**“Muck-Rake or Crown?” *The Present Truth* 15, 5.**

E. J. Waggoner

John Bunyan’s allegory of the man with the muck-rake is as much a reality of human life to-day as it ever was. Men, in their eager quest for the glory of this world, which passeth away, are contemning the far more exceeding and eternal weight of glory. {PTUK February 2, 1899, p. 65.1}

When Satan tempted Christ with the offer of the kingdoms of this world, he showed Him all the glory of them “in a moment of time.” Doubtless, he feared to prolong the vision lest the Saviour’s gaze should penetrate the dazzling exterior and find the wretched reality of woe and misery that lay beneath the surface. Yet, short as the view was, it was more than sufficient to reveal to unworldly eyes all the glory that this world could show. {PTUK February 2, 1899, p. 65.2}

As the time draws near for the fulfilment of the promise that “the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it” (Isaiah 40:5), Satan puts forth every effort to blind the minds of men, “that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them.” He knows that all who with unveiled face behold “as in a glass the glory of the Lord, are changed into the same image from glory to glory.” It is his settled purpose to hinder men from receiving this preparatory experience, so that when the Saviour comes in His glory, they may be unprepared to meet their God, and “be punished with everlasting destruction from the presence of the Lord, and from, the glory of His power.” 2 Thessalonians 1:9. {PTUK February 2, 1899, p. 65.3}

This is why we now see such feverish activity in all departments of worldly affairs. Naval and military schemes for increased armaments, dreams of imperial and colonial expansion, enormous combinations of labour and capital, gigantic trusts, colossal frauds of every description, as well as the petty worries that beset the everyday life of men and women, each and all owe their origin to the enemy of the race, whose one design and continual effort is to turn the minds of men from the words of God. In proportion as the glorious day draws nearer will Satan increase his temptations to cause our affections to rest on things below. {PTUK February 2, 1899, p. 66.1}

Every soul on earth is the object of his malignant intentions because to every one, no matter how fallen and degraded, the crown of life is offered freely. To the capitalist as to the meanest drudge in his employ, to the man of world-wide ambition as to the humble lives that count for so little in his grasping schemes, to every one alike, rich and poor, free and bond, great and small, is offered the crown of a never-ending dominion, the key to all the treasures of wisdom and knowledge, and the passport to scenes of bliss that it hath not entered into the heart of man to conceive. {PTUK February 2, 1899, p. 66.2}

It is true that the muck-heap in which the world is toiling is the witness of their willing degradation, but even out of the horrible pit and miry clay, God will lift those who choose the better part. Men are accepted just as they are, and the shame of their nakedness is hidden in white raiment. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.” 1 Samuel 2:8. {PTUK February 2, 1899, p. 66.3}

We may not know it, and the ignorance makes our plight the worse, but the Lord sees us wretched, and miserable, and poor, and blind, and naked. Our foolish pride may disdain the statement, but it cannot help us to disprove it. To all such, and such are all, the Lord says, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thins eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock.” Revelation 3:17-20. {PTUK February 2, 1899, p. 66.4}

**“Ministers in Politics” *The Present Truth* 15, 5.**

E. J. Waggoner

Mt. John Morley, in a speech delivered last week, referred to the attitude taken by so many ministers of religion on the subject of war. He said:- {PTUK February 2, 1899, p. 68.1}

They remind me of the fighting bishops and fighting popes of the Middle Ages, who used to go forth in their armour to fight as it they had been more secular men like you and me. One of them put in a formula, and I am bound to say more astonishing language I never read. “We are in a work-a-day world,” one of the ministers said, “and we can hardly be asked to stand aloof from the practical business of life because there are higher laws of religious life which the world is not likely to adopt.” No, nor is the world likely to adopt them when it sees preachers of these laws are dreadfully afraid to apply them in practice. They are not for peace at any price. We cannot afford to stand alone from that practical business of life, but is there no chance of carrying our higher laws into practical business? Suppose one of these ministers were to find himself in the company of the forty thieves. He need not go-judging from the newspapers-a thousand miles from the City of London to find forty thieves. Suppose he were to say: “I am for the Ten Commandments, but still this is a work-a-day world, we must not stand aloof from the practical business of life, and I am not for the Ten Commandments at any price.” You would know what to think of such language, and I say that that, language is the legitimate corollary from the principle what is laid down. {PTUK February 2, 1899, p. 68.2}

It may justly be inferred from this language that when the ministers of religion dabble in politics, the ordinary man of the world is not likely to be smitten with admiration for either their politics or their religion. They may think to gain influence by such a course, but the kind of influence they gain they would be better without. The Word of God is all the power that His servants need in doing His will. “What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” Jeremiah 23:28, 29. {PTUK February 2, 1899, p. 68.3}

**“Studies in the Gospel of John. Man’s Rightful Authority. John 5:17-27” *The Present Truth* 15, 5.**

E. J. Waggoner

Jesus had just performed a great miracle. A man who for thirty-eight years had been unable to walk, had been instantly healed, insomuch that at the command of Jesus he arose, took up the pallet on which he had been lying, and walked. “And on the same day was the Sabbath.” John 5:9. {PTUK February 2, 1899, p. 68.4}

“Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.” Verse 16. Of course Jesus well knew that they would do this. Why then did He perform that special miracle on the Sabbath that day? The man was not in imminent danger of death. After thirty-eight years waiting, one more day would not have been so intolerable. For that matter, Jesus might doubtless have done the deed the day before as well as not; for the man had been long lying by the pool, and Jesus could not have failed to see him. Did Jesus wish to irritate the Jews, and deliberately to defy their prejudices? It is impossible to harbour such a suggestion for a moment, for it is utterly foreign to His character. {PTUK February 2, 1899, p. 68.5}

**TRUE SABBATH OBSERVANCE**

Why, then, was this miracle of healing, like so many others that are expressly mentioned, performed on the Sabbath day?-Because Jesus would show the true object and meaning of the Sabbath. He would show that it is *for* man, and not against him,-that it is not a burdensome yoke, but a lifter of burdens. He would teach us that the Sabbath, as the memorial of God’s perfect and complete work, makes known the measure of God’s power to make both soul and body “every whit whole.” {PTUK February 2, 1899, p. 68.6}

When the Jews persecuted Jesus for the good deed done to the impotent man, He justified Himself by saying, “My Father worketh hitherto, and I work.” That was a real justification of His act, for to do that which God does is the most perfect righteousness. Moreover, the acts of Jesus were not simply copies of what the Father did; if they were, then there would be in them no lessons or help for us, for it would show no connection between Him and frail human beings. But He said, “I do nothing of Myself;” “but the Father that dwelleth in Me, He doeth the works.” John 8:28; 14:10. There is no man so weak that he cannot let God work in him to will and to do of His good pleasure. {PTUK February 2, 1899, p. 68.7}

Jesus was accused of violating the Sabbath, and He did indeed break the Jewish Sabbath, but not the Sabbath of the Lord. The Jewish Sabbath consisted in formal cessation of all labour on the seventh day of the week, even though human life was lost thereby. It was simply a yoke, a burden, an act of penance by which they thought, to make themselves righteous. It had nothing in common with the Sabbath of the Lord except that it was kept on the same day of the week. The Lord’s Sabbath is absolute rest in Him and His word,-dependence on His life; and since His life is activity,-service for others,-it follows that true Sabbath-keeping may sometimes involve severe physical labour. How can one tell what works are lawful on the Sabbath day, and what are not?-No list of lawful and unlawful works can be given, but this principle will guide whatever labour is necessary for the welfare of suffering humanity, whether the disease be of body or of soul, and from which the labourer derives absolutely no profit or benefit except the consciousness of God’s presence, is proper Sabbath labour. True Sabbath keeping is rest in God,-absolute and unqualified acceptance of His word. {PTUK February 2, 1899, p. 68.8}

“My Father worketh hitherto, and I work.” How does God work, and how had Jesus done the work for which He was now persecuted?-By His word. Mark this: it was not as a man works by giving orders to another. No man may flatter himself that he is keeping the Sabbath while others are labouring in his employ. Whosoever does a thing by another does it himself. It is not the way that God works, and it was not in that way that Jesus healed the impotent man. He did not speak the word which set somebody else to work, but *His word itself did the work*. “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” “He spake, and it was.” Psalm 33:6, 9. This miracle of Jesus was therefore simply a manifestation of the creative power of God’s word. {PTUK February 2, 1899, p. 69.1}

In six days God created the heavens and the earth; and then He rested on the seventh day, not because to have continued the work of creation would have been a sin, but for the good reason that it was all done. The word, however, continued to work in upholding that which it had created. All the works of God since that time (so far at least as this earth is concerned) are simply to uphold or to restore, and the works which He does for us and through us are to the same effect. Keeping the Sabbath of the Lord is simply the absolute resting in God’s finished work, and allowing Him to put them into us. The absolute ceasing from all our own works on the seventh day,-from everything by which we may get gain,-is an indication of our trust in God for “life, and breath, and all things.” If one dare not trust God to keep him if he should rest on what is to all the world (and even the greater part of the professed Christian world,) the busiest day of the week, how can he persuade himself that he is trusting for eternity? {PTUK February 2, 1899, p. 69.2}

**RIGHT AND AUTHORITY OF A SON**

“The Son can do nothing of Himself, but what He seeth the Father do; for what things soever the Father doeth, these also doeth the Son likewise. For the Father loveth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son even as they honour the Father.” John 5:19-23. {PTUK February 2, 1899, p. 69.3}

Every son is necessarily the heir of his father. Legislation, knavery, the caprice of the father, or something else, may exclude a son from any share in the father’s property; but nothing can deprive any child that is born into the world of his essential heirship, namely, the parents’ individual characteristics. The father bestows himself, whatever he may be, upon his son, and this is the son’s essential heirship. Even so Christ is “the image of the invisible God” (Colossians 1:15), “the brightness of His glory.” Hebrews 1:3. Humanity is imperfect, and can therefore only imperfectly reproduce itself, so that a son may be vastly inferior to his father in many or in all respects; but God, whose every way is perfect, reveals every perfection of His character in His Son-“the Beginning of His way.” Therefore the only-begotten Son has by birthright the power and authority of the Father. Therefore it is that all judgment is committed to Him. To Him it is given to rule the nations, and at the last to break them in pieces like a potter’s vessel; but this power is not arbitrarily bestowed; it is simply one phase of the working of the “power over all flesh” which Christ has in Himself, and which He uses for the salvation of mankind. {PTUK February 2, 1899, p. 69.4}

“For as the Father hath life in Himself, so hath He given Him authority to execute judgment also; because He is the Son of man.” John 5:26, 27. How different that is from what we would have written. We would have said that the Father hath given the Son authority to execute judgment, because *He* is the Son of God; but no, the reason is that He is the Son of man. This brings us face to face with the rightful place of man on this earth. {PTUK February 2, 1899, p. 69.5}

By virtue of the first creation, man is the son of God. Luke 3:38. As such authority over all the earth was given him. Remember that this authority was given him in creation. He was made a king. The authority was in him. Just as the magnet is not a magnet because men agree to call it so, but because it has in itself drawing power, so man was king by virtue of what was in him, namely, the life of God. He had dominion over the beasts, the birds, the fishes, and over the earth itself. These did not obey Him because they had agreed to, or were told to, but because he had the authority that they could not help recognising and yielding to. Everything was placed in subjection to man, and remained so as long as man was in subjection to God. {PTUK February 2, 1899, p. 69.6}

Man’s first dominion was one of glory, for he was “crowned with glory and honour” when he was placed over the works of God’s hands. Hebrews 2:7. But “all have sinned, and come short of the glory of God.” Romans 2:23. Consequently the dominion has been lost. Man is no longer king by nature, because he does not have kingly power in him. Now comes Christ in human flesh, made in all things like unto His brethren (Hebrews 2:17), tasting death for every man, and crowned with glory and honour. He “was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:3, 4. So through Jesus the dominion of the earth still remains in the hands of man; for it must be remembered that Jesus came to earth as man, to win back the dominion for man. God never lost the dominion, or any part of it. Christ did not need to come to earth to get the dominion of the earth, and authority to execute judgment, for Himself as God, for that he had; but it was that the dominion given to man might be perpetuated. Therefore it is that Christ was on earth as man in every respect. He represented God to man, that God might in Him exhibit His idea of a man. {PTUK February 2, 1899, p. 69.7}

The one who rules is the one to judge. Man is rightful lord of this earth, and therefore he is the one to whom judgment is necessarily committed. “The saints shall judge the world.” 1 Corinthians 6:2. “Let the saints be joyful in glory! let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints.” Psalm 149:5-9. But they have this power only when as sons of men they are also sons of God. In Christ, through the eternal Spirit, we become the sons of God as surely as we are now the sons of our parents, and are heirs of His goodness as surely as we by nature inherit the traits of our earthly fathers. Through the exceeding, great and precious promises of God we become “partakers of the Divine nature.” 2 Peter 1:3. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:12, 13. Thus are we joint-heirs with Jesus Christ, having rights and privileges with Him. In Him we become “one new man,” created in the Divine image. {PTUK February 2, 1899, p. 69.8}

And now that we see it for a fact that “as He is so are we in this world” (1 John 4:17), we may grasp something of the significance of the wonderful works that He did. Remember that Christ, the Son of God, became the Son of man, in order that we, the sons of man, might become the sons of God. He was made in all things like unto us, that we might become in all things like unto Him. Now read again: “Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than those, that ye may marvel.” John 5:19, 20. {PTUK February 2, 1899, p. 70.1}

What does this mean to us?-Everything. It is a part of our inheritance. If we are “in Him,” sons of God through faith in Christ Jesus, called by His name, and walking worthy of the calling, then as joint heirs with him, sharers of His glory and dominion, we way know that all this applies to us the same as to Jesus of Nazareth. “But we are so weak and helpless,” you say. Very well, it is impossible to be more helpless than to be able to do nothing of one’s own self. See verses 19, 30. Jesus does the things that He sees the Father do, not by Himself as a copyist, but by the Father dwelling in Him. To us He says, “All things that I have heard of My Father I have made known unto you” (John 15:12), and “He that beIieveth in Me, the works that I do shall he do also.” John 11:12. Don’t take counsel of past experience, and say that it is too much to believe, and impossible, but take counsel of the Spirit, who alone makes known the riches of the glory of the inheritance. {PTUK February 2, 1899, p. 70.2}

Jesus of Nazareth was “a man approved of God” “by miracles and wonders and signs which God did by Him.” Acts 2:32. Wondrous things He did for man, and even greater works were to be done. So to us He says that, believing, we shall do the works that He did, and greater also. What an unspeakable gift! What an incentive to yield ourselves to Him, to be perfectly cleansed from all taint of the curse, and made “complete in Him,” “a perfect man,” even up to “the measure of the stature of the fulness of Christ.” What! poor fallen mortals to have power to heal the sick and the lame, and to cast out devils with a word? Even so, for so it is written, and so it shall be, even as it has already been. Not one only, but every believer in Christ, must have this authority. Don’t try to understand it, but believe it and accept it; for what the eye hath not seen, nor the ear heard, and what have not entered into the heart of man, namely, the things which God hath prepared for those that love Him,-those things hath God revealed unto us by His Holy Spirit; for the Spirit searcheth all things, even the deep things of God, and is freely bestowed on us that we may know the things that are freely given to us of God. “Thanks be unto God for His unspeakable gift.” {PTUK February 2, 1899, p. 70.3}

**“The Cost of War” *The Present Truth* 15, 5.**

E. J. Waggoner

It is estimated that over 5,000,000 men and ?3,047,000,000 have been lost by war during the past century. The greatest loss was 1,900,000 men and ?1,250,000,000 by the war between France and England in 1793-1815. The most costly war, however, was the United States civil war, 1863-65, which swallowed ?740,000,000 in little over two years-or about ?300,000,000 a year, whereas the war already mentioned cost only ?60,000,000 a year. The Franco-German War, 1870-71, cost ?316,000,000, and that engaged in by Britain, France, and Russia in 1854-56, ?305,000,000. {PTUK February 2, 1899, p. 74.1}

**“Little Folks. The Gospel of the Spring” *The Present Truth* 15, 5.**

E. J. Waggoner

Some one has said that “the Book of Nature, like the Holy Word, has four gospels,-the gospel according to the Spring, the gospel according to the Summer, the gospel according to the Autumn, and the Gospel according to the Winter,-each proclaiming the goodness and wisdom and love of God.” {PTUK February 2, 1899, p. 74.2}

There is really only *one Gospel*, the “good tidings of great joy,” that “unto us is born *a Saviour* which is Christ the Lord.” Matthew, Mark, Luke, and John all tell us the same good news of Jesus who “shall *save His people* from their sins.” {PTUK February 2, 1899, p. 74.3}

Paul tells us that the Gospel of Christ is “the power of God unto salvation.” And this is just what we may read in all nature. The four seasons,-Spring, Summer, Autumn, Winter,-are in different ways all telling us the same Gospel. {PTUK February 2, 1899, p. 74.4}

Think what “good tidings of great joy” the first spring-time must have brought to Adam and Eve! How sadly they must have watched the fading flowers and falling leaves of autumn, and mourned over their sin which had brought death and desolation over the face of the fair earth. {PTUK February 2, 1899, p. 74.5}

But at last, at God’s appointed time, a change came. The leafless, and seemingly lifeless trees burst forth afresh into bud and leaf and bloom, the earth was covered again with its flowery carpet, and their wondering eyes could see *life*,-now life everywhere springing forth from the deathlike sleep of winter. {PTUK February 2, 1899, p. 74.6}

Oh, what hope and joy and courage this must have brought to them. The winter had taught them that “the wages of sin is death,” and shown them something of what death is. The spring brought the bright hope of the resurrection from the dead, through the promised Saviour, who has power over death. For it was His life that they could see springing from the dead in all the living things around them. {PTUK February 2, 1899, p. 74.7}

