**“The Wondrous Name. Christ Betrayed and Arrested. John 18:1-14” *The Present Truth* 15, 18.**

E. J. Waggoner

John 18:1-14

Two texts of Scripture may be taken as the key to the portion before us in this week’s study. They are John 14:30, “The prince of this world cometh, and hath nothing in Me,” and John 13:1, “Having loved His own which were in the world, He loved them unto the end,” or “to the uttermost.” {PTUK May 4, 1899, p. 273.1}

Jesus had finished His last confidential talk with His disciples. It had been confidential indeed, as none other could ever have been, for the presence of the traitor was not there. Jesus had treated Judas just as He had the other disciples, so that not one of them had any idea of his true character; yet it was impossible that there should have been that close fellowship between him and the Master that there was with the others. Judas was continually repelling the Master and His instruction, while the others, faulty as they were, were receptive. {PTUK May 4, 1899, p. 273.2}

Very tender had the words of Jesus been. He had addressed them as “little children,” and had made the most comforting promises to them. Now He led them to the familiar spot where He had so often resorted with them. {PTUK May 4, 1899, p. 273.3}

“And Judas also, which betrayed Him, knew the place.” There was no attempt at concealment on the part of Christ. He would not hide. He did not do anything to court betrayal and persecution, but proceeded just as He had many times before. In sight of the cross the actions of Jesus were as calm and dignified as ever. The grandeur and dignity and authority, yea, the Kingliness of the Man stand out this last night more clearly than ever before. {PTUK May 4, 1899, p. 273.4}

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?” {PTUK May 4, 1899, p. 273.5}

Think of it! A band of soldiers with weapons, going forth to capture a single unarmed man, who had never harmed a living creature, and who would not fight even in self-defence. Guilty consciences they all must have had, which made cowards of them. But strong as their force of men was, it was altogether too small and weak to accomplish their purpose, if it had been a contest of strength. Jesus was led as a lamb to the slaughter. He was the Lamb of God, bearing the sins of the world; but the world knew it not. Men do not arm themselves with weapons to capture a single lamb. {PTUK May 4, 1899, p. 274.1}

And now see Jesus stand forth before that armed mob. “Whom seek ye?” A pertinent question, truly. Whom should they be seeking in that place, in such a manner? The question should have put every man of them to shame, but they were not ashamed. Boldly they answered, “Jesus of Nazareth.” Who is He, whom this armed crowd are seeking as though He were a fierce desperado? It is Jesus of Nazareth, the gentle Being who had all His life gone about doing good, healing the sick, relieving the oppressed, and comforting the mourners. His tender touch had nothing but healing in it, for He came to save life, not to take it. And now they come for Him as though it were a bear they were after. In this foolish and unnecessary precaution, and in the calm boldness of Jesus, we see a fulfilment of the scripture: “The wicked flee when no man pursueth; but the righteous are bold as a lion.” Proverbs 28:1. {PTUK May 4, 1899, p. 274.2}

**“I AM”**

To the question, “Whom seek ye?” the leaders of the mob answered, “Jesus of Nazareth;” to which Jesus replied, “I am He.” “As soon as He had said unto them, I am He, they went backward, and fell to the ground.” {PTUK May 4, 1899, p. 274.3}

What marvellous power there was in those few words! Perhaps the mystery will be clearer if we consider closely what it was that Jesus really said. Notice that the word “He” is in Italic, indicating that it is an addition to the text. Christ’s own words, as recorded in the Greek, are simply, “I am.” To Moses in the wilderness, the Lord had said of this name, “This is My name for ever, and this is My memorial unto all generations.” Exodus 3:14, 15. By this name Jesus had declared Himself to the unbelieving Jews. John 8:24, 28, 58. The time had now come, of which He had said, “When ye have lifted up the Son of man, then shall ye know that I am.” In the very hour of His betrayal, and to His persecutors, He revealed Himself by that glorious name by which He delivered the children of Israel from bondage, and by which He delivers all who trust in it. In His answer to them, in making Himself known as the One whom they were seeking to put to death, Jesus revealed Himself to them as their Saviour. But they were then too blinded to receive the revelation. No evidence could affect them then, but afterwards some of the very ones who had been His betrayers and murderers found peace in believing on the I AM-the Author of life. {PTUK May 4, 1899, p. 274.4}

**POWER OF THE NAME**

There is wondrous power in this blest name. When Jesus came to His disciples in that stormy night on the sea, when they were tired with rowing against terrible odds, and were despairing of life, He brought courage and salvation to them by the word, “Be of good cheer; I am, be not afraid.” Matthew 14:27. That same name was in this trying hour a protection to His loved disciples. As soon as He had uttered it, the armed crowd went backward, and fell to the ground as if struck down by invisible weapons. Here was evidence of the Divinity of Christ, which should have caused those men to desist from their purpose. The power of Christ was manifested on this occasion no less for the salvation of His enemies than for His disciples. {PTUK May 4, 1899, p. 274.5}

Christ’s own name was as a shield round about Him. It was an impenetrable wall, effectually protecting Him from all foes. “The prince of this world” could find no access to Him. He had nothing in Him, and therefore there was no pretext upon which He could enter. By the utterance of that name Jesus showed that no man or men could deprive Him of life, but that He Himself gave it up willingly. {PTUK May 4, 1899, p. 274.6}

That very name, with the same protecting power, is ours to take with us. That little incident in the garden is recorded in order that we may know that the I AM, who is with us all the days, even to the end of the world, is our shield against all the assaults of the enemy of our souls. He puts His own name upon us. Into that name we are baptized. While we confess that name, knowing that Christ is come in our flesh, and that it is no longer we who live and have to meet the attacks of Satan, but Christ living in us, we can as certainly keep the roaring lion at bay as Jesus did the fierce mob. What a blessed lesson is conveyed to us in this simple narrative! {PTUK May 4, 1899, p. 274.7}

*“Take the name of Jesus ever,
As a shield from every snare
When temptations round you gather,
Breathe that holy name in prayer.” {PTUK May 4, 1899, p. 274.8}*

**SAVING TO THE UTTERMOST**

“Of them which Thou gavest me have I lost none.” By the manifestation of His power through the utterance of the words, “I am,” Jesus secured the safety of His disciples. “He loved them unto the end.” Here we see proof that the name of Jesus is a protection. Not, however, when used merely as a charm. “The name of the Lord is a strong tower; the righteous runneth into it, and is safe.” Proverbs 18:10. It must be known as a real thing, in which the soul lives, in order for it to be a protection. Some men who did not grow the Lord once attempted to use His name for their own selfish interests, and the result was most disastrous to them. See Acts 19:13-16. {PTUK May 4, 1899, p. 274.9}

In all His trial, Jesus never lost sight of His disciples. His care was for them, not for Himself. He knew all things that should come upon Him, yet not for a moment was He terrified. He came to save others by the sacrifice of Himself, and not once did He forget His mission. A soul less firm than the “Rock of Ages” would have been disconcerted and thrown off his balance. But Jesus was as calm as when sitting in the house of Lazarus. In the hour of greatest trial He demonstrated His power to keep all those who flee to Him for refuge. {PTUK May 4, 1899, p. 274.10}

**A PROTEST AGAINST WAR**

“Then Simon Peter having a sword, drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it?” {PTUK May 4, 1899, p. 274.11}

Jesus had said to His disciples, and to us as well, “I say unto you, That ye resist not evil,” and here He showed that His words are to be taken in their plainest signification. If there was ever a place in the world when right was oppressed by might, here it was. If ever in this world the sword was drawn in a just cause, this was the time; yet Jesus rebuked it. Nothing else can be learned from this occurrence than that there are no possible circumstances under which it is justifiable to use weapons of warfare. Such sentiments as the following we find given very frequent and prominent place in religious journals:. {PTUK May 4, 1899, p. 274.12}

In the last resort,-when insult has been wantonly inflicted, when the obligations of honour have been wilfully repudiated, and when every resource of peaceful diplomacy has been exhausted,-no self-respecting nation will be found unprepared to maintain its dignity and enforce its rights by appeal to arms. {PTUK May 4, 1899, p. 275.1}

Let that serve for those nations and peoples who have no other method of maintaining their honour and dignity than that which is common to the brutes. Jesus showed that there is a better way to maintain one’s dignity. He was insulted and abused, yet never did the native dignity of His character assert itself and shine forth more conspicuously, and so victoriously, too, than when He reproved Peter for using the sword. Unarmed, He stood before that crowd of armed men, and demonstrated Himself to be their Master. Every Christian who is such indeed, has the same armour that He had. Read Ephesians 6:13. For professed Christians, therefore, to take the sword in self-defence, or for any other purpose, is to admit that they know nothing of “the power of Jesus’ name.” {PTUK May 4, 1899, p. 275.2}

**“LOVE YOUR ENEMIES”**

In His instruction to His disciples Jesus had also said, “Love your enemies, bless them that curse you, do good to them that hate you.” Matthew 5:44. Here He gave a practical illustration of that teaching also. Not only did He reprove Peter for his act of violence to the high priest’s servant, but He again showed that He came to save, and not to destroy. He was already in the hands of the mob (Mark 14:46, 47), when the wound was inflicted by the zealous Peter, but He gently disengaged one hand, at the same time courteously saying, as if apologising for seeming to resist them even to do them a kindness, “Suffer ye thus far,” and touched the servant’s ear, and healed him. Could Divine kindness be more strikingly manifested? Truly, this Man was the Saviour of the world. {PTUK May 4, 1899, p. 275.3}

Here we may well rest and contemplate. It is but a brief narrative that we have been studying, but it shines with Divine light. Only one thing more need be said, and that is, “Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.” Hebrews 3:3. {PTUK May 4, 1899, p. 275.4}

**“The Gospel of Isaiah. The Crown of Shame and the Crown of Glory. Isaiah 28:1-14” *The Present Truth* 15, 18.**

E. J. Waggoner

(ISAIAH 28:1-13, LOWTH’S TRANSLATION.)

*1. Woe to the proud crown of the drunkards of Ephraim,
And to the fading flower of their glorious beauty!
To those that are at the head of the rich valley, that are stupefied with wine! {PTUK May 4, 1899, p. 275.5}*

*2. Behold the mighty one, the exceeding strong one!
Like a storm of hail, like a destructive tempest;
Like a rapid flood of mighty waters pouring down;
He shall dash them to the ground with his hand. {PTUK May 4, 1899, p. 275.6}*

*3. They shall be trodden under foot,
The proud crowns of the drunkards of Ephraim: {PTUK May 4, 1899, p. 275.7}*

*4. And the fading flower of their glorious beauty,
Which is at the head of the rich valley,
Shall be as the early fruit before the summer;
Which whoso seeth, he plucketh it immediately;
And it is no sooner in his hand, than he swalloweth it. {PTUK May 4, 1899, p. 275.8}*

*5. In that day shall Jehovah God of Hosts become a beauteous crown,
And a glorious diadem, to the remnant of His people: {PTUK May 4, 1899, p. 275.9}*

*6. And a spirit of judgment, to them that sit in judgment;
And strength to them, that repel the war to the gate (of the enemy). {PTUK May 4, 1899, p. 275.10}*

*7. But even these have erred through wine, and through strong drink they have reeled;
The priest and the prophet have erred through strong drink;
They are overwhelmed with wine; they have reeled through strong drink:
They have erred in vision, they have stumbled in judgment. {PTUK May 4, 1899, p. 275.11}*

*8. For all their tables are full of vomit;
Of filthiness, so that no place is free. {PTUK May 4, 1899, p. 275.12}*

*9. “Whom (say they) would He teach knowledge; and to whom would He impart instruction?
“To such as are weaned from the milk, as are kept back from the breast? {PTUK May 4, 1899, p. 275.13}*

*10. “For it is command upon command; command upon command;
“Line upon line; line upon line;
“A little here, and a little there.” {PTUK May 4, 1899, p. 275.14}*

*11. Yea verily, with a stammering lip and a strange tongue,
He shall speak unto this people. {PTUK May 4, 1899, p. 275.15}*

*12. For when He said unto them:
This is the true rest; give ye rest unto the weary;
And this is the refreshment; they would not hear. {PTUK May 4, 1899, p. 275.16}*

*13. Therefore shall the word of Jehovah be indeed unto them,
Command upon command, command upon command;
Line upon line, line upon line;
A little here, and a little there;
That they may go on, and fall backward;
And be broken, and snared, and caught, {PTUK May 4, 1899, p. 275.17}*

There are several different renderings of the first verses of this chapter. The student will see that the first verse differs somewhat in Lowth’s translation from what it is in the common version. The Revised Version, however, seems to be more consistent than any other, in that it keeps one subject throughout. In this it is the proud crown of the drunkards of Ephraim, which is the fading flower of his glorious beauty, and which stands at the head of the fat valley. In the others it would seem that the woe is pronounced against the crown of pride, and against the drunkards of Ephraim, as well. {PTUK May 4, 1899, p. 275.18}

There is, in fact, however, no difference, for since the crown of pride which stands at the head of the fat valley is undoubtedly the city of Samaria, it follows that the drunkards of Ephraim suffer in the woe pronounced against her. {PTUK May 4, 1899, p. 276.1}

Let no one think, because this prophecy specifies Ephraim and the city of Samaria, which long since ceased to have any importance as a city, that it is merely local, and all in the past. Look ahead in the chapter, and read in verse 22, and it will be seen that the destruction threatened against Ephraim is “the consumption” “determined upon the whole earth.” {PTUK May 4, 1899, p. 276.2}

Remember that the earth was given to man in the beginning. It was to be the possession of a perfect people. Therefore when God brought His people out of Egypt, and gave them the lands of the heathen, “that they might keep His statutes,” it was in fulfilment of the promise to Abraham, that he and his seed should possess the earth. Romans 4:13. All of God’s dealing with his people, no matter how localised, had reference to the one great promise. This was the thing that God always had in view. “The Lord is not slack concerning His promise.” At any time up to the captivity of Judah, the people might have had the fulfilment of the promise, in the resurrection; and whenever God tells of judgments that shall come upon them because of their disobedience, it involves the whole earth. When God punishes those who have been His people, because they have become like the heathen, it follows that He will at the same time punish the heathen themselves. {PTUK May 4, 1899, p. 276.3}

Keeping those principles always in mind, we may read this prophecy as applying to us, that is, to the professed people of God in this day, no matter what their name. The glory of those who lift up themselves in pride shall be as a fading flower. “For all flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.” Isaiah 40:6-8. {PTUK May 4, 1899, p. 276.4}

“And the fading flower of their glorious beauty, which is at the head of the rich valley, shall be as the early fruit before the summer; which whoso seeth, he plucketh it immediately; and it is no sooner in his hand, than he swalloweth it.” So quickly will be the destruction of those who exalt themselves against God, and boast of their own security. “The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” 1 Thessalonians 5:2-3. {PTUK May 4, 1899, p. 276.5}

What a glorious prospect is held out in verses five and six. When the crown of pride shall be trodden underfoot, and the glorious beauty of the transgressors shall be a fading flower, “in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a Spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.” The residue is the remnant, and the remnant shall be saved. God is from everlasting to everlasting; therefore those who have Him for their crown of glory, have a crown “which fadeth not away.” The heavens and the earth shall wax old like a garment, but He remains the same, and His years do not fail. {PTUK May 4, 1899, p. 276.6}

Since God is to be the crown of glory to His people in the day of destruction to all in which haughty men boast, it is plain that in God alone should men trust and make their boast now. “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things do I delight, saith the Lord.” Jeremiah 9:23, 24. “The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.” 1 Corinthians 3:20, 21. “God has chosen the foolish things of the world to confound the wise; and God hath chose the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” {PTUK May 4, 1899, p. 276.7}

The Lord is to be the crown of glory to His people. He Himself is to be the only ornament that His people will wear. Their adorning must be “the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:4. This crown of glory will not be appreciated by the world. Indeed, the world may scoff at those who wear it, even as they did at Christ Himself. “The world knoweth us not, because it knew Him not.” 1 John 3:1. When Christ was on earth He had “no form nor comeliness;” and when men saw Him there was no beauty in Him that would cause them to desire Him; therefore they hid their faces from Him, and esteemed Him smitten of God. Isaiah 53:2, 3. Yet He had glory that could be seen by those who had eyes for it, even “the glory as of the only begotten of the Father,” but it was the glory of grace and truth. John 1:14. When the Lord comes, those who have this beauty,-the beauty of holiness,-will shine forth as the sun. Matthew 13:43. Those who will now show such appreciation of the beauty of the Lord that they will be content with it, and not put a slight upon it by seeking to supplement it with the adorning of the world, even though they be considered plain, have the assurance that through all eternity they will be as beautiful as the heavens. {PTUK May 4, 1899, p. 276.8}

The time is coming when “the saints shall judge the world,” and angels as well. 1 Corinthians 6:2, 3. They will surely need the very best judgment then; therefore the Lord of hosts will be “for a spirit of judgment to him that sitteth in judgment.” It will be no human judgment that will be exercised in that day, but the judgment of the Lord Himself, working in men. But the fact that this perfect judgment is to be exercised by the saints in glory is set forth as the reason why they should not now act foolishly. God will now be judgment to those who trust Him, as well as in the day of final judgment. Just as it will be His Spirit that speaks in His children when they are called upon to answer for the hope that is in them (Matthew 10:20), so will He now be wisdom and judgment for them in all the affairs of life. See Isaiah 54:13; Psalm 1:1-3; Colossians 1:9, 10. But let it be remembered that this spirit of judgment is but the manifestation of the spirit of meekness with which God’s people are adorned. “The meek will He guide in judgment; and the meek will He teach His way.” Psalm 25:9. Is it not better to acknowledge that we have no wisdom at all, and to have the wisdom of God, which is perfect, than to boast of our independence, and be left to act foolishly? In other words, Is it not much better to act wisely, and give God the credit, than to act foolishly, and take all the credit to ourselves. {PTUK May 4, 1899, p. 276.9}

God says that the priest and the prophet, as well as the people, have erred through wine, and are out of the way through strong drink, and that therefore “they stumble in judgment.” This is too true in the most literal sense, for it is a sad fact that very many professed Christians, including many who call themselves ministers of the Lord, are often filled with wine in which is excess, rather than with the Spirit. But there is a wine, against the use of which no temperance society that has ever yet been formed has ever protested, and that is the wine of Babylon, the wine of worldly pride. See Revelation 14:8; 18:3. It is very easy for Christians to become intoxicated with the prospect of worldly fame and applause, and thus to depart from the simplicity of the faith. Proud Babylon, the Church of Rome, whose religion is outward pomp and worldly prosperity and political power, is but the aggregate of the working of the spirit of worldliness in individuals. Beware of this form of drunkenness, lest you be where “there is no place clean.” Isaiah 28:8. Compare Revelation 18:2. {PTUK May 4, 1899, p. 277.1}

Those who are drunken with the wine of their own pride, and who, trusting in their own wisdom, scorn to be directed by the plain and simple Word of God,-“the sincere milk of the Word,”-say contemptuously, “Whom will He teach knowledge? and whom will He make to understand the message? them that are weaned from the milk, and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” Vain in their imaginations, and puffed up with the pride of their own opinions, thinking themselves competent to sit in judgment upon the Bible, men resent being taught like little children. Yet in no other way can they enter into the kingdom of heaven. Matthew 18:3. Men of the world, “professing themselves to be wise,” choose to reason things out, to work up complex “systems” of belief; children, however, learn by accepting simple statements of fact. The child grows in knowledge merely by believing, and consequently it grows rapidly. At no other period in a person’s life does he learn so much and so rapidly as in the first three or four years, when he takes everything by faith. Afterwards, as he gradually “comes to years of understanding,” that is, as he thinks that he must manufacture wisdom, instead of receiving it as a gift from God, his progress is much slower. But God designs that His children shall always remain little children, so that their progress in wisdom may be as great in later years as in the beginning. So He will continue to teach by giving precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Constant repetition of simple truths which, although simple, contain infinity, is the way to acquire “the wisdom which is from above.” {PTUK May 4, 1899, p. 277.2}

