephesians 1:20, 21; 2:1-6. “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people, and to make them inherit the throne of glory.” Psalm 113:7, 8; 1 Samuel 2:8. {PTUK January 26, 1899, p. 85.19}

God’s people, therefore, have nothing to fear from man, or from any combination of men. If they are indeed His, they have a position higher than that of any earthly king. All nations may be arrayed against them, but they can accomplish no more against those who dwell in the secret place of the Most High than they can against the Almighty Himself. Read Psalm 118:6-17. It is true that earthly rulers may put some of God’s people to death, even as they crucified Christ, but even so they cannot prevail against them. Christ conquered when He went into the grave. One man who knows the Lord (and the only way we can know Him is to have Him dwelling in us), is stronger than all nations combined. His authority is greater than theirs. This is the fact; unfortunately there are so many Christians who do not know their rightful place. {PTUK January 26, 1899, p. 85.20}

The fact that God’s people have a place higher than the kings of the earth does not make them defiant. They are not to use their authority against men nor governments, but to help. Indeed, as soon as they assume a defiant, dictatorial attitude, they lose their power. Their strength is the strength of meekness. God clothes His people with His own kingly authority, in order that they may properly represent Him as ambassadors. Paul, brought before the Roman governors, preached the Gospel to them; and the man in chains caused the man on the throne to tremble. {PTUK January 26, 1899, p. 86.1}

People confederate for the purpose of maintaining or executing some project which they think is right. So the translation which we are following has in verse 12, “it is holy.” We shall get the sense, however, better, if we follow the common or the Revised rendering, “a confederacy,” or “a conspiracy.” God would not have His people become bound up in any worldly compact. Ancient Israel were forbidden to make any league with the inhabitants of the land. Even so now they are not to be members of any human organisation whatever. The church of Christ, of which He is the direct Head, provides for every want. Benevolent associations, so-called, are not needed by Christians, for the church is that. A little reflection will enable anybody to see that these associations are selfish, and so opposed to the Gospel of Christ. {PTUK January 26, 1899, p. 86.2}

It is not because God would have His people exclusive, that He tells them to make no league with the people of earth, and not to unite with any worldly society whatever for protection or help. No; it is because He would have them save the world. When His people unite with the world in any organisation or society for mutual help or protection, they thereby disparage Him, who is the only real help. They give the world the impression that the church of Christ, nay, Christ Himself, does not afford sufficient protection and help. They put themselves in the position of dependents upon men, instead of occupying the position of benefactors, which God designs that they should hold. They are to give to the world, even to kings, and not to receive from them. A true child of God, poor and unknown, is better able to offer protection to an earthly ruler, than the Government is to protect him. This being so, how much more does it apply to all smaller combinations of men. {PTUK January 26, 1899, p. 86.3}

In ancient times anyone who acknowledged God could join His people. Even so it is now. The church is God’s kingdom. All may come into it, who are willing to have Christ reign over and in them. And God’s people, instead of being exclusive, must mingle with the people of the world, even going out into the highways and the lanes to find them, to do them good, and to invite them to come and share the blessings of God’s house. But how dishonouring to the God whom they profess to serve, when they, finding that danger threatens, seek protection from those whom they are sent to deliver. There are many societies organised for the purpose of helping men temporally and spiritually,-of improving their physical and moral condition,-and they all do more or less good; but that is no reason why the Christian should join them. He must not oppose them, but let them do all the good they can; but he must know that he, as a member of Christ’s body, has a field of operation, and a power for good, infinitely greater than they have, so that to join them would narrow his efforts. The glorious Gospel is the sovereign remedy for all human ills; therefore lift the standard high, and do not let it be confused with anything else. {PTUK January 26, 1899, p. 86.4}

“Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary.” Compare 1 Peter 3:14, 15: “If ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” The only place of safety for any man is the secret place of the Most High. But we abide in God only when He abides in us. When God is set in the soul-temple as supreme, He Himself is the Sanctuary of the soul. Then the man has a hope of which he can give a good account. It is a living hope. {PTUK January 26, 1899, p. 86.5}

“Let Him be your fear, and let Him be your dread.” But God is a kind and compassionate Father, as much more tender with His children than any earthly father is with his children as He is greater than man. Earthly fathers have love for their children, but “God is love.” What a blessed position to be in, when the only thing in the universe to be afraid of is God, who is love. He loves men, even sinners, but hates sin. He is terrible to nothing but sin. When He is our fear, the result is the destruction of sin. The only dread we need to have, with respect to God, is the dread of displeasing Him; and when we fear to displease Him, so much that we will trust Him, and yield to His ways, He will give us the testimony that we please Him. {PTUK January 26, 1899, p. 86.6}

“Behold, I and the children whom God hath given me are for signs and for wonders in Israel from the Lord of Hosts.” Who says this?-Read Hebrews 2:9-13, and it will at once be seen that Christ is the speaker here. Then we may take courage to go back and read verse 17 of our lesson: “I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him.” Has God hidden His face from us? So He did from Christ, yet Christ saw Him again. Not long ago one said to me, “God has forsaken me.” Very well, said I, That is just what Christ said, “Ah, but,” said the other, “God had not cast Him off.” Indeed He had not; and since all that He suffered was for you, and in your place, you may be just as sure that He has not cast you off. No matter how much God seems to hide His face, if we go through the dark experience with Christ, we may be confident. Of all overcomers it is said, “They shall see His face.” {PTUK January 26, 1899, p. 86.7}

But what about the signs and wonders? That is a most glorious prospect. It presents the most marvellous psosibilities before believers in God. “I and the children whom the Lord hath given Me, are for signs and wonders,” says Christ. That is, we ourselves are classed in with Christ. It is not merely that we are to *do* signs and wonders, but we are to *be* them. All the marvels of “the Man Christ Jesus” are to be reproduced in all who are men in Christ. The world is to wonder at Christians just as much as it did at Christ, and for the same reason. {PTUK January 26, 1899, p. 86.8}

“The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1 Corinthians 1:22-24. Here we have the same stumbling-block as in our lesson. Thank God that the stumbling-block is the sanctuary to believers. This stumbling-block is the sign; it is Christ crucified. You will remember that Christ said the Jews should have no other sign than His crucifixion. See Matthew 16:4. He gave them the most wondrous sign that could be given, and they stumbled at it. God’s people are to present the same sign to the world. When the death and resurrection of Christ are fully manifest in their lives, they themselves will be signs greater than any miracle that they could perform. Let the sign, then, the sign of the cross, shine out. {PTUK January 26, 1899, p. 87.1}

The remaining verses in this chapter were quoted for the sake of the connection, but will be left for special study till next week. {PTUK January 26, 1899, p. 87.2}

When Jesus sent out His disciples to preach, saying, “The kingdom of heaven is at hand,” we read “He gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner if disease.” Matthew 10:1. Again, just before His ascension to heaven, He said to His apostles, “Ye shall receive the power of the Holy Ghost coming upon you: and ye shall be witnesses unto Me.” Acts 1:8. Unless power accompanies the message it is not the Gospel. That which makes God’s message to the world a gospel, or glad tidings, is that it brings the power which is so much needed. The Gospel is the power of God to every one that believeth unto salvation. Romans 1:16. In the church of Christ there must be seen the working of His own mighty power. Unless this is true His people do not bear witness to Him. Any power short of the power of God does not reveal Him to men. {PTUK January 26, 1899, p. 87.3}