**“Building on Sand” *The Present Truth* 15, 14.**

E. J. Waggoner

“Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.” Matthew 7:26, 27. {PTUK April 6, 1899, p. 209.1}

It is impossible to imagine more foolish conduct than that which the Saviour describes. No man in his senses builds a house unless he expects it to stand, and provide him a shelter and dwelling-place, and therefore a builder will look carefully to his foundation, choosing the best he can find, and even strengthening that if it appears necessary. If a man took no thought for the foundation, but built his house on the sand, he would be counted a fool. {PTUK April 6, 1899, p. 209.2}

Yet this folly is nothing to be compared with the madness of hearing the words of Christ and not doing them. The man who builds his house on the sand loses only temporal things. The man who neglects to do Christ’s sayings loses eternal life. Yet how many are doing as Christ bids? Take the instruction given in the sermon on the mount, the very occasion when this solemn warning was uttered. Men who profess to be Christians say openly that it is foolish to think of carrying out all the instruction that the Saviour gives in this sermon. They profess to admire very much the more spiritual interpretation He put upon the duty of men, than was set forth “by them of old time,” but when it comes to yielding obedience to the words He spoke, they assert that this is impossible in the present state of things. {PTUK April 6, 1899, p. 209.3}

“Why call ye Me, Lord, Lord, and do not the things which I say?” was the question put to the disciples at this time, and addressed to every one who names the name of Christ. The mere profession is nothing. No matter how lofty and splendid the edifice built on the sand, when the storm comes it is doomed. It is not the man or woman whose nature makes meditation enjoyable, and whose intellect, exerted upon sacred things, can wander at will among far-reaching speculations which dazzle slower minds, that is necessarily in touch with Christ. There may be all of this, and it may be spoken to others with the tongues of man and of angels, yet to some who will say, “Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?” the unexpected answer will be given, “I never knew you; depart from Me, ye that work iniquity.” {PTUK April 6, 1899, p. 210.1}

These are the fools whom Christ described. Priding themselves on spiritual attainments, it seems a small matter to them that their own lives are not exactly in accord with the words of Christ. Surely, they think, our splendid services to the cause of religion are of far more importance than the small defects of our daily life. But it is not enough to have the external righteousness of the scribes and Pharisees. If the experience stops there, “ye shall in no case enter into the kingdom of heaven.” {PTUK April 6, 1899, p. 210.2}

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” The man who makes light of sin is also accounted light, less than nothing, by beings of true spiritual insight. These words do not promise that the transgressor shall have a low place in heaven. It simply states that the man who transgresses the law of God in any degree and teaches others to do so, will be esteemed at his true value in the kingdom, no matter what his pretensions may be. {PTUK April 6, 1899, p. 210.3}

Of course, it is a good deal easier to make anything out of sand than out of rock, which calls for patient, long-continued toil. Men get impatient sometimes at the slow methods of the Gospel; and want to see something accomplished quickly. So they try to accuse men, and find that this quickly draws. But that which is so easily gained is just as easily lost. It is true that to the careless observer great results seam to be attained, but unless the hearing and doing of the words of Christ is the means employed to build up a church, when the storm comes the structure will fall into ruin. Splendid ritual, plans for securing the assistance of the laws, and every form of enterprise outside of the Word of God is as foolish as the building of a house on sand. {PTUK April 6, 1899, p. 210.4}

The builders on the rock seldom achieve distinction among men. Their work seems small in amount, and it does not advertise itself. Yet it goes on quietly, gradually, effectively, building nothing that is not on the true foundation. In humility and faithfulness, the words of Christ are allowed free course in the life, and the Word of God alone is resorted to for guidance and wisdom and strength. It is these who are doing the work. Others fill the public eye and ear, and are accounted the pillars of the church, but when the storm comes, it will be seen that the faithful application of the Word to one’s own life was the real agent in accomplishing all that was permanently effected. Do not envy others their high position, and seemingly vast opportunities. So faithful in the little details that come to you, and God will see that they grow into great things. {PTUK April 6, 1899, p. 210.5}

**“Studies from the Gospel of John. Jesus Teaching Humility. John 13:1-17” *The Present Truth* 15, 14.**

E. J. Waggoner

(John 13:1-17)

The scripture that forms the lesson for this week is so rich, and so comprehensive in the instruction that it gives, that we quote it entire, from the Revised Version. The mere reading of the text cannot fail to benefit the reader. Give it careful and prayerful attention. {PTUK April 6, 1899, p. 210.6}

**THE EXAMPLE**

“Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And during supper, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him, Jesus knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew him that should betray Him; therefore He said, Ye are not all clean. {PTUK April 6, 1899, p. 211.1}

“So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you? Ye call Me Master, and Lord; and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord, neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.” John 13:1-17. {PTUK April 6, 1899, p. 211.2}

There we have the story; let us consider some of the wealth of instruction it contains for us. We cannot exhaust it. The most that can be done in this article will be merely to suggest some things for thought. {PTUK April 6, 1899, p. 211.3}

**NOT AN ORDINARY OCCURRENCE**

In the first place let it be noted that this was no common occurrence. Some people have imagined that this act of feet-washing was a thing rendered necessary by the fact that people wore low sandals, so that the feet became readily soiled and needed frequent washing, and that it was a common act of courtesy for a host to perform such a service for his guests. This is wholly imaginary. Suppose it were true, what kind of host would he be, who should neglect a thing that ought to be done when the guests first entered the house, if at all, until after they had sat down to supper? What would you think if you were invited to a feast, and in the midst of it were invited by your host to take a bath? No; the claim that the washing of feet was a common act of courtesy only sets Jesus forth as neglectful; and that fact alone disproves it. {PTUK April 6, 1899, p. 211.4}

It was indeed common for hosts to provide water for the feet of their guests, but not to wash their feet. Each one did that for himself. The host would no more think of washing the feet of his friends than we would think of washing the hands and faces of our friends when they arrive after a journey. We provide water for them, and leave them to make their own toilet. Even so it was in ancient times. Abraham was a pattern of hospitality, but he did not wash the feet of the three men whom he so courteously received. He ran to meet them, and bowing down to the ground, invited them to come in, saying, “Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts.” Genesis 18:1, 5. Here we see very clearly that the guests were expected to wash their own feet. Hence it aroused the utmost astonishment on the part of the disciples, when they saw Jesus begin to wash their feet. They had never before seen or heard anything like that. {PTUK April 6, 1899, p. 211.5}

**CHRIST AS SERVANT**

Who was it that did what even a common servant was not expected to do? It was Jesus, the Son of God. Was it because He lost sight of the dignity of His position, that He did it? Not at all; He did it in full consciousness that He came from God and was going to God. He knew that He was their Lord and Master, and nothing that He did was inconsistent with that fact. He did not lower Himself. Not one of His disciples had any the less respect for Him because of what He did. His was the true dignity that does not have to be hedged about in order to be preserved, but which preserves itself, and dignifies whatever it undertakes. {PTUK April 6, 1899, p. 211.6}

This was a lesson of service. Jesus said: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matthew 20:25-28. On this very occasion He said: “Whether is greater, he that sitteth at meat, or he that serveth? but I am among you as He that serveth.” Luke 22:27. Jesus was greatest of all, because He did the humblest service. {PTUK April 6, 1899, p. 211.7}

“Let this mind be in you, which was also in Christ Jesus; 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.” Philippians 2:5-7. Notice that it was the form, not the character, of a servant, that Jesus took on Himself. Why did He not, in coming to earth, take the character of a servant?-Because He already had that. He came to earth to let the world see and know just what He was, but He had to come in a form that they could appreciate. Men’s ideas were so perverted that if Jesus had come to earth in royal state and heavenly glory, they could never have associated Him with service, and so could not have learned the lessons of service that they ought. So He changed His *form*, and let His life show who He was. Those who recognise Him as Lord, and acknowledge Him as such, even while He bears the form of a servant, will one day have the privilege of seeing Him serve, and of being served by Him, when He is arrayed as King of kings, and Lord of lords; for He says to us: “Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself and make them sit down to meat, and will come forth and serve them.” Luke 12:37. {PTUK April 6, 1899, p. 211.8}

**LOWLINESS OF THE MOST HIGH**

What an honour to be served by the King of glory! Yet just that honour we are all receiving every day; for the God of the universe has set and keeps all nature in operation to serve us. Day and night He waits to attend to every want. Every moment He watches, to see that we lack nothing. He gives to us life, and breath, and all things, and does service for us that no earthly servant could be hired to do, even if he had the power. Remember that Jesus was the revelation of God to men. Whoever saw Him saw the Father. John 14:9. Therefore the act of Jesus, in washing the feet of His disciples was designed to show us that the Most High God is the servant of all. Jesus Christ was “God manifest in the flesh.” When Jesus said, “Learn of Me, for I am meek and lowly in heart,” He was declaring the character of God. One does not ordinarily expect meekness and humility in kings’ courts or in kings themselves; but the King of kings is meek and lowly in heart. Although He is “the high and lofty One,” who dwells in “the high and holy place,” He dwells also with him that is of a contrite and humble spirit. Isaiah 57:15. His meekness constitutes His greatness, and it is only His gentleness that makes us great. Psalm 18:37. {PTUK April 6, 1899, p. 211.9}

We call Him Lord and Master; do we mean it? Is He our Lord? If so, then we are, and acknowledge ourselves to be, servants. “As He is, so are we in this world.” He is Lord of servants, for He is Lord simply because He is servant. He is not to us the Lord unless we, like Him, are servants. He is Lord, not to domineer over His followers, but to lead them. The very name “disciples” or “followers,” indicates that He is leader. And this shows absolute unity of purpose and character between them. They are as He is. He is different from them in degree only, not in kind. He is Lord, not because He rules while they serve, but because He does more service than they do. When we learn this, we shall know what our duty is in any position of authority in which we may be placed in the body of Christ. {PTUK April 6, 1899, p. 211.10}

**THE DIGNITY OF LABOUR**

The example of Christ in washing the feet of His disciples teaches us a lesson concerning the dignity of labour, and shows us that there is no such thing as “menial” labour. Any man who is ashamed of honest work, is not a follower of Christ, for the greater portion of His earthly life was spent as a carpenter. Anybody who looks with even the slightest degree of contempt upon one who is employed in the very lowest service, or who feels himself in any degree superior to a servant who is doing legitimate work in the very lowest position, is putting himself above Christ, and despising Christ. So long as the world stands there must be some who are what the world calls servants. There must necessarily be division of labour. No one person can do everything. Some are adapted to one thing, and others to another. But that which everybody ought to be taught is that all classes of honest and necessary work stand on an exact level. All who meet the end of their existence in this world, are servants. Read Colossians 3:22-24; and 4:1: “Servants, obey in all things your masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God; and whatsoever ye do; do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” “Masters, give unto your servants that which is just and equal; knowing that you also have a Master in heaven.” Thus we see that all,-rich and poor, high and low, are servants of the one Master. The fact that many refuse to recognise the relation does not nullify the truth. We see that for one to despise another who is called a servant, or who wears the garb of a servant, is to deny that he himself is a servant, and to despise his Master, who is, in both form and fact, a servant. It is not what one works at, but the spirit in which he works, that determines the grade of his service. Sweeping floors and blacking boots is just as honourable service as is preaching sermons or writing books. To guide a team of horses is in itself as dignified a calling as to guide a State; and the man who guides his team well, and as a worker for Christ, is more honourable than the one who guides the State without any thought of his responsibility to God. Learn from Christ that work is God’s gift to man, and, when rightly done, allies man with God. {PTUK April 6, 1899, p. 212.1}

**A LESSON OF LOVE**

Look again at that upper room where Jesus washed the feet of His disciples. Judas was among them, although the devil had already put it into his heart to betray his Lord, and, the bargain had already been made with the chief priests. Jesus well knew what was in the heart of Judas, but the fellow-disciples of Judas did not. Jesus had all the time known the covetousness that was in the heart of Judas, and He knew that this covetousness would make him His betrayer. He knew the anger that filled the heart of Judas at his failure to secure the value of the ointment that had been poured out upon the Master. He saw Judas as he went to the chief priests and made the bargain which really meant murder. Nevertheless the Lord proceeded to wash the feet of Judas just the same as He did the others. No shade of difference was noticed in His treatment of them. Not by word, look, or gesture did Jesus give any intimation that He knew that Judas was not as loyal as the rest of the twelve. His intercourse with Judas, the traitor, was marked by the same tenderness as with John, the beloved disciple. Let those who are wont to consider feet-washing as an act of courtesy look at this phase of it for an example in courtesy such as the world has never seen. {PTUK April 6, 1899, p. 212.2}

But this was not an act of mere courtesy . It was the courtesy that naturally springs from perfect love. There was nothing “put on” with Jesus. He was just what He seemed to be. He did not force Himself to any line of action. In the world, the height of “good breeding” is manifested in the man who can maintain a calm exterior while boiling with indignation and rage within; but Jesus had that perfection of good breeding that the world never can know. It was the breeding that marks the oldest of “old families”-the family of God. He acted calmly, because He was calm within. He made no difference in His treatment of the disciples, because He felt none. His was the character of God, who “maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” Matthew 5:15. “He is kind unto the unthankful and to the evil.” Luke 6:35. Jesus treated Judas kindly, because He felt kindly toward him. In His heart there was not a trace of bitterness, no rising of anger, revenge, or what men delight in calling “righteous indignation.” Yet Jesus “was in all points tempted like as we are.” Hebrews 4:15. He had our nature, so that injustice would tend to arouse Him as much as us. The perfect love which He manifested to all is a proof of the power of the Divine nature to swallow up the human. God gave Him “power over all flesh,” so that the same unselfish love may be manifested in us. {PTUK April 6, 1899, p. 212.3}

The love that Jesus manifested in washing the feet of Judas was the same as that which prompted the prayer for those who crucified Him, “Father, forgive them, they know not what they do.” He who washed the feet of Judas would just as readily have washed the feet of Pilate or the chief priests. And not only would He have washed the feet of these men, if occasion had called for it, but He would have performed any other service for them; for the feet-washing stood as the representative of all kinds of service for others. No man ever did a baser deed than Judas did; and the fact that Jesus did for him the most humble service, knowing that he was at the time under the direct influence of the devil, and planning the most heartless perfidy against his chief Benefactor, is evidence to us that Christ would gladly and lovingly serve His worst enemies. This is a strong ground of consolation to us, making it possible to come to Him with confidence, in spite of our sins against Him: but it is more than that; it is a lesson to us as to how we should treat those who might be considered our enemies. {PTUK April 6, 1899, p. 213.1}

**AN EXAMPLE**

There are very few of the professed followers of Christ who follow Him in the act of feet-washing, yet the commandment to do so is as explicit as any commandment found in the Bible. Listen: “If I then, your Lord and Master, have washed your feet, *ye also ought to* wash one another’s feet. For *I have given you an example, that ye should do as I have done to you*.” Ye ought to wash one another’s feet. That is, it is a duty; ye owe it to one another to do this. Suppose one could find in the Bible similar language concerning Sunday; how it would be seized upon. What would not the advocates of Sunday observance give for one such statement about that day. And if there were one such statement it would be decisive. When Jesus says that we ought to do anything, that should settle the matter with all of His disciples; we ought to do it without any questioning. Things that we may not understand will be made clear to us in the performance. In keeping the commandments of the Lord there is great reward. Psalm 19:11. “If ye know these things, happy are ye if ye do them.” {PTUK April 6, 1899, p. 213.2}

If ye know what things?-If ye know that “the servant is not greater than his Lord; neither is he that is sent greater than He that sent him.” If one knows that (and it is so simple that everybody ought to know it), it will be his greatest pleasure, and will be considered an honour, to be permitted to do as his Lord does. Some have said that they “thought too much of themselves” to engage in any such act as the washing of feet. That is a sad condition to be in. That is to think more highly of self than one ought to think. It is to think ourselves greater than the One who sent us. No one can find any excuse for not following the example of Jesus, that will not be a condemnation of the Lord of glory. {PTUK April 6, 1899, p. 213.3}

But although the words of Jesus leave us no escape from a literal following of His example, the mere literal act of feet-washing is not a following of that example. We cannot do as He did, except in the same Spirit. If we have not the mind that was in Christ, we cannot do the works that He did. He who washes the feet of a brother, and at the same time cherishes the faintest shadow of ill will towards him, or has the slightest unbrotherly feeling, is not following the example of Christ. More than this, if there is in his heart any feeling of bitterness toward any soul on earth, he is not following the example of Christ, no matter how often he washes the feet of the brethren. If there is a lurking grudge in his heart, if he feels hurt and grieved because somebody has mistreated him, then he is not following the example of the Master; for Christ had no such feelings, and it is the condition of the heart that determines the value of any action. It is self-evident that no one can do as Christ did unless he is just as Christ was. Therefore it must be very plain to all that this ordinance of feet-washing is calculated to bring all believers into absolutely perfect unity and harmony with Christ; and this would mean absolute harmony with one another, and perfect love for all men, even such love as led Jesus to give His life for His enemies. What a marvellous ordinance this is, that Christ has left in the church, to bring the members frequently to face the question whether they are imbued with His Spirit, and walking in His steps, or whether unconsciously they have been slipping away from Him! {PTUK April 6, 1899, p. 213.4}

One thing more should be noted: Jesus was anointed with the Holy Ghost and with power, and He “went about doing good, and healing all that were oppressed of the devil.” Acts 10:38. He who follows Christ’s example must likewise go about doing good, and ministering healing for all the ills that the devil brings upon men. He must be ready to give to any person any kind of help that is needed. He must be ready to give Christian help to all who need help, be they brethren in the faith or those who despise and hate the faith. “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Galatians 6:10, The ordinance of feet-washing, which Christ Himself established in the church, is our profession of faith and practice-a natural declaration that we have given ourselves to Christ, to do as He did,-a declaration that what we are doing for one another we are ready to do for anybody. If it does not mean this it is but an empty form. But the Lord has no more ceremonies in the church. The church is His body, and so must be filled with His life. What a blessed gift is this which He has provided for all His followers, that they may know that they are one with Him. Here we may know, as the visitor to old Jerusalem cannot, that we are walking in the footsteps of Christ, and that He is with us as we walk. {PTUK April 6, 1899, p. 213.5}

**“The Gospel of Isaiah. The Devouring Curse. Isaiah 24:1-28” *The Present Truth* 15, 14.**

E. J. Waggoner

(ISAIAH 24:1-23, LOWTH’S TRANSLATION.)