But how about the statement that this sort of teaching is to be given to the people, “that they might go and fall backward, and be broken, and snared, and taken”? Ah, that is the same thing for which Jesus gave thanks, saying, “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matthew 11:25. Men go with heads lifted up so high, looking so far off for wisdom, that they stumble over simple truth lying at their feet. Is it not a thing to be thankful for, that the only way the Lord makes the way of life hard for anybody is by making it easy? How can any of the wise men of earth, who stumble and fall over the teaching of the Lord, accuse Him of injustice in His dealing with them, when that which He set forth before them was so simple that a babe could understand it? To say that the way of life was too hard for them, would be to deny all their pretensions to wisdom, and to confess that they did not know as much as the babes. No; there is no excuse. The only reason why any err from the truth is that they will not hear. God not only offers them rest and peace, but says, “This is the rest wherewith ye may cause the weary to rest; and this is the refreshing;” but they refuse to hear. He would make them fellow-workers with Himself, but they will not. Let us not refuse to learn the lesson. “See that ye refuse not Him that speaketh.” {PTUK May 4, 1899, p. 277.3}

**“A Shining Light” *The Present Truth* 15, 18.**

E. J. Waggoner

“Thy Word is, a lamp unto my feet, and a light unto my path.” Psalm 119:105. “For the commandment is a lamp; and the law is light.” Proverbs 6:28. {PTUK May 4, 1899, p. 279.1}

This is true of God’s Word as a whole, but it is equally true of every portion of it. One does not need to eat all the corn there is in the world; in order to have life; there is life in every grain. So there is life in every word that proceedeth out of the mouth of God, for each word is living and active; it is life. {PTUK May 4, 1899, p. 279.2}

But the life is the light. “The Word was with God, and the Word was God.” “In Him was life, and the life was the light of men.” John 1:1-4. In every sentence of the Bible there is something to enlighten us. From the seemingly most obscure and meaningless statements, there will flash forth the most glorious light, if we but consider them attentively. {PTUK May 4, 1899, p. 279.3}

More than this, these very obscure passages, some of them seeming to be utterly irrelevant, will give light that will make a host of other things shine with increased brilliancy. Do you not know that a single ray of light flashed into a dark room will reveal everything that is in it. Let the sun but for a single moment flash out through a rift in a thick cloud, and the whole landscape will be transfigured, and objects that were before unnoticed will stand out in hold relief. So from a single text of Scripture, to which careful, earnest attention is given, will often come light that will flash through the entire Bible, making everything appear new. Everybody who has given any real study to the Bible must have had some experience of this kind. {PTUK May 4, 1899, p. 279.4}

Therefore let no one lightly esteem any portion of the Bible; and let no one think it a waste of time to spend hours, and days, and months, and even years, in meditating upon and studying a small section of it. If one will do this, not neglecting of course to read the rest of the Bible, he will acquire such a knowledge of the whole as will not possibly be gained in any other way. {PTUK May 4, 1899, p. 279.5}

**“‘One Thing I Do’” *The Present Truth* 15, 18.**

E. J. Waggoner

While crossing the Atlantic a short time ago, a man who had never been on the ocean before was conversing with another who had made frequent trips to America. The first one said, “I suppose you must have become quite well acquainted with the captain of this ship, having crossed the ocean so many times.” The other one replied, “Though I have crossed the ocean many times in this vessel, I have as yet never so much as even seen him. The fact is, the high responsibility of his position and the vigilant oars necessary to insure the safety of the ship and the hundreds of passengers aboard will not permit of his mind being diverted from the trust committed to his care, and he is rarely seen but by very few of the passengers, and never mingles with them.” {PTUK May 4, 1899, p. 281.1}

Then the thought came, how like his position is that of the ambassador of Christ. It is the studied purpose of the enemy to put every possible hindrance in the way of the advancement of the work of God. He will set in circulation slanderous stories to injure the worker, who would naturally seek to justify himself and defend his reputation. But if he should seek to do this, he would have no time for anything else, and this is what would delight Satan. When the enemies of the prophet Nehemiah would call him away from the work that God had appointed him to do, he sent word to them saying, “I am doing a great work, so that I cannot come down.” That is the determination and spirit that God wants all His workers to have. The captain of that great steamer knew nothing but the sailing of it across the mighty deep and safely landing it at its destination. The Apostle Paul declared that he would know nothing “but Christ and Him crucified.” So in the Gospel work of to-day, the ministers of Jesus Christ, and all His followers as well, are to know what God would have them to do, then follow on to do that thing, turning neither to the right nor the left. {PTUK May 4, 1899, p. 281.2}

**“Little Folks. Between the Waters” *The Present Truth* 15, 18.**

E. J. Waggoner

Have you thought at all during the past month, as you have seen the heavy “April showers” falling so frequently of the place where they all come from,-of “the waters that be above the heavens?” {PTUK May 4, 1899, p. 282.1}

Yes, you have looked up at the sky, and watched the clouds, and wondered how long the shower would last, how soon the veil would disappear from the face of the sun, and its bright smile invite you out again to play in its warm beams. {PTUK May 4, 1899, p. 282.2}

But have you thought of the great ocean of water that is above the firmament, bound up in the thick clouds? What holds it up there, and how is it that it stays floating in the heavens, instead of all falling to the earth and swallowing up every living thing? {PTUK May 4, 1899, p. 282.3}

Well, we can tell you what it is that holds up this mighty ocean of waters, but we cannot tell you *how it is done*, for that is something that no one in this world is able to explain. {PTUK May 4, 1899, p. 282.4}

In the Book of Job there are two questions asked that none of the wise men of this world have yet been able to answer: “Canst thou understand the spreadings of the clouds?” and “Dost thou know the balancings of the clouds?” {PTUK May 4, 1899, p. 282.5}

It is the Word of God that upholds these waters in the clouds, for He “upholdeth all things by the Word of His power.” When God said, “Let there be a firmament [an expanse or space] in the midst of the waters, and let it divide the waters from the waters,” His Word, the breath of His mouth, went forth between the waters and divided them. “By the Word of the Lord the heavens were of old, and the earth standing out of the water and in the water.” Did you know that you are really dwelling “in the midst of the waters,” in a tent between the waters, which are held back by the Word of God, and if He should withdraw His hand you would be at once overwhelmed and swallowed up, Just as Pharaoh and his host were in the Red Sea? {PTUK May 4, 1899, p. 282.6}

You may have thought, as you have read of the children of Israel journeying through the wilderness, how much you would like to have travelled with them, and seen “the mighty acts of the Lord,”-to have fed on the manna that fell from heaven, to have drunk of the water gushing from the rock, to have marched through the midst of the Red Sea and the River Jordan on dry land. {PTUK May 4, 1899, p. 282.7}

But *all* these things were only to show them and us what wonders God is doing for us all the time. He let them “see His works forty years,” so that they might “learn His ways,” might learn to know Him so well that they would be able to see Him working everywhere and in all things. {PTUK May 4, 1899, p. 282.8}

He fed them with bread from heaven so that they might know that *all* the bread they had came from heaven, and He the One who fed them always. He made the water gush from the rock upon which He stood, to teach them that all the water in the world flows from Him, “the fountains of living waters.” He held back the water; of the Red Sea and the Jordan, and Ied them through the midst on dry land, so that they might see that they were all the time walking on the dry land in the midst of the waters which are held back by His power. {PTUK May 4, 1899, p. 282.9}

In the Book of Exodus we are told just what it was that divided the waters of the Red Sea. “The Lord caused the sea to go back by a strong wind;” “by the blast of His nostrils the waters were gathered together.” God *breathed* between the water, so making a way for the children of Israel to pass, while His breath separated the waters and held them back. {PTUK May 4, 1899, p. 282.10}

And this is just what He did in the beginning, and has been doing ever since He first said, “Let there be a firmament.” He breathed between the waters, and divided the maters that were above from the waters that were below the firmament. {PTUK May 4, 1899, p. 282.11}

This firmament we call the atmosphere or *air*, which is the breath of God in which “we live, and move, and have our being. The Lord stretcheth out the heavens, [or the atmosphere] like a curtain, and spreadeth them out as *a tent to dwell in*.” {PTUK May 4, 1899, p. 282.12}

At one time God let the waters above and the waters below the firmament come together again as they were in the beginning. This was because the wickedness of the people in the earth was so great that God was obliged to destroy the world by a flood of waters. {PTUK May 4, 1899, p. 282.13}

Then “the fountains of the great deep were broken up and the flood-gates of heavens were opened;” the world was turned again into one great ocean and every living thing destroyed except Noah and those who were with him in the ark which floated safely upon the waters. “The world that then was, being overflowed with water, perished.” {PTUK May 4, 1899, p. 283.1}

Then “God made a wind to pass over the earth,” and “the waters returned from off the earth continually.” The waters were again divided, and “the heavens and the earth which are now, by the same Word are kept in store.” {PTUK May 4, 1899, p. 283.2}

How may we know that there will never be another flood of waters to destroy the earth? What has God given us to remind us of this? Think of this until next week when we will talk of it again. {PTUK May 4, 1899, p. 283.3}

**“Jottings” *The Present Truth* 15, 18.**

E. J. Waggoner

-Sea-bathing causes many diseases of the ear. Cotton should be put in the ear when it is the intention to submerge the hoed. {PTUK May 4, 1899, p. 288.1}

-A calculation is made that the beer consumed throughout the world in a single year would form a lake sufficiently vast to drown all the English-speaking people. {PTUK May 4, 1899, p. 288.2}

-The heart of a vegetarian is said to best, on an average, fifty-eight to the minute; that of the meat-eater, seventy-two. This represents a difference of 20,000 beats in twenty-four hours. {PTUK May 4, 1899, p. 288.3}

-Norwegian legislators propose that girls who do not know how to knit, sew, wash, and cook should be refused permission to marry. Daughters of wealthy man are not to be excepted.-*Literary Digest, New York*. {PTUK May 4, 1899, p. 288.4}

-The third plague epidemic in Bombay, which has caused terrible ravages, is now on the decline. It is officially estimated that the deaths from plague in India since the commencement number over a quarter of a million. {PTUK May 4, 1899, p. 288.5}

-Telegrams from Manila state that the flower of Aguinaldo’s army was annihilated at Galumph, after two days of continuous fighting. The Filipinos made use of artillery, and showed considerable tactical skill in their defence. {PTUK May 4, 1899, p. 288.6}

-The demand for pig iron which has for years past been almost a drug in the market is now rapidly overtaking the supply, and prices are now 15 per cent. higher than the average for last year. Blast furnaces which have been closed down for yeses are being restarted. {PTUK May 4, 1899, p. 288.7}

-Reports from Russia show that the condition of things caused by the famine is not improving. It is said that a considerable portion of the relief intended for the starving peasants finds its way into the capacious pockets of the dishonest officials. One paper says, “It is the lack of men to till the fields, as much as any other cause, which has brought about this famine. The men are serving in the army-over a million of them.” {PTUK May 4, 1899, p. 288.8}

-In the Hungarian Diet the Foreign Minister was asked whether Austro-Hungary had any intention of acquiring a “lease of territory on the Chinese coast.” Reply was given that no such intention existed, because there was a lack of business initiative in Hungary, the navy was not proportionately equipped for such an enterprise, and financial considerations forbade the idea. The thought that China might not perhaps desire to “lease” her territory did not seem to be taken into account at all. {PTUK May 4, 1899, p. 288.9}

-Although China is said to be one of the Powers invited to the Peace Conference, she continues to improve her armaments, like the rest of the Powers invited. “The Grand Council recently approved with the utmost enthusiasm a new arm invented by the general of the Kang-au troops. This weapon consists of a stout piece of wood 3ft. long, to which is affixed a sharp plate of iron, shaped like a shovel. The general claimed for his invention that Chinese soldiers armed with this weapon would be able to decapitate their enemies at a single blow.” {PTUK May 4, 1899, p. 288.10}

-M. Edmund Rod, the distinguished French littérateur, visited the stockyards as Chicago to witness the slaughter of cattle. Seeing the animals being killed at great speed all round, he exclaimed, “Mon Dieu! What barbarism!” and immediately fainted. He did not recover immediately, and was carried out. His friend who accompanied him afterwards pressed M. Rod to witness some more of the slaughtering, as he had not yet seen any hog-killing, but he could only murmur feebly “sufficient. It is too horrible!” {PTUK May 4, 1899, p. 288.11}

-Some further experiments in wireless telegraphy demonstrate that vessels in rapid motion can be communicated with, and that the current can be concentrated upon one point to the exclusion of others. In this way it will be possible to secure as much privacy for a message as is afforded by the wires. {PTUK May 4, 1899, p. 288.12}

-It seems probable that the Russian calendar will soon be changed to correspond with that adopted by the rest of Europe. A committee has been appointed in St. Petersburg to examine the question and several of the Government departments favour the adoption of the proposed reform at an early date. {PTUK May 4, 1899, p. 288.13}

-An African traveller, Dr. Esser, who received a decoration from the Kaiser, has been proved by another African traveller to be an impostor. The latter was approached by one of Esser’s friends with a bribe of 3,000 marks to keep silent, with the remark, “You know we African travellers are all swindlers, more or less.” {PTUK May 4, 1899, p. 288.14}

-In view of the immediate prospects before Europe, the Berlin *Post* concludes that England’s only hope is a resort to universal compulsory military service. It says, “No people can maintain their position in the world unless the entire effective manhood serves with the ‘Colours.’” When that is the case no nation in the world will have any position worth maintaining. Many of the leading nations are already on the verge of bankruptcy through taking men from their work to serve in the army. {PTUK May 4, 1899, p. 288.15}

-The Roman Catholic Bishop of Liverpool told the annual Catholic Conference at Blackpool that “as Ritualists were doing the work of Catholics amongst Protestants and Anglicans they should welcome and sympathise with them. Catholics must be patient with Ritualists, and encourage them to take one stop, the last of all steps, to the Catholic Church. Ritualists had not confidence in their Bishops, and were being led to the belief that there must be a Church where there was perfect unity with infallible teaching.” Yet, if the Roman Catholic Church only knew it, they will gain nothing by persuading others to follow them. When the blind lead the blind the goal before both is only the ditch. Matthew 15:14. {PTUK May 4, 1899, p. 288.16}

-Mr. Richard Croker, the chief of the New York “Tammany’ ring, sailed for England recently. Crowds saw him off, and it was with difficulty that a passage was made to the steamer through the mass of his admirers. Such a scene had never been witnessed at the dock. The British Ambassador and several other distinguished persons sailed by the steamer, but they were comparatively unnoticed. The parting words of this idol of popular affection were doubtless worthy of him and the crowds who cheered him. They were that “his only object in visiting England was to bring back more English money from English racecourses.” A commissioner is at present investigating Tammany’s municipal corruption. {PTUK May 4, 1899, p. 288.17}

-Intended for the benefit of the poor and needy the State pawnshops in France are being turned to the advantage of well-to-do citizens. French apartments afford but scanty space for the storage of bicycles, and it costs money to hire accommodation, so that the owners have adopted the ingenious plan of pawning them for the winter months. For the housing, cleaning, and general safekeeping of their machines, all they have to pay is the very moderate interest charged upon the money borrowed, and as these people are by no means necessitous, they ask only for five shillings, thus securing the hospitality of the Government for the merest trifle. The pawnshops are now blocked up with machines to the exclusion of all other pledges. {PTUK May 4, 1899, p. 288.18}

**“Back Page” *The Present Truth* 15, 18.**

E. J. Waggoner

The following extract from a sermon by Dr. Parkhurst, of New York, having for its text the story of Peter’s attempt to defend Christ with the sword, will go well with the lesson from the eighteenth of John, in this number of PRESENT TRUTH. The paragraph acquires additional significance from the fact that Dr. Parkhurst was formerly a zealous advocate of the use of politics and State power for the reformation of men:- {PTUK May 4, 1899, p. 288.19}

If you put cold lead into a man’s heart for the sake of trying to civilise him, his children may be pardoned for receiving with only chill cordiality the Gospel you undertake to put in their hearts for the purpose of Christianising them. If Jesus had gone armed, it would have been a confession on His part that the brute force of the visible world is more than a match for the spirit power of the invisible world. You cannot make a man believe in God it you do not convince him that you believe in God yourself. Peter, by brandishing his sword, denied the divinity of Jesus. And any other man cheapens God when he goes about to yoke God’s Spirit alongside of carnal contrivances. It is the absence of such carnal contrivance that explains the rapid extension of Christianity during the first three centuries of our own era. God worked mightily because He had no backing. Up to that time, armies and navies were on the side of the pagans. Christianity is never so powerful an when it is unprotected, and evangelisation that depends upon soldiers and gunboats has no future. {PTUK May 4, 1899, p. 288.20}

The natural man never likes to acknowledge that he has done wrong. And if he is sorry in word it is after his sin has found him out, and a penalty is about to be inflicted. When Saul want contrary to the Lord’s instruction to destroy Amalek, he sought to justify himself All the way along till Samuel said to him, “Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.” Then Saul could say, “I have sinned; for I have transgressed the commandment of the Lord and thy words.” {PTUK May 4, 1899, p. 288.21}

So it was with Pharaoh who prayed, “Entreat the Lord that He may take away the frogs from me.” Commenting on this, Mr. Spurgeon gives utterance to some wholesome truth that it would be well to consider. He says:- {PTUK May 4, 1899, p. 288.22}

A fatal flaw is manifest in that prayer. *It contains no confession of* sin. He says not, “I have rebelled against the Lord: entreat that I may find forgiveness!” Nothing of the kind; he loves sin as much as ever. A prayer without penitence is a prayer without acceptance. If no tear has fallen upon it, it is withered. Thou must come to God as a sinner through a Saviour, but by no other way. He that comes to God as the Pharisee, with, “God, I thank Thee that I am not as other men are,” never draws near to God at all; but he that cries, “God be merciful to me a sinner,” has come to God by the way which God has Himself appointed. There must be confession of sin before God, or our prayer is faulty. {PTUK May 4, 1899, p. 288.23}

It is quite a common statement that the Mohammedans observe Friday as their Sabbath, the Jews Saturday, and the Christians Sunday. It is, however, not true that the Mohammedans observe Friday as a Sabbath-day. It is simply the day on which they go to the mosque for prayer; neither business nor pleasure is laid aside. {PTUK May 4, 1899, p. 288.24}

The idea of the Sabbath and of Sabbath observance is obtained only from the Scriptures. Of all nations known in history the Jews alone kept Sabbath, because they alone had the Scriptures. Heathen peoples know nothing of Sabbath-keeping. They had holidays and feast days, which are borrowed and perverted from the time when all men knew the Lord. For a knowledge of Sabbath-keeping we must go to the Bible. That book, and that only, tells us what the Sabbath is, and how it should be kept. {PTUK May 4, 1899, p. 288.25}

God does not put anything into the Bible to frighten people into being good; that is not what the Gospel is for. God tells of coming judgments in order that those who know Him may find comfort, for they know that He who permits them is their Keeper, so they need not “be afraid for the terror by night; nor for the arrow that flieth by day nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” What a blessed comfort it is to know that we serve a God who can deliver us from all these things. {PTUK May 4, 1899, p. 288.26}

Fighting has been suspended in the Philippines, the insurgent army having asked far a cessation of hostilities. General Otis, however, insists upon unconditional surrender, and it is believed that this will not be long withheld. {PTUK May 4, 1899, p. 288.27}

We read in Acts 5:13: “And of the rest durst no man join himself to them; but the people magnified them.” This is just the kind of people God would have His church composed of to-day. Not that this or that one shall be disfellowshipped, but that the church shall so speak and so live that no man who is not really “of us” will dare join himself to it. Are you helping to make the church of which you are a member such a body? {PTUK May 4, 1899, p. 288.28}

