**“Standing for Principle” *The Present Truth* 15, 22.**

E. J. Waggoner

The stand that the three Hebrew children took as they faced the fiery furnace is one that every Christian must take every day. Every morning we are commit our ways to God, for we do not know what will befall us. The thing is to be ready for the furnace no matter whether it comes or not. No harm can come to us when we are hidden in Christ, and whatever He permits will always be for a purpose. {PTUK June 1, 1899, p. 337.1}

It was because these men had taken up the position of adhering closely to principle long before, that they were ready for the experience they were now called upon to pass through. So we, it we would be prepared for the fiery trials that will surely come to all, must begin now to be loyal to God; study to know His will, and then fearlessly do it no matter what the surroundings are. The very thing that was intended for the utter destruction of these worthies, set them free. This is God’s way of working. {PTUK June 1, 1899, p. 337.2}

When king Nebuchadnezzar made a decree that all people, nations and languages should worship the golden image which he had set up, music was an important feature of the occasion. The instruments used were the cornet, flute, harp, sackbut, psaltery-just the instruments used in the worship of God. It is therefore nothing in the instrument, but the use of it, that makes it evil or good. So it is with us; we can yield our members “as instruments of unrighteousness unto sin,” or “as instruments of righteousness unto God.” The use to which we put them-that is the important thing. And more, the higher the capacity for right service, the greater the harm done when they are put to a wrong use. {PTUK June 1, 1899, p. 337.3}

**“Studies from the Gospel of John. Christ Risen. John 20:11-20” *The Present Truth* 15, 22.**

E. J. Waggoner

John 20:11-20

If Mary and the disciples had only believed what Jesus had told them, they would not have been surprised to find an empty tomb that morning, and no tears would have been shed. He had told them “how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and rise again the third day,” but other plans for Him and themselves had so occupied their minds as to shut out His words. And so it is now. Many unnecessary tears are shed because the Lord’s words are not believed. But so tender is the love of the Lord toward us that He has compassion upon those who weep, even though it be unnecessarily, and He sends words of comfort and help. And so two of the angels who were even then about Mary, and who are constantly watching over us, became visible to her, and inquired, “Woman, why weepest thou?” Her answer reveals an earnest desire to know where her Lord is, and so she finds at once that He was not far from her. “She turned herself back, and saw Jesus standing, and knew not that it was Jesus.” {PTUK June 1, 1899, p. 338.1}

What a pity to see Jesus and not know Him! To be within the sound of His voice, and yet not to recognise Him! Jesus asks the same question of Mary, and she is still intent upon finding the body of her Lord, little thinking that an angel had rolled away the stone and that He was alive for evermore. It took but one word to reveal the truth to her, one word spoken in the familiar tone of love, and that word was her own name, “Mary.” It required but one word from her to show that her heart was still true to Him who had forgiven and cleansed her, and that word was “Master.” And then having made Himself known to her, He gives her a message to the disciples, and that too in words which show that He still identifies Himself with them. Although “they all forsook Him and fled,” yet He speaks of them as His brethren, and His Father is their Father, and His God is their God. And we learn from the record given by Mark that it was not sufficient to mention the disciples as a company, but Peter is singled out and referred to by name. And why? Ah, because he had denied his Lord with cursing and swearing, and he would need some special assurance that the Lord thought of him still as one of the disciples. {PTUK June 1, 1899, p. 338.2}

There can be but one purpose in His ascending to His Father immediately after His resurrection. He will receive in person the assurance that His sacrifice is accepted, and that in Him, the Man Christ Jesus, the second Adam, the human family are again brought into the Father’s presence. The path to glory was by way of the cross and the tomb, and the journey has been completed. During His earthly pilgrimage He had been shut away from His Father’s face, not because of His own sins but on account of the sins of these same brethren, but now He has put away sin by the sacrifice of Himself and He, as the representative of His brethren, freed from sin, ascends to the Father. {PTUK June 1, 1899, p. 338.3}