*1. Behold, Jehovah emptieth the land, and
maketh it waste;
He even turneth it upside down, and scattereth
abroad the inhabitants. {PTUK April 6, 1899, p. 214.1}*

*2. And it shall be, as with the people, so with the
priest;
As with the servant, so with his master;
As with the handmaid, so with her mistress;
As with the buyer, so with the seller;
As with the borrower, so with the lender;
As with the usurer, so with the giver of
usury. {PTUK April 6, 1899, p. 214.2}*

*3. The land shall be utterly emptied, and utterly
spoiled;
For Jehovah hath spoken this word. {PTUK April 6, 1899, p. 214.3}*

*4. The land mourneth, it withereth.
The world languisheth, it withereth;
The lofty people of the land do languish. {PTUK April 6, 1899, p. 214.4}*

*5. The land is even polluted under her inhabit-
ants:
For they have transgressed the law, they have
changed the decree: {PTUK April 6, 1899, p. 214.5}*

*6. They have broken the everlasting covenant.
Therefore hath a curse devoured the land;
Because they are guilty that dwell in her.
Therefore are the inhabitants of the land
destroyed;
And few are the mortals that are left in her. {PTUK April 6, 1899, p. 214.6}*

*7. The new wine mourneth; the vine languisheth;
All, that were glad of heart, sigh. {PTUK April 6, 1899, p. 214.7}*

*8. The joyful sound of the tabour ceaseth;
The noise of exultation is no more;
The joyful sound of the harp ceaseth; {PTUK April 6, 1899, p. 214.8}*

*9. With songs they shall no more drink wine;
The palm-wine shall be bitter to them that
drink it. {PTUK April 6, 1899, p. 214.9}*

*10. The city is broken down; it is desolate;
Every house is obstructed, so that no one can
enter. {PTUK April 6, 1899, p. 214.10}*

*11. There is a cry in the streets for wine;
All gladness is passed away;
The joy of the whole land is banished. {PTUK April 6, 1899, p. 214.11}*

*12. Desolation is left in the city;
And with a great multitude the gate is battered
down. {PTUK April 6, 1899, p. 214.12}*

*13. Yea, thus shall it be in the very centre of the
land, in the midst of the people;
As the shaking of the olive; as the gleaning
when the vintage is finished. {PTUK April 6, 1899, p. 214.13}*

*14. But these shall lift up their voice, they shall
sing;
The waters shall resound with the exaltation
of Jehovah. {PTUK April 6, 1899, p. 214.14}*

*15. Wherefore in the distant coasts, glorify ye
Jehovah;
In the distant coasts of the sea, the name
of Jehovah, the God of Israel. {PTUK April 6, 1899, p. 214.15}*

*16. From the uttermost part of the land we have
heard songs. Glory to the righteous!
But I said, Alas, my wretchedness, my
wretchedness!
Woe is me! the plunderers plunder;
Yea the plunderers still continue their cruel
depredations. {PTUK April 6, 1899, p. 214.16}*

*17. The terror, the pit, and the snare,
Are upon thee, O inhabitant of the land: {PTUK April 6, 1899, p. 214.17}*

*18. And it shall be, that whoso fleeth from the
terror,
He shall fall into the pit;
And whoso escapeth from the pit,
He shall be taken in the snare;
For the floodgates from on high are opened;
And the foundations of the earth tremble. {PTUK April 6, 1899, p. 214.18}*

*19. The land is grievously shaken;
The land is utterly shattered to pieces;
The land is violently shattered out of its
place: {PTUK April 6, 1899, p. 214.19}*

*20. The land reeleth to and fro like a drunkard;
and moveth this way and that, like a
lodge for a night;
For her iniquity lieth heavy upon her,
And she shall fall, and rise no more. {PTUK April 6, 1899, p. 214.20}*

*21. And it shall come to pass that day,
Jehovah shall summon on high the host that
is on high,
And on earth the kings of the earth;
And they shall be gathered together, as in a
bundle for the pit; {PTUK April 6, 1899, p. 214.21}*

*22. And shall be closely imprisoned in the prison;
And after many days, account shall be taken
of them. {PTUK April 6, 1899, p. 214.22}*

*23. And the moon shall be confounded, and the
sun shall be ashamed;
For Jehovah God of Hosts shall reign
On Mount Zion, and in Jerusalem;
And before His ancients shall He be glorified. {PTUK April 6, 1899, p. 214.23}*

The reading of this chapter makes more deep the impression that the book of Isaiah is emphatically a book for the last days. To the prophets of old it was revealed “that not unto themselves, but unto us they did minister the things, which are reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven.” 1 Peter 1:12. This chapter tells us not only what shall take place in the last days, but also the cause of it. Study the chapter through as a whole, and note that it is a unit, presenting only one thing. {PTUK April 6, 1899, p. 214.24}

Note that which is to come upon the earth; it is to become empty, turned upside down, “devoured by the curse,” “clean dissolved,” is to reel to and fro like a drunkard, and be removed like a cottage. These are very strong expressions; they mean nothing less than utter destruction at the coming of the Lord. {PTUK April 6, 1899, p. 214.25}

The terms languish, fade away, indicating weakness, sickness, are frequent in this chapter. The verb in the expression “turneth it upside down,” means “beset with pain.” So in verse 4, “the world languisheth,” we have the fact that the earth becomes sick. It is getting old and feeble, hence it staggers and totters, instead of going steadily. {PTUK April 6, 1899, p. 214.26}

Why does this take place? Verse 5 tells. It is “because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” In the beginning man was given dominion over the earth; not simply over the beasts and birds, and the fishes, and over every creeping thing that creeps upon the face of the earth, but over the earth itself. Genesis 1:26. Now when the governor cannot control himself, when he transgresses the laws, and makes them void, what can result but that all that is under him should be out of order? The earth sympathises with its lord. Man having lost his dominion, the earth runs wild. The curse eats up the earth, not because God arbitrarily sends it, but because man’s disobedience to the laws which he should keep and execute, brings the curse. {PTUK April 6, 1899, p. 214.27}

“Few men left.” Thank God, He sends His messenger before His face, to turn the hearts of the children to the fathers, and the fathers to the children, so that He need not come and smite the earth with utter destruction. See Malachi 4:5-6. When the Lord has “removed men far away,” and there is a “great forsaking in the midst of the land,” yet “the holy seed shall be the substance thereof.” Isaiah 6:12, 13. Who will be one of the few? “Whosoever will” may come. {PTUK April 6, 1899, p. 215.1}

Compare verses 21, 22 with Revelation 20:4-6. At the coming of the Lord all the wicked who are then alive will be destroyed by the brightness of His coming. 2 Thessalonians 2:8. They cannot endure the sight. A thousand years the earth will lie desolate, while God’s people, caught up at Christ’s coming, both living and dead made immortal (1 Corinthians 15:51-54; 1 Thessalonians 4:13-18) will be with the Lord. At the end of the thousand years the wicked who have been gathered together as prisoners are gathered in the pit, shall be visited. Then will their iniquity be visited upon them, and the earth will be purified, and “the first dominion” will return. Micah 4:8. “Then the Lord of hosts shall reign in Mount Zion and before His ancients gloriously.” {PTUK April 6, 1899, p. 215.2}

Note verse 20: “The earth shall reel to and fro like a drunkard,” and the transgression thereof shall be heavy upon it. Here we see plainly that it is the weight of sin, that causes the earth to be removed, even as it does men. {PTUK April 6, 1899, p. 215.3}

“The earth is clean dissolved.” Verse 19. Compare this with 2 Peter 3:11. Read the whole of this latter chapter, and it will be seen even more clearly that the coming of the Lord is under consideration in the prophecy of Isaiah. But although all these things shall be dissolved at that time, “nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness.” {PTUK April 6, 1899, p. 215.4}

Do not lose sight of the fact that in that day “the Lord shall punish the host of the high ones on high.” Verse 21. Compare this with Ephesians 6:12, margin, “wicked spirits in high places.” Compare the last part of the second chapter of Isaiah. The day of the Lord is against every thing that is proud and lofty. Let us, then, in order that we may escape, hide ourselves in Him who is meek and lowly in heart, that the storm may pass over our heads, so that we shall be among those who glorify God from the ends of the earth, and “sing for the majesty of the Lord.” Verses 13-15. {PTUK April 6, 1899, p. 215.5}

**“Little Folks. The Gospel of the Spring. The Real Spring” *The Present Truth* 15, 14.**

E. J. Waggoner

Have you thought why this first season of the year is called “Spring”? Your dictionary will tell you that it is because it is the time when everything “springs or grows,” “begins to appear,” “to come into being.” {PTUK April 6, 1899, p. 218.1}

The spring is the source or beginning of anything, and this Spring season is the beginning of the new life of the year, the time of the beginning, spring, or birth of the new plants, of insects, birds, lambs, and other living creatures. {PTUK April 6, 1899, p. 218.2}

The Word of God tells us that Jesus is the real Beginning of all things, the One by whom and from whom all things are brought forth, and come into being, and so He is the true *Spring* of the whole creation of God. {PTUK April 6, 1899, p. 218.3}

When the father of John the Baptist spoke of the coming of Jesus to our world, he called Him “the Dayspring from on high.” Jesus is the Dayspring, or the spring of day. God “called the light Day;” and Jesus said, “*I am, the light*.” He is the spring of the light that makes the day; it all comes from Him, the Sun of Righteousness, the Dayspring. {PTUK April 6, 1899, p. 218.4}

Think, too, what makes the bright Spring season. It is the earth turning again towards the sun from which it had been turned away all the winter. Then the warm sun causes the buds and leaves to spring from the trees, and the plants and flowers to spring from the ground. {PTUK April 6, 1899, p. 218.5}

This new springing of all life is caused by the sunlight, and Jesus is the true Light, the real Sun. So He is the Spring, not of the day only, but of the seasons, of all the life and growth, the beauty and fruitfulness, the seedtime and harvest, that the sun brings to our earth. {PTUK April 6, 1899, p. 218.6}

And as the sun comes nearer and nearer, {PTUK April 6, 1899, p. 218.7}

*“Thou wak’st again, O Earth,
From Winter’s sleep;
Bursting with voice of mirth
From icy keep,
And laughing at the sun,
Who hath their freedom won,
Thy waters leap.” {PTUK April 6, 1899, p. 218.8}*

But where do these laughing, leaping waters really come from? {PTUK April 6, 1899, p. 218.9}

*“Whence came the river, so strong and clear,
That waters the meadows far and near?
From a clear little spring
Like a lustrous pearl,
Where the mosses cling,
And the fern leaves curl,
On the hill-top’s height,
Bubbling up so bright,
Fed by mountain rain,
Without taint, without stain.” {PTUK April 6, 1899, p. 218.10}*

But this “clear little spring” “bubbling up so bright” is not the real beginning of the water. Like everything else in all creation, it comes from Jesus, the Beginning, “the fountain of living waters.” All the water in the world is His Word, His life, made visible so that we can see it, and drink it, and get life from it. He is the true Spring of the water, just as He is of the light. {PTUK April 6, 1899, p. 218.11}

Spring is the time of life and motion. The waters that have been bound in “icy keep” are set free by the warm sun, and the streams flow to the rivers, and the rivers rush to the sea. Everything that has been resting and sleeping awakes and *moves*. {PTUK April 6, 1899, p. 218.12}

The cause of all this movement is life, new life, coming into everything. Jesus is “the Life,” and so He is the real cause of all motion. {PTUK April 6, 1899, p. 218.13}

Look at the hands of a watch or clock, and you will see them gradually moving round the face of it. Although you cannot see what moves them, you know it is the hidden spring that is keeping all the works of the watch moving in perfect order. {PTUK April 6, 1899, p. 218.14}

Perhaps you think that you can move of yourself, because you are alive, but this is not so, for it is “*in Him*” that “we live and move.” The very life that is the spring of all your movements is the Spirit of God, the Spirit of life which, we learned last week, in the beginning “*moved* upon the face of the waters.” {PTUK April 6, 1899, p. 218.15}

Every movement that has ever been made in this world has been because of the moving of this Spirit, the Spirit of Jesus Because of this moving of His Spirit, the waters flow, the plants grow, the birds fly and you are able to move and walk and run. {PTUK April 6, 1899, p. 218.16}

Jesus, from whom all things come, and whose life is in them all, is the hidden an, secret spring that is keeping in order and harmony all the works of His great universe. Nothing moves of itself, because nothing has life in itself, but {PTUK April 6, 1899, p. 218.17}

*“There lives and works
A soul in all things, and that soul*is God*.” {PTUK April 6, 1899, p. 218.18}*

When we think that we can move our selves and go our own way, this is what brings sin and trouble and confusion. So remember always that you have no life or power in yourself, and let Jesus be the Beginning, the Spring, of your every thought and word and act, and move you all the time in just the way that He want you to go. {PTUK April 6, 1899, p. 218.19}

**“Jottings” *The Present Truth* 15, 14.**

E. J. Waggoner

-In France there are 1,130,391 foreigners, while in foreign countries there are only 517,000 Frenchmen. {PTUK April 6, 1899, p. 224.1}

-A sum of 225,000 has been donated to the Royal Geographical Society for the purposes of Antarctic exploration. {PTUK April 6, 1899, p. 224.2}

-The Paris-Lyons-Mediterranean Railway have tried an electric locomotive of 611 horse-power. The engine drew 100 tons at a speed of nearly seventy miles an hour. {PTUK April 6, 1899, p. 224.3}

-One steamer is reported at Newfoundland with 42,000 seals. Thirteen other steamers are loaded also with a similar freight, “and the news has caused great rejoicings.” {PTUK April 6, 1899, p. 224.4}

-The Kettering guardians have decided to substitute wood chopping for oakum picking as a task for casuals. This decision was reached after two of the guardians tried the oakum picking themselves. {PTUK April 6, 1899, p. 224.5}

-A steamer which has been imprisoned in the ice in the Gulf of St. Lawrence for fifty-two days, is still drifting helplessly to and fro, and getting short both of provisions and coal. It is impossible to reach her. {PTUK April 6, 1899, p. 224.6}

-Severe fighting has taken place between the American troops and the Filipinos, with heavy Ioss on both sides. The native defences give evidence of considerable military skill, but the Amercans are carrying all before them. {PTUK April 6, 1899, p. 224.7}

-According to a French paper, experiments of a most conclusive character, which have been made with armour-piercing shells, have demonstrated the possibility of a shell passing through the armour of a warship and exploding inside at a given moment. {PTUK April 6, 1899, p. 224.8}

-Communication between England and France by means of wireless telegraphy has been established. The station on the English side is situated at the South Foreland Lighthouse, and that on the French side near Boulogne. The stations are thirty-two miles apart. Messages passed backwards and forwards with the greatest ease. {PTUK April 6, 1899, p. 224.9}

-Some of the Socialist members of the French Chamber of Deputies moved that the words “God Protect France” should be removed from the coins of the Republic, and that the Government be requested not to place France under the protection of any divinity. The Minister of Finance said be saw no objection to the motto complained of, though, personally, he was a freethinker, and believed France was able to protect herself. Similar mottoes appeared on the coins of the United States and Switzerland. The motion was rejected. {PTUK April 6, 1899, p. 224.10}

-The results achieved by the great engineering strike have not yet all been made manifest. Recently one railway company ordered twenty engines from the States, and another company is getting thirty made there. America has also obtained the contract for the bridge at Atbara, as none of the British ironmasters could guarantee delivery within the time specified. The Egyptian government had to wait four months for one small bridge of thirty-one tons ordered in England. This delay is attributed to the block of work caused by the strike. For the same reason, the first lot of engines for the Soudan Railway will come from America. {PTUK April 6, 1899, p. 224.11}

**“Back Page” *The Present Truth* 15, 14.**

E. J. Waggoner

An Archdeacon of the Church of England, preaching in Carlisle Cathedral, went to the root of the present Church difficulties in ascribing them to ignorance of the Scriptures. This is bad enough among the people, but when it is found in those who teach, false doctrines are inevitable. The Archdeacon said,- {PTUK April 6, 1899, p. 224.12}

At the last ordination in a neighbouring diocese, three candidates for deacon’s orders failed to satisfy the examiners, and they all failed in one subject-in knowledge of the Bible. He was persuaded that the mischief which had come upon them had arisen because they had been going away from the Bible. They had not been making the Bible their first and deepest study. {PTUK April 6, 1899, p. 224.13}

The Christian, commenting on this, says it is true in Nonconformist as well as in Church circles. Religious journals also are to blame because they deal with these questions from almost every standpoint but the right one, of setting forth what the Lord says. {PTUK April 6, 1899, p. 224.14}

Articles in what were called religious journals took the place of the study of the inspired Epistles and Gospels; and until they went back to the well-spring and the fountain of truth, he saw nothing for it but going on fin the same condition of anxiety in which they now found themselves. He read article upon article in newspapers and magazines upon the subject, and not once in fifty times did he find an appeal made to the Word of God in these questions which was disquieting them now. What they wanted was a better trained ministry, and particularly a ministry better trained in the knowledge of the Holy Scriptures. {PTUK April 6, 1899, p. 224.15}

This clear statement of the cause of Church divisions and errors of doctrine makes clear what is the only hope of amendment. Reform will not come by petitions to Parliament, indignation meetings, violent speeches, and political organisations. The one effectual means is to take up the work which has become neglected and preach the Word of God. It was this that made the Reformation worth anything, and nothing else will save men from the darkness of error. Light is what is needed, and “the entrance of Thy Word giveth light.” {PTUK April 6, 1899, p. 224.16}

Although the world is all the while receiving blessings from God without the least response of gratitude, it is very quick to lay the blame upon Him if anything goes wrong, even when the calamity is entirely due to man’s disobedience of His commands. This is instanced in the following extract from the *Spectator:*- {PTUK April 6, 1899, p. 224.17}

The terrible explosion at Toulon raises once more the old, old question, Why does God permit such events to happen? Here are scores of innocent people killed and injured (some of the latter for life) by an unforeseen and sudden catastrophe, due either to “accident” or, as it is whispered, to some diabolical act of treachery. How can it be justified? If society puts to death the man who causes sets like this, must we not impeach the Providence which permits the act and sustains the arm of the miscreant who effects it? The question is still asked by man whose faith in a divine and beneficent order to shocked by the occurrence of a tragedy which overtakes innocent victims, and who ask in the desolation of their souls, Can God be just? {PTUK April 6, 1899, p. 224.18}

This is a good specimen of the injustice that underlies all human charges against God. How much was the Creator to blame for the existence of that arsenal at Toulon? Was not its sole purpose the destruction of His creatures? Its premature explosion with small loss of life most likely prevented a much larger number of deaths. Had God’s voice been heeded, the arsenal would never have existed, but since God was shut out of the matter, it is not His fault that His exclusion left the way open for Satanic agencies to precipitate the deadly work which men intended to execute in their own way against their fellows. {PTUK April 6, 1899, p. 224.19}

Men want to be left free to sin and then to be shielded from the consequence of their wrong-doing. They require God to protect them while they do the devil’s work. Because God lets them experience the evil results of their course, they revile Him as unjust. But suppose God did save men from all punishment, that they might follow iniquity unchecked. Every one would be lost, because no one would be compelled to stop and think where he was hastening. God in mercy allows men to see where their course leads, that they may turn back in time. If the explosion of one arsenal and a few sudden deaths can send a thrill of horror through the country, what will happen when the contents of every arsenal are directed with murderous intent and skilled effort at individual lives? Satan is a hard master, and his payment is death. The Lord lets men see it sometimes that they may reconsider whom they will serve. {PTUK April 6, 1899, p. 224.20}

The complaint against the Sunday newspapers, which are about to be issued, and to which we referred last week, grows in volume. One man writes the following pitiful letter to a religious journal:- {PTUK April 6, 1899, p. 224.21}

As a bookseller and a large newsagent, I feel it difficult to know what to do. I know what Jesus would do, but I have to consider my business-my only means of livelihood. What effect will these Sunday papers have on my business? I have had several applications to supply the papers, and if I am not prepared to send the Sunday edition, I am not to send it on the other days, my customer will get them where he can get his Sunday edition, the result to me is probably a great lose in business and possibly bankruptcy. {PTUK April 6, 1899, p. 224.22}

Again, I shall be debarred from work in the Sunday-school. I shall be unable to get to a place of worship-at least on Sunday mornings; I shall be compelled to keep my shop open and send out my paper boys with the papers, and thus my influence as a Sunday-school teacher is destroyed. {PTUK April 6, 1899, p. 224.23}

The present test is the best thing that could come to this man. He thinks he is a Christian, and working for the Lord, but his business is his god. He will follow where that calls him to go even against his conscience. Such a teacher can have no real influence for good, for acts speak louder than words. “I know thy works, that thou hast a name that thou livest, and thou art dead.” God does not ask men to honour Sunday. “The seventh day is the Sabbath of the Lord,” but those who do not obey the first commandment will not keep the fourth, even though they see clearly that it has never been changed. {PTUK April 6, 1899, p. 224.24}

A gentleman who has recently visited Rome writes ad follows in the *Christian World:*- {PTUK April 6, 1899, p. 224.25}

Rome would, if she had the power, still force her creeds by fire and faggot. I was talking ore, day while in Rome with a prelate of the Church on the question of heresy. “As a matter of fact,” I said to him, “I could not believe many of your doctrines. They are to me simply unbelievable.” “Ah, well,” he replied, “we distinguish in cases of heresy.” “In what way?” I asked. “Well,” he said, “there are two kinds of heresy-there is passive heresy and active heresy. Passive heresy is simply to doubt, but active heresy is to propagate the doubt. In the former case the Church is very merciful.” “But,” I asked, “suppose you as a Church had supreme power to-day as you once had, and suppose I felt it my duty to openly oppose certain articles of your faith. What would the Church do?” “*It would stop at nothing to stamp out the heresy*,” was his reply. {PTUK April 6, 1899, p. 224.26}

There is nothing to be surprised at in this, but there is danger that men will regard Rome as having a monopoly of the persecuting spirit. Persecution began with Cain. It was seen in Ishmael, and it will appear in everyone who is not born of the Spirit. As then, “he that was born after the flesh persecuted him that was born after the Spirit, even suit is now.” People may think that they will never persecute, but they certainly will unless they be born of the Spirit. Those who do not gather with Christ scatter abroad, and this is persecution. There is no such thing as “passive heresy” against the false doctrines of Rome. {PTUK April 6, 1899, p. 224.27}

**“The Gospel of Isaiah. Deliverance of God’s People. Isaiah 25:1-9” *The Present Truth* 15, 15.**

E. J. Waggoner

(ISAIAH 25:1-9, LOWTH’S TRANSLATION.)

