**“Spiritual Drink” *The Present Truth* 15, 9.**

E. J. Waggoner

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.” John 7:37. Suppose that some poor traveller, just arrived in Jerusalem after a long wearisome tramp, all dusty and travel-stained, and parched with thirst, had heard that call, and had taken Jesus at His word; if he had come to Him expecting to find real water, that could actually quench his thirst, would he have been disappointed? Did Jesus mean what He said? Could He have supplied a drink of pure, sparkling water to a thirsty man, and given him real refreshing? His words were, very plain, and He was speaking to a plain people-to the common people, who are accustomed to take things very literally; had they a right to take Him at His Word? Let us see. {PTUK March 2, 1899, p. 129.1}

The ancestors of this same people were at one time wanderers in a desert, whore there was no water. “Hungry and thirsty, their soul fainted in them.” Psalm 107:4, 5. God told their leader to go to a rock and strike it with his staff, saying that water would come forth, so that the people might drink. And it was so. “He smote the rock, that the waters gushed out, and the streams overflowed.” Psalm 77:20. So the fathers “did all drink the same spiritual drink; for they drank of that spiritual Rock that went with the; and that Rock was Christ.” 1 Corinthians 10:4, margin. Jesus Himself stood upon the rock, and it was from Him that the water came. The rock that the people saw was but the visible agent of the invisible Christ. The Christ that furnished that water in the wilderness, real water, which quenched the thirst of man and beast,-was the same Christ that stood in the temple and cried, “If any man thirst, let him come unto Me, and drink.” He was as able to provide water for a thirsty man in the temple as He was to provide it for a thirsty multitude in the desert, for He is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. {PTUK March 2, 1899, p. 129.2}

Some one will say, “I thought it was spiritual water that Jesus offered; I didn’t suppose He meant to be taken literally.” So it was spiritual water that He offered; even as the water that flowed from the rock in the wilderness, to the refreshing of thousands of thirsty men and cattle, was spiritual drink. The spiritual is not imaginary, but very real. It is only by the things that we can see, that Jesus makes known to us the reality of the things that we cannot see. Everything that God has created is designed to teach us the reality of the redemption that is in Christ Jesus; “for in Him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:16, 17. He is the image and the fulness of the invisible God, and is wholly spiritual; therefore everything that comes from Him, and is in Him must be spiritual. {PTUK March 2, 1899, p. 129.3}

Did you never drink water from the same Source that the Israelites drank from in the desert?-No one ever drank water from any other source. God is “the fountain of living waters.” Isaiah 2:18. Stop a moment, and think where the water comes from that you drink. It comes from the earth, from springs, or wells that have been dug. Now when you see a spring of water gushing forth from the rocks, you see just what the children of Israel saw in the desert. They did not see Christ, and few of them ever believed that He had anything to do with providing it. They died in unbelief. They saw no more than you see when you drink water from a spring or a running brook. {PTUK March 2, 1899, p. 129.4}

Can you not see back of that well or spring? Do you not know that the spring is only the aperture whence the water emerges; it does not furnish the water, any more than does the tap in your bath room. There are bodies of water stored up in the earth, yet the earth does not produce it, and if it were not continually replenished, the stock would be exhausted. The clouds, however, pour out water abundantly upon the earth, and so we have a constant supply. The streams flow on in undiminished rate year after year. But the clouds do not manufacture water; they are simply floating bodies of water gathered together by evaporation and condensation. The earth supplies the clouds, and the clouds supply the earth. You say therefore that there is no new supply of water, but only that which was the beginning. {PTUK March 2, 1899, p. 129.5}

That which was in the beginning, however, was from Christ, “who is the Beginning.” Colossians 1:18. That which was from the beginning, was the Word of life. 1 John 1:1. Out of Eden there went a river, which, unlike any rivers now on this earth, divided into four parts, going toward the four points of the compass, and so watering the whole earth. That Eden, with its tree of life, is now in heaven, God’s dwelling place. There, from the throne of God, flows the pure river of water of life, clear as crystal. Revelation 22:1. It is from this river of God’s pleasure (Eden) that God allows those to drink, who seek shelter under the shadow of His wing. Psalm 36:7, 8. {PTUK March 2, 1899, p. 130.1}

As that river, flowing right from God’s dwelling place from God Himself furnished moisture to all the earth, even so it is still. “Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn, when Thou hast so provided it.” Psalm 65:9. So the water that refreshes the earth, and gushes forth from it to renew the life of mankind, is direct from God Himself. We never drink a glass of water without unconsciously complying with Christ’s invitation, “If any man thirst, let him come to Me, and drink!” But because men do not realise whence the water comes, they do not receive the fulness of life that is in it. They drink unworthily, not of faith, not discerning the Lord. {PTUK March 2, 1899, p. 130.2}

All the visible gifts of God are His means of conveying to us, and enabling us to lay hold of, His invisible gifts. The water of life proceeding from the throne of God and the Lamb, and which Christ offers freely to all who thirst and will come to Him, is the Spirit of God. It is God’s own life, for “the Spirit is life.” But “the blood is the life,” Christ gives us His life, in that He sheds His blood for us, and the cleansing through the blood is the salvation by His life, which is but the quickening by the Spirit. See Romans 5:10; 8:10, 11. So “there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one.” 1 John 5:8, R.V. To drink from the water of life, which comes from the throne, is to drink the blood, the life of Christ; for in the midst of the throne is the slain Lamb (Revelation 5:6), from whose side flow the water and the blood that agree in one. But the rain that falls from heaven refreshing the earth, and giving life to all, is from the river of God, we may know that when we receive this gift as God bestows it on us, recognising Him in it, we are receiving the Spirit of life in Christ, and are drinking His precious blood, which cleanses from sin. Thus “the skies pour down righteousness.” Isaiah 45:8. {PTUK March 2, 1899, p. 130.3}

This is veritable, living truth, not fancy. In Christ old things are passed away, and all things are become new, so that through the familiar things of this earth we can sea even now the living realities of the now earth. How this should admonish us to take God’s good gifts just as He gives them to us in their purity. The life of Christ is perfect; we should therefore avoid those things which savour of the curse, which have in them anything of death. If one takes the pure water that God gives, and puts into it any death-dealing drug, as alcohol in any form, tea, coffee, etc., is he not unconsciously doing despite to the Spirit of God? He is rejecting God’s perfect gift, and saying that something less than the perfect life of Christ-some admixture of death-is good enough for him. What a terrible thing it is, how ungrateful, to take God’s rich gift of life, and mingle with that which tends to destroy, before we receive it. Let us receive the life just as He gives it to us, and take it by faith, discerning the life, and the victory over death will be ours. {PTUK March 2, 1899, p. 130.4}

**“‘What’s in a Name?’” *The Present Truth* 15, 9.**

E. J. Waggoner

Few people realise what wonders can be accomplished-in the imagination-by a mere change of name. The story is told of a rascal who proposed to a simple-minded neighbour that they would go and *steal* a horse. No, indeed; the man would hear nothing of any such proceeding. He was an honest man; he would not steal, not he. Then the wily fellow proposed to him that they go and *filch* a horse. The other didn’t quite like the word; it had a suspicious sound; no, he wouldn’t filch for anything. “Well, then,” said the rascal who didn’t try to persuade himself that he was anything else, “let’s go and *nim* a horst.” To this the other readily agreed, and they proceeded to take to themselves a horse belonging to another man. But they didn’t steal it; oh no! they only *nimmed* it. {PTUK March 2, 1899, p. 130.5}

Unto this day the United States of America poses before the world as the pattern of all the national virtues. It would never enter upon a war of conquest, like “the effete monarchies of the Old World.” It is true a good section of the United States once belonged to Mexico, and was acquired at the close of a war in which the latter country was defeated; but then the territory was bought and paid for. To be sure, Mexico was not offering the land for sale, and didn’t want to sell; but that made no difference; the United States wanted to buy, and Mexico was not in a condition to refuse. She had to sell out, or else suffer. It was better to sell than to have the property go for nothing, so the bargain was completed. The United States came into virtuous possession of a valuable lot of territory, and continued to read homilies to the wicked nations of the Old World, which would persist in the old way of waging wars of conquest. {PTUK March 2, 1899, p. 130.6}

At last came the philanthropic war with Spain. The United States had no enmity to the Spaniards, but killed them nevertheless. It was done for the good of the people. The war was entered into with the most disinterested motives, so we are assured, and at its close the United States Government, greatly to the surprise of all the people, found themselves in possession of all the Spanish territory in the West Indies, and of some islands in the Pacific Ocean. These possessions were modestly accepted as the reward of virtue. How could they neglect what Providence had so unexpectedly given them to protect? Thus reasoned the religious press. And so the honour of the country is maintained. Who said anything about wars of conquest. {PTUK March 2, 1899, p. 130.7}

But now comes a little hitch. The inhabitants of the Philippine Islands were fighting against the Spanish yoke, because they thought themselves capable of self-government, when the United States stepped in and claimed possession. Now the Philipinos object to the United States rule as vigorously as they did to Spanish rule. Will the United States prove false to its traditions, and now enter upon a war of conquest, for the possession of the Philippines? Not by any means. Never shall an American school boy read in his history that his country did such a medi?val deed. President McKinley said in his recent message to Congress: “It will be the duty of the commander of the forces to announce and proclaim in the most public manner that we come not as invaders or conquerors, but as friends.” “All persons who, either by active aid or by honest submission, co-operate with the Government of the United States to give effect to these beneficent purposes will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed with firmness, if need be, but without severity, so far as possible.” Finally, the assurance is given that “the mission of the United States is one of *benevolent assimilation*.” {PTUK March 2, 1899, p. 131.1}

What a nice-sounding term that is! The inhabitants of the Philippines are not to be conquered, but *benevolently assimilated*. To be sure they object to being assimilated by the United States, and a distinguished citizen of that country has declared that “the Philippine people have long passed that stage in development when civilised nations have a right to appropriate them and their territories, and govern them against their will; “but that makes no difference. Suppose the lamb does object to be eaten by the lion? What can so silly an animal know of what is good for it, in comparison with the king of beasts. Besides, the lion doesn’t have any ill-will to the lamb; his object toward it is only one of “benevolent assimilation.” To be sure the lamb disappears in the process, but the lion has gained by the benevolent action. So what if the Philippine people are all destroyed in the process of “benevolent assimilation;” their land will still be left, and that will be sufficient solace to the United States for its disinterested benevolence. {PTUK March 2, 1899, p. 131.2}

It is with just such cant phrases that many people will seal their own eternal ruin. A *form* of godliness, nay, even the *name*, without the power thereof, will be accepted by thousands as an equivalent for the genuine article. Men deify names. Call Sunday the Sabbath, and with the majority of people it is the same as if it were such. By and by Satan, who is transformed into an angel of light, will come professing to be Christ, and thousands will accept him as such, and will share his destruction. “Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness.” Isaiah 5:20. Only one name is given under heaven, whereby salvation may be obtained, and that is the name of Jesus. That name saves, because it is the very life of Him who bears it. There is in it nothing of fraud or deceit. Beware of being deceived with names. Sin and oppression are iniquity, no matter what they are called. A profession of virtue will court for nothing if wickedness is practiced under it. “Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap.” {PTUK March 2, 1899, p. 131.3}

**“The Gospel of Isaiah. ‘The Lord My Banner.’ Isaiah 11:10-16” *The Present Truth* 15, 9.**

E. J. Waggoner

(Isaiah 11:10-16; LOWTH’S TRANSLATION.)

*10. And it shall come to pass in that day,
The root of Jesse, which standeth for an
ensign to the peoples,
Unto Him shall the nations repair,
And His resting-place shall be glorious. {PTUK March 2, 1899, p. 131.4}*

*11. And it shall come to pass in that day,
Jehovah shall again the second time put forth
His hand,
To recover the remnant of His people
That remaineth, from Assyria, and from
Egypt,
And from Pathros, and from Cish, and from
Elam;
And from Shimar, and from Hamath, and
from the western regions. {PTUK March 2, 1899, p. 131.5}*

*12. And He shall life up a signal to the nations;
And He shall gather the outcasts of Israel,
And the dispersed of Judah shall He collect,
From the four extremities of the earth. {PTUK March 2, 1899, p. 131.6}*

*13. And the jealousy of Ephraim shall cease;
And the enmity of Judah shall be no more
Ephraim shall not be jealous of Judah;
And Judah shall not be at enmity with
Ephraim. {PTUK March 2, 1899, p. 131.7}*

*14. But they shall invade the borders of the
Philistines westward;
Together shall they spoil the children of the
East;
On Edom and Moab shall they lay their hand;
And the sons of Ammon shall obey them. {PTUK March 2, 1899, p. 131.8}*

*15. And Jehovah shall smite with a drought the
tongue of the Egyptian sea;
And He shall shake His hand over the river
with His vehement wind;
And He shall strike it into seven streams,
And make them pass over it dry-shod. {PTUK March 2, 1899, p. 131.9}*

*16. And there shall be a highway for the remnant
of His people,
Which shall remain from Assyria;
As it was unto Israel,
In the day when he came up from the land of Egypt. {PTUK March 2, 1899, p. 131.10}*

The first glance at the text composing this lesson will show the student that he must go back in order to get the connection. “It shall come to pass in that day.” In what day?-Evidently in the day when the rod springs forth out of the stem of Jesse. Let the whole of the eleventh chapter of Isaiah be studied in connection, and it will be seen that it covers the entire period from the first advent of Christ till His second coming and the restoration of all things. The chapter is, however, divided into two sections. The first nine verses cover this entire period, and then, beginning with verse 10 the same period is covered again, with some additional details. {PTUK March 2, 1899, p. 131.11}

Compare verse 10 with John 12:32: “I, if I be lifted up from the earth, will draw all men unto Me.” So the verse before us says that the nations shall repair to “the root of Jesse, which standeth for an ensign to the peoples.” The Lord is the banner, and it is “Christ and Him crucified” that constitutes this ensign, round which the people are to gather. {PTUK March 2, 1899, p. 132.1}

It is written, “Cursed is every one that hangeth on a tree.” Galatians 3:13. The cross was the sign of ignominy and reproach. It was the most humiliating death that could be imposed on anybody. Yet this very ignominious death is Christ’s glory. By the cross, which was supposed by the men of His time to be the miserable end of an adventurer, Jesus was elevated to the right hand of the Majesty in the heavens. The badge of disgrace was the crown of glory. “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. {PTUK March 2, 1899, p. 132.2}

What is the lesson in this for us?-Just this, that there is the brightest hope for the lowest and most despised of mankind. The banner round which God proposes to gather “the outcasts of Israel” is the Christ crucified, that is, Christ despised and rejected of men. If He took His stand in some exalted place, in a halo of glory, and from there called the poor outcasts to Him, they might well hesitate; but when the very rallying place is the lowest point of degradation, there can be no doubt that “whosoever will” may come. The way is adapted to the lowest and weakest; it must necessarily be in order that none be shut out; but where the lowest and weakest can come in, the highest and strongest cannot possibly be excluded. They can easily humble themselves and come down, if they will; but the others could not possibly life themselves up. {PTUK March 2, 1899, p. 132.3}

The Jews thought that they were inflicting the most crushing defeat on Christ,-that they were degrading Him to the uttermost,-whereas they were really lifting Him up. He was lifted up from the earth, even to the height of heaven. The way to heaven lies by the cross. This world consists of pride and self-exaltation,-“the lust of the flesh, the lust of the eyes, and the pride of life,”-so that the cross does in reality lift one up and away from this earth. {PTUK March 2, 1899, p. 132.4}

“His rest shall be glorious.” The cross gives rest. Jesus calls, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Matthew 11:28. This rest is Sabbath rest,-the rest which God took when He had finished the six days’ work of creation. The cross creates: “If any man be in Christ, he is a new creature” or, “there is a new creation.” The cross restores what was lost in the fall. The fall deprived man of the glory of God; the cross restores it. The cross creates anew, doing the same work that God did in the beginning. The cross represents a perfect work completed-for on it Jesus said, “It is finished.” Now finished work means rest; it can mean nothing else, therefore the cross of Christ must give rest to all who come to it. {PTUK March 2, 1899, p. 132.5}

Moreover, since redemption is identical with creation,-is creation,-restoring that which was lost, it is evident that the rest which it brings is identical with the rest which followed the finished work of creation in the beginning. In the cross of Christ we find the Sabbath, the rest, of the Lord. See how people have reversed God’s order. They find in God’s Sabbath only a cross; to rest on the seventh day of the week, “according to the commandment” when the majority of men make it the busiest day of the week, seems to them too great a cross to be borne. Well, if that is the way they look at it, they will find no rest in it. But let them come to the cross of Christ, accepting it without any reservation. Let them not take a part of it, rejecting another portion, but let them take the cross with the whole life of Jesus; then they will find perfect rest-God’s Sabbath. And then it will be a joy to indicate the perfect rest which Christ gives, by resting from their labours on the day which He has given as the memorial, the sign of His power to redeem. {PTUK March 2, 1899, p. 132.6}

“It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people.” This will not be a small affair, but will be a gathering “from the four corners of the earth.” And since it is “the remnant” that are to be gathered, it is evident that this work is the last thing that will be done in connection with the people of God. This is the closing work of the Gospel. It is by the Gospel that God’s Israel-overcomers-are to be gathered. On this matter of the setting of God’s hand “the second time” to gather His people, read the first article entitled: “The Time of the Promise,” which appeared on the first page of PRESENT TRUTH for December 29, 1898, in connection with the first of lessons in Isaiah. {PTUK March 2, 1899, p. 132.7}

The last verses of this chapter indicate the power that is to accompany the closing work of the Gospel. “There shall be an highway... like as it was to Israel in the day that he came up out of the land of Egypt.” Read the account of God’s wonderful leading then. It was not by any human strength, but by the strength of Almighty God, that the deliverance was effected. Think of the marvellous miracles in Egypt, and the dividing of the Red Sea. Yet while all this was but the manifestation of God’s own power it was all accomplished through a human agent. He led His people like a flock by the hand of Moses and Aaron. Psalm 77:20. It was always by the stretching out of the rod in the hand of Moses, that these signs were wrought. Now just that answer must be manifested in the presence of the Gospel before the Lord comes. The power that divided the Red Sea and will be seen in the work when the Sabbath-the sign of Jehovah’s creative power-is given its rightful place among God’s people. God’s rest will be seen to be glorious, and by it the earth will be filled with the knowledge of the glory of the Lord. {PTUK March 2, 1899, p. 132.8}

**“Studies from the Gospel of John. How Not to Believe” *The Present Truth* 15, 9.**

E. J. Waggoner

A wonderful contrast is presented in the ninth chapter of John between the simplicity of faith and the bewildering windings of unbelief. A man who had been born blind had had his sight given to him by Jesus, and the short work that this man made of all the sophistries and arguments of the Pharisees, showed that Christ’s miracle had given him clearness of mental as well as physical vision. The spirit which rested upon Jesus, making Him “of quick understanding in the fear of the Lord” (Isaiah 11:3), was the same spirit by which He was anointed for the “recovering of sight to the blind” (Luke 4:18). Christ’s work for man is not a partial one. All manner of blindness is the work of Satan, and “for this purpose the Son of God was manifested, that He might destroy the works of the devil.” {PTUK March 2, 1899, p. 133.1}

As Jesus, with His disciples, passed the blind man, they asked Him, saying, “Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.” {PTUK March 2, 1899, p. 133.2}

We may learn from these words why sickness or infirmity is allowed to come upon men. It all comes because of sin, but not in any spirit of vengeance or retaliation. The object is not to punish, but in order that the works of God should be made manifest in us. This appears clearly in the case of the blind man. The works of God were finished from the foundation of the world (Hebrews 4:3, 4), and one of those works was to cause the light to shine out of darkness. What made the light shine in the beginning? We have the answer in John’s record, “As long as I am in the world, I am the light of the world.” But in being the light of the world, Jesus was working the works of Him that sent Him; therefore, we know that when God said, “Let there be light,” the light shone because God Himself is light. {PTUK March 2, 1899, p. 133.3}

That same light is not only for the eyes but for the spiritual sight also. The same “God who commanded the light to shine out of darkness, hath shined in our hearts, to give, the light of the knowledge of the glory of God in the face of Jesus Christ.” 2 Corinthians 4:6. And in both cases, the operation it performed in the same way. God Himself is light, therefore He shines, Whoever sees the sunlight sees the light which shone out of darkness, and so sees the shining of God. “The heavens declare the glory of God.” But whoever recognises the shining of God in the light opens his heart to the same shining, and it shines in his heart as spiritual light. But God is a Spirit, therefore is spiritually discerned; so that whoever worships Him in spirit and in truth, goes as much more in the shining as the spirit excels the flesh in the ability to discern God. While the natural eye can only see the brightness, the shining into the heart gives “the light of the knowledge of the glory of God in the face of Jesus Christ.” Thus is realised the blessed truth that it is Jesus Christ who is the light of the world. “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin.” 1 John 1:6, 7. {PTUK March 2, 1899, p. 133.4}

All this was given to men when the light shone out of darkness in the beginning, for the works were finished from the foundation of the world, but because of unbelief men failed to enter into the rest which the completion of God’s works secured to them; therefore it was necessary, over and over again, “that the works of God should be made manifest.” Just as God commanded the light to shine out of darkness, by letting the shining of His own life appear, so in all His works He was simply revealing Himself. The work of creation was simply the fuller manifestation, to created intelligence, of His own existence. Therefore all that Christ had to do to work the works of God was to live the life of God. {PTUK March 2, 1899, p. 133.5}

All His wonderful works were simply the revelation of that life. So when He gave sight to the blind man, He simply showed what He was, the light of the world. Thus only can we work the works of Him who has sent us into the world, as He sent Jesus Christ. The Jews said to Jesus, “What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.” John 6:28, 29. To believe on is to receive. Let Jesus abide in you, and you, too, just as He did, will do the works of God. Be sure that He dwells in your heart by faith,-and you may be sure, for He stands at the door of every heart and knocks for admittance,-and the works of God will certainly appear. “As many as received Him, to them gave He power to become the sons of God.” John 1:12. {PTUK March 2, 1899, p. 134.1}

In giving light to the world God gives Himself, but men ignore the gift, so that it becomes necessary for Him to manifest it more emphatically. He does not withdraw the gift because His goodness is contemptuously despised, but seeks to impress men with the value of that which He bestows. Therefore men are permitted sometimes to experience the horrors of darkness, that they may be led to appreciate mare highly the inestimable blessing of light. The man in this lesson was born without sight that he might one day see with joy the light which his countrymen would blind their eyes to. Had it not been for his many years of blindness, be, like them, might have despised the light of the world; but, as it was, the wonderful work of God was made manifest in him. {PTUK March 2, 1899, p. 134.2}

Notice how the stubborn unbelief of the Jews entrenches itself behind the unanswerable question, “*How* did Jesus make the blind man to see?” They could rot deny the fact, although they sought to do so, but again and again, they brought up the same difficulty, which was no difficulty at all. “*How* was it done?” See verses 10, 15, 19, 26. It was the same with Nicodemus, “*How* can a man be born when he is old.” No man can know how God works. If we were infinite, we would know how the world was created, and how the Son of God became a babe, and rose again from the dead, but not being infinite we cannot tell how any of God’s works are done. We cannot tell how the grass grows, and we cannot tell how God can dwell in human hearts, but we may know that He does it. We may be like the man in the lesson: “One thing I know, that whereas I was blind, now I see.” We cannot know how God shines into our hearts the light of the knowledge of His glory in the face of Christ, but since He has so shined unto all, and only the minds of those that believe not are darkened (2 Corinthians 4:3, 4), every one may know surely that He has so shined; and that whereas we were blind to that wonderful light, now we see. {PTUK March 2, 1899, p. 134.3}

The faith that God asks of men is reasonable, for it deals with facts. God does not ask us to exercise what some people understand by faith, a mysterious form of mental exercise which is supposed to be able to evolve something out of nothing. He just asks us to accept existing facts, to rest on the works which were finished from the foundation of the world. It is unbelief that is unreasonable. If some clever satirist had attempted to depict the follies of unbelief, he could not possibly have heaped more ridicule upon it than the Jews, who figure in the ninth chapter of John, heaped upon themselves for evermore when they sought to overthrow the simple fact that Christ had given sight to the blind. As a lesson in how not to believe, it stands unsurpassed. If any wish to escape the clearest evidences of truth, they may be recommended to this example, and to the arguments employed on this occasion. {PTUK March 2, 1899, p. 134.4}

Observe how thoroughly the ground was covered. First, the Pharisees asked how the miracle was done. When told of the means employed, they pronounced the miracle impossible because the Healer was out of harmony with their conceptions of God, and the proper observance of the Sabbath. Then when the man expressed his belief that Christ was a prophet, it suggested doubts of his veracity, and they refused to believe that he had been born blind. Having agreed to excommunicate whoever should confess that Jesus was the Messiah, they next questioned the man’s parents, but these, although declining to commit themselves as to the work of Christ, were clear that their son had been blind and was now able to see. Assuming a deep piety, and recognising at last that the miracle was beyond question, they again saw the man and endeavoured to inspired in him a holy horror of the sinner who had restored his sight. But sinner or no, he had a decent gratitude to his benefactor, and queried why they should so anxiously concern themselves unless they intended to become Christ’s disciples. “Then they reviled him.” The light that had shone into this man’s life was Christ Himself, and this was made manifest, for this man spoke with the clearness and wisdom that Christ Himself displayed. Then the Pharisees used their last, crowning argument, and excommunicated the man. The light was revealing itself in him, but they hated the light, and banished it from them. {PTUK March 2, 1899, p. 134.5}

If any man chooses darkness rather than light and desires to know how to encourage and strengthen unbelief, let him be like the Jews. Refuse to acknowledge any fact, however indisputable, unless the means can be explained to your satisfaction. Believe nothing that you cannot understand. When others, in their simplicity, believe the Word of God and find, in it healing and power, refuse to accept their testimony unless they call explain how it was done. If this does not shake their confidence, then revile them. It is probable that they will not be affected by this, and, if not, as far as your power extends, excommunicate them. There will always be plenty to side with you, indeed you may safely reckon on a majority of the disputers and the wise of this world, and when you finally discover yourself with the “unbelieving” (Revelation 21:8; 22:15), on the wrong side of the “wall great and high,” which surrounds the city of God, you may find a last consolation in the reflection that the redeemed inside the city cannot explain how it is that they are there. {PTUK March 2, 1899, p. 134.6}