What a meeting was that! When the *prodigal* son “was yet a great way off the father saw him, and had compassion and ran, and fell on his neck, and kissed him,” but what a welcome shall He receive who had carried at the cost of a life of suffering and a death of shame the message of love and pardon from the Father to a prodigal world! If “there is joy in the presence of the angels of God over *one* sinner that repenteth,” who can measure the joy over the triumphant completion of that work through which *all* sinners may have salvation? It was for the glory set before Him that He endured the cross despising the shame. But this joy He shares with every one who will share with Him in the travail of soul for the lost. Sufficient reason, then, had Paul the apostle to say: “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” {PTUK June 1, 1899, p. 338.4}

The message was delivered by Jesus, but “they, when they had heard that He was alive and had been seen of her believed not.” It is a typical experience, often realised by the messenger of good tidings. We too have heard His voice, and have come to know that Jesus lives, but often, those who hear our message from Him to them believe not. Oh, for a testimony of greater power, which will carry a greater conviction to many hearts! {PTUK June 1, 1899, p. 338.5}

Jesus would give the fullest opportunity to all the disciples to know that no one had taken away His body, but that He has really risen from the dead, just according to His own word. That very night, when the disciples were assembled, although the doors were shut for fear of the Jews, yet Jesus came “and stood in the midst and saith unto them, Peace be unto you.” And then “He showed unto them His hands and His side.” No other one bears these evidences that He is the crucified Lord. And these wounds witnessed then, as they will to all eternity, to the love that gave its all on Calvary. “Then were the disciples glad, when they saw the Lord.” {PTUK June 1, 1899, p. 338.6}

The tidings of the Lord’s resurrection had been brought by Mary Magdalene to the disciples “as they mourned and wept,” but they did not credit her report. Afterward the two disciples, to whom the Lord had made Himself known at Emmaus, “returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed,” “neither believed they them.” It is therefore perfectly clear that the disciples were not gathered together to celebrate His resurrection, for they had persistently refused to believe that He had risen, and Jesus Himself “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.” The Lord Himself has never placed any special honour upon the day on which He was raised. The fact of His resurrection is the foundation of every Christian’s hope, and a memorial has been provided which is appropriate to the experience. “Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.” Baptism when rightly administered appropriately symbolises the death and resurrection of our Lord and our union with Him in that experience, but we have never been instructed to place any mark of distinction upon the day on which He was raised from the dead. {PTUK June 1, 1899, p. 338.7}

Gladness again filled the hearts of the disciples when they were convinced that they were looking upon the face of their Lord. It is always so with those who have become acquainted with the Lord. “They shall see His face and His name shall be in their foreheads.” “In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” “And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will he glad and rejoice in His salvation.” {PTUK June 1, 1899, p. 339.1}

But it is not necessary to wait until the Lord is revealed in the clouds of heaven before we see Him and are glad. “Blessed are the pure in heart: for they shall see God.” “I have set the Lord always before me: because He is at my right hand, I shall not he moved. Therefore my heart is glad, and my glory rejoiceth.” This is a present experience. And this is what prepares us for that time when He shall come in power and great glory. It is those whose hearts have not been cleansed, and who have not recognised the Lord in His dealings with them, who shall be afraid: “pangs and sorrows shall take hold of them.” The experience of such in that great day is described in the following scripture: “And the kings of the earth, and the great men, and the rich men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and the rocks of the mountains; and said 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.” Not having become acquainted with, and accustomed to, “the light of the knowledge of the glory of God in the face of Jesus Christ,” He is to them a consuming fire. More desirable is it to them to be covered with the mountains than that the undimmed gaze of those eyes, which are “as a flame of fire,” should be directed toward them. Now is the time to heed the word, “Look unto Me, and *be ye saved*, all the ends of the earth.” {PTUK June 1, 1899, p. 339.2}