A terrific cyclone is reported from Missouri, destroying two towns, and causing great loss of life. Nearly one hundred bodies have been found. The cyclone swept a path a quarter of a mile broad. Heavy rain followed accompanied by intense darkness. A number of fires were caused. The roar and suction caused by the storm deafened everybody in its path for a minute, and many who escaped unhurt report that they were rendered unconscious for brief periods. The storm zone was in some places swept as clear as a threshing-floor, while bricks are strewn in a tangle knee-deep, but pulverised as though they had gone through a stone-crusher. {PTUK May 4, 1899, p. 288.29}

These frequently recurring and tremendously emphatic lessons are needed. They warn us not to put off to some future time the preparation for the great day of the Lord, but to get ready. At present these demonstrations of human insignificance occur mostly, yet not entirely, in districts where they involve comparatively small loss of life, but if the warning they give is not heeded, they will come closer home, with more and more urgent demands on our attention. {PTUK May 4, 1899, p. 288.30}

The time is at hand when “the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” Isaiah 24:1. It is necessary to turn the world upside down to get it in its right position. Men are calling good evil, and evil good. They are exalting the proud, when it is only the humble who are truly exalted. The Gospel puts things the right way up, and so the apostles were described as “these that have turned the world upside down.” Now men may, by receiving the Gospel, be put right, but it they call not, God will not allow His world to remain for ever inverted, and the time is at hand when He will put it right. Then those who have not themselves been converted will drop out of it. The ninety-first Psalm tells how we may endure that time and pass safely through every lesser preparatory evil. {PTUK May 4, 1899, p. 288.31}

**“God’s Temple and Its Glory” *The Present Truth* 15, 19.**

E. J. Waggoner

“The Lord is in His holy temple, the Lord’s throne is in heaven.” Psalm 11:4. {PTUK May 11, 1899, p. 289.1}

“Thus saith the Lord, The heaven is My throne, and the earth is My footstool.” Isaiah 66:1. {PTUK May 11, 1899, p. 289.2}

“Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” Jeremiah 23:23, 24. {PTUK May 11, 1899, p. 289.3}

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:18. {PTUK May 11, 1899, p. 289.4}

God has a dwelling-place in the heavens, yet not so that anybody can locate Him in one place to the exclusion of all others; for He is everywhere; He fills all things. “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.” Psalm 139:7-10. {PTUK May 11, 1899, p. 289.5}

Therefore all creation is the temple of the living God. The Jews and the Samaritans quarrelled over whether God’s house was in Jerusalem or in Samaria. If they had but known the Scriptures, they would have known that even the desolate wilderness is the house of God, and the gate of heaven. See Genesis 28:10-17. “Verily Thou art a God that hidest Thyself, O God of lsrael the Saviour.” Isaiah 45:15. Yet He does not hide Himself so that He cannot be found. Whoever uses his eyes, may see God revealed in every plant and tree, in every flowing stream, and in the birds that fly in the heavens. See Romans 1:30. {PTUK May 11, 1899, p. 289.6}

From this it follows that man also forms a part of God’s great temple. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 3:16. Read the whole of this chapter, and the two chapters following, and you will readily see that this language is addressed not to perfected saints, but to men who are living in sin. It is the Spirit’s strongest appeal to men to live holy lives. God makes men His temples, in order that He may sanctify them by His presence. {PTUK May 11, 1899, p. 290.1}

The question at once suggests itself, If all creation, even fallen nature; is the temple of God, how is it that in His temple everything says, Glory? It is not ours to question how God’s Word can be true, but by believing it to see its truth. The seraphim, who stand above God’s throne, beholding Him day and night, declare, that “the whole earth is full of His glory,” or, “the fulness of the whole earth is His glory.” Isaiah 6:3. We are daily witnesses of this. In spite of the curse upon the earth, the glory of God manifests itself. From the bare trees of winter, victims of the curse of death, spring forth the green leaves and bright blossoms of spring, revealing the resurrection power and glory of the Lord. Every beauteous bud, every delicately-tinted flower, every gleam of sunshine, is but the shining forth of the glory of God, which cannot be wholly veiled even by the curse. The songs of the birds are but the echo of the voice that is heard in the chorus of the angels before the throne of God. {PTUK May 11, 1899, p. 290.2}

But there are many men who use their voices only in blasphemy of the holy name of God; how do they say, Glory? Again we must remember that belief of God’s Word gives us the explanation of it. God says that everything says, Glory, and so it must be. Every man who lives and moves is a monument of God’s love and power “He giveth to all life, and breath, and all things.” Acts 17:25. Even the foul language with which debased men pollute God’s temple, is an unconscious testimony to God’s longsuffering and lovingkindness, and therefore a witness “to the praise of the glory of His grace.” God makes even the wrath of men to praise Him. The fact that God gives men the breath with which they deny Him, shows His glorious grace. {PTUK May 11, 1899, p. 290.3}

God’s will is sure to be done on earth even as it is done in heaven. No adversary can thwart God’s will, which is that “the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea.” Habakkuk 2:14. Such is His glorious power that He advances His cause even by the attempts of the enemy to thwart it. Willingly or unwillingly, every creature that God has created, must contribute to His glory and praise. How much better to have it done with our consent, than against it! Since God can do such marvellous things and show the wonders of His glory even through those who are in opposition to Him, what can He not do with those who yield themselves to Him? Therefore “yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God,” that ye may glorify God in your body, and in your spirit, which are God’s. {PTUK May 11, 1899, p. 290.4}

**“Studies from the Gospel of John. Denying the Lord. John 18:15-27” *The Present Truth* 15, 19.**

E. J. Waggoner

John 18:15-27

Jesus had suffered Himself to be taken by the armed men which Judas had conducted, and was by them bound and led away to the mock trial. The disciples had protested that nothing could induce them to leave Him; but this was because they did not know what was coming. They were sure that they would not forsake the One who had so tenderly cared for them; and yet had showed Himself so mighty to deliver. They could not conceive of Him in any other state than as they had seen Him going about scattering blessings everywhere, except as they thought of Him taking the kingdom to Himself, driving out the Romans, correcting the abuses that had crept into the Jewish priesthood, and reigning in pomp and majesty. But now they saw Him bound and led away unresistingly; and although they had witnessed the power of the simple words “I AM” which He uttered, they could not hold out against the overwhelming shock of His capture, and “they forsook Him and fled.” Mark 14:50. {PTUK May 11, 1899, p. 290.5}

Even Peter who had been most zealous in his protestation of loyalty to the Master and who had been valiant enough with the sword, could not keep his courage in the face of the Master’s apparent defeat, and he fled with the rest; but when he found that the mob was content with Jesus, that it was the Shepherd and not the sheep they were after, he turned round and “followed afar off.” Luke 22:54. {PTUK May 11, 1899, p. 290.6}

We may be sure that it was not mere curiosity that prompted Peter to follow. He had intense love for Jesus, even as had the other disciples. True, they had not yet attained to that perfect love that casteth out all fear, but they loved Him nevertheless, even though they fled in terror. {PTUK May 11, 1899, p. 291.1}

John was an acquaintance of the high priest, and so found ready access to the palace. Peter was stopped at the door, but through the influence of John was admitted. As he passed in, the girl that kept the door recognised him, or thought she did, and said, “Art thou not one of this man’s disciples?” Peter said, “I am not.” {PTUK May 11, 1899, p. 291.2}

Peter’s love for the Master caused him to desire to be as near Him as possible, for he was anxious to see what the outcome would be. Yet it was a perilous time, and he would not endanger himself by seeming to be very much interested in the affair. So he joined the group of servants and officers who stood round the fire, warming themselves, “and Peter stood with them warming himself.” {PTUK May 11, 1899, p. 291.3}

It is not difficult to picture to ourselves the state of Peter’s mind. Intensely fearful for his own safety, yet anxious about Jesus, compelled by fear to seem to be one of the indifferent crowd about the fire, listening to their rough jokes and loose gossip, which he could not have joined in even if his mind had not been distracted by anxious thought for the Master, and under the necessity of seeming to share in the conversation in which he had no interest and took no part, at the same time straining his ears to hear what passed between Jesus and His merciless persecutors. It was no pleasant position in which he found himself. It is never an easy thing to act a double part, and the circumstances in this case made it doubly trying. Besides, Peter was not hypocritical by nature, but blunt and outspoken. It was his fear that was swaying him now. {PTUK May 11, 1899, p. 291.4}

But Peter could not succeed in concealing his identity. Indeed, it is most likely that his very efforts to do so made it the more difficult. He was not one of the unfeeling crowd, and could not make himself appear so. He was ill at ease. He could not conceal the deep feeling that he had, and this uneasiness could not but draw the attention of the others to him as he “stood and warmed himself.” “They said therefore unto him, Art thou not also one of His disciples? He denied it and said, I am not.” Verse 25. This was the second positive denial of Christ that evening. {PTUK May 11, 1899, p. 291.5}

This, however, was not the end. The very words in which Pete, denied the Lord, served to mark him as one of His disciples. Jesus was known as the prophet from Galilee, and His disciples were also Galileans, who spoke with an accent noticeably different from that of the dwellers in Judea and Jerusalem. So “they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto.” But the more he denied, the more was attention fastened upon him. And “one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him?” John 18:26. {PTUK May 11, 1899, p. 291.6}

This was bringing Peter into close quarters. He was not only in danger because of his connection with Jesus, but he was likely to suffer because of his rash zeal in the garden. The relative of the wounded man might be inclined to take revenge, if the act were settled upon Peter. And so doubly frightened Peter began to curse and to swear, saying, “I know not the man of whom you speak.” Mark 14:71. Alas, what a change was this from the loyal Peter in the upper chamber in loving communion with Jesus a few hours before. {PTUK May 11, 1899, p. 291.7}

All this is recorded for our learning; but unfortunately we too often miss the lesson. It is easier to censure Peter’s cowardice than to avoid it. Peter is not the only disciple who has denied his Lord. In fact, the flight of the eleven when Jesus was bound, was in itself a tacit denial of Him. Peter’s denial was more marked than that of the rest, but this was but the natural recoil from his boastful profession of faithfulness: “Though all men should be caused to stumble because of Thee, yet will I never be caused to stumble.” Matthew 26:33. (See margin of revision.) {PTUK May 11, 1899, p. 291.8}

Moreover Peter’s use of the sword tended to his discomfiture. If he had not used violence, he would have had no special cause for fear. Men are often applauded for bravery which they show in defending the right, or what they conceive to be right, with weapons of war. But that sort of defence, however zealously conducted, may be in reality only a manifestation of cowardice. It requires much more bravery quietly to suffer than fiercely to repel assault. Quiet endurance of injury is a far better expression of real zeal for Christ than are loud professions and vigorous blows. {PTUK May 11, 1899, p. 291.9}

There is a truth here that needs special emphasis at this time. Would that every Christian gathering might have this lesson strongly set before them. There is scarcely a meeting without resolutions denouncing this or that evil. Religious leaders become almost frenzied in their passionate denunciation of men and measures which they think, and which may really be, opposed to Christ and Christianity. They vie with one another in strong expressions of loyalty to Christianity, and hatred of evil doing; yet when the test comes to them personally to suffer alone and unknown for the truth’s sake, too often they are ready to compromise. It is well to speak boldly for truth, but it is better to hold to the truth and say nothing, than to use strong language for it and not live it. {PTUK May 11, 1899, p. 291.10}

In Titus 1:16, we read of some “who profess that they know God, but in works they deny Him.” This is done every time a professed follower of Christ does that which is inconsistent with the character of Christ. “As many of you as have been baptized into Christ, have put on Christ.” Galatians 3:27. Whether one has had the reality of this experience or not, the act of baptism indicates that one surrenders himself to Christ; yea, more than this, that he lays down his own life, and takes the life of Christ, so that it is no longer he, but Christ who lives and walks about among men. The old man is declared to be dead, and the new man who takes his place is the Man Christ Jesus. So he calls himself by the name of Christ-a Christian. Now so long as he professes to be a Christian, he says by everything which he does, “This is the way Christ does; this is Christ’s character.” But if he does those things which are inconsistent with the character of Jesus of Nazareth, then he is denying Him as surely as Peter did, and his guilt may be even greater than was Peter’s. {PTUK May 11, 1899, p. 291.11}

One may deny Christ by his association with others, even though he utter not a word. Peter’s mingling with the rude, unfeeling crowd in the court room was in itself a denial of Christ. Not that it was wrong to associate with sinners; this Jesus Himself did; He went in with publicans and sinners and ate with them. But it must be remembered that when Jesus associated with sinners, He did not try to make it appear that He was one of them. He associated with them to win them by His kindness and His example to a better life. And although His demeanour was such that they could associate with Him familiarly, yet when He most appeared to be one with them, there was always apparent the fact that He was far different from them. To stand in the crowd, or sit in the assembly where the rude jest and the coarse talk, and possibly the reviling of that which is good and pure, show that they are the enemies of Christ, is to deny Him, even though one say not a word. Unless one’s very presence is a rebuke to sin, it is a countenancing of it: and that is a denial of Christ. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night.” {PTUK May 11, 1899, p. 292.1}

It was the offence of the cross that caused the disciples to flee, and Peter to deny his Lord. It was not that they loved Christ any the less, but because they were unexpectedly brought face to face with a condition which they had not calculated upon. They had not taken the shame of the cross into consideration when they followed Christ. Jesus had told them of it repeatedly, in order that they might be prepared for this very time, but they had not comprehended His words. They had not counted the cost. They had been willing to accept Jesus as King, even though He was in poverty, and was hated and rejected by the priests and elders, because His power was visibly manifested before them. But they had not learned that God chooses things that are not to bring to naught things that are. So when Jesus seemed to have no power at all in the hands of the mob and on the cross, they failed. {PTUK May 11, 1899, p. 292.2}

If we would not make the same failure, we must make provision for the cross in our lives. We must not repeat that since to be a Christian is to have a name greater than that of the kings of the earth, we shall therefore always be held in high esteem because of our profession. We must remember that the world is in deadly opposition to Christ, and that the world never becomes converted. “Whosoever, therefore, will be a friend of the world is the enemy of God.” James 4:4. There can, therefore, be no more positive denial of Christ, than to be like the world, or to seem to be like the world. “Be not conformed to this world, but be ye transformed by the renewing of your mind.” Romans 12:2. Know that that which is highly esteemed by the world is an abomination to the Lord; and that “the base things of the world, and things which are despised hath God chosen.” 1 Corinthians 1:28. The cross of Christ, which the world looks upon with scorn, is the power of God. Therefore “think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you but rejoice inasmuch as ye are partakers of Christ’s sufferings.” 1 Peter 4:12. Confession of Christ means nonconformity to the world; and those who confess Him in His humiliation will be acknowledged by Him when He comes in His glory. Therefore let our sincere prayer be, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” {PTUK May 11, 1899, p. 292.3}

**“The Gospel of Isaiah. The Sure Foundation. Isaiah 28:14-18” *The Present Truth* 15, 19.**

E. J. Waggoner

(ISAIAH 28:14-18, LOWTH’S TRANSLATION.)

*14. Hear ye the word of JEHOVAH, ye scoffers;
Ye of this people in Jerusalem, who utter
sententious speeches: {PTUK May 11, 1899, p. 292.4}*

*15. Who say, we have entered into a covenant
with death;
And with the grave we have made a treaty:
The overflowing plague, when it passeth
through shall not reach us:
For we have made falsehood our refuge;
And under deceit we have hidden ourselves. {PTUK May 11, 1899, p. 292.5}*

*16. Wherefore thus said the Lord JEHOVAH:
Behold, I lay in Sion for a foundation a stone,
an approved stone;
A corner-stone, precious, immovably fixed:
He, that trusteth in Him, shall not be con-
founded. {PTUK May 11, 1899, p. 292.6}*

*17. And I will mete out judgment by the rule;
And the strict justice by the plummet:
And the hall shall sweep away the refuge of falsehood;
And the hiding-place the waters shall over-
whelm. {PTUK May 11, 1899, p. 292.7}*

*18. And your covenant with death shall be broken;
And your treaty with the grave shall not
stand:
When the overflowing plague passeth through,
By it shall ye be beaten down. {PTUK May 11, 1899, p. 292.8}*

Let the student read carefully again the first portion of this chapter, together with the twenty-second verse, and remember that the instruction and warnings given are for us no less than for the people in Isaiah’s time. The word of the Lord is living, and is addressed to us just as directly as though we heard the tones of the prophet’s voice. {PTUK May 11, 1899, p. 292.9}

The word of the Lord is here to those who are proud in their own conceit; who know so much in their own estimation that they are not willing to be taught. Scorning to be thought so ignorant as to need the simple precepts of the Scriptures, “precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little,” they fail to learn anything. The case of those of whom the Apostle Paul speaks in Romans 1:22 is not peculiar to them. Whenever men profess themselves to be wise, they become fools; therefore, “if any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God.” 1 Corinthians 3:18, 19. {PTUK May 11, 1899, p. 292.10}

The foolishness of those who profess themselves to be wise is seen from what they put their trust in for safety. They say, “We have made a covenant with death, and with hell are we at agreement. When the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves.” Isaiah 28:15. They have thought to anticipate God, and to head off punishment that He would bring. They have bribed death to protect them; but death and hell are poor protectors. Falsehood and lies cannot save. The only place of protection that death has is the grave. To be at agreement with hell, is deliberately to go to perdition. It is the kid fleeing to the tiger for protection from the bear. {PTUK May 11, 1899, p. 293.1}

“No lie is of the truth.” Whoever, therefore, rejects truth chooses falsehood. There are many people who pride themselves upon their honesty, that are nevertheless hiding themselves under falsehood. They might not themselves tell deliberate lies, but truth is a unit, and whoever deliberately rejects any truth that comes to him, thereby rejects all truth. That portion of truth which he elects to retain, he changes into a lie. Romans 1:25. Satan works “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.” 2 Thessalonians 2:9, 10. And all who receive not the love of the truth will certainly perish, because it alone is a shield and buckler. See Psalm 91:4. {PTUK May 11, 1899, p. 293.2}

Truth cannot be built up by a falsehood. Truth and falsehood have no connection. Truth is that which is, therefore truth is life. This is seen in the words of Christ, “I am the way, the truth, and the life.” John 14:6. And since truth is life, falsehood is death. So to make lies one’s refuge, hoping by them to escape death, is like a man cutting his own throat to save his neck from the halter. Those who err from the truth, trusting in death to save them, have said, “When the overflowing scourge shall pass through it shall not come unto us.” “Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste: judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.” “And your covenant with death shall be disannulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” {PTUK May 11, 1899, p. 293.3}

This sure foundation is truth, for Christ is the truth. John 14:6. And He is the only foundation (1 Corinthians 3:11) that will stand. Whatever is not in harmony with that will be swept away, for even death itself shall be destroyed. {PTUK May 11, 1899, p. 293.4}

A foundation is that upon which one builds. In the Hebrew the word “to believe” is from a root which also has a specification, to build, to establish. In 2 Chronicles 20:20, “Believe in the Lord, so shall ye be established,” the words “believe” and “be established” are from the same Hebrew word, and the sentence might be rendered, “Build upon the Lord your God, so shall ye be built up.” Abraham built upon God when he believed in God. {PTUK May 11, 1899, p. 293.5}