**“Little Folks. The Gospel of the Spring. Bees” *The Present Truth* 15, 9.**

E. J. Waggoner

“The works of the Lord are great, sought out of all those that have pleasure therein.” So let us look a little closer at the flowers, about which we were talking last week, and seek out some more of the secrets of His love that our heavenly Father has hidden there for us. {PTUK March 2, 1899, p. 138.1}

See how busily the little bee gathers the sweet store of honey that God has put thereon purpose for it to feed on! But there is something even more sweet and precious hidden there for you,-the loving thoughts of God, which show how “His tender mercies are over all His works.” {PTUK March 2, 1899, p. 138.2}

The Psalmist sang, “How precious are Thy thoughts unto me, O God.” And as he thought upon the ways of God which His works made known to him, he said, “My meditation of Him shall be sweet; I will be glad in the Lord.” {PTUK March 2, 1899, p. 138.3}

Let us learn from the bee to gather all that we can of the sweet secrets of God’s love, from the flowers and all His other works, and store them up in our hearts to supply not our own needs only, but those of others also. {PTUK March 2, 1899, p. 138.4}

Where have the bees been biding all through the cold winter months? You have not seen any flying about, for there have been no flowers, and so no honey for them to gather. They have been safe and warm in their hives, where they have been drowsily resting, and feeding on the honey stored up in the wonderful little cells of wax of which their combs are made. {PTUK March 2, 1899, p. 138.5}

But no sooner does the mild spring weather cause “the flowers to appear on the earth,” than the bees appear also, fresh and bright after their long rest, and ready for another year’s work. {PTUK March 2, 1899, p. 138.6}

*“To give you some idea of how well
“the little busy bee
Improves each shining hour,“ {PTUK March 2, 1899, p. 138.7}*

a gentleman who has made a special study of them, and watched them very carefully, tells that “if you bring a bee to some honey, she feeds quietly, goes back to the hive, stores away the honey, and returns with or without companions for another supply. Each visit occupies about six minutes, so that there are about ten in an hour, and about one hundred in a day.” And another, to show us how quickly the bees work, says that he has watched them visit twenty flowers in a minute. {PTUK March 2, 1899, p. 138.8}

In the long summer days the bees work overtime, to make up for the months when they do not work at all. Right up in the North, where the winters are longest, the summer when it does come is almost continual daylight, and the bees are able to work nearly all the time while the warm weather lasts. A gentleman who lately visited Finland, says that he noticed the bees out gathering honey at ten o’clock at night. {PTUK March 2, 1899, p. 138.9}

We spoke last week of the beauty and fragrance of the flowers, but now we can see something of their *usefulness* also. For through them God is providing food for the bees, butterflies, ants, flies, and millions of tiny insects. And even we ourselves like to make use of the stores that the bees have gathered from the flowers, for “What is sweeter than honey?” {PTUK March 2, 1899, p. 138.10}

But while it is true, and has always been easily seen, that the bees need the flowers and could not live without them, it is just as true, though not so easily seen, that the flowers need the bees just as much, and many kinds would die out altogether if it were not for the bees, butterflies, and other insects. {PTUK March 2, 1899, p. 138.11}

Some seed from the Red Clover plant was taken over to New Zealand and planted, but no seed came from it, and it died out. At last some Humble Bees were taken over and some fresh clover planted, and from that time it flourished and bore seed just like it does here. So you see that the life of the clover depended on the Humble Bees. Do you wonder how this can be? Let us see. {PTUK March 2, 1899, p. 138.12}

You must have noticed in a full-blown rose, the golden heart of the flower made up of little yellow grains, and in almost every flower you will notice something like this. Sometimes the yellow dust from the flowers is blown about, by the wind. You have often seen it, but did you know what it is, and what it is for? {PTUK March 2, 1899, p. 138.13}

This fine yellow flower dust is called “pollen,” and though you may have thought it only useless dust, the very life of the plants depends upon it. For if some of the little grains should not reach the newly formed seeds in the little pod at the bottom of the flower, the seeds would not be any use at all, as they would have no power to bring forth say new plants and flowers. This dust is to fertilise the seeds to make them fruitful. {PTUK March 2, 1899, p. 138.14}

The strongest and best plants come from the seeds which have been fertilised by the dust or pollen from another flower of the same kind, and so in many plants it is not possible for the dust of a flower to fall upon its own seed. {PTUK March 2, 1899, p. 138.15}

But just when the pollen is ripe and ready to fall, a part of the flower is filled with sweet honey, which attracts the bee or butterfly. As he pushes his way in to vet it, he brushes against the part of the flower that holds the dust, and carries some of it away with him to the neat flower that he visits, where he leaves it behind to make the little seeds able to bring forth new plants. {PTUK March 2, 1899, p. 139.1}

You will see that this is not for the good of the plant only, for if there should be no more flowers, what would the bees do next year? So the Lord is really using them to help to provide the honey for another year. But they know nothing of all this. They go on their busy way, doing their day’s work without any idea of how much depends on it, for the flowers, for themselves, for the baby bees at home in the hive, and for us, for what would the earth be without its flowerw? {PTUK March 2, 1899, p. 139.2}

The bees like bright colours and sweet scents. These attract them to the flowers, and the stripes and bands show them just where to find the honey, and so save their time. The largest blossoms, with the brightest colours and sweetest perfumes, are sure to be visited and fertilised by them. {PTUK March 2, 1899, p. 139.3}

The gardener improves the flowers of the garden by taking seed from the finest flowers, and the bee is an unconscious little gardener, helping to make the woods and fields beautiful by taking the dust from the finest flowers to the seeds of the finest flowers, so that the new plants shall be strong and healthy. {PTUK March 2, 1899, p. 139.4}

You will soon hear the hum of many bees in the gardens, fields, and woods, and as you hear them and watch them at their work think of all these things, and as much more as you can find out of all that God is doing through these tiny insects. {PTUK March 2, 1899, p. 139.5}

Think of this wonderful little circle of blessing and helpfulness,-a wheel within a wheel,-the flower giving its honey to the insects, and thus really working for its own fruitfulness and increase; the bee serving and fertilising the flower, and thus providing a future store of honey for itself and other bees. {PTUK March 2, 1899, p. 139.6}

Then besides the sweet lesson of the love and wisdom of God who is really doing all this, who puts the honey in the flower and guides the bee to it, I am sure you will learn at least this lesson also: Our own greatest blessing, happiness, and prosperity, come through letting God use us to bring blessing and happiness to others. {PTUK March 2, 1899, p. 139.7}

**“Nothing in Vain” *The Present Truth* 15, 9.**

E. J. Waggoner

About one hundred years ago, a German named Sprengel noticed a number of very small hairs inside the flower of a certain kind of geranium. He began to wonder what these tiny threads could be for, for he was sure that “the wise Author of nature would not have created *even a hair* in vain.” {PTUK March 2, 1899, p. 139.8}

As he was one of those who “have pleasure” in the great works of God and seek them out, he set himself to find out the use of these hairs, and found that God had put them there to protect the honey from rain. {PTUK March 2, 1899, p. 139.9}

Now that Sprengel’s attention had been called to this, he carefully examined numbers of other flowers, and this led to his discovery of the wonderful way in which God uses the bees to fertilise the flowers. {PTUK March 2, 1899, p. 139.10}

Other naturalists noticed that the meadows which were visited by numbers of bees had healthier and finer glowers than those where the bees did not go. They also noticed that the honey was found in the flowers just about the time that the seeds were getting ripe; but they did not know how to put these things together and explain the wonderful and beautiful work of God that was really going on. {PTUK March 2, 1899, p. 139.11}

So you see that what really led to this discovery was Sprengel’s knowledge that “God had made *everything* for its own end”-that each thing He has created, even a tiny hair, has its own special use. {PTUK March 2, 1899, p. 139.12}

As far as you are able, try to find out the meaning of everything that you see of the works created around you. Ask Him for His Holy Spirit to “guide you into all truth,” and He will show you “great and mighty things that you know not.” {PTUK March 2, 1899, p. 139.13}

**“Jottings” *The Present Truth* 15, 9.**

E. J. Waggoner

-The Swedish mile is the longest mile in the world, being exactly 11,700 yards. {PTUK March 2, 1899, p. 142.1}

-At the beginning of the eighteenth century people were hanged in Great Britain for the manufacture of salt. {PTUK March 2, 1899, p. 142.2}

-The lightest tubing ever made is of nickel aluminium. Three thousand feet of this tubing weighs only one pound. {PTUK March 2, 1899, p. 142.3}

-Only two rulers of Russia since Peter the Great have died a natural death-Catherine II., and the father of the present Czar. {PTUK March 2, 1899, p. 142.4}

-An awful train accident is reported from Brussels. Several carriages filled with passengers were smashed to pieces, the engine falling on the top of them. Twenty-one were killed and about 100 injured. The spectacle was simply appalling. {PTUK March 2, 1899, p. 142.5}

-Notices, with illustrative diagrams, have been posted in all Paris barracks, warning the soldiers of the evils of alcoholic indulgence. {PTUK March 2, 1899, p. 142.6}

-According to the Supplementary Estimates lately before Parliament, the combined cost of the Army and Navy exceeds ?50,000,000 for the current year. {PTUK March 2, 1899, p. 142.7}

-Funeral horses come mostly from Holland, where they are bred. About 800 come over to this country every year, and cost on an average ?16 apiece. {PTUK March 2, 1899, p. 142.8}

-A conflict has occurred between the Russian and Chinese at Tallenwan. About a hundred of the Chinese were killed. The question of taxes is reported to have led to the collision. {PTUK March 2, 1899, p. 142.9}

-The present year forms the centenary of the imposition of the Income-Tax. It was started in 1799 at 2s. in the ?, and realised six millions. Last year a tax one-third of that rate brought in 181 millions. {PTUK March 2, 1899, p. 142.10}

-Owing to differences which at present appear to be irreconcilable, the Anglo-American Conference has adjourned. It may re-assemble as mid-summer. The Alaskan boundary dispute one of the principal causes of disagreement. {PTUK March 2, 1899, p. 142.11}

-Sir Robert Gillen, in a paper read by him at the Colonial institute, said the British Empire was a territory of 11,500,000 square miles, or 13,000,000, if Egypt and the Soudan were included; and in that territory was a population of 407,000,000, or 420,000,000, reckoning Egypt. Of these 50,000,000 were of English speech and race. {PTUK March 2, 1899, p. 142.12}

-Owing to the sudden death of the President of the French Republic, a new President was elected last week. As he returned to Paris, he was met with roars of abuse, and loud shouts of “Resign!” The President was hooted all the way to this official residence. Rioting followed in which fifty people were wounded and women were trampled under foot. {PTUK March 2, 1899, p. 142.13}

-A Russian paper has had its privilege of street sale cancelled for publishing an address to the Czar which referred to the possibility of a failure of the Peace Conference. This, and many other like incidents, tend to show how peace will be secured, if it comes at all. The Roman empire compelled almost universal peace, but it took more fighting to secure it than the peace was worth. {PTUK March 2, 1899, p. 142.14}

-Russia has taken action in Finland which is taken to mean thee all Finnish rights of home government are destroyed, and that the country is to be completely absorbed by Russia. One Scandinavian paper says: “The Russian giant is now in closest touch with Scandinavia. It is high time that Sweden and Norway should cease to quarrel and prepare to defend their liberty.” In view of the Czar’s action, it is generally thought in Sweden that his invitation to the Peace Conference should not be accepted. {PTUK March 2, 1899, p. 142.15}

-A serious epidemic of influenza is raging. In London last week the deaths directly attributed to the malady numbered 74. At Crewe there are 700 cases. The troops are suffering severely at Aldershot. In Vienna every family is infected, and all the hospitals are full. The *Lancet*, describing the malady, says the symptoms often set in very abruptly with characteristic pains followed by prostration. One great point in the treatment is the thorough ventilation of the sick-room and the house in which cases occur. {PTUK March 2, 1899, p. 142.16}

-The claim of the Pope to he represented at the Peace Conference is placing the Dutch Government in a dilemma. As host it has to issue the invitations. If they invite the Pope Leo will decline an invitation. If they do not invite him they will be regarded by the Vatican, assuming an attitude of active hostility towards the Pope... wishes to shift the responsibility on to the ... of Russia, and regard itself simply as the agent of Russia in the matter, but Russia persists in regarding Holland as setting on its own initiative. {PTUK March 2, 1899, p. 142.17}

**“Back Page” *The Present Truth* 15, 9.**

E. J. Waggoner

It has become quite popular during the last few years for ministers and other, to declare what would happen “if Christ came to London.” One noteworthy feature of all these excursions into the realm of imagination is that they seem to utterly ignore what Christ did do when He came to this earth. The latest “unauthorised programme” of this kind was given at Finsbury Park the other day when the minister, after enumerating some of the social and political reforms in which the Saviour would engage, said {PTUK March 2, 1899, p. 144.1}

He would summon the nations of the earth to a round-table conference over the Czar’s Rescript and lay His doom solemnly on all those who wished for war. {PTUK March 2, 1899, p. 144.2}

In the first place, none of the nations wish for war. They would be only too glad to know that there was no danger of it. The nations arm themselves in self-defence and because they dare not trust themselves to the tender mercies of the others. But it is not long since there were those who wished for war. Ministers of religion made the country ring with their urgent appeals to the Government to declare war against the Turk, and by their own admission this desire for war deserved a solemn condemnation. {PTUK March 2, 1899, p. 144.3}

But Jesus knew better than to gather the nations of the earth to a round-table conference when He wished to accomplish, anything. The Concert of Europe is not the most potent weapon of reform, or the most venerated institution, known to modern history. Jesus was not deceived by the idea that, while one man may be nothing of himself, if multiplied by a million He becomes something. “All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.” Isaiah 40:17. Jesus came to give peace, but He did it by giving Himself. The nations were then, as now, fired with the lust of conquest. They had no peace in themselves, and so could not give it. It could not have helped matters to denounce them for not diffusing what they lacked. It is the work of Christ’s followers still to proclaim peace to all who will hear the message. Those who do not know that this is their work, and who are calling upon the nations to do it, show by their misconception of the Saviour’s commission that “if Christ came to London,” they themselves would reject Him as the religious leaders of Jerusalem did. {PTUK March 2, 1899, p. 144.4}

A correspondent sends us a clipping which some one has handed to him far the purpose of demonstrating that it is impossible to keep the Sabbath of the Lord. The extract asserts that the expression “a month of Sundays” is founded on fact because “Christians worship on Sunday, Greeks on Monday, Persians on Tuesday, Assyrians on Wednesday, Egyptians on Thursday, Turks on Friday, and the Jews on Saturday.” Assuming that these statements are correct, what have they to do with obeying the Fourth Commandment? It is a strange anomaly that men can keep their own so-called “holy days” without difficulty on any day of the week, but when confronted, with the duty of remembering to keep holy the day which God Himself has sanctified, the seventh day of the week, a multitude of arguments and difficulties springs up to justify disobedience. The essence of the true Sabbath is that it is God’s rest (Exodus 20:11), and neither Christian, Jew, nor Greek, nor any other division of the family of man far whom God made the Sabbath (Mark 2:27), can transfer God’s rest day from the day on which He rested to 9, day on which He did not rest. {PTUK March 2, 1899, p. 144.5}

In the same clipping, the statement is made that there may be three sabbaths in a week because one man travelling round the world eastward would gain a day, another travelling westward would lose a day, and both arriving at, say London, on the same day would find the inhabitants keeping a day which did not coincide with either of their reckonings. If a large majority of the inhabitants of the world were in the habit of circumnavigating the earth once a week, of course this would be a serious difficulty, but inasmuch as the course of the day, with its beginning and end, have long been established by unanimous agreement, no one can travel round the world in either direction without finding numerous opportunities far adjusting his reckoning of time. {PTUK March 2, 1899, p. 144.6}

We notice these objections by request, not because there any argument of weight in them, but because we know that, lacking any real ground of opposition, they are just the kind of excuses that too many frame to excuse their disregard of God’s gift of the Sabbath. Instead of seeing in this what it is, the very substance and crowning revelation of the Gospel of Christ’s work in them, they regard it as a grievous infliction to be evaded on any pretext. Yet such difficulties fire never urged against the observance of Sunday, although they have every whit as much application to the first day as the seventh. The time draws near when every one shall give account of himself to God, what he has done with the blessings offered to him. No one will dare then to urge the flimsy arguments which so easily content them now. They will be without excuse. So let no one now be content with any excuse which cannot present with confidence in the hour of judgment, “Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be, good, or whether it evil.” Ecclesiastes 12:13, 14. {PTUK March 2, 1899, p. 144.7}

That which brings men into bondage is fear. It is not that they are bound, for they are not. Christ died that He might “deliver them who through fear of death were all their lifetime subject to bondage,” Hebrews 2:15. Since He died for all and rose again that we might live also, death conquered for all, and there is no occasion to fear it. But all the weakness and evil consequences that come from sin are summed up in death. Therefore since Christ has delivered us from death there is nothing left to fear, and all the disheartening experiences and forebodings need discourage us no longer. Christ came preach deliverance to the captives, the opening of the prison to them that bound, and so no kind of bondage can chain the believer. “If the Son, therefore, shall make you free, ye shall be free indeed.” {PTUK March 2, 1899, p. 144.8}

No man is bound by anything stronger than his own unbelief. If he will listen to the Word of God and believe it, he may be free. If he prefers to sit in darkness and in the shadow of death it is his privilege to do so, but it is entirely unnecessary. That light shineth in darkness, and death, is conquered. For those who know this to be true, the shadow of death has no power nor terror. The human weakness that is the shadow cast by death serves but to show the perfection of Christ’s strength. {PTUK March 2, 1899, p. 144.9}

**“An Assured Welcome” *The Present Truth* 15, 10.**

E. J. Waggoner

In the parable of the prodigal son, the Saviour sets forth some of the principles which guide His dealings with repentant sinners. There is no depth of wretchedness or degradation so vile that it is beyond the reach of His divine compassion. It is true that all, like the son in the parable, have no rightful claim upon the Lord. They have already received all that He had to give, and have wasted their substance in riotous living. But God’s gifts are immeasurable. Men may think within themselves that they have surely exhausted the love and forbearance of God, but it is not so, for “His mercy endureth for ever.” They believe He loved them once, but that was in a time when they were comparatively innocent. If they would approach Him now, they feel that only anger and condemnation would meet their advances. {PTUK March 9, 1899, p. 145.1}

Many who, like the poor swineherd of the parable, have come to themselves, feel that they dare not approach the Lord as they are. They doubt the sufficiency of His love to pardon the sins which have become horrible in their own eyes, and Satan seeks to instill into their minds a fear to approach unto God until their own vivid impressions of guilt are somewhat dispelled. But if they listen to his cunning suggestions and wait, in the vain hope of presenting themselves in less unworthy form, that which deadens the consciousness of sin will also take away the desire to return to the Lord. {PTUK March 9, 1899, p. 145.2}

God knows us for what we are. He is not disappointed with us when we discover our own unalterable weakness. “I knew that thou wouldest deal very treacherously,” He says, and the love which could foreknow our treachery, and yet love us, provided for our being girded with faithfulness. Isaiah 11:5. We may come boldly, just as we are, to the throne of grace and find mercy for our need, because He who is our High Priest above, and who was tempted in all points like as we are, is not ashamed to call us brethren. He does not deal with us according to our merits, or the multitude of our transgressions, but “according to His mercy He saved us.” {PTUK March 9, 1899, p. 145.3}

When the prodigal son ventured to think of returning home, he dared not hope that he would be accepted as a son. If he might only be a servant, his lot would be incomparably superior to his present situation. It did not dawn on his mind that he was still regarded as a son. God does for us more than we can ask or think. His mercy is great unto the heavens and His faithfulness reacheth unto the clouds. Though we believe not, yet He abideth faithful. “I have chosen thee, and not cast thee away.” Isaiah 41. So every one who is anxious to return to the Lord may come with confidence. God has given to all such the words to say, and this fact is assurance that the word will not be spoken in vain. “Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously.” The promise to those who make use of these words in faith, is, “I will heal their backsliding, I will love them freely; for Mine anger is turned away from then.” Hosea 14:3, 4. {PTUK March 9, 1899, p. 146.1}

And what is the position of those who thus return to the Lord, on His own invitation? It is given in the words of the father to the older son: “Son, thou art ever with me, and all that I have is thine.” The Lord has promised that He will never leave us, or forsake us, and He makes us, as His children, His heirs, joint-heirs with Jesus Christ. And the wonder of it is that this position of inconceivable blessedness and unending delight is not merely for those who have never wandered from the Father’s side, but is offered freely to all who are now in the depths to which their sins have brought them, who are feeding on husks and in need of all things. All these may arise from their degradation, and go unto their Father with the full assurance that, while they are yet a great way off, the Father Himself will meet them with loving welcome and full forgiveness. {PTUK March 9, 1899, p. 146.2}

**“Studies from the Gospel of John. The Good Shepherd. John 10:1-16” *The Present Truth* 15, 10.**

E. J. Waggoner

John 10:1-16

In excommunicating the man whose sight Christ had restored, the Pharisees showed that the motive which ruled their actions was a jealous regard for their own dignity and honour, rather than a tender concern for the true welfare of the people who looked for spiritual guidance. Mankind are often referred to in the Scriptures as sheep, and in habits and disposition they show the fitness of the comparison. The Lord recognises it Himself, and He desires to be to us what a faithful shepherd is to his flock, “He is our God; and we are the people of His pasture, and the sheep of His hand.” Psalm 95:7. “The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters.” Psalm 23:1, 2. “And ye My flock, the flock of My pasture are men, and I am your God, saith the Lord God.” Ezekiel 34:31. {PTUK March 9, 1899, p. 146.3}

The Shepherd Himself was now come to seek and to save that which was lost. Those to whom the care of the flock had been committed, had too often proved themselves thieves and robbers, and the sheep had been scattered. “My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them.” “Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.” Ezekiel 34. Because of this the Lord says, “Behold I, even I, will both search My sheep, and seek them out.” {PTUK March 9, 1899, p. 146.4}

In the performance of this work the Good Shepherd was brought into conflict with the false shepherds. Those who retain their control of the flock, not that they might do them good, but for the sake of the influence which their position procured for them. They were hirelings, only caring for the emoluments of their office, and ignoring its duties and responsibilities. Christ came to reveal to all the character of the true shepherd. Although every one, like sheep, had turned each to his own way, still all were sheep, and the Shepherd came not to condemn but save. Yet none could be saved unless they should turn from the evil of their way and live. {PTUK March 9, 1899, p. 146.5}

Jesus proclaims Himself to be the one door by which the sheep may find entrance to the fold. He is the way, the truth and the life. So He is the living way, and He is the living door. No one can enter into the fold who does not live the life of Christ. Whoever can say, like Paul, “I live, yet not I, but Christ liveth in Me,” is in the way, and can go through the door. “He shall be saved, and shall go in and out and find pasture.” {PTUK March 9, 1899, p. 146.6}

But this is not the end. While we are always the flock of Christ, when we have His life in us, we are also to be shepherds to others, that they too may be led to enter through the door. “He that entereth by the door is the shepherd of the sheep.” This responsibility rests upon every soul. We cannot say like Cain, unless we share his spirit and his destiny, “Am I my brother’s keeper?” and Christ has answered for every one the question those that are willing to justify themselves, “Who is my neighbour?” We must either gather with Christ or scatter abroad. We are either true shepherds, or false ones. {PTUK March 9, 1899, p. 146.7}

There is only one way of becoming a true shepherd, and that is by receiving the life of Christ. This does not merely consist in agreeing verbally to what the Lord says. The life of Christ is as real as our physical life, for it is only by His life that we live at all. Our lives are just what we are in word, deed and thought. The life of Christ is just what He is, in every detail of His life. Whoever receives Christ’s life will live as He does, in thought, word and deed. Whoever comes short of that life commits sin, which is coming short of the glory of God. Romans 3:23. Whoever comes short of the glory of God, no matter how high his profession may be, is living a sinful life. But Jesus came to save His people from their sins therefore, He came that we, might, in our lives, be filled with all the fulness of God, and not come short of His glory. Our own thoughts and words and deeds are not to appear. “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6. “If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Romans 8:10. {PTUK March 9, 1899, p. 147.1}

Jesus makes the issue a very plain one. The shepherd who lives to himself, or by himself at all, is not one who may develop into a true shepherd. He never will. The command to men is not to train and discipline their thoughts, but to forsake them. Isaiah 55:7. Let the wicked forsake his way. Christ is the living way, and no man comes into the fold except by that way. Christ did not come to combine Himself with men, but to save them from themselves. Light has no fellowship with darkness. Everywhere shepherds are feeding the flock with their own words. They themselves are not properly identified with Christ, but self is allowed to appear. Christ says of all such that they are thieves and robbers. Only the one who is emptied of self and lets the mind of Christ guide him entirely can feed the flock with unselfish, Christ-like care. {PTUK March 9, 1899, p. 147.2}

Notice some of the characteristics of the true shepherd, and remember that these, and every other feature of Christ’s life, must be reproduced in the under-shepherds, because the only way for them is the way of Christ’s life. {PTUK March 9, 1899, p. 147.3}

The sheep hear His voice. The true shepherd will not speak of himself, but as the oracles of God. Jesus’ life was just the Word made flesh, and His followers are to live by every word that proceedeth out of the mouth of God. In this way, the word will be the spring of all their actions, not of a few, but of all. The words of God are not merely articulate sounds, but being alive, they are things. Our food, which grows by the creative power of the word, is the word made food, and in our lives, the word is to appear as a living thing, taking its shape from us, but having all the life and power in itself. We are to be the word made flesh, and through us the word will speak to the scattered and wandering sheep in words and deeds of tender love and helpfulness. The sheep will recognise the voice of the Shepherd, and will follow the loving call. Let the word of God dwell in us richly in all wisdom so that there is nothing in our lives which is not the working of the word, and Christ, being lifted up, will draw all unto Him. {PTUK March 9, 1899, p. 147.4}

“He calleth His own sheep by name.” Successful work does not consist in dealing with the multitudes, but with individuals. The work is not given to a favoured few. It is “to every man his work.” Self-love and self-seeking prompt a desire for the most public place where all may see and admire. The true shepherd leaves the ninety and nine and goes after that which a lost until he find it. So will it be with all who have the true shepherd heart that all receive who enter the sheep-fold by the way of Christ’s life. He “leadeth them out and when He putteth forth his own sheep, he goeth before them, and the sheep follow him.” The true shepherd does not delegate to others the difficult and unpleasant parts of the work. He goes before them. Christ is to them not merely a set of regulations, but a life. So far as men may be to others what Christ is to them, His followers are to be to those to whom they minister, not merely words of instruction but a living example. The true shepherd lives before his flock the truths which he proclaims. He is foremost in every good word and work. He does not preach and expect others to practise, but he preaches mainly by his practice. {PTUK March 9, 1899, p. 147.5}