“Then were the disciples glad, when they saw the Lord.” Do we long for the time when He will reveal Himself in our midst, and shall we be glad in that day? We are already in the dawning of that day. “Look up and lift up your heads; for your redemption draweth nigh.” {PTUK June 1, 1899, p. 339.3}

**“God’s Witnesses” *The Present Truth* 15, 22.**

E. J. Waggoner

“Ye are My witnesses, saith the Lord.” These words are addressed to His chosen people; and while they are applicable to His elect at all time, they are especially applicable in the closing scenes of this earth’s history. On every side the evidence is abundant that the second coming of Christ is near. Soon “He that shall come will come, and will not tarry.” That event will bring the Judgment, in which every man has a case pending, when he will be rewarded “according as his work shall be.” {PTUK June 1, 1899, p. 339.4}

Important as this event is to every human being in the universe, yet infinitely more important is it to God, for He, too, is on trial. He that is the “accuser of the brethren” has also accused God of injustice. Revelation 12:10. True he is a liar, and “there is no truth in him;” nevertheless the charge stands against God before earth and heaven. {PTUK June 1, 1899, p. 339.5}

Who is to clear the Infinite One of Satan’s accusations. God created the world to be inhabited with a race of beings who would reflect His image, who would be loyal to Him. He has such confidence in man whom He has created, that He is willing to risk His character with him, and to this end He calls upon men to be His witnesses, witnesses of His loving-kindness, of His great mercy, of His willingness and power to forgive sin-witnesses who will tell the truth, the whole truth and nothing but the truth. {PTUK June 1, 1899, p. 339.6}

A witness is supposed to know whereof he speaks; then how important that every soul who essays to stand up for God and His truth, should know for himself what the character of God is. How dare he be a witness when he knows not whereof he speaks? A witness for Christ will live a life of unselfish devotion to helping others. He will be willing to serve. There will be no dissension, no jealousy, no envying, no more striving for place and position than two blades of grass growing side by side. When such a man goes forth to labour for others, his credentials will be of heaven, not of men; but all men will take knowledge of him that he has been with Jesus. Acts 4:13. {PTUK June 1, 1899, p. 339.7}

The trees of the field, the birds of the air, the dew and the rain, the heavenly bodies in their wondrous march through space, are God’s witnesses-they speak a language that is understood in every tongue. Now God desires that His children shall be witnesses, not alone with the tongue, but with the life. But it is by the Holy Spirit that men are made true witnesses for God, and for this purpose Christ came to earth, suffered and died, that by His life man may be as He was, a “faithful and true witness.” Then in that great day God wills stand clear, for the redeemed in heaven will say, “Alleluia; salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are Thy judgments;” “just and true are Thy ways, Thou King of saints.” {PTUK June 1, 1899, p. 339.8}

**“The Trial and the Victory” *The Present Truth* 15, 22.**

E. J. Waggoner

When three Hebrew children were brought face to face with the fiery furnace, their reply to the king was, “We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace.... But if not, be it known unto thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up.” Here is presented the principle that is to be followed by every one who would be loyal to God. We do not know whether God will deliver us from the trial, or in the trial, or whether the victory to the world will be apparent at all or not. No matter what the results, we are to stand faithful to principle. Victory will come some time, and we can afford to wait. {PTUK June 1, 1899, p. 339.9}

Trials are not pleasant; they are furnaces of affliction, and by them the child of God is purified. They are the means of perfecting character. But the hardest of all trials to bear is that where the world sees only defeat. When Christ was brought to the test of the cross, who of His followers thought that for Him it was a victory that day? There was but one who believed He was King, and that was the thief upon the cross by His side. “Remember me when Thou comest into Thy kingdom.” And yet there was no day in all the earthly experience of Christ when He was more of a victor than He was that day. {PTUK June 1, 1899, p. 340.1}