Christ is the sure foundation. He is also the Word, the living Word. He is the truth, and His word is truth. Whoever, therefore, builds upon His word, builds upon the rock, and when the rains descend, and the floods come, and the winds blow and beat upon that house, it does not fall. Matthew 7:25, 26. But whoever does not build upon His words,-that is to say, whoever does not let those words control him, and manifest themselves in his life,-builds upon the sand; and when the tide rises, and the rain descends, and the winds blow and beat upon that house, it will fall, and its destruction will be great. The rock will stand, because it is “the Rock of Ages.” “In the Lord Jehovah is the Rock of Ages.” Isaiah 26:4. Whoever builds upon God shall not be ashamed (Romans 9:33) nor confounded. 1 Peter 2:6. As the text says, “He shall not make haste.” He will not need to run when the storm comes, because he is already in a place of safety. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” “I will say of the Lord, He is my refuge, my fortress; my God; in Him will I trust.” {PTUK May 11, 1899, p. 293.6}

This stone which God lays in Zion for a foundation is a “tried stone.” “God was in Christ, reconciling the world unto Himself.” God placed His character in Christ. He had pledged Himself to the redemption of the world, and sent Christ to do the work. He made a promise to Abraham, and to his seed, and confirmed it with an oath, that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus. Hebrews 6:13-20. Thus we learn that God swore by Himself that He would forgive the sins of all who sought forgiveness through Christ. Jesus Christ is the manifestation of God. If Christ had failed or become discouraged because of the difficulties of His task, God’s oath would have been broken; but if God’s oath would have been broken, God’s own life would have been forfeited; and since He is the Creator and upholder of all things, everything would have ceased to be. Now we can see how well tried is the foundation upon which we are asked to build. God placed Himself and the weight of the entire universe upon it, and it stood the test. Therefore, we can rest upon it in confidence. It is a precious stone to those who believe. {PTUK May 11, 1899, p. 293.7}

The Word will be the only standard in the Judgment. The Word is righteousness, and righteousness will be the plumb line. The whole building must square with this foundation. Nothing must project over the edge; that is, nothing must go beyond the Word. Whatever is outside of the Word of God, will be swept away with the overflowing scourge. The hail shall sweep away the refuge of lies. Read Job 38:22, 23; Revelation 16:21. {PTUK May 11, 1899, p. 293.8}

This tried stone which is laid for a foundation is a living stone. 1 Peter 2:4. Whoever comes in contact with it is made alive. Living things grow, and so in Christ “All the building fitly framed together groweth unto an holy temple in the Lord.” We read, “As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith.” Colossians 2:6, 7. Thus we see that the house built upon Christ and His Word, is not like an ordinary house built by men, which simply stands upon its foundation, but it is a living house, built upon a living foundation, of which it becomes a part, so that the house and the foundation are as firmly joined together, and as much a part of each other; as the tree and its roots. Therefore, there is no danger that the house will be swept off from the foundation, and the foundation be left standing. Every one who stands on God’s Word and lives by it, will stand as long as God lives, and will be as immovable as He. {PTUK May 11, 1899, p. 293.9}

From the last lesson, in the first part of this chapter, we learn that those to whom the Lord is speaking, reject the simple instruction of His Word, and therefore they stumble and fall. They profess themselves to be wise, yet they stumble at that which is revealed to babes. Even so it is in their relation to this sure foundation, which the Lord lays, and upon which men are to build and be safe. While it is a foundation and a sanctuary, it is also a “stone of stumbling.” Isaiah 8:14. “As it is written, Behold I lay in Sion a stumbling stone and rock of offense, and whosoever believeth on Him shall not be ashamed.” Romans 9:33. Here the two passages of Isaiah are brought together, and we learn that the same Lord who is the foundation which builds up those who build upon it, and makes them a sanctuary, is at the same time a stumbling stone. If men will not place their feet upon that which is made for them to stand upon, then they stumble over it. So the very thing which is salvation to those that believe, is destruction to those who do not believe. See 1 Peter 2:6-8. This being the case, there is no possible chance left for anybody to accuse God of injustice. When that which causes some people’s destruction is nothing other than the salvation which God provides for all men, God is surely clear when He judges. {PTUK May 11, 1899, p. 294.1}

There are now fifteen Protestant churches in the city of Rome. In 1870 there were none. {PTUK May 11, 1899, p. 294.2}

**“Little Folks. God’s Water-Carriers” *The Present Truth* 15, 19.**

E. J. Waggoner

Nothing can live without water. Everything needs it,-the fishes live in it, the beasts drink it and bathe in it; the birds many of them, ducks, swans, and others, swim in it. And see how the little song-birds enjoy their morning bath, splashing the cool, refreshing drops all over their tiny bodies. The flowers, the trees, and all living things, need the water just as much as we do ourselves, and how could we possibly get an without it? {PTUK May 11, 1899, p. 298.1}

But there is only one way to get it, and that is *from the clouds*. “Oh, no;” perhaps you will say, “we have a ‘constant supply,’ and can get all the water we want just by turning on the tap.” {PTUK May 11, 1899, p. 298.2}

But where does this “constant supply” come from, and how does it happen that there is any water in the taps? It comes from the river; but where does the river get it? From the springs and mountain streams, which get it from the rain and snow that all falls *from the clouds*. {PTUK May 11, 1899, p. 298.3}

Yes; all the water in our springs and fountains everywhere, the broad rivers rushing to the seas and oceans, once floated over our heads in *the clouds*. Think, then, of how much importance are these “waters above the firmament,” and how thankful we should be to see the clouds, even if they do sometimes shut out some of the bright sunshine from us. {PTUK May 11, 1899, p. 298.4}

Read the eighteenth chapter of the first Book of Kings, and see how eagerly Elijah the prophet waited for the first sign of a cloud when one had not been seen for more than three years, and perhaps you will watch them with greater interest and thankfulness. For if we had all sunshine, and no clouds, everything would soon become parched and baked, and barren and dead; the earth would be a desert place where nothing could live. {PTUK May 11, 1899, p. 298.5}

But God works through the sun itself to form the clouds. We read of Him that “He covereth Himself *with light* as with a garment, and stretcheth out the heavens like *a curtain*.” The powerful sunlight, God’s glory streaming over the earth, itself creates this cloud curtain, which shelters the earth, and refreshes it with cool showers, and prevents it from being burned up and destroyed by its brightness. {PTUK May 11, 1899, p. 298.6}

*“I gaze o’erhead,
Where Thy hand hath spread,
For the waters of heaven their crystal bed,
And stored the dew
In its depths of blue
Which the fires of the sun come tempered
through.” {PTUK May 11, 1899, p. 298.7}*

Here we see again what we have noticed so often, how “all things work together for good.” This will remind you of what we learned about the frost itself forming a protection from the cold, making a warm snow blanket for the earth, and an icy sheet to cover the waters. Also of how the sun, by painting the flowers and other things with deep colours makes them better able to endure its own heat. How gentle is our God in His greatness, and how fearless we may he in His presence. {PTUK May 11, 1899, p. 298.8}

But now let us see how the clouds are formed by the sun, and how God works through it to draw up the waters into the air in the form of vapours. You have seen the steam rising from a pan of water on the stove, or from the copper when it was full of boiling water. This is because when water gets to a certain heat, it changes its form, and passes into the air as vapour or steam. {PTUK May 11, 1899, p. 298.9}

The sunlight falling on the surface of the oceans, seas, rivers, and lakes all over the world, warms the water so that is *evaporates*, or turns into vapour. But why does this vapour rise upwards to the heavens, and float therein the way we talked of last week? {PTUK May 11, 1899, p. 298.10}

This, dear children, “the balancings of the clouds,” is “the wondrous work of Him who is perfect in knowledge.” When He made the firmament by His wisdom, and “stretched out the heavens by His discretion,” we are told that God “made a weight for the winds,” (the air) and “weighed the waters by measure.” {PTUK May 11, 1899, p. 298.11}

He “measured the waters in the hollow of His hand,” and weighed the air, and made them both exactly the right weight so that the watery vapours, being lighter, should rise and float in. the air, just as a cork does in the water because it is lighter than the water. (Some time we hope to tell you more about the weight and wonders of the air.) {PTUK May 11, 1899, p. 298.12}

And these watery vapours form the beautiful cloud curtain that we see in the firmament above our heads. They are God’s water-carriers. They take up water from the places where there is abundance; then, borne up by the air, guided by the hand of God, and carried upon the wings of the wind, they carry the water to the places where it is needed, and pour it out upon the thirsty land. {PTUK May 11, 1899, p. 298.13}

We must wait until next week to tell you more about the clouds and the rain, and God’s beautiful bow that He has set in the clouds as the token of His love and faithfulness. Find in your Bibles all the verses you can that speak of these things. You will be surprised to find how many there are, and how much God tells us about His wonderful work of making the rain, and sending it upon the earth. {PTUK May 11, 1899, p. 298.14}

“The earth is full of the goodness of the Lord.” {PTUK May 11, 1899, p. 298.15}

**“Jottings” *The Present Truth* 15, 19.**

E. J. Waggoner

-Sheep are used as besets of burden in India and Persia. {PTUK May 11, 1899, p. 304.1}

-The Russian Government has just placed a contract for the construction of a large warship and several large transport ships with a Danish shipbuilding firm. {PTUK May 11, 1899, p. 304.2}

-The Treasury Department estimates that the Spanish-American War and its present struggle in the Philippines has cost the United States 300 million dollars up to May 1. {PTUK May 11, 1899, p. 304.3}

-Another interesting fact has come out in the experiments with wireless telegraphy. It has been found that intervening cliffs do not in any way interfere with the passage or reception of the messages. {PTUK May 11, 1899, p. 304.4}

-An Orkney mail steamer ran into a whale last week. A violent shock was felt and immediately afterwards a large whale rose under her quarter with a fearful gash in its body, and throwing up blood and water from its blowhole to a height of 15ft. {PTUK May 11, 1899, p. 304.5}

-The exports of manufactured goods from the United States during March were greater by twenty-five per cent, than those of any previous month in the country’s history. They were, also greater by fifty per cent. than the exports of February. The bulk of the goods were sent direct to Europe. {PTUK May 11, 1899, p. 304.6}

-Russia continues to gain ground in Peria, and is planning for the extension of a railway along the Persian-Turkish frontier. A Russian Mining society has leased from the Shah nearly the whole of northern Persia for purpose of exploitation. {PTUK May 11, 1899, p. 304.7}

-A terrible disaster has occurred in a Russian gold mine. A shaft in which ninety-nine men were working collapsed, owing to an inrush of water, and sixty-two of the miners were killed The remainder were saved with difficulty, most of them being seriously injured. {PTUK May 11, 1899, p. 304.8}

-An agreement has been come to between England and Russia by which England has agreed not to undertake or encourage any railways by English persons or others north of the Great Wall, and Russia has made a similar promise with respect to the basin of the Yangsee. {PTUK May 11, 1899, p. 304.9}

-A Baptist clergyman of Georgia who has been preaching earnestly against lynching has incurred the anger of the mob, who wreaked the interior of his church, one of the finest in the Southern States, afterwards flooding it. The clergyman declared that he will continue to denounce the evil. {PTUK May 11, 1899, p. 304.10}

-Cardinal Vaughan has had several audiences with the Pope, and each time the question discussed was ritualism and the best means of exploiting the Anglican crisis for the benefit of Roman Catholicism in England. The Pope has approved a project for the organisation in England of a great pilgrimage to Rome, and will utilise the occasion for a further appeal to the ritualists to enter the Roman Church. {PTUK May 11, 1899, p. 304.11}

-A peculiar victory for temperance Is reported from Pennsylvania where the Catholic Abstinence Society has succeeded in closing a brewery carried on by the Benedictine monks. The produce of the brewery was famous throughout the States and was advertised as the only beer sanctioned by the Pope. It brought a big revenue to the Roman Catholic church. The strangest thing about it is that the beer will still be made for the monks and their friends. {PTUK May 11, 1899, p. 304.12}

-The Brooklyn clergyman who has taken to preaching sermons from popular authors instead of from the Bible, has now gone a step further. He commenced a prayer with the first two verses of Tennyson’s “In Memoriam,” and closed it with the last two lines of “Crossing the Bar.” The congregation seemed delighted with the innovation. Still, if a man does not preach the word faithfully, it makes little difference what else be preaches, for it will be all alike unprofitable. {PTUK May 11, 1899, p. 304.13}

-In a recent prosecution for obtaining money under false pretences, a chemist gave evidence that a patent medicine which cost 2 1/2nd. per bottle was sold for two shillings and ninepence. It was claimed to be a cure for varicose veins, but the chemist said that it might be sold just as well for a hair-wash. It had little or no medical value. He went on to say, “Many patent medicines are absolute frauds. They depend for their success not so much on their intrinsic merits as on extensive advertising.” {PTUK May 11, 1899, p. 304.14}

-Mr. Goschen, speaking in jest, said some true things about the navy at the Royal Academy banquet. He referred to the “long, low, evil-looking hulls” of the torpedo-boat destroyers, the “wickedest things afloat,” and other “diabolical craft.” But if they are diabolical, they are of the devil, and this vainglorious parade of England’s power for destruction, is but the evidence that the Board of Admiralty, and the nation whom they represent, are following submissively in the path to perdition of the fallen angels. Satan is a murderer, and those who multiply contrivances to accomplish more effectively the deeds of their father, are manifestly his children. {PTUK May 11, 1899, p. 304.15}

**“Back Page” *The Present Truth* 15, 19.**

E. J. Waggoner

“The kingdom of God is ... righteousness, and peace, and joy in the Holy Ghost.” Romans 14:17. This kingdom is within men. Luke 18:21. {PTUK May 11, 1899, p. 304.16}

It is through much tribulation that we enter into the kingdom of God. Acts 14:22. This does not mean merely that one must pass through much trouble before entering heaven, but that one attains to righteousness, and peace, and joy in the Holy Ghost only through tribulation. “Tribulation worketh patience, and patience experience, and experience hope.” Romans 5:3, 4. {PTUK May 11, 1899, p. 304.17}

Let no one therefore think that the best man is the one who is free from temptations. Far from it. If you see a man whose peace flows as a river, you may know that he has passed through the most terrible temptations, and that he maintains his peace only by waging a constant and desperate warfare with the tempter. True, there will be little seasons when the devil will leave him, but only that he may renew the attack. {PTUK May 11, 1899, p. 304.18}

This is seen in the case of the One perfect Man, Jesus Christ. He “suffered, being tempted.” Hebrews 2:18. He is the “tried Stone,” and therefore He is the sure Foundation. He was tempted in all points like as we are, yet without sin, and therefore He is able to succour them that are tempted. “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice. lnasmuch as ye are partakers of Christ’s sufferings.” 1 Peter 4:12, 13. “Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” James 1:2-4. {PTUK May 11, 1899, p. 304.19}

Jesus said, “In the world ye shall have tribulation.” John 14:33. The greatest tribulations that any man can suffer are the temptations that Satan brings to him through his flesh. Even persecutions are temptations of the devil, to cause men to abandon the faith. But Jesus gives this comfort for our tribulation: “Be of good cheer; I have overcome the world.” His victory is always at hand. “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” 1 Corinthians 10:13. {PTUK May 11, 1899, p. 304.20}

This is the comfort which the Lord gives us in tribulation,-the comfort of victory assured, and that the temptation makes us partakers of the joy and peace of Christ’s kingdom. “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the suffering of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:3-5. {PTUK May 11, 1899, p. 304.21}

Are you fiercely tried and tempted? Then know that God has something for you to do. If you have been used by the Lord to do some good work, then is the time that Satan will take to seek to overthrow you, to prevent your being so used again. Are you engaged in some special work to which the Lord has called you? then expect that Satan will tempt you sorely, hoping thereby to hinder or stop the work. Do not make the mistake of envying some saint his “easy life,” and do not become discouraged, and think that you are reprobate because you are subject to the fiercest temptations; but know that “in all these things we are more than conquerors through Him that loved us.” {PTUK May 11, 1899, p. 304.22}

“There are so many different doctrines, so many theories, all claiming to be the truth, that I cannot tell what to believe. How can l know which is the truth?” {PTUK May 11, 1899, p. 304.23}

The answer is easy. The Saviour has given a sure guide in these words: “My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:16, 17, R.V. {PTUK May 11, 1899, p. 304.24}

Do not make a mistake in reading this. It does not say that if any man wishes to argue, he shall know of the teaching. Not if any man wishes to be able to make a display of learning, or be able to silence an opponent, or to be regarded as a leader; none of these things; but, if any man wishes to do the will of God. {PTUK May 11, 1899, p. 304.25}

Truth is for use, and God gives every man all that he will use. No man can have more, for that which is not used flits away. Truth is life, and life is activity, motion. Water that stands, loses its life. No man has any life except that which animates him; even so no man can have any truth except that which manifests itself in his life. {PTUK May 11, 1899, p. 304.26}

Whoever has the truth of God will necessarily use it for the benefit of others, for no man can receive the blessing of God without being a blessing; we are to be “good stewards of the manifold grace of God.” But in the search for truth we are to lose sight of everything but that, and the desire that it may have its proper place in our lives. Seek the truth for yourself alone, that is, that you yourself may do the will of God, and you will be certain to find it, whether you dwell in the crowded city or alone in the desert. And when you have it as your own life, it will flow out in streams of blessing to others, as surely as the rain falls from heaven. {PTUK May 11, 1899, p. 304.27}

Nothing in nature is selfish. The clouds gather up the moisture from the sea, carry it to dry places, and dispense it upon the earth. The earth does not keep it, but it is taken up by the herb and vine, and these in turn yield it up to man and beast. So we see that in nature every thing is giving and receiving. This is simply revealing the nature of God, and in all this working is saying, “Freely ye have received, freely give.” {PTUK May 11, 1899, p. 304.28}

It is a physical law, well recognised, that a healthy body depends upon activity; that exercise, useful employment, will keep the system free from impurities, while inactivity results in an accumulation of waste in the system that generates disease and ends in death. The same is true of the church. A church whose members are actively engaged in ministering to the necessities of others, constantly watching for opportunities to do good, keeps out of difficulties. Church trials are unknown. On the other hand, an inactive church soon becomes sickly and dead, in spite of any amount of labour that may be bestowed upon it by a minister. The life of any church, as of every person, is activity. {PTUK May 11, 1899, p. 304.29}

**“The King Before the Judgment Bar. John 18:28-40” *The Present Truth* 15, 20.**

E. J. Waggoner

John 18:28-40

A careful study of all the lessons set forth in this portion of Scripture would require many articles. We must therefore ask the reader carefully to study the text indicated, and will content ourselves with a few leading thoughts. All through His earthly career, Jesus exercised royal authority, and showed Himself to be a King. On a few occasions He was greeted as King, as for instance by Nathanael (John 1:49), and by the multitude when He rode into Jerusalem. John 12:13. But this occasion was the only time when He declared Himself plainly to be a King. When Pilate asked Him, “Art Thou a King, then,” Jesus answered, “Thou sayest it because I am a King.” John 18:37, R.V, margin. And then in saying, “My kingdom is, not of this world,” (Verse 36), He plainly declared His kingship. {PTUK May 18, 1899, p. 305.1}

Jesus was accused to Pilate as a plotter against the Roman government, and dangerous to its peace. When Pilate sought to release Him, “the Jews cried out, saying, If thou let this man go, thou art not C?sar’s friend; whosoever maketh himself a king speaketh against C?sar.” John 19:12. But Jesus destroyed the force of this accusation, by declaring His kingdom not to be of this world, and stating that since it was not of this world His servants would not fight. {PTUK May 18, 1899, p. 305.2}

In delivering Jesus up to Pilate, the Jewish rulers made it very apparent that they had no real accusation against Him. When Pilate said, “What accusation bring ye against this man,” they answered and said unto him; “If He were not a malefactor, we would not have delivered Him up unto thee.” This is the same as though a man should be brought before a court, and when the judge asks what charges there are against him, his accusers content themselves by saying. “He is a bad man.” In so saying the Jews virtually confessed that they knew nothing against Him, and that Pilate must himself find out the character of Jesus by examining Him. But Pilate on examining Jesus, said, “I find no fault in Him.” And Jesus expressly disclaimed any design against the power of the Roman government. {PTUK May 18, 1899, p. 305.3}