But for this, the winter would have been death indeed; there never would have been any more leaves on the hare trees, no more fresh flowers springing from the barren ground. So the seeming death of winter, followed by the new life of the spring, teaches us that through the power of the life of Jesus {PTUK February 2, 1899, p. 74.8}

*“Death is hallowed into sleep,  
And every grave becomes a bed.” {PTUK February 2, 1899, p. 74.9}*

Now that the winter is passing, and the bright spring-time coming on, ask Jesus to anoint your eyes and open your ears, so that you may see and hear the message of salvation that He is giving you in this glad season. {PTUK February 2, 1899, p. 74.10}

You may read it in the trees, which have stood through all the winter season, the very image of death. The leaves are the lungs of the tree, through which is breathes. When the leaves are all gone the trees stop breathing; the sap, which is the life-blood of the trees, does not flow any longer, and there is no sign of life remaining. But the trees and plants are not dead, only sleeping and soon they burst forth into life and beauty, all the ore fresh and vigorous for their long rest. {PTUK February 2, 1899, p. 74.11}

You may read the Gospel in which in the seeds, which in the early spring-time you bury out of sight in the cold, dark ground, while you wait in hope and confidence that at the right time they will spring up and bloom. {PTUK February 2, 1899, p. 74.12}

*“O to awake from death’s short sleep  
Like the flowers from their wintry grave,  
And to rise all-glorious, in the day  
When Christ shall come to save.” {PTUK February 2, 1899, p. 74.13}*

But you need not wait until Jesus comes, to know the power of His life in you. He wants you to know every day the power of His life to overcome sin, which is *death*, and to fill you with His own righteousness, which is *life*. {PTUK February 2, 1899, p. 74.14}

You may read this same Gospel also in the pretty moths and gay butterflies that after their long chrysalis sleep through the winter, will soon be flitting about full of joyous life; and in many other things that, we cannot speak of now. But while this short season lasts, learn all you can of the “good tidings” that it brings, and we will try to study together a few chapters of “the gospel of the Spring.” {PTUK February 2, 1899, p. 74.15}

**“Jottings” *The Present Truth* 15, 5.**

E. J. Waggoner

-In Germany the idea of a disarmament conference meets with very little favour. {PTUK February 2, 1899, p. 78.1}

-The English Zionist Federation has been organised for the purpose of settling in Palestine persecuted Jews from all countries. {PTUK February 2, 1899, p. 78.2}

-The total receipts from the Hospital Saturday Fund for last year were ?19,888 9s. 4d., as against ?20,007 12s. 7d. collected in 1897. {PTUK February 2, 1899, p. 78.3}

-An earthquake, lasting three minutes, is reported from Mexico, which seriously damaged over 200 buildings, and injured 100 persons. {PTUK February 2, 1899, p. 78.4}

-Owing to the mildness of the season fifty-two different flowers were picked in Monmouth. Roses and wallflowers are blooming in the suburbs of London. {PTUK February 2, 1899, p. 78.5}

-The baya bird of India has the curious habit of fastening fireflies to its nest with moist clay. On a dark night such a nest aught be taken for an electric street lamp. {PTUK February 2, 1899, p. 78.6}

-Earthquake shocks occurred in Greece. Houses were much damaged in some towns, but the people having received due warning, escaped to the fields without injury. Whole villages were destroyed. {PTUK February 2, 1899, p. 78.7}

-Dr. Posch, a Vienna physician who has made a special study of the plague, in the course of a lecture said the use of alcoholic drinks by Europeans diminishes the faculty of resistance to most of the infectious diseases, especially plague. {PTUK February 2, 1899, p. 78.8}

-The gold discoveries in Western Australia have caused a rapid growth in that Colony. The population in 1891 was 53,000, while now it is 172,000. In 1891 the yearly revenue was ?400,000. Last year it was ?3,000,000. Exports and imports in 1893 were valued at ?2,412,000. In 1897 they had risen to ?10,368,000. {PTUK February 2, 1899, p. 78.9}

-The Japanese dentists perform all their operations in tooth-drawing with the thumb and forefinger of one hand. The skill necessary to do this is acquired only after long practice, but when once it is obtained the operator is able to extract half-a-dozen teeth in about thirty seconds without once removing his fingers from the patient’s mouth. {PTUK February 2, 1899, p. 78.10}

-The number of Spanish soldiers who died during the recent war in Cuba amounts to 80,000. The majority succumbed to diseases contracted in the country. {PTUK February 2, 1899, p. 78.11}

-Pupils in the public school of Copenhagen Denmark, are requited to take three baths a week in the public school building, and while they are bathing, their clothes are sterilised in a steam oven. {PTUK February 2, 1899, p. 78.12}

-Whatever may come of the present agitation in Macedonia, it is clear that Russia intends to intervene. It has been announced that she regards the movement as one of a revolutionary character, and intends to crush it. {PTUK February 2, 1899, p. 78.13}

-Mr. A. J. Balfour, replying to a correspondent on the subject of providing a Roman Catholic University for Ireland, thinks the best plan will be to provide a Protestant teaching university in Belfast, and one for the Roman Catholics in Dublin. {PTUK February 2, 1899, p. 78.14}

-Lord Cranborne said the other day that Volunteers must be prepared for changes and developments which might not perhaps be popular, but which would be actuated by motives to bring the auxiliary forties up to a greater standard of efficiency. {PTUK February 2, 1899, p. 78.15}

-The hopes of Chinese reformers have once more been dashed to the ground. One of the governors who recently petitioned the throne for some administrative reforms has, for this offence, been stripped from all office and debarred from future employment. {PTUK February 2, 1899, p. 78.16}

-From St. Petersburg it is reported that the health of the Amer of Afghanistan is causing uneasiness, as civil war is expected to follow his death. Steps are to be taken to strengthen the position of Russia on the Afghan frontier by the establishment of military settlements. {PTUK February 2, 1899, p. 78.17}

-It is said in some quarters that France and England are about to settle all outstanding differences by means of a treaty which will be of the highest historic importance. This remains to be seen. Certainly, speeches made by statesmen of both countries have been very conciliatory in tone of late. {PTUK February 2, 1899, p. 78.18}

-The United States Senate has adopted a Bill providing for the construction of the Nicaragua Canal. 1,000,000 shares, of $100.00 each, the Government taking 926,000, will be issued. The canal is to be constructed in six years and the coatis not to exceed 6115,000,000. It is proposed to offer bee passage at all times to the ships of all nations, in peace as well as in war. {PTUK February 2, 1899, p. 78.19}

-The rivers Wye and Monnow have overflowed their banks, and several of the principal streets of Monmouth have been rendered impassable by the floods, except by boats, which have been requisitioned for traffic. The railway from Ross to Monmouth is under water, and all trains on that section have ceased to run. The flood is the heaviest known since 1851. Most of the valleys in North Wales have been turned into huge lakes. {PTUK February 2, 1899, p. 78.20}

-The Russian ship-building programme does not savour of disarmament. Two steamships for the Volunteer Fleet are to be built in England at a cost of 4,000,000 roubles. Two first-class iron clads, a first-class cruiser and three other cruisers, with two torpedo boats, are to be completed this year. Next year twenty-four torpedo boats are to be constructed, and three first-class ironclads and two cruisers are to be commenced. {PTUK February 2, 1899, p. 78.21}

-Gas consumers north of the Thames are agitating against the payment of 3s. per 1,000 cubic feet for their gas, because the change is twenty-five per cent. less than this on the south side of the river. At Plymouth, which is twice as far from the source of its coal supply as London is, the price for gas has been only 1s. 9d. per 1,000 feet for the last dozen years, and at this price the highest dividends allowed by the law have been uniformly paid by the shareholders. {PTUK February 2, 1899, p. 78.22}

**“Back Page” *The Present Truth* 15, 5.**

E. J. Waggoner

“In everything give thanks; for this is the will of God in Christ Jesus concerning you.” 1 Thessalonians 5:18. {PTUK February 2, 1899, p. 80.1}

Is it an unqualified command, and it is a command just as surely as are the words, “Remember the Sabbath day, to keep it holy.” {PTUK February 2, 1899, p. 80.2}

“It is a very difficult commandment to obey,” do you say? No: “His commandments are not grievous.” It is impossible, however, to obey any commandment of God, when it is regarded from the human side, merely as a commandment; we must know it as a promise, and then it becomes a delight. Obedience to the commandment, “In everything give thanks,” not only brings, but is the highest happiness that human hearts can know. {PTUK February 2, 1899, p. 80.3}

What have we to be thankful for?-Everything. Listen: “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. Now the very thought of God’s free gift must awaken love, “and we know that all things work together for good to them that love God.” Since God cannot but give us all things in Christ, and in Him all things are for our good, how can we be otherwise than thankful in everything? {PTUK February 2, 1899, p. 80.4}

“How can I be thankful when I know that I am a sinner, and that I am lost?” Easily enough, when you know that “the Son of man is come to seek and to save that which was lost.” Luke 19:10. If you feel lost, that should remind you that the Lord Jesus Christ is good at finding. {PTUK February 2, 1899, p. 80.5}

“Ah, but you don’t know how great a sinner I am; you would feel depressed if you felt yourself to be the greatest sinner in the world.” {PTUK February 2, 1899, p. 80.6}

Not by any means; so much the more for joy. “Faithful is the saying, of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief; howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all longsuffering.” 1 Timothy 1:15, 16, R.V. “Where sin abounded, grace did much more abound.” Romans 5:20. The greater the sin, the greater the saving grace bestowed. Then thank God. {PTUK February 2, 1899, p. 80.7}

“But I have so many temptations; how can I give thanks in the midst of them?” {PTUK February 2, 1899, p. 80.8}

“My brethren, count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:2-4. How can one help being thankful for that which makes him perfect, and brings him everything good? {PTUK February 2, 1899, p. 80.9}

“Oh, but I have more trials and trouble than anybody else in the world.” {PTUK February 2, 1899, p. 80.10}

Good! then you have more to be thankful for than anybody else in the world; for have you never read: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:3-5. The greater the trial, the greater the comfort. {PTUK February 2, 1899, p. 80.11}

“I am so very poor and needy, I lack everything; how can I give thanks?” Your great need should simply remind you of the promise, “My God shall supply all your need, according to His riches in glory.” Philippians 4:19. The more needy you are, the more you get. “I am poor and needy, yet the Lord thinketh upon, me.” Psalm 40:17. “Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the, kingdom which He hath promised to them that love Him?” James 2:5. Your poverty is your wealth. {PTUK February 2, 1899, p. 80.12}

“But I am so vacillating, so easily swayed; the slightest breath moves me, and I cannot stand.” {PTUK February 2, 1899, p. 80.13}

Then thank God doubly for that, “because greater is He that is in you, than he that is in the world” (1 John 4:4); and if you are so easily swayed by the Holy Spirit. Only let the breath of Christ blow upon you, and it will always carry you in the right direction with the force of “a rushing mighty wind.” {PTUK February 2, 1899, p. 80.14}

The fact is, Christ has so completely identified Himself with humanity, that there is not any circumstance in life, no condition of the soul or body, no need or frailty, that does not in itself suggest the fullness of God in Him. Whatever poverty or temptation or suffering we have, whether as the direct result of our own folly, or from causes of which we are not personally responsible, we may know that they are the sufferings of Christ, and find the joy of deliverance in the knowledge. “Thanks be unto God for His unspeakable gift.” {PTUK February 2, 1899, p. 80.15}

“The effectual fervent prayer of a righteous man availeth much,” James 5:16. It seems to a great many that these words drive off the thought of effectual prayer further than ever, for they would not presume to say that they were righteous. But how does anyone become righteous? “Not by works of righteousness which we have done, but according to His mercy He saved us.” Titus 3:5. “Being justified freely by His grace,” we obtain righteousness, “even the righteous of God which is by faith of Jesus Christ unto all and upon all them that believe.” Romans 3:22. {PTUK February 2, 1899, p. 80.16}

Therefore the man who is righteous becomes so by believing the glad tidings which God declares to all, “concerning His Son Jesus Christ our Lord.” He has learned how to take what God gives, and having learned how to take the greatest gift of all, he knows how simple a matter it is to receive all things else. {PTUK February 2, 1899, p. 80.17}

For to the man who receives Jesus Christ, everything else is given. It can not be otherwise. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things”? Romans 8:32. And Jesus, speaking of food and drink and clothing, says, “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matthew 6:33. {PTUK February 2, 1899, p. 80.18}

“God does not force allegiance. He waits for it. The crown of our own individual love and loyalty must be offered by our own hands.” {PTUK February 2, 1899, p. 80.19}

**“Grace Abounding” *The Present Truth* 15, 6.**

E. J. Waggoner

The sacrifices and offerings commanded to Israel of old were all intended to set before the people the work of Jesus Christ, “the Lamb of God which beareth away the sin of the world.” When Israel failed to see Christ in their sacrificial offerings, these were of no avail, and were no better than the sacrifices of the heathen. God did not regard them as offerings rendered unto Himself, but as worship given to some false god who only existed in the perverted imaginations of the people. {PTUK February 9, 1899, p. 81.1}

Thus it was possible for Israel to be guilty of idolatry, even while nominally worshipping Jehovah. “Did ye bring unto Me sacrifices and offerings in the wilderness forty years, O house of Israel. Yea, ye have borne Moloch [margin] and Chiun your images, the star of your god, which ye made to yourselves.” Amos 5:25, 26. The worship of Jehovah did not, like that of Moloch, call for the purposeless shedding of blood, but when Israel overlooked the teaching of their sin offerings, the blood was shed without avail, and the fact that this wholesale taking of life was done in the name of Jehovah rendered it no more acceptable in His sight than were the awful sacrifices by which Moloch was worshipped. {PTUK February 9, 1899, p. 81.2}

“Thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel. Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices ... but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.” Isaiah 43:22-24. Christ, bearing the sins of the whole world, is not a manifestation of God for three and a half years merely, but for the whole period of earthly history. {PTUK February 9, 1899, p. 81.3}

God has taken upon Himself to sustain the life of all His creatures, to provide them with life and breath and all things. {PTUK February 9, 1899, p. 81.4}

He places His life at their disposal and gives them a free choice as to what they will do with it. Not one thought or word or act ever came into existence, which was not rendered possible by God in supplying, the necessary power. Not a sin could be committed if it were not that God given life and strength to sinful men. {PTUK February 9, 1899, p. 81.5}

It is no burden to the Lord to maintain imperfect health and soundness the whole of His vast creation. “The God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary.” Isaiah 40:26. But although it is no drain on the Lord to supply men with all the life they need, and more than they can use, it does weary Him to have His life used for purposes of sin. This is so foreign to His inclinations that it distresses Him beyond our comprehension. “Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.” {PTUK February 9, 1899, p. 81.6}

“I, even I, am He that blotteth out thy transgressions for Mine own sake.” The Lord is more anxious than men are to make an end of sin. It wearies Him more than it does them. Therefore, for His own sake He blots it out. No one need fear that the Lord will not forgive his sins because they are too great. If he is weary of them, the Lord is much more so, and for His own sake He blots them out. {PTUK February 9, 1899, p. 82.1}

Since every soul on earth is a sinner, and all live by the Lord’s life, it is evident that it is the Lord Himself who bears the whole burden of sin. Multitudes are not conscious of any burden themselves, but the Lord bears the burden of all, and whether they feel it or not, it wearies Him. Therefore it is true of the whole world that, for His own sake, God has blotted out their transgressions. He commits to His servants the ministry of reconciliation; “to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; ... for He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Corinthians 5:19-21. {PTUK February 9, 1899, p. 82.2}

But there are some who have sinned more deeply than the heathen. There are those who, knowing their Lord’s will, have not done it. The Lord speaks to such a class in the first chapter of Isaiah, who offer a multitude of sacrifices and make many prayers, yet whose hands are red with the blood of souls, lost by their unfaithfulness. These have a form of godliness, but lack the power of it. Like the Pharisees of old, they make a fair show outwardly, but inwardly they are full of sin and uncleanness. The Lord is wearied enough when the heathen mike Him to serve with their sins, but those are infinitely worse than the heathen, for not only do they pervert God’s life into the commission of the same sins, but they further make Him to serve, in that which is most detestable of all to Him, the sin of hypocrisy. {PTUK February 9, 1899, p. 82.3}

Surely we would think, the Lord must hate those who burden His life with that which is so repugnant to every instinct of His being, even using the strength He gives to lead astray and destroy other souls. He says, “Your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them.” Isaiah 1:14. But, since the underhanded sin of professed Christians, using God’s life not only for their evil-doing, but also for the attempt to make it appear righteousness, is worse than the open sin of the heathen, the burden upon Him must be so much the heavier, and therefore His desire to get rid of the wearying burden must be so much the greater. More emphatically to them than to any others, comes the word, “I, even I, am He that blotteth out thy transgressions for Mine own sake.” {PTUK February 9, 1899, p. 82.4}

Because the silver is become dross, “thy princes are rebellious and companions of thieves,” every one seeking his own gain and oppressing the helpless, “therefore, saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies.” Isaiah 1:24. God will blot out the sins that weary and burden Him, so that the greatest sinner need not be discouraged. Although we have added hypocrisy to guilt, if we will let the Lord deaf with our sins, He will gladly and promptly attend to their removal, and the heavier they are, the more assurance we have that God, for His own sake, will blot them out of remembrance. “Where sin abounded, grace did much more abound.” {PTUK February 9, 1899, p. 82.5}

“God is light and in Him is no darkness at all.” The sinful soul need not fear to find clouds of discouragement if he turns to the Lord, for the penitent will find in Him no darkness at all. “His going forth is prepared as the morning” and He sets His people in a path that “shineth more and more unto the perfect day.” {PTUK February 9, 1899, p. 82.6}