*1. O Jehovah, Thou art my God;
I will exalt Thee; I will praise Thy name.
For Thou hast effected wonderful things;
Counsels of old time, promises immutably
true. {PTUK April 13, 1899, p. 225.1}*

*2. For Thou hast made the city an heap;
The strongly fortified citadel a ruin;
The palace of the proud ones, that it should
be no more a city;
That it should never be built up again. {PTUK April 13, 1899, p. 225.2}*

*3. Therefore shall the fierce people glorify Thee;
The city of the formidable nations shall fear
Thee. {PTUK April 13, 1899, p. 225.3}*

*4. For Thou hast been a defence to the poor;
A defence to the needy in his distress;
A refuge from the storm, a shadow from the
heat;
When the blast of the formidable rages like a
winter storm. {PTUK April 13, 1899, p. 225.4}*

*5. As the heat in a parched land, the tumult of
the proud shalt Thou bring low;
As the heat by a thick cloud, the triumph of
the formidable shall be humbled. {PTUK April 13, 1899, p. 225.5}*

*6. And Jehovah God of Hosts shall make
For all the peoples, in this mountain,
A feast of delicacies, a feast of old wines;
Of delicacies exquisitely rich, of old wines
perfectly refined. {PTUK April 13, 1899, p. 225.6}*

*7. And on this mountain shall He destroy
The covering that covered the face of all the
peoples;
And the veil that was spread over all the
nations. {PTUK April 13, 1899, p. 225.7}*

*8. He shall utterly destroy death for ever;
And the Lord Jehovah shall wipe away the
tear from off all faces;
And the reproach of His people shall He re-
move from off the whole earth;
For Jehovah hath spoken it. {PTUK April 13, 1899, p. 225.8}*

*9. In that day shall they say,
Behold, this is our God;
We have trusted in Him, and He hath saved
us;
This is Jehovah; we have trusted in Him;
We will rejoice, and triumph, in His salvation. {PTUK April 13, 1899, p. 225.9}*

“O Lord, Thou art my God.” Whoever says this understandingly, from the heart, has everything. Nothing can make him discontented; nothing can cause him to worry; nothing can make him afraid. Read Exodus 34:6-7, to find out what the Lord is, and also 1 Chronicles 29:11-12, and Psalm 95:3-5, to learn His power, and then think what an infinite treasure every one has who can say, “O Lord, Thou art my God.” {PTUK April 13, 1899, p. 225.10}

Jehovah is not merely the Being whom we worship, to whom we bow down in reverence as One infinitely above us, but He is ours. He belongs to us, as truly as we belong to Him. “The Lord is the portion of mine inheritance and of my cup.” Psalm 16:5. To as many as receive Christ “gave He power to become the sons of God, even to them that believe on His name.” John 1:12. By believing we become sons of God, “and if children, then heirs; heirs of God, and joint-heirs with Jesus Christ.” Romans 8:17. Through faith we become partakers of the nature of God, just as Christ is one with Him. He is ours to the extent that everything that He has, and everything that He is, belongs to us. We have Him. {PTUK April 13, 1899, p. 225.11}

It was this knowledge that gave Jehoshaphat and all Israel the victory over a vastly superior force, even before the battle had begun, and when everything seemed against them. They were in an extremity, and there was no earthly prospect that they could escape. Then Jehoshaphat stood in the midst of the congregation of Israel, and said,” Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?” 2 Chronicles 20:6. The fact that God is in heaven, shows that He is over all, and does whatever pleases Him. Psalm 115:3. Nothing is hard for Him, and no enemy can withstand Him. Therefore when in addition to this Jehoshaphat could say, “Art not Thou our God?” he had the victory already; for since God was his, all who came against him came also against the Lord; and their overthrow was assured. Accordingly when this prayer of faith had been uttered, the assurance came, “Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s.” “Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you.” 2 Chronicles 20:15, 17. To God belongs victory; “His right hand, and His holy arm, hath gotten Him the victory.” Psalm 98:1. When by faith we claim Him as ours, then we prove that faith is the victory that hath overcome the world. {PTUK April 13, 1899, p. 225.12}

“Thou hast done wonderful things.” His name is Wonderful (Isaiah 9:6), so that it is His nature to do wonderful things. He does nothing that is not wonderful. The age of miracles is the age of God. “Who is so great a God as our God? Thou art the God that doest wonders; Thou hast declared Thy strength among the people.” Psalm 77:13, 14. “Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward; they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered.” Psalm 40:5. Therefore let us “sing unto the Lord a new song; for He hath done marvelous things.” Psalm 98:1. “I will speak of the glorious honour of Thy majesty, and of Thy wondrous works.” Psalm 145:5. Here is something to talk about. “All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power.” Verses 10, 11. If men would do this all the time, such a thing as discouragement or fear would be unknown. {PTUK April 13, 1899, p. 226.1}

“Thy counsels of old are faithfulness and truth.” Both of these words, “faithfulness” and “truth,” are from the one root which we have Anglicised as “amen.” The word means firmness, steadfastness, solidity, immovability. So we might read, “Thy counsels of old are amen and amen,” or, as Lowth has it, “immutably true.” Jesus Christ is “the Amen, the faithful and true witness.” Revelation 3:14. His name also is Counsellor. Isaiah 9:6. So “all the promises of God in Him are yea, and in Him Amen.” 2 Corinthians 1:20. {PTUK April 13, 1899, p. 226.2}

All the promises of God centre in the one great promise, the promise of Christ’s coming. He is not slack concerning His promise, even though unbelieving men may think He is. 2 Peter 3:3, 4, 9. This has been the purpose of God since the world began, and He “worketh all things after the counsel of His own will.” Ephesians 1:11. His promises are “immutably true.” His faithfulness is established “in the very heavens” (Psalm 89:2), so that as true as the heavens is the promise of Christ’s coming. Always true to their appointed times are the heavenly bodies; those who observe their movements, and keep note, know that they will keep their appointments to the very second; even so will it be with Christ’s coming in glory to judgment and salvation. {PTUK April 13, 1899, p. 226.3}

“God is our refuge and strength, a very present help in trouble. Psalm 46:1. The children of men take refuge under the shadow of His wing. Psalm 36:7. “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.” Psalm 91:9, 10. The Lord is everything that anybody requires. He is “a refuge from the storm,” and “a shadow from the heat,” yet He is a sun, even “a consuming fire” (Hebrews 12:29), and He “hath His way in the whirlwind and in the storm.” Nahum 1:3. From Him we get light and heat, and also shade. That is, in Him we find evenness of temperature. But those who do not put their trust in Him will be in darkness, and at the same time consumed by the heat. “Blessed are all they that put their trust in Him.” {PTUK April 13, 1899, p. 226.4}

The Lord of hosts will make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, that is, all sorts of delicacies. He provides the table for all, and whoever will may come and eat, “without money and without price.” “Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.” Psalm 23:5. Even though the enemy may be coming on in full strength, raging and boasting, and threatening dire calamity, we can quietly sit down and eat. The Lord invites us to His feast, and even when He comes to us as our guest, He provides the food. {PTUK April 13, 1899, p. 226.5}

“In this mountain.” That is, in Mount Zion. See last verse of the preceding chapter. That is God’s dwelling-place (Psalm 2:6; 48:1, 2), and it is there that He has prepared the feast of salvation for all people. {PTUK April 13, 1899, p. 226.6}

The covering that is cast over all people, and the veil spread over all nations, is to be taken away in Mount Zion. Over all the earth and over all minds and all lives, rests the shadow of the curse. “Christ hath redeemed us from the curse of the law, being made a curse for us.” Galatians 3:13. It is through the blood of the new covenant,-the everlasting covenant,-that remission of sins is found. But the god of this world has blinded the minds of all that believe not (2 Corinthians 4:4), and this veil of unbelief keeps the glory of the cross, which swallows up the curse, from shining in. Nevertheless when the heart turns to the Lord, the veil is taken away. The true light now shineth, and whoever will may see light in His light. Even though the majority will not believe, but persist in walking in darkness, the time is coming when even they shall see that God’s way is perfect, and shall be compelled by force of evidence to acknowledge that He is just. The covering which has concealed God’s gracious working will be removed in the Judgment, and God will stand clear. It will then be too late, however, for any to receive benefit from the light that will shine, since they have rejected light when they might have walked in it. {PTUK April 13, 1899, p. 226.7}

This veil, the curse, which is even now taken off from all who truly believe, is to be for ever removed from the earth. The very earth itself is to be delivered from the bondage of corruption into the glory of the liberty of the sons of God. For “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth.” Tears will be wiped away, because the cause of tears-sin and death-will be removed. Compare Revelation 21:1-5 for further evidence that in the prophecy of Isaiah we have in detail the things that are only briefly mentioned in the New Testament. {PTUK April 13, 1899, p. 226.8}

“He will swallow up death in victory.” Literally, “He will swallow up death in eternity,” or for ever. In 1 Corinthians 15:54 we have this same thing quoted, and there the Greek has it plainly, “victory,” while in the Hebrew of Isaiah 25:8 it is just as plainly “eternity.” Does this indicate a contradiction, or any lack of harmony in the two texts?-Not the slightest; it simply shows that the two words mean the same thing. Victory, in order to be really victory, must be eternal. A seeming victory, which does not last, is not victory at all. When God gives us the victory through our Lord Jesus Christ, it is for eternity, for “whatsoever God doeth, it shall be for ever.” Ecclesiastes 3:14. {PTUK April 13, 1899, p. 226.9}

But the final victory over death is only the present victory over sin, which is the sting of death. The power by which the righteous will be raised from their graves, immortal, is identical with the power by which in their lifetime they were raised above the power of sin. That is the power of Christ’s resurrection. It was not possible for death to hold Him (Acts 2:24), because guile was not found in His mouth. 1 Peter 2:22. John, in prophetic vision saw the Lamb standing on Mount Zion, “and with Him an hundred and forty-four thousand, having His Father’s name written in their foreheads.” “And in their mouth was found no guile; for they are without fault before the throne of God.” Revelation 14:1-5. So we see that there will be found a people over whom death will have no more power than it had over the Lord Jesus. We know that He could not die except by His own will, because He was sinless. In like manner those who “keep the commandments of God, and the faith of Jesus” (Revelation 14:12) will be superior to death. No man, not even Satan, can take their life from them, and hence they will be translated. Their translation without seeing death is not due to the accident of their being on earth when Christ comes, but to their life of perfect righteousness by faith. There is nothing accidental about it; it is the natural working out of the life of Christ. At any time in the past God’s people might have been translated, if at any time it could have been said of them, “Here are they that keep the commandments of God and the faith of Jesus.” {PTUK April 13, 1899, p. 227.1}

Men are saved only by the righteousness of God in Jesus Christ. It is not abstract righteousness, but the righteousness of Christ’s real life “unto all and upon all them that believe; for there is no difference” (Romans 3:22), that saves us. The instant any man, however sinful he may be, believes on the Lord Jesus, and confesses Him, he is counted righteous. God declares him righteous, and that makes him righteous. If he should die that very hour, as was the case with the thief on the cross, he would be saved, and would appear in heaven as though he had never sinned. Thousands will appear in the kingdom of God without fault, who never in their lifetime knew all the commandments of God, nor all that is involved in the faith of Jesus. Consequently not all the righteousness of the law has been exhibited in their lives. They have unconsciously been living in violation of some precepts of the law, but from all these secret, hidden faults they have been cleansed. But these have learned the lesson of submission to God, and were willing to serve Him. They can be taken to heaven, therefore, they will make no break in its harmony, for the instant they see the fullness of God’s righteousness they will embrace it with joy. {PTUK April 13, 1899, p. 227.2}

But if all the righteous were saved in this way there would be an opportunity for the accuser of the brethren, who accuses them before God day and night (Revelation 12:10), to say that it is impossible for God to make men absolutely perfect in this world; that He is obliged to take them to heaven, and get them out of the reach of Satan’s temptations, in order to make them perfectly righteous. To be sure, he can be confronted with the case of Christ, who lived an absolutely perfect life, in spite of all Satan’s temptations; but he would evade the force of that by saying, as men, and even Christian men, do now, that Christ was different from other men. Therefore, in order to show that Christ was here in this world with no advantages over other men, and that what God did by Him, He is able to do for all, to exalt the power of God, to show that Christ has power over all flesh, and effectually to stop the mouths of all gainsayers, God will not send Jesus the second time until He can point to a people who, like Jesus, are absolutely without fault, and who, surrounded by sin, and subject to Satan’s onslaughts, live entirely above the power of sin and death. They will be complete possessors of the victory that hath overcome the world. Thus will not only the mouths of all the wicked be stopped, but there will be given the perfect witness of God’s power to salvation, which will draw many in the last days from the world to God. {PTUK April 13, 1899, p. 227.3}

It is eternity-eternal life-that swallows up death. Absolutely perfect faith means perfect knowledge of God’s Word, because “faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. “The just shall live by faith,” so that perfect faith means perfect life,-the life of Jesus manifest in our mortal flesh. When this is experienced, the individual will be delivered from all diseases, even though in weak, mortal flesh, with disease attacking him, just the same as he will be delivered from all sin, even while beset and in heaviness by manifold temptations. Thus will Christ and those whom God gives Him be for signs and wonders. They will walk unscathed in the midst of raging pestilence, just as the three Hebrews did in the burning, fiery furnace, because “the form of the fourth” is with them. And this will be not only in the time when the plagues of the unmingled wrath of God are falling on the reprobate, but before men have made their final decision, so that the witness will tell for the salvation of many. It is just as easy for God to make a man perfectly whole now, and to keep him so, as it is to keep him alive at all; for it is the one life that does all. {PTUK April 13, 1899, p. 227.4}

In that day shall they say “Behold, this is our God, we have trusted in Him, and He hath saved us.” Not merely, “He will save us,” but, “He hath saved us.” A present, complete salvation is the assurance of future salvation. All that is necessary for anybody to be able to say is, “The Lord has saved me, and He saves me now.” Keep trusting, and the salvation will continue. Those who have become acquainted with the Lord, will know Him when He comes. The Lord Himself will come, and He will not be a stranger. “We will rejoice, and triumph in His salvation,” because we have trusted in Him, and have proved the power of that salvation. But the power of the salvation now is worth rejoicing over just as much as it will be at the coming of the Lord. Therefore “rejoice in the Lord alway; and again I say, rejoice” (Philippians 4:4), because it is with rejoicing that the redeemed of the Lord come to Zion, the mountain of God. {PTUK April 13, 1899, p. 227.5}

**“Bible Society in Philippines” *The Present Truth* 15, 15.**

E. J. Waggoner

The British and Foreign Bible Society has been the first to avail itself of the new opening in the Philippines. Almost at once after Manila was occupied by the United States forces, the agent was on the ground, and secured a place for a Bible depository, though not without strong opposition from the priests. The first day he sold twenty Spanish Bibles, seventeen Testaments, forty-eight copies of the Gospels in separate form, one English Bible, and one Testament, and subsequent experiences have proved that the time is ripe for effort. Several mission boards are planning to enter the islands, but thus far no work has been organised there. {PTUK April 13, 1899, p. 227.6}

**“Studies from the Gospel of John. Words of Comfort. John 14:1-14” *The Present Truth* 15, 15.**

E. J. Waggoner

John 14:1-14

**“I WILL COME AGAIN”**

“Let not your heart be troubled; ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” {PTUK April 13, 1899, p. 228.1}

Jesus was personally present with His disciples when He spoke these words. He had been with them in bodily form for several years, and they had looked upon Him and handled Him, and had walked and talked with Him in loving companionship. His presence was as real as their own, and they delighted in it. But now He had told them plainly that He was going away, and that they could not follow Him. This had filled their hearts with sorrow; for they had yielded to the powerful attraction of Jesus, and since He had first said to them “Follow Me,” to be with Him had been their joy. Now they felt as children do when the loved and loving mother is taken from them. They were in great heaviness of heart, and therefore Jesus spoke the comforting words that we have just read. {PTUK April 13, 1899, p. 228.2}

“The glorious appearing of our great God and Saviour Jesus Christ,” is the “blessed hope” of all His true disciples. Titus 2:13. It is the comfort for all who mourn loved ones who have fallen in death. The words of the Apostle, direct from the Lord Himself, are: “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye 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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore *comfort one another with these words*.” 1 Thessalonians 4:13-18. {PTUK April 13, 1899, p. 228.3}

One more text will be sufficient for the promise of His coming. Forty days after His resurrection, Jesus led His disciples out of Jerusalem “as far as to Bethany,” telling them of the power by which they were to be witnesses to Him: “And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have Been Him go into heaven.” Acts 1:9, 10. {PTUK April 13, 1899, p. 228.4}

Looking at these statements, we see clearly that Jesus will come again, and that His coming will be as literal as was His first advent, “This same Jesus” is to return again. It is to be no secret coming, no snatching away of His people by stealth. No; the “voice of the Archangel and the trump of God” will make known the second coming of Christ, and every eye must see Him, whether it wishes to or not (Revelation 1:7), “for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man.” Matthew 24:27. {PTUK April 13, 1899, p. 228.5}

**OBJECT OF CHRIST’S COMING**

This is the all-important thing. Why will He come? What necessity is there for it. That His coming is necessary, is evident, since the Lord does nothing in vain. He will not come in all the pomp and splendour of heaven, with all His angels, and with earth-shaking peals of the trumpet, for nothing. The object is plainly stated in our text. “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.” Take this in connection with the statement to the disciples, recorded in the preceding chapter (verse 36), “Whither I go, thou canst not follow [or, go with] Me now but thou shalt follow Me afterwards,” and we see that no word could make it plainer that only by the second coming of Christ in glory can His disciples be with Him again. It is not only those who chance to be living when He shall come, that He takes to Himself, but the eleven to whom He was talking. They can never be with their Master again, except by His coming again to receive them. Until He comes, they are away from Him. {PTUK April 13, 1899, p. 228.6}

Here is where the comfort comes in. When it is known that none can be with Christ except by His second coming, then everybody who loves the Lord will also love His appearing. That none can be with Christ in any other way, is evident from the whole Bible. The dead are not with Christ, for “the dead praise not the Lord, neither any that go down into silence.” Psalm 115:17. “In death there is no remembrance of the Lord.” Psalm 6:5. “The living know that they shall die; but the dead know not anything, neither have they anymore a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished.” Ecclesiastes 9:5, 6. The old hymn tells us that “death is the gate to endless joy,” but the Bible tells us that death is an enemy. 1 Corinthians 15:26. Since it is an enemy, we may know that it does not admit us to heaven, and the hymn is false. {PTUK April 13, 1899, p. 228.7}

Moreover “death came by sin.” Romans 5:12. If it were true that death is the gate to endless joy, then it would follow, since death came by sin, that sin admits men to heaven; but that is so palpably false and unscriptural that no one with any respect for the Bible can hold it. Still further: the devil is the one who has the power of death. Hebrews 2:14. Now if death were the way to be with Christ, and the gate of heaven, then we should have the, devil as the gate-keeper of heaven! “But that is too monstrous for consideration. So we must accept the common-sense, Scriptural fact, that death is an enemy, the great enemy, of the human race, and that Christ came to deliver us from it. He came to destroy death, and him that had the power of death. Through the crucifixion and resurrection of Jesus, the power of death, yea, death itself, is destroyed, and Christ’s second coming is simply the consummation of Calvary. He comes for the salvation of His people. Isaiah 35:4. {PTUK April 13, 1899, p. 228.8}

We see friends sicken and die. We see them carried; cold and to the grave, and every tear that is shed, and every funeral train and procession of mourners gives the lie to the statement that death is a friend. One may say it as a matter of theology, but when he meets it face to face he gives involuntary testimony to the fact that it is a bitter, cruel enemy. At such times the heathen cannot but break out into wild wailing; for death has no hope in it. But the Christian, while he must sorrow for the lose of loving companionship, cannot sorrow as those who have no hope, for Christ’s coming gives hope in death. He will come. This is the comfort for those who mourn. Loved ones who have been separated by death shall thus be united; for at the sound of the trumpet the dead shall be raised incorruptible, then-the living, also made immortal, shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord. That is the only way, and that is what makes the promise of Christ’s coming such blessed comfort. {PTUK April 13, 1899, p. 229.1}

Even with the Lord! Yes, that is the comfort. Friends; are to be united at the coming of the Lord, but only the presence of the Lord will make that a joyful meeting. We long for His coming in order that we may be with Him. He is coming to receive us to Himself. Do not lose sight of that. It is Christ alone who can sanctify all earthly friendships. “Love is of God.” Therefore it is only the fact that we shall ever be with the Lord, that will make the meeting with friends a heaven. His presence outshines everything else. Without Him friends would be enemies. {PTUK April 13, 1899, p. 229.2}

**PREPARING A PLACE**

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also.” He knows when the place is prepared for His people; we do not. He has said that when the place is prepared He will come for us; we must believe that He will keep His word. Suppose for a moment that we had the power to do as we pleased, and should go to heaven before Christ’s second coming; we should find no place ready for us. We should be in the embarrassing position of guests coming before the appointed time. But there is no danger that anybody will be in that position; for we have the assurance of Christ’s words, that the only way we can go to be with Him is for Him to come again and take us. Knowing this, all His true disciples will join in the prayer of the beloved disciple: “Come, Lord Jesus.” {PTUK April 13, 1899, p. 229.3}