Verses 36 and 37 define the character of Christ’s kingdom and of His subjects. He is a King, but His kingdom is not of this world. In declaring to Pilate that He was King, He said, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” He is King of truth because He is the truth, and therefore truly a king. For since the king is the one who is above all, whosoever is the truth must be a king; because the truth is that which is highest, and which rises above all, no matter how much it is down-trodden. {PTUK May 18, 1899, p. 306.1}

*“Truth crushed to earth will rise again,
The eternal years of God are hers.” {PTUK May 18, 1899, p. 306.2}*

The truth is *that which is;* that which abides for ever. God is the truth. Truth cannot be destroyed. “The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.” 1 John 2:17. These facts taken together with the statement of Christ, prove that this world and the truth are in opposition; and that is shown in the very fact that Christ was on trial-it was the world against the truth. But the world passes away, while truth cannot pass away. Therefore, we find that the world is always in opposition to the truth, and thus always in opposition to Christ. The world crucifies Christ to-day, even as He was crucified from the foundation of the world. And it is by the cross of Christ that we are crucified unto the world and the world to us. Galatians 6:14. {PTUK May 18, 1899, p. 306.3}

Christ is the Prince of Peace. Isaiah 9:6. He Himself is Peace. Ephesians 2:14. He came and preached peace. Verse 17. He rules by peace. Colossians 3:15, 16. It is by “the peace of God which passeth all understanding” that Christ keeps His subjects. Philippians 4:7. When talking to His disciples the very night He was betrayed, He said: “These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.” John 16:33. All followers of Christ, therefore, have peace, and keep the peace, no matter how much war and trouble there may be in the world. Jesus conquered the world, not by war, but by peace: and only those who absolutely refuse to fight can conquer the world. When Christ’s professed followers take up carnal weapons, they may be put to flight; indeed, the very taking of weapons is their defeat. But it is absolutely impossible to conquer the man who steadfastly and consistently and for Christ’s sake refuses to fight. So long as he maintains his steadfastness, he is conqueror. {PTUK May 18, 1899, p. 306.4}

Christ says that if His kingdom were of this world, His servants would fight; but He Himself had only a few hours before sharply reproved Peter for drawing the sword, and had healed the wound made by it. Wherever, therefore, anyone makes use of weapons of warfare, he shows either that he does not understand the nature of Christ’s kingdom, or that he does not rank himself among Christ’s followers. Whoever fights shows himself the servant of another master than Christ, and no man can serve two masters. {PTUK May 18, 1899, p. 306.5}

Christ’s kingdom is not of this world. It is of an entirely different nature from the world, and the world is opposed to it, and to Christ and to His followers. Jesus said, “If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” John 15:18, 19. This shows plainly that the world is opposed to and hates Christ’s kingdom, because it is not of this world. Therefore it follows that it is impossible for man to be subjects of worldly kingdoms and at the same time subjects of Christ’s kingdom. The followers of Christ, and the subjects of His kingdom, have of right nothing more to do with the government of this world than the subjects of the Czar of Russia have to do with the government of Great Britain. {PTUK May 18, 1899, p. 306.6}

Someone, without thinking, might declare this to be anarchy; but that would be only because they do not consider the nature of Christ’s kingdom. Christ Himself was condemned as an anarchist, because the princes of this world did not understand; if they had they would not have crucified the Lord of glory. 1 Corinthians 2:8. Christ’s followers can never be anarchists, because the law of God is in their hearts. They represent the highest type of obedience to law. They are perfect keepers of the perfect law. Moreover, although they do not reckon themselves as subjects of this world, they are indeed the very best subjects, since they will even submit to the most unjust laws without opposition. The just are condemned and killed, but do not resist. James 5:6. Therefore the best subjects that any earthly king can have are those who profess to be and are only subjects of Christ, and not of the world. Earthly governments, however do not as a general thing know this, and so the men whose presence tends to the strength and stability of the government, are discriminated against and persecuted. {PTUK May 18, 1899, p. 306.7}

The kingdom of Jesus is not of this world, but outlasts this world. Being of the truth, it is an everlasting dominion. Christ is set at the right hand of God in heavenly places, far above all principality, and power and might and dominion. Ephesians 1:20, 21. But this place was of right His even while He was here upon earth. For when talking with Nicodemus He declared himself to be “in heaven.” John 3:13. The King of the universe was on trial before an earthly court and an earthly judge; and on trial as to His right to rule. He showed His right to rule there, as everywhere, by bearing witness to the truth. {PTUK May 18, 1899, p. 306.8}

But even as Jesus is set at the right hand of God in heavenly places, far above all principalities, power, might and dominion, so has God raised all those who believe in Him, and made them sit together with Christ in heavenly places. Ephesians 2:1-6. He “loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father.” Revelation 1:5, 6. Therefore all Christ’s subjects are kings, far higher in rank than any or all kings of this earth. Power is given them over the nations, the same as to Christ Himself. See Psalm 2:8, 9; Revelation 2:26, 27. All are called to be witnesses together with Christ. God says, “Ye are My witnesses... and My Servant whom I have chosen.” Isaiah 43:10. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should should show forth the praises of Him who hath called you out of darkness into His light.” 1 Peter 2:9. {PTUK May 18, 1899, p. 306.9}

Just as Christ the King was arraigned before the bar, so are all His followers on trial in this world. The court is continually set; the case is always on, and the witnesses are always under oath. If they are faithful and true witnesses, like the Master (see Revelation 3:14), then are they kings indeed, and are never overcome, even though condemned. By the peaceful power of simple steadfastness to truth, the followers of Christ will yet be acknowledged even by the world to have power greater than that of the whole world. {PTUK May 18, 1899, p. 307.1}

Yet will they be like Christ, reckoned among the transgressors, for the sad fact is that “judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.” Isaiah 59:14, 15. Nevertheless, although the truth may be scoffed at as impractical, and its adherents mocked and persecuted and even put to death, and error will seem to triumph, yet will the truth rise above everything, even as Christ, although mocked, put to death as a malefactor and counted as nothing, arose and took His seat on the throne of God. And at no time has He ever been greater than He was when His life was traded for that of a murderer. His humiliation and shame was His glory. His weakness was His strength; and the curse of the cross was the means by which He was raised to heaven to bless the universe. {PTUK May 18, 1899, p. 307.2}

**“The Gospel of Isaiah. ‘The Righteous Judgment of God.’ Isaiah 28:18-29” *The Present Truth* 15, 20.**

E. J. Waggoner

(ISAIAH 28:18-29, LOWTH’S TRANSLATION.)

*18. Your covenant with death shall be broken,
And your treaty with the grave shall not stand:
When the overflowing plague passeth through,
By it shall ye be beaten down. {PTUK May 18, 1899, p. 307.3}*

*19. As soon as it passeth through, shall it seize you;
Yea, morning after morning shall it pass through, by day and by night;
And even the report alone shall cause terror. {PTUK May 18, 1899, p. 307.4}*

*20. For the bed is too short, for one to stretch himself out at length;
And the covering is too narrow, for one to gather himself up under it. {PTUK May 18, 1899, p. 307.5}*

*21. For as in Mount Peratsim, Jehovah will arise;
As in the valley of Gibeon, shall He be moved with anger;
That He may execute His work, His strange work;
And effect His operation, His unusual operation. {PTUK May 18, 1899, p. 307.6}*

*22. And now, give yourselves up to scoffing no more,
Lest your chastisements become more severe:
For a full and decisive decree have I heard,
From the Lord Jehovah God of Hosts, on the whole land. {PTUK May 18, 1899, p. 307.7}*

*23. Listen ye, and hear My voice;
Attend, and hearken unto My words. {PTUK May 18, 1899, p. 307.8}*

*24. Doth the husbandman plough every day that he may sow,
Opening and breaking the clods of the field? {PTUK May 18, 1899, p. 307.9}*

*25. When he hath made even the face thereof,
Doth not he then scatter the dill, and cast abroad the cummin;
And sow the wheat in due measure;
And the barley, and rye, hath its appointed limit? {PTUK May 18, 1899, p. 307.10}*

*26. For his God rightly instructeth him; He fur-
nished him with knowledge. {PTUK May 18, 1899, p. 307.11}*

*27. The dill is not beaten out with the corn-drag;
Nor is the wheel of the wain made to turn upon the cumin:
But the dill is beaten out with the staff; {PTUK May 18, 1899, p. 307.12}*

*28. And the cummin with the flail: but the bread-corn with the threshing-wain.
But not for ever will he continue thus to thresh it,
Nor to vex it with the wheel of his wain;
Nor to bruise it with the hoofs of his cattle. {PTUK May 18, 1899, p. 307.13}*

*29. This also proceedeth from Jehovah God of Hosts:
He showeth Himself wonderful in counsel, great in operation. {PTUK May 18, 1899, p. 307.14}*

The first five verses of the portion here given have already been considered, but we give them again in order to preserve the connection. Not only they, but all the preceding verses should be read in connection with this lesson. Remember that the Bible does not consist of isolated texts, but each writer has a message from the Lord. One can no more get the sense of the Scriptures by taking a verse here and another there, than we can get the meaning of a letter that we receive, by reading a sentence in the middle of it, then another near the beginning, and then another at the close. We must read it through from beginning to end, and then whenever we wish to refer to some particular sentence in it, we must take it in connection with the rest. We must at the same time we quote it, remember what has preceded, and what follows. Even so must we deal with the message which the Lord sends us by His prophets. {PTUK May 18, 1899, p. 307.15}

Those who recall not only the first part of this chapter, but the preceding chapters will know that the general subject is the judgments of God. The last days, and the very last judgments of God upon this earth, are very vividly brought to view. But let it never be forgotten that the idea is salvation rather than destruction. God comes to save His people. Too many always connect the Judgment with thoughts of revenge, as though God had in mind nothing except to destroy somebody. Let all remember that God is a Shepherd, and that His sole solicitude is for His flock. When He comes to deliver His sheep from the mouth of the lion, who would devour them, He is moved by feelings of the deepest love and compassion. The last judgment is only a wonderful manifestation of God’s everlasting love for His people. Read again Isaiah 27:3-4: “I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in me.” God is love just as much when He destroys the wicked, who would destroy His people, as when He gives His life for the world. In the execution of His greatest judgments, “His mercy endureth for ever.” See Psalm 136:10-24. {PTUK May 18, 1899, p. 307.16}

Great as is God’s power to destroy, so great is His power to redeem. The destruction of the wicked is only one part of the great work of redemption. This is shown in the death of Christ. Christ died for the world of sinners. He was made to be sin for us, and therefore He suffered the penalty for sin. He was made to be sin for us, in order that we might be made the righteousness of God in Him, and even so He suffered as a sinner, in order that guilty sinners might be saved from wrath through Him. In giving His only Son to die for sinners, and giving Himself in His Son, God showed us not only the inevitable fate of sinners but also how much He longed not to see a single sinner punished. He has no pleasure in the death of any. See Ezekiel 33:11. The wicked who will be destroyed at the last day, will only be taking by themselves that which they would not share with Christ. The cross of Christ appears in everything. So in the description of future judgments, God is making known to us some of the sufferings of Christ for sinners, that we may know how great is His power now to redeem those who fly to Him for refuge. {PTUK May 18, 1899, p. 308.1}

Thus we may understand that when God arises to Judgment, and is “wroth as in the valley of Gibeon” (See Joshua 10:10, 11), where He smote the enemies of His people, and “slew them with a great slaughter,” and “chased them,” and “cast down great stones from heaven upon them,” (Compare Revelation 16:21), it is for Him a “strange work.” The angels were awed into silence, and the heavens grew black with astonishment, when God showed His marvellous love for man by giving His Son to die. Such a way of showing love, not for friends, but for enemies, could be conceived and understood only by the heart of God. Even yet the angels desire to understand it. See 1 Peter 1:10-12. Since no man nor angel can comprehend the love of God that is manifested in the death of Christ for sinners, let no one childishly accuse God of injustice and cruelty when he reads of the judgments that are to fall upon the hoards of those who reject the redemption that is in Christ Jesus. {PTUK May 18, 1899, p. 308.2}

Terrible things will come, too. “Even the report alone shall cause terror.” The prophet Habakkuk saw in vision the time when the Lord went forth for the salvation of His people, threshing the heathen by the power that was hidden in His glorious, wounded side (Habakkuk 3:4, margin, 12, 13), and he said, “I heard and my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in my place; that I should rest in the day of trouble, when it cometh up against the people which invadeth Him in troops.” Verse 16, R.V. So Jesus, describing to His disciples the terrors of that day, said, “There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and of the billows; men expiring for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken.” Luke 21:25, 26, R.V. {PTUK May 18, 1899, p. 308.3}

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.” Isaiah 2:20, 21. All the men of this earth, both great and small, will flee to hide themselves, and will say to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:15-17. But there will be no place for hiding; “for the bed is too short for one to stretch himself out at length; and the covering is too narrow for one to gather himself up under it.” This is a striking figure, which all can understand. Who has not at some time suffered with cold because of scanty bed-clothing? Try as you would, you could not get protection. Such an experience the Lord uses to illustrate the vain efforts of those who would escape His righteous judgments. There will be no place of concealment, for God will then “bring to light the hidden things of darkness.” 1 Corinthians 4:5. {PTUK May 18, 1899, p. 308.4}

Here is an exhortation that comes to all: “Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord of hosts a consumption, even determined upon the whole earth.” Even as the Gospel is “to all people,” so all people are interested in the account of these judgments. They come not upon one particular locality, but upon the whole earth. Compare with this the second Psalm, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us.” They will enter into an alliance with death and the grave against the Lord; but the Lord will laugh at their vain efforts. The Son, whom they despise, will “break them with a rod of iron,” and will “dash them in pieces like a potter’s vessel.” So the exhortation comes, “Be wise now therefore, O ye kings; be instructed, ye judges of the earth.” If not, the bands which they vainly think to break and cast off, will be made tighter; but if they will but submit themselves to the yoke of the Lord, then they will find the bands tokens of liberty, since they are bands of love. {PTUK May 18, 1899, p. 308.5}

Last of all in this chapter which we are studying, we have a lesson from the seasons, and the work which comes with each. Just as in the service of the Jewish tabernacle the whole work of the Gospel was set forth in figure each year, even so it is now, and has been from the beginning, in nature. Seed-time and harvest are yearly reminders to all men of the work of God for men,-of the Gospel and its consummation. Everybody is familiar with the growth of grain, and the harvest, so we have need only to read the last five verses of Isaiah 28 to have material for many lessons. {PTUK May 18, 1899, p. 308.6}

The husbandman does not plough all the time, neither is he all the time sowing. When he has broken up the earth, and harrowed it, making the surface smooth, then he scatters the various kinds of grain. Each kind of grain has its appointed time, and is sown in its season. “For this God doth instruct him to discretion and doth teach him.” Yes, the wisdom which men have to till the soil comes from God alone. There is nothing that men know, that they have not learned from God. Whatever men know well, when priding themselves upon their skill and dexterity in doing it, let them remember that God knows how to do it infinitely better, and can still teach them more. Righteousness comes by faith. But righteousness is right doing. That is, the man who lives by faith will do whatever he has to do much better than the one who is not a Christian. If men have not always seen it so, then it is to the shame of the professed Christians; they have not lived up to their profession. Since faith makes a man righteous, a right doer, then it follows that faith-true and intelligent faith-will make a man a better farmer, a better carpenter, a better workman in any line. God is “wonderful in counsel; and excellent in working,” and those who trust in Him fully will find it manifest in themselves. {PTUK May 18, 1899, p. 308.7}

But this is only by the way, important as it is. It is a side lesson. The special thing to be learned from this reference to agriculture is that God works consistently, and adapts His means to the ends He has in view. The farmer does not thresh all kinds of grain with the same instrument. The machine that is used for threshing corn, would utterly destroy some more delicate kinds of seeds. So God adapts His judgments to the individual. There is only one standard in the Judgment, namely, the law of God,-the perfect life of the Lord,-but each person will be judged only by the amount of the light and knowledge of the law he has had. “For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” Romans 2:12, 16. “For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.” Verses 13-15. In the Judgment, the man who has never seen the Bible, and who has had no knowledge of God, other than that which is revealed in the book of nature, will not be held accountable for the same light that the one is who has lived all his life amid the greatest Gospel privileges. It will then be seen, however, that there is no one who has not had an opportunity to hear the Gospel, and who has not both heard and seen it. “Have they not heard? Yea, verily, their sound went into all the earth, and their words unto the ends of the world.” Romans 10:18. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them.” All are without excuse, because ever since the creation of the world the everlasting power and Divinity of God are clearly seen in the things which He has made. Romans 1:18-20. {PTUK May 18, 1899, p. 309.1}

The seed-time is the giving of the news of salvation. “The seed is the Word of God” (Luke 8:11), and Christ is the Word. John 1:1, 14. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” John 12:24. Christ is the Seed (Galatians 3:16), and He died and was buried to bring many sons unto glory. Every springing seed speaks, to all who will hear of the power of the resurrection, and so of the power of God to salvation. {PTUK May 18, 1899, p. 309.2}

“The harvest is the end of the world.” Matthew 13:39. John says, “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.” Revelation 14:14-16. This is when “He cometh with clouds; and every eye shall see Him, and they also that pierced Him; and all kindreds of the earth shall wail because of Him.” Revelation 1:7. Thus we see again that the things spoken of in our lesson are no light thing concerning only a few Jews hundreds of years ago. They are matters of present and universal importance. {PTUK May 18, 1899, p. 309.3}

“But not for ever will He continue thus to thresh it, nor to vex it with the wheel of His wain; nor to bruise it with the hoofs of His cattle.” “The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger for ever.” Psalm 103:8, 9. “For yet a very little while, and the indignation shall cease, and Mine anger in their destruction.” Isaiah 10:25. It is a strange thing for God to execute punishment upon His creatures; therefore He will not keep for ever before His eyes, and the eyes of the universe, the spectacle of people tormented in flames. Men may make a covenant with death and the grave, thinking thus to escape the righteous judgments of God; but that will avail nothing, for both death and the grave shall be utterly consumed in the lake of fire (Revelation 20:14), so that “yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” Psalm 37:10. The wicked are chaff, stubble, and noxious weeds. “Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” Isaiah 5:24. “The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1. As the tares are gathered and burned in the fire, “so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” Matthew 13:40-43. {PTUK May 18, 1899, p. 309.4}

**“The Secret of Power” *The Present Truth* 15, 20.**

E. J. Waggoner

The commission to the disciples was, “Go ye into all the world and preach the Gospel to every creature.” The Gospel is “the power of God unto salvation.” So the one who is preaching the Gospel is really a minister of power. Of Christ it was said, “Never man spake like this Man.” The reason is that no man ever lived as He did. The secret of His power was in His life. There are many Gospel workers who are longing to see more fruit from their labours. Let such remember that the power to convert men depends not upon the information they impart, but the life they live. The man that practises the truths which he preaches to others, carries with him the vitalising power of God, working through him to convert others from the error of their ways. But every ray of light must be cherished and walked in. Just as soon as we preach one thing and practise another, our words are as “sounding brass and a tinkling cymbal.” Like Samson shorn of big locks, there will be no strength in the efforts we put forth. {PTUK May 18, 1899, p. 309.5}

**“Witnessing for Christ” *The Present Truth* 15, 20.**

E. J. Waggoner

“Thy word is truth.” “And I, if I be lifted up, will draw all men unto Me.” Truth attracts and, like a magnet, draws the true in heart. These accept the truth, no matter at what cost. God could have commissioned angels to preach the Gospel, but that work is given to men. “As My Father hath sent Me, so send I you.” In view of this commission, the only concern to us should be that this work be faithfully done. The lifting up of Jesus Christ in our lives is our work. When we sow and water, God gives the increase. {PTUK May 18, 1899, p. 310.1}