**“Studies in the Gospel of John. Christian Giving. John 6:1-12” *The Present Truth* 15, 6.**

E. J. Waggoner

John 6:1-12

Jesus had gone across the sea of Galilee, and as was usually the case whenever He went anywhere, “a great multitude followed Him.” Why was it that people flocked in such numbers around this poor man-a man so poor that He had no home, no place where He could lay His head? It was because He had something to give which they wanted. It was not food or money, although even in His poverty He did give those things; but such gifts were only secondary; the people could work and earn money, and buy bread, but He gave them freely that which money could not buy. They followed Him “because they saw His miracles which He did on them that were diseased.” He had a message of power, words of life,-and people were drawn to Him by an attraction which they could not understand or explain. {PTUK February 9, 1899, p. 82.7}

When Jesus saw the multitude around Him as He taught (for there were not fewer than five thousand men, besides women and children), He said to Philip, but in the hearing of all the disciples, “Whence shall we buy bread, that these may eat?” Philip made a hasty calculation, and said, “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.” Remember that the purchasing power of money was very different then from what it is now. A penny was the ordinary wage for a day’s labour. See Matthew 20:1, 2. Two pence was a good deposit toward the lodging and care of an invalid at an inn. See Luke 10:30-35. Two hundred pence would therefore buy a great quantity of bread, yet not enough so that each one of the company could have just a taste, and Philip could see no way of helping the hungry crowd. {PTUK February 9, 1899, p. 83.1}

It was very evident to the disciples that no matter how great the need of the company, and how disposed they themselves were to assist them, the thing could not be done. So they said to Jesus, “Send the multitude away, that they may go into the villages, and buy themselves victuals.” Matthew 14:15. But even if this were done, many must have gone hungry, having no money to buy with. “Jesus said unto them, They need not depart; give ye them to eat.” Again the business sense of the disciples was brought into requisition, and they looked over their resources, and found so meagre a supply that it was useless to speak about it. Peter, acting as spokesman for the twelve, said, “There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?” Clearly nothing could be done. “Oh, no; it is useless to talk; we should like to feed these hungry people, but we have nothing worth mentioning to do it with, we have carefully considered the situation, and it is absolutely impossible to do anything. Oh, if we only had means!” {PTUK February 9, 1899, p. 83.2}

All this time Jesus “Himself knew what He would do.” The business calculations of the disciples, and the demonstration that they were in too straitened circumstances to allow of their doing anything to help, did not affect Him in the least. He was not discouraged at the prospect. Five loaves and two fishes? Oh, that is an abundance! “Make the men sit down.” Everything must be orderly. We don’t want any pushing and crowding, any unseemly scramble for the overflow of food that is to be provided. There must be no chance for some weak, timid person to be overlooked. Moreover there must be quiet, so that all can have opportunity to think upon the wondrous gift of God, and upon the Giver. Let the men be still, that they may recognise God. So the men sat down, “and Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.” {PTUK February 9, 1899, p. 83.3}

Here is the story complete; only a few of the lessons that it teaches can be noted at present. For the first we may see the tender compassion of Jesus on the poor and needy. His heart was and is always touched by the sight of human need and suffering. Everything moves Him. He is “touched with the feeling of our infirmities.” But He doesn’t rest content with mere pity and expressions of sympathy. He wastes no time in regrets that He is not able to help; but from His abundant fulness He supplies the want. His sympathy is practical, and always accomplishes something. He sympathises; He longs to do something to help; He knows what He will do; and He does it. He knows the need; He cares for it; and He is able and willing to relieve. {PTUK February 9, 1899, p. 83.4}

The Lord allows us to realise our helplessness. His question, “Whence shall we buy bread, that these may eat?” was calculated to emphasise the great need and their lack of means. But remember that the question was not one of doubt. “He Himself knew what He would do.” Let this case, then, stand as the type of all. How often we have felt our hearts stirred as we have seen poverty and suffering, and have longed to help, and have mourned our inability. Now that desperate situation, that was made so vivid to us, was only the repetition of the Lord’s question to Philip, Whence shall we supply these hungry souls with food? And just as the question was asked then to prove the disciples, so the desperate need is set before us so vividly in order to prove us. How often we have been tested in this manner, and yet we have not learned the lesson. May we begin now. {PTUK February 9, 1899, p. 83.5}

Jesus would not send people away hungry. He would not allow the disciples to do so. He always feeds the hungry. Therefore we may be assured that when we allow people to go away hungry for food either for the body or the soul, we ignore or deny the presence of the Master among us. “He that saith he abideth in Him ought himseIf also so to walk even as He walked.” 1 John 2:6. “Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.” John 14:12. {PTUK February 9, 1899, p. 83.6}

“They need not depart; give ye them to eat.” Why did Jesus say that?-Because it was so. Jesus did not trifle with the disciples. He knew what *He* would do; the question was, Did they know what *they* would do? Yes; they knew that they would send the multitude away empty; but they did not need to. His question to Philip was for the purpose of proving him, and the rest of the disciples as well. The words of Jesus show that if they had but recognised their opportunity they might have fed the multitude the same as He did. And the lesson is recorded for our sakes. {PTUK February 9, 1899, p. 83.7}

“How can we give when we have nothing?”-Just the same as Jesus did when He had nothing; for He did not do anything while here on this earth, except as *man*. {PTUK February 9, 1899, p. 83.8}

“Yes; but it pleased the Father that in Him all fulness should dwell, and it was of the abundant fulness that was in Him, that He fed the multitudes.” Very true; “and of His fulness have all we received.” John 1:16. The same Christ is alive to-day, and dwells among us; and if we but allow Him to dwell in our hearts *by* faith, we shall also “be filled with all the fulness of God.” Ephesians 3:19. {PTUK February 9, 1899, p. 83.9}

What a marvellous manifestation of the power of God’s grace! that having nothing we should be able to give everything. “We then as workers together with Him beseech you that ye receive not the grace of God in vain;” and we approve ourselves as the ministers of God, “as poor, yet making many rich; as having nothing, and yet possessing all things.” 2 Corinthians 6:1, 10. {PTUK February 9, 1899, p. 83.10}

Peter and John found a man at the gate of the temple in sore need. He asked for money, but Peter had none to give him. This did not, however, make it necessary for Peter to pass by with a sympathetic greeting and the remark, “Poor fellow! how I wish I could do something for him.” No; Peter gave the man something better than money,-something that money could not buy, but that which would enable him to get money if he needed it. When all God’s professed people have Christ’s abiding presence through the Holy Spirit, as a reality of which they are conscious, they will never pass a needy soul by without supplying more than he asks or thinks to receive. {PTUK February 9, 1899, p. 83.11}

God gives us richly all things to enjoy. “He giveth to all life, and breath, and all things.” Acts 17:25. Everybody therefore has everything given him. Most people, however, do not recognise the gifts of God. Not only do they not know God as the Giver of every good and perfect gift, but they do not know how abundantly He gives, even when they know that He does give something. It is the business of God’s servants, therefore, “to open the blind eyes” (Isaiah 42:7), that men may know the boundless grace of God, and the gift by grace. They are to be “good stewards of the manifold grace of God.” 1 Peter 4:10. But oh, how sad it is when those who profess to know God are themselves blind to the riches of the glory of their inheritance. Who is there of us who has not discounted the words of Jesus, and the lessons that He has left us, so much that they have scarcely any more meaning to us than as mere stories? Shall we not learn? {PTUK February 9, 1899, p. 84.1}

As we have freely received, so are we freely to give. That is, we are to give as much as we have received, and on the same terms. We have received everything; we are to give everything. The fact that we do not have a big stock to carry about with us to exhibit, does not prove that we have nothing. God is our treasure house. “The unsearchable riches of Christ” are all and always “in Him,” for “in Him are all things created,” and “in Him all things consist,” and He is ours. He saves us the trouble of looking after and caring for our vast property, while we have all the use of it on demand. He says, “Concerning the work of My hands, command ye Me.” Isaiah 45:11. These are realities, and not empty words. {PTUK February 9, 1899, p. 84.2}

In all this God is trying to teach the world that “a man’s life consisteth not in the abundance of the things which he possesseth” or seemeth to have. He would have us know, and teach others, that He cares for us, and keeps us. He would have all man know that all things come from Him, so that all may give Him glory, by receiving from Him the things that He gives. True, He has said that the man who will not work shall not eat, but that does not teach us that man must support himself. No man on earth “earns his own living.” No man can earn a living. Life is too precious a commodity to be bought with money, or earned by human labour. Life is a gift. God “*giveth* to all life, and breath, and all things.” The occasions when He gives us help, when it is manifest that we are unable to do anything for ourselves, are to show us that even where we are most active we simply gather up what He showers down. {PTUK February 9, 1899, p. 84.3}

Now when Christ’s followers rise to their privileges as “workers together with Him,” realising that He was on earth as a representative Man, showing what every child of God ought to do when occasion calls for it, the world will see that there is something better than what this world can give. They will not all believe, but the work that God designs for the world will speedily be accomplished. They will see that poverty does not handicap a man of God; that the expression “rich in faith” is not an empty phrase; and that the poor Christian can do what the wealthy worldling cannot. How to give with nothing is the lesson that God teaches, for He takes the things that are not, when He has a great work to do. {PTUK February 9, 1899, p. 84.4}

Therefore let us know that a great need only magnifies God’s gift. Instead of despairing when we cannot see the way to accomplish a necessary thing, remember that Christ Himself is the way. Yea, He is a “new and living way.” With Him at hand, knowing His real presence, we do not need to be worried over “ways and means.” When the Lord asked Philip how they could buy bread for the multitude, Philip might well have answered, “Lord, Thou knowest, for Thou art the Bread.” {PTUK February 9, 1899, p. 84.5}

Christ “gave Himself for us,” and the reality of the gift is demonstrated in the feeding of the multitude, for He literally gave Himself to them. But as He Himself said, He could do nothing of Himself. It was the Father dwelling in Him who did the works. He comes to dwell in believers, that they may be filled with the fulness of God, so that they may also do the same as He did. We see that the disciples did give the people bread, after all. They took it from Jesus, and gave it to the multitude. That is to show us that we may feed the hungry when we are in touch with Him. Let each servant of Christ take the bread of life fresh from Him, and pass it on. {PTUK February 9, 1899, p. 84.6}

As Christ gave Himself, so are we to give ourselves. This we can really do when we can say, “I am crucified with Christ, nevertheless, I live; yet not I, but, Christ liveth in me.” Galatians 2:20. He who does not give himself gives nothing, even though he bestows thousands of gold and silver. He who gives himself (and he can do it only by the grace of Christ dwelling in him), gives everything, that any soul can need, even though he has not a penny. {PTUK February 9, 1899, p. 84.7}

What will then follow?-The same thing that took place with Jesus. Multitudes ran after Him, because He gave them Himself. So “thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.” Isaiah 55:5. If He has glorified thee, then “the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isaiah 60:3. {PTUK February 9, 1899, p. 84.8}

All will receive abundantly, but there will be no waste. Doubtless there were many “unworthy” persons in the crowd that day. He fed them all; for He was the Son of the Highest, “who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and unjust.” Matthew 5:46. He even causes it to “rain on the earth where no man is; in the wilderness, wherein there is no man.” Job 38:26. The ocean also, where there is no need of water, receives showers equally with the dry land. So lavish is God with His gifts. Yet there is no waste; for He draweth again all the drops of water to Himself. He gathers up the fragments, so that nothing is lost. All comes back to Him, to be again given forth. What if the recipient be unworthy? Know that God does not ask you to give because He needs your help to supply the needy, but that you may be blessed in giving. If it were simply to see that somebody’s wants were supplied, God could do that without your appearance on the scene. He allows you to share His work, that you may be partaker of His riches and joy; and this is accomplished for you, no matter what be the character of the one helped. So to him that gives shall there be given. That, which he imparts, namely the life of God, will come back to him again, to make him doubly rich. Thus may we be channels for the great stream of life that flows from God throughout all the universe, and returning to His bosom flows forth again ever fresh and new. {PTUK February 9, 1899, p. 84.9}

**“Little Folks. The Gospel of the Spring. Seeds” *The Present Truth* 15, 6.**

E. J. Waggoner

**SEEDS**

The very first thing that you look for, the first sign that the winter is over and the spring is here,-what is it? Wise king Solomon tells us what he says:- {PTUK February 9, 1899, p. 90.1}

*“For, lo, the winter is past;  
The rain is over and gone;*The flowers appear on the earth*.” {PTUK February 9, 1899, p. 90.2}*

Long ago the Chinese put the same thought into this short and beautiful legend:- {PTUK February 9, 1899, p. 90.3}

*“The flower opens, and, behold! another year.” {PTUK February 9, 1899, p. 90.4}*

First comes the pure and delicate snowdrop, looking almost like a living snowflake, or as if the mild breath of the spring, {PTUK February 9, 1899, p. 90.5}

*“by some transforming power,  
Had changed an icicle into a flower.” {PTUK February 9, 1899, p. 90.6}*

This is followed in turn by the crocus, the violet, the hyacinth, the primrose, and so on all through the year. Those of you who have gardens, and love to watch the sweet things growing there, know that each month brings some new beauties to adorn the British flower garden. {PTUK February 9, 1899, p. 90.7}

And not in the garden only, but in the woods, in the fields where by and by you will see the red clover, the waving corn and dancing oats, and in the orchards,-think of the richness, as well as the beauty, that is coming out of the earth. {PTUK February 9, 1899, p. 90.8}

Where does all this beauty and fruitfulness spring from? Perhaps some of you will remember some of the lessons we had together about seeds in the autumn, when we learned that the real seed, from which all other seeds have come, and from which everything in the earth is brought forth, is *the Word of God*. For in the beginning God said, “Let the earth bring forth grass,” trees, fruit, whose seed is in itself. So all the wonders springing from the ground are the visible Word of God,-God’s Word made into forms that we can see and touch. {PTUK February 9, 1899, p. 90.9}

Your words, you know, express your thoughts; by them you are able to give out the thoughts that come into your mind. The Bible tells us that “as a man thinketh in his heart, *so is he*.” So your words, which tell what you think in your heart, show just what you yourself are. {PTUK February 9, 1899, p. 90.10}

And it is just so with the words of God. They express His thoughts, and so show us *what He is*. And in all these beautiful forms into which God, by the power of His Word, has put his thoughts, He is making it possible for us to *see Him*, to learn of His nature. {PTUK February 9, 1899, p. 90.11}

There are a great many different seeds, for there are many, many thousands of different kinds of plants. Think of it! Each tiny seed has wrapped up in it *a thought of God*, and as it springs up and unfolds in leaf and bud and flower and fruit, we may read in it the thoughts of God, and so learn to know and love Him. {PTUK February 9, 1899, p. 90.12}

Be sure to sow some seeds this spring, if you can have ever so small a piece of ground, or only a window box or flower-pot to put them in. Think as you look at the little seeds before you put them in the earth, of the wonderful, powerful, beautiful life of God that is in them. And as you watch them spring up and grow, and unfold and develop, in these plants which are His visible Word God Himself will talk with you, telling you His thoughts and revealing Himself to you. {PTUK February 9, 1899, p. 90.13}

**“Multiplying the Seed” *The Present Truth* 15, 6.**

E. J. Waggoner

Did you ever think how much is wrapped up in one little seed that you can hold in your hand? Take a grain of wheat, for instance, and think what would come from it if at the proper time it should be put into good ground. {PTUK February 9, 1899, p. 90.14}

The Roman Governor and great naturalist Pliny tells of a single plant of corn that grew in Africa, with 340 stems, bearing 340 ears,-at least 10,000 grains of corn all springing from one seed! {PTUK February 9, 1899, p. 90.15}

As many as 12,780 grains have sprung from a single grain of the famous corn of Smyrna, called “the miraculous corn.” This was indeed “miraculous corn,” but so is every ear of corn that you have ever seen, or that has ever come from the ground. For is it not a wonderful miracle of the power of God that any seed should grow and multiply in this way? {PTUK February 9, 1899, p. 90.16}

When you hear about Jesus feeding a great multitude of people, more than five thousand, with only five loaves and two fishes, you think this a wonderful miracle, do you not? And perhaps you wish you could have been there to have seen Jesus doing this wonderful work, and to have tasted the bread that was made by His power. {PTUK February 9, 1899, p. 90.17}

Well, Jesus is doing the very same thing to-day. You *may* see Him at work, you *may* taste of the bread as He multiplies it for *you* by His power. {PTUK February 9, 1899, p. 90.18}

What makes the little grain of wheat that is sown in the ground in the Spring grow and spring up “first the blade, then the ear, after that the full corn in the ear,” bringing forth thirty, forty, sixty, and an hundredfold? It is the presence and life of Jesus in the seed,-His power working to-day just as it did nearly nineteen hundred years ago when He multiplied the loaves. {PTUK February 9, 1899, p. 90.19}

This is the Lord’s usual way of multiplying the bread and feeding the multitude. Then is not the bread, made from the wheat, that you have upon your table every day, just as wonderful as the loaves with which Jesus fed the five thousand. And have you not just as much reason to give thanks to Him for it as they had? {PTUK February 9, 1899, p. 90.20}

Remember, too, what Jesus said to the people after He had fed them, “I am the Bread of life.” And this is what He is saying to us in the seed, the corn from which the bread is made with which He feeds us every day. For it is His life in the seed that makes it grow and bring forth fruit, and that gives us new life when we eat it. {PTUK February 9, 1899, p. 91.1}

So Jesus is feeding you continually with His own life. Think of this every time you eat the food that He gives you, and ask Him to use in His service, to His own glory, all the life and strength that he is giving to you day by day. {PTUK February 9, 1899, p. 91.2}

**“Jottings” *The Present Truth* 15, 6.**

E. J. Waggoner

-Tabby, the name of a peculiarly marked oat, was so called because its markings resembled those of a watered silk made at Atabi. {PTUK February 9, 1899, p. 94.1}

-It has been found in Switzerland that in building a railway, labourers could work only one-third as long at a height of 10,000 feet as a mile lower. {PTUK February 9, 1899, p. 94.2}

-Artificial legs and arms were in use in Egypt as early as B.C. 700. They were made by the priests, who were the physicians of that early time. {PTUK February 9, 1899, p. 94.3}