**THE WAY**

Yet we are in danger of making that petition misunderstandingly. We are in danger of forgetting that Christ is the way to the heavenly mansions; that none can attain to the resurrection of the just except those who are “found in Him” at His coming, not having their own righteousness, “but that which is through the faith of Christ, the righteousness which is of God by faith.” Philippians 3:9. No man cometh to the Father, to the place where God sits “in light that no man can approach unto,” except by Christ, who hath once “suffered for sins, the just for the unjust, that He might bring us to God.” 1 Peter 3:18. But in order that we may at the last day and so on throughout eternity be able to stand before God and see His face, we must now draw near. Even now must we dwell in the secret place of the Most High, and full provision for this has been made, for now, even ” and so on throughout eternity be able to stand before God and see His face, we must now draw near, even “*now* in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:13. “Through Him we both have access by one Spirit unto the Father.” We must come to God and become acquainted with Him before we can see Him; and Christ is the way. {PTUK April 13, 1899, p. 229.4}

Oh, what depth and breadth of comfort there is in those words of Jesus, “I am the way”! We have all sinned, “all gone out of the way,” and know not how to find God. We would gladly return to the Father’s house, but we know not the way. Jesus says, “I am the way.” His name is Immanuel, God with us, and He is with us all the days, even unto the end of the world, so that although we may wander far from God, behold, the way back to Him is close beside us. Though we wander out of the way, it goes with us, so that even while we may be fleeing from the way, the way is seeking us; for “the Son of man is come to seek and to save that which was lost.” Luke 19:10. What a wonderful way is this, that itself seeks the wanderer! How easy it is to find our way back to God! “I am the way.” You do not know how to do that which you would? Jesus is the way. “I have a frightful temper, and don’t know how to get the victory over it.” {PTUK April 13, 1899, p. 229.5}

“I am the way.” You do not know how to do that which you would? Jesus is the way. “I have a frightful temper, and don’t know how to get the victory over it.” “I am the way.” Are you overburdened with cares, and know not how to accomplish the tasks that *must* be done? Still Jesus says, “I am the way.” Would you learn the best way of doing the work to which you are called, so that you can be “a workman that needeth not to be ashamed”? Jesus is the way. He knows how to do that of which you know nothing; and that which you know how to do well, He knows how to do better. And not only does He know how to do it, so that He can teach you, but He is the way to do it, for He is the life. {PTUK April 13, 1899, p. 229.6}

**THE LIFE**

Christ is the life, as well as the way, therefore He is the living way. We cannot get the benefit of Christ as the way, unless we know Him as the life. He is the Word of life, the light of men. “And the Word was made flesh, and dwelt among us.” In other words, “the life was manifested, and we have seen it.” There is no real life but the life of Christ-Christ Himself. His life-He Himself-is the true light which lighteth every man that cometh into the world. He has for ever identified Himself with humanity, that man may for ever be made one with Divinity. He has taken all mankind upon Himself, and is the bearer of all the burdens of humanity. His life given freely to every soul, is the way from sin to righteousness. It is the victory. {PTUK April 13, 1899, p. 229.7}

Altogether too much is Christ kept at a distance. He is near, but men persist in building up barriers which God has broken down. The middle wall of partition between man and God has been broken down and taken away in the flesh of Christ, so that every man may be, if he will, what Christ is. “The Word was made flesh,” and He has “abolished in His flesh the enmity,” even the fleshly mind. Now He was made our flesh. “There is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds.” 1 Corinthians 15:39. It was the flesh of men that Christ took. It was the flesh of sinful men that He took, for He was “made of the seed of David according to the flesh.” Romans 1:4. Yet He knew no sin. 2 Corinthians 5:21. “He was manifested to take away our sins; and in Him is no sin.” 1 John 3:5. If therefore we will believe, and acknowledge, and hold to, the truth that Christ is our life, we shall find in reality that “as He is so are we in this world.” 1 John 4:17. {PTUK April 13, 1899, p. 229.8}

“Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” 1 John 4:2. “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 10:9. How shall we confess the Lord Jesus? What shall we confess about Him?-Confess the truth, namely, that He is come in the flesh, even in our own sinful flesh. Reckon ourselves to be dead, and Him alone to be alive-*the life*. Then will all things be of God, who hath reconciled us to Himself by Jesus Christ. Then it will no longer be we who profess to be living, and bunglingly trying to manage our own affairs, but Christ who actually lives, and who successfully does the will of God in us. The connection between us and Christ must be a vital one, if we would walk in the way. It must not be simply a joining of hands, that He may lead us in the way, but a union of hearts and lives. We must be lost in Him. Remember that *He is the way*; therefore if we would walk in the right way, we must live in Him. The identification between us and Him must be complete. What wondrously glorious possibilities there are for us in the fact that Christ is the way and the life-the living way. Let Him do it, and all will be well. {PTUK April 13, 1899, p. 230.1}

**THE TRUTH**

Jesus is the truth. He says, ” If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” “If the Son therefore shall set you free, ye shall be free indeed.” John 8:31, 32, 36. Thus we see that the Son is the truth which makes free. Only He can give freedom, for nothing but the truth can make men free. Apart from the truth there is only bondage. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness.” Romans 1:18, R.V. That is to say that God’s wrath is manifested against the ungodliness of those who repress Christ, and refuse to let Him live His perfect life in them. This corroborates the statement that Christ is in every sinful man, ready and anxious to make His life perfect. The fact that a man lives and has breath, which he may use in denying the existence of God, is proof of the presence of God in his flesh. And He is there not to condemn or destroy, but to save. The fact that He stays there and endures all the abuse and shame that is heaped upon Him, proves His forbearance and longsuffering and love. If therefore one will simply “give up,” let go of himself, the truth-the life of Christ-will just as surely manifest itself in him, and will be his life, as grain will grow when good seed is sown in the ground. God has made the way of truth so easy and simple that there is no excuse for those who do not walk in it. {PTUK April 13, 1899, p. 230.2}

Christ is *the truth*. There is no other. There is no truth in the universe that is not true simply because it is some part of the manifestation of Christ. And there is nothing true that is not in Him. Now it is evident that that which is not true does not really exist. We admit this when we say, “It is not so.” When God made all these things, He created them by His Word. He said, “Let it be,” “and it was so,” that is, it came into being. That which is not so has only a fictitious existence. It *seems* to be, but the end will show that it is not. If sought for, it cannot be found. In the Sanscrit, from which our language originates, the word for “truth” means simply “that which is.” Christ is; His name is “I AM,” and so He is “the truth.” {PTUK April 13, 1899, p. 230.3}

There are men who deny Christ, the truth. How much do such men really know?-Nothing. This is plain enough if we stick to the text. The truth is that which is. But no one can know that which is not. Nobody can know that a thing is so when it is not so. Suppose now, as often happens, that a man has spent a long time diligently studying, and thinks that he has reached a profound conclusion, and it turns out that there is not a word of truth in all that he has been studying. His supposed facts are only fancies. What has he gained? How much does he know as the result of his studies?-Simply nothing. So we see that only in Christ are to be found “all the treasures of wisdom and knowledge.” He is the Author and perfecter of faith, and only by faith can we understand. That which is, is the thing that hath been, and which will be. Christ is the One “which was, and which is, and which is to come.” The truth endures for ever, simply because *it is*, and therefore, whosoever doeth the truth, or abides in the truth, abides for ever. Men may think that they can acquire vast stores of the wisdom, and yet deny Christ, that is, deny Him in their lives, deny His right to be their life; but all their seeming knowledge will at the last perish with them, showing that both it and they were in reality nothing. Then will it be demonstrated that only in Christ, in knowing Him, can men know anything. Therefore become acquainted with Christ. {PTUK April 13, 1899, p. 230.4}

**THE WORD AND THE WORK**

“Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father which dwelleth in Me, He doeth the works.” John 14:10. Note the change in expression, showing that the Word is the work. We should naturally expect the sentence to run thus: “The words that I speak unto you, I speak not of Myself; but the Father which dwelleth in Me, He speaketh them.” And this is what Christ really said, for whenever God speaks something is done. “By the Word of the Lord were the heavens made.” Psalm 33:6. {PTUK April 13, 1899, p. 230.5}

Now read John 8:28, and find the counterpart of the verse in our lesson, “When you have lifted up the Son of man, then shall ye know that I am (He), and that I do nothing of Myself; but as My Father hath taught Me, I speak these things.” In the first text quoted, we read that Jesus does not speak His own words, but that the Father does the works; in this we read that Jesus does not do the works Himself, but that the Father speaks in Him. Thus we see that the Word and the work of God are one and the same thing. If the Word of God abides in us, then the works of God will be manifested. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. {PTUK April 13, 1899, p. 230.6}

**GREAT WORKS AND GREATER WORKS**

Here is one of the positive assurances of Jesus, that are specially noted by John “Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” John 14:12. How can this be? Do not ask; for just as no man can by searching find out God, so no man can expect to understand how He works, and so of course no one can hope to know how the works of God are wrought in him. The fact is enough for us. “It is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13. Christ was not a monstrosity, a freak of nature, a unique specimen of humanity, never to be paralleled. No; He is “*the Man*.” He was sent into the world in order that all might have before them an example of a perfect Man, and as a proof that God can make such men. Only as we arrive at “the measure of the stature of the fulness of Christ,” do we come to “a perfect man.” Ephesians 4:13. God has put into us the same word of reconciliation that was in Christ (2 Corinthians 5:19); and as it is the word that works, it follows that the same works will be done by those in whom the Word dwells as were done by Christ. Christ’s ministry of reconciliation is committed to us. We are now to appear before the world “in Christ’s stead,” as witness for Him, that through us the world may believe in the existence of Christ. This being the case, it follows that the same works that He did must be done. {PTUK April 13, 1899, p. 230.7}

“But we don’t see them done now.” That makes no difference with the truth of Christ’s words. It only shows how little faith there is even in the church. Men have been too slow to understand the wondrous possibilities embraced in the faith of Jesus. When we receive “the Spirit of wisdom and revelation in the knowledge of Him,” then we shall “know what is the hope of His calling,” and “what is the exceeding greatness of His power to usward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead.” Ephesians 1:17-20. Why not receive that Spirit now? {PTUK April 13, 1899, p. 231.1}

But what about the “greater works” than those which Christ did? What are they? and how is it possible for us to do them? To both these questions we can only say that we do not know. Moreover it is not likely that we ever will know. Certainly we shall never know *how* the works are done, for it is only by God’s almighty skill that they are wrought. If we cannot know how the least works are done, we certainly cannot know how the greatest are done. We do know that the just will come up to the day of judgment totally unconscious of many good deeds that they have done. Matthew 25:37, 38. What mortal man could endure the knowledge that he was doing greater works than Christ did? If he should think such a thing, the thought itself would lift him up above his Lord and Master, and would ensure his fall. So we must be content and even glad not to know how or what God works in us. The root, buried in the soil, cannot see the glorious fruit that is borne through its faithful ministry, but it works steadily in the place assigned it, content simply to be what God will have it; even so it should be with us. Our part is to trust; God is then responsible for results. {PTUK April 13, 1899, p. 231.2}

**IN HIS NAME**

“And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.” John 14:13, 14. A most wonderful promise, and yet a most natural one, when we think what it means to pray in the name of Jesus. {PTUK April 13, 1899, p. 231.3}

In the first place; it does not mean simply the repetition of the word Jesus. That would be but mockery. In Acts 19:13-16 we have an instance of the uselessness of that. The name of Jesus is not to be used as a charm. There is power in it, but it is not the power of magic. {PTUK April 13, 1899, p. 231.4}

We are to pray in His name. That is, we are to be in the name, and the name is Himself. We are to come, not in our own name and person, but in the name and Person of Jesus of Nazareth. We are not to personate Him, however. Such a fraud would quickly be detected. No; we are to be left entirely out of the question. We are not worthy to approach the throne of God. People say, “I am so unworthy: I am not fit to come into God’s presence.” Very well, provision has been made for all such cases. We know that Christ is worthy. “In the days of His flesh” He “offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard.” Hebrews 5:7. God never turned away the prayer of His only begotten Son, even “in the days of His flesh,” when He was clothed with our sinful flesh: Everything that He asked was granted. Let us therefore confess that Jesus Christ is come in the flesh-our flesh. Let us deny ourselves,-deny our own existence,-and acknowledge Him as the only One who liveth. Then it is “not I, but Christ” who approaches the throne of God. Then the answer to our prayers is assured beforehand; for it was for deliverance from our sins that He prayed. Coming thus in His name, we are as sure of receiving the things that we ask for as He was. {PTUK April 13, 1899, p. 231.5}

Our sins were upon Him, and they are upon Him still, for He is still in the flesh, and is still praying for us. The burden of the world’s sin was upon Him, and from this He prayed to be delivered. So we can leave ourselves out of the question, and be lost in pity for Christ, as we see Him struggling under the load of sin. Then our pity moves us to make an unselfish prayer, “for the sake of Jesus.” Oh, that he may be delivered from the oppressive load, and may receive His heart’s desire! We make common cause with Him. The prayer is heard. He is delivered. But lo, it was our sin that He bore, and as we prayed for deliverance “for Jesus’ sake,” that He might be freed, our sin was removed, and deliverance came to us. Thus His victory is our joy. We prayed in His name, and the Father could not but grant the petition. But it is self-evident that no prayer “in the name of Jesus” can ever be selfish. {PTUK April 13, 1899, p. 231.6}

The name of God is in Christ. Exodus 23:21. So when we pray in the name of Jesus, we are presenting God’s own name as the Surety. With what delight then we read the assurance, “Thou shalt not take the name of the Lord thy God in vain.” That is a commandment, say you? True; but you must know that in Christ all the commandments of God are blessed promises. Truly, “His commandments are not grievous.” “In keeping of them there is great reward.” {PTUK April 13, 1899, p. 231.7}

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

E. J. Waggoner

**THE EQUINOX**

What does this word “Equinox” mean? perhaps you ask. You may have heard it talked about lately, as we have just passed what is called the “Vernal” or Spring “Equinox.” {PTUK April 13, 1899, p. 234.1}

It is made up of two meaning “equal nights.” Latin words meaning “equal nights.” About the 21st of March the days and nights all over the world are just equal, each about twelve hours long, and this is called the time of “equal nights,” or the “Equinox.” {PTUK April 13, 1899, p. 234.2}

But after this the days and nights get more and more *un*equal. The part of the earth that we live on the North, passes more and more into the sunlight and the days get longer. The South passes away from the sun, and the days get shorter and shorter; until, when it is midsummer with us, the longest day, it is midwinter in the South with the shortest day. {PTUK April 13, 1899, p. 234.3}

Then we pass again to the time of “equal nights.” About the 23rd of September is the “Autumnal Equinox,” when the days and nights are of the same length all over the world again. But after this the South passes into the sunlight, and we pass away from it. Midsummer in the South, their longest day, is our midwinter, the time of short days and long nights. {PTUK April 13, 1899, p. 234.4}

Now let us think for a little while what it is that makes these changes,-that governs the length of the day all over the world, and makes the four seasons, Spring, Summer, Autumn, and Winter. {PTUK April 13, 1899, p. 234.5}

You will remember that when God said, “Let there be lights in the firmament,” He said also, “Let them be for signs, and for *seasons* and for *days* and *years*.” And you know that the *year* is the exact time which it takes the earth to make its journey round the sun. {PTUK April 13, 1899, p. 234.6}

But this alone does not make the *seasons*; for if the earth were to travel round the sun in a perfectly upright position, there would be no change whatever. The days and nights would be always and everywhere just the same length, and some parts of the earth would have nothing but winter, while in other parts there would be continual summer. {PTUK April 13, 1899, p. 234.7}

The temperature in the part of the earth that we live on would always be what it is about the time of “equal nights,” the end of March and of September. There would never be heat enough to bring any of the fruits of the earth to perfection. So much of the plant and animal life of the world would be impossible. {PTUK April 13, 1899, p. 234.8}

To what, then, does the earth owe its changing seasons which bring in their turn “cold and heat, summer and winter, seedtime and harvest”? It is to what is called “the inclination of the earth’s axis” about which you have most likely learned something in your geography lessons. {PTUK April 13, 1899, p. 234.9}

Instead of being perfectly upright, the earth inclines, or leans, always towards the North. The North Pole, the uppermost part of the earth, points always to the North Star. Because of this the North Pole is sometimes turned towards the sun, and sometimes away from it, and this has an effect upon the whole earth, and brings the change of seasons all over the globe. {PTUK April 13, 1899, p. 234.10}

Stick a knitting needle through a ball of wool, or a pencil through a ball of string, and draw this round in a circle with the upper point of the needle turned all the time towards one particular object, and you will see that every part of the ball will be a part of the time turned towards the centre of the circle, and part of the time away from it. {PTUK April 13, 1899, p. 234.11}

Do you see then to what we owe the life and fruitfulness of the earth? It is to this secret drawing influence, this attraction from that part of the heavens that we call “the North,” that turns the earth always towards it. It is this same drawing power from the North that makes the needle of the compass point always in that direction. {PTUK April 13, 1899, p. 234.12}

God’s Word teaches us that “the North,” “the uttermost North,” is the dwelling-place of God, “the secret place of the Most High,” from which He governs the whole universe. So it is from God Himself that this sweet influence comes, attracting and drawing the earth, making it incline to Himself. “He hangeth the earth upon nothing,” and by His Spirit He guides and holds it in just the position in which it will get the greatest benefit from the life-giving rays of the sun. {PTUK April 13, 1899, p. 234.13}

Not our earth only, but all the great worlds that God has made He is upholding and drawing to Himself, and guiding in just the way that will bring them the greatest good. {PTUK April 13, 1899, p. 234.14}

This same sweet influence which attracts the earth towards God, is drawing every one, even every little child, who lives upon it, to Himself. As you feel this sweet influence moving upon your heart, drawing you to turn to God, to love Him, and to give yourself to Him, do not resist His gentle pleadings and grieve His loving Spirit. {PTUK April 13, 1899, p. 234.15}

Let Him turn you fully towards Himself, and guide you in all your ways, to bring the greatest blessing and happiness to you, and to make you a blessing to all around you. {PTUK April 13, 1899, p. 235.1}

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

E. J. Waggoner

-A whale, fourteen feet in length, was captured in the Trent, forty miles inland. {PTUK April 13, 1899, p. 238.1}

-The new Russian ice-breaker has started its career very auspiciously. It went easily through drift foe about five feet thick. {PTUK April 13, 1899, p. 238.2}

-England, Germany, and the United States have agreed to submit their differences in Samoa to a tripartite Commission. {PTUK April 13, 1899, p. 238.3}

-A young lady in Philadelphia had her hand permanently injured by the squeeze a gentleman gave it when shaking hands with her. She sued him for damages and was awarded ?2,000. {PTUK April 13, 1899, p. 238.4}

-The passenger steamer *Stella*, struck on the Carquet Rocks during a dense fog on her voyage to Guernsey, and was lost. The survivors suffered terribly from exposure, having spent the night in open boats. Between seventy and eighty lives were lost. {PTUK April 13, 1899, p. 238.5}

-An assault by Turks upon a Bulgarian position has been repulsed with some slaughter. There are persistent rumours of impending trouble between the two countries, and it is generally expected that there will soon be another outbreak of war in the Balkans. {PTUK April 13, 1899, p. 238.6}

-The *Lancet* attacks a statement made by the Chancellor of the Exchequer to the effect that the people of the United Kingdom would be better off if more beer and less spirits were drunk. The *Lancet* asserts that beer-drinking in itself is as bad as spirit-drinking, and that the increase in the consumption of beer tends to an increase in the consumption of spirits. {PTUK April 13, 1899, p. 238.7}

-Coal has been found in Kent at various places in strata of considerable depth. It is no clear yet whether the coal exists in paying quantities, but the indications are that it does, and if this turns out to be the case, it will exert a marked influence on the future of Kent. {PTUK April 13, 1899, p. 238.8}

-A well-known French Deputy has issued a report in which he professes to prove by evidence obtained at first hand that nine out of ten of the Parisian beggars are impostors. The blind men, he says, can see well enough when the time comes to count their day’s takings. {PTUK April 13, 1899, p. 238.9}

-An expedition on an unusually large scale will leave Russia at the end of April for the exploration of East Central Asia. The Czar has contributed ?6,000 to the funds. The expedition will travel through Thibet, devoting itself to scientific studies, especially to the surveying of those regions not yet accurately mapped. {PTUK April 13, 1899, p. 238.10}

-Malolos, the capital of the insurgent Filipinos, has been captured after slight resistance, and occupied by the American troops. The insurgents, before retreating to the north, set the town on fire. It is understood that the Americans will not pursue the Filipinos into their mountain fastnesses during the rainy season. {PTUK April 13, 1899, p. 238.11}

-Bull-fighting has been revived in Havre. It is over thirty years ago since the people of that town closed the arena, and it is only after long negotiations with the municipality that leave has been obtained to reopen it. Some 8,000 spectators were present at the first performance. The bull-fights will be held every Sunday, and the organisers hope to make big profits from English visitors. {PTUK April 13, 1899, p. 238.12}