We never make headway in proclaiming the truth by finding fault. This repels instead of drawing. The injunction of the apostle is, “Preach the Word.” Let error alone. The only work a Christian has in the world is to preach the truth, hold up the pure and the good. {PTUK May 18, 1899, p. 310.2}

Christ said, “Go ye into all the world and preach the Gospel.” That is the business of every Christian to-day. And since this is the Lord’s commission, we may expect the Lord to open the way. Everywhere, amid all the “isms” that are rife at the present day, the honest in heart are searching after truth. What a wonderful privilege it is to have the truth to give them. If sometimes our own way seems hard, and we grow weary, this will disappear when we go to work for others. Just as activity is the life and strength of the physical body, so the spiritual life of a Christian depends upon his efforts to help the needy. {PTUK May 18, 1899, p. 310.3}

The Apostle Peter addressing the followers of Christ, said: “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who bath called you out of darkness into His marvellous light.” A little farther on in the epistle he says: “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts.” These prevent the virtues of Christ from shining out in His people. A lighted lamp with a clean glass will shine brightly; but when the glass becomes smoked and dirty, the light is dim. So truth must have its sanctifying effect upon the receiver. It must be allowed to shine out, unobscured by fleshly lusts. The truth will transform a man’s life completely, make him refined, gentle, considerate, self-sacrificing. Is it doing that for you? {PTUK May 18, 1899, p. 310.4}

To represent Christ is to *re-present* Christ present Him again. When He was upon earth, His whole life was spent in doing good, watching for openings to present the truth. At one time we see Him working with Nicodemus, revealing to him precious truths. Again, He is by the well talking to a fallen woman, teaching her the way of life. There was with Him no respect of persons. Now if we would re-present Him, we will make it our life work to look for opportunities to do good. It may be by a word fitly spoken, a kind act, or even a pleasant smile. We do not need to force the opportunities, but simply watch for souls as those who must give account. {PTUK May 18, 1899, p. 310.5}

What a need there is to-day of unselfish, consecrated effort in spreading the Gospel. Darkness covers the earth, and gross darkness the people. Yet in the face of the God says, “Arise and shine” or, as one translation has it, “Arise and be enlightened, for thy light is come.” The thing for all to do is to become enlightened, for the light is here; then let that light shine forth undimmed. There is but little of the real spirit of the Master now in the world, yea many are longing to see a revelation of Christ. Then let our constant prayer be, “Lord, enlighten me, and purge me of everything that will prevent Thy light from shining out through me.” {PTUK May 18, 1899, p. 310.6}

**“Little Folks. God’s Footprints” *The Present Truth* 15, 20.**

E. J. Waggoner

We promised to talk to you again this week about the clouds and the rain, so perhaps you are wondering what these can have to do with the footsteps of the Lord. If you listen carefully, I think you will soon find out. {PTUK May 18, 1899, p. 314.1}

In Psalm 104 we read that God “maketh the clouds His chariot, and walketh upon the wings of the wind.” Remember what we learned last week,-how the clouds full of water are carried “upon the wings of the wind.” Then you will see what this water that the clouds hold really is, and what it is that the wind carries. {PTUK May 18, 1899, p. 314.2}

It is the outpouring of God’s own life; for He is in the clouds, as He is in all things, giving out His life in blessing to the world. Think, then, what really comes to us in the rain. Since the clouds are God’s chariot, it is God Himself who visits the earth in the waters which the clouds carry, and this is just what we are told in Psalm 65:- {PTUK May 18, 1899, p. 314.3}

*“Thou*visitest*the earth and waterest it,
Thou greatly enrichest it;
The river of God Is full of water; ...
Thou makest it soft with showers.” {PTUK May 18, 1899, p. 314.4}*

Think of these texts next time you see the rain falling, that “He maketh the clouds His chariot,” and through them visits the earth, and pours out His own life upon it. Will you not, then, be always glad to see the rain, when you know that it is a visit from the Lord Himself? {PTUK May 18, 1899, p. 314.5}

And now let us see how we can trace His footsteps, how we can know the places that He has visited in this way. “The clouds are the dust of His feet,” His Word tells us, and “His paths drop fatness.” We have just read also that God “greatly enriches” the earth when He visits it in the rain. So by the riches that God leaves in the places that He visits we can trace His footsteps in the earth. {PTUK May 18, 1899, p. 314.6}

Think of the condition the world would be in if no rain were to fall. Nothing could grow, nothing could live. But the little raindrops carry *life*, God’s life, for there is no other life, down to this earth. {PTUK May 18, 1899, p. 314.7}

The earth drinks in the raindrops, and the roots of the plants suck them up, and they are turned into beautiful flowers and sweet fragrance. This is the way that the life that is in the water shows itself in the plants. The beauty and sweet odours of the rose, the lily, and the violet,-what are these but the marks of God’s visits to them in the water, His footprints showing that He has visited the earth? {PTUK May 18, 1899, p. 314.8}

Then there are other plants, the vines, and the fruit trees. These too drink in God’s life that the water carries to them and in them this wonderful life shows itself in *fruit*. The sweet, refreshing and nourishing juices of the grape, the orange, and all other fruits, is simply the rainwater which has been drawn up into plants by the roots, and changed fruit to make food for God’s creatures in all the fruits of the earth we can see footprints of the Lord, for these too, are the results of His “visiting the earth and watering it.” {PTUK May 18, 1899, p. 314.9}

And what would the birds do without the rain? There would be none, for there would be no fruit, nor anything for them to feed on, and nothing to drink. But they drink the fresh water, and eat the fruit, and give out again in beautiful songs the life which they have received. {PTUK May 18, 1899, p. 314.10}

“The bird drinks up the dewdrop, and turns it into music.” All the sweet sounds with which the air is filled are also the results of God’s visit in the rain. So even these are the footprints of the Lord, for they show that He has visited the earth. {PTUK May 18, 1899, p. 314.11}

Then, too, without the rain there would be no, grass for the sheep and cattle, and no corn nor grain for our food. But {PTUK May 18, 1899, p. 314.12}

*“He watereth the hills from His chambers: ...
He causeth grass to grow for the cattle,
And herb for the service of man,
That he may bring forth food out of the earth.” {PTUK May 18, 1899, p. 314.13}*

What blessing and joy His visits bring, when He visits and waters it. For, thinking of this, David sang:- {PTUK May 18, 1899, p. 314.14}

*“Thou crownest the year with Thy goodness
And Thy paths drop fatness;
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks:
The valleys also are covered over with corn.
They shout for joy, they also sing.” {PTUK May 18, 1899, p. 314.15}*

Yes, everything that God blesses by His visits, rejoices, and becomes a blessing, gives out that blessing to others. The healing that the water brings is *life*, so wherever there is life we can trace the footsteps of the Lord. {PTUK May 18, 1899, p. 314.16}

When the prophet Ezekiel saw the river of life flowing out from the house of the Lord, he was told, “Everything shall live whithersoever the river cometh.” Do not forget what we have learned about the whole world being “the house of the Lord,” because He “fills heaven and earth.” Then you will see that all the water in the world is the out-pouring of His life, of “the river of God which is full of water.” {PTUK May 18, 1899, p. 315.1}

*“From Thy river in the skies
Streams through airy channels flow,
Bid the springing corn arise,
And cheer the world below.” {PTUK May 18, 1899, p. 315.2}*

And now, dear children, is not God visiting you continually? In the water that you drink you are taking in His life; and in all the food that you eat, for all the corn and fruit and food of every kind that comes from the earth we have found to be the springing forth of His life which He sends down upon it in the rain. {PTUK May 18, 1899, p. 315.3}

In the air that you breathe, and in the bright sunshine, in all these things God is visiting and blessing you with His life. What traces of His visits are to be found in you, and how are you giving out the life that He gives to you? {PTUK May 18, 1899, p. 315.4}

The flowers in beauty and sweetness, the birds in happy songs, the vine in fruit, all these things show the Lord’s footprints. And so may you in all these ways show that He has visited you, and that you too have received the blessing of His life. {PTUK May 18, 1899, p. 315.5}

Let Him show forth that life in you just as the flowers, the birds, and the vine do, in just the way that He wants to; and His promise is that you “shall grow as the lily,” that He will put “a new song” of praise in your mouth, and cause you to bring forth all the precious fruits of His Spirit (read Galatians 5:22, 23). {PTUK May 18, 1899, p. 315.6}

We must leave our promised talk about the rainbow for some other time. {PTUK May 18, 1899, p. 315.7}

**“Why Men Are Sick” *The Present Truth* 15, 20.**

E. J. Waggoner

God never designed that man should suffer with disease of any kind. All suffering is due to transgression. “My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.” Proverbs 3:1, 2, 24, 25. {PTUK May 18, 1899, p. 318.1}

In this we see that life and freedom from disease depend upon obedience, and one who renders perfect obedience, can never die. It must be remembered that perfect obedience necessitates perfect knowledge; but with Paul we may say that while we have not attained unto it, we “follow after” it. “The path of the just... shineth more and more unto the perfect day.” The perfect day will come when we have a perfect knowledge, and are thus able to render perfect obedience. Then it will be that “thou shalt not be afraid... for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” {PTUK May 18, 1899, p. 318.2}

The admonition to us in this is that we should earnestly seek after that perfect knowledge so that it can be truly said of us, “Here are they that keep the commandments of God and the faith of Jesus.” Revelation 14:12. “Take fast hold of instruction, let her not go: keep her; for she is thy life.” Proverbs 4:13. “This is life eternal, that they might know Thee the only true God, and Jesus Christ.” John 17:3. {PTUK May 18, 1899, p. 318.3}

**“Jottings” *The Present Truth* 15, 20.**

E. J. Waggoner

-More than one-third of the revenue of the United States goes to its pension list. {PTUK May 18, 1899, p. 318.4}

-During the recent fighting in Samoa several of the rebels died without being wounded, from shock caused by the bursting of shells. {PTUK May 18, 1899, p. 318.5}

-The Vatican journals announce that the Pope has placed at the disposal of Cardinal Vaughan a sum of money to be used for propaganda purposes in England. {PTUK May 18, 1899, p. 318.6}

-All idea of the reassembling of the American-Canadian Commission in August has now been abandoned, as in view of the feeling on either side it is not expected that any successful result would ensue from a further meeting. {PTUK May 18, 1899, p. 318.7}

-The Peace Conference will be attended by the representatives of twenty-four nations. The sittings are to be secret. At the same time comes news that Austria-Hungary is about to reorganise her artillery at an expense of 40,000,000 florins. {PTUK May 18, 1899, p. 318.8}

-The greatest depth to which a ship has been anchored is 2,000 fathoms-considerably more than two miles. {PTUK May 18, 1899, p. 318.9}

-According to intelligence from Aden, a number of new British Consulates having been established in South-Eastern Persia, new Consulates will shortly be established by Russia in several Persian harbours. {PTUK May 18, 1899, p. 318.10}

-A plan for checking lynching has just been sanctioned by the United States Supreme Court. Its principle is that the victim’s next-of-kin shall be entitled to not less than ?400 compensation, to be levied on the guilty district. {PTUK May 18, 1899, p. 318.11}

-Dr. Hill, the Vice-Chancellor of the University of Cambridge, thinks that science, as now taught, does not provide any mental training. Teachers should abandon text-books and put in their place the story-books of nature. {PTUK May 18, 1899, p. 318.12}

-The French Minister demands, as compensation for the recent imprisonment of a French missionary, the sum of ?180,000, together with certain mining rights in Sze-chuan. This sort of thing is not calculated to assist missionary work in China very much. {PTUK May 18, 1899, p. 318.13}

-*The London Alliance Review* estimates the London drink bill at ?20,000,000 a year, more than one-half of the present rateable value of London. The total expenditure of the London School Board could have been provided eight times over from the sum spent on intoxicating liquors. {PTUK May 18, 1899, p. 318.14}

-London tea merchants are concerned over foreign attempts to foist cheap, unwholesome teas on the London market. One of them who received a sample from Belgium at 6 1/2 d. per lb., says that it is injurious to the public health. The simplest way of avoiding these cheap and nasty products is to leave tea alone entirely. It is a nerve stimulant, and, as such, cannot fail at any price to be injurious to the public health. {PTUK May 18, 1899, p. 318.15}

-Bishop Tugwell is the subject of a criminal prosecution for libel instituted by the European community on the West Coast of Africa. The alleged libel was contained in a letter to the *Times*, in which he stated that probably seventy-five per cent. of the deaths among Europeans on the West Coast of Africa are to be attributed to habits of drinking at all hours of the day and drunkenness. The Bishop was admitted to bail. {PTUK May 18, 1899, p. 318.16}

-A gigantic exodus in being organised from Finland to the United States and Canada. Every week some four or five hundred young Finlanders, the flower of the country, are setting out for America, and sooner or later the great mass of young men who are liable for service under the new military law mean to follow them. A commission of leading men is to visit Canada in June in order to select a suitable district for a colony. {PTUK May 18, 1899, p. 318.17}

-A railway strike is reported from India which is believed to be due to a Brahmin plot against the Government. Several hundred signalers have made the following demands: An eight-hour day, a month’s holiday annually, residences at nominal rent, the abolition of qualifying examinations, annual rises of wages regardless of ability, and second-class passes on the railway. The majority of the men being Brahmins, they object to natives of other castes being promoted over them. {PTUK May 18, 1899, p. 318.18}

-The Czar hopes to realise from the Peace Conference the firm establishment of one of two points, either a court of arbitration composed of representatives of the Great Powers, or the friendly mediation of a third Power. Italy has arrived at an understanding with Austria and Germany as to the maintenance of an identical attitude at the Conference. The idea of international arbitration is known to be regarded unfavourably by Turkey, owing to the fear that the Christian Powers would have a preponderance in an arbitration tribunal. {PTUK May 18, 1899, p. 318.19}

**“Back Page” *The Present Truth* 15, 20.**

E. J. Waggoner

“God is no respecter of persons.” {PTUK May 18, 1899, p. 320.1}

That statement made by the Apostle Peter to Cornelius and his friends, did not create any new truth, but was simply the recognition of an eternal fact. From the beginning it has been so, and will be so as long as eternity lasts. {PTUK May 18, 1899, p. 320.2}

Rank and station do not count anything with the Lord. A man is a man, no matter what his earthly degree or wealth, whether he has fine clothing, or is naked. {PTUK May 18, 1899, p. 320.3}

God looks at all man, and sees that their hearts are all like. “All all have sinned, and come short of the glory of God.” Romans 3:23. When the body is viewed with the X ray, the clothing does not appear; one sees only the bare skeleton; the flesh is but a shadow before the eyes. Even so when God looks at a man, He sees the naked soul, and all the trappings and distinctions of rank that man make are nothing. {PTUK May 18, 1899, p. 320.4}

The day is coming, and is not far distant, when all differences of rank will disappear even to the eyes of men, and all the world will stand before, God, each man for himself, simply as a man. “And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller: as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.” Isaiah 24:3. The Iight of God’s truth will then show everything as it really is. {PTUK May 18, 1899, p. 320.5}

There is a present, practical lesson in this for everybody. In the first place, man should learn that high position in this world does not absolve one from obedience to God. The prince is not under less, but rather more, obligation to serve God than the peasant, since his advantages are greater. What God says to one, He says to all, without exception. There is no legitimate calling on earth, in which God does not expect men to serve Him; and nobody has any right to place himself in a position where, if he should continue in it, he would not be able to keep God’s commandments. God will listen to no excuses in the judgment, such as, “I was at service, and my employers would not allow me to keep the commandments;” or, “I was at the head of affairs of State, and so was obliged to execute the laws, no matter how opposed to God’s law.” God’s law for the lowest, is also the law for the highest. {PTUK May 18, 1899, p. 320.6}

The other thing which we are to learn from the fact that God puts no difference between men, is that the same way of salvation is equally open to all. God puts no difference between Jaw and Gentile, purifying the hearts of all by faith. See Acts 15:7-11. “It is one God, which shall justify the circumcision by faith, and uncircumcision through faith.” Romans 3:30. The way of salvation is just the same for the rich as for the poor; for the, ignorant as far the wise; for the high in this world as for the lowly; for the aged as for the young; and for all it is so simple that one may find it as easily as he finds air to breathe. {PTUK May 18, 1899, p. 320.7}

The comments of the religious press on the subject of seven-day journalism, continue to display a persistent misunderstanding of the real question at issue. The *Christian* says:- {PTUK May 18, 1899, p. 320.8}

The crusade against the *Mail* and *Telegraph* in their endeavour to force Sunday journalism on an unwilling community is steadily gathering strength. {PTUK May 18, 1899, p. 320.9}

One would think that people were being compelled to buy Sunday papers when they did not want them. It would be just as reasonable to say that beer-drinking was forced upon an unwilling community. Probably the greatest harm that is being done in the whole business is, the general promulgation by religious teachers of the idea that men cannot be expected to stand out for what they believe to be right, unless circumstances favour such an attitude. {PTUK May 18, 1899, p. 320.10}

The children of Israel ate of the bread from heaven, and drank of the pure water that flowed from the smitten rock, yet they all died. Then there is something necessary to sustain life beyond the purest bread and water. The Saviour said, “Man shall not live by bread alone.” What more, then, is needed? “The just shall live by faith,”-faith in a Saviour who said, “I am the bread of life; he that cometh to Me shall never thirst.” “And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day.” The just live by faith; the others die. Would you live? Partake of that bread, and drink of that water which is Jesus Christ. {PTUK May 18, 1899, p. 320.11}

Everyone needs wisdom. No man has ever gone before over the pathway of his life, and there are so many decisions to be made in which a wrong course will prove fatal. Wisdom is necessary above aII things. “All the things thou canst desire are not to be compared unto her.” How then may we know, under all circumstances, the way that we should take? {PTUK May 18, 1899, p. 320.12}

“The way of the righteous is perfectly straight.” Isaiah 26:7. Lowth’s translation. So that if we want a perfectly plain course marked out for us, we have only to become righteous. This is a simple matter, for the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe. Romans 3:22. Christ is made unto us wisdom as fully as He is made unto us righteousness. 1 Corinthians 1:30. The Lord only requires one thing of us, that we should do justly. Micah 6:8. If we are willing to let Him make us righteous, He will be our sufficiency for everything we lack. “Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” Matthew 6:33. {PTUK May 18, 1899, p. 320.13}

What then shall be our first concern when perplexing questions arise? We may try to grapple with these and find a way out of the difficulty, but every step thus taken will involve us in greater darkness. The only question should be, “Are my sins forgiven so that the Lord is my righteousness and my Saviour from sin?” As soon as this question is settled right, the other trouble is set right too, and so we shall find it, for then the way becomes perfectly straight. “Unto the *upright* there ariseth light in the darkness.” Psalm 112:1-5. Unbelief may say that being made righteous has no practical effect upon the solution of life’s problems, but God says it is the only way to get them settled. “The fear of the Lord is the beginning of wisdom.” {PTUK May 18, 1899, p. 320.14}

**“A Finished Work. John 19:17-30” *The Present Truth* 15, 21.**

E. J. Waggoner

John 19:17-30

Jesus had been tried, found innocent, and condemned to death. He was condemned for being the Son of God, the Jews crying out, “We have a law, and by our law He ought to die, because He made Himself the Son of God;” and yet the law itself was full of statements of God’s care of *them* as sons, and of declarations that He wished to be their Father, and have them act toward Him as sons. Jesus was condemned for being what all ought to have been and were not. {PTUK May 25, 1899, p. 321.1}

The world knew not Jesus as the Son of God. He was born of the seed of David according to the flesh, but declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. See Romans 1:3, 4. He did not become the Son of God by the resurrection from the dead, but the resurrection, was the proof, the demonstration, that it was such. He was as much the Son of God during His whole life before the crucifixion as He is now, but the resurrection is the proof of it. Even so with all who are true foIlowers of Him. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we, shall be like Him, for we shall see Him as He is.” 1 John 3:1, 2. This being the case, we need not be surprised if we should receive some of the same treatment from the world, that He received. {PTUK May 25, 1899, p. 321.2}