-The great Siberian railway is making Tapia progress. A powerful steam ferry will tramport the trains across Lake Baikal. It is stated that 200,003 Russian emigrants settled in Siberia during 1898. {PTUK February 9, 1899, p. 94.4}

-Seven miles an hour is the camel’s best pace, nor can it maintain this rate over two hours. Its usual speed is about five miles an hour-a slow, lounging pace, beyond which it is dangerous to urge them. {PTUK February 9, 1899, p. 94.5}

-The diminution of coat of production effected in modern times by the improvements in processes of manufacture is wonderful. Thus a gross of steel pens, which are sold to-day for half-a-crown, formerly cost ?7 to produce. {PTUK February 9, 1899, p. 94.6}

-A large crowd assembled outside a Mormon meeting-house in Bristol, instigated by the Anti-Mormon League, and made a hostile demonstration. The situation became serious and the Mormons had to be rescued by the police. {PTUK February 9, 1899, p. 94.7}

-Mr. Eagan, the American Commissary General, who was court marshaled for making insulting references to General Miles, has been sentenced to dismissal from the service, but has been recommended to the mercy of the Executive. {PTUK February 9, 1899, p. 94.8}

-There is a plant in Jamaica called the life plant, because it is almost impossible to kill it. When a leaf is out off and hung up by a string, it sends out white, thread like roots, gathers moisture from the air, and begins to grow new leaves. {PTUK February 9, 1899, p. 94.9}

-Reports received in Berlin state that the Turks have 30,000 picked troops on the Bulgarian and Servian frontiers in view of a possible rising in Macedonia. Russia’s attitude in somewhat doubtful, conflicting statements having been made. {PTUK February 9, 1899, p. 94.10}

-The Egyptian reed, which was used for making the pens found in Egyptian tombs, is a hard variety, growing to about the diameter of an ordinary goose quill. Pens made from it last for a day or two, and are said to do excellent work. {PTUK February 9, 1899, p. 94.11}

-The Dreyfus case has been taken out of the hands of the Court that was trying it, and is to be brought before a Court consisting of all the judges of the Cour de Cassation. This is regarded as lessening the chances of Dreyfus being pronounced innocent. {PTUK February 9, 1899, p. 94.12}

-Towards the end of May a Congress of Specialists will meet in Berlin for the discussion of tuberculosis as the national disease, and for the consideration of the best methods of averting its ravages. Foreign Governments will be asked to send delegates. {PTUK February 9, 1899, p. 94.13}

-An advanced ritualistic church in the south of London spends ?250 a year on their choir, surplices, incense, etc., but at a recent sermon on behalf of the Society for the Propagation of the Gospel in Foreign Parts, their offertory amounted to only twelve shillings and sixpence. {PTUK February 9, 1899, p. 94.14}

**“Back Page” *The Present Truth* 15, 6.**

E. J. Waggoner

A Peace Crusade has been organised by Mr. W. T. Stead, and meetings are being held in many large cities with the view of quickening English enthusiasm for the Czar’s peace proposals. Among the latest names which have been added to the movement are those of Lord Roberts, and Mr. W. H. Russell, the war correspondent. The latter writes:- {PTUK February 9, 1899, p. 96.1}

It is just because I have seen so much of the unutterable misery and desolation caused by war in the nine campaigns in which it has been my lot to be a camp follower that I would, with all my heart and soul, pray that the terrible temptation to settle quarrels by the arbitrament of the sword which is afforded by the great armies of the conscription should be resisted and overcome. {PTUK February 9, 1899, p. 96.2}

Mr. A. J. Balfour has caused considerable division in political and church circles by his proposal to establish a Roman Catholic University in Dublin. Many of his own party are bitterly opposed to the idea. What with this proposal, and the burning question of ritualism in the Church of England, it would seem that politicians will soon have their hands full in dealing with church matters. Some are blaming the Government for giving any recognition to Roman Catholic claims, but at the same time are calling for forcible intervention to restrain ritualism in the church. They object to political interference with matters of religion, except which they hope to gain by it. {PTUK February 9, 1899, p. 96.3}

The only way to have pure religion and undefiled before God is to keep unspotted from the world. James 1:27. Politics are all right in their place, but they do not con corn the relation which God has established between Himself and men. When those who profess the service of Christ, and even to be ministers of the Gospel, concern themselves with affairs of worldly government, they show that they have less faith in the words of Christ. “I have given then, Thy word; and the world hath hated them. Because they are not of the world, even as I am not of the world.” John 17:14. {PTUK February 9, 1899, p. 96.4}

The friendship of the world is still enmity with God. James 4:4. The Lord does not say that the world will change for the better, and that the conditions of things will be so vastly improved over what it was when He was upon earth, that His instructions, then given, will become obsolete, and His servants may with advantage concern themselves with politics. He warns us that the last days will be specially perilous times. It is true that men will have a form of godliness, but this will only increase the peril, for “evil man and seducers shall wax worse and worse, deceiving, and being deceived.” “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:1-13. {PTUK February 9, 1899, p. 96.5}

We may be sure, therefore, from the Word of God, that when any perils arise which seem to threaten His church, whether Roman Catholic aggression, Ritualistic practices, or any other evil, the remedy will not be found by appealing to the institutions of the world, for redress and help. Such a resort should not enter into the mind of a Christian. What then, shall we suffer these evils to grow and crush the church of Christ? {PTUK February 9, 1899, p. 96.6}

In the first place, it will not prevent the evils, but will only increase them, to invoke the assistance of the world from whose spirit the whole trouble arises. In the second place, God is well able to keep that which is committed unto Him. He could preserve the apostolic church in the face of bitter persecution, and He is still able to keep His sheep so that none can pluck them out of His hand. But His people have become proud and lifted up, and they do not love His way because it is a humble one. Paul’s message to the churches, “that we must through much tribulation enter into the kingdom of God,” would not be well received now. As seen as a shadow of tribulation appears, or even a prospect of unequal distribution of the world’s favours, there is an immediate outcry and an appeal to earthly powers for protection and help. {PTUK February 9, 1899, p. 96.7}

Yet in times of peril and persecution, God’s people, by turning to Him with all the heart, might find the help and strength they vainly seek from the State. “If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again: when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:20, 24. This is the attitude Christ’s church should occupy at the present time, on every question for which they now seek the aid of Parliament, for it is the example of their Lord and Master. It worked out all right in His case, and if the servants are content to be as their Master, God will show Himself strong in their behalf. If they are not content to be as their Master they are not worthy of Him. {PTUK February 9, 1899, p. 96.8}

The *Catholic Times* states that the Pope at the instance of a well-known French priest, has issued a Brief granting special indulgences to those who read the Bible and says,- {PTUK February 9, 1899, p. 96.9}

This act is, in our opinion, one of the most important that has taken place in the course of a Pontificate filled with facts of far-reaching importance. Not that there is any basis for the Protestant charge that Catholics do not read the Bible; but the reading of the sacred text will undoubtedly be promoted in an extraordinary degree by the concession of the spiritual privileges which the Pope has now granted. {PTUK February 9, 1899, p. 96.10}

The mere reading of the Bible to earn “spiritual privileges” which come from another source will profit nobody. The Word itself is Spirit and life. When men receive it, as it is in deed and in truth, the Word of God, it will work effectually in them (2 Thessalonians 2:13), and by its exceeding great and precious promises they are made partakers of the Divine nature. 2 Peter 1:4. It is to be hoped, however, that men who may be led to read the Scriptures by the Pope’s Brief will discover their true character, and find in them spiritual privileges which are real ones, and not false promises. {PTUK February 9, 1899, p. 96.11}

A writer in the *Youth’s Companion* complains of the ignorance of the Bible which prevails so widely amongst young, and gives several illustrations of it. One of these reveals an ignorance which is indeed lamentable. {PTUK February 9, 1899, p. 96.12}

I once asked a graduating class of young men in college, said a teacher, why the Jews kept Saturday as the Sabbath, while Christians observe the Sunday. Not one could tell me, and yet the majority of them undoubtedly belonged to church-going families. {PTUK February 9, 1899, p. 96.13}

But the ignorance is on the part of the teacher, not the scholars. They could not be expected to answer from the Bible a question on which the Bible has nothing to say. If the teacher had not been so ignorant of the Bible himself, he would have known that it gives no reason whatever why Christians should observe Sunday, instead of the Sabbath of the Lord, the only Lord’s Day, which was sanctified in Eden, commanded from Sinai, and kept by Christ and His apostles. {PTUK February 9, 1899, p. 96.14}

**“The Gospel of Isaiah. The Power and Glory of the Kingdom. Isaiah 8:19-12; 9:1-6” *The Present Truth* 15, 7.**

E. J. Waggoner

(Isaiah 8:19-23, 9:1-6, LOWTH’S TRANSLATION.)

*19. And when they shall say unto you:  
Seek unto the necromancers and the wizards;  
To them that speak inwardly, and that  
mutter:  
Should not a people seek unto their God?  
Should not they seek, instead of the living, unto  
the dead? {PTUK February 16, 1899, p. 97.1}*

*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 February 16, 1899, p. 97.2}*

*21. Every one of them shall pass through the  
land distressed and famished;  
And when he shall be famished, and angry  
with himself,  
He shall curse his king and his god. {PTUK February 16, 1899, p. 97.3}*

*22. And he shall cast his eyes upwards, and look  
down to the earth,  
And lo! distress and darkness!  
Gloom, tribulation, and accumulated darkness! {PTUK February 16, 1899, p. 97.4}*

*23. But there shall not hereafter be darkness in  
the land which was distressed,  
In the former time He debased  
The land of Zebulon, and the land of Naph-  
thali;  
But in the latter time He hath made it  
glorious;  
Even the way of the sea, beyond Jordan,  
Galilee of the Gentiles. {PTUK February 16, 1899, p. 97.5}*

*1. The people that walked in darkness  
Have seen a great light;  
They that dwelled in the land of the shadow  
of death,  
Unto them hath the light shined. {PTUK February 16, 1899, p. 97.6}*

*2. Thou hast multiplied the nation, Thou hast  
increased their joy;  
They rejoice before Thee as with the joy of  
harvest;  
As they rejoice who divide the spoil. {PTUK February 16, 1899, p. 97.7}*

*3. For the yoke of his burden, the staff laid on  
his shoulder,  
The rod of his oppressor, hast Thou broken.  
as in the day of Midian. {PTUK February 16, 1899, p. 97.8}*

*4. For the graves of the armed warrior in the  
conflict,  
And the garment rolled in much blood,  
Shall be for a burning, even for a fuel of fire. {PTUK February 16, 1899, p. 97.9}*

*5. For unto us a Child is born; unto us a Son is  
given;  
And the Government shall be upon His  
shoulder;  
And His name shall be called Wonderful,  
Counsellor,  
The Mighty God, the Father of the everlast-  
ing age, the Prince of peace. {PTUK February 16, 1899, p. 97.10}*

*6. Of the increase of His Government and peace  
there shall be no end,  
Upon the throne of David, and upon his  
kingdom,  
To fix it, and to establish it,  
With judgment and with justice, henceforth  
and for ever;  
The zeal of Jehovah God of Hosts will do this. {PTUK February 16, 1899, p. 97.11}*

It will be noticed that in Lowth’s translation, which is here printed, the chapter division is not the same as in our common version. The eighth chapter is given twenty-three verses, so that what we ordinarily call the seventh verse of the ninth chapter is here the sixth. Some other versions follow this division, which is according to that in the Hebrew Bible. But both amount to the same thing however, since it is clearly to be seen that there is no break in the subject, and in the prophecy as originally written there was no division whatever into chapters and verses. The scripture is just the same whether it be called eighth or ninth chapter, and attention is here called to the fact of the difference in numbering the verses, so that none may be confused. {PTUK February 16, 1899, p. 97.12}

“When they shall say unto you, Seek ...unto wizards.” The meaning of the word “wizard” is “one who knows.” The Hebrew word rendered “wizard” is merely a form of the verb “to know.” Of course people would not be exhorted to seek to them who did not profess to know. But if they know, why not seek to them? Because they do not know. Their knowledge is foolishness. They “speak inwardly;” their knowledge is of themselves, and not from God. It is not the wisdom that comes from above. God “frustrateth the tokens of liars, and maketh diviners mad;” He “turneth wise men backward, and maketh their knowledge foolishness.” Isaiah 44:25. {PTUK February 16, 1899, p. 97.13}

“The Lord giveth wisdom, out of His mouth cometh knowledge and understanding.” Proverbs 2:6. In Christ are “hid all the treasurers of wisdom and knowledge.” Colossians 2:3. The place to go for wisdom is to the Fountain Head, and not to any man, even though he got his wisdom from God. God gives to *all* liberally. Much less should we go to those who speak from themselves. For remember that wisdom is a gift from God. Truth is *revealed*, not searched out by human shrewdness. No man knows the place where light dwelleth, but light springs forth, and we see it. Even so with truth, which is light, we get it merely by looking-looking to God and His Word. The man who thinks that he can “originate thought,” will find out at the last that his supposed thought was emptiness. Only the thoughts of God shall stand. {PTUK February 16, 1899, p. 98.1}

But if we should not seek wisdom from living men, not even from ourselves, how utterly foolish to go to the dead for wisdom. “The dead know not anything.” Ecclesiastes 9:5. “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psalm 146:3-4. We pity the folly of poor heathen who ask wisdom from a piece of wood or stone; but what shall be said of the foolishness of men calling themselves enlightened Christians, who go to the dead for knowledge? What an insult to God! {PTUK February 16, 1899, p. 98.2}

“To the law and to the testimony.” Because “the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” Psalm 19:7-8. “Thou through Thy commandments hast made me wiser than mine enemies.” Psalm 119:98. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. The Lord gives wisdom, but not apart from Himself in Christ. He cannot separate any of His attributes from Himself. All things are in Christ, and He gives us all things in giving us Christ. Nothing is inherent in man; but whatever good thing there is in any man is the working of God in Him. Christ is “the wisdom of God and the power of God,” and He is that to us who believe. God is not niggardly with His gifts. He “giveth to all liberally.” So it is better for a man to acknowledge the truth, that he knows nothing, because then he has for use all the wisdom of God. “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.” 1 Corinthians 3:18. {PTUK February 16, 1899, p. 98.3}

Even as God cannot separate His attributes from Himself, for in that case He would cease to be God, so He cannot separate them from each other, “for the Lord our God is one Lord.” Therefore wisdom and righteousness go together. Christ is “made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. If we seek the kingdom of God, and His righteousness, all necessary things, including wisdom, will be added. “If any man willeth to do His will, He shall know.” John 7:17. The way of wisdom is therefore the way of the cross, which saves from sin. “The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God;” and this power is the direct antithesis of foolishness. All that any man has to do is to live a life of faith in God’s Word, thus pleasing God, and this will bring him into such close companionship with the Source of all wisdom that he cannot fail to know things that are hidden from the wise men of the earth. How much better to seek wisdom from a living God than from a mortal man. {PTUK February 16, 1899, p. 98.4}

Whatever reading of verse 20 we follow, we find the same thing. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” God’s word is light, and those who reject that word have no light, and so must walk in darkness. Or we may take it as given in the Revision, “If they speak not according to this word, surely there is no morning for them.” How can there be, if they reject the only source of light-God’s Word? Or we may take the rendering of our text, “If they will not speak according to this word, in which there is no obscurity, every one of them shall pass through the land distressed and famished,” and shall find only darkness. All the readings agree in the one thing, that God’s Word is light, and that apart from it there is only darkness. And it is true food also; so that those who reject it must go hungry. {PTUK February 16, 1899, p. 98.5}

By comparing versus 1 and 2 of chapter 9 with Matthew 4:12-16, we see that it is a direct prophecy concerning Christ. There was formerly great darkness in the land, but now “hath He made it glorious.” Though darkness cover the earth, and gross darkness the people, the glory of the Lord shall lighten the gloom; for He is the Light of the world, and the Light shineth in darkness, and the darkness has not overcome it. “The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined.” The light of Christ pierces even the darkness of the grave, for He went there; and even the grave was not able to quench the light of His life. His life-the light-triumphed over the darkness of the tomb. {PTUK February 16, 1899, p. 98.6}

The Revised Version renders verse 3 (verse 2 according to Lowth) just as we have it in our text: “Thou hast multiplied the nation, Thou hast increased the joy.” The connection shows that this is better than, “Thou hast *not* increased the joy;” for immediately we read, “They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil.” The question at once arises, “How can there be so marked a difference, even a direct contradiction, in the two translations?” The answer is at hand: In the Hebrew the word “not,” and the phrase “to him” are almost identical, and are pronounced exactly the same. Look now in the margin of verse 3, in King James’ version, and you will see the words “to him” given as an alternative. The nation has been multiplied by Christ, and thereby the joy to Him has been increased. {PTUK February 16, 1899, p. 98.7}

We read of Christ that, having been made an offering for sin, “He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand,” “and He shall divide the spoil with the strong.” Isaiah 53:10-12. Christ is the Seed, but, having died, He bears much fruit, so that the nation is increased. This is His joy, and His people share it with Him. It is the joy of harvest, because in the harvest-the end of the world-all His people will be gathered into the kingdom to shine forth as the sun. Matthew 13:38-43. It will be the rejoicing of them that divide spoil, because He then opens the graves, and takes away from “him that had the power of death, that is the devil” (Hebrews 2:14), millions whom he has shut up in his prison house, the grave, claiming them as his own. The joy that is increased to Jesus in the multiplying of the nation, is shared by all His saints, because He gives them a share in His redeeming work, and thus says to them, “Enter thou into the joy of thy Lord.” {PTUK February 16, 1899, p. 99.1}

“Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor.” For Jesus took part in flesh and blood “that He might destroy” not death merely, but “him that had the power of death, that is the devil.” “Having spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself.” Colossians 2:15; margin. Satan is the oppressor, who binds heavy burdens on men. He has laden men with iniquity, but the bands have been broken, and liberty is proclaimed to all the captives. To all who are in prison the Lord says, “Go forth,” and they can do it if they wish, for in the face of that command Satan has no power to hinder. {PTUK February 16, 1899, p. 99.2}