The likeness between the Chief Shepherd and the under-shepherds is not to stop at any point. The Good Shepherd giveth His life for the sheep, and those who share His life will also give theirs. The Lord promises all who thus partake of His sufferings that they shall share His joy. Through them He will perfectly manifest Himself to the flock. “I am the good Shepherd, and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.” The closeness of the relation between Christ and the Father sets forth the intimate relation which Christ will establish between Himself and His flock. As they two are one, so all His people are to be one with Himself and each other. When this is true they will be successful as soul-winners. The Lord will be able to reveal Himself through them as the true Shepherd, and to bring in by their means the sheep which are outside the fold, so that there shall be one fold and one shepherd. {PTUK March 9, 1899, p. 147.6}

**“The Worth of a Man” *The Present Truth* 15, 10.**

E. J. Waggoner

The Lord, speaking of the day when He “will punish the world for their evil, and the wicked for their iniquity,” when He “will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible,” says, “I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.” {PTUK March 9, 1899, p. 147.7}

The Apostle Peter, speaks to those “who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time,” and who are in heaviness through manifold temptation, and yet are rejoicing in hope, that the trial of their faith “being much more precious than gold that perisheth, though it be tried with fire,” will be found unto praise and honour and glory at the appearing of Jesus Christ. 1 Peter 1:5-7. And in the same connection, he adds, “Ye know that ye were not redeemed by corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” Verse 18. {PTUK March 9, 1899, p. 147.8}

A man shows his estimate of the value of a thing by the price which he pays for it. So God shows how He values His people, by the fact that He has purchased the church with His own blood. Acts 20:28. In this case, however, the price does not indicate the value of the things purchased, but what can be made of it. God says, “Ye have sold yourselves for naught, and ye shall be redeemed without money.” Isaiah 52:3. In selling ourselves for naught, we have made ourselves worth nothing; but in purchasing us with His own blood, God has provided the way for us to be made worth as much as He is, if we will but accept the terms. {PTUK March 9, 1899, p. 147.9}

We often hear an estimate of what a man is worth. One will be said to be “worth ten thousand pounds;” another will be set down as “worth a hundred thousand pounds;” while another will be envied because he is “worth a million.” But “the day that shall come” will declare not only every man’s work, of what sort it is, but will also demonstrate the value of every man. Then it will be found that the man whose worth can be estimated in pounds, shillings, and pence, is absolutely worthless, no matter how many figures it takes to estimate his wealth. The man who is “worth his millions” will then be on a level, as to value, with his neighbour who is “not worth a penny.” {PTUK March 9, 1899, p. 148.1}

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.” Isaiah 2:21, 22. That will show that even the men who have spent their lives to amass money will regard it as worthless; but whoever makes an idol is like unto it. Psalm 115:3. {PTUK March 9, 1899, p. 148.2}

The reason why money will be of no value then is that it will not; it cannot continue. But even now it is uncertain, and cannot by any possibility deliver a man’s soul. The man, therefore, who has not accepted “the unsearchable riches of Christ,” namely, His own precious blood, which is incorruptible, will have no life. He will become “as though he had not been.” It will be a sad time for a man who is worth no more than can be measured by gold and silver. {PTUK March 9, 1899, p. 148.3}

What a marvellous thing, that a man may be made worth as much as God Himself, because purchased with His life. “God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” His design for us is that we shall continue as long as He does, because filled and clothed with His own incorruptible life, and not that we should perish as a worthless thing. Whoever keeps the faith that is tried in the fire, also keeps the life that is unconquerable, and whose value cannot be estimated in earthly coin. Happy is the man whose value is in himself, that is, in the life that is in him, and not in something which can be stripped from him, leaving his soul naked and ashamed. {PTUK March 9, 1899, p. 148.4}

**“The Gospel of Isaiah. The New Song. Isaiah 12:1-6” *The Present Truth* 15, 10.**

E. J. Waggoner

(ISAIAH 12:1-6, LOWTH’S TRANSLATION.)

*1. “And in the day thou shalt say;
I will give thanks unto Thee, O Jehovah; for
though Thou hast been angry with me,
Thine anger is turned away, and Thou hast comforted me. {PTUK March 9, 1899, p. 148.5}*

*2. Behold, God is my salvation;
I will trust, and will not be afraid:
For my strength, and my song, is Jehovah;
And He is become my salvation. {PTUK March 9, 1899, p. 148.6}*

*3. And when ye shall draw waters with joy
from the fountains of salvation, in that
day ye shall say: {PTUK March 9, 1899, p. 148.7}*

*4. Give ye thanks to Jehovah; call upon His
name;
Make known among the peoples His mighty
deeds;
Record ye, how highly His name is exalted. {PTUK March 9, 1899, p. 148.8}*

*5. Sing ye Jehovah, for He hath wrought a
stupendous work;
This is made manifest in all the earth. {PTUK March 9, 1899, p. 148.9}*

*6. Cry aloud, and shout for joy, O inhabiters of
Sion;
For great in the midst of thee is the Holy
One of Israel.” {PTUK March 9, 1899, p. 148.10}*

This is a most wonderful chapter, and everybody ought to study it so thoroughly that the words will be forever impressed on the mind. Such passages as this, full of comfort and encouragement, should be perfectly familiar to every person. They should not be studied mechanically as a school-boy studies his spelling lesson, so that they can be repeated parrot-like, but intelligently and thoughtfully. It will not take long to fix the chapter so thoroughly in the mind that the words will come naturally in their proper order. When this has been done, we can study the Bible at any odd moment, and can feed on the living Word, which is always fresh. {PTUK March 9, 1899, p. 148.11}

It will be noticed that this chapter is a continuation of chapter eleven. “In that day.” In what day?-Why, in the day when the root of Jesse stands for an ensign to the peoples; when the Lord sets His hand the second time together the remnant of His people-the outcasts of Israel. In short, now, for “Now is the accepted time; now is the day of salvation.” It is not in the future, immortal state that this song is to be taken up and learned. Now is the time for men to say, “Jehovah is my strength and my song; He also is become my salvation;” “I will trust, and not be afraid.” {PTUK March 9, 1899, p. 148.12}

Take notice that this song is identical with that sung by Moses after the crossing of the Red Sea. Compare Exodus 15:2. When the redeemed stand on Mount Zion, they will sing “the song of Moses the servant of God, the song of the Lamb” (Revelation 15:2, 3), and it will be this very song; but they will have learned it before they get there. Moses was yet in the wilderness when he sang his song of triumph. There was no water in the desert where the children of Israel were when they joined in the chorus. But it was right for them to sing it. The trouble was that they stopped singing, and that stopped their progress; for “the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be on their head.” Isaiah 51:11. The new song of the redeemed is that which they have learned on earth, inspired by the love of God, which, though everlasting, is always new. The “new commandment” is the old commandment that was from the beginning. When God brings a man up out of the horrible pit, and the miry clay, He puts a new song in his mouth. Psalm 40:1-3. So. {PTUK March 9, 1899, p. 148.13}

*“When in scenes of glory,
I sing the new, new song,
’Twill be the old, old story
That I have loved so long.” {PTUK March 9, 1899, p. 149.1}*

“Behold, God is my salvation; I will trust, and not be afraid.” Why not? How could one fear, knowing God Himself to be his salvation? It is not merely that God saves, but He Himself is salvation. Having Him, we have salvation, and are not merely looking forward to it, and hoping for it. He is our salvation,-from what?-From everything that we need to be saved from. “I sought the Lord, and He heard me, and delivered me from all my fears.” Psalm 34:4. That is the best of all. God not only saves us from death, but from the fear of death. Hebrews 2:14, 15. Many things that we fear, exist only in our imagination; but the trouble is just as great to us as though the danger were real; our fears are as oppressive. Now God saves us from all these fears. God says: “Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.” “Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.” Proverbs 3:25, 26; 1:33. {PTUK March 9, 1899, p. 149.2}

“There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18. Remember that God is near at hand “in all things that we call upon Him for.” Deuteronomy 4:7. “He giveth to all life, and breath, and all things.” “In Him we live, and move, and have our being.” Acts 17:25, 28. And He is Almighty; there is none able to withstand Him. 2 Chronicles 20:6. “Our God is in the heavens; He hath done whatsoever He hath pleased.” Psalm 115:3. And His thoughts towards us are thoughts of peace, and not of evil, so give us an expected end. Jeremiah 29:14. Is it not clear, therefore, that every fear, no matter what kind of a fear it is, nor what it is that we are afraid of, is evidence of distrust? We either distrust His care or His power. If we are afraid, that shows that we do not believe that God is at hand, or else we do not believe that He cares for us, or else we do not believe that He is able to save us. Give this sober thought; think how often you have been afraid, and how often you are seized and controlled by fear; and then decide whether you do really love and trust the Lord. {PTUK March 9, 1899, p. 149.3}

“God is our refuge and strength; a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and beugh the mountains shake with the swelling thereof.” Psalm 46:1, 2. Some one will say, “No; I don’t expect to be afraid in the last great day; I shall then be confident in the Lord.” Why will you be more confident in the Lord.” Why will you be more confident in the Lord then than now? Will He at that time be more trustworthy than now? Do you not know that if you do not get acquainted with the Lord, and learn to trust Him now, you will not trust Him then? Jesus is coming to take vengeance on them that know not God. 2 Thessalonians 1:7, 8. Now all those who know the name of the Lord put their trust in Him. Psalm 9:10. Therefore those who are saved when the Lord comes will be found trusting. {PTUK March 9, 1899, p. 149.4}

“But there are so many little things that startle me, and make me nervous; I am not afraid of great things; I know the Lord will protect me then; but I can’t expect Him to keep me from nervousness at sudden noises, or from being timid and afraid to speak a word in meeting, or from being anxious at sea, or for those who are on it.” Why not? Do you not see that this is a virtual shutting out of God from all the ordinary affairs of life? He is a God nigh at hand as well as afar off. Jeremiah 23:23. He who does that which is greatest, is abundantly able to do that which is least. Fear in little things is evidence of distrust in God, just as much as fear in great things. It shows that we do not believe that God is very near, or that He is great enough to look after details. The true child of God, who is living a life of constant trust in Him, need not, cannot, be afraid of anything in the world. He who is not afraid of God, cannot be afraid of anything; for nothing is so great as He. {PTUK March 9, 1899, p. 149.5}

“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” Psalm 27:1. He is “the confidence of all the ends of the earth, and of them that are afar off upon the sea.” Psalm 65:5. “The eternal God is thy refuge, and underneath are the everlasting arms.” Deuteronomy 33:27. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” Psalm 91:1-5. {PTUK March 9, 1899, p. 149.6}

This perfect confidence is the result of acquaintance with the Lord. Because one has learned to trust the Lord in all things, proving that nothing is too small for His attention, he can trust Him in the great trial. “In returning and rest shall ye be saved; in quietness and confidence shall be your strength.” Isaiah 30:15. When the perfect love casts out all fear, then perfect rest must remain. This is the rest that remains to the people of God. It is the perfect keeping of the Sabbath. It is this blessed rest that the Sabbath of the Lord makes known. “The seventh day is the Sabbath of the Lord thy God;” but the keeping of the Sabbath is not by any means met by resting from manual labour on the last day of the week. The ceasing from our work on that day is but the sign of our perfect rest in God-of the committing of our souls to God in well-doing, as unto a faithful Creator. 1 Peter 4:19. But perfect rest must be constant; to trust one day and be anxious and fearful the next, is not to rest in God. So in the message of the Sabbath of the Lord, which is the message that prepares for His coming, we find that revelation of God as Creator and Lord, that will keep us from ever being afraid again. What a glorious message! {PTUK March 9, 1899, p. 149.7}

“My strength and my song is Jehovah; and He is become my salvation.” Just see what one gets in return for acknowledging that he has no strength: he gets the Lord for his strength. All the strength of the Lord is his. Thus he is “strengthened with all might, according to His glorious power.” Colossians 1:11. This is far better than the utmost that anyone could hope for, even at the highest estimate of his own strength. {PTUK March 9, 1899, p. 149.8}

“With joy shall ye draw waters from the wells of salvation.” When?-Now; whenever you are thirsty for salvation. Jesus cried: “If any man thirst, let him come to Me, and drink.” John 7:37. “Let him that is athirst, come. And whosoever will, let him take of the water of life freely.” Revelation 22:17. God is “the fountain of living waters.” Jeremiah 2:13. In Him we live; therefore we are continually drawing water from the wells of salvation, whether we know it or not. Recognise the fact, and the drinking of the water of life will be a joy. {PTUK March 9, 1899, p. 150.1}

“Make known among the peoples His mighty deeds.” This is the proper occupation of all men. Nobody has any right to talk to another soul about his own weakness. Our sole business is to speak of the glory of God’s kingdom, and to talk of His power; “to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.” Psalm 145:12. Say unto the cities of Judah, “Behold your God!” We don’t, as a general thing, need to tell people very much about our own weakness and insignificance; they usually have a fair knowledge of that without our taking special pains to point it out. It does them no good, and it increases our own discouragement, when we talk of our own weakness. But when we speak of the power of Jehovah, we have an endless theme, and one which strengthens and encourages both speaker and bearer. {PTUK March 9, 1899, p. 150.2}

“Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.” “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High; God is in the midst of her; she shall not be moved.” Psalm 46:4, 5. The presence of God in Zion renders it immovable; so the presence of God in the midst of His people assures their safety. God’s presence recognised in a man makes him “steadfast, unmovalbe, always abounding in the work of the Lord.” 1 Corinthians 15:58. Why shout? because you are so great?-No; because God is so great, and He dwells in us. “Greater is He that is in you than he that is in the world.” 1 John 4:4. “What shall we say then to these things? If God be for us, who can be against us?” “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” {PTUK March 9, 1899, p. 150.3}

**“Little Folks. The Gospel of the Spring. The Hope of Glory” *The Present Truth* 15, 10.**

E. J. Waggoner

Here is something else that flits among the flowers, and feeds on their honey, as well as the bees that we talked about last week. The butterflies-how pretty they look as they soar in the air like tiny birds, or rest for a moment to sip the honey from the flowers, looking almost like their own bright petals. In fact, when their wings are closed, the butterflies can sometimes scarcely be distinguished from the leaves of the plants on which they settle. {PTUK March 9, 1899, p. 154.1}

But while you watch them and admire their beauty, do you ever think of their wonderful life story? They were not always as you see them now, but in their short lives they have passed through marvellous changes, before they became the perfect and beautiful butterflies that you see. {PTUK March 9, 1899, p. 154.2}

If you should keep some of the tiny eggs that the butterfly lays, and watch them, would you see little baby butterflies with tiny wings come from them, expecting to be fed with honey? No; little insects not at all like their mother,-little grubs or caterpillars,-would crawl out, eat up the shell of the egg, and begin at once to feed greedily upon the leaf where the eggs had been laid. For although the butterfly herself feeds only on honey, and knows nothing about caterpillars and their food, she always lays her eggs in just the place where the little caterpillars will find the very food that they want. {PTUK March 9, 1899, p. 154.3}

This is very wonderful, for different kinds of caterpillars feed on different plants, some on cabbage leaves, some on the leaves of the nettle, and some on other plants. But the mother never makes a mistake; she always leaves the eggs where the young ones will find the right kind of food ready for them. See how carefully and lovingly she provides for the young ones whom she will never see; for almost as soon as the eggs are laid, the butterfly dies. {PTUK March 9, 1899, p. 154.4}

How can she have such wisdom and intelligence, you will perhaps wander. But this wisdom belongs not to the butterfly, it belongs to the *life* that she has, which is not her own, but God’s life in her, as it is in all His works, guiding each one in the right way. It is the life which holds the earth in its place and guides it in its path round the sun, that guides it in its path round the sun, that guides each tiny insect in just the works that God has appointed for it. {PTUK March 9, 1899, p. 154.5}

We have been learning about the plants that they are not perfect at once, but come forth, “first the blade, then the ear, after that the full corn in the ear.” And it is just the same with these little insects; there is first the grub or caterpillar, then the chrysalis, and at last the perfect creature,-the butterfly. {PTUK March 9, 1899, p. 154.6}

The caterpillar is a very hungry little thing, and spends nearly all its life feeding, for it needs a great deal of food to enable it to do the work for which it is getting ready. It grows very fast, and when its coat gets too small, it casts it off and appears in a new and larger one that has been growing underneath. {PTUK March 9, 1899, p. 154.7}

After living in this way for some weeks or months, the caterpillar builds or spins a little house for itself like a tiny coffin, and wrapping its body in a beautiful silken shroud that it spins for this purpose, it passes into the state of rest called the chrysalis state, in which it eats nothing at all, and shows no sign of life. Some even bury themselves under the ground, but others fasten their little houses to the leaves or twigs of plants. {PTUK March 9, 1899, p. 154.8}

Those that pass into the chrysalis state in the autumn, stay in this condition all the winter. But when the warm sunshine comes back again, the time of their rest and burial is over, the little prison houses burst open, and out come,-not the old creeping caterpillars, but beautiful soaring butterflies, with large painted wings covered with delicate feathery scales, able to soar like the birds, and as beautiful as the flowers. {PTUK March 9, 1899, p. 154.9}

What a change! What a wonderful transformation! Think, then, of the glorious possibilities wrapped up in each little creeping caterpillar that you see. When its short life of toil is over, it passes from sight, and there seems to be an end of it. But is it so? Oh, no; when its appointed times comes, it awakes clothed with a more beautiful garment, with new powers, to a new and fuller life. {PTUK March 9, 1899, p. 154.10}

Is not this a wonderful chapter of the Gospel of the Spring?-the Gospel of Hope, “the hope of glory,” we may call it: for this is the message of the Spring season, and through all the ages it has been teaching the same beautiful lesson. {PTUK March 9, 1899, p. 154.11}

The patriarch Job, who lived 4,000 years ago, asked, “If a man die shall he live again?” and then he answered his own question by saying, “All the days of my appointed time will I wait, till *my change* come.” He had seen the seeds that were buried in the ground spring up at the appointed time in freshness and beauty; he had seen the caterpillar passing away into the chrysalis, waiting all the days of its appointed time till its wonderful change should come. The spring flowers, and the butterflies that flit among them, are teaching us the same beautiful lesson that Job had learned, a lesson of life and hope. {PTUK March 9, 1899, p. 154.12}

But there is one thing that I want you to notice particularly: This change, the bursting forth of the perfect insect, which seems so sudden, is really only the end of a work that has been going on for a long time, in fact ever since the little caterpillar was born the butterfly has been gradually forming within it. But now it comes forth so that the hidden and wonderful work that has been going on can be clearly seen. {PTUK March 9, 1899, p. 154.13}

All this is to teach us something of the wonderful “mystery of the Gospel.” The Apostle Paul when he speaks of this mystery, tells us what it is; he says that it is “Christ in you, the hope of glory.” {PTUK March 9, 1899, p. 155.1}

“The hope of glory” for the caterpillar is the beautiful butterfly forming within it, which by and by will transform within it, which by and by will transform and change its whole body. “The hope of glory” for us is “Christ formed within us,”-the power of His life working in us now to take away our old sinful nature, and change us into His image. {PTUK March 9, 1899, p. 155.2}

And by and by it will be clearly seen who are those in whom this change has been going on, for when Jesus comes there will be “a *manifestation* (a revealing, or showing forth) of the sons of God.” Then their whole bodies will be changed, and “fashioned like unto His glorious body.” {PTUK March 9, 1899, p. 155.3}

As you see the caterpillar crawling on the ground and on the plants, think, dear children, of the wonders going on in its tiny frame, and ask Jesus who is doing this work, to work in you also by His power, and change you into His image, so that you may be among those who “shall be like Him,” when “they shall see Him as He is?” {PTUK March 9, 1899, p. 155.4}

**“Better than a Fairy Tale” *The Present Truth* 15, 10.**

E. J. Waggoner

A gentleman living in St. Fernando, Chili, about twenty years ago, was charged with witchcraft, and arrested by the authorities, because he had some caterpillars that turned into butterflies! {PTUK March 9, 1899, p. 155.5}

You will, no doubt, be astonished to hear of such ignorance, for almost every child now knows that caterpillars turn into butterflies. {PTUK March 9, 1899, p. 155.6}

And yet to one who does not know and consider the wonderful works of God, this transformation seems so strange, and so like a romance or fairy story, that it is no wonder that they were at a lose to account for it. {PTUK March 9, 1899, p. 155.7}

Goethe said: “I would call these transmutations wonderful, if the wonderful in nature were not that which occurs every moment.” {PTUK March 9, 1899, p. 155.8}

The works of God that are going all around us are much more wonderful than any of the fairy stories that people make up out of their own minds, and much more beautiful too, because they are all true. {PTUK March 9, 1899, p. 155.9}

Is it not then, dear children, much better for us to “consider the wondrous works of God,” and so get our minds filled with truth and beauty, than to waste our time filling our minds with the lies that people spin out of their own imagination? {PTUK March 9, 1899, p. 155.10}

*“I love to tell the story,
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.” {PTUK March 9, 1899, p. 155.11}*

**“Jottings” *The Present Truth* 15, 10.**

E. J. Waggoner

-The deaths due to influenza mounted in the last week from 74 to 113. {PTUK March 9, 1899, p. 158.1}

-The Johannesburg policeman who shot a British subject last December, has been acquitted. {PTUK March 9, 1899, p. 158.2}

-An illicit still has been raided by the police in the east-end of London, who found six casks, each holding thirty-six gallons, full of the raw spirit. {PTUK March 9, 1899, p. 158.3}

-It is announced that the Italian Government has obtained the sanction of the Tsung-li-Yamen to a ninety years’ lease of Sanmun Bay, a large bay on the east coast, containing several islands, under the same conditions that similar concessions have been granted to other European Powers. {PTUK March 9, 1899, p. 158.4}

-A Berlin watchmaker has invented an instrument which will measure time to the 1,000th part of a second. {PTUK March 9, 1899, p. 158.5}

-The loss occasioned to underwriters by the late disastrous storms in the Atlantic are estimated, for ships and cargo alone, to amount to ?365,000. {PTUK March 9, 1899, p. 158.6}

-The lose to foreign merchants by the destruction of Iloilo is estimated to amount to nearly a million sterling. It is intended to claim compensation from the United States government. {PTUK March 9, 1899, p. 158.7}

-There has been more fighting between the Americans and the Filipinos, but the latter seem to be getting discouraged. Large numbers are expressing their desire for American government. {PTUK March 9, 1899, p. 158.8}

-France has passed safely through the crisis of a Presidential election. One or two political agitators, who attempted to stir up a military insurrection, were arrested and will be prosecuted for treason. {PTUK March 9, 1899, p. 158.9}

-A photographic film nine and a half miles in length is somewhat of a novelty, even in this age of big things. Three of them are now being made for use in a cinematograph. The cost is about ?200 a mile. {PTUK March 9, 1899, p. 158.10}

-Another little encounter has taken place between French and English interests. The Sultan of Muscat, who is subsidised by England, granted a coaling station to France, but under pressure of a threat of bombardment from the British Admiral, the concession was publicly revoked. {PTUK March 9, 1899, p. 158.11}

-Both in Samoa and the Philippines German relations with the United States are believed to have reached a delicate stage. This fact is contested in the minds of the American public with Admiral Dewey’s cabled request that the battle ship *Oregon* be sent to Manila “for political reasons.” {PTUK March 9, 1899, p. 158.12}

-At Madrid a thousand soldiers lately returned from Cuba and the Philippines held an open air meeting, asking for payment of the arrears due to them. They dispersed peacefully on an official promise that they should receive relief. A commission is to be appointed to investigate the conduct of the commanders engaged in the late war. {PTUK March 9, 1899, p. 158.13}

-The German navy is now experimenting with a submarine boat of its own. The boat obeyed the steering apparatus well, maintained a fair speed, and was able to remain under water for some hours. If these experiments result in the strengthening of modern navies by submarine vessels, a new and terrible element will be added to naval warfare. {PTUK March 9, 1899, p. 158.14}

-The Norwegian and Swedish newspapers agree that the Czar’s crushing of the Finnish constitution will make it impossible for small nations to take part in the Peace Conference, for it shows that the Czar cannot be trusted. Reports from St. Petersburg state that the Czar is in a state of physical prostration, and that he signs documents without any real understanding of their import. {PTUK March 9, 1899, p. 158.15}

-A large number of bank robberies have recently been committed. The newspapers on one day Iast week had four fresh ones to report, involving thousands of pounds. There is only one place to lay up treasure in with the absolute security that thieves will not break in and steal. All treasure invested in worldly institutions will be lost, if not by the default of the institution, by the death of the investor. {PTUK March 9, 1899, p. 158.16}

-Some excitement has been caused by the report that the Khalifs had re-organised his scattered forces, and was marching on Khartoum with 20,000 men, defeating friendly tribes *en route*. The rumour is not considered sufficiently serious to call for any extensive movement of troops, although suspicions are entertained in some quarters that the Khalifa is receiving support from the Emperor Menelik of Abyssinia. {PTUK March 9, 1899, p. 158.17}

**“Back Page” *The Present Truth* 15, 10.**

E. J. Waggoner

The Gospel does not depend in any way for its success upon what man can contribute to it, either in his own case or any other. It is simply and solely the power of God (Romans 1:18), and “there is no power but of God.” Romans 13:1. The Gospel is good news, not because it reveals to man any strength or worthiness in himself, but because it declares that God has chosen the weak things of the world in which to display His saving power. {PTUK March 9, 1899, p. 160.1}

God’s purpose is that “no flesh shall glory in His presence.” 1 Corinthians 1:29. By faith, boasting is entirely excluded. Romans 3:27. The true circumcision are they “which worship God in the Spirit [not in the flesh, which is enmity against God] and rejoice in Christ Jesus, and have no confidence in the flesh.” Philippians 3:3. All who are saved in the kingdom of God will realise that they have not travelled one stop of the way in their own strength or wisdom. “Thou shalt know that I am the Lord, that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.” Ezekiel 16:62, 63. {PTUK March 9, 1899, p. 160.2}