By faith the Christian can see victory where the world sees only defeat. The earth belongs to the meek-“Blessed are the meek, for they shall inherit the earth”-but they are not yet in possession of it, and present appearances do not indicate that they ever will be, but time will prove it. “God is not slack concerning His promises.” His eternal purpose and the principles of the Gospel are bound to prevail. The question with each of us should be whether when they triumph,-and triumph gloriously we they will,-we shall be there to triumph with them. {PTUK June 1, 1899, p. 340.2}

**“The Gospel of Isaiah. ‘Too Deep for Jehovah.’ Isaiah 29:13-24” *The Present Truth* 15, 22.**

E. J. Waggoner

(Isaiah 29:13-24, Lowth’s Translation.)

*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 June 1, 1899, p. 340.3}*

*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 disappear. {PTUK June 1, 1899, p. 340.4}*

*15. Woe unto them, that are too deep for Jehovah in forming secret designs;  
Whose deeds are in the dark; and who say,  
Who is there, that seeth us; and who shall know us? {PTUK June 1, 1899, p. 340.5}*

*16. Perverse as ye are! shall the potter be esteemed as the clay?  
Shall the work say of the workman, He hath not made me?  
And shall the thing formed say of the former of it, He hath no understanding? {PTUK June 1, 1899, p. 340.6}*

*17. Shall it not be but a very short space,  
Ere Lebanon become like Carmel,  
And Carmel appear like a desert? {PTUK June 1, 1899, p. 340.7}*

*18. Then shall the deaf hear the words of the Book,  
And the eyes of the blind, covered before with clouds and darkness, shall see. {PTUK June 1, 1899, p. 340.8}*

*19. The meek shall increase their joy in Jehovah:  
And the needy shall exult in the Holy One of Israel. {PTUK June 1, 1899, p. 340.9}*

*20. For the terrible one faileth, the scoffer is no more;  
And all that were vigilant in iniquity are utterly cut off. {PTUK June 1, 1899, p. 340.10}*

*21. Who bewildered the poor man in speaking;  
And laid snares for him, that pleaded in the gate;  
And with falsehood subverted the righteous. {PTUK June 1, 1899, p. 340.11}*

*22. Therefore thus saith Jehovah the God of the house of Jacob,  
He who redeemed Abraham;  
Jacob shall no more be ashamed;  
His face shall no more be covered with confusion! {PTUK June 1, 1899, p. 340.12}*

*23. For when his children shall see the works of My hands,  
Among themselves shall they sanctify My name;  
They shall sanctify the Holy One of Jacob,  
And tremble before the God of Israel. {PTUK June 1, 1899, p. 340.13}*

*24. Those that were led away with the spirit of error, shall gain knowledge;  
And the malignant shall attend to instruction. {PTUK June 1, 1899, p. 340.14}*

The chief thing necessary in order to an understanding of the prophecy of Isaiah, is to keep in mind the fact that it all applies to the very last days. It was indeed a present, personal, practical message to those who lived when Isaiah was writing, but it has a still greater application to us since we are nearer the time of its fulfilment than they were. We are, however, no nearer than they might have been if they had believed the message. If in our study we watch for the expressions which plainly indicate the application of the prophecy to the end of time, we shall have much less difficulty in reading with profit. {PTUK June 1, 1899, p. 340.15}

There is no profit in hypocrisy. Those who honour God only with their lips, while their hearts are far from Him, will soon lose what little of reality they have to begin with. Whatever is not used, degenerates, and ultimately goes to decay. {PTUK June 1, 1899, p. 340.16}

In our common version, as well as in the Revision, we read in verse 13, that the people “have removed their hearts” far from the Lord. The Norwegian has it, “They hold their hearts from Me.” Compare this with the first chapter of Romans, where we read of those who hold down the truth in righteousness, and note in both places that the same result follows. {PTUK June 1, 1899, p. 340.17}