“For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.” Yes, the Lord “maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.” Psalm 46:9. War is of the devil, the destroyer. Christ redeems by destroying the destroyer, and so all the instruments of destruction will be destroyed. And the power by which at the last great battle all who destroy and all their weapons of destruction shall be destroyed, is the power by which today the yoke of Satan’s oppression is broken for every believer. {PTUK February 16, 1899, p. 99.3}

“For unto us a child is born, unto us a Son is given.” Who is He?-“The Son of man.” He is born unto *us*. The message that came to the shepherds of Bethlehem on the night of Christ’s birth, is spoken equally to us, “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Luke 2:11. He is our Saviour, our Christ, our Son. He belongs to us, and so all that He has is ours. With Him God freely gives us all things. {PTUK February 16, 1899, p. 99.4}

The Government is upon His shoulder; the kingdom is His. Therefore we shall reign with Him; for He who is born to us is also “the Everlasting Father.” In Him we have obtained an inheritance. “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.” Romans 5:17. Never forget that as Christ is raised to the throne of God, “far above all principality and power and might and dominion,” and we are made to sit together with Him in heavenly places (Ephesians 1:20-21; 2:1-6), we have thus with Him power “over all the power of the enemy” (Luke 10:19); so that in Christ we may assert our freedom from every bondage. Since Christ has given us power over “the prince of this world,” “the spirit that now worketh in the children of disobedience,” how can we have any fear of what wicked men may do to us. God can restrain the wrath of man, and that which He allows to manifest itself, He makes to praise Him. {PTUK February 16, 1899, p. 99.5}

His name is Counsellor. He is “wonderful in counsel and excellent in working.” Isaiah 28:29. He is a host in Himself, so that the “multitude of counselors,” in which there is safety, is found in Him. We read so often in the Bible of people who went to seek counsel of the Lord, and they were not disappointed. Why not do the same thing now, since God is the same? of them who walk not in the counsel of the ungodly, but delight in the law of the Lord, it is said that all that they do shall prosper. The Lord Himself is pledged to execute any action that He counsels, so that in Him we find not only advice as to what to do, but the thing itself done. He who is the wisdom of God, is of God made unto us wisdom and right doing. {PTUK February 16, 1899, p. 99.6}

“Of the increase of His Government and peace there shall be no end, ... the zeal of the Lord of hosts will perform this.” Christ does not ask any help of man to establish His kingdom. “The Lord God shall give unto Him the throne of His Father David.” Luke 1:32. All that man has to do is to submit to His reign. We have not to enact laws and prepare the kingdom for Him, and then conduct Him to it; the kingdom is His, for God has anointed Him King in Zion, and He will put all His enemies under His feet. It is not by strife, not by force, not by human effort, but by the peaceful power of God in individual hearts, that the kingdom is made ready for the King. Then leave others alone, and “let the peace of God rule in your hearts.” {PTUK February 16, 1899, p. 99.7}

**“Studies from the Gospel of John. Living by the Father. John 7:28-37” *The Present Truth* 15, 7.**

E. J. Waggoner

John 7:28-37

The life of Jesus, as recorded in the Gospels, sets forth not merely the pattern life for all men, but also the means by which the same life may he reproduced in whoever desires to live it. The Saviour, it is true, lived and worked and spake as never man had done before, but this was not because of any special advantages enjoyed by Him. His life was lived on earth to show what could be done with the opportunities provided by God for all men. He was poor, having nowhere to lay His head, He was despised and rejected of men, neither did His brethren believe on Him. He was tempted in all points like as we are, and counted unworthy to live by those who thought themselves righteous. Whatever of disability and hindrance is felt by any man, was Christ’s portion. “His visage was so marred more than any man, and His form more than the sons of men.” {PTUK February 16, 1899, p. 99.8}

There was one thing, however, that enabled Jesus to rise above His surroundings, and live a life that showed to men “the glory as of the only begotten of the Father, full of grace and truth.” He represented the Father perfectly, so that He could say, “He that hath seen Me hath seen the Father,” and that which enabled Him to do this was the fact that the Father dwelt in Him. Jesus emptied Himself, and interposed no obstacle to the Father’s working in Him, and since God giveth not the Spirit by measure, it followed naturally that in Christ dwelt all the fulness of the Godhead bodily. {PTUK February 16, 1899, p. 99.9}

God desires to do for us what He did for His only begotten Son. Jesus said to His disciples, “As the Father hath sent Me, even so send I you.” John 20:31. By pursuing the same course that Jesus took, the same results will follow in our case. So far as God is concerned, no difference is made between us and Christ. Just as He equipped and sent forth Jesus, He sends us also. Jesus recognised what the Father was to Him in all His life, and so we do not find Him thinking, planning, speaking, acting, or claiming anything for Himself, but leaving all things to His Father. “I am not come of Myself,” He said, “I am come in My Father’s name.” Although Christ has sent us forth, just as He Himself was sent, we, instead of committing everything to God, take matters into our own hands. We are afraid that if we did not, sometimes at least, take the initiative, nothing would be done. Others expect us to take action, and although we cannot see what is the best thing to do we feel that something must be done. Saul, after waiting the appointed time for Samuel, thought it was incumbent on him to offer the sacrifice himself, but he had done foolishly. 1 Samuel 13. The Lord wants us to trust Him with all the heart, and not even to lean to our own understanding. Proverbs 3:5. “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 37:5. {PTUK February 16, 1899, p. 100.1}

Christ was dependent on His Father through every step of His life. If God had not given Him the word to speak, it would never have been spoken, for He had none of Himself. If God had not revealed to Him the course to take, nothing would have been done, for He came not to do His own will. Christ “emptied Himself” and if the Father had not filled Him, He would have remained empty. If we confess our own helplessness and emptiness, and wait on the Lord at all times, is there any danger that our life record will be a barren one? It was not so with Christ. If we find ourselves in some situation where it might seem that we should speak, and the Lord gives us no word to speak, we are not to conclude that the Lord has overlooked us and decide to take the matter into our own hands, but know that the Lord has nothing for us to say, and that, at that time, silence is golden. Jesus was brought into circumstances where to human eyes, it would seem that every consideration demanded instant and energetic speech, but the Father gave Him nothing to say, and so He answered never a word. So He says to those whom He sends forth, “It is not ye that speak, but the Spirit of your Father which speaketh in you.” Matthew 10:19, 20. {PTUK February 16, 1899, p. 100.2}

Jesus had such confidence in His Father that He could wait for Him to give the right word or act, and the Father was never found wanting. He never disappointed His Son, and He never will disappoint those who commit their way to Him, leaving Him to will and to do of His own good pleasure, and who are prepared never to speak another word or perform another act which does not originate with Him. “They shall not be ashamed that wait for Me.” Isaiah 49:23. {PTUK February 16, 1899, p. 100.3}

Men were surprised at the learning of Jesus. He had not attended the schools of the rabbis, yet He spoke with authority, and all recognised the unanswerable wisdom of His utterances. The explanation was, “My teaching is not Mine, but His that sent Me.” He had not learned of an earthly teacher. The Father Himself was teaching through Christ, and as Elihu asked, “Who is a teacher like unto Him?” {PTUK February 16, 1899, p. 100.4}

The works of Christ did not proceed from Himself. “The Father that dwelleth in Me, He doeth the works.” Yet none could deny that His life was filled with good works. The Jews said, “When Christ cometh, will He do more miracles than these which this man hath done?” So with the words of Christ. He said, “The words that I speak unto you I speak not of Myself,” yet Gentile soldiers were forced to confess, “Never man spake like this Man.” {PTUK February 16, 1899, p. 100.5}

Christ’s qualification for the work of revealing the Father, consisted in the fact that there was nothing in Him that was not of the Father. Since He lived by the Father, and there was nothing in His life that came from any other source, every thought and word and action was a revelation of God’s way. It is to be the same with all Christ’s followers. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. It is not possible for Christians to regard this matter with indifference. No one may excuse himself by saying that the standard is too high for anyone to live up to, and no one may think that he will reserve to himself the privilege of thinking his own thoughts and speaking his own words occasionally Christ draws a sharp line of distinction between those who deny themselves, take up their cross daily and follow Him, and those who love the praise of men and esteem anything above their Lord. He says “He that speaketh from himself seeketh his own glory.” John 7:1. Whoever seeks his own glory cannot receive Christ, for He is meek and lowly in heart. It was for this reason that the Jews could not believe on Christ, and the same difficulty in us will prove just as fatal. “How can ye believe, which receive glory one of another?” John 5:44. {PTUK February 16, 1899, p. 100.6}

In hating Christ, and seeking His life the Jews showed what was their real feeling toward the Father. They professed themselves very jealous for the honour a Jehovah, because they thought He was altogether such an one as themselves, but when they became acquainted with His true character, as revealed in His Son many of them hated Him without a cause they were filled with the murderous spirit of Satan, and at the first opportunity they put the Son of God to death, Satan’s spirit has not changed, and it animates alI who do not allow God to think and speak in them. In seeking their own glory, they are repeating that which caused Satan’s fall from heaven, and changed him from an anointed cherub to the prince of devils. While the professed, church of Christ seeks its own glory, Satan can do much to further his own plans through its unconscious instrumentality, but when its members become like their Lord, and in God speak and work in them, Satan’s wrath will be speedily aroused against them, and he will stir up his followers to destroy the members of Christ’s body. “All that will live godly *in Christ Jesus* shall suffer persecution.” All in whose hearts Christ dwells by faith may know that He by whom they live is the object of Satan’s deadliest hatred, and that they themselves will share his rage, but they may know also that Christ’s perfect victory over all the power of the enemy is theirs as well. {PTUK February 16, 1899, p. 100.7}

“Judge not according to appearance but judge righteous judgment.” One of the most remarkable things about Jesus, was the way in which He distinguished between right and wrong. Puzzling questions were often brought to Him, but were always solved with such wisdom that those who were seeking occasion to accuse Him were dumbfounded. We need the same wisdom, for the traditions of men, false theories, and considerations of expediency have so confused the distinction between right and wrong to men’s minds, that many honestly believe wrong to be right and right to be wrong. What will clear the issues for us? The same state of things existed in Christ’s day, but the prevailing mental confusion did not dim His judgment, because God Himself was His judgment. He did not judge according to appearance, for while this is all that humanity has to go by, appearance are often misleading. Jesus said, “I can of Myself do nothing: as I hear, I judge; and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me.” John 5:30. Selfish interests always stood the judgment, and bias the decision, but Christ was swayed by none of these. Because He sought only the will of God, and listened only to His voice, the Father was to Him for “a spirit of judgment to him that sitteth in judgment.” It was foretold of Christ; “The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and He shall be of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither decide after the hearing of His ears: but with righteousness shall He judge the poor; and reprove with equity for the meek of the earth.” Isaiah 40:2-4. This same Spirit is given to all freely, and will be, to all who receive it, what it was in Jesus of Nazareth. {PTUK February 16, 1899, p. 100.8}

It was never intended that the experience of Jesus, in these matters, should be an exceptional one. So far from that, God has covenanted, and the covenant is sealed with the blood of Christ, that He will put His law in our inward parts, and write it in our hearts. It is perfectly natural for Him to do right, and it will be the same for those who let Him write His law in their hearts. They will judge righteous judgment, will speak words in season, and always do the right thing in the right way, because God’s way is in their hearts. God Himself is their life. They, like Christ, do not need that any man teach them, for the covenant in, “They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:34. This condition is not achieved by men’s own worthiness. It is a covenant that is established upon promises, made to sinners, and the Holy Ghost applies it to all whose sins are forgiven. Hebrews 10:15-17. When we recognise that we are not our own, to do with what we please, but that our bodies are the temples of the Holy Ghost, and every member is to be yielded as an instrument of righteousness unto God, He will take complete possession, and we shall be “filled with the knowledge of His will in all wisdom and spiritual understanding.” {PTUK February 16, 1899, p. 101.1}

Whatever appears desirable in the life of Christ, men are called to partake of His invitation given in the temple court is still the same to-day. “If any man thirst, let him come unto Me and drink.” He reserves nothing for Himself, but makes all who receive Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, ye cannot come.” “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts.” Isaiah 55:6, 7. It is our thoughts that keep us from God. His thoughts are as much above ours as the heavens are above the earth. God’s thoughts received will lift man to heaven, even to the throne of Christ. Revelation 3:21. Those who continue to think their own thoughts will seek Christ in vain, for where He is they cannot come. For those who receive His word, He prays, “Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me.” John 17:24. Knowing the Lord now, by actual experience, learning His way by letter Him reveal it in us, prepares the way to a more perfect knowledge, when we shall see Him as He is. “For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.” 1 Corinthians 13:12. {PTUK February 16, 1899, p. 101.2}

**“Being Made Whole” *The Present Truth* 15, 7.**

E. J. Waggoner

The miracles of Christ are recorded for us that we may believe in Him, and believing, find life in His name. John 20:31. Therefore when we read of the many interesting circumstances that were connected with His works of healing, we are not to think of them as applying solely to the persons who were healed, but to learn from them what we may expect when we ourselves come to Jesus for help in time of need. The people who received His blessing in Judea and Galilee displayed many characteristics which we recognise an belonging to human nature at the present time, and we may learn from their experience how the Saviour deals with us under similar circumstances. {PTUK February 16, 1899, p. 101.3}

We read in the fifth chapter of John’s Gospel of man who had had an infirmity thirty-eight years. He was greatly desirous of being freed from his disease, and with this object he lay beside the pool of Bethsada. At certain times the water was troubled, and then there was a rush on the part of the sick people who clustered round the pool to get first into the water, that they might be healed. As Jesus walked one Sabbath by this place He saw the man, and knowing that he had now been a long time in that case, He asked him, “Wouldest thou be made whole?” {PTUK February 16, 1899, p. 101.4}

Notice what a despairing answer the man returns: “Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.” He desired to be made whole earnestly enough, but he only saw one possibilitlity of this being accomplished, and that was that some man would take pity on his helplessness and wait for an opportunity to help him into the water. Doubtless most of the sufferers lying round the pool had friends with these, and the man who had the most friends stood the best chance. The greatest thing that this man could think of that Jesus could do for him would be to undertake to wait by his side till the waters were again troubled. {PTUK February 16, 1899, p. 101.5}

“Jesus saith unto him, Arise, take up they bed and walk. And straightway the man was made whole, and took up his bed and walked.” This is what Jesus does for men. He comes to every one and says, “Wilt thou be made whole?” and He desires to do as much for us as He did for the impotent man on that occasion. {PTUK February 16, 1899, p. 102.1}

We too may have been held by our infirmities thirty-eight years, or even more. Inherited tendencies to evil may have grown into fixed habits that are part of our lives, and that we cannot possibly overcome, but it is as easy for Christ to make us whole, and free from them, as though they were not a day old. When He calls the dead from the grave at the resurrection, it will be as easy for Him to raise Adam and Eve as those that have only lately turned to dust. {PTUK February 16, 1899, p. 102.2}

Jesus sees us in bondage to the lusts of the flesh, led captive by Satan, and defiled with the leprosy of sin, and he wants to make us every white whole, but, like the man by the pool of Bethesda, we to often put Him off by saying that if we only had the help that others have, we would be all right. If only we were as free from trouble and temptation as others that we know, we would soon be whole. If some man would help us, or other men would cease to hinder us, all would be well. {PTUK February 16, 1899, p. 102.3}

The Saviour does not want us to lean upon these broken reeds, which always disappoint, and wound those who trust them. He has, all ready for us, all that we can desire and, passing by as worthless all our plans for helping ourselves, He solves the whole problem at once, by giving directly what we need. If we are willing to abandon our confidence in our own methods and devices, acknowledge our weakness, and trust implicitly in His all-powerful, all-sufficient Word, we may pass straightway from the condition of weakness and infirmity, no matter of how long standing, and enter at once into the joyful experience of freedom in the Lord from all the power of the enemy. {PTUK February 16, 1899, p. 102.4}

All the years that the impotent man had been lying by the pool had brought him not a single step nearer the attainment of his desires. All our own efforts to make ourselves whole, leave us further from the end than before. A word from Jesus accomplished immediately more than the man had dared to hope. And this is the Word which by the Gospel is preached unto you. {PTUK February 16, 1899, p. 102.5}

**“Little Folks. The Gospel of the Spring. Jesus, the True Seed” *The Present Truth* 15, 7.**

E. J. Waggoner

**JESUS, THE TRUE SEED**

We were talking last week about the seed being multiplied,-how we nay get many, many seeds from one. But there is something that we did not speak of then, that must take place before this can be done. {PTUK February 16, 1899, p. 106.1}

Jesus said: “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth *much fruit*. {PTUK February 16, 1899, p. 106.2}

Perhaps some of you are studying botany,-plant life. Here, then, is the very first lesson that you need to learn about the plants. The seed must *die* before it can be *multiplied*. It can give birth and life to other plants only by giving up itself, by the sacrifice of its own life. {PTUK February 16, 1899, p. 106.3}

The new plant that is to spring from the seed is in most seeds only a tiny part of the whole seed. All the rest is for the nourishment of the young plant when it shall awake and spring up. But the seed must die and change before the new plant can spring up and feed upon it. {PTUK February 16, 1899, p. 106.4}

So you see that the seed really gives up its own life in order to give life. But is it lost? Oh, no: it is *multiplied*. Many plants, bearing many seeds exactly like it, come from it. If it should not die, but keep its life all to itself, it would, as Jesus said, “Abide alone,” and at last perish and be lost indeed. But by giving its life, it saves and keeps it. {PTUK February 16, 1899, p. 106.5}

And now, what is the Gospel message that our Heavenly Father has written for us in all this? Do you remember that the very first Gospel promise ever heard by men said something about *seed?* {PTUK February 16, 1899, p. 106.6}