If Christians would only recognise this now in its fulness, the lamentation that is so often heard over the weakness of the church would soon be turned into joy. Why is not the Gospel as great a power now to save sinners, and convince the world of sin, of righteousness and of judgment as it was on the clay of Pentecost? The Gospel is still the power of God, and His arm is not shortened, nor His ear heavy; He changes not: why then may we not expect that the same fulness of the Divine, Almighty power be manifested? {PTUK March 9, 1899, p. 160.3}

The hindrance is in the professed children of God. They do not remember that all power and wisdom is of God. God has worked through every man more or less in the past, and has displayed His wisdom in them to some extent. But those through whom He has thus manifested Himself assume that all the power and wisdom revealed is their own, and the more of these things God has shown in them, the more they pride themselves. Even those who are praying for the outpouring of the Spirit make this mistake. They realise that some things are too great for them, and so they seek special help for these, promising the Lord, as they plead, that “Thine shall be all the glory,” but when the prayer is granted and the special help bestowed, the man too often gets to think, and allows others to think, that the success than attained was due to some special qualities of his own. {PTUK March 9, 1899, p. 160.4}

Suppose such a man should receive the full outpouring of the Spirit of God, so that he could work great signs and wonders. Who would get all the glory? He might honestly intend at the outset that God should be glorified, but his old habit of accounting for success by attributing it to his own cultivated abilities, would lead him to think that he himself must be a wonderful man to be privileged so much more than others. Praise and congratulation would sound so sweetly in his ears that these would be sought, and his power would be used to serve those who pleased him most in these respects. Such a man would feel less dependent than ever on the Lord, and the gift of the power in his case would prove his eternal ruin. {PTUK March 9, 1899, p. 160.5}

But this can never happen in the case of the power of God. Only those can receive the outpouring of the Spirit who acknowledge themselves to be nothing. The man who thinks there is any power in himself at all will not come to God for that power. He glories in himself, perhaps not much, but he feels that he is a little independent of God, because there are some things he has acquired strength and wisdom to do for himself. So, of course, He does not come to God for the power, or acknowledge that he gets it direct from the Lord. Those who are not faithful in little things would not be faithful in great. If a man fails to acknowledge God as the giver of a small amount of power and wisdom manifested in his life, it is certain evidence that he would show the same unthankful spirit whatever God did for him. {PTUK March 9, 1899, p. 160.6}

“For who maketh thee to differ from another? and what; hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 Corinthians 4:7. These words are comprehensive, and they show that all the things in which men boast themselves, are simply gifts, which render the receivers debtors to their fellows. No man has anything at all of himself. It is because of the disregard of this truth that men do not receive the Spirit in the measure for which they ask. They divide the Christian experience up into classes, and label one “the higher life.” Any ordinary Christian can live the lower one, but special grace is needed for the higher, and so those who are ambitious to excel, pray for the outpouring of the Spirit. This is not considered necessary for the lower class of Christian. He is urged to seek the higher, but is considered perfectly safe if he remains content with the lower. The fulness of the Spirit is regarded as a kind of a luxury, not altogether essential to the Christian life, but a very desirable thing, and a most distinguishing addition. {PTUK March 9, 1899, p. 160.7}

But the Scriptures know nothing of these false distinctions between different kinds of Christian life. They warn us, “If any man have not the Spirit of Christ, he is none of His.” Romans 8:9. The Spirit is an absolute necessity to every Christian. Without it he is no Christian at all. When men realise that they *need* the outpouring of the Spirit for their very existence, and ask for it, not as something, which they can do without if necessary, but as the only means whereby they can be saved from the hateful power of sin, not as something which they can do without if necessary, but as the only means whereby they can be saved from the hateful power of sin, God will not be found indifferent to the sense of need. The one argument that never fails with Him is the need of the suppliant, and He will speedily satisfy the desire of those who seek Him with the whole heart. {PTUK March 9, 1899, p. 160.8}

When the working of the Spirit, which is wisdom and understanding, counsel and might, knowledge and the fear of God, is acknowledged in the things, even the smallest, for which men have taken credit to themselves, it will open the way for the Spirit to do much more in men, without lifting up their souls unto perdition. When we cease trying to draw a line between what we can do for ourselves and what we must ask God to do for us, realising that without Him we can do absolutely nothing, and giving Him the glory for the smallest, most common-place and unconsidered parts of our lives, we shall not run the risk of taking the glory of greater achievements to ourselves. Then God can display all His greatness without danger to us, and the days of apostolic power and blessing will be revived, the Gospel can go as an adequate and faithful witness to all nations, and then shall the end come (Matthew 24:14), for then it will be possible for the Lord to cut short His work in righteousness and make a short work in the earth. Romans 9:28. {PTUK March 9, 1899, p. 160.9}

**“Incorruptible Seed” *The Present Truth* 15, 11.**

E. J. Waggoner

The Gospel is just as simple as God can make it. That there may be no misunderstanding about it, He has revealed its principles and working in nature, and the birth and growth of the plants teach us the way of life. “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made.” Romans 1:20. {PTUK March 16, 1899, p. 161.1}

Men are to be born again, as children of God, just as the plants are. The seed which is sown in us is the Word of God. “Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and beideth for ever.” 1 Peter 1:23. {PTUK March 16, 1899, p. 161.2}

It is not credit to the earth that the seed is sown in it, because it is by the will of the sower that it is done. So it is with men. “Oh His own will begat He us with the word of truth.” James 1:18. It is sufficient for us to know that God wills to make us His children. If we feel devoid of all desire to be such, this should not keep us back. If we will only let the seed be sown, we shall be filled with God’s will. That does not change. Ours does. Many get discouraged because of their weak, inconstant will to do right. That is because they do not recognise that it is not by their own will that they are born again, or kept, but by God’s unchanging purpose. {PTUK March 16, 1899, p. 161.3}

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:13. Those who keep this in mind can always be confident, because God’s will does not waver. The thought that He is not discouraged or shaken will fill us with courage. {PTUK March 16, 1899, p. 161.4}

Since then our Christian life is due to the fact that God begets us by the word of truth, how shall we grow? By continuing to hear the Word. “Wherefore, my beloved brethren, let every man be swift to hear.” James 1:19. Be slow to speak, slow to wrath, because these things work not the righteousness of God. Therefore when we are exhorted to be swift to hear, it must be because this does work the righteousness of God. “Wherefore lay apart all filthiness and superfluity of naughtiness [“Now ye are clean through the Word which I have spoken unto you.” John 15:3], and receive with meekness the engrafted Word which is able to save your souls.” James 1:21. {PTUK March 16, 1899, p. 162.1}

The only reason why any who make a good beginning in the Christian life fail to keep it up, is because they depart from the simplicity of the way. It is not because the way gets harder, for it does not. At the outset faith came by hearing and hearing by the Word of God (Romans 10:17), and that same faith, coming in the same way, will always overcome sin. We are not to be forgetful hearers, but to look into the perfect law of liberty and continue therein, and since faith works, because the living Word works, we shall be doers of the Word, and not hearers only, deceiving our own selves. {PTUK March 16, 1899, p. 162.2}

“Brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Acts 20:32. All that is possible in Christian life, and the attainment of the inheritance, is for those who hear the Word, and for them alone. The Word itself does the work. If men were required to do it they could not, and this truth is taught us in the growth of the plants. “So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how.” Mark 4:26, 27. {PTUK March 16, 1899, p. 162.3}

This is not only true, as far as our own experience is concerned, but it applies to anything we may seek to do for others. No one can give anything to another, unless he has it himself, and, because men in themselves are nothing, no man can give anything to another in any other way than he gets it himself. “He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Galatians 3:5. {PTUK March 16, 1899, p. 162.4}

So it is clear that everything depends upon our hearing the Word of God all the while, not occasionally or in small measure, for man lives by every word that proceeds from the mouth of God. “All things are possible to him that believeth” and “faith cometh by hearing.” “Wherefore, let every man be swift to hear.” “Hear, and your soul shall live.” {PTUK March 16, 1899, p. 162.5}

“He that hath ears to hear, let him hear.” {PTUK March 16, 1899, p. 162.6}

**“Clothed with Strength” *The Present Truth* 15, 11.**

E. J. Waggoner

God does not give as the world gives. His thoughts are not as ours. Therefore it is a mistake for the Christian to take counsel with himself, or his knowledge of the ways of the world, when considering what he may expect from the Lord. Before every believer there are trials and conflicts, but not one of them, however severe, will reveal any weakness in the Divine provision for his continual triumph. All the way along he will find that God does for him exceeding abundantly above all that he can ask or think. The victory over every foe is given him at the outset, and he may shout his triumph just as safely before the battle as after it. Indeed, it he does not there is danger that there will be none to shout over. “For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.” 1 John 5:4. {PTUK March 16, 1899, p. 162.7}

The call to those who will hear it is, “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem.” These words are addressed to those who have sold themselves for naught, and whom the Lord redeems without price. Isaiah 52:1-4. It is not His fault, or His intention, that His people lack strength or beauty. These are provided for all who will put them on. Just as the guest who came to the marriage supper, but failed to put on the clothing provided (Matthew 22:11-14), was speechless when asked, “Friend, how camest thou in hither not having a wedding garment?” so would every one be speechless and without excuse to whom the Lord should say, “Why art thou not clothed with strength and beauty?” {PTUK March 16, 1899, p. 162.8}

The garments are not to be acquired during the course of the Christian’s experience. It is true that their beauty is to be made manifest, but this could not be unless it were already there. Too many feel that while the Lord gives them garments of salvation, He expects that they will put into the garments the beauty and the strength by their own efforts. Repeated failures to do this make them discouraged and faint-hearted, whereas the blessed truth is that God gives the beauty and the strength to begin with, and all that the Christian has to do is to let these qualities appear. This is easy enough for the weakest if they are only there, and they are by the Lord’s own handiwork. {PTUK March 16, 1899, p. 162.9}

When the temptation comes to try the faith of the Christian, unless he holds fast his confidence, he is apt to forget that the Lord has clothed him with strength, and to go out trembling against the enemy in his own strength which is but naked weakness. Of course, the tempter prevails, and then tries to instil doubts as to whether there is any real strength in the armour of God, seeing it failed him then. Of course it did. All the armour in the world would not protect a man who did not make use of it. The trouble with the tempted soul was that he did not put on his strength, or rather that he allowed Satan to persuade him to leave it off far a little while. {PTUK March 16, 1899, p. 162.10}

Whoever knows, by believing God’s statement, that he is clothed with strength and beauty, will meet the enemy with confidence, knowing that it is God’s strength, and “the beauty of the Lord” with which he is clothed. He will not wonder how he can strengthen or beautify his life, because He will know that God has done this for him freely in a measure that he could not ask or even think. It is for him to rejoice and find rest in the accomplished fact. {PTUK March 16, 1899, p. 162.11}

Jesus counsels us to buy of Him “goId tried in the fire.” Revelation 3:18. The riches that God bestows, whatever they are, do not have to be tested to see whether they will wear; they are already tried in the fire. The Christian need not wonder how long they will last when he receives them, for they endure for ever. They are given just as freely and fully to the believer of a day’s standing as to the man who has been in the way for many years, and the former may, by simple trust in their sufficiency, be preserved as safely as the latter can be. It does not matter how severe the tests may be. They will only bring out more clearly the beauty and strength and the riches of the life of Christ, which is given to all who receive Him by faith. “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Hebrews 3:14. {PTUK March 16, 1899, p. 162.12}

**“The Gospel of Isaiah. The Judgment upon Babylon. Isaiah 13:1-22” *The Present Truth* 15, 11.**

E. J. Waggoner

(ISAIAH 13:1-22, LOWTH’S TRANSLATION.)

*2. Upon a lofty mountain erect the standard;
Exalt the voice; beckon with the hand;
That they may enter the gates of princes. {PTUK March 16, 1899, p. 163.1}*

*3. I have given a charge to my enrolled warriors;
I have even called My strong ones to execute
My wrath;
Those that exult in My greatness. {PTUK March 16, 1899, p. 163.2}*

*4. A sound of a multitude in the mountains, as
of a great people;
A sound of the tumult of kings, of na-
tions gathered together!
Jehovah, God of hosts, mustereth the host for
the battle. {PTUK March 16, 1899, p. 163.3}*

*5. They come from a distant land, from the end
of the heavens;
Jehovah, and the instruments of His wrath,
to destroy the whole land. {PTUK March 16, 1899, p. 163.4}*

*6. Howl ye, for the day of Jehovah is at hand;
As a destruction from the Almighty shall it
come. {PTUK March 16, 1899, p. 163.5}*

*7. Therefore shall all hands be slackened;
And every heart of mortal shall melt; and
they shall be terrified; {PTUK March 16, 1899, p. 163.6}*

*8. Torments and pangs shall seize them;
As a woman in travail, they shall be pained;
They shall look upon one another with as-
tonishment;
Their countenances shall be like flames of
fire. {PTUK March 16, 1899, p. 163.7}*

*9. Behold, the day of Jehovah cometh, inexor-
able;
Even indignation, and burning wrath;
To make the land a desolation.
And her sinners He shall destroy from out of
her. {PTUK March 16, 1899, p. 163.8}*

*10. Yes, the stars of heaven, and the constella-
tions thereof,
Shall not send forth their light;
The sun is darkened at his going forth,
And the moon shall not cause her light to
shine. {PTUK March 16, 1899, p. 163.9}*

*11. And I will visit the world for its evil;
And the wicked for their iniquity;
And I will put an end to the arrogance of the
proud;
And I will bring down the haughtiness of the
terrible. {PTUK March 16, 1899, p. 163.10}*

*12. I will make a mortal more precious than fine
gold.
Yes, a man than the rich ore of Ophir. {PTUK March 16, 1899, p. 163.11}*

*13. Wherefore I will make the heavens tremble;
And the earth shall be shaken out of her
place;
And in the day of His burning anger. {PTUK March 16, 1899, p. 163.12}*

*14. And the remnant shall be as a roe chased;
And as sheep when there is none to gather
them together;
They shall look every one towards his own
people;
And they shall flee every one to his own land. {PTUK March 16, 1899, p. 163.13}*

*15. Every one that is overtaken shall be thrust
through;
And all that are collected in a body shall fall
by the sword. {PTUK March 16, 1899, p. 163.14}*

*16. And their infants shall be dashed before their
eyes;
Their houses shall be plundered, and their
wives ravished. {PTUK March 16, 1899, p. 163.15}*

*17. Behold, I raise up against them the Medes,
Who shall hold silver of no account;
And as for gold, they shall not delight in it. {PTUK March 16, 1899, p. 163.16}*

*18. Their bows shall dash the young men;
And on the fruit of the womb they shall have
no mercy;
Their eye shall have no pity even on the
children. {PTUK March 16, 1899, p. 163.17}*

*19. And Babylon shall become, she that was the
beauty of kingdoms,
They glory of the pride of the Chaldeans.
As the overthrow of Sodom and Gomorrah by
the hand of God. {PTUK March 16, 1899, p. 163.18}*

*20. It shall not be inhabited for ever;
Nor shall it be dwelt in from generation to
generation;
Neither shall the Arabian pitch his ten there,
Neither shall the shepherds make their fold
there. {PTUK March 16, 1899, p. 163.19}*

*21. But there shall the wild beasts of the desert
lodge;
And howling monsters shall fill their houses;
And there shall the daughters of the ostrich
dwell;
And there shall the satyrs hold their revels. {PTUK March 16, 1899, p. 163.20}*

*22. And wolves shall howl to one another in their
palaces;
And dragons in their voluptuous pavilions;
And her time is near to come;
And her day shall not be prolonged. {PTUK March 16, 1899, p. 163.21}*

This is “the oracle concerning Babylon which was revealed to Isaiah the son of Amos.” Isaiah 13:1. The lesson may seem to be very long, but the principal point that needs consideration is, What is Babylon? When this point is understood, the chapter as a whole is very simple, for it consists simply in plain statements concerning the fate of Babylon; and therefore we could not well consider it except as a whole. {PTUK March 16, 1899, p. 163.22}

The origin of Babylon is given in the eleventh chapter of Genesis. After the flood the people came to a plain in the land of Shinar, and said to one another, “Let us build a city and a tower whose top may reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth.” The Lord saw what they “imagined to do,” and confounded their language so that they could not continue to build. Thus that which they thought to avoid came upon them: They were scattered abroad. The name of the city which they began to build was called “Babel,” which means “ confusion,” because their language as well as their lofty ideas was confounded. Since Babel, or Babylon, means confusion, it is evident that the term is not limited to a particular spot or city, but that wherever there is confusion there is Babylon. {PTUK March 16, 1899, p. 163.23}

“Where envy and strife is, there is confusion and every evil work.” James 3:16. “The Lord knoweth the thoughts of the wise that they are vain.” 1 Corinthians 3:20. He therefore provided the spiritual weapons that are “mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. God’s way is perfect, because His thoughts are perfect and they alone endure to all generations. Only the mind of God can think right thoughts, even as God alone can do righteous acts. “There is no power but of God.” Man has no more power in himself to think than he has in himself to live and to move. Just as every attempt of man to act for himself results in erratic movements, so every attempt of man to think in opposition to God must come to nothing; that is, will be utterly confounded. We see, therefore, that Babylon exists as extensively and as long as there is opposition to God. {PTUK March 16, 1899, p. 164.1}

As long as the ancient city of Babylon stood, it was the embodiment of boastful exaltation against God. The fourth chapter of Daniel sets forth this spirit. In Isaiah 47:8 we read of Babylon, that she said, “I am, and none else beside me.” This spirit has characterised every nation since the day when Belshazzar’s blasphemous boastings were cut short by the destruction of his kingdom by the Medes. {PTUK March 16, 1899, p. 164.2}

Babylon was a universal kingdom. Daniel 2:37, 38. The kingdom as a name, ceased with the death of Belshazzar and the capture of the city by the Medes; but in reality it has existed to the present day. That this is so is evident from the chapter before us, for it tells of judgments upon Babylon, yet these are evidently none other than the final judgments upon the whole earth. Thus we read that the Lord “mustereth the hosts of the battle from the end of heaven, and the weapons of His indignation to destroy the whole land.” Verses 4, 5. “Behold the day of the Lord cometh, cruel, both with wrath and fierce anger to lay the land desolate, and He shall destroy the sinners out of it.” The Lord says that at the time of this judgment of Babylon, He will punish the world for their evil and the wicked for their iniquity, and will cause the arrogancy of the proud to cease and will lay low the haughtiness of the terrible. He will shake the heavens, and the earth shall be removed out of her place in the wrath of the Lord of hosts and in the day of His fierce anger. Compare this with the second chapter of Isaiah, where we have the account of the judgments of God upon every high tower and every fenced wall when the loftiness of men shall be bowed down and the monuments of men shall be made low and the Lord alone shall be exalted. {PTUK March 16, 1899, p. 164.3}

By comparing Isaiah 47:8, 9, with Revelation 18:7, 8, we see that the prophet John, a century after Christ, used exactly the same language concerning Babylon that is used by the prophet Isaiah seven hundred years before Christ. This shows that the fulfilment of the prophecy of Isaiah was yet in the future in the days of John, yet the city that was built in the plan of Shinar, had been levelled to the ground long before. We do not need to resort to the idea that one was literal Babylon and the other spiritual or figurative Babylon, for the language of John refers to just as literal a city as does that of Isaiah; but we do see that Babylon was not by any means confined to the city of brick and stone that was embellished by Nebuchadnezzar, nor to the people known as Babylonians. It still exists and its destruction will be the final judgment upon the earth when sin and sinners shall be destroyed out of it, and rebellion against God be made to cease for evermore. {PTUK March 16, 1899, p. 164.4}

The question may arise, if this threatened judgment upon Babylon, Isaiah 13, refers to the final judgment upon the wicked, how is it that the Medes are referred to as taking part in this retribution? The answer is very simple. It is because judgment upon Babylon began twenty-five hundred years ago, when the Medes captured the city and destroyed Belshazzar in the height of his insolent pride. The desolation of that proud and wicked city is a proof that everything that exalts itself against God shall be destroyed. {PTUK March 16, 1899, p. 164.5}

With these facts in mind, this chapter is very simple. With a knowledge of what Babylon is, not only this, but a great portion of the prophecies of Isaiah, Jeremiah, and Ezekiel is made plain. God calls His people to come out of Babylon where they have been to a large extent ever since. They were carried captive because of their haughty rebellion against God. Every one whose soul is lifted up is in Babylon. A man can come out and be free at any time by allowing the mind of the Spirit of God to take the place of his carnal mind, which is enmity against God. Now is the time to hasten from Babylon; for “Her time is near to come, and her day shall not be prolonged.” {PTUK March 16, 1899, p. 164.6}

**“Studies from the Gospel of John. Saved and Kept” *The Present Truth* 15, 11.**

E. J. Waggoner

The utter helplessness of men is often insisted upon in the Scriptures, but it is never intended to produce discouragement. The Saviour told His disciples that He sent them forth as sheep in the midst of wolves, but they were not to be alarmed over this, for the assurance is given, “My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.” John 10:27-30. Not their own weakness but the strength of the Father and the Son is the measure of the security which the sheep enjoy. {PTUK March 16, 1899, p. 164.7}

What is it that causes men to be numbered among the sheep? It is the relation they sustain to the Shepherd. They may be like the sheep, naturally stupid, easily led into danger, and entirely unable to look after themselves in the absence of the shepherd, but if, with all these natural weaknesses, they trust implicitly to the guidance and protection of the True Shepherd, they will be delivered from the evils into which they would fail if left to themselves. “My sheep hear My voice... and they follow Me.” So long as they sustain this relation, the promise is theirs: “They shall never perish and no one shall snatch them out of My hand.” That which precludes the possibility of the sheep being last is the fact that they hear the voice of the Shepherd and follow Him. Thus they experience what Christ declares to be the portion of His flock: “I am the good Shepherd; and I know Mine own, and Mine own, know Me, even as the Father knoweth Me, and I know the Father.” Verses 14, 15. Unspeakably close and tender is the between the Saviour and those who follow Him. Nothing can be compared with it except the wondrous love that unites in one the Father and His only begotten Son. {PTUK March 16, 1899, p. 164.8}

A great many people who claim for themselves the promise that they shall never perish, show that they have no real appreciation of its meaning, and that they do not know it in the only way it can be known, by practical experience. Yet such generally claim for themselves that they have entered upon a plane of spiritual life, which is far above the average Christian experience. In many instances when the true Sabbath of the Lord is brought to their notice they refuse to listen to the voice which spoke from heaven the ten commandments, although they claim to be His sheep. If it be pointed out to them that disobedience to God’s commands is sin (1 John 3:4), and that the wages of sin is death (Romans 6:23), they reply that it will not be so with them, because they have been born again, and Christ has promised that they shall never perish. Thus they take the promises of Christ to strengthen themselves in continuing to transgress His commandment, after the sin has been brought to their knowledge. {PTUK March 16, 1899, p. 165.1}

Almost invariably the people who use these arguments hold also the view that a person who has once been saved can never be lost, and they base this idea on the words of Christ that no man shall pluck His sheep out of His hand. A young lady who believed thus said recently that it would take away all her peace of mind if she could not believe that whatever she did she would never be finally lost. {PTUK March 16, 1899, p. 165.2}

This shows a pitifully narrow view of God’s character and great work of salvation. This is not of so precarious a commit nature that no one can rejoice in it unless he feels that God has somehow committed Himself, so that He cannot cast a person off even if, on account of subsequent developments, He should wish to. There is assurance enough in God’s own love to render salvation secure to anyone who can possibly be saved. The theories we have referred to are an invention of Satan to keep people selfishly content not to know the depth of God’s love, which does not need to be tied down to the task of saving a person, but, freely and gladly, does more foe men than they can ask or think. As usual, when men thus pervert the Scriptures, the comfort which they think they get so much more certainly by their own interpretation turns out to be no comfort at all. No one can deny that both in the Scriptures, and in private life, men who have once served God, turn from Him and die impenitent. You ask a believer in the theory of “once in grace, always it, grace,” how he reconciles his views with these undoubted facts, and he will reply, “Oh, they were never really born again, or they could not have fallen away.” “But while they were professing Christians, they themselves and all about them believed that they were born again. How can you be any more sure than they that you are not mistaken and that you also will not fall away? They were as positive as you are now that they were born again.” The divine warning is given, “Let him that thinketh he standeth, take heed lest he fall.” It is clear, therefore, that this certainty is no certainty at all, and can give no real comfort. {PTUK March 16, 1899, p. 165.3}

People who take such a position, in doing so give evidence that they are not born of the Spirit, for their very attitude springs from a carnal mind. This same spirit is manifested in many who want to be saved, but who find in the world and the flesh attractions which exceed the drawing power of Christ over their hearts. They wish that the Lord would take them by force and save them all at once, in such a way that they would not have power to yield to temptation in the future. They would give anything if this could be done for them. They would be willing to hand over their future to the Lord if He would deal with it by one operation. They do not like the process of being continually saved from sin, because often their own inclinations are uppermost, and it means a struggle to them to allow the Lord to save them from the sin they want to commit. {PTUK March 16, 1899, p. 165.4}

But there is perfect freedom with the Saviour. “Where the Spirit of the Lord is there is liberty.” The Son makes men free; there is no slavery of any description where He reigns, for He will reign by love or not at all. The Lord never presumes on anything that has gone before. He does not say to Christians, “No, I cannot allow you to commit this sin. I have taken too much pains with you, and suffered too much to think of allowing you to do as you please now, unless you do as I please. You promised to follow Me, and I intend to hold you to your promise now, whether you like it or not.” If a Christian should say, “When I promised to follow you, I did not know how attractive the world could be. I really prefer in this instance to go my own way,” the Lord will not compel an unwilling obedience. In the Lord’s service every soul is perfectly free to go on or turn back. Jesus has the satisfaction of knowing that every soul who follows Him, does so simply and solely because He prefers His company to anything else. There are no vows to bind them, after the love has waxed cold. The one tie that unites Christ to His people is love. In this freedom consists the joy of the relationship. The gladdest thought of the redeemed is that they are the chosen of Christ, and as He looks over the hosts of the redeemed, His own infinite love finds satisfaction in the thought that there is not one among them who would not freely sacrifice all for Him. {PTUK March 16, 1899, p. 165.5}