We very often hear of one who has “learned a thing by heart.” That is the only way men can learn the things of God. But that does not mean learning them by rote, like a parrot. It means that the Scriptures must be translated into the life-must become a part of one’s being. Because men have removed their hearts from the Lord, their understanding wanes and vanishes. The only difficulty there is in understanding the Word of God, is of the heart, and not of the head. It is because of the unwillingness to have the life conformed to the law of the Lord, that men find difficulty in understanding the Bible. “If any man willeth to do His will, he shall know of the doctrine.” {PTUK June 1, 1899, p. 340.18}

Because men have been content with the wisdom of this world, and have despised the wisdom that comes from God only, because they have taken the commandments of men instead of the commandments of God, the Lord will work in a way so wonderful that the wisdom of the wise shall fail; it will perish and disappear. That means simply that He will do such wonders that they will be compelled to stand in open-mouthed astonishment. Their science will be utterly inadequate to account for His working. But mind that this inability comes because they have trusted in human wisdom. That indicates that if they had trusted the Lord, and had allowed Him to instruct them, they would understand His working. Why not? Those who faithfully learn the simple lessons that the Lord gives them, may well go on to deeper things. The Holy Spirit is given us in order that we may know the things that are freely given us of God. 1 Corinthians 2:12. But God give us all things. Acts 17:25. Therefore the Holy Spirit will teach us all things, even “the deep things of God.” But without the Spirit of God, no one can really know anything as he ought to know it. Do not forget that God does not arbitrarily deprive anybody of wisdom. No, He continues to give more light and knowledge, so that all may understand, and men lose their understanding solely because they have refused to let God teach them as children. {PTUK June 1, 1899, p. 341.1}

A woe is pronounced upon those who think to hide their deeds from the Lord. What a terrible disappointment it must be for men who have imagined that they were “too deep for Jehovah” to find out that “all things are naked and opened unto the eyes of Him with whom we have to do.” Hebrews 4:13. “If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth even as the day; the darkness and the light are both alike to Thee.” Psalm 139:11, 12. For a time it seems as if everything were well concealed. But “every man’s work shall be made manifest; for the day shall declare it.” When the Lord comes, He will “bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5. In the Judgment it will be as though every evil deed that has been done in secret had been performed in open daylight before all men. Ah, but many things that are done under cover of darkness would not be done if all men could see them; then let us remember that the light is always shining, and let us walk as children of the light. It is not wise to try to have any secrets from the Lord. Whatever secrets we have, let us share them with the Lord. {PTUK June 1, 1899, p. 341.2}

“O what perversity!” That is what we have in many versions in place of “turning things upside down,” in verse 16. The same idea is in Lowth’s translation. Perverse means the same as turning upside down. This saying by those who think to hide their deeds from the Lord, “Who seeth us?” is a turning of things upside down. It is as though God were inferior to man. It is as though the clay were greater than the potter. “Shall the work say of the workman, He made me not? or shall the thing framed say of him that framed it, He hath no understanding?” There is nothing about the clay that the potter does not know; the carpenter understands all about the wood with which his works, and therefore understands to the full that which he has made; even so, and infinitely more, does God know the secrets of every man, and not only all that he does, but all that it is possible for him to do. {PTUK June 1, 1899, p. 341.3}

“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest?” God can in very deed turn things upside down, but when He does so, it is only the putting of things right. Things that men have perverted shall not be allowed to remain in that condition. See in chapter 24 how and when God turns the earth upside down. {PTUK June 1, 1899, p. 341.4}

In that day, the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. Now the learned say that they cannot read the words of the book, but then even the blind shall read, and the deaf shall hear it. And the result will be that the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. The face of the covering that has been cast over all people, and the veil that is cast over all nations shall then be removed, and all will be able to see things just as they are. Now many are held in bondage, the bondage of the fear of men who are over them. Parents coerce children, husbands tyrannise over wives, and many who occupy the place of ministers of the Gospel lord it over God’s heritage. There are many who, through their very fear of God are held in bondage, because they mistakenly suppose that those who thus hold them are in the place of God to them. The very spirit which would make them obedient to the will of God, if they rightly understood it, hold them subject to those who have gained the mastery over them. But the time is surely coming when the terrible one shall be brought to naught; and even before the time comes that the scorner is no more and the vigilant in iniquity are utterly cut off, their influence will be so destroyed that all the honest ones whom they have held in bondage shall be set at liberty. {PTUK June 1, 1899, p. 341.5}