-The recent “lease” of territory at Hong Kong to the British Government is now considered insufficient, and a proposition for the acquirement of a larger piece of ground has been submitted to the Tsung-li-Yamen. To ensure due consideration for the suggestion, it has been accompanied by an intimation that in the event of a refusal, the existing Chinese customs establishments will be removed from British territory. {PTUK April 13, 1899, p. 238.13}

-The Viceroy of India, speaking at Lyallpur, the centre of the most recent Panjaub irrigation scheme, said that four years ago, the town, now a flourishing market, was a barren uninhabited jungle. In six years 1,000,000 acres had been brought under cultivation, at a capital outlay of ?1,500,000 sterling. It is now estimated that the total value of the crops in a single year equals the capital cost of the entire works. There is also a population of 200,000, where six years ago there were no inhabitants. {PTUK April 13, 1899, p. 238.14}

-A Temperance Congress has been opened at Paris. It is divided into three sections, the first of these being scientific and medical. The social, political and legislative aspects of the question stand apart. The educational side is left to future discussion. The congress will take as its maxim the absolute elimination of alcohol as an essential factor in human diet. The criminal tendencies of over-drinking will probably be the most interesting feature of the congress. Dr. J. H. Kellogg, whose name is well known to our readers, is attending the congress as a delegate. {PTUK April 13, 1899, p. 238.15}

-The authorities in South Africa object to natives being brought to England from there for the purpose of taking part in mimic combats and savage sports. It is said that a hen the natives return they exercise a bad influence over their people. They are merely overgrown children, and go home completely spoilt. A number of Zulus who were enraged at a London entertainment were engaged in a London entertainment were having enough when they left Durban, where mere of them had been in civilised employment for years, but they came back ferocious drunkards. {PTUK April 13, 1899, p. 238.16}

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

E. J. Waggoner

The concluding portion of “In Gethsemane,” by Mrs. E. G. White, which began last week, will appear in our next issue. {PTUK April 13, 1899, p. 240.1}

That which keeps men from receiving God’s blessings in larger measure is the selfish use they make of those they do receive. Not passing on to others what they receive, they cannot develop in Christian experience, and are content to be ministered unto instead of being ministers. {PTUK April 13, 1899, p. 240.2}

Christ was faithful in all things, as a good steward of the manifold grace of God. No good that He enjoys is retained to minister to His own pleasure, or uphold His own dignity, but is given freely to all. He had everything that heart could wish, yet He emptied Himself, and, taking the form of a servant, became obedient unto death, even the, death of the cross. It was His joy to serve others, and it is when He sees others saved that His soul is satisfied. {PTUK April 13, 1899, p. 240.3}

Because this mind was in Christ, God could safely commit everything into His hands, knowing that the power would be used to bless others. So God hath given to Him a name which is above every name. But this is not the end. We are not to think of Christ as having gained the position He coveted, and to secure which He suffered Himself to be humiliated for awhile. He is the same yesterday, and to-day, and for ever. Therefore He remains a servant in heart still. {PTUK April 13, 1899, p. 240.4}

“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel.” Acts 5:31. But it is the goodness of God that leads man to repentance (Romans 2:4), therefore the more highly Christ is exalted, the more will He continue to show forth the goodness of God in His dealings with us. {PTUK April 13, 1899, p. 240.5}

Satan is the king of Babylon, so that every one who is in any way subject to Satan is in Babylon. But no one need remain there. There is a way of escape for all, for the message of the everlasting Gospel to every nation is that “Babylon is fallen.” Revelation 14. God calls men out, that they may not be partakers of her sins, and that they receive not of her plagues. Revelation 18:4. “Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing; declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed His servant Jacob.” Isaiah 48:20. {PTUK April 13, 1899, p. 240.6}

We noted last week some statements by an archdeacon on the ignorance of the Bible among candidates for the church. Dean Farrar is reported to have said a few days ago at a conference of schoolmasters, held at Canterbury, {PTUK April 13, 1899, p. 240.7}

He was fairly amazed at times at the ignorance which children and youths and men showed on the subject of the Bible. He constantly found amazing ignorance of the simplest facts and principles of the Bible, and he had found that very strikingly in candidates for Holy Orders when he acted for some years as examining chaplain to the Bishop of Worcester. {PTUK April 13, 1899, p. 240.8}

The Archbishop of Canterbury, speaking later, said {PTUK April 13, 1899, p. 240.9}

he knew repeated Instances of man who was sent out from the Universities as examiners who were not fit to examine in religious knowledge. {PTUK April 13, 1899, p. 240.10}

This is hardly to be wondered at when the pulpit is so full of infidelity, and uses its influence to make the Word of God subordinate to the speculations and reasonings of man. The Archbishop himself has publicly asserted the fallibility of the Scriptures, quoting a discrepancy, which was palpably due to an error in copying, to back up his statement that the writers of some of the boots of the Bible were not trustworthy, although their intentions were honest. When the most highly placed official of the Church of England prefers not to accept an easy and natural explanation why a certain figure is given as seven in one book of the Bible and three in another, it is not strange that examiners and teachers and pupils should conclude that it is waste of time to study a book which is untrustworthy. If parents and teachers and ministers sow the seeds of doubt, they must not expect to reap a harvest of faith. {PTUK April 13, 1899, p. 240.11}

The following is taken from a leading daily paper:- {PTUK April 13, 1899, p. 240.12}

The Trust system in America has attained gigantic dimensions since the close of the Spanish-American war. So rapid has been its growth and so widespread its operation during the last year that a complete change has been brought about in the industrial system of the United States. Today in America all the chief industries of modern life, except farming and banking, are concentrated into the hands of fifty-four great combinations, controlling between them some three hundred and sixty-six million pounds of capital. Such enormous aggregations of wealth and the power that wealth brings in the hands of a few may seem to be a direct menace to labour all the world over. But the amalgamation of millionaire interests promote as nothing else can the real solidarity of labour. {PTUK April 13, 1899, p. 240.13}

And when millionaire interests are consolidated, and the solidarity of labour secured, what will be the position? Each will form a powerful army, and there will be war to the death. “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces.” Isaiah 8:9. {PTUK April 13, 1899, p. 240.14}

The Scriptures recognise that there will be oppression of the poor by the rich in the last days. But the Lord judges the cause of the poor. In this is their only hope. “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” James 5:4. The Lord hates oppression, but when the labourers organise, that they may oppress their oppressors, they take their case out of the Lord’s hand. He cannot approve or support their course. {PTUK April 13, 1899, p. 240.15}

“Shall men sit down tamely then under oppression?” If they commit their cause to God they may be quite sure that all that God can do for them will be done. “Be patient therefore, brethren, unto the coming of the Lord.” “For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts [the Lord of sabaoth] Himself; and let Him be your fear, and let Him be your dread.” Isaiah 8:11-13. Labour organisations may have good objects, but they often work hardships on those whose interests they seek. There is only one Union which will never fail to secure its objects, and which will never work an injury to its members, its resources are sufficient for every struggle, and no applicant for membership is refused. “And the glory which Thou gavest Me I have given them; that they may be one, *even as we are One*: I in them, and Thou in Me, that they may be made perfect in one.” John 17:22, 23. {PTUK April 13, 1899, p. 240.16}

**“Sowing to the Flesh” *The Present Truth* 15, 16.**

E. J. Waggoner

“The sower soweth the Word.” Mark 4:14. This is true of every one who sows could seed, for “the seed is the word of God.” Luke 8:11. Every grain of wheat is descended from the words spoken at creation, “Let the earth bring forth grass, the urban yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth.” Genesis 1:11. Since all of these were to continue “after his kind,” all seed which is sown is just as much the word of God now as it was before God gave a body as it pleased Him to the words which He spoke to the earth. {PTUK April 20, 1899, p. 241.1}

Every one therefore who looks upon the grains of wheat, or the bread which is made from them, has before him the word of God. We know that this seed when sown will grow and multiply, and that when taken into our bodies it imparts life, and we may know just as certainly that the same word will spring up and bear fruit in us, and sustain our spiritual life. Being the word of God, which could create a perfect man, body, soul, and spirit, we may know that this word is not only physical but spiritual food. 1 Corinthians 10:3. {PTUK April 20, 1899, p. 241.2}

This is not an unimportant matter, to be looked upon merely as an interesting thought presented by the scriptures, but without practical bearing on a man’s salvation. It is of vital importance. Every time we put food into our bodies we are sowing seed, which will bear fruit after his kind. If we sow that which is pure and healthful, we shall enjoy a harvest of health and vigour. If we eat that which is polluted, decaying, and lacking in the elements of real food, we shall reap feebleness, disease and decay. {PTUK April 20, 1899, p. 241.3}

But this is not the only consideration. If we take the food merely as the beasts do, without recognising that it is spiritual food, adapted to sustain our spiritual life, it will not profit us. “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Galatians 6:8. Corruption means decay and death, and this is all that a man gets who eats merely to continue the life of the flesh. This is because death is the portion of the flesh. “For the minding of the flesh is death.” Romans 8:6, margin. {PTUK April 20, 1899, p. 241.4}

Jesus Christ is the life of the world. In Him all things were created, and it is in Him that all things consist. “And if Christ be in you, the body is dead because of sin.” Therefore the man who eats to sustain the body, eats to sustain that which is dead because of sin. Of course he reaps corruption. Well, if the body is dead, why eat at all? “The body is dead because of sin; but the Spirit is life because of righteousness.” Romans 8:10. Let the food be eaten for the maintenance of the life of the Spirit, and he that soweth to the Spirit shall reap life everlasting. But the food for the Spirit must be spiritual food, and this God gives us freely, for all food that, imparts His life is spiritual, because “God is Spirit.” {PTUK April 20, 1899, p. 241.5}

Perhaps some will say, “But if we have the spirit of God we do not need to be fed.” Many make this mistake. Being converted, and receiving the Spirit, they think that this will keep them right, and that they can, without serious loss, neglect Bible study and prayer. But they are wrong. They must be continually receiving the Spirit, for God is always giving it afresh in His Word and the numberless channels by which He communicates His life to man. Those who continually receive the Lord in His gifts, do not walk after the flesh but after the Spirit. They reckon themselves to be dead with Christ, but yet alive because He is raised from the dead and lives in them. Galatians 2:20. Thus they know the power of His resurrection (Philippians 3:10), and with power give witness to it. Acts 4:33. {PTUK April 20, 1899, p. 242.1}

Those whose mortal bodies, though dead with Christ, are vet made alive by His Spirit dwelling in them (Romans 8:11), have no occasion to eat for the sake of that which is dead. Having put on the Lord Jesus Christ, they make no provision for the flesh. Romans 13:14. They eat by faith, discerning the Lord’s body, and whatsoever they do in word or deed, they do all in the name of the Lord Jesus. Colossians 3:17. They are dead unto sin but alive unto God through our Lord Jesus Christ, and the law of the Spirit of life in Christ Jesus, makes them free from the law of sin and death. They are born of the Spirit, and walking in the Spirit, they do not fulfil the lusts of the flesh. Galatians 5:16. When Christians recognise that it is Christ who lives in them, they will not eat or drink anything that they would not set before the Saviour if He were their guest. {PTUK April 20, 1899, p. 242.2}

**“Studies from the Gospel of John. The Comforter. John 14:15-27” *The Present Truth* 15, 16.**

E. J. Waggoner

John 14:15-27

“If ye love Me, keep My commandments.” {PTUK April 20, 1899, p. 242.3}

Who is there that sees anything severe or arbitrary in this requirement? If there be such an one, it is because he does not know the character of the Lord. Suppose you have a dear friend who is going to a distant land to be gone several years. You are sad at the thought of parting, but he comforts you with the assurance that he will come again, and that then he will remain with you; and then, putting a likeness of himself into your hands, he says, “If you love me, keep this.” Would you go about bewailing your hard lot? Would you say that it was asking too much of you? Indeed you would not. On the contrary, you would rejoice at such a token of your friend’s love and confidence. Even so should we regard this keepsake from our Lord. {PTUK April 20, 1899, p. 242.4}

The commandments of Jesus are the commandments of God the Father; for God said of Him to Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.” Deuteronomy 17:18, 19. Jesus said: “I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. Whatsoever I speak therefore, even as the Father said unto Me, so I speak.” John 12:49, 50. He was simply the revelation of God to men, the manifestation of God in the flesh, so that it was God speaking in Him. The law of God was in His heart (Psalm 40:8), so that He was that law personified. {PTUK April 20, 1899, p. 242.5}

Jesus is the One who gives freedom. John 8:34-36. The law of the Spirit of life in Christ Jesus gives freedom from sin and death. Romans 8:2. He therefore is the “perfect law of liberty” into which we are to look as into a mirror, beholding not our own sinful selves, but “the image of the invisible God,” into whose image we are transformed as we behold. James 1:25; Colossians 1:15; 2 Corinthians 3:18. Therefore in requiring us to keep His commandments, He simply asks us to keep a memorial of Himself. Love will gladly do this. “This is the love of God, that we keep His commandments; and His commandments are not grievous.” {PTUK April 20, 1899, p. 242.6}

“He that hath My commandments, and keepeth them, he it is that loveth Me.” {PTUK April 20, 1899, p. 242.7}

When God made man, the crown and lord of creation, He planted a garden eastward in Eden; “and the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.” Genesis 2:8, 15. Man did not have to make the garden; he was not required to plant it; he was only to dress it and to keep it. God made it perfect; man’s duty was only to keep that which God had committed to him. So God gives us His commandments, His own perfect righteousness, and asks us to keep it. By faith in God we keep the commandments; so that one has only to keep the faith in order to keep God’s commandments. To us all, even as to Timothy, comes the exhortation, “Keep that which is committed to thy trust.” It should not be considered a hardship to keep what is given to us, when that thing is the highest good. {PTUK April 20, 1899, p. 242.8}

Notice that this talk about keeping the commandments immediately follows the promise that if we shall ask anything in His name He will give it. “And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment that we should believe on the name of His Son Jesus Christ, and love one another.” 1 John 3:22, 23. “Love is the fulfilling of the law,” and love is freely shed abroad in our hearts by the Holy Spirit. He makes the conditions of answered prayer very easy, and then supplies the conditions. {PTUK April 20, 1899, p. 242.9}

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless [orphans], I will come to you.” John 14:16-18. {PTUK April 20, 1899, p. 243.1}

Jesus Himself is a Comforter. His presence is comfort. It was because He was going away, that the hearts of the disciples were troubled; and Jesus comforted them with the assurance that He was going to the Father, to prepare a place for them. Therefore we may know that “if any man sin, we have a Comforter with the Father, Jesus Christ the righteous.” 1 John 2:1. The word rendered “Advocate,” in this text is identical with that rendered “Comforter” in John 14:16. We have a Comforter with the Father, and “another Comforter” on earth with us. Surely we have no lack of comfort. {PTUK April 20, 1899, p. 243.2}

This Comforter, the Spirit of truth, is Christ’s own representative, Christ’s own personal presence with us as He could not be in the flesh. We know this in two ways from our text. First, Jesus says, “I will send you another Comforter,” and adds, “I will not leave you orphans; I will come to you.” So through the Spirit Christ is personally present even when absent. If, when talking to Nicodemus, He could speak of Himself as “the Son of man, which is in heaven” (John 3:13), now that He is on the right hand of God in the heavens He may with equal truth speak of Himself as with us. {PTUK April 20, 1899, p. 243.3}

In the second place, we know that the Spirit is but Christ’s larger presence, so to speak, because the Comforter is “the Spirit of truth.” Jesus Christ is “the truth.” John 14:6. The Spirit of truth therefore is Christ’s very essence. Having the Spirit, we have Christ and all that He possesses. {PTUK April 20, 1899, p. 243.4}

“I will not leave you orphans.” Christ is “the Everlasting Father” (Isaiah 9:6), and He is the living image of the Father, the shining of His glory. Therefore the Holy Spirit, Christ’s representative, who brings Christ’s own presence, brings also the presence of the Father, so that with Him we are not orphans. Through the Spirit we become sons of God, members of His household, and the Father Himself is with us all the time. No longer are we prodigal wanderers from our Father’s house, but sharers of all His bounty. {PTUK April 20, 1899, p. 243.5}

The world cannot receive the Spirit, because it cannot see Him. The world’s motto is, “Seeing is believing;” the truth is that “believing is seeing.” The world does not believe, and so it does not really see; it only imagines. It is not content with a God whom it cannot see, and therefore it manufactures gods. Out of its own imagination it makes images, and worships them. The Spirit, however, can be received only by faith, and whoever believes endures as seeing the invisible. All who believe may know the presence and voice of the Holy Spirit just as surely as they may know their most intimate friends, and even more so, since they can have no other friend so intimate. “Ye know Him; for He dwelleth with you, and shall be in you.” Do you ask how you will know Him? Believe and you will know for yourself, as no one can tell you. {PTUK April 20, 1899, p. 243.6}

“Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also.” Christ is our life, and the fact that we live is proof of His presence. “But the wicked live!” you exclaim. Yes, and that proves the grace and mercy of God; it shows His presence to save. The Spirit of life and righteousness is striving with all, seeking to be received as a welcome guest. Christ says to His true disciples, “Ye see Me.” This is true even now that He is absent so that the world cannot see Him. But He is present now only by the Holy Spirit, which proves that believers have ocular demonstration of the presence of the Spirit. Yea, faith enables men to see spiritual things. {PTUK April 20, 1899, p. 243.7}

“He shall teach you all things.” There is no teacher like God (Job 36:22), for “out of His mouth cometh knowledge and understanding.” Proverbs 2:6. The Holy Spirit is “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.” Isaiah 11:2. He is “the Spirit of wisdom and revelation in the knowledge of God.” His very presence gives wisdom. Through the Spirit one knows things that without Him could never be learned by any amount of study. {PTUK April 20, 1899, p. 243.8}

Without the Spirit, one really knows nothing. This is a fact. See: The Spirit is bestowed in order that we may know the things that are freely given to us by God. 1 Corinthians 2:12. Since God does nothing uselessly, it is evident that without the Spirit we could not know the things that God freely gives us. Now what does He give us?-With His Son He freely gives us all things. Romans 8:32. There is nothing that God does not give us, and nothing of that which He gives us can be known without the Spirit; therefore without the Spirit we cannot really know anything. The school of Christ-the school of meekness and humility-is the school in which true knowledge of even the most common things is obtained, and the reception of the Spirit ensures to us the highest education. {PTUK April 20, 1899, p. 243.9}

Think a moment, and you will see that this is literally true. Take two men, one having all the advantages of the best schools in the land, and the other compelled to spend all his life in hard, manual labour. The one will have all the polish that the world can give, while the other may present a rough exterior, and may not be able to pass even an entrance examination in schools from which the first has been graduated with honour. The one is a sceptic, while the other knows and fears the Lord, and has obtained the wisdom that comes from above. James 3:17. Which one has the advantage in education? You may hastily say, the first. Not so fast. Remember that this whole life, even though it be fourscore years, is but the threshold of eternity, and you must never leave eternity out of your reckoning. The Judgment comes, and the first goes to destruction, and all his attainments perish with him, while the other has before him endless ages of association with God and angels, whose acquaintance he has made on earth. Say you not that even the very first day of the life beyond, the poor man know more than the other? When you first judged, you were like one who should make his decisions as to two men upon their entrance to school. The end is the time to pass judgment. None of this that has been said by any means depreciates learning or application; far from it; for the one who knows the Lord will by that very companionship be stimulated to reach out for every attainable thing, and will be enabled to make more advancement in solid knowledge than an unbeliever can. {PTUK April 20, 1899, p. 243.10}

“He shall teach you all things.” The Spirit is the only teacher. Whatever one learns from any other person he does not really know. “Ye have an unction from the Holy One, and ye know all things.” 1 John 2:20. “The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.” Verse 27. No one is to learn of man. It is true that God has set teachers in the church, and He uses men as agents for conveying instruction; but the one who receives the instruction as coming from man, instead of direct from God, does not know the truth. No matter by whom the instruction comes, unless the learner receives it so directly from the Spirit that he knows it as a personal revelation from God, he does not have it as he ought to have it. {PTUK April 20, 1899, p. 244.1}

“The Comforter, which is the Holy Ghost, ... shall bring all things to your remembrance, whatsoever I have said unto you.” Since all things that are worth remembering come from Christ alone, and the Spirit brings them all to our remembrance, when we receive Him, it follows that the Spirit is given to us to be memory for us. Mind, the Spirit is not a substitute for study and application, and is not given to encourage laziness; but He is our Teacher, spurring us on, and helping us, and becoming so one with us that He takes complete possession, so that we have no mind but that of the Spirit. Then the Spirit is understanding, and memory as well, enabling us to think of the right thing at just the right time. {PTUK April 20, 1899, p. 244.2}

**THE DECLARATION OF PEACE**

“Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” {PTUK April 20, 1899, p. 244.3}

So the chapter ends where it began. “Let not your heart be troubled.” Peace is ours, then how can we be troubled. Do not get things reversed. We are not to believe that we have peace because we have no trouble; but since Christ has given us His peace, we are not to be troubled, no matter how great the trouble. {PTUK April 20, 1899, p. 244.4}

“My peace I give unto you.” Peace, perfect peace, means victory. In that Christ gives us His peace, He gives us His victory. He has conquered, and put the enemy to flight, after taking from him all his armour wherein he trusted, and He gives us peace. Not only so, but He gives us *His peace*-the peace that was unruffled even in the fiercest fight. He was oppressed and persecuted as no other man ever was; spies were continually on His track, perverting His words, seeking to exasperate Him, whispering about Him, bearing false witness, defaming His character, arousing suspicion, contradicting and abusing Him; yet never once was He impatient. What perfect peace! And this peace He has given us. We are not able to keep patient under trials, but the peace of Jesus can keep us. “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:6, 7. {PTUK April 20, 1899, p. 244.5}

**“The Gospel of Isaiah. Trust and Protection. Isaiah 26:1-14” *The Present Truth* 15, 16.**

E. J. Waggoner

(ISAIAH 26:1-14, LOWTH’S TRANSLATION.)