When He first promised to give His only begotten Son to save men from the power of Satan, God called Him, the *Seed*. And many times, when this promise was repeated, Jesus was called by the same name. He is, “the Seed of the woman;” “the Seed of Abraham;” “the Seed of David.” But except the seed “fall into the ground and die, it abideth alone.” {PTUK February 16, 1899, p. 106.7}

If you had the seed of a very rare and choice plant, would you think it too great a treasure to be sown in the ground? No, the more you valued it, the more anxious you would be to sow it, so that it might not “abide alone,” but that you might get many more like it. {PTUK February 16, 1899, p. 106.8}

And so God did not keep back “His only begotten Son,” but gave Him freely, so that He should not “abide alone,” but that He might “bring *many sons* unto glory.” {PTUK February 16, 1899, p. 106.9}

In the place of the one seed that is put in the ground, we get many seeds exactly like it. In the place of the one Son whom he gave, God the Father will at last, when the harvest shall come and all the seed shall be gathered, get many sons, many children, all in His exact image. {PTUK February 16, 1899, p. 106.10}

The seed dies that it may give life. Jesus died that He might give life to you that you might feed upon His life, and grow into His image, and so be one of the *many* children that through His sacrifice He will bring to glory. He died so that He might not “abide alone,” but that you might abide with Him for ever. {PTUK February 16, 1899, p. 106.11}

**“Jottings” *The Present Truth* 15, 7.**

E. J. Waggoner

-Nearly a million persons make their living in America by the electrical industries. {PTUK February 16, 1899, p. 110.1}

-There is an agitation in Russia for the appointment of a recognised diplomatic agent in Afghanistan. {PTUK February 16, 1899, p. 110.2}

-The Peace Treaty between Spain and the United States has been ratified in the U.S. Senate by a majority of one. {PTUK February 16, 1899, p. 110.3}

-Only two minutes are required for the blood to course through the heart, thence to the lungs, back again to the heart, and then through the entire body and return to the heart. {PTUK February 16, 1899, p. 110.4}

-Lake Morat, in Switzerland, has the curious property of turning red every ten years, owing to the presence of certain aquatic, plants which are not known in any other lake in the world. {PTUK February 16, 1899, p. 110.5}

-A Boston paper says that topers in many of the towns of the Argentine Republic are shamed into reformation by being compelled to sweep the streets for eight days for each offence. No exceptions are made. {PTUK February 16, 1899, p. 110.6}

-A Berlin paper elates that as far as could be ascertained there have been forty-eight convictions for lése majesté in Germany during the month of January alone, the actual number being probably much larger. {PTUK February 16, 1899, p. 110.7}

-A pack of steghounds in the Went of England were returning from a chase after a hind, which they caught and killed, when they set upon a herd of tame deer belonging to the Earl of Carnarvon, and before any of the hunting party could stop them, had killed seventeen. {PTUK February 16, 1899, p. 110.8}

-Aguinaldo has declared war against the United States, and a battle has been fought with the Filipinos, of whom some hundreds were killed. {PTUK February 16, 1899, p. 110.9}

-All the Governments invited to the Peace Conference have agreed to the Russian proposal that the place of meeting should be at the Hague. The Conference itself will decide upon its programme. {PTUK February 16, 1899, p. 110.10}

-The Panama Canal Company have offered to sell their canal to the United States. If the offer is not accepted, it is said that the canal will become the exclusive property of Russia, France, Germany, and Austria. {PTUK February 16, 1899, p. 110.11}

-It has been decided in Parts that executions shall no longer take place in public. The usual crowd gathered a few days ago to see the last of these gruesome spectacles, and passed the night drinking, singing and playing dice. {PTUK February 16, 1899, p. 110.12}

-A bill will be laid before the U.S. Congress immediately. providing for the construction of twelve new warships. All of the vessels are to have the highest speed and greatest radius of action, the heaviest armour, and the most powerful ordnance obtainable for ships of their class. {PTUK February 16, 1899, p. 110.13}

-The Cape to Cairo Railway scheme has met with considersble opposition. The Government has consented to guarantee 350 miles only, from Buluwayo to the Zambesi River. When this is completed, the remainder of the sceme to the Tanganyika district, another 600 miles, will receive consideration. {PTUK February 16, 1899, p. 110.14}

-A general protest is going up all over the United States against the continuance of the revenue taxes instituted last year to cover the exense of the war. The popular opinion is that the war having ended, taxes should stop. The Government, however, is unlikely to reduce the revenue, as the increase in the army and other new projects now before the Congress call alone for an expenditure of 444,000,000 dollars. {PTUK February 16, 1899, p. 110.15}

-In the forthcoming session of Parliament a Bill will be introduced, dealing with joint stock companies, which is intended to correct some of the abuses of the Limited Company system. One provision that any promoter who receives s secret profit or remuneration shall be liable to repay the same to the Company with such interest as the Court may direct. Directors who do not use proper care and prudence to protect the interests of shareholders, shall be liable to compensate them for any damage incurred. {PTUK February 16, 1899, p. 110.16}

-At a speech made last week the German Kaiser said that the furtherance of universal peace is a splendid enterprise, but so long as unredeemed sin prevails in humanity there will be war, hatred, envy, and discord. This is so among individuals, and among nations it is a law. The Kaiser does not believe in universal peace. War is an element in the world’s order, attributable to the existence of original sin. Political institutions, diplomatic conferences cannot abolish it until sin is abolished. If the Kaiser really recognises this truth, it ought to teach him where he gets his own military enthusiasm from. {PTUK February 16, 1899, p. 110.17}

-The Pope recently received in audience a number of English converts to Rome, among them several Anglican clergymen who were preparing to return to England as Roman Catholic missionaries. The report says that the Pope, in addressing them, recalled with what solicitude he had striven to secure the return of England to the ancient faith. He did not conceal from himself the immense difficulties in the way of this noble enterprise, but he trusted in Divine grace, and be rejoiced in the numerous conversions already effected, hoping to see the number soon doubled. He relied greatly upon the apostolic work of those who had already embraced the faith and were students at Rome. They, in the true Catholic spirit, would be able, as priests, to exercise in England a ministry of great efficacy for their fellow countrymen. {PTUK February 16, 1899, p. 110.18}

**“Back Page” *The Present Truth* 15, 7.**

E. J. Waggoner

We read in the book of Revelation that there is in heaven, as there was in the earthly sanctuary, “the patterns of things in the heavens,” a golden altar of incense. “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” Revelation 8:3, 4. {PTUK February 16, 1899, p. 112.1}

From the experience of Isaiah we learn what effect the incense has upon the prayers of the saints, when it is added to them. He saw the glory of the Lord in His temple, and was overwhelmed at the sight. “Then said I, Woe is me l for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” Then one of the seraphim flew to Isaiah with a burning coal which he had taken from the altar of incense, “and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” Isaiah 6:5-7. {PTUK February 16, 1899, p. 112.2}

We may know therefore, that when the incense is added to our prayers, it purifies them from all iniquity and selfishness, so that they come up before God as from cleansed and purified lips. The lurking insincerity, of which we ourselves are barely, if at all, conscious, the seeking after our own interests, and all that is unlovely in God’s sight, is taken out of the prayers and they come before Him as just the prayers which He delights to honour, and answer to the full. {PTUK February 16, 1899, p. 112.3}

The incense on the golden altar was only to be lighted from the fire on the altar of burnt offering, and no strange fire was to be used. The altar of burnt offering represented the sacrifice of Christ, and no prayer or praise is acceptable to God except it be kindled in the heart Jesus. Prayer that is offered in His name comes before the Father fragrant with the Spirit and merit of His only begotten Son. “He hath made us accepted in the Beloved.” The Saviour says, “If ye shall ask anything in My name, I will do it.” John 14:14. {PTUK February 16, 1899, p. 112.4}

What an encouragement is here to continual prayer. It may seem to us that we are weak and unworthy to draw near unto God, but the feeble, stammering prayer which our hearts utter does not come before the Father in the way that it seems to us to go. The beings who minister in the heavenly sanctuary offer with the prayer the incense which consumes all the unworthiness out of it, and it comes to God with all the weight that the prayers of Jesus had when He was on the earth. Since we have a faithful High Priest to present our prayers acceptably to God, “let us therefore come boldly unto the throne of grace.” {PTUK February 16, 1899, p. 112.5}

But with Isaiah the cleansing of his lips did not alone avail to render his petitions meet for the Father’s ear. It also fitted him to bear the message of salvation to others. We may be but little gifted with the ability to speak, but if our lips be cleansed, the fire that does it will also take out of our testimony all the elements of weakness that would otherwise destroy its efficacy. The cleansing which takes everything un-Christlike out of our prayers will accomplish the same work for our words to others. “Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.” 2 Corinthians 2:14, 15. {PTUK February 16, 1899, p. 112.6}

“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” Hebrews 13:16. {PTUK February 16, 1899, p. 112.7}

The *Methodist Times* in writing of the disrespect paid to Sunday, uses language which is truer than it seems to realise:- {PTUK February 16, 1899, p. 112.8}

Rome has done no greater evil to mankind, and especially to the poor, than her wicked success in destroying the sanctity of the one day in the week which the early Christians legitimately devoted to the worship of Jesus Christ and to religious intercourse with one another. Every one knows that the masterpiece of the Papacy is the Continental Sunday. {PTUK February 16, 1899, p. 112.9}

It is true that the Sunday, as openly claimed by the Roman Catholic Church, is the masterpiece of the Papacy, whether it be called Continental or English. It is so recognised by Romanist lecturers who find, in its observance by Protestants, opportunity for an unanswerable taunt at the inconsistency of professing to be guided by the Bible only, and yet observing as sacred a day which has no authority except that of the Papacy. There was and is only one day in the week which the early, or later, Christians could legitimately observe as a Sabbath, and that is the seventh day of the week, which is set apart as holy by the law of God. {PTUK February 16, 1899, p. 112.10}

It is not correct, however, to say that Rome achieved “success in destroying the sanctity” of the Sabbath of the Lord. No man can unsanctify what God has made holy, any more than men can make sacred what God has never pronounced holy. Therefore the seventh day of the week remains still a holy day, and not even the unanimous vote of every soul in the universe, or the enactment of laws by every legislature in the world, could sanctify the first day of the week, since God has not made it holy. {PTUK February 16, 1899, p. 112.11}

It is true that the power which should speak great words against the Most High, and should wear out the saints of the Most High, should also think to change the times and laws of the Most High (Daniel 7:25); but however much the Papacy, to which this prophecy unmistakably points, should think to change God’s laws, these are as far above its reach as the throne of God, which is founded upon them. And “the foundation of God standeth sure.” {PTUK February 16, 1899, p. 112.12}

It is not in England alone that Rome is gaining ground. In a recent number of the New York *Independent*, which is probably the most influential religious magazine in the United States, appear these words:- {PTUK February 16, 1899, p. 112.13}

Archbishop Chapelle is now in Porto Rico, and will afterward visit Cuba on the mission committed to him by the Pope, which is that of oversight, and we may say reconstruction of the Roman Catholic Church In those Islands. It is an extremely important work, and one in which he ought to be followed by the good wishes of all good Americans and good Christians. {PTUK February 16, 1899, p. 112.14}

And this, notwithstanding that the same article confesses that Porto Rico has not profited in the past by the ministrations, of the Roman Catholic Church. {PTUK February 16, 1899, p. 112.15}

It will require time, a long time, Church in good working order, it has been so long in disrepute. Father Sherman calls Porto Rico a Catholic country without religion. {PTUK February 16, 1899, p. 112.16}

**“Knowing the Doctrine” *The Present Truth* 15, 8.**

E. J. Waggoner

It was the feast of Tabernacles, when every Jew was expected to be in Jerusalem. Every road that led to the city would be thronged with rejoicing multitudes going to the feast, glad of the opportunity of a whole week’s holiday, and the chance to greet old acquaintances and to form new ones. It was expected to be an occasion of general enjoyment and relaxation from toil, while commemorating the wonderful deliverance which God had wrought for Israel, although, since mankind are always the same, we may believe that with many present associations, more than past mercies, and thought of God’s goodness, were the cause of their good feeling. {PTUK February 23, 1899, p. 113.1}

With this crowd of merry-makers Jesus did not mingle. He was not anxious for more advertisement. He knew how to estimate the verdict of a crowd, and that popular clamour and popular applause are alike vanity. Even when Jesus worked and taught in the presence of multitudes, He would do so in quietness. “He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench.” Isaiah 42:2, 3. To minister healing to a single afflicted soul in secret was more to Him than to win the passing plaudits of thousands. So Jesus waited until the people had all gone up to the feast, and then He Himself proceeded to Jerusalem in the most quiet manner. {PTUK February 23, 1899, p. 113.2}

“About the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.” John 7:14-17. Where did this Man get His knowledge? was the question asked by the people. The doctors and scribes had never had Him for a pupil, yet He taught with authority that the scribes had not. Ah, He had been taught from above. His teaching was not human speculation, but Divine revelation. It is not by searching that man find out God, but by opening their eyes and hearts to God a revelation of Himself. {PTUK February 23, 1899, p. 113.3}

Here is a school in which all may learn, and none are so poor that they cannot pay the price. If any man willeth to do His will he shall know the teaching. Whoever is willing to do the will of God, will certainly know that will. He will not only be taught, but he will know without doubt the source and authority of the teaching. God has set teachers in the church, whose business it is to assist people to see the light, to lead them to the truth, but God has never appointed any man to tell another what the truth is, that is, to be his authority for him as to what he should believe, and what he should not. To every man is the right and power given to decide for himself on the most momentous questions. The teacher may hold up the light; the man must for himself know that it is light. Open a man’s eyes, and you do not need to go with him to tell him what is light and what is darkness. {PTUK February 23, 1899, p. 113.4}

While Jesus was teaching in the temple some of the people were listening and learning, but others were speculating, whether he was the Christ or not have the rulers settled that this is the very Christ? Has it become a part of “our faith,” so that we may venture to believe it, without fear of arraignment for heresy? Never mind, we know all about this Man; “but when Christ cometh, no man knoweth whence He is.” Then Jesus cried aloud as He taught in the temple: “Ye both know Me, and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him; for I am from Him, and He hath sent Me.” Verses 27-29. {PTUK February 23, 1899, p. 113.5}

Yes; it was true that they know Him, and whence He was; and therefore they were without excuse for not knowing that He was the Christ; for the Scriptures plainly set forth the circumstances and place of His birth. Seeing, they did not see, and hearing, they did not understand. The same condition of things exists to-day. People pass by common things because they are so common, not realising that it is by such means, and not in some startling manner, that God reveals Himself. He who despises “the day of small things” will never stand in “the great day.” {PTUK February 23, 1899, p. 114.1}

**“Studies from the Gospel of John. The Test of Truth. John 8:12, 31-36” *The Present Truth* 15, 8.**

E. J. Waggoner

There is no uncertainty in the Gospel of Christ. The difficulties which men imagine they see in it are all in themselves, and these will vanish as soon as they accept it. This assurance which Jesus gave is true: “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:13. The light of life is the very essence, the perfection, of light; it is light which one has in himself even as he has life, because it is his life. {PTUK February 23, 1899, p. 114.2}

Life, light, and love, are three things that agree in one. “He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” There is, however, no need for anybody to walk in darkness, “because the darkness is past, and the true light now shineth.” 1 John 2:8-11. Whoever walks in darkness walks only in the darkness that is in himself. “Darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Isaiah 60:2. If the darkness were primarily upon the earth, it would be deeper there than on the people; but inasmuch as the denser darkness covers the people, it is evident that the seat of darkness is in the people themselves. “Because iniquity shall abound, the love of many shall wax cold.” Matthew 24:12. When love waxes cold, the light goes out, and death comes. {PTUK February 23, 1899, p. 114.3}

“Love; is of God,” for God is love. He is love because He is life and light. “God is light, and in Him is no darkness at all.” 1 John 1:5. Jesus Christ is “the brightness of His glory.” Hebrews 1:3. He is the true light that lighteth every one that comes into the world, because His light is His own life, and none live except by Him; the life is the light of men. John 1:4, 9. He is the Word, and so it is that the entrance of the Word of God gives light. But this light is the light of life and love, for His commandment is life everlasting (John 12:50), and “this is the love of God, that we keep His commandments.” 1 John 5:3. {PTUK February 23, 1899, p. 114.4}

Note: how the words of Jesus are introduced: “Then spake Jesus again unto them, saying, I am the light of the world.” When had He said this before?-At no time had He said it directly, that we have any record of, but He had said only the day before, “He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.” John 7:38. Believing on Him is receiving Him (John 1:12); thus the living water that flows from the one who believes on Him, is from the indwelling Christ, who is the fountain of living waters. We see therefore that since life is light, the water of life is the source of the light of those who follow Christ. How often we speak of “sparkling water.” That may most truly be said of the river of life, because it is “a flood of light.” {PTUK February 23, 1899, p. 114.5}

The blood is the life. We are saved by the life of Christ, that is, we have redemption through His blood. Everything therefore that is life to us is but a manifestation of the blood of Christ. We must not think that the blood of Christ is merely that portion that issued from the wound of His body on Calvary, and that it fell on the ground and was drunk up by it, so then all talk about being washed in the blood and drinking the blood is only figurative. Not by any means. His blood is incorruptible, and it is real. It is to-day the life of every man on earth. It comes to us in the food that we eat, in the water we drink, in the air we breathe, and in the light that warms and warms and cheers us. We must get rid of our narrow and gross ideas of Christ’s life. His life is the Spirit, since the indwelling Spirit is Christ come to dwell in the heart. God manifests Himself in an infinite variety of ways. We have in our own bodies proof of the fact that the blood of Christ-our life-exists in all things that support our life, for our blood is formed from the food we eat, the water we drink, the air we breathe, and the sunlight. If we would see and ac knowledge Christ in all these blessings of life, we should be walking in the light as He is in the light, and the blood of Christ would cleanse us from all sin. Is not the Gospel indeed good news? It is the good news that to every man is salvation come in the life of Christ, which shines in the light, and which breathes in the air. Truly, he who is not saved has no cause of complaint against God. {PTUK February 23, 1899, p. 114.6}

“Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. Again we repeat that certainty accompanies the Gospel of Christ. Whoever wishes to do the will of God, shall know. By faith we understand. We are not to guess at truth, not to speculate about it, not to be ever learning, and never able to come to the knowledge of the truth, but to know it absolutely. Is it too much for a man to say that he knows that he lives? Do you chide a man for saying, “I am alive”? That is knowledge that a man has not to learn; he has not to go outside of himself for it; he does not need to ask anybody’s opinion about it. But Jesus Christ is “the way, and the truth, and the life;” the life is the truth; the true light that lights every man is the truth itself. So every man may and should be able to know the truth as absolutely as he knows that he lives. {PTUK February 23, 1899, p. 114.7}

By what means can, it be determined that a man is alive?-By seeing if there is motion. If the heart beats, if we can detect the faintest flutter in any artery, showing that the blood is moving, we know that the man is alive. So even a dying man will demonstrate to us that life is not yet extinct, by moving a finger or turning his eyes. How much more can that man in whom there is abundance of life be sure of the fact. He can move his arms freely; he can leap and shout; there is free action in every muscle. He knows that he lives, and if some croaking sceptic should chide for his positiveness, saying, “You should not express yourself so confidently; you may say that you think you live, or you hope you are alive, but it is altogether too presumptuous for you to say that you know you are alive, at least until you have had a council of doctors,” he would laugh in his face. This same joyous confidence may anybody have as to his absolute knowledge of the truth. {PTUK February 23, 1899, p. 115.1}

Just as we know that we live, by the working of life in us, so may we know the truth by what it does. It gives freedom. “Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth ever. If, therefore, the Son shall make you free, ye shall be free indeed.” There is no bondage but sin, even as sin alone is death. But the truth is life, and the truth of life makes the conscious possessor of it free from sin. Truth is not a theory, a dogma, a creed, but it is life-*the life*. Whatever a man holds that does not make any difference in his life, is not truth; but everything that gives a man freedom from something that binds him, is truth. {PTUK February 23, 1899, p. 115.2}

The statement of truth is not the truth itself, any more than the recipe for making bread is food. A man might have a perfect knowledge of the proper food elements for the nourishment of the body, and might know how they should be combined, and might be able to tell just how every dish should be prepared, and might starve to death while telling it. Even no man may have a perfect theory of truth and yet not know the truth, because he has not yielded himself to its quickening influences; he may die while talking about life. A man knows only what he experiences, and experience is life. Only that man knows the truth, in whom the truth is that life. {PTUK February 23, 1899, p. 115.3}

There is no attempt in this to disparage statements of truth. It is well to have a perfect form; but the form of a man, without life, is nothing. A man may say, “I believe,” and go on to recite a creed in which the keenest theologian or Bible student can detect no flaw, and still be densely ignorant of the truth. No creed or formula, however true it is, is *the truth*, for the truth is *the life*. For example, chemists tell us that the formula for sugar is C 6 H 12 O 6 . That is, sugar is composed of six molecules of carbon, twelve of hydrogen, and six of oxygen. Now a person may know all that, and may repeat the formula a thousand times without once having a sweet taste in his mouth. That formula is not sugar; it simply stands to the eye of the chemist instead of the word; it is a description, but it is not the thing itself. {PTUK February 23, 1899, p. 115.4}

There is not a soul that has not been at some time conscious of being in bondage. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Galatians 5:17. This is something real; it is no theory. When a man wishes to do something, and finds himself bound, or is compelled to do something that he does not wish to do, he is painfully conscious of the reality. Now if that which he holds as truth enables him to do the good that he would do, and to refrain from the evil that he would not do; yea, more than this, if it enables him to wish to do the good which before he shrank from, and to abhor the evil which he once loved, then to the extent that this is true, he has the truth. The truth makes free. “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17), “because the Spirit is truth.” 1 John 5:6. {PTUK February 23, 1899, p. 115.5}

Let nobody rest content that he has all the truth, because he knows something of this freedom. Many a near-sighted man has supposed that he could see as well as anybody, until he put on spectacles. It is possible for a person to become so accustomed to a cramped position as to feel quite comfortable in it. To move from it may cause him pain, but when he is fully aroused he is conscious of a buoyancy and freedom that he did not know before. The ignorant man may think that he knows everything; but when knowledge actually comes to him, he knows it, and knows that formerly he was ignorant. A man may be mistaken in his ideas of knowledge and freedom while he is ignorant and in bondage, but when light and freedom come there is no mistaking them. “Always more to follow” is true of God’s gifts; so let every soul know that there is always greater measure of freedom and larger measure of life yet before him. {PTUK February 23, 1899, p. 115.6}

Jesus Christ is the truth. Notice how He uses the words “the Son” as synonymous with “the truth.” He says: “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.... If the Son therefore shall make you free, ye shall be free indeed.” So just as one may know the truth, an may we know Christ. It is possible to make His personal acquaintance, and know Him better than we, know anybody else in the world. “We, know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.” 1 John 5:20. He who knows not this knows nothing; he who knows this truth has the key to “all the treasures of wisdom and knowledge.” {PTUK February 23, 1899, p. 115.7}

God’s promises are like the rainbow, high as the heavens, yet bending low, they touch our every need. {PTUK February 23, 1899, p. 115.8}

**“The Gospel of Isaiah. Strength Out of Weakness. Isaiah 11:1-9” *The Present Truth* 15, 8.**

E. J. Waggoner

(ISAIAH 11:1-9, LOWTH’S TRANSLATION.)

*1. But there shall spring forth a rod from the  
trunk of Jesse; and a scion from his  
roots shall become fruitful. {PTUK February 23, 1899, p. 116.1}*

*2. And the Spirit of Jehovah shall rest upon Him;  
The Spirit of wisdom, and understanding;  
The Spirit of counsel and strength;  
The Spirit of the knowledge, and the fear of  
Jehovah. {PTUK February 23, 1899, p. 116.2}*

*3. And He shall be of quick discernment in the  
fear of Jehovah:  
So that not according to the sight of His eyes  
shall He judge;  
Nor according to the hearing of His ears shall  
He reprove. {PTUK February 23, 1899, p. 116.3}*

*4. But with righteousness shall He judge the poor;  
And with equity shall He work conviction in  
the meek of the earth.  
And He shall smite the earth with a blast of  
His mouth,  
And with the breath of His lips shall He slay  
the wicked one. {PTUK February 23, 1899, p. 116.4}*

*5. And righteousness shall be the girdle of His  
loins;  
And faithfulness the cincture of His reins. {PTUK February 23, 1899, p. 116.5}*

*6. Then shall the wolf take up his abode with the  
lamb;  
And the leopard shall lie down with the kid;  
And the calf and the young lion, and the  
fatling shall come together;  
And a little child shall lead them. {PTUK February 23, 1899, p. 116.6}*

*7. And the heifer and the she-bear shall feed  
together;  
Together shall their young ones lie down;  
And the lion shall eat straw like the ox. {PTUK February 23, 1899, p. 116.7}*

*8. And the suckling shall play on the hole of the  
aspic,  
And upon the den of the baslisk shall the  
weaned child lay his hand. {PTUK February 23, 1899, p. 116.8}*

*9. They shall not hurt, nor destroy, in all My holy  
mountain;  
For the earth shall be full of the knowledge  
of Jehovah,  
As the waters that cover the depths of the sea. {PTUK February 23, 1899, p. 116.9}*

It will be seen that this chapter is a continuation of something begun in the preceding chapter. Read verses 33 and 34 of chapter 10, and you will see that a general destruction is foretold. “Behold Jehovah shall lop the flourishing branch with a dreadful crash; and the high of stature shall be cut down, and the lofty shall be brought low; and He shall bew the thickets oft with iron, and Lebanon shall fall by a mighty hand.” But, although there shall be this cutting off of the mighty trees of the forest, “there shall spring forth a rod out of the stem of Jesse, and a scion from his roots shall be fruitful. And the Spirit of Jehovah shall rest upon Him,” so that He shall do great things. {PTUK February 23, 1899, p. 116.10}

“There shall spring forth a rod.” The Hebrew word here rendered “rod,” occurs in but one other place in the Bible, namely, Proverbs 14:3. “In the mouth of the foolish is a rod of pride.” A rod, a stick, only a stick, yet of more value than all the trees of the forest because of the Spirit of Jehovah resting upon Him. This also is for our learning and comfort. Did you never feel that you were but a useless stick? Never mind; it is with a stick, a rod such as one might cut as a useless thing, that God will judge the world. “I can of Mine own self do nothing.” “I am a worm, and no man; a reproach of man, and despised of the people.” This is what Christ said of Himself. No man can possibly feel himself more helpless and useless. But it is not what we are, but what God is, that determines what shall be done. He is. That is enough. “He that cometh to God must believe that He is.” {PTUK February 23, 1899, p. 116.11}

“Yes, but I am so”- {PTUK February 23, 1899, p. 116.12}

Stop! It is not you are, but He is. If you come to God believing that He is, you will not straightway begin to say of yourself, “I am.” {PTUK February 23, 1899, p. 116.13}

“But hear me out. I was only going to say that I am nothing at all.” {PTUK February 23, 1899, p. 116.14}

Of course you are not; that is embraced in the statement that He is. As long as He is, you don’t need to be. Let Him be what He is,-everything,-and then you will find your happiness in the fact that you are nothing. But don’t forget that the only proper way for you to declare that you are nothing is to acknowledge that God, and God only, *is*. {PTUK February 23, 1899, p. 116.15}

The Spirit of Jehovah shall abide upon Him. The same Spirit is given to us, that He may abide with us for ever. He will be to us all that He was to Jesus, for He is “the eternal Spirit.” The spirit of man is the life of man, since “the body without the spirit is dead.” So the Spirit of God is the life of God. “The Spirit is life because of righteousness.” When the Spirit of Jehovah rests upon one, that one has the power of the life of Jehovah,-“the power of an endless life.” What can be done by that one then (Mind, it is not what that one can do, but what can be done through him. See Acts 2:22), is measured only by God’s own purposes for him. When the life of Jehovah animates a person, it matters not how insignificant he is,-he is then the instrument of Almighty power. When God breathed His life into a lump of earth, the clod became a man having dominion over all the earth. {PTUK February 23, 1899, p. 116.16}

How diversified are the manifestations of the Spirit? Here are set forth at least six of “the seven Spirits of God.” The Spirit of God is pre-eminently wisdom and power for eyes are a synonym for perception, and horns indicate power; and the slain Lamb in the midst of the throne has “seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Revelation 5:6. Why are they sent forth into all the earth? Is it to spy upon people!-By no means; they are sent forth to be our wisdom; for Christ is to us “the power of God, and the wisdom of God.” {PTUK February 23, 1899, p. 116.17}

“The Spirit of wisdom and understanding; the Spirit of counsel and might.” Wisdom is practical, not theoretical; it is real, and not simply a conception. The wisdom of God does not exhaust itself in formulas and statements. That which God in His wisdom counsels, He does. The counsel of peace is between the Father and the Son, and Christ our peace has come making peace for us. “He layeth up sound wisdom for the righteous.” Proverbs 2:7. This word, wisdom, and also in Job 12:16, “with Him is strength and wisdom,” are the same as the words “substance” and “working” in the following texts: “Thou dissolvest my *substance*.” (Job 30:22), and “the Lord of hosts... wonderful in counsel, and excellent in *working*.” Isaiah 28:29. There is in His wisdom the performance of the thing. “He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:12. This is the wisdom that God gives us. It is the wisdom that succeeds. It is not the wisdom of man, which plans, and then tries the plans to see if they will work; God’s plans always work. His plan works itself. Why need any man fall? He cannot, if he accepts the free gift of God. The wisdom of God and the power of God must overcome everything; and they are ours in Christ. Of the man who walks in the counsel of God, it is said that “whatsoever he doeth shall prosper.” Psalm 1:1-3. {PTUK February 23, 1899, p. 116.18}

“And shall make Him of quick understanding in the fear of the Lord.” The two words “quick understanding” are from a single Hebrew word, the verb meaning “to smell.” It is the verb from which comes the Hebrew word for wind, air, spirit. It is the name word that is rendered “smell” in Genesis 8:21, “the Lord smelled a sweet savour,” in Psalm 115:6, “noses have they, but they smell not,” and in other places. So we may read this verse, “The Spirit of the Lord shall cause Him to smell the fear of the Lord.” But one smells by breathing, drawing in the air. So we have the most literal rendering by Segond, “Il respirera la craintede l’Eternal,”-He shall breathe the fear of the Lord. That is to say, the fear of the Lord is His life, He breathes it in with every breath. And since it is only because of our breath that we are able to have any pleasure, and breathing is itself a delight, we can see in the text the rendering also of the Revised Version: “His delight shall be in the fear of the Lord.” {PTUK February 23, 1899, p. 117.1}

Remember that Jesus is the representative Man. The one here referred to is from “the stem of Jesse.” Christ was made of the seed of David according to the flesh. Romans 1:3, 4. Therefore it is “the Man Christ Jesus” upon whom this Spirit of understanding rests. Therefore in Him the same gift is ours. Every one whose delight is in the law of the Lord, shall have prosperity in everything; and the Spirit of God is given in order that we may have our delight in the fear of the Lord. If in the air that we breathe we recognise God’s own Spirit of life, life itself will be a greater pleasure than ever before, and the delight of our life will be the presence of the Lord. So it was with Jesus. {PTUK February 23, 1899, p. 117.2}

Can the breath of God make a man good?-Most certainly. Christ breathed upon the disciples, and said, “Receive ye the Holy Ghost.” John 20:22. In the beginning God made man of the dust of the ground. The man was perfect in form, but there was no life in him. As a man he was good for nothing. Then God breathed into his nostrils the breath of life, and man became a living soul-a “very good” man. As soon as God had made the man perfect by breathing into him, He saw everything that He had made, and, behold, “it was very good.” But that could not have been said of man before the breath of God was put into him. Therefore it was the breath of God that made man good-very good. But it was the breath of God-that made him good, and it is by that that we are saved. See Romans 5:10. As freely as the air is the Holy Spirit given to us, and He comes to us in the very gift of the air. God gives us air, breathing it moment by moment into our lungs, in order that we may live. But He expects us to live righteously, and He gives us the means whereby to live righteously, for the life which He gives to all men is His own life, and His life is righteousness. If we but recognised the Lord as He is, we should breathe in righteousness with every breath. The Spirit of God would be our life, so that we should be wholly spiritual. See Romans 8:9, 10. The Spirit would be our wisdom and our power. We should know the will of God, because God would do our thinking in us, thus working to will; and we should do His will, because He would at the same time work to do of His good pleasure. There are infinite possibilities before the man who accepts the Spirit of God as his life. What eye hath not seen, nor ear heard, and what the mind of man has never conceived, God hath revealed unto us by His Holy Spirit. {PTUK February 23, 1899, p. 117.3}

He shall not judge according to appearance nor according to hearsay. But that is just the way men judge, and the only way they judge. Note the contrast: “He shall not judge after the His eyes, nor reprove after the hearing of His ears; but with righteousness shall He judge.” That is to say, He judges with righteousness because He does not judge after sight nor hearing. Therefore to judge after the sight of one’s eyes, and after the hearing of one’s ears, is to judge unrighteously. But since this is the only way by which judgment in the world is rendered, it follows that there is not on earth any such thing as righteous judgment. A well-known London magistrate said to a man who came to his court seeking justice: “You must know that law and justice are two entirely different things; you can get the law here, but not justice.” This is so, not because there are no men yet in the world who have right desires, but because the best human judgment must be faulty. It is absolutely impossible that there should be a perfectly just human government. {PTUK February 23, 1899, p. 117.4}

“With righteousness shall He judge.” He Himself is righteousness; His life is righteousness. He judges with righteousness because He judges by Himself. It is personal experience with Him. He has passed through every possible phase of human experience. Although in Him was never any sin, He was made to be sin for us, and as a sinner He experienced the punishment due to sin. “The chastisement of our peace was upon Him.” Now He was made to be sin for us, in order “that we might be made the righteousness of God in Him;” therefore when this purpose is fulfilled in us, we do not come into judgment at all (see John 5:24); but if not, then we experience the punishment that inevitably follows the rejection of His life. When in the judgment it appears that God’s perfect, eternal life has been given to all men, each soul will pronounce sentence on himself, and declare that God is just. No one can say that it is unfair in God to give us exactly what He gave His only begotten Son. {PTUK February 23, 1899, p. 117.5}

With the breath of His lips shall He slay the wicked one. Compare 2 Thessalonians 2:8. “Our God is a consuming fire.” His life is constantly working to consume evil,-all that tends to death,-else we could not live. The life of God in the sunlight, the air, and the water, is continually at work to purify the earth. Waste products are consumed. This shows us how God a Spirit is working for our cleansing. But if, in spite of the goodness of God, we cling to evil, so that we ourselves are evil, then at the last that life which is given us for our support, and which works for our good by consuming that which is corrupt, will necessarily consume us as plague-spots on the earth. So the slaying of the wicked at the last day is by the life of God, and is in keeping with the working of God to preserve life. The working of the life will result in the destruction of death, by destroying every cause of death. {PTUK February 23, 1899, p. 117.6}

Then shall the wolf dwell with the lamb, and the leopard lie down with the kid; the cow and the bear, and their young ones, shall feed and lie down together; so gentle will these beasts be that a child can lead them at pleasure; and the now venomous beasts will be the harmless playmate of the prattling babe: “they shall not hurt nor destroy,” because the whole earth will then be full of the knowledge of the Lord; and “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.” James 3:17. {PTUK February 23, 1899, p. 118.1}

See what a change is to take place in the nature of the now ferocious beasts; but do not suppose that this involves any new plan; it is only the restoration of that condition of things which existed at the beginning. God never made one beast to prey upon another. In the beginning, when God gave to man his diet of fruits and grains, He said, “And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.” Genesis 1:30. The wolf, the leopard, and the lion, were therefore vegetarians in the beginning, just as the ox is. {PTUK February 23, 1899, p. 118.2}