**BEARING THE CROSS**

“And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified Him, and two others with Him, on either side one, and Jesus in the midst.” He could have refused to bear the cross, if He had wished, and none could have compelled Him. He “endured the cross, despising the shame.” If we are His true followers, we shall also meekly endure what is put upon us. How often, on the contrary, we not only refuse to bear anything that we can possibly avoid, but we fret and complain over burdens and trials that we cannot escape. Thereby we not only show that we are not His disciples, but that we are positively unwilling to be His followers. {PTUK May 25, 1899, p. 321.3}

Jesus could have avoided the cross, but only by denying His mission, so we can refuse the cross, but only by denying Him. There are thousands of ways in which the world will crucify us, if we are really determined to be followers of Jesus, among which sneers, a mild pity for such impractical fanatics, or surprise that we should be content to bury our talents, and flattering invitations to “better our condition” are not the least. There will be many a specious temptation to engage in something which the world would make us believe to be perfectly consistent with our profession, but which we in our hearts know to be inconsistent. We refuse the cross of Christ, and deny Him, either by giving up the truth, or by acting contrary to its purity and simplicity. {PTUK May 25, 1899, p. 322.1}

**KING OF THE JEWS**

“And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written, I have written.” This was a severe blow to the pride of the priests, and was all the poor satisfaction that Pilate got out of the affair. {PTUK May 25, 1899, p. 322.2}

Was this the proper title to put upon the cross, or was it a libel, which Pilate was willing enough to perpetrate in order to spite the Jews? A little thought will convince anyone that it was the simple truth. Jesus was and is the King of the Jews. When Nathanael greeted Him with the words, “Rabbi, Thou art the Son of God; Thou art the King of Israel” (John 1:49), Jesus accepted it without rebuke or comment. There was nothing incongruous in the double title. As Son of God, He was also King of Israel, because God the Father makes Himself known even to us in this age, as the God of Abraham, and of Isaac, and of Jacob; and it was only in their seed that all the families of the earth were to be blessed. He always declared Himself to be the Son of David; and the angel who announced His birth to Mary, said, “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” Luke 1:32, 33. {PTUK May 25, 1899, p. 322.3}

It follows, therefore, that all subjects of Christ’s kingdom must be Jews. All true Christians are Jews. Nowhere is Christ called the King of the Gentiles. All who are Gentiles are “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Ephesians 2:11, 12. All Christians must cease to be Gentiles, and become Jews. Then is Christ indeed their King. “Salvation is of the Jews.” John 4:22. Let no one therefore despise that portion of the Scriptures which was committed-especially to the Jews. In it we find salvation and eternal life. {PTUK May 25, 1899, p. 322.4}

**DIVIDING THE SPOIL**

“Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat; now the cost was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for if, whose it shall be; that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.” {PTUK May 25, 1899, p. 322.5}

Even so must it be done with Christ’s followers, when they become perfect representatives of Him. The reason why it is not done now is that, while there are true followers of Jesus, in whom His life is perfectly reproduced, they are so very few that they attract no notice. In the church as a whole the life of Jesus is not manifested. Among the great majority of professed followers of Christ, anyone who should be just as Christ was in the world, would be counted a fool and a fanatic, and thus is Jesus Himself condemned. Men think that they are followers of Christ, although they know that they do not do as He did; but they explain the incongruity, and satisfy their consciences by saying that times are different now from what they were then; the circumstances are so different that Christianity is obliged to adapt itself to them; but the principle is the same. This is but a delusion of the devil. The world is just the same now that it was then, and Jesus Christ is exactly the same. So when the life of Jesus is perfectly reproduced in His followers, they will share His sufferings and humiliation. “The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household?” Matthew 10:24, 25. {PTUK May 25, 1899, p. 322.6}

Therefore we are living in the last days, when the Son of man may be expected to return, and therefore when the work of the Gospel must be consummated, all those who give themselves to the Lord, to serve Him, and to keep His commandments, must do so with the understanding that it is to cost them all their worldly property. There have been those who took joyfully the spoiling of their goods (Hebrews 10:34), and even so must it be again. In this we can see that Christ’s followers are not to amass wealth for themselves. Whoever becomes really and truly a disciple of Christ, realising, that he must become as poor in this world’s goods as was the Master, will never let considerations of property stand in the way of his obeying any truth of God. {PTUK May 25, 1899, p. 322.7}

**EACH THE DISTRIBUTION OF HIS OWN**

It is always much easier and pleasanter for a man to dispose of his own property than for another to do it for him. Therefore the lesson that should be learned from the division of Christ’s garments is that it is best for Christians themselves to do the “spoiling” of their goods, rather than to leave it to be done by force. When they came to seize Christ’s goods, they found nothing except the clothes that He had on, and these were plain. Happy will those be who are in a similar condition when the decree goes forth that no man may buy or sell save he that has the mark, or the name of the beast, or the number of his name. See Revelation 13:17. Christians should learn to do their own dividing. In like manner they should not defer their gifts of property to the cause of God until they are dead. There is no virtue in giving that which one no longer has any use for, and which one must necessarily leave. It is like giving the Lord an old, worn-out garment. {PTUK May 25, 1899, p. 322.8}

**CREATION COMPLETE IN THE CROSS**

When everything had been accomplished, that the Scriptures had said should be done to Jesus, “He said, It is finished; and He bowed His head, and gave up the ghost.” In those words, “It is finished,” there is a world of meaning. It was not simply that His sufferings were finished; not that He was now at liberty; no, there was in it no thought of Himself. The work of God was finished in Him for the redemption of the world. The new creation was prepared for all, and nothing could deprive them of it. The cross of Christ is the power of God (1 Corinthians 1:18), and that power is creative power. Romans 1:20. The cross creates. In Christ all things are to be restored as they were in the beginning, when everything that God had made was “very good,” and man-perfect man-had dominion over all. The work of God was finished from the beginning of the creation (Hebrews 4:3), and therefore the rest was ready. The proof of this is seen in the fact that “God did rest the seventh day from all His works.” Verse 4. Finished work necessarily brings rest. In Christ creation is renewed, so that He offers rest to all who will come to Him. Matthew 11:28. He gives the same rest that God gave man in the beginning, and the sign of it is the same. The Sabbath of the Lord is the sign and seal of the cross of Christ. {PTUK May 25, 1899, p. 323.1}

**THIS LAW ESTABLISHED**

Christ came to do the law of God. Psalm 40:7, 8. To the Father He said, “I have finished the work which Thou gavest Me to do.” John 17:4. So the words, “It is finished,” indicated that in Him the law had found its perfect fulfilment. But this shows the absolute perpetuity and immutability of God’s law. God is not less wise than a man, and no man spends time and strength, and suffers pain, to accomplish a work in order that he may immediately destroy it. The more labour the work costs, the longer it is expected to stand. It cost the life of the Son of God, to do the perfect works of the law; that life was of infinite value; therefore the law will endure to eternity. {PTUK May 25, 1899, p. 323.2}

**ACCEPTING THE LAW IN CHRIST**

Since a finished and perfect work stands, it follows that all who accept Christ must accept the law of God to be manifested in their lives. Let no one say that since Christ perfectly fulfilled the law, therefore we have no need to keep it. He finished the work in order that we might keep it. In Him the law exists in its perfection, and therefore whoever receives Him must also receive the perfect keeping of the law. “Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31. The law is the perfection of the character of Christ. Whoever finds it a hardship to keep the law, thereby proclaims his dissatisfaction with Christ; and whoever reviles and rejects the law, is at the same time reviling and rejecting Christ. Why should one wish to do so? If we ourselves were required to exhibit in our lives all the virtues of the law, then we might well complain, for they are not only contrary to the desires of the natural man, but impossible of performance. Romans 8:7. But “it is God which worketh in you, both to will and to do of His good pleasure.” Philippians 2:13. By the blessed will power of Christ, we may be made both willing to do the law, and doers of it. He not only makes us able to do the will of God, but lovers of that will. Those words, “It is finished,” contain for us all the blessedness and joy and power of the new Creation. {PTUK May 25, 1899, p. 323.3}

**THE FAMILY OF CHRIST**

We should not close this lesson without noting that which it teaches as to the relatives of Christ, and our relation to them. As He hung on the cross, He saw His mother standing by, and also His beloved disciple John, and He said to His mother, “Woman, behold thy son! Then saith He to the disciple, behold thy mother!” John immediately recognised the relationship, by taking her to his own home. This is something more than a mere item of history. It is recorded to teach us that we stand in the closest relationship to all who are related to Christ. Jesus said, “Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.” Matthew 12:50. Therefore we are to recognise all such as our own kindred, equally with those who are our kindred by ties of blood, even by the blood of Christ. This tie also binds us to all for whom Christ died; but of course those who have accepted the sacrifice of Christ are thereby made near. “As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith.” Galatians 6:10. {PTUK May 25, 1899, p. 323.4}

**“The Gospel of Isaiah. The Cause of Ignorance. Isaiah 19:1-14” *The Present Truth* 15, 21.**

E. J. Waggoner

(ISAIAH 19:1-14, LOWTH’S TRANSLATION.)

*1. Woe to Ariel, to Ariel, the city which David
besieged!
Add year to year; let the feasts go round in
their course. {PTUK May 25, 1899, p. 324.1}*

*2. Yet will I bring distress upon Ariel;
And there shall be continual mourning and
sorrow.
And it shall be unto Me as the hearth of the
great altar. {PTUK May 25, 1899, p. 324.2}*

*3. And I will encamp against thee, like David;
And I will lay siege against thee with a
mound;
And I will erect towers against thee. {PTUK May 25, 1899, p. 324.3}*

*4. And thou shalt be brought low; thou shalt
speak as from beneath the earth;
And from out of the dust thou shalt utter a
feeble speech;
And thy voice shall come out of the ground
like that of a necromancer;
And thy words from out of the dust shall
give a small, shrill sound. {PTUK May 25, 1899, p. 324.4}*

*5. But the multitude of the proud shall be like
the small dust;
And like the flitting chaff the multitude of the
terrible;
Yea, the effect shall be momentary, in an in-
stant. {PTUK May 25, 1899, p. 324.5}*

*6. From Jehovah God of Hosts there shall be a
sudden visitation,
With thunder, and earthquake, and a mighty
voice;
With storm, and tempest, and flame of de-
vouring fire. {PTUK May 25, 1899, p. 324.6}*

*7. And like as a dream, a vision of the night,
So shall it be with the multitude of all the
nations, that fight against Ariel;
And all their armies, and their towers, and
those that distress her. {PTUK May 25, 1899, p. 324.7}*

*8. As when a hungry man dreameth; and lo! he
seemeth to eat;
But he awaketh, and his appetite is still un-
satisfied;
And as a thirsty man dreameth, and lo! he
seemeth to drink;
But he awaketh and he is still faint, and his appetite
still craving;
So shall it be with the multitude of all the
nations,
Which have set themselves in array against
Mount Sion. {PTUK May 25, 1899, p. 324.8}*

*9. They are struck with amazement, they stand
astonished;
They stare with a look of stupid surprise;
They are drunken, but not with wine;
They stagger, but not with strong drink. {PTUK May 25, 1899, p. 324.9}*

*10. For Jehovah hath poured upon you a spirit of
profound sleep;
And hath closed up your eyes;
The prophets, and the rulers; the seers hath
He blindfolded. {PTUK May 25, 1899, p. 324.10}*

*11. So that all the vision is to you, as the words
of a book sealed up;
Which if one delivers to a man, that knoweth letters,
Saying, Read this, I pray thee;
He answereth, I cannot read it; for it is
sealed up. {PTUK May 25, 1899, p. 324.11}*

*12. Or should the book be given to one that
knoweth not letters,
Saying, Read this, I pray thee;
He answereth, I know not letters. {PTUK May 25, 1899, p. 324.12}*

*13. Wherefore Jehovah hath said:
Forasmuch as this people draweth near with
their mouth,
And honoureth Me with their lips,
While their heart is far from Me;
And vain is their fear of Me,
Teaching the commandments of men; {PTUK May 25, 1899, p. 324.13}*

*14. Therefore behold, I will again deal with this
people,
In a manner so wonderful and astonishing;
That the wisdom of the wise shall perish,
And the prudence of the prudent shall dis-
appear. {PTUK May 25, 1899, p. 324.14}*

What is Ariel? That it is a city, is plainly stated. What city? In the translation which we are using, it is stated to be the city which David besieged, which is not very definite, since David besieged more than one city. In the Revised Version we have the better rendering, “the city where David encamped,” and when we put by the side of this the rendering of the common version, “the city where David dwelt,” we have no difficulty in understanding that Jerusalem is the city referred to in the prophecy. {PTUK May 25, 1899, p. 324.15}

In the twenty-eighth chapter we have the case of Samaria set forth, and now in this chapter Jerusalem is dealt with; but in both it is the whole world that is involved. {PTUK May 25, 1899, p. 324.16}

The word “Ariel” means “lion of God.” A few moments’ study of the passages in which this word occurs may be of interest. Aside from this chapter, we find it in 2 Samuel 23:20, and the parallel passage in 1 Chronicles 12:22, where it is stated that Benaiah “slew two lion-like men of Moab.” The Revision shows us that the words “men of” are added by the translator. Literally it is “two Ariel of Moab,” which is not a translation, and which to us does not mean anything. Translated it would read, “two lions of God of Moab.” Now when we remember that the phrase “to God” is often used to express the superlative degree as to size, fairness, etc., (See Psalm 36:6; Acts 7:20, with the margin of both cases), we understand that Benaiah slew two very great lions of Moab. {PTUK May 25, 1899, p. 324.17}

Again the word occurs in Ezekiel 43:15, 16, where it is rendered “altar.” The marginal rendering is in one case “mountain of God,” and in the other, “lion of God.” This we can understand when we remember that the temple, the essential part of which was the altar, was on the summit of Mount Zion, and that Mount Zion and the temple stood for Jerusalem. {PTUK May 25, 1899, p. 324.18}

Jerusalem stands as the centre of the worship of the true God, and therefore all the judgments that come upon Jerusalem because of the corruption of the worship of Jehovah will surely come wherever that worship has been perverted. It should also be noted, in reading the text, that instead of “Woe to Ariel!” we may read, “Ho, Ariel!” as in the Revision and in the margin of our common version. So combining the various renderings, we may arrive at this: “Ho, Ariel, Ariel, the city where David dwelt! add ye year to year; let the feasts be observed in their courses, and the sacrifices be offered, yet will I bring distress upon Ariel, and there shall be mourning.” That is to say, ceremonies and festivals, no matter how numerous nor how strictly observed, will never ward off judgments, nor take the place of personal righteousness of character. Compare this with verses 13, 14. It is the same lesson that is set forth in the first chapter of Isaiah, and one which cannot be repeated too often in this generation. {PTUK May 25, 1899, p. 324.19}

The reader will notice that Lowth’s rendering of the first part of verse 3, is widely different from that in the common version or the revision. Lowth has it, “I will encamp against thee, like David,” while the others have it, “I will camp against thee round about.” The difference comes in this way: The Hebrew word for “circle” differs from the Hebrew of “David” only in the last letter, and those two letters are so nearly alike that one is easily mistaken for the other, and some ancient manuscripts have it David. It is really a matter of no importance, and attention is called to it only that we may see that little differences of that kind do not affect the meaning. If we read, “I will encamp against thee, like David,” it is the same as though we read, “I will camp against thee round about,” for that is the way David did. {PTUK May 25, 1899, p. 325.1}

We can now read the verses and see the picture which they present. Jerusalem, although very scrupulous in the observance of all the forms and ceremonies of the law, and of many of which the law knew nothing, yet disregarding the weighty matters of the law, namely, judgment, mercy, faith, was besieged by the Assyrians, afterward by the Babylonians, and still later by the Romans, and laid low. These nations, heathen and wicked as they were, were the agents of God, so that God Himself could say that He was encamping against the city. And those judgments upon Jerusalem of old were only a foretaste of the final destruction which shall come upon all who choose to follow their own way rather than God’s way. Compare verse 6 with 1 Thessalonians 4:15-16; 5:3; Revelation 6:12-17; and Revelation 11:18, 19. {PTUK May 25, 1899, p. 325.2}

“And thy voice shall be, as of one that hath a familiar spirit, out of the ground.” When Saul consulted a woman with a familiar spirit, the answer came out of the ground. See 1 Samuel 28:7-13. Evil comes from beneath; all that is good comes from above. “Every good gift and every perfect gift is from above.” James 1:17. Christ said to the wicked Jews: “Ye are from beneath; I am from above; ye are of this world; I am not of this world.” John 8:23. “He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all.” John 3:31. The evil spirit speaks from the earth; Christ speaks from heaven. Hebrews 12:25. Jerusalem is to be visited with thunder, and with earthquake, and great noise, and storm and tempest, and the flame of the devouring fire (Verse 6), and its destruction is to be sudden. When they shall say, Peace and Safety, then sudden destruction cometh. 1 Thessalonians 5:3. The multitude of the proud shall be as chaff that passeth away. “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1. The time when this judgment shall be executed upon Jerusalem is very evident. {PTUK May 25, 1899, p. 325.3}

“And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.” The fact that men are instruments in the hands of God to execute judgments, does not necessarily prove that what they do is righteous. They are unconscious and unwilling instruments. They are intent upon carrying out their own purposes, but God overrules all in such a way that His purposes are accomplished. See the case of the selling of Joseph by his brethren. They were moved by envy and hate (Genesis 37:17-28; Acts 7:9), nevertheless it was God’s purpose that was carried out in the deed. Genesis 45:7, 8; Psalm 105:17, 18: So it is when God allows unfaithful servants to fall into the hands of their enemies. What they suffer is but a part of God’s judgment upon them, yet the men who execute this judgment are prompted only by their evil passions, and must themselves receive punishment for the judgments that they inflict. {PTUK May 25, 1899, p. 325.4}

One can readily see how Jerusalem will be the center of contention among the nations. Among all professed Christian nations the Turk is regarded as something to be got rid of. Professed ministers of the Gospel have been for years crying out for vengeance to be executed upon the Turks, and berating the heads of Government for their slowness to begin the war of extermination. The Turkish Empire would long since have ceased to be a part of Europe, if the other Governments could have been agreed as to who should be its successor. In process of time it will be drive out, and when the Turkish Empire is limited to Asia, Jerusalem will be the natural capital of it, inasmuch as it is the principal city in many respects. But since even now the cry has gone out for the Turk to be driven off the face of the earth, so much the more will it go forth then. So that it will be at Jerusalem that the armies of the nations will chiefly be assembled when the Lord appears in flaming fire taking vengeance on them that know not God, and that obey not the Gospel. {PTUK May 25, 1899, p. 325.5}

When the Lord appears in the clouds, all the wicked will be destroyed by the brightness of His coming. 2 Thessalonians 2:8. This will be but the beginning of their destruction. At the appearing of Christ, all the righteous dead will be raised incorruptible, and will be taken to be with the Lord. 1 Thessalonians 4:16, 17; 1 Corinthians 15:51, 52. But the rest of the dead, the wicked, will not live again until the end of a thousand years, during which the righteous will be sitting in judgment with Christ, in heaven. Revelation 20:5, 6. “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.” Revelation 20:7-9. They go up with the intent to capture the city; but, lo, the city against which they now come is the New Jerusalem. Jerusalem has undergone a transformation while they have been asleep; and against this new city they are powerless. {PTUK May 25, 1899, p. 325.6}