*1. In that day shall this song be sung:-
In the land of Judah we have a strong city;
Salvation shall He establish for walls and
bulwarks. {PTUK April 20, 1899, p. 244.6}*

*2. Open ye the gates, and let the righteous
nation enter: {PTUK April 20, 1899, p. 244.7}*

*3. Contrast in the truth, stayed in mind:
Thou shalt preserve them in perpetual peace,
Because they have trusted in Thee. {PTUK April 20, 1899, p. 244.8}*

*4. Trust ye in Jehovah for ever;
For in Jehovah is never-failing protection. {PTUK April 20, 1899, p. 244.9}*

*5. For He hath humbled those that dwell on high;
The lofty city, He hath brought her down.
He hath brought her down to the ground;
He hath leveled her with the dust. {PTUK April 20, 1899, p. 244.10}*

*6. The foot shall trample upon her;
The foot of the poor, the steps of the needy. {PTUK April 20, 1899, p. 244.11}*

*7. The way of the righteous is perfectly straight;
Thou most exactly levelest the path of the
righteous. {PTUK April 20, 1899, p. 244.12}*

*8. Even in the way of Thy laws, O Jehovah,
We have placed our confidence in Thy name;
And in the remembrance of Thee is the desire
of our soul. {PTUK April 20, 1899, p. 244.13}*

*9. With my soul have I desired Thee in the night;
Yea, with my inmost spirit in the morn have
I sought Thee.
For when Thy judgments are in the earth,
The inhabitants of the world learn righteous-
ness. {PTUK April 20, 1899, p. 244.14}*

*10. Though mercy be shown to the wicked, yet
will he not learn righteousness;
In the very land of rectitude he will deal per-
versely;
And will not regard the majesty of Jehovah. {PTUK April 20, 1899, p. 244.15}*

*11. Jehovah, Thy hand is lifted up, yet will they
not see:
But they shall see, with confusion, Thy zeal
for Thy people;
Yea, the fire shall burn up Thine adversaries. {PTUK April 20, 1899, p. 244.16}*

*12. Jehovah, Thou wilt ordain for us peace;
For even all our mighty deeds Thou hast per-
formed for us. {PTUK April 20, 1899, p. 244.17}*

*13. O Jehovah, our God!
Other lords exclusive of Thee have had do-
minion over us:
Thee only, and Thy name, henceforth will we
celebrate. {PTUK April 20, 1899, p. 244.18}*

*14. They are dead, they shall not live;
They are deceased tyrants, they shall not rise.
Therefore hast Thou visited and destroyed
them;
And all memorials of them Thou hast abolished. {PTUK April 20, 1899, p. 245.1}*

Note the difference in punctuation in the first verse of Lowth’s translation, as compared with the ordinary version. There is no difference in the sense, but Lowth’s rendering makes it a little more emphatic. Not only is the song sung in the land of Judah, but the city is there. This is of course implied in the common rendering? The city is therefore Jerusalem made new-New Jerusalem, which cometh down out of heaven from God. Revelation 3:12; 21:2. It is a city built up entirely new, and will occupy the very place where the present city stands, only it will be very much more extended. See John 14:1, 2; Zechariah 14:1-9; Lowth’s rendering of Isaiah 26:15 also indicates this: “Thou hast added to the nation; Thou art glorified; Thou hast extended far all the borders of the land.” {PTUK April 20, 1899, p. 245.2}

This is the city for which the patriarchs of old looked. Hebrews 10:10, 14-16. Its builder and maker is God; and its foundations are described in Revelation 21:18-21. Coming down, as it does, in the land of Canaan, the land that was promised to Abraham and his seed for an inheritance, the promise of God is fulfilled to the very letter. To apply the prophecies concerning the building up of Jerusalem to any work done by men, and in this present state, is a gross perversion of the Scriptures, and a depreciation of the promises of the Gospel. Only God Himself can fulfil His own promises, and only He can build a city suitable for the habitation of His redeemed ones. {PTUK April 20, 1899, p. 245.3}

It will be a “strong city.” Its defense will be salvation. It will be so strong that it will be able to withstand a siege by Satan and all his hosts, including all the armies of wicked men who have trained under Satan’s banner. See Revelation 20:7-9. Some one will exclaim, “Of course no enemy in the universe could take the city of God, the New Jerusalem! It would be absurd for anyone to try.” Very true; yet that city will be no safer than are God’s people now; for it will be kept only by the very same power that now keeps those who trust in the Lord. The humblest and most insignificant person on earth, who trusts the Lord, is just as safe as will be the hosts of the redeemed in the New Jerusalem. The wicked far outnumber the righteous, and the mighty host marching against the city of the saved would strike terror to their hearts, if they had not individually learned the power of Christ’s salvation. The Gospel is the power of God to salvation, to every one that believeth, and that is the power that will be the confidence of the redeemed in the Holy City when it is besieged by Satan’s hosts. {PTUK April 20, 1899, p. 245.4}

The righteous nation is the nation that keeps the truth. Jesus said, “He that hath My commandments, and keepeth them, he it is that loveth Me.” John 14:21. God has committed His truth to men, even to wicked men, to see what they will do with it. If they repress it then the wrath of God is justly revealed from heaven against them. Romans 1:18. But if they keep it, letting it have free course in them, then it will preserve them from all evil. The truth of God is the shield of His people. Psalm 91:4. {PTUK April 20, 1899, p. 245.5}

God is the God of peace (Hebrews 13:20; 1 Thessalonians 5:3), therefore all who put their trust in Him are necessarily kept in perfect peace. The peace and protection that are given are not a reward for trusting, but are the necessary consequence of that trust; “for in Jehovah is never failing protection.” “In the Lord Jehovah is an everlasting Rock,” or “the Rock of Ages.” Revised Version. {PTUK April 20, 1899, p. 245.6}

There is nothing in this world that troubles people more than pride. And pride is what the Lord has promised to bring down. Pride is an abomination to the Lord. This fact, instead of alarming us, should be a cause of rejoicing, for it means deliverance from our worst enemy. Note in the chapters of Isaiah, which we have already studied, how much is said about bringing down that which is proud and lofty. “He hath humbled those that dwell on high; the lofty city, He hath brought her down.” But before that time comes, He delivers His people from pride, and therefore from the destruction that follows it. Read the promise in Psalm 31:19-21; “Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence form the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for He hath showed me His marvellous loving kindness in a strong city.” Note that it is “from the pride of man” that God promised to keep those who trust in Him. Then of course He keeps us from our own pride, and that is the only pride from which we are in any danger. {PTUK April 20, 1899, p. 245.7}

What a blessed assurance is contained in verse 7. The text that we have quoted is very much more close to the original than is our common version, yet there is a very precious suggestion in this latter. Mark the expression, “Thou, Most Upright, dost weigh the path of the just.” The word rendered “weigh,” means to ponder, think upon. Compare Psalm 1:6. The Lord makes the way of His people the object of special solicitude; He makes it straight and plain, and that is why they are upright. He is no respecter of persons, and therefore He takes the same care of all people; but the wicked will not walk in the way marked out for them. All anybody has to do, to be righteous, is to walk in the way of the Lord. Psalm 119:1-2. {PTUK April 20, 1899, p. 245.8}

“The Lord is good to all; and His tender mercies are over all His works.” Psalm 145:9. He encompasses the wicked with the same mercy that He does the righteous. The whole earth is surrounded with an atmosphere of grace and mercy, which the inhabitants breathe in as they do the air, so that nothing is lacking for the salvation of any person. Therefore if any are destroyed, it is only because they reject the mercy of the Lord. The only thing that any lost soul will have to bring against the Lord will be that He dealt mercifully with him. “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.” Surely God will be clear when He judges, since those who are lost have been hardened only by His mercy. See the case of Pharaoh, and note how it was the forbearance and mercy of the Lord that hardened his heart. He regarded the kindness of the Lord as weakness, and presumed on it. Exodus 8:15, 31, 32; 9:34, 35. {PTUK April 20, 1899, p. 245.9}

“Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works in us.” Verse 12. “It is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:13. He is striving to work in all, but many will not allow Him to have His own way with them, and He will not force any, since He works only by love. It is the pride of men, their unwillingness to acknowledge that they are not their own masters, that keeps them from yielding to God. Whoever is willing to admit that he is nothing, and is not able to do anything, not even to make a single movement of himself, but will acknowledge God in all his ways, will find that God works in him, making his way perfect. What a blessed thing it is to be able to see, from the working of God in the things round about us, how able He is to do all our works in us, and to do marvelous things. In the things that are made, the everlasting power and Divinity of God are clearly seen. Romans 1:20. The least thing that He does is great, and shows His almighty power. They are all unconsciously passive in His hands, and so His will is wrought in them. Because their yielding is involuntary, there is no morality in the fulfilment of God’s will in them; but when we voluntarily yield as completely as the inanimate things do involuntarily, then does God make our way even as His own, and gives to us the credit of having done that which only His omnipotence could accomplish. Read Psalm 90:16, 17. {PTUK April 20, 1899, p. 245.10}

Other lords besides Jehovah have had dominion over us. Who is there that has not been guilty of idolatry? “Thou shalt have no other gods before Me,” is not an arbitrary commandment, but a blessed promise to all who will put their trust in the Lord. God rules only by love and gentleness, but other lords exercise dominion over us, compelling us to serve them. Being delivered from the bondage of corruption, we say to the Lord, “Thee only, and Thy name, henceforth will we celebrate.” {PTUK April 20, 1899, p. 246.1}

“They are dead, they shall not live; they are deceased tyrants, they shall not rise.” There is no God but Jehovah. All the gods of the heathen are nothing. “They must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.” “But the Lord is the true God, He is the living God, and an everlasting King.” Jeremiah 10:5, 10. A man is like that which he serves. Hence he who serves a dumb, dead idol is himself destitute of life. “They that make them are like unto them, so is every one that trusteth in them.” Psalm 115:8. When we trusted in the works of our own hands, we were lifeless-dead in trespasses and sins; but having been made alive in Christ, we reign with Him, instead of being lorded over. Not only will all false gods perish, but the very memory of them will be destroyed. The memorial of God, on the other hand, endures for ever. Psalm 135:13. {PTUK April 20, 1899, p. 246.2}

**“Little Folks. Our Fellow Creatures” *The Present Truth* 15, 16.**

E. J. Waggoner

“Through created things thrills one pulse of life from the great heart of God.” We are told in the Book of Proverbs that “out of the heart are the issues of life,” and you know that every time your heart beats it sends the blood pulsing through your whole body, carrying life to every part of it. {PTUK April 20, 1899, p. 250.1}

So from the heart of God comes the life that supplies the whole creation, and pulsates through all the things that He has made. It is His life that {PTUK April 20, 1899, p. 250.2}

*“Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees.” {PTUK April 20, 1899, p. 250.3}*

His Spirit is in the air, the breath of life to all His creatures. All breathe in the same air, the same breath, and so share one life,-the life of God. {PTUK April 20, 1899, p. 250.4}

We sometimes think of the animals, the birds, the fishes, and the plants, as altogether different beings from ourselves. But the wise King Solomon, speaking of animals and man, tells us that “they have all one breath,” one life. {PTUK April 20, 1899, p. 250.5}

So all these other creatures are only different *forms* of the *same life* that we share. They as our fellow-creatures; they all spring from the same Father as ourselves, and live by breathing in His life, just as we do. {PTUK April 20, 1899, p. 250.6}

If we really love God, we shall love everything in which we see God, everything that shares with us the life of God,-even the grass beneath our feet, the flowers, the trees, the birds, the animals, as well as our human brothers and sisters. {PTUK April 20, 1899, p. 250.7}

Love delights in the happiness of all things. So as we learn to see God’s life in all, and to love them because of it, we shall delight more and more in seeing them happy. The life that we have in common with them will be a bond of sympathy and love between us, so that we shall be able to understand them better,-to understand their wants and to supply them, and to learn the lessons that God is teaching us by them. {PTUK April 20, 1899, p. 250.8}

All the animal creation God made for man, and gave to him to rule and to have dominion over. In this way man would be always learning lessons of love, as God should use him as the channel through which to shed His kindness and love upon them. And besides this it must have added directly to man’s own happiness, to be the instrument used by God to bring blessing and happiness to all His other works. {PTUK April 20, 1899, p. 250.9}

“There is no fear in love,” and so man and all the animals were perfectly free and fearless in the beginning. But when man lost the spirit of love out of his heart, the animals began to fear and flee from him, and to try to defend themselves from him, so that he was led to fear them also. {PTUK April 20, 1899, p. 250.10}

This fear of man that most of the animals have, makes it hard for him to get near to them in their natural state, to find out much about them, and the wonderful lessons they teach. {PTUK April 20, 1899, p. 250.11}

Thoreau, an American naturalist, shut himself away from all human society in the lonely depths of a wood for two years and a half, so that he might study the works of God around him,-the creatures that made their home there. {PTUK April 20, 1899, p. 250.12}

We are told of him that “he knew how to sit immoveable, a part of the rock he rested on, until the bird, the reptile, the fish, which had retired from him, should come back and resume its habits-nay, moved by curiosity should come to him and watch him.” {PTUK April 20, 1899, p. 250.13}

The birds in Walden Woods would come at his call and perch upon his arms and shoulders. The snakes coiled, round at legs, and fishes swam between his hands and even the foxes, we are told, would run to him for protection from the hunter. {PTUK April 20, 1899, p. 250.14}

This was because he was so gentle and harmless, and had studied these animals so well that he was able to make then, understand that he would not hurt them. So they did not fear him, nor try to hurt him. {PTUK April 20, 1899, p. 250.15}

In the good time that is coming, when God shall “make all things new,” all the “new creatures” that live in His “new earth” will be holy and harmless. Perfect love, the perfect life of God, will cast out all fear, and unite all living creature in one great brotherhood. {PTUK April 20, 1899, p. 250.16}

**“Jottings” *The Present Truth* 15, 16.**

E. J. Waggoner

-General Booth has stated that Mr. Cecil Rhodes has promised him all the land he wants on which to establish colonies of the “submerged tenth.” {PTUK April 20, 1899, p. 254.1}

-The secretary of a local Building Society at Cambridge has disappeared with ?800 of the funds. Obedience to the words of Christ would save men from these losses. Matthew 6:19. {PTUK April 20, 1899, p. 254.2}

-The serious disasters to the Lowestoft fishing fleet off the Cornish coast during the recent storms is said to have involved a loss of 520,000, the heaviest blow inflicted on the fleet for half a century. {PTUK April 20, 1899, p. 254.3}

-The recent successful experiments in wireless telegraphy have given a tremendous impetus to commercial interest in the new discovery. It is already proposed to connect Paris with England by means of the Eiffel Tower, and a syndicate has approached the inventors with an offer for exclusive rights between New York and England. The messages are not affected by the worst of weather, and the only expense is the erection of terminals of the proper height. {PTUK April 20, 1899, p. 254.4}

-The Governor of Santiago has notified the War Department that it is unsafe to withdraw the Volunteers from Cuba until they are replaced by regulars, as the mountains are filled with bandits, and trouble is feared. {PTUK April 20, 1899, p. 254.5}

-One of the two Professors who will represent Germany at the “Peace Conference,” has wrote a pamphlet in which he maintains that peace is neither desirable nor possible, and that universal peace is rather a danger than a blessing for humanity. {PTUK April 20, 1899, p. 254.6}

-Fighting continues in Samoa, where a body of English and American troops fell into an ambush and lost several men. The feeling against Germany runs very high on account of her favouring the claims of the rival king, and thus prolonging the fighting. {PTUK April 20, 1899, p. 254.7}

-The latest trade combination announced from America is a coffin trust, which is capitalised at 20,000,000 dollars. It is said that ninety per cent, of the coffin factories throughout the United States will, in consequence of this combination, have to close their works, throwing some 6,000 men out of employment. {PTUK April 20, 1899, p. 254.8}

-Gambling is said to be rampant in the University of Oxford at the present time. Although generally confined to the larger and more important colleges, men from smaller societies are welcomed in gambling circles, and many an undergraduate whose future depends upon his academic success is ruined by his participation in the vice. {PTUK April 20, 1899, p. 254.9}

-At the International Alcoholic Conference in Paris it was stated that France has a public-house for every eighty-five inhabitants. The enormous consumption of cheap brandy, rum and absinthe was said to be sending thousands to the asylums. Brandy drinking had become a regular thing In Italy. Next year’s Congress will be held in Vienna. {PTUK April 20, 1899, p. 254.10}

-A device to develop 1,000 horse power from the waves of the ocean is about to be constructed at Sea Gate, New York, at a cost of ?20,000. Every wave that rolls over the machine means so much air compressed by the machine. The power will be converted into electricity for lighting, heating and motive forte. The device works independently of tides. {PTUK April 20, 1899, p. 254.11}

-A remarkable feat in shipbuilding has just been completed on the Tyne. Last autumn the steamship *Milwaukee* ran ashore on the coast of Aberdeen, the main hold being penetrated by a huge rock. The bulkheads in the stern division were undamaged, so that no water reached the engines. It was determined to cut the steamer in two, which was done by the aid of dynamite. Eventually the forward section of the steamer was left upon the rocks and the stern was floated into deep water and towed to the Tyne, where the reconstructed vessel was successfully Iaunched a few days ago. {PTUK April 20, 1899, p. 254.12}

-Serious fires continue to be reported from the United States, and it is noticeable that in each instance it is the wealthiest class that suffers. The Windsor Hotel, which was frequented by very rich people, is believed to have been set fire to by an incendiary. A few days after this was destroyed, with great loss of life, a millionaire named Andrews, and his wife with ten other persons, perished in the conflagration which destroyed their mansion. A few days before Mr. Andre, had been the recipient of an infernal machine sent by post, and it is believed that a similar attempt to destroy him was the origin of the fire. An explosion was heard at the time. Still another case of supposed incendiarism is reported. This time one of the Vanderbilts, who was lately married, is the sufferer, losing a country home valued at ?60,000, but escaping with his life. {PTUK April 20, 1899, p. 254.13}

**“Back Page” *The Present Truth* 15, 16.**

E. J. Waggoner

People get discouraged sometimes because they see so many difficulties in their path. If it were not for this obstacle and that, the way would be open for them to live as they would like to, and to be thorough Christians. But every one who reasons in this way makes a great mistake. There are no difficulties. The things which he looks upon as hindrances are helps. If he were to go up to them in faith, he would find it so, but many are too frightened at their appearance to go near them. {PTUK April 20, 1899, p. 256.1}

The promise of the Lord to those who accept His mercy is, “They shall take them captives whose captives they were; and they shall rule over their oppressors.” Isaiah 14:2. It is not in the plan of God that any of His people shall be led captive by Satan. Instead, Satan is to be led captive by them. Christ spoiled Satan and all his angels, and “made a show of them openly, triumphing over them” (Colossians 2:15), and, in the same way, God “always causeth us to triumph in Christ.” 2 Corinthians 2:14. {PTUK April 20, 1899, p. 256.2}

Satan under the feet of Christ. But the feet of Christ are a part of His body, and His body is the church; so that the lowest part of the church of Christ is set far above the power and might of the adversary. We read concerning Satan, when he is seen in his true aspect and condition, that he is “as a carcass trodden under feet.” Isaiah 14:19. So we see that instead of finding him an almost insuperable barrier between us and God, we may make him a stepping-stone every time he thrusts himself upon us. Satan can do nothing against the truth, but all his efforts, in spite of their malicious animus, will work for the truth. 2 Corinthians 13:8. {PTUK April 20, 1899, p. 256.3}

This was made evident in the case of Christ. The Saviour receives His exaltation, and the name which is above every name, by reason of His humbling Himself to death, even the death of the cross. But if it had not been for Satan, Christ would not have been crucified. The princes of this world would not have done it (1 Corinthians 2:8), if Satan had not blinded their eyes. 2 Corinthians 4:4. So that when Satan was making his supreme attempt, to overthrow the truth, he was contributing more than ever to its successful establishment. {PTUK April 20, 1899, p. 256.4}