How much more encouraging is the promise that Christ actually makes to His sheep. The foregoing is not written to minimise in the least the confidence which the Christian may feel in his final salvation, but only to show how much more secure God’s promises make it than men’s ideas can. There is no lack of assurance for the future. Paul declares that neither death nor life, nor things present nor things to come shall be able to separate us from the love of God, which is in Christ Jesus. Romans 8:38, 39. “For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s.” 1 Corinthians 3:22, 23. But the Scriptures also make known that the hope of these things is a living hope. Therefore the life of them is now ours to enjoy, and whatever power the future will reveal in the things which God hath prepared for them that love Him, that power is for us now, if we lay hold of the hope. Thus among the things which go to make up the privileges of the Christian, we read of “the powers of the world to come.” Hebrews 6:5. {PTUK March 16, 1899, p. 165.6}

So we read concerning Christ’s sheep, “I give unto them eternal life and they shall never perish.” To perish is the very opposite of having eternal life. God gave His Son that believers should not parish but have eternal life. John 3:16. How does Christ give the eternal life? “The words that I speak unto you they are Spirit and they are life.” John 6:63. “My sheep hear My voice.” In speaking to us, Christ gives us eternal life, and those who thus receive eternal life shall never lose it, “they shall never perish.” In this way we may know for certain whether we have eternal life, for we may know whether we receive His Word or not. And just as long as we want to retain eternal life, we may be sure that we are retaining it by continuing to hear His voice. {PTUK March 16, 1899, p. 166.1}

Men do not value the Word of God as they should, because they do not sufficiently appreciate how different it is to all human speech. Unlike the words of men, it is full of eternal life and power. This is why it is able to build us up and give us an inheritance among the sanctified. Acts 20:32. Those who receive it as it is, not a human word but the all-powerful Word of God, find that it works mightily in them. They, by receiving the Word, receive into themselves the power of God, so great that none can pluck them out of His hand. Only the reversal of the process which brought them into the Father’s hand can take them out of that protection. Unbelief will hide the power of God from them, and leave them helpless, but self-doomed victims to Satan. {PTUK March 16, 1899, p. 166.2}

In the hand of God men are safe from all harm. That hand will lead them and hold them in safety and righteousness. It is so strong that it does not need to grip them in a vice-like clutch to preserve them from evil. Its clasp is an infinitely tender and loving one. “Yea, He loved the people; all His saints are in Thy hand: and they eat down at Thy feet; every one shall receive of Thy words.” Deuteronomy 33:3. {PTUK March 16, 1899, p. 166.3}

Mourning over present troubles makes us forget past blessings. {PTUK March 16, 1899, p. 166.4}

**“Confession” *The Present Truth* 15, 11.**

E. J. Waggoner

A motion was lately made in the House of Lords that a report be provided showing the number of cases in which confessional boxes have been introduced into the Church of England. Lord Salisbury, while agreeing to the request, pointed out that whatever steps were taken by the Government, they were powerless to deal with any spiritual evil. He said:- {PTUK March 16, 1899, p. 167.1}

If there are any means of repressing or discouraging the practice of habitual confession they would deserve all our consideration. I fear, however, that you are undertaking an effort to coerce consciences, which greater powers than the British Parliament have failed to effect, and that you are more likely to increase the disease than to stop it. But allow me to point out that this return will not tell you one hundredth part of the evil. If there is to be confession, which I most earnestly deprecate, I would rather have the open box in the church than the secret interview in the vestry. It is between these two that you have to choose, and my fear is, in the first place, that you will not get an accurate return of the boxes there are, because everybody who returns the existence of a box returns a confession that he has broken the law. You will not get people to do that; they will simply put your circular in the fire. And beyond that you will be giving a vicious stimulus to a certain mistaken spirit of religious courage which will most undoubtedly, and I think unfortunately, induce a more extended practice of the evil which you so justly deprecate. I greatly fear that if men wish to confess to men or-perhaps I should put it more accurately-if women wish to confess to men, all the power this Parliament possession will not avail seriously to arrest the process. It is for them to teach their flocks-they cannot do it too earnestly and too often-the evils which may attend habitual and systematic secret confession. But let us be careful lest we hinder their work, and prevent them from doing that which it is their proper charge to carry out, by bringing in the arm of the flesh which never yet beat down a religious error, and has often made the evil worse than before. {PTUK March 16, 1899, p. 167.2}

Lord Salisbury recognises that it is the work of the Church to attend to matters of religion, and that the “arm of flesh” never yet mended matters. If the Church is corrupt and powerless for good, it is only by reason of its unlawful connection with the world, and the first step in reform must be a separation from this entangling and corrupting alliance. If the Church neglects its work, the State cannot take it up. It should not be necessary for a statesman to remind the Church of this truth. {PTUK March 16, 1899, p. 167.3}

A merely political disestablishment will not suffice to correct the evil. The forbidden connection with the State arises out of a lack of faith in the power of the Word, and a sinful yielding to worldly influences. The friendship of the world is enmity with God (James 4:4.), and the duty of every believer in the Church is to repent and do the first works, not trusting in the arm of flesh, but returning to her first love. Revelation 2:4, 5. Christ loved the Church and gave Himself for it, and the Church which loyally recognises its obligation to its Lord will, forsaking all others, cleave only to Him, content with the riches and the power which He bestows. {PTUK March 16, 1899, p. 167.4}

The fragrance of Christianity is not disseminated by force. {PTUK March 16, 1899, p. 167.5}

A common task may become a holy service by doing it to please God. {PTUK March 16, 1899, p. 167.6}

**“Little Folks. The Gospel of the Spring. Some Warning Lessons” *The Present Truth* 15, 11.**

E. J. Waggoner

When God’s great Book of Nature, out of which we have lately been learning these beautiful lessons of the Gospel of the Spring, was first made, it did not have in it all the things that are now to be found there. {PTUK March 16, 1899, p. 170.1}

Here is a picture that never would have been seen if sin had not brought destruction and death into the world. For if the spider weaved his beautiful silken web in the beginning, it was certainly not for catching flies and other insects to kill and eat them. {PTUK March 16, 1899, p. 170.2}

No; at that time all was sweet peace and harmony, for every living thing was filled with and guided by the Spirit of God,-the Spirit of love, for “God is love.” {PTUK March 16, 1899, p. 170.3}

“Perfect love casteth out fear,” and so no living creature was afraid of any other, but all lived peacefully and happily together. This was because “love seeketh not her own,” but is always seeking to do good to others. {PTUK March 16, 1899, p. 170.4}

So every creature lived and worked, not for its own good, but for We service and good of others. As long as this happy state lasted, the Book of Nature taught but the one sweet lesson of love, the love of God, which was the life of every living thing. {PTUK March 16, 1899, p. 170.5}

Why, then, do we now see such a different state of things, the earth full of fear and violence, the animals preying one upon another, and even the tiny insects taking the lives of others to preserve their own. {PTUK March 16, 1899, p. 170.6}

It is because there is another spirit working and ruling in the earth, the spirit of Satan, which is the spirit of selfishness. When this first got into the heart of man, he began at once to look out for himself, instead of for others, to try to exalt himself. And as he was the king and ruler of everything in the earth, all living things soon began to be ruled by this same spirit of selfishness; each began to “seek its own,” instead of the good of others. This has been so plainly seen ever since that it has passed into a saying that “*self*-preservation is the first law of nature.” {PTUK March 16, 1899, p. 170.7}

Because the whole Book of Nature is so changed and marred by sin, we cannot rightly read it, and see God’s law of love so plainly written there, as in the beginning. So God has given us His Holy Word to guide us in our study of it. But those who try to read God’s wonderful Book without His written Word for their guide, are sure to go astray, and to be deceived by that other spirit, and the spirit of Satan, that is working there. {PTUK March 16, 1899, p. 170.8}

But when we let the Word and Spirit of God guide us, even in the saddest pictures and the darkest pages of His Book of Nature He will teach us the most precious lessons of His love. {PTUK March 16, 1899, p. 170.9}

Then, too, since Satan began his work of death in the earth, God’s children have needed other lessons than they would have if it had not been for this. So in letting the curse come upon all His works, God is making each one of them teach us just the lessons that we now need. He is letting us see Satan’s ways of working, and the sad results of them, so that we may learn wisdom, may learn to be on our guard, and to take refuge in Him from all the Snares of Satan. {PTUK March 16, 1899, p. 170.10}

Even in these little insects that we have been learning about, there are many warning lessons for us. There is the caterpillar, we talked about him last week you will remember, and how he is gradually changed by the power of God into a beautiful butterfly. {PTUK March 16, 1899, p. 170.11}

It was noticed that some caterpillars instead of changing into butterflies, seemed to give birth to numbers of little flies which flew out from the dead caterpillar. This was a great puzzle to naturalists for some time, but by close watching it was found that these flies really came from eggs which a certain fly, called the ichneumon fly, deposited in the caterpillar’s body, piercing a hole through the skin for this purpose. {PTUK March 16, 1899, p. 170.12}

When these tiny eggs are hatched, the little grubs that come from them feed on the caterpillar’s body, and eat up what would be the butterfly, and keep it from changing into the perfect creature that was meant for. {PTUK March 16, 1899, p. 170.13}

Think well over this, and see what you can learn from it of Satan’s work in the hearts of little children like you. Is he not always trying to drop little seeds of evil into your hearts, that will grow, and eat up and crowd out all that is good and pure so that you can never be changed into the perfect and beautiful image of Jesus. Watch, and ask Jesus to keep you, so that he may not take you unawares, and get these deadly seeds into your heart. {PTUK March 16, 1899, p. 170.14}

But even it he has already done so, you know there is something in your heart that Satan has put there, something that is keeping down and destroying the good that the Spirit of Jesus has put within you Jesus can save you from it even now if you ask Him, for He has “power over all the power of the enemy.” {PTUK March 16, 1899, p. 170.15}

Then there is the cunning spider, using the wisdom and the wonderful powers that God has given her, to lay traps and snare to catch and devour other little living creatures that are not on their guard against her. And lest the poor little struggling fly should escape after all, and how she binds it with thread after thread until it has no power left, even to struggle. {PTUK March 16, 1899, p. 170.16}

What a picture this is of Satan, who God made God made “full of wisdom, and perfect beauty, yet who has bent all the powers of his master mind” to deceive and ensnare and destroy. He is still busy weaving webs in which to catch little boys and girls, as well as men and women. {PTUK March 16, 1899, p. 170.17}

Sometimes he makes his web look very bright and pretty, as the spider’s web does when the sun is shining on it, so that you may be tempted to go near to look; but before you know it he will have you tied up in it, with no help but in the power of Jesus to come and set you free. {PTUK March 16, 1899, p. 171.1}

We shall not be able to talk this week about these webs that he is weaving for you, but you will be able to think of some of them yourself, and if you ask your mamma she will tell you of others. {PTUK March 16, 1899, p. 171.2}

**“Jottings” *The Present Truth* 15, 11.**

E. J. Waggoner

-Fifteen hundred miners have come out on strike at Bllbao, Spain, and there have been serious disturbances. {PTUK March 16, 1899, p. 174.1}

-It is stated that 90 per cent. of the common contagious diseases are carried from house to house by the domestic pets of the world. {PTUK March 16, 1899, p. 174.2}

-Three Prussian officers accomplished a balloon voyage of 420 miles in six hours, which is the quickest rate of speed ever attained by a balloon. {PTUK March 16, 1899, p. 174.3}

-The doctors of Sweden never send bills to their patients, the amount of their remuneration being left entirely to the generosity of the latter. {PTUK March 16, 1899, p. 174.4}

-There would not be sufficient space London cemeteries to bury London’s dead for the next five years if each person were buried in a single grave. {PTUK March 16, 1899, p. 174.5}

-The Government proposes to compete with the National Telephone Company, and will attempt to popularise the use of the telephone by charging only ?3 per annum, and a small additional fee for every call. {PTUK March 16, 1899, p. 174.6}

-Italy’s application to China for the lease of Sanmun Bay has been refused, the Italian Minister’s note being returned to him. By way of reply the Italian warships have landed several companies of marines, who have practically taken possession of the bay. {PTUK March 16, 1899, p. 174.7}

-A professor in a German Catholic University who has been teaching and writing views which were not in harmony with the dogmas of his church, had his writings placed on the *Index Expurgatorius*. It was expected that the professor, who had been expounding his views to crowded audiences, would prove firm, but he has quickly abandoned his defiant attitude, and promised to bring his teaching into harmony with the Church of Rome. He maintained that independent scientific investigation was consistent with orthodoxy, and that the Scriptures should be placed freely in the hands of laymen. {PTUK March 16, 1899, p. 174.8}

-A boot-blacking machine has lately been patented, the model of which shows a suitable framework, a rest for the foot, a reservoir to contain liquid blacking, and brushes that automatically apply it to the boot. The machine can be worked by electricity, or with a spring, or on the penny-in-the-slot principle. {PTUK March 16, 1899, p. 174.9}

-Owing to the increase of feeling against England on the Continent, special precautions are being taken to secure the Queen’s safety during her visit to Nice. A large number of detectives will watch all suspected persons in the vicinity, and if thought advisable expel them temporarily. During the two past years while the Queen was at Cimiez, more than one hundred suspects were ordered to leave the town. {PTUK March 16, 1899, p. 174.10}

-The Act recently passed in the French Chamber to bring the Dreyfus case before the whole Court of Appeal has again come into operation. This time the appellant is a sailor, who was sentenced to a month’s imprisonment for desertion. The report on the case came before the Criminal Chamber, but as that tribunal was unable under the new law to deal with it, the whole forty-six judges of the court will have to meet. {PTUK March 16, 1899, p. 174.11}

-The anti-Romanist movement, which aims at securing German protection for some of the German-speaking provinces of Austria, is making great progress. Recently 2,500 Catholics in one, Bohemian parish declared their conversion to Protestantism. In another several hundred Catholics signed a similar declaration. The movement meets with great sympathy in the German Fatherland, and is largely fostered, particularly in clerical circles. Subscriptions are arranged clandestinely, and secret emissaries with funds are sent to Austria to support the agitation {PTUK March 16, 1899, p. 174.12}

-Forty tons of smokeless gunpowder exploded in a magazine at Toulon, killing over fifty persons. The scene of the explosion looked as if a volcanic eruption had occurred. For two miles the country was swept almost bare, the fields were devastated and covered with stones and fine black dust. A carriage which was nearly 100 yards away was blown into the sea and two of the occupants were drowned. The discovery of some dynamite on carriages in the neighbourhood has given rise to the belief that the explosion was an Anarchist outrage. {PTUK March 16, 1899, p. 174.13}

-The press in Finland is now subject to the strictest censorship, and the cases of censure have increased fivefold. A writer who defends Russia’s action says that the exemptions and privilege enjoyed by the Finns were a standing grievance to the other Russian provinces. He continues: “The building of an empire is at times necessarily hard upon the minor States absorbed into the mass, but the minor State in the end often benefits by its incorporation. The major State certainly does, and it is not likely to forego its great advantage in order to consider what may or may not be of advantage to the minor.” {PTUK March 16, 1899, p. 174.14}

-Still another “trust” is announced from New York, more gigantic than any that have gone before. This time it is a proposal to buy up all the mining railroads. The capital is to be ?180,000,000. A report from Washington says, “The extent to which new trusts are being formed is so tremendous as to attract general attention. Not day passes without an announcement of from one to half a dozen new trusts. To-day the papers announce the formation of five new trusts, with an aggregate capital of nearly ?40,000,000, with several other trusts in process of formation. Every trust is capitalised at fully double its actual value, which means that dividends have to be earned on millions of watered stock. Conservative financiers fear that the country has gone trust mad, and that in a few months there will be a frightful smash, which will produce widespread ruin.” {PTUK March 16, 1899, p. 174.15}

**“Back Page” *The Present Truth* 15, 11.**

E. J. Waggoner

In spite of the supplementary estimates for naval defence, which were approved last August in view of Russia’s proposed expenditure, Mr. Goschen’s estimates for the coming year show a further increase of nearly ?3,000,000. The reason given for the increase is that other countries are increasing their naval budgets. Mr. Goschen said, {PTUK March 16, 1899, p. 176.1}

I have thus far seen no reference to the approaching conference in the naval or military estimates or programmes of any of the great countries of the world. I have examined the programmes of other Powers, and that study has not been very reassuring. I have caused to be added up the amount of warships under construction by the six chief naval powers, and I find that there are 685,000 tons of men-of-war building, besides 225,000 tons which are projected. {PTUK March 16, 1899, p. 176.2}

England is willing to cry a halt if the other Powers will do the same, but otherwise the struggle must go on to the bitter end. {PTUK March 16, 1899, p. 176.3}

I have now to state on behalf of Her Majesty’s Government that it the other great naval Powers should be prepared to diminish their programmes for shipbuilding, we should, on our side, be prepared to most such a procedure by modifying can. {PTUK March 16, 1899, p. 176.4}

The International Peace Conference has now been appointed to most on May 18th, at the Hague. The prospects of peace are worse than ever, and even if the English army should be disbanded, and should go so far as to enter the Church, it would find ample occasion for all the fighting spirit it had. To judge by the daily papers, and the correspondence in the religious journals, the different sections of the Church regard each other as deadly enemies. {PTUK March 16, 1899, p. 176.5}

People sometimes find fault with Christianity because it declares that there is only one Name given among men whereby we must be saved. They say, Look at such an one who made no profession of religion, yet he did more good than many who are called Christians. This only illustrates the impossibility of judging anybody. God doss not accept professions. He, “without respect of persons, judgeth according to every man’s work.” 1 Peter 1:17. The name of Christ is not a mere formula, the utterance of which will save men. It is a life; and it will manifest itself as such, or by its absence grove that the assumption of the Name was an empty form. {PTUK March 16, 1899, p. 176.6}

Yet it may be that many men who have done good works will not inherit eternal life. It must be remembered that there is none good but One, that is, God; therefore whatsoever good appears in any man’s life is not due to goodness, inherent or cultivated, in the man, but to God’s working in him. He upholdeth all, and giveth life to all, and His Spirit strives with every man, trying to get control of the life. Men yield to good impulses, and think that these spring from themselves, but they are due to the striving of the Spirit which seeks to possess the whole life. {PTUK March 16, 1899, p. 176.7}

If a man, in whom a great deal of good has appeared, shall finally be lost, it will not prove that God is unjust. It will merely show that the man decided against God in the face of great light, and therefore is more blameworthy than others in whose life but little of the Spirit’s working was manifested. God’s life is light (John 1:4), and the man who chooses the way of death rather than of life, sins against light. The more of the life there was, shown in him, the greater the light rejected. {PTUK March 16, 1899, p. 176.8}

**“Business Corruption” *The Present Truth* 15, 11.**

E. J. Waggoner

An unpleasant light has been thrown on present-day business methods by the report of a special committee of the London Chamber of Commerce. It would seem from the report that it is extremely difficult, if not impossible, in almost all trades, for the manufacturer, to obtain orders without bribing the “buyers” of commercial establishments. Goods of inferior quality, and incorrect invoices, are passed, if the person whose duty it is to check these is “squared” to his satisfaction. The bribes are often given unwillingly, and against the voice of conscience, but those who do not like the system say that if they stood out against it they might as wall go out of business as try to compete with other houses which give these secret commissions. The same evil is said to be firmly established in all the professions. {PTUK March 16, 1899, p. 176.9}

It may seem to some that civilisation has vastly improved business conditions and commercial honesty, but every now and then some evidence of deep-rooted and wide-spread corruptness breaks through the surface, and shows the worthlessness of all life that is not hid with Christ in God. Instead of becoming more and more free from the evils which cursed the world before the gloss of civilisation was used so much to cover them up, men are fast hastening to the condition foretold by the prophet: “The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire so they wrap it up. The best of them is sharper than a thorn thorn edge.” Micah 7:2-4. {PTUK March 16, 1899, p. 176.10}

What shall the Christian merchant do under such circumstances as these? Shall he follow a multitude to do evil and give Satan a chance to utter his old taunt, “Doth this man serve God for naught?” The Lord calls for faithful witnesses, men like Caleb who will serve Him wholly, “The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.” The closeness of the contest between good and evil shows that the climax is fast approaching. It will come when the decree is made “that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:17. The time is very near then when those who had gotten the victory over these things are seen, standing on the sea of glass, having the harps of God. Revelation 15:2. {PTUK March 16, 1899, p. 176.11}

No one need feel that the contest against the organised forces of Satan is a hopeless one. The fight may be severe, but the victory is sure for the faithful. When it is no longer possible to live on this earth, and live righteously, Christ will come to take to the mansions in His Father’s house the remnant “that keep the commandments of God and the faith of Jesus.” To those who feel that they cannot separate themselves from the corrupt practice of the world, for fear of losing their business, the solemn question is addressed, “What shall it profit a man if he shall gain the whole world, and loss his own soul?” {PTUK March 16, 1899, p. 176.12}

“Thanks be unto God, which always causeth us to triumph in Christ.” This is a word to be remembered in times of discouragement There is no failure for the one who commits his way to God. In the darkest circumstances he may rejoice to know that those are working together for good. {PTUK March 16, 1899, p. 176.13}

**“The Perfect Salvation” *The Present Truth* 15, 12.**

E. J. Waggoner

“I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth.” Romans 1:16. {PTUK March 23, 1899, p. 177.1}

“Power belongeth unto God.” Psalm 62:11. It is an attribute of Divinity, for “there is no power but of God.” Romans 13:1. God is the Almighty-the One who possesses all the power there is in the universe. “Wisdom and might are His.” Daniel 2:20. “His way is perfect,” and whatsoever He doeth, “it shall be for ever.” Psalm 18:30; Ecclesiastes 3:14. Therefore it follows that the salvation which is effected by the power of God must be perfect, all-comprehensive, and eternal: “My salvation shall be for ever,” says the Lord. Isaiah 51:6: {PTUK March 23, 1899, p. 177.2}

This salvation is not a theoretical salvation from some possible future evil, but a present salvation from a present and very real trouble. It is not merely salvation from some danger that threatens, but salvation from ills that have already well-nigh overwhelmed us. “Behold, now is the day of salvation.” It is true that the Gospel reaches out into the future, but only because it saves now, and eternity is only one continual now. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” {PTUK March 23, 1899, p. 177.3}

When the birth of Jesus was foretold, it was said, “Thou shalt call His name Jesus; for He shall save His people from their sins.” Matthew 1:21. Jesus means Saviour. He saves people from sin. When sin entered into the world, death entered (Romans 5:12); for sin carries death within it (James 1:15). “The sting of death is sin.” 1 Corinthians 15:56. Sin, therefore, is a mortal disease that is on all mankind. Unless men are saved from sin, they must die; and in being saved from sin, they find salvation from death. {PTUK March 23, 1899, p. 177.4}

Death is simply the absence of life. If life be taken away, death results. The words of the Lord are life, and those who hear His words have life; even though dead already, they receive life through the Word. Isaiah 55:3; John 5:24, 25. Death has come upon all men, because all have rejected the Word of the Lord, the Source of life. Jesus Christ is the Word (John 1:1), and He is the life (John 1:4; 14:6). So it is by giving men Himself that He saves them from sin and death. We are saved by His life. Romans 5:10. His life is the power that conquers death, and it conquers death because it is proof against sin, which is the cause of death. “There is no unrighteousness in Him.” His name is Jesus, Saviour, because He is in Himself salvation. {PTUK March 23, 1899, p. 177.5}

Any so-called salvation that should deliver a man from one trouble, only to leave him to be destroyed by another, would be no salvation at all. If a man were condemned to death, the person who should nurse him through an illness only that he might be spared to be hanged, would not be entitled to the condemned man’s warmest gratitude. It is not in any such way as that that God saves us. The inspired prayer, which must be fulfilled in every believer, is, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23. “Faithful is He that calleth you, who also will do it.” {PTUK March 23, 1899, p. 177.6}

Jesus Christ saves us from sin-not merely from the punishment of the sins already committed, but from sinning-by giving us His own sinless life. This life is eternal life. Now, the characteristic of eternal life is that it is ever new. It is eternal because each moment it springs up fresh. Then it follows that the renewing of the body is necessarily included in the Gospel of Jesus Christ. God says, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee,” or, literally, “I am the Lord thy Physician.” Exodus 15:26. So when Jesus was on earth, He “went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. For be it known that the Gospel does not stop with the mere saving of a man; it has for its object something far beyond that,-so far beyond that it leaves no room for anybody to wonder if the Lord can save him; it takes a man from the very lowest state of degradation and makes him a salvation to others. Isaiah 49:6-9. So the well of water which springs up into everlasting life to those who receive the words of the Lord, also flows out in rivers of living water to refresh others. {PTUK March 23, 1899, p. 178.1}

When Jesus saw the poor paralytic lying at the pool of Bethesda, He asked him, “Wilt thou be made whole?” John 5:6. When Peter found the man who had kept his bed for eight years, he said to him, ”?neas, Jesus Christ maketh thee whole.... And he arose immediately.” Acts 9:34. {PTUK March 23, 1899, p. 178.2}

This wholeness which comes through Jesus of Nazareth is wholeness of body as well as of soul and spirit. This is shown by the fact that the body was made whole; and the body was made whole in order that men might see the completeness of the salvation that is in the Gospel. So we read, “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction.” Psalm 103:2-4. The words of the Lord are “life unto those that find them, and health to all their flesh.” Proverbs 4:20-22. This is no theoretical, imaginary, or mystical salvation, but a real thing for practical, everyday life. {PTUK March 23, 1899, p. 178.3}

The words “whole” and “holy” have a common Saxon origin. They are, in fact, but one word. So to be made whole means to be made *holy*. Wholeness is holiness. Now a man is not made whole if something is lacking. There can be no real wholeness of body without inward holiness. A man may have eyes that are as good as any man has in this world; but if he does not see God in His works, they are of no use to him. Ears are useless to a man who will not hear the Word of the Lord. If a man does not speak as the oracles of God, of what use are a mouth and a tongue to him? If a man does not think God’s thoughts, he might as well have no brain. In short, if our bodies do not move in response to the impulse of the Spirit of God, they are altogether corrupt and perverted, no matter how fair and healthful an appearance they may present. {PTUK March 23, 1899, p. 178.4}

“The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” God sees the sin in the heart; and since death is the product of sin, and disease is the working of death, He looks at the body of the person who is a sinner, and sees that “from the sole of the foot even unto the head there is no soundness in it.” Isaiah 1:5, 6. For that sin, if not removed, will at the last reveal itself as “a noisome and grievous sore.” Revelation 16:2. {PTUK March 23, 1899, p. 178.5}