God is the Good Shepherd, who feeds His flock, watching over it for its own good, and giving His life that the sheep of His pasture may have life. He does not tend His flock in order that He may live off them. Satan is the roaring lion going about seeking whom he may devour. From him man has learned to destroy life in order that he may live, and by so doing has shortened his own life; for destruction can never produce life, any more than the wrath of man can work the righteousness of God. And when man, creation’s lord, began to develop the Satanic instinct of preying on animals that were placed under him for protections and care, they also themselves developed the same traits, the strong devouring, instead of shielding, the weaker. Thus the earth became so full of violence that God was compelled to cleanse it by a flood of water. Now after so long a time is the condition that existed in those days returning (Matthew 24:37), so that God will be compelled to cleanse the earth again by a flood of fire. “Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever;” and God’s “people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 32:16-18. {PTUK February 23, 1899, p. 118.3}

From all this it is easy to see that in the new earth, which will simply be the earth as it was first made for the abode of man, there will be no flesh-eating among men. Slaughter houses will be unknown. No streams of blood will flow, and no beast will groan out its life to satiate the instincts of its cruel master. Man will then rejoice to live as God designed that he should. Life will be sustained by life, and not by death, and so life will be perfect. {PTUK February 23, 1899, p. 118.4}

There is probably no one who will dispute this. The most ravenous devourer of flesh would not think, if he should stop to think, of slaying and eating in the abode of God, when “the tabernacle of God is with men, and He will dwell with them.” Revelation 21:3. But cannot all see in this a reason for now leaving off the use of flesh as food, and adopting in its stead the abundant bill of fare which God gave man? This time is given us in which to prepare for the future world. We must now begin to live the life that is to continue to eternity. No man would think that he should continue to indulge hatred and envy, expecting God to change his character to love and peace at His coming; then why should anyone think that any other habit is to be continued, which will not exist in the perfect state. {PTUK February 23, 1899, p. 118.5}

Some one may urge that the beasts still prey upon one another, and that the nature of animals will not be changed until the coming of the Lord. True; and that very thing contains a reason why men should correct their habits. Men are not beasts, but are made with moral natures, so that they may be associates of God. If man were not endowed with a free will, which allies himi to God, then he would have no responsibility, and would depend on God to effect all changes in him, without his co-operation; but as it is, man must perfect holiness in the fear of God. What a humiliating thing for any man to admit that he is waiting for God to effect changes in his character, just as He does in the beasts. God’s kingdom is to come, and His will be done in earth as it is in heaven, by the yielding of individuals at this present time to the perfect will of God. Let the peace of God rule in your hearts. {PTUK February 23, 1899, p. 118.6}

**“Little Folks. The Gospel of the Spring. Flowers” *The Present Truth* 15, 8.**

E. J. Waggoner

**FLOWERS**

How we love them, and how eagerly we watch for the first blossoms of Spring! Think of the love of God in giving us the flowers. So many of the things that we have talked about together, He has provided to supply some *need* of ours, something that we could not live without, and the air which brings us the breath of life, the sunshine, and the food that He brings for us out of the earth. But have you ever thought that {PTUK February 23, 1899, p. 122.1}

*“God might have made the earth bring forth  
Enough for great and small,  
The oak tree and the cedar tree,  
Without a flower at all. {PTUK February 23, 1899, p. 122.2}*

*“Our outward life requires them not;  
Then wherefore had they birth?  
To minister delight to man,  
To beautify the earth.” {PTUK February 23, 1899, p. 122.3}*

Yes, our Heavenly Father, when He prepared a home for His children, did everything that could be done to give them pleasure. He made things “pleasant to the sight,” as well as “good for food.” And think, too, of the delightful odours of so many of the Spring flowers, the sweet breath of the violet, the hyacinth, and the cowslip. {PTUK February 23, 1899, p. 122.4}

All this God has done on purpose for us His children; for as the great and good poet George Herbert has truly and sweetly sung:- {PTUK February 23, 1899, p. 122.5}

*“Nothing we see but means our good,  
As our delight or as our treasure;  
The whole is either our cupboard of food,  
Or cabinet of pleasure.” {PTUK February 23, 1899, p. 122.6}*

It is told of the great naturalist Linnaeus that when he first came to England and saw our common gorse or furze bush in its blaze of yellow flowers, he fell on his knees and thanked God for letting him see such a beautiful sight. {PTUK February 23, 1899, p. 122.7}

Is not a flower a beautiful gift for one friend to give to another? For not only is it so sweet in itself, but we love it all the more because of the kind thought of the giver; of whom it makes us think every time that we look at it. {PTUK February 23, 1899, p. 122.8}

Now if you will take each one of the sweet blossoms of Spring as just what it is,-a gift to you from your Heavenly Father, how much sweeter they will be to you than ever before. Then every time you see one you will think of Him who made it with His own hands for you, who painted it with lovely tints of colour to please your eyes, and scented it with delicious fragrance for you to smell. Then every flower you see will preach the Gospel to you, for is it not “good news” that your Father in Heaven loves and thinks of you so much? {PTUK February 23, 1899, p. 122.9}

Let me tell you one thing more about the flowers. Not only has God made them for you, but in them He is giving Himself to you. The life that the flowers have is God’s own life, their beauty is “the beauty of the Lord.” {PTUK February 23, 1899, p. 122.10}

When in the beginning God said, “Let the earth bring forth,” “the Spirit of God moved” upon the earth, and His living Word sprang up from it clothed in all these beautiful forms. God wanted His children to see His loveliness, so that they might be attracted to Him and learn to love Him more and more. {PTUK February 23, 1899, p. 122.11}

Now as you “consider the lilies, how they grow,” they will teach you how you, too, may grow in grace, and show forth the beauty of the Lord, so that others may see and learn to love Him. {PTUK February 23, 1899, p. 122.12}

It is just by hearing His Word, by letting His Word, which He says is “Spirit and life” come in and move upon your heart, and work there as you can now see it working in the earth, making the grass and flowers to spring up from it. {PTUK February 23, 1899, p. 122.13}

If you keep the precious and powerful words of God in your heart, this good seed will bring forth in you aft the sweet graces of His Spirit, love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance. {PTUK February 23, 1899, p. 122.14}

*“Sweet is the opening flower  
Which just begins to bloom,  
Which every day and every hour  
Fresh beauties will assume. {PTUK February 23, 1899, p. 122.15}*

*“But sweeter that young heart  
Where faith and love and peace  
Blossom and bloom in every part,  
With sweet and varied grace.” {PTUK February 23, 1899, p. 122.16}*

**“Jottings” *The Present Truth* 15, 8.**

E. J. Waggoner

-Over 60,300 oil wells have been sunk in the United States. {PTUK February 23, 1899, p. 126.1}

-In India the average duration of life of the natives is 24 years as against 44 in Britain. {PTUK February 23, 1899, p. 126.2}

-A serious hitch has occurred in the Anglo-American negotiations, and complete failure is anticipated. {PTUK February 23, 1899, p. 126.3}

-An emu, kept by a gentleman at Lyndhurst, died from swallowing a packet of tobacoo, which it had extracted from the pocket of a workman. {PTUK February 23, 1899, p. 126.4}

-The German War Minister stated in the Reichstag that the French Army war now equal to the German. It was voted to increase the infantry to 625 battalions. {PTUK February 23, 1899, p. 126.5}

-Iloilo has been captured by the American troops after being bombarded. The rebels set fire to the place before leaving it, and considerable damage was done. {PTUK February 23, 1899, p. 126.6}

-The most wonderful astronomical photograph in the world is that which has recently been prepared by London, Berlin, and Parisian astronomers. It shows at least 68,000,000 stars. {PTUK February 23, 1899, p. 126.7}

-During the recent blizzard in New York, when 10,000 persons were declared to be actually starving, and 60,000 more were on the verge of destitution, a banquet costing $14,000 was given by a municipal official to the Mayor and forty friends. A saloon of the Waldorf Hotel was fitted up as an Arcadian glade, and the guests, like those at the feasts described by Horace, sat and plucked overhanging grapes, peaches and nuts from vines and trees. {PTUK February 23, 1899, p. 126.8}

-Hygienic Bibles have been provided for police courts in New York. The covers are glazed, set easily disinfected. {PTUK February 23, 1899, p. 126.9}

-Mr. John Keneit has been asked to contest Mr. Balfour’s seat at Manchester when the next Parliamentary election is held. {PTUK February 23, 1899, p. 126.10}

-Colonel Kitchener’s dying column has reconnoitred the Khalifs’s position, and found it to be a strong one on the shore of Lake Sberkella. The column has returned to the Nile without encountering the enemy. {PTUK February 23, 1899, p. 126.11}

-A man employed at a City club accidentally cut off his nose while sharpening a knife. The nose was replaced and stitched on by a doctor half an hour afterwards. The union is said to be perfect, only showing a slight scar. {PTUK February 23, 1899, p. 126.12}

-Nearly the whole of the Thames Valley has been seriously affected by the recent heavy rains. At Oxford there is forty-four inches above high water, and there is every probability of a much further rise. {PTUK February 23, 1899, p. 126.13}

-A feature of the Paris Exhibition neat year will be a moving pavement. The proposal is to have two pavements working in opposite directions, one on each side of the roadway. Pedestrians will be able to slip on aid off without inconvenience. {PTUK February 23, 1899, p. 126.14}

-The introduction of the Imperial penny post is already beginning to take affect. Letters between India and the British Isles have increased to greatly during the last few weeks that the sorting staff on the mail steamers is hardly able to get through its work. {PTUK February 23, 1899, p. 126.15}

-Ten years ago Russia occupied the seventh place among the iron-producing countries; now she has advanced to the fifth place, her output during 1897 exceeding that of Austria-Hungary and Belgium. During the year 1897, Russia produced 2,043,000 tons of iron. {PTUK February 23, 1899, p. 126.16}

-A correspondent of the *Daily Chronicle* states that during 1898, 124,800 cases; or 3,207 tons of cheap gin were shipped to the territory controlled by the Royal Niger Company, from Rotterdam and Hamburg. He says that the cost of the gin is threepence per bottle, and it is sold to the natives at a profit of 100 per cent. {PTUK February 23, 1899, p. 126.17}

-The United States have been visited by a terrific snow-storm and blizzard, which extended over 1,000 miles, as far south as Florida. Railway and steamship traffic was suspended, and the large cities were completely out off from the surrounding country, with the result that the price of fuel and provisions rapidly doubled. A number of large liners were unable to enter New York, owing to the blinding snow. {PTUK February 23, 1899, p. 126.18}

-In New York a boy of sixteen was charged with attempting suicide, but was dismissed by the magistrate who said: “I believe in suicide. When a man is through with this world let him shuffle off. When I am no longer useful to anyone else or to myself that’s what I intend to do.” Magistrates stand as much in need of the saving power of the Gospel as the poor wretches who are brought before them, and the magistrate who does not trust in the Lord is as badly off as any criminal, although it does not appear so plainly in every case as it does in this one. {PTUK February 23, 1899, p. 126.19}

-Some consternation has been caused in the United States by a statement of a high official that Congress has been entirely too prodigal in voting away money, and that unless greater economy were exercised a bond issue this summer would be inevitable. At present the deficiency in at the rate of ?32,000,000 a fiscal year. This did not include ?4,000,000 for the obligation assumes in the peace treaty, or the extraordinary expense for the Army and Navy, to say nothing of the appropriation for the construction of the Nicaragua Canal. {PTUK February 23, 1899, p. 126.20}

**“Introduction to the Study of the Bible” *The Present Truth* 15, 8.**

E. J. Waggoner

Introduction to the Study of the Bible .-There is a popular idea, fostered, and indeed fathered, by the theological schools, that the Bible is so difficult a book that one must needs study almost everything else before beginning it. Even then the student must have what is called an “Introduction to the Study of the Bible,” which is a book telling him what to expect to find in the Sacred Book, and how much credence he may venture to give each particular portion of it. {PTUK February 23, 1899, p. 128.1}

Now the best way to introduce two men is to bring them together as soon as possible, and let them become acquainted, and not spend months biassing the minds of each about the other. So the best way to introduce one to the study of the Bible is to open its pages to him, and bid him get acquainted as quickly and as thoroughly as possible. Let the Bible tell its own story, and reveal its own character to the enquirer, instead of diverting his mind from it to yourself. {PTUK February 23, 1899, p. 128.2}

This is just what is done in a book of nearly seven hundred pages, entitled “The Great Empires of Prophecy,” recently published by the “Review and Herald Publishing Company,” Battle Greek, Mich., U.S.A. The author is A. T. Jones, with whose name and writings the regular readers of PRESENT TRUTH have become familiar. In the language of the Bible itself, together with contemporary history as recorded on the monuments and tablets, the history of the various empires mentioned in prophecy is given in connected order and in full, and the reader is enabled to see their relation to the great purpose of God for this earth. Many maps, made especially for this work, help to fix the mental picture made by the text. The book is intensely interesting, and no one who begins to road it will wish to leave it unfinished. By it history is made more of a living thing than is usually the case, and not so much a matter of mere records. {PTUK February 23, 1899, p. 128.3}

This book, together with its companion, “Empires of the Bible,” published by this same author two years ago, may be obtained at this office. It contains 696 pages and the price is 8s. 6d. {PTUK February 23, 1899, p. 128.4}

**“Back Page” *The Present Truth* 15, 8.**

E. J. Waggoner

Count Leo Tolstoy has written a long letter to the *Daily Chronicle*, in which he points out the futility of expecting that the forthcoming Peace Conference will do anything to lessen the risk of war. He asserts that it is not within the power of any government to control or arrest the forces which make for war, and that the only hope is in the moral enlightenment of individual consciences. He says:- {PTUK February 23, 1899, p. 128.5}

At the very time when the Russian Government was making known to the whole world its quasi peace-loving measures, it was torturing, ruining, and exiling the most peaceable and peace-loving people in Russia, simply because they refused to do military service. All the European Governments have acted in the same way, and do still sit towards those who refuse to serve in the army. The Governments know very well what is important to them and what is not. Therefore they gladly allow crackling speeches and Socialistic demonstrations, knowing that all these are very useful phenomena, because they drew the attention of people from what is really dangerous to the business of governing-namely, the means of liberation. But more than everything else in the world do they fear the awakening in individual persons of the sense of human worth, and, as an immediate consequence of this, the refusal to take part in military service. {PTUK February 23, 1899, p. 128.6}

It may be wondered why we refer so frequently to the suggested Peace Conference. It is because this is one of the signs of the last days. The second chapter of Isaiah, which describes the pride of man and his confidence in the works of his own hands just before the coming of the Lord, when He alone is exalted, shows in the second verse that the Church and the world are one in spirit at this time. {PTUK February 23, 1899, p. 128.7}

In that time all will join in professing peace, and saying that the nations shall beat their swords into plough-shares and their spears into pruning-hooks, and God shall rule over them all. Why not? Have not all the nations flowed into the Church? Yet at that very time God has forsaken His people, because they get everything, not from Him but from the east, and are become soothsayers like the Philistines. {PTUK February 23, 1899, p. 128.8}

The present situation and cry of peace do not entirely fulfil this prophecy, but they show that it is on the road to fulfilment. Where do men get those pleasing visions of a peaceful future? They get them from the soothsayers. A soothsayer is one who has a spirit of divination, a Spirit which it is the work of Christ’s followers to cast out. See Acts 16:16-18. Instead of doing this professed Christians themselves become soothsayers, and so are led to cry, Peace, Peace, when there is no peace. In this connection, it is interesting if not instructive, to notice that the man who is most prominent in the work of the “peace crusade” in this country, Mr. W. T. Stead, is the editor of a Spiritualist magazine, and openly avows himself to have dealings with a spirit, to whose guidance he submits. {PTUK February 23, 1899, p. 128.9}

**“Elusive Peace” *The Present Truth* 15, 8.**

E. J. Waggoner

The Czar’s peace proposals are still attracting attention, but there seems to be no definite idea as to how they are to be carried out. Each nation would gladly be relieved of the strain imposed upon it by the steady increase of its armament, but none has sufficient confidence in the pacific intentions of any other to be the first to begin the work of disarming, or even of stopping the increase. The following paragraph from the *Daily Mail* shows how the matter stands. After recounting the proposals, it says:- {PTUK February 23, 1899, p. 128.10}

There are, however, great practical difficulties in the way of carrying out those proposals. England, for instance, has not as yet fully replied to the enormous Russian cruiser programme of last year, while she has also to make up the ground lost during the strike of 1897. Then she has to meet the great French and Russian increase in outlay on ship-building, which has marked their programmes for 1897. When she has done this, a work absolutely necessary for her safety, she will be ready to agree to no further increase if other and rival powers will do so too-indeed to make a substantial decrease. {PTUK February 23, 1899, p. 128.11}

But when England has met Russia’s increase in cruisers, it will doubtless be discovered that she has more than met it, by a few hundred tons, and Russia will again be forced to build, and this will again be regarded by England as an additional Monaco. Indeed, Russia has already placed new orders for a new first-class cruiser, and two torpedo boats, to be ready in 1900, and plans are ready for several new ironclads. The sum to be devoted to armaments this year by Russia, exceeds that of last year by ?5,000,000. {PTUK February 23, 1899, p. 128.12}

So it appears that while they talk peace, they prepare war. For this they must not be taxed with insincerity. They mean what they say, but they have no confidence in one another. Now where there is no mutual confidence there can be no peace. But there is nothing in human nature to inspire confidence. Only in Christ, who is our peace, can there ever be any perfect peace. But people do not put on Christ as nations, but as individuals, and the mass will ever reject Him. So it is impossible to hope for peace until after the battle of the great day of God has been brought, in which all who do not accept the Gospel will suffer everlasting destruction. Then “the meek shall inherit the earth, and delight themselves in the abundance of peace.” {PTUK February 23, 1899, p. 128.13}