The same was true in the experience of the apostles. Paul and Silas were taken captive at Philippi, and thrust into the inner prison, but it resulted in the gaoler himself being led captive and in the morning Paul and Silas ruled over their oppressors. So when Paul was taken captive to Rome, it seemed to every one that he was very much a prisoner, with a centurion and a large band of soldiers to keep him, yet before the journey was ended Paul had taken them all captive. God gave him all that sailed with him. Acts 27:24. {PTUK April 20, 1899, p. 256.5}

So let no one be dismayed because of the lions in the way. They are all chained. Captivity has been led captive by Christ. Ephesians 4:8. The Lord has turned again the captivity of His people. The things that threaten to hinder us are only permitted to help us, so long as we abide in Christ. “And we know that all things work together for good to them that love God.” Romans 8:28. {PTUK April 20, 1899, p. 256.6}

In his Budget speech in his Budget speech the Chancellor of the Exchequer said that he had refrained from re-imposing the duty on tobacco, although it was necessary to increase the sources of revenue, because it would tend to diminish the consumption of tobacco in this country. He was anxious to avoid doing this. {PTUK April 20, 1899, p. 256.7}

I saw that that article, in spite of the fondness of all classes of our population for it, was consumed much less per head of the population than in Continental countries, where the duty is lower. I was anxious at least to take a step towards the establishment of a reserve of force in one of the greatest sources of our revenue. I knew then, and I know now, that this could not be affected in one year, but I do urge the Committee to give the experiment a fair trial in the interests of the revenue. I do assure them of my complete conviction that if they will do so they will reap from it a golden harvest in the future by the increased consumption. I anticipate a great increase of consumption in the year now before us. {PTUK April 20, 1899, p. 256.8}

All is not gold that glitters, and even if there is such a harvest as is anticipated from the sale of tobacco, there will have to be set against it the physical, mental and moral deterioration which comes of wholesale indulgence in a hurtful drug. The *Hospital*, in a recent number, said:- {PTUK April 20, 1899, p. 256.9}

We have sometimes wondered whether the annual consumption of fifteen minions’ worth of tobacco may not be exerting a slowly prejudicial influence upon the national character, and then goes on to suggest that the widespread use of tobacco and its “soothing” effects, may be “one of the influences under which British commerce is showing a disposition to languish, and to make way for competitors who regard strenuousness as the high road to success.” {PTUK April 20, 1899, p. 256.10}

The controversy over matters of ritual in the Church of England continues with unabated ardour. The Roman Catholic press states that the Pope is watching the contest with keen interest, and that, if necessary, the Roman Catholics of England are prepared to join with the Ritualists in contending for the ceremonies which are so dear to both. On the other hand Mr. A. J. Balfour, in the House of Commons, has set forth the impression which the struggle is calculated to make upon the minds of those to whom the Church owes the preaching of the Gospel. {PTUK April 20, 1899, p. 256.11}

After all, while we are disputing about these matters of relatively small importance, there are vast questions, lying at the very root of all religion, which are being called in doubt from day to day by those who are far removed from the plans of controversy in which we are forced to dwell. I am convinced that no greater injury can be done to the cause of religion than the sight of ministers of religion apparently absorbed and prepared to sacrifice everything to matters which, compared with the subjects to which I refer, are almost nothing. It makes me grieved, and I find it almost impossible to express adequately the strength of my feeling on this subject, when I find that there is not merely an injury, and perhaps an irreparable injury, done to the fabric of the Church, but to the whole cause of religion. {PTUK April 20, 1899, p. 256.12}

But the church is the body of Christ, and when man are members of that body in name only, it is well that they should expose their true condition, lest others get the idea that the service of Christ consists in putting on vestments and adopting fanciful attitudes, or getting up an agitation against those who do so. “If ye continue in My Word, then are ye My disciples indeed.” John 8:31. {PTUK April 20, 1899, p. 256.13}

The Jews in America are divided over the question of transferring “the Jewish Sabbath” from Saturday to Sunday. One Rabbi says that ten years ago in Chicago “before we dropped our Saturday services the attendance got down to three, the sexton, the organist, and myself,” whereas now, he adds, “our congregation numbers between 1,500 and 2,000, representing nearly 500 families,” and he continues, “within another decade I expect to see practically every Jewish congregation worshipping on Sunday.” The “Jewish Sabbath” always was a burden. “The Sabbath of the Lord thy God” is rest, and so it is found by those who honour it.” {PTUK April 20, 1899, p. 256.14}

**“The Speaking Blood” *The Present Truth* 15, 17.**

E. J. Waggoner

“We are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just man made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Hebrews 12:22-24. {PTUK April 27, 1899, p. 257.1}

“Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother’s righteous.” 1 John 3:12. Cain and Abel each brought an offering to the Lord. Cain’s offering was of the fruit of the ground, and Abel’s of the firstlings of the flock, and of the fat thereof. Abel’s offering was accepted, while Cain’s was rejected; therefore Cain was envious, and slew his brother as they were alone in the field. Then said God to Cain, “Where is Abel thy brother?” “The voice of thy brother’s blood crieth unto Me from the ground.” Genesis 4:10. {PTUK April 27, 1899, p. 257.2}

What did Abel’s blood say to the Lord, as it cried from the ground? It cried for vengeance. A life had been taken, and nothing but life could satisfy the demand of justice. It cried just as does the hire of the labourers who have reaped the fields of the rich, which has been kept back by fraud. James 5:4. All the innocent blood that has been shed on the earth, cries to the Lord for punishment which will be meted out to the violent ones who have shed it; “for, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no moreover her slain.” Isaiah 26:21. {PTUK April 27, 1899, p. 257.3}

But what about “the blood of sprinkling,” to which we have come: what does it speak? It speaks peace and pardon. Christ, like Abel, was put to death because His works were righteous, but His blood calls not for vengeance. On the contrary, that blood is the only means by which even those who shed it can find salvation. It was a most cruel and wicked thing, to crucify “the Lord of glory,” and yet “through the blood of His cross” He reconciles all things to God, “whether they be things in earth, or things in heaven.” Colossians 1:20. What a marvellous thing! that the blood of the slain one procures pardon for the slayer! {PTUK April 27, 1899, p. 257.4}

“See that ye refuse not him that speaketh.” Hebrews 12:25. The blood is the life, and therefore represents Christ Himself. The speaking of the blood is the very voice of Christ Himself. Christ said of those who with wicked hands nailed Him to the cross, “Father, forgive them, for they know not what they do.” Luke 23:34. This therefore is what is said by the sprinkled blood unto which we all have come, and by which we are brought near to God. Even though we ourselves have been guilty of the blood of Christ, by it we have boldness to enter into the holiest, even into the secret place of the Most High. Hebrews 10:19. There the blood brings us, and there the blood cleanses us from all sin. {PTUK April 27, 1899, p. 257.5}

Abel knew of this blood, and of its cleansing power, for “by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.” Hebrews 11:4. Abel was not by nature any more righteous than Cain was; but even those who were “aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3), are made perfectly righteous through faith in His blood. Being made righteous by faith, we have peace with God through our Lord Jesus Christ. Then they can “offer the sacrifices of righteousness.” Psalm 4:5. {PTUK April 27, 1899, p. 257.6}

It must be remembered that there was no virtue in the offering which Abel brought to the Lord, even though it was a more excellent sacrifice than that of Cain. There is only one sacrifice in the universe, and that is Christ, “who through the eternal Spirit offered Himself without spot to God.” His blood will purge the conscience from dead works, so that all the works will be wrought in God. He was made a propitiation for sins before the foundation of the world, and faith in His blood, and that alone, without any act whatsoever, makes the believer righteous. But faith works, and the justified one by the same faith through which he receives pardon, can “offer up spiritual sacrifices, acceptable to God.” 1 Peter 2:5. “The sacrifices of God are a broken spirit.” Psalm 51:17. This is a spirit that acknowledges that self is nothing but dust, and that the Christ of God is everything. {PTUK April 27, 1899, p. 258.1}

The voice of the blood of Christ still speaks to us from heaven, inviting us, pleading with us, to come and receive pardon. How shall we escape, if we neglect so great salvation? “To-day, if ye will hear His voice, harden not your hearts.” {PTUK April 27, 1899, p. 258.2}

**“Studies from the Gospel of John. The Vine and the Branches. John 15:1-14” *The Present Truth* 15, 17.**

E. J. Waggoner

John 15:1-14

“I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.” {PTUK April 27, 1899, p. 258.3}

The passover supper had been eaten. Jesus had performed the last loving act of humble service for His disciples, the closing hymn had been sung, and now they were on their way to the garden that was to be the scene of the Saviour’s greatest struggle with the powers of darkness. Nothing is more common than a vine forming an arbour; and Jesus, who was always ready to impress a lesson by the things that were before Him, took advantage of the sight of a vine that they passed to teach His disciples an important lesson on the reality of things. He would have them know that the things that are seen are temporal, but the things that are unseen are real and eternal (2 Corinthians 4:18), so that they might endure “as seeing Him who is invisible.” {PTUK April 27, 1899, p. 258.4}

Jesus is the *true* vine. All vines that we gee growing out of the earth, and bearing fruit, are but visible proofs of the presence or the invisible vine-the reality. The seed of everything that grows is the Word of God. Luke 8:11. In the beginning, when the earth was first created, and there was nothing in it, God said: “Let the earth bring forth grass, the yielding seed, and the fruit tree yielding fruit after his kind.” Genesis 1:11. And it was so. God’s word was the seed {PTUK April 27, 1899, p. 258.5}

whence every plant of every kind sprung. Just as He sent His word out into darkness, and light shone forth, so He sent His word into the vacant earth, and vegetation appeared. But Jesus is “the Word of God.” “In the beginning was the Word, and the Word was with God, and Word was God.... All things were made by Him.” John 1:13. Hence Christ is the Seed. This is true in the most comprehensive sense. Our confidence in Him as the righteous seed that shall beget righteousness in us, is made perfect by seeing the efficient working of that seed in all creation. “The Word was made flesh” dwelling among us “full of grace and truth;” and the possibility of this is shown to us, even before we experience it, by the fact, seen everywhere, that the word was made grass, herbs, and tress. The life that is able to bring the vegetable creation to perfection, is also able to make our way perfect, when faith is given free course. {PTUK April 27, 1899, p. 258.6}

Evidence of the truth of the statement that Christ is the true vine was given at the very beginning of His ministry. At the wedding in Cana Jesus turned the water into wine. Water was put into the jars, and wine was drawn out. The same miracle is wrought every year. Water falls from heaven upon the ground, and is drawn up into the vine, and comes out wine. The miracle wrought in Cana was for the purpose of letting us know that every particle of water that is turned to wine in all the vines on earth, is changed only by the presence and power of Christ, the true vine. {PTUK April 27, 1899, p. 258.7}

The water that makes the earth fruit as is the water of life from the river of God. Psalm 65:9-11. The water comes from the slain Lamb in the midst of the throne (Revelation 5:6; 7:17), just as the water which the Israelites drank in the desert came from Christ. 1 Corinthians 10:4. The Spirit of God is the water of life (John 7:37-39), and the Spirit and the water and the blood agree in one. 1 John 5:8. This is shown by the water and the blood that flowed from the pierced side of Christ as He hung on the cross. John 19:34, 35. The blood is the life. Thus we see that when Jesus gave “the fruit of the vine” to His disciples, at the last supper, He stated the literal truth when He said, “This is My blood.” The fruit of the vine, which refreshes man, imparting to him life, is the blood of Christ, the true vine. {PTUK April 27, 1899, p. 258.8}

But this is not all. We can never exhaust the wonder that Christ is the real vine; but more wonderful still to our comprehensions is the fact that we are the branches, and as such are to bear fruit. It is the branches that bear the fruit. This is no cause for boasting, for it is the vine that bears the branches, and the branches produce nothing, but are wholly dependent on the parent stock; but when they are joined to the vine by a vital connection they bear the fruit. “Ye have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain.” John 15:16. {PTUK April 27, 1899, p. 259.1}

From this we see that Christ expects us to do the work that is done on this earth, or, rather, that He expects the work to be done through us. He Himself said, “I can of Mine own self do nothing.” John 5:30. “The Father that dwelleth in Me, He doeth the works.” John 14:10. So the “miracles and wonders and signs” were what “God did by Him.” Acts 2:22. So we can do nothing apart from Him. He is the motive power, and we are the ones in whom the results are to be seen, and the fruit that is seen is counted to us as ours. God has placed us here in this world instead of Christ, who is with the Father. The Father is the keeper of the vineyard whose root and stock are in heaven, and the branches on the earth. {PTUK April 27, 1899, p. 259.2}

“Herein is My Father glorified, that ye bear much fruit.” The fruit borne is “the fruit of the light.” Ephesians 5:9, R.V. Therefore we are exhorted, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. The last message that goes forth,-the last proclamation of the Gospel, which announces the hour of God’s Judgment already come,-is a message exhorting to fruit-bearing, in these words: “Fear God, and give glory to Him; for the hour of His Judgment is come; and worship Him that made heaven, and earth and the sea, and the fountains of waters.” Revelation 14:6, 7. God is glorified by us only as we bring forth fruit; and it is by His power that is manifest in all creation, that we are to do this. {PTUK April 27, 1899, p. 259.3}

Thus it is that the last message to mankind calls special attention to God as Creator. When the Lord comes His glory is to cover the heavens, uniting with the glory that fills the earth. The glory of the Lord is to be revealed so that alI flesh can see it together before the Lord comes. Isaiah 40:3-5. The cry, “Behold your God!” will be sounded in the ears of all, and they will be directed to the things that He has made in order to see it. Romans 1:18-20. When they see Him working in the rest of creation, those who wish to bring forth fruit to the glory of God will be convinced that He is able to work as mightily in them, to cause them to bring forth the fruit for which He created them. {PTUK April 27, 1899, p. 259.4}

But in spite of the fact that that which may be known of God is manifest in all men, and that the invisible things of Him, even His everlasting power and Divinity, are clearly revealed in the things that He has made, people are apt to get so absorbed in themselves that they will walk in the midst of the revelations of His life and power as though they were blind. Therefore God has given us a memorial of Himself, that His wonderful works, and so He Himself, may be remembered. Psalm 111:2-4. He says, “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Exodus 20:12. This memorial endures to all generations. Week by week the Sabbath calls our attention anew to the fact that God is the Creator of all things, and that He creates all things very good. Thus we are continually reminded to put our trust in Him for salvation. He is the husbandman, and He keeps His vineyard day and night, watering it every moment. Isaiah 27:2, 3. {PTUK April 27, 1899, p. 259.5}

**FRIENDS OF THE LORD**

“Ye are My friends, if ye do whatsoever I command you.” And what does He command us?-To bear fruit. Strange that immediately after reading the first part of this chapter, in which the conditions of fruit-bearing are so clearly set forth, and it is shown that we ourselves do nothing of ourselves, but simply bear the fruit which the life of the parent stock begets in us, men will read this fourteenth verse, and imagine that they must by their own power do something to recommend them to the Lord, and gain His friendship! “This is the work of God, that ye believe in Him whom He hath sent.” John 6:29. His commandment to us is fulfilled by our trust in Him; “even as Abraham believed God, and it was accounted to him for righteousness.” Galatians 3:6. {PTUK April 27, 1899, p. 259.6}

Without faith it is impossible to please God. Abraham our father was justified by works when he had offered up Isaac, his son upon the altar, because “faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.” James 2:21-23. God was Abraham’s friend before this, but Abraham thus became God’s friend. God is the Friend of all men, the Friend of sinners; but the sad fact is that very few will consent to be friendly with God. They have no confidence in Him. {PTUK April 27, 1899, p. 259.7}

“The friendship of the Lord is with them that fear Him; and He will show them His covenant.” Psalm 25:14, R.V., margin. As other versions have it, God’s confidential association is with them that fear Him. To such He makes known secrets about Himself, that only those can know who come close enough to Him for Him to whisper in their ears. {PTUK April 27, 1899, p. 259.8}

Friendship must be mutual. Friends exchange confidences. Jesus says: “I have called you friends; for all things that I have heard of My Father I have made known unto you.” Whoever has friends must show himself friendly. If we wish to retain the friendship of God, and have a share in His secrets, we must not withhold from Him anything concerning ourselves. We must not have any secrets from Him. We must tell Him all, confessing all our sins. Not that He does not already know them, but this is the proof of our friendship. Then He reveals to us the secret of His salvation. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from al, unrighteousness.” 1 John 1:9. He will not betray our confidence. No; not only will He conceal our sins from public gaze at the last day, casting them into the depths of the sea, so that although they are sought for by our adversary the devil, the accuser they cannot be found (Jeremiah 1:20), but even He Himself will forget them. Hebrews 8:12. What a wonderful inducement to make friends with God! Delay not; for now is the accepted time; now is the day of salvation. {PTUK April 27, 1899, p. 259.9}

**“The Gospel of Isaiah. God’s Care for His People. Isaiah 26:19-21; 27:1-6” *The Present Truth* 15, 17.**

E. J. Waggoner

(Isaiah 26:19-21, 27:1-6, LOWTH’S TRANSLATION.)

*19. Thy dead shall live; My deceased, they shall rise:
Awake, and sing, ye that dwell in the dust!
For thy dew is as the dew of the dawn;
But the earth shall cast forth, as an abortion, the deceased tyrants. {PTUK April 27, 1899, p. 260.1}*

*20. Come, O My people; retire into thy secret apartments;
And shut thy door after thee;
Hide thyself for a little while, for a moment;
Until the indignation shall have passed away. {PTUK April 27, 1899, p. 260.2}*

*21. For behold, Jehovah issueth forth from His place,
To punish for his iniquity the inhabitant of the earth;
And the earth shall disclose the blood that is upon her;
And shall no longer cover her slain. {PTUK April 27, 1899, p. 260.3}*

**CHAPTER XXVII**

*1. In that day shall Jehovah punish with His sword,
His well-tempered, and great, and strong sword.
Leviathan the rigid serpent,
And Leviathan the winding serpent;
And shall slay the monster that is in the sea. {PTUK April 27, 1899, p. 260.4}*

*2. In that day,
To the beloved Vineyard, sing ye a responsive song. {PTUK April 27, 1899, p. 260.5}*

J*. 3. It is I, Jehovah, that preserve her;
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her. {PTUK April 27, 1899, p. 260.6}*

V*. 4. I have no wall for my defense;
O that I had a defense of the thorn and the briar!
Against them should I march in battle.
I should burn them up together. {PTUK April 27, 1899, p. 260.7}*

J*. 5. Ah, let her rather take hold of My protection.*V*. Let them make peace with me!
Peace let Him make with me! {PTUK April 27, 1899, p. 260.8}*

J*. 6. They that come from the root of Jacob shall flourish, Israel shall bud forth;
And they shall fill the face of the world with fruit. {PTUK April 27, 1899, p. 260.9}*

The student will notice the initials “J” and “V” before a few of the verses in the beginning. These stand for Jehovah and Voice, respectively, indicating a colloquy between the Lord and His people, which the translator supposes to be transcribed in the first part of the chapter. They are no part of the text, but simply express the translator’s idea of it. The student will compare this rendering with that in his Bible, and take the suggestion for what he considers it worth. {PTUK April 27, 1899, p. 260.10}

Promise of the Resurrection .-“Thy dead shall live; My deceased, they shall arise.” This is much plainer and more forcible than as it is rendered in our common version. There it is made to appear as though it were simply the prophet saying that his dead body shall arise; but the fact is that it is God who is speaking of His own dead,-of those who die in the Lord. Israel has been mourning, and God comforts her with the assurance that her dead shall live, for He claims her deceased ones as His own; and he that believeth in God, “though he were dead, and yet shall he live.” {PTUK April 27, 1899, p. 260.11}

Joy in Dust .-“Awake and sing, ye that dwell in the dust!” Out of the dust the Lord God formed man in the beginning, and set him over the works of His hands. God took the dust to make a king, and a king that should bear rule over things in heaven as well as on earth. This is the assurance to us that “He taketh 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. A heart broken and crumbled into dust (contrite), the Lord does not despise, because He knows the possibilities in dust. Indeed, that is the only material out of which a perfect man can be made. Therefore when man has in his pride and self-exaltation departed out of the way, and has fallen, God turns him again to dust, and says, “Come again, ye children of men.” Conversion is the pledge of the resurrection, for it is but the working of resurrection power. God’s people can rejoice over the grave, for since they have been created from the dust, and made to sit with Christ in the heavenly places, they know that death cannot separate them from the love of God which is in Christ Jesus their Lord. {PTUK April 27, 1899, p. 260.12}

The Dew of the Morning .-There is not so much difference as there might seem at first glance between the rendering, “Thy dew is as the dew of herbs,” and “Thy dew is as the dew of the dawn,” which is found in other versions besides that of Lowth; for the dew of herbs is the dew that falls in the morning. The French of Segond has it, “a vivifying dew,” which is very pertinent. The Hebrew expression is thus given in one lexicon, “a light-reflecting dew.” How expressive this is of the joy and freshness of the resurrection, when God’s people reflect the light of life. {PTUK April 27, 1899, p. 260.13}