On verse 21 the Revised Version is better than the others. It reads, “That make a man an offender in a cause, and lay a snare for him that reproveth in a cause, and turn aside the just with a thing of naught.” Compare James 5:1-7. “Ye have condemned and killed the just, and he doth not resist you.” Snares will be laid for the men whom God has set to reprove the world for sin, the innocent will be made out to be offenders, and the just will be condemned without evidence. Thus it has been since sin entered the world, even so was Christ declared guilty, and so it will be until the Lord takes all power to Himself and reigns. At that time the house of Jacob, God’s people, shall not be afraid nor ashamed. No more will their faces grow pale with fear of the oppressor. {PTUK June 1, 1899, p. 341.6}

Verse 24 contains a great comfort for the faithful workers in the cause of God, who often feel, as they look at their work, “I have laboured in vain, I have spent my strength for naught, and in vain.” The promise is, “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” In the days following Pentecost thousands who had been led into error came to the knowledge of the truth. Many who had cried out, “Crucify Him,” yea, and a great company even of the priests, some of whom had been the betrayers and murderers of Christ, were obedient to the faith. Acts 6:7. But “better is the end of a thing than the beginning thereof.” If the early rain yielded such abundant fruits, much more will the latter rain bring forth. Let the children of God expect great things of Him, and great things will be done by Him who is wonderful in counsel, and excellent in working. {PTUK June 1, 1899, p. 341.7}

**“The Privilege of Being Light Bearers” *The Present Truth* 15, 22.**

E. J. Waggoner

It is God’s idea that His people shall be the head and not the tail. Deuteronomy 28:13. In taking the Israelites out of Egypt into the Promised Land, the design was to make them a light to all she world, for Palestine was the highway of travel between all nations. By coming in contact with them, all nations would learn of the true God. For a time they were true to their trust, but later because of their iniquities, they were carried away captives to Babylon, yet even while captives in a strange land, God through them gave the light, for the light must be given. Just so to-day, the Lord has a message to give, light for the children of men, and to each one of us individually in his place, He grants the privilege of helping to give this light and truth. If we refuse, God will give the privilege to some one else, for now as in olden time, the light must be given. To embrace the opportunity, is to become a co-worker with Christ, a joint heir with Him in that kingdom “which shall never be destroyed.” To refuse means death and eternal destruction. There is nothing arbitrary about it,-it is a question of choice,-and every one is left free to accept or reject. “To-day if ye will hear his voice, harden not your heart.” {PTUK June 1, 1899, p. 342.1}

**“‘Preach the Word’” *The Present Truth* 15, 22.**

E. J. Waggoner

“Darkness covers the earth, and gross darkness the people.” Error abounds on every hand. Men refuse light, and because of this they are left to believe a lie. 2 Thessalonians 2:11. They loved darkness better than light. John 3:19. By their actions they say, “We have made lies our refuge, and under false should have we hid ourselves.” Isaiah 28:15. {PTUK June 1, 1899, p. 343.1}

The Gospel comes to them as a message of life. It comes to them with a warning that when the “overflowing scourge” shall pass through, they “shall be trodden down by it;” for “the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place.” {PTUK June 1, 1899, p. 343.2}

This message the Lord has committed to men, and the charge is “*Preach the* WORD.” Why? Because “Thy Word is TRUTH.” That is the only sure foundation. That is the rock on which the house was founded that the storm could not sweep away. “His *truth* shall be thy shield and buckler.” {PTUK June 1, 1899, p. 343.3}