Now,it is from every sin and every disease that Jesus saves those who believe on Him. “Himself took our infirmities, and bare our sicknesses.” Matthew 8:17. When the lame man at the gate Beautiful had been healed in the name of Jesus of Nazareth, Peter said, “His name through faith in His name hath made this man strong; ... yea, the faith which is by Him hath given him this *perfect soundness* in the presence of you all.” The next day, being questioned about the matter, he said: “In the name of Jesus Christ of Nazareth, whom ye crucified, ... even in Him doth this man stand here before you *whole*.... And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved.” Acts 3:16; 4:10-12, R.V. {PTUK March 23, 1899, p. 178.6}

The man who was healed, made whole, was saved. He is presented as a specimen of Christ’s salvation. Peter’s statement was, “He stands here before you whole in the name of Jesus, and there is not wholeness in any other.” Jesus takes the man in whom there is “no soundness,” and gives him “perfect soundness.” He makes the man whom He saves “every whit whole.” {PTUK March 23, 1899, p. 178.7}

In the prayer of Solomon at the dedication of the temple, this identity of sin and sickness is indicated: “Whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house; then hear Thou in heaven Thy dwelling-place, and forgive.” 1 Kings 8:87-99. The plagues that come on the land are only the outward manifestation of the plague that is in the hearts of men; and that is why it is said to those who make the Lord their refuge, “There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Psalm 91:10. {PTUK March 23, 1899, p. 178.8}

This healing of the body, together with the forgiveness of sin, is not an arbitrary matter. It comes from an intelligent faith in the Word of the Lord. That Word must be taken absolutely as one’s life, and must be brought into every act of life. When one lives wholly by the Word of the Lord, then it must necessarily follow that he will be every whit whole. God contemplates nothing less than this. {PTUK March 23, 1899, p. 178.9}

This does not mean that the believer is immortal. Immortality is a gift bestowed only at the coming of the Lord. 1 Corinthians 15:51-53. But it does mean that the perfect life of Christ shall be manifested in our mortal flesh (2 Corinthians 4:2), so that none of the weaknesses of the flesh shall hinder our perfect service to God and humanity, Jesus. Christ has “power over all flesh,” so that even as He Himself conquered in the flesh; He can deliver every one from the bondage of the flesh. Hebrews 2:14, 15. And this life of Christ dwelling in us is the assurance of immortality all His coming in glory. {PTUK March 23, 1899, p. 178.10}

This deliverance is the absolute freedom which Christ declares to the world. He proclaims “liberty to the captives.” Isaiah 61:1-3. “For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” Psalm 102:19, 20. This freedom that the Lord gives is His own freedom. It is freedom from every bond. The one who acknowledges that he is the Lord’s servant by right, and that God has perfect right to him, soul, body, and spirit, can say, “Thou hast loosed my bonds.” Psalm 116:16. Nothing that pertains to this sin-cursed earth can bind the soul that is absolutely yielded to God. {PTUK March 23, 1899, p. 179.1}

The soul that knows this perfect freedom which the Gospel gives, will never, can never, appeal to any lower power to deliver him from oppression. “The Lord executeth righteousness and judgment for all that are oppressed.” Psalm 103:6. “I know that the Lord will maintain the cause of the afflicted, and the right of the poor.” Psalm 111:12. Surely the Lord will care for His own, and “hath not God chosen the poor of this world rich in faith?” “Shall not God avenge His own elect, which cry day and night unto Him?” “I tell you that He will avenge them speedily,” said Jesus. {PTUK March 23, 1899, p. 179.2}

“Be patient therefore, brethren, unto the coming of the Lord.” James 5:7. What! exclaims one, “have we, after all, to wait till some future time for deliverance?” Be patient. The Lord has not promised that tribulation shall cease before His coming. In fact, it is impossible that it should cease as long as sin is in the world. Even the inanimate creation suffers because of sin which man has committed; and so long as there are sinners there must needs be trouble; but the Lord gives peace that is proof against tribulation. John 16:33. The promises enough to sustain life to all those who trust Him. Matthew 6:31-33; Psalm 37:3. At His coming there is the surety of such complete deliverance from every semblance of evil and oppression as the wildest dreams of social reformers have never imagined. Moreover, that deliverance is nearer than any reformer has dared to set for a realisation of his plans. {PTUK March 23, 1899, p. 179.3}

Therefore, “trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” “With the Lord there is mercy, and with Him is plenteous redemption.” {PTUK March 23, 1899, p. 179.4}

**“The Gospel of Isaiah. Israel’s Deliverance. Isaiah 14:1” *The Present Truth* 15, 12.**

E. J. Waggoner

(Isaiah 14:1. LOWTH’S TRANSLATION.)

*1. For Jehovah will have compassion on Jacob,
And will yet choose Israel.
And He shall give them rest upon their own
land;
And the stranger shall be joined unto them,
And shall cleave unto the house of Jacob. {PTUK March 23, 1899, p. 179.5}*

*2. And the nations shall take them, and bring
them into their own place;
And the house of Israel shall possess them in
the land of Jehovah,
As servants and as handmaids;
And they shall take them captive, whose cap-
tives they were;
And they shall rule over their oppressors. {PTUK March 23, 1899, p. 179.6}*

*3. And it shall come to pass in that day, that
Jehovah shall give thee rest from thine
afflictions, and from thy disquiet, and from
the hard servitude that was laid upon
thee; and thou shalt pronounce this
parable upon the king of Babylon; and
shalt say:- {PTUK March 23, 1899, p. 179.7}*

*4. How hath the oppressor ceased! the exactress
of gold ceased! {PTUK March 23, 1899, p. 179.8}*

*5. Jehovah hath broken the staff of the wicked,
the sceptre of the rulers. {PTUK March 23, 1899, p. 179.9}*

*6. He that smote the nations in wrath, with a
stroke unremitted;
He that ruled the nations in anger, is perse-
cuted, and one hindereth. {PTUK March 23, 1899, p. 179.10}*

*7. The whole earth is at rest, is quiet; they
burst forth into a joyful shout; {PTUK March 23, 1899, p. 179.11}*

*8. Even the fir trees rejoice over thee, the cedars
of Libanus:
Since thou art fallen, no feller hath come up
against us. {PTUK March 23, 1899, p. 179.12}*

*9. Hades from beneath is moved because of thee,
to meet thee at thy coming;
He rouseth for thee the mighty dead, all the
great chiefs of the earth;
He maketh to rise up from their thrones, all
the kings of the nations. {PTUK March 23, 1899, p. 179.13}*

*10. All of them shall accost thee, and shall say
unto thee:
Art thou, even thou too, become weak as we?
art thou made like unto us? {PTUK March 23, 1899, p. 179.14}*

*11. Is then thy pride brought down to the grave;
the sound of thy sprightly instruments?
Is the vermin become thy couch, and the
earthworm thy covering? {PTUK March 23, 1899, p. 179.15}*

*12. How art thou fallen from heaven, O Lucifer,
son of the morning! {PTUK March 23, 1899, p. 179.16}*

It would be well if every one who is following these studies in Isaiah could keep with him for constant reference the article entitled, “The Time of the Promise,” which accompanied the first lesson. Each succeeding lesson would impress the truth there summarised more and more on the mind, until a glance at any part of the book of Isaiah would enable the student to see that it refers to the last days of this world’s history. {PTUK March 23, 1899, p. 179.17}

Consider the condition of Israel in the time when this prophecy was written. They were not in captivity, but were dwelling in the land of Canaan, under their own king. We do not know at just what date this was written, but we know that it was not later than 700 B.C. Isaiah prophesied during the reign of Uzziah, Jotham, Ahaz, and Hezekiah, beginning at the close of the reigns of Uzziah. See Isaiah 1:1 and 6:1-9. Jotham and Ahaz each reigned sixteen years, and Hezekiah twenty-nine years. 2 Chronicles 27:1; 28:1; and 29:1. It was in the fourteenth year of Hezekiah’s reign that Isaiah had a special message for him, announcing his death, and later his restoration. We know this because at that time fifteen years were added to the king’s life. 2 Kings 21:6. The prophet had therefore been prophesying at least forty-six years, and this was 713 B.C. He did not prophesy after Hezekiah’s death, even if he did so long as that, since if he had it would have been mentioned in Isaiah 1:1. But even if he continued till the death of Hezekiah, his work was all at least 700 before Christ, for Hezekiah died in 698 B.C. {PTUK March 23, 1899, p. 180.1}

Now this little study of date is not a technical matter. It is a thing of vital importance. From it we see that this prophecy of Isaiah concerning the choosing of Israel, and bringing them to their own place, giving them rest in their own land, was uttered nearly a hundred years before they were carried away to Babylon. At the time the promise was spoken, the kingdom was enjoying prosperity, and the Israelites were dwelling safely in the land of Canaan; yet God promised that they should yet have rest in their own land. This is very significant. {PTUK March 23, 1899, p. 180.2}

A similar thing is found in the history of David. See 1 Samuel 7:1-10. There we learn that when David, at the height of his power, the Lord having given him rest from all his enemies, proposed to build a house for the Lord, he received a great promise from God, a part of which was this: “Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime.” These things show plainly that the present land of Canaan, even though as fruitful as in the days of Joshua, is not good enough for an inheritance for God’s people. David confessed that he was only a stranger and a sojourner in the land, and that was when the kingdom was at its greatest. 1 Chronicles 29:15. He considered himself as much a sojourner as were Abraham, Isaac, and Jacob. Only when sinners are destroyed out of the land, so that the children of wickedness cannot afflict any more, do the meek inherit the earth, and delight themselves in the abundance of peace. Psalm 37:9-11. {PTUK March 23, 1899, p. 180.3}

“Of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19. “Every one that committeth sin is the bondservant of sin.” John 8:34, R.V. “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Proverbs 5:22. No man can be in bondage if he is not overcome by sin. Daniel was in Babylon for more than seventy years, but he was never in bondage. He would not yield to sin, and so instead of being a servant, he became ruler of the realm. His three companions were likewise free. So free were they, even in Babylon, that when they were bound with cords, and cast into a burning furnace, because of their loyalty to God, the fire that was designed for their destruction, merely burned the bonds, and allowed them to walk at liberty. They were “free indeed,” for the Son Himself made them free. See Daniel 3:13-25. Thus we see that only sin can make one a captive in Babylon, and Satan is the author of sin; therefore when we read the promise that God’s people shall take captive those by whom they were formerly taken captive, and shall rule over their oppressors, we know that it means victory over all their sins, and over all the power of the devil. It is the fulfilment of the oath which God swore to our father Abraham “that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life.” Luke 1:73-75. {PTUK March 23, 1899, p. 180.4}

The victory is ours now, for “this is the victory that hath overcome the world, even our faith.” 1 John 5:4. But there will come a time when Satan himself shall be bound, so that he can “deceive the nations no more.” Revelation 20:1-3. Then not only a part but all of God’s people, gathered out of all the lands, will burst forth into singing: “How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people of wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.” The promise is that they who seek after our soul, and desire our hurt, shall be turned back and brought to confusion; they shall “be as chaff before the wind,” and the angel of the Lord shall cease them; their way shall be dark and slippery, and the angel of the Lord shall persecute them.” Psalm 35:4-6. The song of the redeemed upon Mount Zion must be learned here, for the redeemed of the Lord shall return and come with singing unto Zion. Isaiah 51:11. It will be a new song that they sin; but it is now, in this present age, that the Lord lifts us out of the horrible pit, and the miry clay, and sets our feet on the Book, and establishes our goings, and puts a new song in our mouths. Psalm 40:1-3. {PTUK March 23, 1899, p. 180.5}

This song of redemption is sung over deliverance from the power of the king of Babylon. Can there be any question as to who this king is?-It is the one who smites the nations in wrath with a continual stroke. When he is laid low, “the whole earth is at rest, and is quiet.” It is none other than the adversary, the devil, who goes about in the whole earth, to destroy the inhabitants thereof. Even he is to be brought low, although at one time he was “Lucifer, son of the morning,” but is “fallen from heaven.” No chapter shows this identity between the real king of Babylon, and Satan, more fully than this one. Let this fact be fully grasped and held; let it be understood that the book of Isaiah was written for the last days, and that it applies specially to us, and the entire prophecy becomes simple, and may be read with pleasure and profit. {PTUK March 23, 1899, p. 180.6}

“The prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2) is Satan, “the god of this world.” 2 Corinthians 4:3, 4. As he has gained the place which rightly belongs to God, in the hearts of men, it naturally follows that he rules in the nations that forget God. In ancient times there were no nations on earth but unqualified heathen. Devil-worship was the worship of heathendom, and Satan was the real ruler in every kingdom. Now the leading nations of earth are professedly Christian, yet every one is openly and decidedly at variance with the teaching of Christ. The precepts of God are defied, and those who will follow them and teach others to do so, are punished. Consequently Satan, the author of confusion, because the originator of envy and strife,-the king of Babylon,-still reigns, and oppresses many, even of the people of God. But “thanks be to God, who giveth us the victory through our Lord Jesus Christ.” God has visited the nations, to take out of them a people for His name, every one who overcomes will be given power over the nations. Revelation 2:26, 27. But the necessary qualification for ruling the nations is the ruling of one’s own spirit, and this can be done only through Christ, who has been given “power over all flesh,” and in whom we are made complete. {PTUK March 23, 1899, p. 180.7}

**“Studies in the Gospel of John. The Glory of God” *The Present Truth* 15, 12.**

E. J. Waggoner

John 11:32-45

Jesus was in a retired place beyond Jordan, whither He had gone to escape the continual persecutions of the Jewish rulers. There He taught; the people in quiet, “and many believed on Him there.” John 10:42. While He was there, one of His dearest friends fell ill, and his sisters sent word to Jesus, saying, “Lord, he whom Thou lovest is sick.” John 11:3. {PTUK March 23, 1899, p. 181.1}

“When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” Verse 4. Yet Lazarus died. What shall we say, therefore? What should we say if it were a present instead of a past occurrence? if we had received the assurance that our loved one’s sickness was not unto death, but for the glory of God, and he was now lying cold and lifeless? Would we say that the word of the Lord had failed? that either the Lord had made a mistake, or else we had misunderstood His words? That is what we should be likely to say, but it is just what we ought not to say. “The word of the Lord shall stand for ever.” Although Lazarus had been dead for days, his sickness was not unto death, but for the glory of God. Can you believe the word of the Lord even when it is very “*apparent*” that it has failed? That is faith; and faith that will not be shaken by anything that appears, will bring victory out of defeat, and life from the dead. {PTUK March 23, 1899, p. 181.2}

At last the Master, had come to the home where He had passed many pleasant hours in unrestrained, quiet, Christian fellowship. He was met with the words, “Lord, if Thou hadst been here, my brother had not died.” Verse 21, also 32. This was the greeting of each sister. It almost seemed as if the Friend had been indifferent. He had tarried two whole days after hearing of the sickness of Lazarus, before making any movement toward going to see him. Oh, glorious indifference! It was the indifference of Omnipotence,-not indifferent to human suffering and human need, but indifferent to the threats of a foe whose utmost power could avail nothing. It was the immovable calm that comes from the consciousness of “all power.” No one can by any means pluck a single soul out of the hand of the great Shepherd. The gates of the grave cannot prevail against one of those whom He bears upon His heart. {PTUK March 23, 1899, p. 181.3}

What need to be in a hurry? “He that believeth shall not make haste.” Suppose the grave did close for a moment upon one whom it claimed as its prey: that proved nothing. When a general was informed in the heat of the battle that the day was lost, he coolly replied, “Very well, we’ll take it again,” and he did. Defeat was but a step to victory. So death did not disconcert the One who could say, “I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die.” Verses 25, 26. What a marvellous confidence in the power of the Father, was manifested in the *seeming* indifference of Jesus! He claimed nothing for Himself; He acknowledged that He had no power in Himself; but He knew what He had believed, and in quietness and in confidence was His strength. What a lesson of trust there is for us in this story of Jesus and Lazarus. “Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.” {PTUK March 23, 1899, p. 181.4}

“Jesus wept.” So did Mary and Martha, and so did the Jews who had come to condole with them. They all wept. But whoever supposes that Jesus wept as the rest did, makes a great mistake. It is unfortunate that none of our English versions indicates any distinction here, for there is a marked difference. In the Greek two different words are used, and some translations are faithful to it. The word used concerning Mary and Martha and the others is properly rendered “weep,” and may be used to indicate any loud lamentation and wailing; but Jesus simply “shed tears.” The fountain of Divine love and compassion is always full to overflowing. Jesus must shed tears at the sight of human anguish, even when He knew that the power was in His hands to remove it, and He was just on the point of doing so. Here is an example to us, that we may “sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thessalonians 4:13, 14. He who sorrows only with Jesus, and only as He sorrows, has such joy as the world knows nothing of. {PTUK March 23, 1899, p. 181.5}

“Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin Jesus saith unto them. Loose him, and let him go.” John 11:38-44. {PTUK March 23, 1899, p. 181.6}

“Thou shalt see the glory of God.” Did any dazzling light shine upon the company there assembled? There is no evidence of any such thing. Everything was quiet, and no light appeared to any, except the ordinary daylight; yet all present saw the glory of God. How?-In the power that was displayed in the resurrection of Lazarus. When Jesus turned the water into wine, at the marriage in Cana, “He manifested forth His glory.” John 2:11. God’s glory is His power, and that is His righteousness. “God is light” (1 John 1:5), so that His glory is His own personality,-His character,-and since His glory is His power, we see that He is glorious and powerful because He is righteous. {PTUK March 23, 1899, p. 182.1}

That the power and the glory of God are the same, may be learned by comparing Romans 6:4 and Ephesians 1:17-20. In the former we read that “Christ was raised up from the dead by the glory of the Father,” and in the second we read that the resurrection of Christ from the dead, and His elevation to the right hand of God in the heavenly places, was the result of the working of the “mighty power” of God. His power was “wrought in Christ,” and, moreover, the Spirit of God earnestly desires that we may know the “exceeding greatness” of this power, which is “to usward who believe.” Whatever the Spirit desires for us, we shall have if we consent to be led by the Spirit. Let us think what this means to us. {PTUK March 23, 1899, p. 182.2}

The glory of God is the power of the resurrection, and this power it is possible, nay, absolutely essential, for us to know. Philippians 3:10. We are exhorted thus, “Glorify God in your body.” 1 Corinthians 6:30. This can mean nothing less than that the power of Christ’s resurrection is to be manifested in the bodies of Christians. But this is the power by which Lazarus was raised from the dead,-the power by which Christ was raised from the grave. And this means a power-the life of Christ-in men that will lift them above the power of death. “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.” 2 Corinthians 4:11. {PTUK March 23, 1899, p. 182.3}

The same thing is set forth in Romans 8:10, 11: “If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by His Spirit that dwelleth in you.” The Spirit is life; therefore the Spirit cannot *dwell* in a man in fulness without imparting life to that man. The life of the Spirit makes the man live in spite of mortality. That this imparting of life is now, in the present world, and not something to be expected in some future state, is shown by the verse following: “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” Having received the Spirit, we are debtors to live according to the Spirit, and not according to the flesh. That is to say, the Spirit gives us all His fulness, so that we owe everything to Him; but in that condition the flesh gives us nothing of its corruption, so that we owe nothing to it. But when the flesh gives us nothing of its corruption, then we are delivered from the bondage of corruption into the glory of the liberty of the sons of God. {PTUK March 23, 1899, p. 182.4}

The same truth is taught in Isaiah 40:3-5: “The voice of Him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.” Where is the way of the Lord to be prepared?-In men. The way of the Lord is prepared by preparing the people for the Lord, “And thou, child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people in the remission of their sins.” Luke 1:76, 77. The Lord’s way is in the hearts and lives of His people. When that way is prepared, then the glory of the Lord may and will be revealed in His people; and the glory of the Lord is His life. It is by believing that we receive the Lord, and become sons of God; and thus it is that to us, as well as to the sisters of Lazarus, the words come, “If thou wilt believe, thou shalt see the salvation of God.” What glorious things God has prepared for them that love Him! {PTUK March 23, 1899, p. 182.5}

“Loose him, and let him go.” Christ came to set the captives at liberty. “I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” Isaiah 42. But the word of reconciliation is committed to us; it is put into all who are reconciled. To men is entrusted the work which Jesus of Nazareth began. “Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” Isaiah 49:8, 9. A comparison of this text with 2 Corinthians 6:1, 2, will show that believers in Christ are the ones addressed. Not only are Christ’s people to have the unconquerable life of Christ manifested in their own mortal flesh, but they are to minister it to others. {PTUK March 23, 1899, p. 182.6}

**“Little Folks. The Gospel of the Spring. The Birds” *The Present Truth* 15, 12.**

E. J. Waggoner

“The winter is past, the rain is over and gone; the flowers appear on the earth; and the time of *the singing of birds is come*.” What a sweet, bright, joyous time is the Spring-time, is it not? The very air seems to be full of the new life that is to be seen everywhere. {PTUK March 23, 1899, p. 186.1}

The birds feel it, and after feebly chirping and twittering through the cold, dark months of winter, they join in the general rejoicing and burst out in the Spring-time into full, sweet song, and so help to make this the happy season that it is. {PTUK March 23, 1899, p. 186.2}

How busy they are, too; for this is a most important time for them. Of what, do you suppose, are they thinking, as they sing so merrily while they are busy gathering the materials for their nests, and skilfully weaving them together in the way that God has taught them to do? {PTUK March 23, 1899, p. 186.3}

These nests are not for themselves; the birds do not build nests for a home and shelter for themselves. They are thinking lovingly of the treasure that the pretty warm nest will soon hold the precious eggs, which, if all goes well, will hatch into dear little baby birds, to be fed, and cuddled under their wings. {PTUK March 23, 1899, p. 186.4}

There is an ancient saying, “Everything comes from the egg; it is the world’s cradle.” As far as we have gone in these lessons we have found this to be true. Even the plants come from the egg, for the seeds that they spring from are really the little eggs of the plant. And the eggs that the bees, butterflies, spiders, and birds lay, are really the seeds from which now bees and butterflies and spiders and birds will at last come. {PTUK March 23, 1899, p. 186.5}

So you see that the *seed* and the *egg* are really the same thing; the egg is the seed, and the seed is the egg. {PTUK March 23, 1899, p. 186.6}

Remember now what we learned is *the real seed*,-“The seed the Word of God,”-and then you will know what is the power working in these wonderful and beautiful little eggs, which changes them into living creatures like the parent birds. {PTUK March 23, 1899, p. 186.7}

It is the Word of God, that is hidden in them, just as it is in the seeds that we sow in the ground, making them grow up into beautiful living plants like those from which they came. {PTUK March 23, 1899, p. 186.8}

For when, in the beginning, God made “every winged fowl after his kind,” and “saw that it was good,” He “blessed them, saying, Be fruitful, and *multiply*,” and, “let fowl *multiply* in the earth.” {PTUK March 23, 1899, p. 186.9}

“The Word of God is living and active;” it lives and works. And so this word that He spoke in the beginning, when He put His blessing upon all the birds that He had made, is still carrying on His great work of creation, causing the birds to “multiply in the earth,” just as He said. {PTUK March 23, 1899, p. 186.10}

And every Spring-time, when their life seems the fullest and brightest, the birds feel the working of this Word of life within them. Because of it, and by the power of it, they bring forth the eggs, which they tend so lovingly and carefully, no that the Word of God may be fulfilled, and they themselves may be multiplied. {PTUK March 23, 1899, p. 186.11}

As you see them about this Spring-time, so busily and happily building their to make a safe shelter for the eggs which they know are coming, think of the meaning of these things, and of this wonderful Word that is working so powerfully after all these ages. {PTUK March 23, 1899, p. 186.12}

Then I am sure you will not want to take any of the pretty eggs you may see in their little nests, but will leave them where the Word of God can carry on its perfect work in them, so that the birds may be multiplied in the earth, to teach us of God, their Creator and ours, and to make us happy with their sweet songs. {PTUK March 23, 1899, p. 186.13}

**“The Bird’s Egg” *The Present Truth* 15, 12.**

E. J. Waggoner

All of you have seen the inside of an egg, and know that it contains the yolk and the white. If you look at the yoke carefully you will see on the surface of it a little transparent speck of jelly. {PTUK March 23, 1899, p. 186.14}

This small lump of jelly is really the young bird, or what will turn into it. All the rest of the egg is for the nourishment of this little speck, just as the greater part of the seed is usually for the nourishment of the tiny speck that gradually unfolds into the new plant. {PTUK March 23, 1899, p. 186.15}

The wisdom and skill of the Creator is beautifully seen in the arrangement of the bird’s egg. The yolk is lighter than the white, and so it floats in it, and is suspended in such a way that however the egg may be rolled the chick always uppermost, so as to come the nearest to the mother bird’s body, and get the most heat from it. {PTUK March 23, 1899, p. 186.16}

At the end of the second day after the mother bird begins to sit, the life of the tiny bird begins, for then the heart starts its quick and regular beating, which will go on as long as its life, so wonderfully developed, shall last. {PTUK March 23, 1899, p. 186.17}

On the sixth day the bird begins to move, but it is not until about fifteen days from the beginning, that the first cry is heard from the perfect little living bird, while still within the shell. {PTUK March 23, 1899, p. 186.18}

As long as it remains in the shell, the bill is so soft and fleshy that it would not be able to cut the way out, if God had not provided it with a special little instrument for this purpose. {PTUK March 23, 1899, p. 186.19}

This is a sharp little growth on the top of the bill, which pierces through the hard shell, and, when the bird turns, cuts the end of it right off, leaving an opening through which the little creature makes its way out into the world. As there is no further use for this, it soon drops off. {PTUK March 23, 1899, p. 186.20}

The Word of God, that can change an egg into a beautiful bird full of life and power, just what He meant it to be, can work in your heart to make you exactly what He wants *you* to be. Ask Him to do this, and “let the Word of God dwell in you richly.” {PTUK March 23, 1899, p. 186.21}

**“The Eider Duck” *The Present Truth* 15, 12.**

E. J. Waggoner

You all know what eider-down is, don’t you? Some of you no doubt sleep every night under a warm coverlet made of it. I am going to tell you where it comes from, and how it is obtained. {PTUK March 23, 1899, p. 187.1}

The eider duck is a tame bird that lives in the North of England, and Scotland, and in the Orkney and Shetland Islands. The female lays five or six eggs in a nest which she lines thickly with the beautiful soft down plucked from her own breast. {PTUK March 23, 1899, p. 187.2}

The collectors of the elder-down get it by robbing the nest; they steal the down, and take away the eggs as well, so as to make the duck line the nest again for a fresh supply of eggs. This she does, again plunking down from her breast to make a soft bed for her dear eggs, but this time she lays only three or four. {PTUK March 23, 1899, p. 187.3}