But why is it that the dew of God’s people is as the dew of the morning? the answer is found in Psalm 133. It is because they have brotherly kindness and unity, which is “the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.” {PTUK April 27, 1899, p. 260.14}

The Enemies Cast Out .-The reader will notice that instead of, “the earth shall cast out the dead,” Lowth renders it, “the earth shall cast out, as an abortion, the deceased tyrants.” If you examine the margin of the Revision, you will see that the word in the Hebrew is “Rephaim,” which is the name of one of the wicked nations that the Lord promised to cast out of the land of Canaan, before the children of Abraham. See Genesis 14:5; 15:20. So here we find an intimation of the fact that the resurrection is the time when the promise to Abraham shall be fulfilled. {PTUK April 27, 1899, p. 260.15}

The Avenger of Blood .-“Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” All the righteous blood that has been shed on earth, from that of Abel, cries to God for vengeance. Ever since nations have legalised murder if only committed by wholesale, it has been thought only a light thing to cause the death of men. Worldly men are so bent on carrying out their schemes, that they think nothing of it if a few just men are destroyed in the process. The slain sink out of sight, the earth covers them up, and drinks up their blood, and the oppressors think that the transaction is ended. Not so; soon will the earth give up her dead, and will no more be an unwilling accomplice in bloody deeds. {PTUK April 27, 1899, p. 261.1}

Safety for God’s People .-It will be a terrible time when God comes out of His place to punish the inhabitants of the earth for their iniquity. The earth shall be “utterly broken down,” and “clean dissolved.” The prophet Habakkuk had a vision of that day, when God “drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow.” “Before Him went the pestilence, and burning coals went forth at His feet.” “The sun and moon stood still in their habitation; at the light of Thine arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger.” When the prophet saw the “great and terrible day of the Lord,” he trembled; his lips quivered, and his very bones seemed to become rotten, and he desired for himself that he might rest in the day of trouble. Read Habakkuk 3. So God has promised that in the time of trouble such as never was since there was a nation, His people shall be delivered. Daniel 12:1. He says, “Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.” The ninety-first Psalm tells where they will hide. There they will be during the thousand years that intervene between the first and second resurrections (Revelation 20), and during the time when the fire of God’s wrath consumes the wicked; but they will be no more safe then than during the seven last plagues, when they are here on the earth, in the midst of the destruction. All the time “the Lord will be the hope of His people, and the strength of the children of Israel.” Joel 3:9-16. {PTUK April 27, 1899, p. 261.2}

God’s Vineyard .-“A vineyard of red wine.” Let it not be forgotten that “the new wine is found in the cluster,” and that “a blessing is in it.” Isaiah 65:8. The best wine is that which is procured by pressing the grape direct into the cup. See Genesis 40:10, 11. Such wine it was that the Saviour furnished by a miracle for the wedding guests at Cana, which the governor of the feast pronounced the best. But the vineyard of the Lord is His people. Isaiah 5:1-7. The miracle at Cana shows how the Lord’s servants are to bear fruit to His glory. The servants obeyed the words of the Lord to the letter. They are nameless, and very little thought is given to them; yet they acted a most important part in the miracle. It was done by them. The vessels stood empty, and Jesus said, “Fill the water pots with water.” This the servants did without any objection, although it must have seemed to them an unnecessary act. Then said Jesus, “Draw out now, and bear unto the governor of the feast.” This was seemingly a more foolish command than the other, and one likely to cost the servants their position; for they might have reasoned: “It is not water, but wine, that is wanted; if we carry this water to the governor of the feast, he will think that we are insulting him, and we shall not only make ourselves the laughing-stock of the guests, but shall be discharged for unseemly action.” Let it be remembered that it was water that was in the pots, and that it was water that the Lord told the servants to draw out and carry to the governor. They did as they were commanded, and some time in the process, we do not know at what point, the water became wine. Through the servants as agents of the Lord, the transformation was effected. {PTUK April 27, 1899, p. 261.3}

Thus would the Lord show us how we are to be branches of the true Vine. It is the branches that bear the fruit, yet they do not bear it of themselves. They are simply the channels for transmitting the water from the root to the clusters. They do not make the wine, but are servants used in the performance of the miracle. Those servants in Cana acted the part of branches in a vineyard. The Lord did by them what He ordinarily does by the branches of the grape vine. If we, like them, do whatever He says to us, we shall also be fruit bearing branches of the living Vine. {PTUK April 27, 1899, p. 261.4}

God’s Care for His Vineyard .-“I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.” This agrees with what we have just learned. If we abide in His Word, He will water us continually, so that we may be fruitful. Read Psalm 1:1-3. A vineyard that is gently watered night and day, cannot but be a flourishing one. And not a moment does God forget His charge. “He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.” Psalm 121:3-6. This is a most pertinent and cheering promise; for in the day when the Lord “with His great and strong sword” shall punish “that crooked serpent,” which is the dragon and Satan (Revelation 12:9; 20:2), the sun will have power to scorch men with fire. Revelation 16:8, 9; Joel 1:19, 20. But during all the time when the fire of God’s rejected grace shall be consuming the wicked, “there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and rain.” Isaiah 4:6. Yet the safety of the people of God in that day will be by nothing else than by very same loving protection that is given them now day by day. {PTUK April 27, 1899, p. 261.5}

The Consummation .-“Israel shall blossom and bud, and fill the face of the world with fruit.” This will be the completion of the work of the Gospel, the last proclamation of which is, “Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. It is by our bearing fruit, that God is glorified. John 15:8. When Israel fills the face of the world with fruit, then will the earth be filled with the knowledge of the glory of the Lord. And this will be accomplished by recognising and honouring God as the Creator, the One by whose direct care and attention all the processes of nature are effected; “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” {PTUK April 27, 1899, p. 261.6}

**“Confessing Christ” *The Present Truth* 15, 17.**

E. J. Waggoner

The Saviour promises to those who overcome that He will confess their names before His Father and before His angels. Revelation 3:5. This does not mean merely that in the judgment the Saviour will acknowledge that He knows the man whose name is called, but He will answer to the name as to His own. He has fully identified Himself with His people, so that they stand as His representatives on earth, and He appears for them in heaven. They are to be so entirely one with Him that His name can fitly rest upon them, and He will not be ashamed to bear theirs. “Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.” Matthew 10:32. {PTUK April 27, 1899, p. 263.1}

We would think naturally that Christ would be ashamed to have us bearing His name before our fellows, but if we are not ashamed to confess Him, He will see that there is no cause for shame. “He is not ashamed to call them brethren” whom He sanctifies (Hebrews 2:11), and “whosoever believeth on Him shall not be ashamed.” Romans 9:33. “In thee, O Lord, do I put my trust: let me never be put to confusion.” Psalm 71:1. If we had undertaken presumptuously to set forth the character of God, we might well fear to be put to shame, but it is God who has chosen to reveal Himself in us, and He will justify the putting of His name upon us. “Ye are My witnesses, saith the Lord, that I am God.” “This people have I formed for Myself; they shall show forth My praise.” Isaiah 43:12, 21. {PTUK April 27, 1899, p. 263.2}

**“Little Folks. God’s Messengers” *The Present Truth* 15, 17.**

E. J. Waggoner

All of you know the story of Jacob,-how he had to flee from his home because his brother Esau threatened to kill him. This was because of his sin in deceiving his blind old father Isaac, so that he might steal away his blessing from his older brother. {PTUK April 27, 1899, p. 266.1}

The first night after he left his home, he lay down to rest in a lonely place, with his mind full of sad thoughts. How lonely he felt, cut off from his mother and father, his brother anxious to take his life, and, worst of all, his sin separating him from the God of his fathers. {PTUK April 27, 1899, p. 266.2}

“And he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it.” {PTUK April 27, 1899, p. 266.3}

Do you think that this was something new and strange, some special favour that God showed to Jacob? Oh, no; but in his dream God opened the eyes of Jacob so that he saw what is really going on all the time, although he had not known it; for when he awoke, he said, “Surely the Lord is in this place, and I knew it not.” {PTUK April 27, 1899, p. 266.4}

In the first chapter of the Gospel of John, we learn what is this wonderful ladder that rests on the earth, and reaches right up to the throne of God. Jesus said to Nathanael, “Ye shall see and the angels of God ascending and descending upon *the Son of man*.” {PTUK April 27, 1899, p. 266.5}

Jesus Himself is “the Way,” the only way by which any good thing can come to us from God. When man by his sin had cut himself off from God his Father, Jesus came to be the Way by which God could come down to him, and he could come back to God. {PTUK April 27, 1899, p. 266.6}

Jesus is called “the Arm of the Lord,” because by Him God reaches down to His fallen children upon this earth, to comfort them, to help them, and to bring them back to Himself. Nothing good can come to us except through Jesus, but by this Way “every good and perfect gift cometh down.” {PTUK April 27, 1899, p. 266.7}

This is what God was teaching Jacob in his sad and sinful condition, showing him that through Jesus, the Friend of sinners, He could still send His angels with messages of love to him, to help him and keep him on his journey. {PTUK April 27, 1899, p. 266.8}

The earth is full of God’s messengers not those only that we cannot see, the angels who are “all ministering spirits sent forth to minister” for us; but all things that we see around us are God’s messengers to us. They all come to us by the one Way, Jesus, and bring as sweet messages from God as the angels carried to Jacob. {PTUK April 27, 1899, p. 266.9}

For Jesus is “the Life,” as well as “the way,” and wherever we can see that there is life, we know that there is Jesus, the Way from heaven to earth, and from and from earth to heaven, God reaching down to help and bless and keep us. {PTUK April 27, 1899, p. 266.10}

He is everywhere, for He fills heaven and earth, but He gives us all these sweet little messengers filled with His life, the birds, the flowers, the trees, and all living things, so that we may *see* that He is near, and not be like Jacob, who knew it not. “For that Thy name is *near*, Thy wondrous works declare.” {PTUK April 27, 1899, p. 266.11}

The sweet, happy song of the bird, the fresh face of each wayside blossom, every butterfly and bee and tiny insect, is God’s little messenger, sent to you, telling you to “rejoice evermore,” because He is with you always. {PTUK April 27, 1899, p. 266.12}

The well-known traveller Mungo Park was once left alone in a dry desert place, without friends, no food, no water, no clothing, and his strength all gone. He sank upon the ground in despair unable to go any farther, and thought he was quite forsaken and that he must die there. {PTUK April 27, 1899, p. 266.13}

But just then one of God’s messengers came to him. He saw a tiny plant springing from the dry sand, a little speck of green moss. And as he looks upon it, and listened to the message that it brought it filled his heart with the same joy and peace and hope that the angel messenger brought to Jacob. Like him, he said, “The Lord is in this place,” and he began to rejoice, for “this little gleam of life assured him that God must be near.” So with fresh strength and courage pressed on his way, and very soon found the help that he was sure would come. {PTUK April 27, 1899, p. 266.14}

Little children, do you not want to hear all the messages that your Father in as many sweet ways is sending to you all time? Listen, and all the things that He has made will tell you that Jesus is not the Way by which God can reach you, talk with you, and lead you, and bring you to Himself to dwell in His house ever. {PTUK April 27, 1899, p. 266.15}

*“O give me Samuel’s ear.
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word;
Like him to answer at Thy call,
And to obey Thee first of all.” {PTUK April 27, 1899, p. 266.16}*

**“Jottings” *The Present Truth* 15, 17.**

E. J. Waggoner

-Jamaica has decided to join the Imperial penny postage. {PTUK April 27, 1899, p. 272.1}

-Since the introduction of the Imperial penny postage the correspondence between the United Kingdom and Canada has doubled. {PTUK April 27, 1899, p. 272.2}

-A tariff war is feared between Canada and the United States in consequence of the failure of the Commission to arrange for reciprocal terms on exports and imports between the two countries. {PTUK April 27, 1899, p. 272.3}

-Germany’s trade with Persia and the East generally, is growing rapidly in volume. A field of English merchant vessels has passed into German hands. {PTUK April 27, 1899, p. 272.4}

-A Vienna engineer has invented an electrical apparatus by which sixty thousand words per hour can be transmitted to any reasonable distance on one line of wire. {PTUK April 27, 1899, p. 272.5}

-A general strike throughout the Belgian coal fields has been decided on. The men demand a considerable increase in wages. The army is to be mobilised to preserve order. {PTUK April 27, 1899, p. 272.6}

-Trams are now being run in New York by compressed air at a speed of twelve miles an hour. It takes two minutes to charge the cylinders, and one charge is sufficient for a journey of sixteen miles. {PTUK April 27, 1899, p. 272.7}

-The Chinese object to the British taking possession of Kowloon, in the rear of Hong Kong, and fighting has taken place. The place is said to be foul and insanitary beyond description, and apparently the Chinese prefer to keep it so. {PTUK April 27, 1899, p. 272.8}

-The Anti-Roman movement in Austria is making rapid progress. A great number of Catholics in Vienna have decided to go over to the Protestant religion on the same day next month. The event will be marked by much ceremony. {PTUK April 27, 1899, p. 272.9}

-The Russian Government has just decreed that women fleeing completed the necessary courses of study and obtained their diplomas shall have the right to practise as doctors with exactly the same status and rights as are accorded to men. {PTUK April 27, 1899, p. 272.10}

-The latest combination reported from America is one organised by the beggars of Philadelphia. The city is divided into districts which are divided among subscribers. Blacklegs are crushed out by organised and overwhelming competition, or by complaints from the union beggars, masquerading as indignant citizens. {PTUK April 27, 1899, p. 272.11}

-The New York city officials intend to dismiss the large force of office boys from the various departments and replace them by office girls. The boys were found to be lazy, insolent, and given to smoking cigarettes and reading penny dreadfuls. In fact, they proved a general nuisance. Experience shows that girls are more satisfactory. {PTUK April 27, 1899, p. 272.12}

-Investigation into police corruption in New York is bringing to light the existence of secret arrangements between saloon-keepers and some of the police officers by which the latter were to receive a certain sum monthly, and one half of all robberies committed in the saloons. A further payment was made to the police for not interfering whenever complaints were made. {PTUK April 27, 1899, p. 272.13}

-The outlook in the Philippines is not reassuring from the American standpoint. A party of U.S. troops has been ambushed and captured, and their fate is unknown. General Lawton declares that it will take 100,000 men to subdue the islands, and the American troops, who are mostly volunteers, complain that they did not enlist for the kind of work they are now doing. It is said that only seven per cent. of them are willing to remain, although extra pay is offered. {PTUK April 27, 1899, p. 272.14}

-Cardinal Vaughan announces that the Roman Catholic Church would celebrate the incoming of the twentieth century by pilgrimages to Loretto, Jerusalem and Rome. Crosses would be erected in cathedrals and all the principal churches, bearing a Latin inscription commemorating the movement. The Blessed Sacrament would be solemnly exposed from the evening of December 30, 1900, till the morning of January 1,1901, when it will be administered to the people. On the same night, in country places, and specially on lofty eminences, bonfires should be lighted. Rome was to be the crowning point of the celebration by solemnities which would take place at that time. {PTUK April 27, 1899, p. 272.15}

**“Back Page” *The Present Truth* 15, 17.**

E. J. Waggoner

Joshua said, “As for me and my house, we will serve the Lord.” {PTUK April 27, 1899, p. 272.16}

Did you ever stop to think that he did not say, “As for me, I will serve the Lord, and I will try to get my family to serve Him too.” He spoke with positiveness, both concerning himself and his house. {PTUK April 27, 1899, p. 272.17}

He knew what his family would do. He was a true son of Abraham, of whom the Lord said, “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Genesis 18:19. {PTUK April 27, 1899, p. 272.18}

This shows that the obedience of Abraham’s family was not forced obedience. Abraham’s commands were not arbitrary nor harsh orders, but consisted of instruction of such nature that the children would grasp it and be built up by it. So Joshua knew what he would teach his children, and what the result would be. {PTUK April 27, 1899, p. 272.19}

From these two men we learn what ought to be the case with every Christian’s family. God expects that the children of Christians will also be Christians. This is shown also by the fact that He commanded the Israelites to circumcise their children. Circumcision was the sign and seal of righteousness by faith, and the giving of this sign to children indicated that there was no other expectation but that they would grow up in the faith. {PTUK April 27, 1899, p. 272.20}

When the children of professed Christians grow up and depart from the faith, there is something radically wrong with the parents as well as with the children. This of course does not refer to instances where the parents have themselves come to the faith after their children were come to years of understanding. But if children who are born to Christians do not become Christians as they grow up, there is a serious flaw in the Christianity of the parents. They are not born Christians, it is true; but they should become Christians as a matter of course, just as surely as they grow into men’s clothing. If all parents realised this possibility, and their own responsibility in the matter, there would be fewer divided families. {PTUK April 27, 1899, p. 272.21}

It is said that on one occasion C?sar gave a very valuable present, and the receiver remonstrated, saying that it was too costly a gift. The emperor answered that it was not too great for C?sar to give. So it is with God. He delights to give good gifts to His children. All heaven was emptied for the sake of fallen man, and now He says He “gives us all things richly to enjoy.” Why not take them? {PTUK April 27, 1899, p. 272.22}

Mr. Moody in one of his sermons told this incident and made the application of it:- {PTUK April 27, 1899, p. 272.23}

I remember reading of a blind man who was found sitting at the corner of a street in a great city with a lantern beside him. Some one went up to him, and asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness. The blind man replied, “I have it so that no one may stumble over me.” Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said, “we are to be living epistles known and read of all men.” I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. If we do not commend the Gospel to people by our holy walk and conversation, we shall not win them to Christ. {PTUK April 27, 1899, p. 272.24}

“Children obey your parents.... Honour thy father and mother; ... that it may be well with thee, and thou mayest live long upon the earth.” This is a wonderful commandment, and means much. It is not that the Lord’s blessing is given simply because the child obeys its parents, or honours its father and mother, for the parents might require some things not right. But there is a principle involved. The implicit obedience that will lead a child to obey its parents when they speak, will also lead it to obey God when He speaks. Then when the child comes into harmony with God’s laws, physical and spiritual, it will be well with him, and long life will be given. It cannot be otherwise, for here is the promise, and God’s word is sure. Samuel must have known what it was to obey the first time spoken to, else he would not at his age, and in the night-time, have responded so quickly when the Lord spoke to him. If we would have our children grow up in the Lord, teach them obedience, for this is a small child’s religion. {PTUK April 27, 1899, p. 272.25}

**“‘Turned unto Fables’” *The Present Truth* 15, 17.**

E. J. Waggoner

In the charge which the Apostle Paul gave to Timothy, the Spirit of God has spoken directly to every minister of the Gospel concerning his duty, and has at the same time foretold a condition which we see quite fully developed in the church at the present time. Here is the inspired charge:- {PTUK April 27, 1899, p. 272.26}

“I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching cars, will beep to themselves teachers after their own lusts; and will turn away their can from the truth, and turn aside unto tables.” 2 Timothy 4:1-4. {PTUK April 27, 1899, p. 272.27}

A most literal fulfilment of this last statement is furnished by the pastor and congregation of Plymouth Church, Brooklyn, New York, U.S.A. A new man has just been called to succeed Dr. Lyman Abbott, who recently resigned, and in order to make the Sunday evening services popular, he has adopted the plan of selecting themes and characters from popular novels, instead of the Bible. “Three of his recent, sermons were founded on Hawthorne’s ‘Scarlet Letter,’ Hugo’s ‘Les Miserables,’ and one of George Eliot’s novels. The innovation won popular approval, and the church was crowded, the congregation being intensely stirred by the pathos of the stories. The Brooklyn booksellers are doing enormous business owing to the demand for the standard novels used in the sermons.” {PTUK April 27, 1899, p. 272.28}

This is not an isolated instance. The writer calls to mind a series of ten sermons that were preached a few years ago by a popular clergyman from Poe’s “Raven;’ and similar cases are of frequent occurrence. See the quotation from *The Christian*, on gage 263 of this week’s PRESENT TRUTH. It is true that no sensationalism is there reported, but out of twenty sermons listened to, in only three of them was there “any approach to a clear statement of the Gospel way of salvation by faith in our Lord Jesus Christ. Nor was there any reference to the necessity of conversion, nor to the work of the Holy Spirit.” It is also stated that there is very little in the sermons we now hear, to convince of sin, and to lead to genuine repentance and conversion. {PTUK April 27, 1899, p. 272.29}

Why is this? Simply because the time has already come when men will not endure the sound doctrine. Solid, Bible teaching is at a discount, and when men turn away their ears from the truth, the very next thing is to turn to fables. But just as light is most needed when it is darkest, so whom men turn away from the truth to fables is there the more need of faithful preaching of the Word. {PTUK April 27, 1899, p. 272.30}