When the psalmist went into the sanctuary of God, he understood the end of the wicked. He said, “Surely Thou didst set them in slippery places; Thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, Thou shalt despise their image.” Psalm 73:17-20. So the multitude of those who come up to fight against Jerusalem shall be “as a dream of a night vision.” They are to be “punished with everlasting destruction,” and the fire with which they will be consumed is “eternal fire,” yet they are “suddenly consumed, as in a moment.” Their destruction is the more speedy simply because the fire is eternal, even the consuming fire of God’s own glory. No matter how long a time is occupied in the act of consuming them, compared with the eternity to follow it is but a moment. “So shall the multitude of all the nations be that fight against Zion.” {PTUK May 25, 1899, p. 325.7}

Men who receive not the love of the truth, that they might be saved, have no alternative but strong delusion, that they should believe a lie. 2 Thessalonians 2:10-12. The greater the light which God sends, the greater will be the darkness if it is rejected. Thus it is that the Lord pours out the spirit of deep sleep, and closes the eyes of the prophets and rulers. Verse 10. The rendering of this verse in the Revised Version is very striking and suggestive: “For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered.” The prophets and the seers are the eyes and heads of the people; when therefore these are drunken the whole body must necessarily stumble and fall. {PTUK May 25, 1899, p. 326.1}

A vision is a thing seen. To give a vision is to make something plain. Think then in what a condition of dullness people are, to whom a vision is as a sealed book, or like an open book handed to one who cannot read. In verses 11, 12 we have a picture of a time of gross ignorance. What can be the cause of it? The Lord Himself tells us. The wisdom of the wise perishes, and the understanding of the prudent man is hid, because the people draw near the Lord with their mouth, while their heart is far from Him, and their fear toward Him is taught by the commandment of men. Here is something for serious consideration. {PTUK May 25, 1899, p. 326.2}

Compare the reading of verse 13 in the Revised Version: “Their fear of Me is a commandment of men which hath been taught them,” or, as the margin has it, “learned by rote.” There is no thought or reason in it, but they have been told certain things to do, and have learned them parrot-like, and do them mechanically. Ignorance, and not simply ignorance, but the inability to comprehend, is the inevitable consequence of such a course; for when men do not use the gifts that God has bestowed on them, those talents are sure to fall into decay. God has given all men minds which are to be used to their utmost limit, and that can take place only when He is allowed to use them; but when some men allow other men to serve as minds for them, they of course have no use for one of their own, and so it is removed. Only the commandments of men may be learned by rote. Men may attempt to learn the commandments of God in that way, but it is impossible. God’s commandments are a living force, and wherever they are, there must be activity. {PTUK May 25, 1899, p. 326.3}

Commandments of men are not to be regarded. Of course this refers to matters pertaining to God. There is no man in the world so good that his word is to be regarded as of any authority in things pertaining to God. If it is his word, it is of no more value than the wind. But if he speaks the word of God, then the word will be with power, and will have the stamp of authority. No man is authorised by the Lord to speak his own words to the people, and whoever does so is a false teacher, seeking only his own profit. “He whom God hath sent speaketh the words of God.” John 3:34. “To the law, and to the testimony; if they speak not according to this word, there is no light in them.” Isaiah 8:20. {PTUK May 25, 1899, p. 326.4}

When the wisdom of the wise men perishes, and the understanding of the prudent men is hid, what will become of the poor people who trust in the wisdom of men? They will evidently fall into the ditch, together with their blind leaders. “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh.” Jeremiah 17:5, 6. {PTUK May 25, 1899, p. 326.5}

What then is a poor, ignorant man to do? His course is plain; he is to go to the Lord for wisdom; “for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. If anyone, no matter how poor, lack wisdom, “let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. “Through Thy precepts I get understanding.” Psalm 119:104. “I have more understanding than all my teachers; for Thy testimonies are my meditation.” Verse 99. God has not made any one class of men the depositories of wisdom. “If any man willeth to do His will, he shall know.” The Book is open, and it is plain; let each one read it for himself, and whatever he finds there let him adopt, without waiting to inquire of some man. The most ignorant may become wise, simply by giving heed to the Word of God; while the wisest men become fools when they turn away from that Word. {PTUK May 25, 1899, p. 326.6}

Some will say, “We have no time to study the Word of God, and to become acquainted with it.” That is indeed strange. It is like the captain of a ship who is so busy navigating his vessel that he has no time to consult the chart and compass, or to take observations. It is like a man who has no time for eating. Men live only by the word of God; therefore the study of the word is the only thing they have time for. Time is given to men for the sole purpose of enabling them to gain eternity. Yet how few will believe it. They will act as though this short life were all, and as though it depended on them to secure it; whereas this life is given by God, and is but the ante-room to the life eternal. Who will be wise? let him seek first of all the kingdom of God, and His righteousness, and infinite wisdom and riches will be his. {PTUK May 25, 1899, p. 326.7}

**“Little Folks. The Lord’s Flock” *The Present Truth* 15, 21.**

E. J. Waggoner

“May brings flocks of little lambs, Skipping by their fleecy dams.” {PTUK May 25, 1899, p. 330.1}

Is it not a beautiful sight, this “footprint of the Lord.” We learned last week that “the pastures are clothed with flocks” because He “*visiteth* the earth and watereth it.” Think of this now as you see the flocks of sheep, with the dear, happy little lambkins skipping gaily about, so full of joyous new life. {PTUK May 25, 1899, p. 330.2}

And this beautiful sight is as old as the world, for an the fourth chapter of Genesis we learn that Abel, the son of Adam and Eve, was “keeper” or “feeder of sheep;” and we read also about the “firstlings” or lambs “of his flock.” {PTUK May 25, 1899, p. 330.3}

Some of the noblest men of whom we read in the Bible, those whom God specially used in His work, were shepherds, keepers and feeders of sheep. {PTUK May 25, 1899, p. 330.4}

For forty years “Moses kept the flock of Jethro, his father-in-law;” and it was “as he led the flock to the back side of the desert” that “the angel of the Lord appeared to him in a flame of fire out of the midst of a bush.” {PTUK May 25, 1899, p. 330.5}

Moses’ work in caring for the flock of sheep had given him just the lessons that he needed to teach him to do the work that was now given to him, to lead the Lord’s great flock, His people Israel, through the desert to the promised land. God “led His people like a flock, by the hand of Moses and Aaron.” {PTUK May 25, 1899, p. 330.6}

No doubt you will think too of the shepherd boy, David, who kept his father’s sheep so bravely and faithfully. He too was being prepared to lead and feed the Lord’s flock; for in Psalm 78 we are told that, {PTUK May 25, 1899, p. 330.7}

*“He chose David also His servant,
And took him from the sheepfolds;
From following the ewes He brought him,
To feed Jacob His people, and Israel His inheri-
tance.” {PTUK May 25, 1899, p. 330.8}*

Through his shepherd life God taught David many precious lessons of His own love and care for His people; for “we are the sheep of His pasture.” David saw how, for the sheep, everything depended upon the shepherd, their food, their comfort, and their safety. And he joyfully sang:- {PTUK May 25, 1899, p. 330.9}

*“The Lord is*my*Shepherd; I shall not want
He maketh me to lie down in green pastures.
He leadeth me beside the still waters.” {PTUK May 25, 1899, p. 330.10}*

A gentleman once asked a shepherd, “When do, your sheep lie down?” And the man told him, when they have eaten enough and are quite comfortable, when there is nothing to make them afraid. David knew this, and so you see how much he means when he says that the Lord wakes His sheep to “lie down.” We may be sure that they will be wall fed, and that they will have nothing to fear, because they are so safe in His keeping. {PTUK May 25, 1899, p. 330.11}

Sometimes David had to lead his flock through dangerous places, where there were wild beasts ready to spring upon them, but the sheep did not need to worry, because their shepherd was keeping them. David afterwards said, “When there came a lion, or a bear, and took a lamb out of the flock, I went out after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him.” {PTUK May 25, 1899, p. 330.12}

Then as he thought of the tender watchfulness and great might of his own Shepherd, he sang:- {PTUK May 25, 1899, p. 330.13}

*“Yea, though I walk through the valley of the
shadow of death
I will fear no evil, for Thou art with me.” {PTUK May 25, 1899, p. 330.14}*

Though Satan, the great enemy of the Lord’s flock, “goeth about as a *roaring lion*, seeking whom he may devour,” His sheep and lambs need fear no evil, for Satan cannot touch them while their Shepherd is near. He knows that he has no power over them so he tries to draw them away from Jesus, so that he can seize and destroy them. {PTUK May 25, 1899, p. 330.15}

But a good shepherd keeps watch to see that his sheep do not stray. If one of David’s little lambs strayed away from

the flock, he went anxiously after it, and brought it back to a place of safety, and led it gently in the right way with the others. This was what taught him to sing:. {PTUK May 25, 1899, p. 331.16}

*“He restoreth my soul:
He guideth me in the paths of righteousness for
His name’s sake.” {PTUK May 25, 1899, p. 331.1}*

He would have felt it to be a disgrace to him as a shepherd to lose one of his flock; for a true shepherd is a *keeper* of sheep. So he knew that “for His name’s sake,” for the sake of His own good name, His reputation as a shepherd, the Lord would “restore his soul,” and guide him in the right way. {PTUK May 25, 1899, p. 331.2}

Read the words of Jesus in the tenth chapter of John, verse 11: “I am the Good Shepherd, the Good Shepherd giveth His life for the sheep.” David *risked* his life for his sheep, but Jesus *gave* His, for this was the only way that He could keep them safely, the only way that He could destroy the “roaring lion” who was seeking to kill all His sheep and lambs. {PTUK May 25, 1899, p. 331.3}

He says: “I lay down My life for the sheep;” but He says also: “I lay down My life that I might take it again.” When He took up again the life that He had laid down for His sheep, He showed that He had conquered all the enemies of His flock, so that we need “fear no evil.” {PTUK May 25, 1899, p. 331.4}

Nothing can hurt the Lord’s flock without first taking His life, and this is not possible, for He is “alive for evermore.” And so long as *He lives*, His flock are quite safe. So He says, “My sheep shall never parish, neither shall any man pluck them out of My hand.” {PTUK May 25, 1899, p. 331.5}

Remember that you, dear little ones, are the lambs of the Good Shepherd’s flock, and He says of you, “He shall gather the lambs with His arm, and carry them in His bosom.” What a “safe and happy shelter”! {PTUK May 25, 1899, p. 331.6}

*“Gracious Saviour, tender Shepherd,
Little ones are dear to Thee;
Gathered in Thine arms and carried
In Thy bosom may we be;
Sweetly, fondly, safely tended,
From all want and danger free. {PTUK May 25, 1899, p. 331.7}*

*“Tender Shepherd, never leave us
From Thy fold to go astray;
By Thy look of love directed,
May we walk the narrow way;
Thus direct us, and protect us,
Lest we fall an easy prey.” {PTUK May 25, 1899, p. 331.8}*

**“Jottings” *The Present Truth* 15, 21.**

E. J. Waggoner

-An American Bicycle Trust has been incorporated in New Jersey with a capital of $8,000,000. {PTUK May 25, 1899, p. 334.1}

-In a terrible railway disaster near Philadelphia, thirty-four persons were killed and many injured. {PTUK May 25, 1899, p. 334.2}

-Two hundred thousand families, it has been calculated, are living in London on about ?1 sterling a week. {PTUK May 25, 1899, p. 334.3}

-It is calculated that in ordinary everyday travelling the people of England spend about ?150,000 a day. {PTUK May 25, 1899, p. 334.4}

-The trusts in America do not help trade. A Boston railroad company has purchased 8,000 tons of steel rails in England owing to a trust having advanced the price. {PTUK May 25, 1899, p. 334.5}

-The conversion of Jews to Christianity seems to be a very expensive business. Recent missionary figures show that it cost over ?38,000 to convert twenty-eight Jews. {PTUK May 25, 1899, p. 334.6}

-The Russian Government is again taking exceptional measures against the Jews. It has just decided to prohibit their stay in St. Petersburg even in the case of Jews of French nationality. {PTUK May 25, 1899, p. 334.7}

-The Papal Nuncio at the Hague has received instructions to withdraw from the place while the Pease Conference is in session. This is intended to mark the Pope’s displeasure at his exclusion. {PTUK May 25, 1899, p. 334.8}

-M. de Bloch, to whose influence the Czar owes his idea of disarmament, has proved by figures that in any Continental war the vast armies cannot possibly be provided for, and must perish on account of their size from famine and epidemics. {PTUK May 25, 1899, p. 334.9}

-Russia has demanded a fresh railway concession from China which will enable her to run her railway to Peking. In its Note refusing the Russian demand the Chinese Government says it can no longer believe in Russian promises of friendship. {PTUK May 25, 1899, p. 334.10}

-The Swedes are much exercised over the late Russian move in Finland because they see in it an ultimate menace to their own national independence. Russia has always desired an ice free port, and this could only be had on the Atlantic coast of Scandinavia. The possibility is one that is being actively discussed in Sweden. {PTUK May 25, 1899, p. 334.11}

-The Philadelphia Steel company has just secured from the Indian Government the contract for the construction of the viaduct over the Goktiek Gorge on the Burma Railway. The viaduct will be one of the largest in the world, measuring 2,260ft. long, and standing 320ft. high. It will involve the use of 5,000 tons of steel. {PTUK May 25, 1899, p. 334.12}

-The Transvaal has not been invited to send a delegate to the Peace Conference, for fear of giving offence to England, but the Dutch papers are writing bitterly over the exclusion, and point out that Bulgaria, which stands in the same relation to Turkey that the Transvaal does to England, has been admitted. It is difficult to imagine how peace can come out of the turmoil and jealousy which centres in the Conference {PTUK May 25, 1899, p. 334.13}

-The Chicago committee appointed to examine the food being exported to England finds that condensed milk preserved by means of wood alcohol is poisonous, and that this material is used for embalming bodies. It has also been discovered that tarred rope is used to adulterate ginger pulverized clay is mixed with flour, corn starch is an adulterant of powdered sugar, ground-up cocoanut shells are sold as buckwheat flour, jellies are made of apple cores and parings mixed with ... and butter is made of tallow and marrow. {PTUK May 25, 1899, p. 334.14}

**“Back Page” *The Present Truth* 15, 21.**

E. J. Waggoner

The fact that the Peace Conference sits at The Hague at the same time that the battalions of the Dutch army are undergoing their annual exercises in the same city, is suggestive of the irony of the affair. Talks of peace with preparations for war will go on side by side until the last. {PTUK May 25, 1899, p. 336.1}

In connection with the little article on another column, entitled “Dividing the Prey,” setting forth that there are no Christian nations, but that all are essentially savage, like wild beasts or birds of prey, read the following from the *Daily Chronicle*, on the peace problem that is now attracting so much attention:- {PTUK May 25, 1899, p. 336.2}

The sad fact is, as we have had to point out more than once since this great problem was propounded that the temper of the Great Powers is not conspicuously Christian. Their enormous armaments and their balanced alliance have provoked a condition of morbid watchfulness and mutual suspicion. The chief preventive of war is the fear that if it came, it would be infinitely terrible and ruthless. There is but little sign among the Great Powers of any willingness to obey any law other than the law of force. {PTUK May 25, 1899, p. 336.3}

“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.” That is going home. The aim of the whole Gospel is to bring us home. Whether we recognise it or not, God regards us as children and as such, He desires us to share in the home. But if we refuse to take the place that belongs to children, to come borne to the Father’s house, then we cannot share in the blessings of home. So the invitation is everywhere in this Gospel-Come. That one word sums up the whole Bible from beginning to the end. When the Lord would save righteous Noah from the coming flood, He said to him, “Come thou and all thy house into the ark.” {PTUK May 25, 1899, p. 336.4}

Almost the last thing in the Bible is that gracious invitation, “And the Spirit and the bride say, Come. And let him halt heareth say, Come. And whosoever will let him take of the water of life freely.” Following this is the promise, “Surely I come quickly.” Then, the response: “Even so, come, Lord Jesus.” This is the longing desire of hearts sinsick and weary everywhere, and it can be realised, for the invitation is a personal one, the salvation is a personal one, and the home that Jesus has gone to prepare is a real home. “Now is the accepted time; now is the day of salvation.” {PTUK May 25, 1899, p. 336.5}

An apprentice at Whitehead’s torpedo works, a lad of nineteen, has invented an electric gun that is described as “deadly, noiseless, and smokeless.” It is said that “the most satisfactory experiments have been made with the model, which weighs only seven pounds. A target was shattered at a distance of five miles. The velocity of the shot is estimated at five and one-half miles in two seconds. It is said that the Admiralty have offered the lad ?75,000 for his invention, and that he has refused it, but at their request he is engaged in manufacturing a gun that will weigh one hundredweight, to be ready in July. Thus the work of preparing war goes on apace. What a terrible time it will be when the nations, armed with such murderous weapons, become really angry. {PTUK May 25, 1899, p. 336.6}

The *Daily Chronicle* gives expression to the sentiment that all right-minded people must feel, when it says that a world organised on a war basis, such as we see at present, to an extent greater than at any previous time since creation, “is not good,” and that “the thing cannot go on as it is.” And adds the striking statement which is true enough, and which should be remembered at the close of the Peace Conference:- {PTUK May 25, 1899, p. 336.7}

It is important to remember also that by the very fact of entering a Conference the nations have intensified the problem. Risk of war and burden of preparation were bad enough before, when no one mooted the question of a better way. But if a Parliament of the world is convened to find that better way, and is obliged to say that no way can be found, then the war cloud will be blacker than ever, and the risk of an actual Armageddon will be nearer. {PTUK May 25, 1899, p. 336.8}

**“Dividing the Prey” *The Present Truth* 15, 21.**

E. J. Waggoner

There is probably no man who is better acquainted with the political condition of the nations of the world than Henry Norman, or one who can more accurately state the causes that are operating to bring about certain results. An article contributed by him to the New York *Independent*, entitled, “China: A Coroner’s Inquest,” is very interesting in that it shows incidentally that now, just as always in the past, the lust of nations for conquest is restrained only by the power of other nations to resist. {PTUK May 25, 1899, p. 336.9}

He regards China as already dead, and says, “it can be shown that there is no hope for China on the inside, and that as regards the relations of the great Western nations with her the golden time has been let slip, that consequently partition is to be expected in the future, and that the struggle for partition may mean war.” {PTUK May 25, 1899, p. 336.10}

Continuing, he says; “China is less able to-day than at any period of history to protect herself against outside interference, however humiliating and disastrous this may be, and the only alternative to successive amputations of her territory is a successful rising of the many revolutionary and disaffected parties within her own borders. {PTUK May 25, 1899, p. 336.11}

Again: “Hopeful people thought the result of the war with Japan would enlighten even China, and that she be compelled to organise some kind of army and navy, to give pause, at least, to intending marauders upon her. Nothing of the sort has taken place.” As a consequence all the great Powers are talking about “the partition of China.” Yet five years ago it was not so. Then, Mr. Norman says, “the Chinese army was supposed to be a huge, more or less disciplined force, which would at any rate make a rough and ready struggle when rifles were put into its hands; ... the Chinese navy was believed to be a factor in Eastern affairs.” “The fateful words, ‘partition of China,’ were then never heard.” {PTUK May 25, 1899, p. 336.12}

All this is told as a simple matter of fact, not with any thought of reflecting on the Christianity of the peoples which ready to pounce upon and divide up any nation that cannot defend itself. China is a dead carcase, and the other nations are perched round like vultures, anxious to devour it, hindered only by their dread of one another’s talons. {PTUK May 25, 1899, p. 336.13}

We still hear people talk about the “Christian nations” as though there were such a thing, and yet it is taken as a matter of course that they will act the part of highway robbers wherever they can do so without successful resistance. And while this is so, many of the religious leaders are accepting this as perfectly legitimate, and are zealously advocating the observance of forms and ceremonies and days. Thus they say, “Is not the Lord among us?” while the earth is becoming filled with violence. {PTUK May 25, 1899, p. 336.14}