But the greedy collectors come again and rob the nest, taking eggs as well as down, so that she will have to line it a third time. She has now no down left to pluck from her own body, so she calls plaintively to her mate, the drake who is her partner, to come to her help, and he willingly plucks the soft feathers from his breast to make a new line for the nest. {PTUK March 23, 1899, p. 187.4}

*“For wear the brown duck stripped her breast
For her dear eggs and windy nest,
Three times her bitter spoil was won
For woman, and when all was done,
She called her snow-white piteous drake,
Who plucked his bosom for our sake.” {PTUK March 23, 1899, p. 187.5}*

If there is a third cruel robbery, the pair go away and never come back to that place, but seek one where they can be multiplied in peace and safety. {PTUK March 23, 1899, p. 187.6}

The sorrows of any of His creatures touch the loving heart of the Creator and Father of all. He sees and notices everyone, for “not a sparrow falls to the ground without His notice.” Do not forget this, but learn, dear children, to be kind and pitiful to all, “that you may be the children of your Father which is in Heaven.” Let us be always careful {PTUK March 23, 1899, p. 187.7}

*“Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.” {PTUK March 23, 1899, p. 187.8}*

**“A Strange Egg” *The Present Truth* 15, 12.**

E. J. Waggoner

The little eggs in their cozy nest, that are found there only in the Spring season, are the birds dearest treasures. Some of them will suffer almost anything themselves, rather than have any harm or damage done to these. {PTUK March 23, 1899, p. 187.9}

There is a bird that is found in the North of England and Scotland called the Guillemot. It has been given the name, “Foolish Guillemot,” because it will allow itself to be taken captive rather than desert its egg. {PTUK March 23, 1899, p. 187.10}

It lays only one, unless this is stolen from it, when it sometimes lays a second, and even a third, but it never has more than one at a time, and this one is very precious to it. {PTUK March 23, 1899, p. 187.11}

There is something I want to tell you about this egg. Notice, and remember, because it will help you to see how wonderfully and beautifully God has made all His works to fit just a place He made them for. {PTUK March 23, 1899, p. 187.12}

You know that the usual shape of an egg is a sort of oval,-what we call an “egg oval,” or “egg-shaped.” But instead of being this shape the egg of the Guillemot is much longer than is usual for a bird’s egg, and one end is very wide, while the other is very narrow, for it tapers down gradually from the wide end almost to a point. {PTUK March 23, 1899, p. 187.13}

Put your peg-top, which is wide at one end and pointed at the other, on the table, and blow it hard, or push it gently, and you will see that instead of rolling off the table it rolls round and round in its own circle. {PTUK March 23, 1899, p. 187.14}

Now the Guillemot makes no nest, but lays its egg on the bare rock overhanging the sea, usually on a narrow ledge, sometimes not more than six inches wide. If it were the ordinary shape, the high winds would be sure to blow it off the rock where there is nothing to hold it, into the surging see below. {PTUK March 23, 1899, p. 187.15}

And now you see why the Creator has made this egg-shape,-so that it may be quite safe in just a place where He has taught the Guillemot to lay it; for instead of being blown *off* the rock, it only rolls round on it. {PTUK March 23, 1899, p. 187.16}

Is it not sad, children, that when God has shown such tender mercy and loving care for the egg of this poor bird, men should be constantly on the watch to steal it away from her? One man tells with seeming pride, instead of the shame that should be felt, that he carried away in his boat over two thousand of these eggs from a certain part of North America. Remember that each bird has only *one* egg, and think what this would mean to two thousand sorrowing mothers. {PTUK March 23, 1899, p. 187.17}

**“A Personal Testimony” *The Present Truth* 15, 12.**

E. J. Waggoner

One of our readers sends us a long letter setting forth the many advantages of a pure, non-flesh diet, from which we quote the following:- {PTUK March 23, 1899, p. 190.1}

Ripe fruits, nuts, cereals, and good bread, contain every essential constituent for building up our bodies and keeping them in health. There is nothing contained in flesh, that will make one strong and vigorous, but what can be obtained in a greater degree from the vegetable kingdom, in a much purer form, and therefore more free from contaminations and diseases. I do not advocate that any work of the flesh will give eternal life; but this way of living entirely opposes the desire for stimulants, such as alcohol, tobacco and snuff. The prophet Isaiah says strong drink causes us to “err in vision and stumble in judgment.” If our bodies are kept pure (and pure food makes pure blood), we shall be in a better condition to receive the Spirit of God, who will guide into all truth. This most delightful, healthful and enjoyable mode of living would indeed be a boon to parents having large families and limited incomes, as they would find it most economical and they would insure their children sound, robust constitutions. After fifteen years’ experience of this way of living, I can testify to its advantage in every way. {PTUK March 23, 1899, p. 190.2}

**“Jottings” *The Present Truth* 15, 12.**

E. J. Waggoner

-A fire in a Swiss village destroyed 100 dwellings. {PTUK March 23, 1899, p. 190.3}

-Eighty three pearling vessels were sank in the recent hurricane off the coast of Queensland, 111 lives being lost. {PTUK March 23, 1899, p. 190.4}

-The incessant traffic across London Bridge reduces to powder about twenty five cubic yards of granite every year. {PTUK March 23, 1899, p. 190.5}

-The number of Jews sitting in the present House of Commons is nine, the largest number on record at any one time. {PTUK March 23, 1899, p. 190.6}

-A cubit foot of newly-fallen snow weighs five and a half pounds, and has twelve times the bulk of an equal weight of water. {PTUK March 23, 1899, p. 190.7}

-The new Allan liner, *Castilian*, has gone ashore during a dense fog, on her first voyage. It is feared she will become a total wreck. {PTUK March 23, 1899, p. 190.8}

-A Bill introduced into the Commons to raise the flash-point of petroleum to 100 degrees was opposed by the Government, and defeated. {PTUK March 23, 1899, p. 190.9}

-Several vessels which left America for Europe, but have been long overdue, are now regarded as lost in the recent storms. Upwards of 300 lives are involved. {PTUK March 23, 1899, p. 190.10}

-Besides the European States, the following countries will also be represented at the Peace Conference: The United States of America, China, Japan, Persia, and Siam. {PTUK March 23, 1899, p. 190.11}

-The deepest ocean sounding yet recorded has been made by a British war vessel. A depth of 4,782 fathoms (nearly 54 miles) was found between Auckland and the Tongan Archipelago. {PTUK March 23, 1899, p. 190.12}

-A Birmingham money-lender sued for payments of the balance of a loan. The judge made an order for payment at the rate of a penny a month, thus allowing sixty years for the repayment of the money. {PTUK March 23, 1899, p. 190.13}

-Some time ago a local committee was appointed to inquire into the alleged danger of disease arising from oysters eaten from the Southend beds. The report of the committee has been issued, and has led to the authorities peremptorily ordering the beds to be closed. {PTUK March 23, 1899, p. 190.14}

-An entirely new method for the manufacture of table cutlery is now announced. A round bar of steel is placed in a machine, and by means of hydraulic pressure a perfect knife is formed. One such machine is capable, it is stated, of producing 5,000 of these all steel knives per day. {PTUK March 23, 1899, p. 190.15}

-The Bill for the amalgamation of the South-Eastern and London, Chatham and Dover Railways was read a second time on Tuesday, after a long discussion, and sent to a Hybrid Commission, who are to embody in the Bill the concession to be imposed upon the Company in the way of cheap fares, etc. {PTUK March 23, 1899, p. 190.16}

-Considerable uneasiness has been caused at the Vatican by the conversions to Protestantism which are going on in Austria. The Nuncial at Vienna has informed the Vatican that 10,000 Catholics have become Protestants. The Pope will address an appeal to the Emperor of Austria to take steps to arrest the movement. {PTUK March 23, 1899, p. 190.17}

-The plasterers’ lock-out has entered upon its second week. Only 250 of the 3,850 London plasterers affected in the lock-out are actually idle, as the demand for men is great among the builders not connected with the Master Builders association. The first week less than ?1,000 was distributed by the union in strike-pay in London and the provinces. {PTUK March 23, 1899, p. 190.18}

**“Back Page” *The Present Truth* 15, 12.**

E. J. Waggoner

“Faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. {PTUK March 23, 1899, p. 192.1}

It is evident that this statement is equivalent to saying that faith comes by hearing the Word of God, since the only hearing by which faith comes, is the hearing of the Word. {PTUK March 23, 1899, p. 192.2}

Faith is not manufactured; it exists, and is given to us. It exists in the Word of God, and comes to us with that Word. There can be no faith apart from the Word of God, and there cannot fail to be faith where the Word of God abides. {PTUK March 23, 1899, p. 192.3}

Why then does not everybody believe?-Simply because they will not hear. In a sense, everybody has heard, because the Word has gone to the ends of the earth; but most people hear only a sound, or hear only to forget. If a man hears sounds only occasionally, and is deaf the greater portion of the time, he could not be called a man with the sense of hearing. The man who hears, is the one whose ears are always acute, who hears all the time. One who thus hears the Word of God must believe and live. {PTUK March 23, 1899, p. 192.4}

“Hear, and your soul shall live.” He who hears must live. “The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:25. But it is by faith that men live, for faith comes by hearing. {PTUK March 23, 1899, p. 192.5}

“By faith we understand.” It matters not that this expression is used with reference to one particular thing, namely, the creation of the worlds; it applies equally to everything that may be known; for it is only by the Word of God that we understand that the worlds wee framed by the word of God, and we may equally well understand anything else of which the Word of God gives information. {PTUK March 23, 1899, p. 192.6}

Therefore to believe and understand the truth-the Word of God, (John 17:17)-is the easiest thing in the world; one has only to hear it. Mind this: One does not hear the Word of God, and then take it under consideration for a season, until, after mature deliberation, he arrives at a point where he can believe. Far from it. “Faith cometh by hearing.” The Word brings faith with it. One cannot argue faith into himself or anybody else; neither can any amount of reasoning inspire faith in any soul. It may be long after the Word of God is first presented, before faith comes; but the moment that Word is really listened to, faith appears, and if faith be cherished it will guide the reason. {PTUK March 23, 1899, p. 192.7}

The Word of God is revelation. God reveals Himself. The Word of God is light, because God is light. So the entrance of His Word gives light. Psalm 119:130. His Word is a lamp to the feet, and a light to the path. Verse 105. “The commandment is a lamp, and the law is light.” Proverbs 6:23. Now one does not see a light by means of reasoning and argument, but simply by - opening his eyes; and, further, it is the light that opens the eyes, so that the light is its own evidence and makes its own introduction. {PTUK March 23, 1899, p. 192.8}

Why then should anybody ever stumble over God’s Word? There is no need of it. Indeed, it is really over themselves, over their own ideas and conceptions, which they interpose between themselves and the light of the Word, that men stumble. Hold yourself to the Word; shut yourself out, and look at and listen to only the Word; “then shall thy light break forth as the morning.” Then instead of wondering how some people can see so much in the Bible, you will wonder how you ever kept from seeing so much. Then you will find that belief and understanding are as easy and natural as hearing. {PTUK March 23, 1899, p. 192.9}

The *Spectator* says: “The relations between England and France are much less strained. Both in Paris and London the Foreign Offices are in earnest conference with diplomatists, and it is rumoured that some very large plan is on the on the carpet-the transfer of the Free Congo State to France-under cover of which all minor disputes, such as the Newfoundland question and the Madagascar question, way be suddenly and amicably settled. The Paris Press preacher, peace between the two powers as a necessity of civilisation, and compliments M. Dolcasse on his modereation and desire to meet friendliness with amity. So long as the Channel Fleet is always ready, Englishmen are delighted to welcome even an appearance on cordiality in France. As we want the East and South of Africa, and France the North and West, there is no adequate ground of quarrel.” {PTUK March 23, 1899, p. 192.10}

Note the statement that “so long as the Channel Fleet is always ready, Englishmen are delighted to welcome even an appearance of cordiality in France.” Quite so. That sentence is very significant. As the nations are ready to talk peace, yea, they delight in peace, so long as they have plenty of guns and ammunition and well drilled soldiers. {PTUK March 23, 1899, p. 192.11}

One thing for which Christ rebuked people of His day was that they did not discern the signs of the times. They could tell what weather to expect from the reading of the face of the sky, yet saw no significance in the much more striking phenomena all around, which told that the kingdom of God was come nigh to them. In the same way to-day, those who might know from the Scriptures what is the significance of the events which are compelling universal attention, remain indifferent to their warnings. But while professing Christians quite generally prophesying peace progress for the world, there are some who recognise that the world is hastening to some tremendous crisis. One of the leading London papers said a few days ago:- {PTUK March 23, 1899, p. 192.12}

That the coming century will bring changes of a tremendous nature none can doubt. There are abundant signs that our existing civilization cannot continue unless on the condition of some renewal of its framework. It is based primarily on money, and the money is passing late the forms of monopoly. It is based on ever fiercer competition, and that competition, showing itself in mighty scramble to exploit the globe, tends to sow negation of every moral law. If the tree is known by its fruits, then the tree of secular civilisation, bearing such fruits as our slums, our weary, labouring population, our noisy, vulgar, crowded life, which gives us no leisure to grow wise, our armaments, our international snarling and cheating, which gives us gin-soaked Africa, butcheries in Uganda, military and materialistic Europe, must stand condemned, at least from the Christian point of view. The condemnation is not the less real because this civilisation bears, as it were in a spirit of irony, the venerable Christian name. {PTUK March 23, 1899, p. 192.13}

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26. {PTUK March 23, 1899, p. 192.14}

**“A Sure Defence” *The Present Truth* 15, 13.**

E. J. Waggoner

“The Lord is my Rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.” Psalm 18:2. {PTUK March 30, 1899, p. 193.1}

How may one experience the ample security which these words set forth? All can see that the man who is able to truthfully describe his position in such language could not ask to be in a safer place. How then can we get into it? {PTUK March 30, 1899, p. 193.2}

Notice that it is the Lord Himself who is a rock and a fortress. Whoever then possesses the Lord, has, in Him, the shelter from all evil. This is true of every good thing offered to men by the Gospel. Not one blessing can be had apart from the Lord, and the Lord cannot be received without receiving every spiritual blessing. God “hath blessed us with all spiritual blessings in heavenly places in Christ.” Ephesians 1:3. {PTUK March 30, 1899, p. 193.3}

We should not conclude from this that it is every difficult thing to get a blessing from the Lord, since it is just as hard to got a single blessing as it is to get the fulness of God. Let us view the matter on the right side, and rejoice that it is just as simple and easy to be, filled with the Holy Spirit and be kept from falling as it is to get the single blessing which we have often proved it so easy to seek and find. When we might just as well have all that God has to give, it is dishonouring to Him to be content with so little. {PTUK March 30, 1899, p. 193.4}

“It pleased the Father that in Him should all fulness dwell.” Colossians 1:19. And He in whom the fulness dwells is a free gift to sinners. “For God so loved the world that He gave His only begotten Son” (John 3:16), and “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. There is a deep and wonderful significance in the words we read so often, and so unthinkingly, “I am the Lord, *thy God*.” {PTUK March 30, 1899, p. 193.5}

But is the Lord ours in a practical way, so that we may really benefit by the fullness that dwells in Him? Is He not inaccessible for all practical purposes, by reason of His being in heaven while we are on the earth? No. “Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)” Why are we forbidden to say this in our heart? Because right there is Christ Himself, the living Word of God. “The Word is nigh thee, even in thy mouth, and in thy heart.” So let your mouth and heart agree to it, so that you may not deny Christ, but confess Him. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Romans 10:6-9. {PTUK March 30, 1899, p. 194.1}

“Keep thy heart with all diligence; for out of it are the issues of life.” Proverbs 4:23. “Out of the abundance of the heart the mouth speaketh.” Matthew 12:34. “Those things which proceed out of the mouth come forth from the heart, ... for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Matthew 15:18, 19. Now if Christ live in the heart, and a man be willing to be a witness to that fact, it is evident that the fountain will send forth pure waters. The issues of the life will be the issues of Christ’s life. “We shall be saved by His life.” Romans 5:10. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:10. {PTUK March 30, 1899, p. 194.2}

In the same way, God, as our Rock, is brought into the life. We do not need, when we realists the necessity of protection, to go somewhere to find the fortress. We are already safe inside a, for God Himself is the fortress, and “in Him we live, and move, and have our being.” Acts 17:28. The only thing that can endanger us is to forget that we are in the fortress, and so be deceived into trying to find the protection in some other place. “Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.” The man who knows that God is his fortress will abide in Him, and so have his mind at rest, in spite of all the foes that vainly rage outside. {PTUK March 30, 1899, p. 194.3}

“In Thee, O Lord, do I put my trust; let me never be put to confusion. Be Thou my strong habitation, whereunto I may continually resort: Thou hast given commandment to save me; for Thou art my rock and my fortress. I am as a wonder unto many; but Thou art my strong refuge. Psalm 72:1, 3, 7. This is not true of a favoured few only, God has given commandment to save all men, but many will not yield obedience. He is a rock to all, but some only stumble over it, through unbelief, and to them it becomes a rock of offence. It is available for all as a refuge. “Lord, Thou hast been our dwelling-place in all generations.” Psalm 90:1. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust.” Psalm 91:1, 2. {PTUK March 30, 1899, p. 194.4}

We are not to limit these statements by saying that they are spiritual, for this fact dons not limit them at all. It gives them the widest possible scope. Men have thought that they could have spiritual blessings without these affecting their temporal condition and circumstances for good, but this was because they did not understand the real nature of the spiritual blessings. “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:11. Where the Spirit of the Lord is there is liberty, such liberty as Christ had by the Spirit, and, by the Spirit, He had such superabundance of liberty that He was not merely free Himself, but He went about delivering the captives, opening the prisons, and healing all that were oppressed of the devil. So we, when we experience the spiritual security that comes by dwelling in the fortress, are delivered at the same time from physical evil. “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” This is because God is the dwelling Himself. “Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation.” Psalm 91. {PTUK March 30, 1899, p. 194.5}

But if the Lord has been our dwelling-place in all generations, how is it that evils befall us? Because we choose them, and God will always respect our choice. It is true we do not want death, but we want the sin which, when it is finished, bringeth forth death. When we are willing that the Lord shall make an end of sin, root as well as branch, He will do it speedily. His command is, “Abide in Me,” and this abiding in Him, which secures us from spiritual enemies, will give us the same safety that Christ Himself, our dwelling-place, enjoys against every form of evil. “He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” Deuteronomy 32:4. {PTUK March 30, 1899, p. 194.6}

**“Belgium and Hankow” *The Present Truth* 15, 13.**

E. J. Waggoner

Belgium has now joined the other countries of Europe in demanding a portion of China. She asks for a settlement at Hankow. Italy’s action in seizing Sanmun Bay is claimed by one of its semi-official journals to be “like that of England, for the purpose of maintaining the integrity of the Chinese Empire.” This must be a part of the same profound policy which builds in the interests of peace. {PTUK March 30, 1899, p. 194.7}

“Close your eyes to truth, and you tumble into the ditch of error.” {PTUK March 30, 1899, p. 194.8}

**“The Gospel of Isaiah. Selfish Ambition and Its Fall. Isaiah 14:12-27” *The Present Truth* 15, 13.**

E. J. Waggoner

(ISAIAH 14:12-27, LOWTH’S TRANSLATION.)

*12. How art thou fallen from heaven, O Lucifer,
son of the morning!
Art cut down to the earth, thou that dist
subdue the nations! {PTUK March 30, 1899, p. 195.1}*

*13. Yet thou didst say in thy heart; I will ascend
the heavens;
Above the stars of God, I will exalt my throne;
And I will sit upon the mount of the Divine
Presence on the sides of the North; {PTUK March 30, 1899, p. 195.2}*

*14. I will ascend above the heights of the clouds;
I will be like the Most High. {PTUK March 30, 1899, p. 195.3}*

*15. But thou shalt be brought down to the grave,
to the sides of the pit. {PTUK March 30, 1899, p. 195.4}*

*16. Those that see thee shall look attentively at
thee; they shall well consider thee:
Is this the man that made the earth to
tremble; that shook the kingdoms? {PTUK March 30, 1899, p. 195.5}*

*17. That made the world like a desert; that de-
stroyed the cities?
That never dismissed his captives to their own
home? {PTUK March 30, 1899, p. 195.6}*

*18. All the kings of the nations, all of them,
Lie down in glory, each in his own sepulchre; {PTUK March 30, 1899, p. 195.7}*

*19. But thou art cast out of the grave, as the tree
abominated;
Clothed with the slain, with the pierced by
the sword,
With them that go down to the stones of the
pit; as a trodden carcass. {PTUK March 30, 1899, p. 195.8}*

*20. Thou shalt not be joined unto them in burial;
Because thou hast destroyed thy country.
Thou hast slain thy people:
The seed of evil-doers shall never be .... {PTUK March 30, 1899, p. 195.9}*

*21. Prepare ye slaughter for his children, for the
iniquity of their fathers;
Lest they rise, and possess the earth; and fill
the face of the earth with cities. {PTUK March 30, 1899, p. 195.10}*

*22. For arise against them, saith Jehovah God of
Hosts;
And I will cut off from Babylon the name,
and the remnant;
And the son, and the son’s son, saith Jehovah. {PTUK March 30, 1899, p. 195.11}*

*23. And I will make it an inheritance for the por-
cupine, and pools of water:
And I will plunge it in the miry gulf of de-
struction, saith Jehovah God of Hosts. {PTUK March 30, 1899, p. 195.12}*

*24. Jehovah God of Hosts hath sworn, saying,
Surely as I have devised, so shall it be;
And as I have purposed, that thing shall
stand: {PTUK March 30, 1899, p. 195.13}*

*25. To crush the Assyrian in My land, and to
trample him on My mountains.
Then shall his yoke depart form off them;
And his burden shall be removed from off their
shoulder. {PTUK March 30, 1899, p. 195.14}*

*26. This is the decree which is determined on the
whole earth;
And this is the hand which is stretched out
over all the nations; {PTUK March 30, 1899, p. 195.15}*

*27. For Jehovah God of Hosts hath decreed; and
who shall disannul it?
And it is His hand that is stretched out; and
who shall turn it back? {PTUK March 30, 1899, p. 195.16}*

Those who are making a special study of the book of Isaiah should pay special attention to the text for there is where they will get their knowledge. Light comes from the Word. Read the portion of Scripture that composes the lesson many times carefully, giving thought to each statement, comparing everything with what precedes and what follows. The notes that are given in the paper, in connection with the lesson text, are simply designed to fasten your attention more closely upon it. {PTUK March 30, 1899, p. 195.17}

In studying this lesson, begin with the thirteenth chapter, and read through the fourteenth. It would be well also to read the second chapter again. Recall what has been said concerning the time of the promise, and the purpose of the book of Isaiah, and remember also the meaning of Babylon. Even without these things before us, but more especially with them, we cannot fail to see that the judgment upon Babylon means the destruction of “all the proud” and “all that do wickedly” (Malachi 4:1) at the last day. This lesson is therefore specially important now. {PTUK March 30, 1899, p. 195.18}

Lucifer means “light-bearer.” The margin gives “day star,” and other renderings are the same. He is also called the “son of the morning.” A glorious being he certainly was, but now fallen from heaven through overweening ambition. There can be no question but that he is the mightiest of “the angels that sinned” and so “kept not their first estate,” who are now “reserved in everlasting chains under darkness unto the Judgment of the great day.” 2 Peter 2:4; Jude 6. It is Satan, no longer the bearer of light, but the prince of darkness, the chief of “the rulers of the darkness of this world.” Ephesians 6:11, 12. But though fallen from his state of light and glory, he still remembers enough of it to be able to transform himself into an angel of life. 2 Corinthians 11:14, 15. Therefore we need to be on our guard lest we be deceived. Even when we are walking most in the light, he will try to steal in as a part of that light, and thus lead us astray while we think we are still in the right way. But we have one safeguard, namely, “the sword of the Spirit, which is the Word of God,” the word of truth. Ephesians 6:17; John 17:17. He who “abode not in the truth,” and who is “a liar, and the father of it” (John 8:44), cannot endure the word of truth. Keep fast both of that, and the devil will flee. See James 4:7; 1 Peter 5:8, 9. {PTUK March 30, 1899, p. 195.19}

“Pride goeth before destruction, and an haughty spirit before a fall.” Proverbs 16:18. “For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” Isaiah 2:12. This is because righteousness must prevail, and only God can rule in righteousness, and He is of a lowly spirit. “Behold his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. When righteousness, which is meekness, prevails, then pride and ambition must be destroyed. {PTUK March 30, 1899, p. 195.20}

God says, “Be ye holy, for I am holy.” “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Lucifer said, “I will be like the Most High.” Wherein then was Lucifer wrong?-Simply in this, that he took the wrong way to be like God. He thought that by exalting himself he could be like God, whereas self-exaltation makes one most unlike Him. Whoever lifts himself up will not find God, for God calls on all to humble themselves to walk with Him. Micah 6:8, margin. “He hath put down the mighty from their seats, and exalted them of low degree.” Luke 1:52. “He that humbleth himself shall be exalted.” God “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 March 30, 1899, p. 196.1}

In contrast with Lucifer who tried to exalt himself to occupy God’s place, we have the case of Christ, “who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Philippians 2:6-11. {PTUK March 30, 1899, p. 196.2}

Self-righteousness is therefore un-righteousness. He who thinks to make himself righteous,-he who thinks that he has goodness in himself,-is guilty of the same sin that Lucifer was, and is moved by the same spirit. It is the spirit of the man of sin “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God,” or, setting himself forth as God. 2 Thessalonians 2:3, 4. Whoever justifies himself, and refuses to receive the reproofs of instruction, which are the way of life (Proverbs 6:23), is a part of the man of sin. The one who is always anxious to make himself out to be right, who becomes irritated when corrected, and who is always ready with a plausible excuse for everything that he does, shows himself to be one with Lucifer, and in danger of sharing his destruction. Let us learn this lesson indeed. Let us learn of Christ, who is meek and lowly in heart, “who did not sin, neither was guile found in His mouth;” yet “when He was reviled, reviled not again; when he suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:22, 23. {PTUK March 30, 1899, p. 196.3}

“I will sit also upon the mount of the congregation in the sides of the north.” Literally, “in the uttermost north.” Everybody knows that the farther north he goes, the higher the north star appears. From this each can learn that if he stood at the north pole, north would be directly overhead. North, therefore, is up. God is “the Most High,” and therefore He dwells “in the uttermost north.” His dwelling-place is “the high and holy place.” Isaiah 57:15. “Great is the Lord, and greatly to be praised in the city of our in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north [literally, “the uttermost north”], the city of the great King. God is known in her palaces for a refuge.” Psalm 48:1-3. {PTUK March 30, 1899, p. 196.4}

“Promotion cometh neither form the east, nor from the west, nor from the south. But God is the Judge; He putteth down one, and setteth up another.” Psalm 75:6, 7. Promotion comes not from the east, the west, nor the south; therefore it must come from the north; and since God alone is Judge, to lift up and to put down, it follows that He dwells in the north. There alone is where promotion comes from. Therefore when Lucifer thought to occupy the north, he meditated an impossibility, for he could not get there without being drawn up by the Lord of hosts. {PTUK March 30, 1899, p. 196.5}

There is a mystery about the north. This is true even of this earth. The Hebrew word rendered “north” signifies secret, hidden. What is this attraction-this drawing power? It is God. Every manifestation of force is but the working of God. Christ said of His crucifixion, “I, if I be lifted up, will draw all men unto Me.” John 12:32. By the cross of shame and humiliation He was lifted up to the right hand of God,-up to “the uttermost north.” The power therefore by which God draws all things, by which the worlds are kept in their places, is the power of the cross. All creation, the whole universe, preaches the cross. Every manifestation of attractive energy tells us of the power of the cross to save us from sin. The way to the Highest is the way of the cross. If we humble ourselves to the death of the cross, we may even now dwell in the “secret place of the Most High,” and “abide under the shadow of the Almighty.” For “the secret of the Lord is with them that fear Him.” {PTUK March 30, 1899, p. 196.6}

“How art thou cut down to the ground, which didst weaken the nations!” Righteousness is strength; sin is weakness. Satan, the adversary, once Lucifer, the light-bearer, brought sin into the world, and all sinned. By sin man lost his dominion. It was not arbitrarily taken from him, but he could not hold it any longer. He lost his power to rule. He could not rule himself, and so could rule nothing. Then “when we were yet without strength, in due time Christ died for the ungodly.” Romans 5:6. Satan weakens us, but it is our glorious privilege to “be strong in the Lord, and in the power of His might.” Ephesians 6:10. Christ, the meek and lowly One, is given to us, and He is “the power of God.” He has conquered, and in Him we have “power and authority over all devils.” Luke 9:1. One of the most blessed of all the words of comfort is the assurance that by faith we may be “made strong” “out of weakness.” Hebrews 11:34. {PTUK March 30, 1899, p. 196.7}

“Thou art cast out of thy grave like an abominable branch.” Christ is the true Vine. He says of the Father, “every branch in Me that beareth not fruit, He taketh away.” “If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” John 15:1-6. Christ is the tree of life, because He is “the wisdom of God” (1 Corinthians 1:24), and wisdom is “a tree of life to them that lay hold upon her.” Proverbs 3:18. He is the life. John 14:6. There is no life except in Him. He is also the Way-the way to God. John 14:5, 6; Hebrews 10:19, 20. Only by Him can anyone appraoch God. John 14:6; Ephesians 2:13, 18. Lucifer would not accept this way; he “abode not in the Truth,” and so he was “cut down to the ground,” cast out like an abominable branch. This is a warning to us, to abide in the Vine. It is so easy to do this, for we have but to let ourselves rest. Only in trying to lift ourselves up, do we wear ourselves out. {PTUK March 30, 1899, p. 196.8}

Remember the origin of Babylon (Genesis 11) and the character of its rulers. It was the spirit of Lucifer,-envy of any who occupied a superior position, and a determination to be above them. But “where envying and strife is, there is confusion and every evil work.” James 3:16. That is why Satan is full of all evil, and why the whole world, inspired with the same spirit is corrupt. But this is why the destruction of Babylon involves the whole earth. “For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand; that I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. *This is the purpose that is purposed upon the whole earth*; and this is the hand that is stretched out upon all the nations.” {PTUK March 30, 1899, p. 197.1}

How shall we escape in this time of destruction? “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Psalm 46:1, 2. God, who dwells in ‘the high and holy place,” dwells also with him that is of a contrite and humble spirit. Isaiah 57:15. The high and holy place is therefore the place of humility. So then “he that dwelleth in the secret place of the Most High [the place of lowliness and meekness] shall abide under the shadow of the Almighty.” “He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” {PTUK March 30, 1899, p. 197.2}

**“Studies from the Gospel of John. The Anointing at Bethany. John 12:1-11” *The Present Truth* 15, 13.**

E. J. Waggoner

Jesus therefore six days before the passover came to Bethany where Lazarus was, whom Jesus raised from the dead. So they made Him a supper there; and Martha served; but Lazarus was one of them that sat at meat with Him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet or Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment. But Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he did not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, Suffer her to keep it against the day of My burying. For the poor ye have always with you; but Me ye have not always. {PTUK March 30, 1899, p. 197.3}

“The common people therefore of the Jews learned that He was there; and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom He had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Him.” {PTUK March 30, 1899, p. 197.4}

Six days before the Passover means six days before the cross of Calvary. None of those who sat at table with Jesus knew this; but Jesus knew it very well. Indeed, Jesus was always walking beneath the cross, for He knew from the beginning of His ministry what its end would be; and He knew just when the betrayal and crucifixion would take place, for He Himself had told His disciples about it as they were on their way to Jerusalem. There was nothing in His looks or actions to mar the peace or joyousness of the feast. {PTUK March 30, 1899, p. 197.5}

What a lesson this contains for us. Jesus lived every day just as perfectly as He possibly could live on His last day; and therefore there was no need for Him to make some great change at the last. Most people would consider it an exhibition of recklessness or bravado, or else gross insensibility on the part of a man who should attend a feast six days from the time when he knew he was to suffer death; but we know He refuse to act in the last week of His earthly life just the same as He had always acted? Why spend time in mourning “preparations for Death?” That always implies that one is conscious of a misspent life. No preparation is needed for death; all one has to do is to be prepared to live, and to really *live*, and then if death does come, he will be ready for it, no matter how or when it comes. {PTUK March 30, 1899, p. 197.6}

If we put ourselves in the place of those disciples, we shall not wonder at their indignation over the seeming waste of the costly ointment. A reference to the record in the twenty-sixth chapter of Matthew shows that the other disciples were indignant, as well as Judas. How often have we expressed what we thought was “righteous indignation” over some supposed extravagance, or when something was done for which we could see no reason. We are very apt to make hasty judgments. May we not from this learn a lesson. We can see that it was wrong in this case; but it is not in itself so apparent as in many instances that come under our immediate notice. If the disciples had known all the circumstances, as we know them now, and as they did afterwards, none of them, save Judas, would have murmured. {PTUK March 30, 1899, p. 197.7}

The eleven disciples were sincere in their care for the poor, while Judas was a hypocritical thief: yet their zeal was altogether out of place. Indeed, they made themselves sharers in the sin of Judas, because they were led by him. It is evident that he was the ladder in the condemnation of Mary’s act, since in this place he alone is mentioned as having complained. If they had known what spirit actuated him, they would not have thought of joining him in his outcry. Here again we may learn to be on our guard against sympathising too readily with a man’s grievance, and too readily joining in with somebody else’s denunciation of what plainly seems to he a mistaken course. If we are not careful, we may he strengthening some traitor in his wicked designs, instead of helping the cause of suffering humanity. {PTUK March 30, 1899, p. 197.8}

When the disciples saw the whole box of ointment used upon Jesus, they said, “To what purpose is this waste?” Matthew 26:8. Think of spending the value of a whole year’s labour in one gift, and that something that could be used only once! Three hundred pence meant three hundred days’ labour. See Matthew 20:1, 2. But it was given freely, and Jesus did not reprove the giver, but on the contrary commended her. Nothing is wasted that is given to the Lord from a sincere heart. In the ancient days God’s people used to burn up entire beasts upon the altar, and offer much costly incense; and God accepted it, yea, found delight in it. But God’s pleasure in such service was dependent on the condition of the worshipper’s heart. When the heart nation, and a multitude of whole burnt offerings was to no purpose. Isaiah 1:10-13. But when the heart was purified by faith, and the sacrifice was one of joy for righteousness bestowed, then God was pleased, for “the sacrifices of God are a broken spirit.” Psalm 51:17-19. {PTUK March 30, 1899, p. 198.1}

There is only one sacrifice that has ever been made, or that can ever be made, and that is the sacrifice of Christ. No man ever yet “made a sacrifice” for God. Many have “offered sacrifices,” and sacrifices that have been acceptable, too, but they were sacrifices that God Himself provided. In the one sacrifice God has given us everything, and of His fulness, which we have all received, we are expected to make returns which serve, not to enrich Him, but to show our appreciation of and trust in His gift. The secret of every acceptable sacrifice is trust in God. ‘By faith Abel offered unto God a more acceptable sacrifice than Cain.” Hebrews 11:4. That which the one sacrificing really says,-that which his offering means,-is that since he gets everything from God, he can give everything back to the Lord, and still be sustained. With Christ we receive all things from God. God has abundance of everything, and He gives lavishly. He not only sends rain on the unjust as well as on the just, but He causes it to rain on the wilderness, wherein there is no man. Job 38:26. Is it wasted? Oh, no; it will not return unto Him void. None of God’s gifts are wasted, and nothing is wasted that is given to Him. Only by giving ourselves and all that we have to the Lord, can we be preserved. He that will save his life shall lose it, and he that will lose his life for Christ’s sake shall same it unto life eternal. {PTUK March 30, 1899, p. 198.2}

What an example we have in this lesson of the blindness and wickedness of unbelief. Lazarus had been raised from the dead, and consequently much interest centred in him. The miracle had caused many to believe on Jesus. People flocked to see the man who had been dead four days, and buried, and who was now alive, and many of them went away believing. Now what did the unbelieving chief priests do? They were determined not to believe and not to allow anybody else to believe if they could help it; so they resolved to put Lazarus to death, so that this witness to the power of Christ might be removed. Yet they *thought* that they were working for the good of the people. Strange that was filled with evil, incense was an abomination they could not see that when they found necessary to commit murder in order to sustain their position, that position must be wrong; for truth can never be sustained by violence and crime. “The wrath of man worketh not the righteousness of God.” That shows the wickedness to which unbelief drives men. As to the blindness of it, think of their planning to kill a man that had been raised from the dead by and for the glory of God, in order to silence his living testimony as to the power of Christ to give life! How could they expect to kill him? They would be fighting directly against God. Even if the priests had been permitted to kill Lazarus, the result would necessarily have been his resurrection again under more striking circumstances than before. God makes even the wrath of man to praise Him, so that nobody can do anything against the truth, but for the truth. Who would not wish to be in harmony with a power that is so sure to succeed that even opposition helps it along? {PTUK March 30, 1899, p. 198.3}

**“Little Folks. The Gospel of the Spring. The Work of the Holy Spirit” *The Present Truth* 15, 13.**

E. J. Waggoner

Remember what we talked about last week,-the birds’ eggs, and how they are charged by the power of God’s Word into beautiful little Iiving creatures. But there are some eggs that are never so changed. {PTUK March 30, 1899, p. 202.1}

If you should take away the eggs from the nest of any bird, or if the birds should desert the nest, they would become spoiled, and although there are such wonderful possibilities within them, they would come to nothing. {PTUK March 30, 1899, p. 202.2}

For although the eggs themselves are formed by the power of the Word of God, He has not made them so that they can of themselves produce the living bird. They must be kept in the nest where the mother bird broods over them with sheltering wing, and life-giving heat from her own body. {PTUK March 30, 1899, p. 202.3}

And in that, as in all things, God has a beautiful lesson for us. If you learn it carefully now, the birds themselves will continually remind you of it, so that you will not forget. {PTUK March 30, 1899, p. 202.4}

In the beginning,-(have you noticed how all our talks take us back to the *beginning*? This is because we are learning “the Gospel of the *Spring*.” Look in your dictionary for the meaning of this word, and we will talk of it again next week). {PTUK March 30, 1899, p. 202.5}

In the beginning, “the earth was without form and void.” Then God spoke to the earth and to the waters. You may read what He said in the first chapter of Genesis. He told the earth to bring forth grass and trees and living creatures; He told the waters to be gathered together into one place, and to bring forth all kinds animals, and birds to fly above the earth. {PTUK March 30, 1899, p. 202.6}

How could the earth and the waters bring forth all these wonders? They could not, of themselves, any more than an egg can of itself produce a living bird. But,-“*the Spirit of God moved* upon the face of the waters,” and upon the earth, and so every word that God spoke was at once fulfilled. {PTUK March 30, 1899, p. 202.7}

The formless earth took just the shape that was in the mind of God, and brought forth grass, trees, and living creatures and creeping things. The waters brought forth great whales and all kinds of fish, and birds of beautiful plumage, able to fly above the earth in the open firmament of heaven. {PTUK March 30, 1899, p. 202.8}

All this was not the work of the earth or the waters, but of the creating Spirit of God which moved upon them when God spoke. In the beautiful expression, “The Spirit of God moved upon the face of the waters,” “the Hebrew word ‘moved’ refers to the movement of the wings of bird as it hovers over the nest.” {PTUK March 30, 1899, p. 202.9}

The mother bird broods in silence over her seemingly lifeless egg until the Word of God which is working there is fulfilled, and a perfect living bird is brought forth-a beautiful peacock, or a dazzling bird of paradise or humming bird, a pure white swan, or a sweet-singing nightingale. {PTUK March 30, 1899, p. 202.10}

God uses this to teach us of the work of His Holy Spirit,-how it moved and brooded in the beginning over the earth that was “without form and void,” until it was brought to perfection and filled with life and beauty, and “God saw everything that He had made, and behold, it was very good.” {PTUK March 30, 1899, p. 202.11}

This is a lesson that will help you everyday. Do not forget that God made us from “the dust of the ground,” and that you have no more power in yourself to become like God and do His will than the dust over which you walk. {PTUK March 30, 1899, p. 202.12}

But when God speaks to the dust and His Spirit moves upon it, it becomes and does exact what He says. So when He speaks to you and you listen to His Word, His Holy Spirit will move upon your heart, and brood there until His perfect image shall shine forth, and He will see you “very good,” as He saw all His works in the beginning. {PTUK March 30, 1899, p. 202.13}

**“Neighbours” *The Present Truth* 15, 13.**

E. J. Waggoner

Someone once asked Jesus the question, “Lord, who is my neighbour?” In His answer, Jesus told the story of the poor man who fell among thieves, and of the good Samaritan who showed mercy on him, while the priest and the Levite “passed by on the other side.” Read the story in the tenth chapter of Luke. This was to teach that the real “neighbour” is one who shows kindness and love to any who are in trouble. {PTUK March 30, 1899, p. 203.1}

Here is a story of some little birds who were just such “neighbours” to one of their number who was in distress:- {PTUK March 30, 1899, p. 203.2}

A gentleman in England, who lived in the country, had his attention called to a thicket of bushes near his house one day. He saw a number of birds there, whose loud cries and strange movements he could not understand. {PTUK March 30, 1899, p. 203.3}

He felt very curious to find out the meaning of it, so he crept close up to them and examined the bushes. There he found a female bird whose wing was caught in such a manner that she could not get away. Near by was her nest, containing several young birds. As she was kept a prisoner there, she was unable to get any food either for herself or her young ones. {PTUK March 30, 1899, p. 203.4}

He stood still, at a little distance, and out him watched what was going on. He saw a number of old birds come flying into the bush, bringing worms and insects in their mouths, which they gave first to the mother, and then to her young ones. She cheered them in their good work with a song of gratitude. {PTUK March 30, 1899, p. 203.5}

After watching this interesting sight till his curiosity was satisfied, the gentleman released the poor bird from her confinement. In a moment she flew to her nest with a merry song to her deliverer. And her kind neighbours, who had come to help her, flew away to their own homes, as soon as they saw she did not need their help any more, singing as they went a song of joy. {PTUK March 30, 1899, p. 203.6}

**“Jottings” *The Present Truth* 15, 13.**

E. J. Waggoner

-A spider can live ten months without food. {PTUK March 30, 1899, p. 206.1}

-New South Wales contains more flowering plants than all Europe. {PTUK March 30, 1899, p. 206.2}

-A fire in a fashionable New York hotel caused the loss of over fifty lives. {PTUK March 30, 1899, p. 206.3}

-The Congo river has at one place eighty-two waterfalls within a distance of 154 miles. {PTUK March 30, 1899, p. 206.4}

-Silk is considered unclean by the Mohammedans, because it is the product of a worm. {PTUK March 30, 1899, p. 206.5}

-A disastrous cyclone swept over several American States. Many lives were lost, and the destruction of property was immense. {PTUK March 30, 1899, p. 206.6}

-A Finnish deputation of 400 persons who arrived at St. Petersburg, in order to present to the Czar a petition against the measure lately introduced in Finland by the Russian Government, were ordered to return immediately to their country. {PTUK March 30, 1899, p. 206.7}

-A force of American bridge builders employed by the Pencoyd Ironworks will leave Philadelphia in a few days for the Soudan, to erect the railway bridge across the Atbara river. The order was given to the Pencoyd firm by the British War Office because the English builders wanted seven months to build the bridge, while the American firm has promised to do the work in seven weeks. {PTUK March 30, 1899, p. 206.8}

-An agreement has been come to between France and England with regard to the division of the Soudan provinces. The arrangement is thought, in both countries, to be in England, favour. {PTUK March 30, 1899, p. 206.9}

-A serious conflict between the police and the people occurred at Havana. From thirty to fifty persons were wounded, some of them seriously. It is believed that the rioters were mainly officers of the Cuban army. The police have been ordered to seize all weapons carried by Cubans. {PTUK March 30, 1899, p. 206.10}

-Reports from Rome state that although the health of the Pope does not inspire immediate alarm, it is generally felt that the end is approaching. One who has been with the Pope every day says that his Holiness is not exactly ill, but that his life is being slowly extinguished, like a lamp that is deprived of oil. {PTUK March 30, 1899, p. 206.11}

-A miner at Klondike is reported to have discovered the body of a mammoth forty feet from the surface. The flesh had been frozen, and was said to be in a perfect state of preservation. The body went over forty-one feet in length. The left tusk was perfect, and measured fourteen feet in length and forty-eight inches in circumference. {PTUK March 30, 1899, p. 206.12}

-According to telegraphic intelligence received from Manila, Aguinaldo is more than ever resolved to continue the war for independence, and is rigorously suppressing any manifestation of a contrary feeling among the Filipinos. One general who counselled peace with America was decapitated. {PTUK March 30, 1899, p. 206.13}

-A trooper who was employed by the South African Chartered Company, brought an action against Messrs. Rhodes and Jameson for injuries sustained in the “Jamieson Raid.” The defendants sought to have the action set aside, but the Judge held that the trooper’s claim was good, and it will go to trial. If it meets with success, a number of similar actions will be brought. {PTUK March 30, 1899, p. 206.14}

-A richly-engraved sword with jewelled hilt and gold-mounted scabbard has been presented to one of the heroes of the American-Spanish war, Commodore J. W. Philip, by the Sunday-school children of Texas, “in recognition of his bravery and acknowledgment of Almighty God.” The Commodore was noted for his devout utterances during and after the great sea-battle at Santiago. {PTUK March 30, 1899, p. 206.15}

-Central Russia is suffering intensely from the effects of a severe famine. Ten provinces to the region of the Volga are reported to be suffering from a worse failure of crops than any of the oldest inhabitants can remember. Not only has the grain sown perished in the greater part of that district, but also the vegetables and grass. The official allowances are limited to young people under eighteen, and to adults above fifty-five years of age. Scurvy and typhus are very prevalent, and the children, deprived of milk, are dying from exhaustion. The so-called bread obtainable has no nutritive qualities, and produces “all the symptoms of poisoning.” The peasantry, having parted with all they possessed to buy food, are suffering from cold as well as from hunger. {PTUK March 30, 1899, p. 206.16}

-A deputation to Mr. Long, M.P., asked that manufacturers of condensed milk be required to print on their labels the actual strength of the article, as compared with cow’s milk. The chairman of the Public Health Committee of Camberwell Vestry, declared that infants brought up on skimmed milk invariably suffered from rickets. Dr. Stalker, of Willesden, said that in that district forty out of every 100 children died before they were a year old. He attributed this to the use of varieties of condensed milk, which were practically chalk and water. No trade in such a substance ought to be allowed. Dr. Cassell, public analyst, of Kensington, said the proper course was to insist upon an entirely new name being used for “condensed milk,” because it was not milk at all. {PTUK March 30, 1899, p. 206.17}

**“Back Page” *The Present Truth* 15, 13.**

E. J. Waggoner

“Being justified by faith, we have peace with God through our Lord Jesus Christ.” {PTUK March 30, 1899, p. 208.1}

Peace is the opposite of war. When two parties are at war, and one of them surrenders to the other, war must cease, and peace must follow. {PTUK March 30, 1899, p. 208.2}

God has no quarrel with anybody. He is the God of peace. He is not at war with men, but all men have rebelled and fought against Him. Whenever a man submits to God,-unconditionally surrenders,-he is at peace with God. God has offered peace to all that are near and to all that are far off, so that if anyone is not on good terms with God, it is his own fault. {PTUK March 30, 1899, p. 208.3}

But this is only a little of what is contained in our text. It does not say that, being justified by faith we are at peace with God, but that we have peace with God. Now “the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. Therefore the man must be changed in order to be at peace with God; his carnal mind must be replaced by the mind of the Spirit of God. Then the man must necessarily have peace with God, for “to be spiritually minded is life and peace.” {PTUK March 30, 1899, p. 208.4}

Mark the words, “peace with God.” From being in opposition to God, the man has been turned round, converted, placed by the side of God in harmony with Him, yea, *in Him*. Therefore it is God’s own peace that the man shares. “The peace of God” rules in his heart. This is evident from the fact that the man was changed from a state of enmity to one of peace only by Christ’s taking complete possession of him. He is “turned into another man,” even a man of God. Now “all things are of God,” so that the peace in the soul is God’s peace. {PTUK March 30, 1899, p. 208.5}

Christ has been raised from the dead and set at the right hand of God in the heavenly places. The same God who has done this, being rich in mercy, because of His great love wherewith He loved us even when we were dead in sins, hath made us alive together with Christ, and hath raised us up with Him, and made us Hit with Him in the heavenly places in Christ Jesus. Ephesians 2:4-6. Thus we are made to inherit the throne of glory (1 Samuel 2:8), and gave “power with God,” clothed with His power and filled with His peace. What a glorious position! This is the “high calling of God in Christ Jesus.” “Thanks be unto God for His unspeakable gift.” {PTUK March 30, 1899, p. 208.6}

The announcement of a forthcoming Sunday edition of the *Daily Telegraph* is being strongly commented upon in the religious press, which fears that the movement will spread. Already the *Daily Mail* has declared its intention of doing likewise, and announces that other large dailies are meditating a similar step. The *Methodist Times* says:- {PTUK March 30, 1899, p. 208.7}

They are not in want of money. They might have left the poor Protestants and quiet people of England one day in which they might think of something else than Racing, Football, and “Ample Particulars of Law and Police Cases.” Are the seriousness of life, the responsibilities of citizenship, the sacred relations of the faintly and the Church, the lofty ideals, the preparations for another world, everything, to be sacrificed in order that those who already enjoy wealth beyond the dreams of avarice may yet make more millions? {PTUK March 30, 1899, p. 208.8}

Other papers write in a similar strain, as though Christians would be obliged to read the Sunday papers, if they are printed. But there are a good many thousand people who keep the Sabbath on the day God commands, the seventh of the week, Saturday, yet they have no difficulty about the papers that are published on that day. They simply do not read them until the Sabbath is over. How much is Sunday-keeping worth that cannot resist the temptation to read a newspaper on that day? Those who keep it unto the Lord will not be affected by any number of temptations, and those who do not will not keep it anyhow. {PTUK March 30, 1899, p. 208.9}

Someone may ask, “Why do you, who are observers of the seventh-day Sabbath, concern yourselves about Sunday keeping?” Because those who keep Sunday as the Sabbath of the Lord, not knowing that it is a heathen institution in honour of the sun, adopted by the Papacy, and without a jot or tittle of authority from the Scriptures, are the very people who, when their attention is called to the true Sabbath, embrace it and walk in the tight. They are Sabbath-keepers in heart, and not knowing that they are weekly dishonouring God’s own Sabbath, they are accepted of Him, as walking in the light they have. But no man keeps Sunday in such a way that it is acceptable to God unless he promptly leaves it for the Sabbath when this is made known to him. For this reason we like to see those who keep Sunday do it in all honesty of purpose, even making sacrifices that they may keep it aright. There is no fear that these will reject the true Sabbath when they learn of it, but it is so easy to keep Sunday now; the multitude do it, custom is on its side, and popular religion and respectability make it fashionable; so that men do not really know whether they are keeping it because it is easy to do so, or because they regard it as the will of God. The true Sabbath is without these attending circumstances, and when the knowledge of it comes to men, they have opportunity to find out whether they serve the Lord front a pure heart, or whether they love the world more than they love their Saviour. “Whosoever doth not bear his cross and come after Me, cannot be My disciple.” {PTUK March 30, 1899, p. 208.10}

It seems to be at last definitely decided that the Pope will not be invited to attend the Peace Conference, whereupon the grapes are at once declared to be sour. Says the *Catholic Times:*- {PTUK March 30, 1899, p. 208.11}

The farcical character of the forthcoming Peace Conference is emphasised by the fact that, as Mgr. Tarnasel, Papal Internuncio at The Hague, has informed the Vatican, in the list of delegates to the Peace Conference sent by Russia to the Dutch Government, which is charged with issuing the invitations, the Papal representative is not included. It is the play of “Hamlet” with Hamlet left out, and of course the author meant it to be only a play. {PTUK March 30, 1899, p. 208.12}

If, as this suggests, the Pope’s influence for peace is more powerful than all the rest of Europe put together, he can make it manifest without a Conference, and the fact that, with all this influence, he has not kept the peace, leaves the Papacy selfcondemned, either of vain boosting or indifference to bloodshed. {PTUK March 30, 1899, p. 208.13}

No man can do anything against the truth of God. His efforts to overthrow it will only cause it to be more widely known. God makes the wrath of man to praise Him. “We can do nothing against the truth but for the truth?” Whoever directs his efforts against those who serve the Lord, simply gives them occasion to learn how powerless is man compared with God. “If God be for as who can be against us?” Satan, by the contrast of his own evil nature, has only succeeded in setting forth the goodness of God. {PTUK March 30, 1899, p. 208.14}