Definite as is this charge “to preach the Word,” and the Word only, yet have you ever noticed how often the messengers make the mistake of telling what the Gospel *is not* instead of what it is? This is a trick of the devil. He knows that time spent in debating, and arguing *about* the truth, and time spent in “answering objections” will never save anyone. This being so, it seems as though it was his studied purpose to go about the churches and elsewhere among religious people with a chip on his shoulder; and he is never so happy as when he cannot induce some overzealous, inexperienced, or pugnacious theologian to turn aside from preaching Christ and Him crucified, and devote his attention to knocking the chip off his Satanic majesty’s shoulder. The very best way to worry the devil is to pay no attention to that chip, but instead to go right forward faithfully preaching the Word. Why not? The most successful way to combat error is to preach the truth. Get the truth in the *heart*, and then the heresy will leave the head. “Preach the Word.” {PTUK June 1, 1899, p. 343.4}

**“A Wonderful Sacrifice” *The Present Truth* 15, 22.**

E. J. Waggoner

It is stated that at a meeting held in behalf of mission work in the West Indies, when it was made known how impossible it was to reach the slave population on account of the widespread separation between the and the ruling classes, two Moravian missionaries offered themselves and said: “These poor people must know of Jesus. We will go and work on the plantations as slaves, and toil under the lash, that we may get right beside them.” So they left their homes, and went to the West Indies as slaves, lived in the company of slaves, fared as they fared, that they might get close to the hearts of the poor oppressed people. And the slaves heard them, and rejoiced in the knowledge of the Saviour, because the missionaries had humbled themselves to the condition of those they would help. {PTUK June 1, 1899, p. 343.5}

We look at such self-sacrifice and say that it demands the highest praise; and so it does. But infinitely greater is the self-sacrifice of Christ. While we were yet rebels, He left the courts of heaven, laid aside His glory, came to this earth, and was “made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” But for all this only the basest ingratitude was shown, for after “being approved of God by miracles, and wonders and signs,” He suffered the ignominious death of the cross at the hands of the very ones He came to save. When we think of it, and try to comprehend in a slight degree what a sacrifice it was, do we not from our inmost soul cry out,- {PTUK June 1, 1899, p. 343.6}

*“Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come, I come.” {PTUK June 1, 1899, p. 343.7}*

**“Water” *The Present Truth* 15, 22.**

E. J. Waggoner

During the war of the Rebellion in the United States, after a severe engagement, when the disabled soldiers were being removed from the field, a wounded man lying in the hot sun cried, “Water, water!” It was brought to him, but it was warm and muddy, for that was all there was at hand. He took only a sip or two, and then handed the cup back, with the words: “Oh, for a draught of water from my father’s well!” {PTUK June 1, 1899, p. 343.8}

There are to-day thirsty souls everywhere-thirsting to death for the water that is in their Father’s well, yet they will not take of it and drink. “If any man thirst, let him come unto Me and drink.” “Whosoever drinketh of the water that I shall give him shall never thirst; and the water that I shall give him will be in him a well of water, springing up into everlasting life.” May the longing of each heart be that of the woman at the well, who said, “Give me of this water.” {PTUK June 1, 1899, p. 343.9}

**“Little Folks. The Cattle” *The Present Truth* 15, 22.**

E. J. Waggoner

Read the twenty-fourth and twenty-fifth verses of the first chapter of Genesis, which tells us that “God made the ... cattle after their kind.” Everything that God made belongs to Him. “The earth is the Lord’s, and the fulness thereof,” because He made it and filled it. “The sea is His, for He made it,” and we ourselves belong to Him “for it is He that hath made us.” And so God says of the cattle that He has made, “Every beast of the forest is Mine, and the cattle upon a thousand hills.” {PTUK June 1, 1899, p. 346.1}

And God thinks of and cares for everything that belongs to Him, and so “He maketh grass to grow for the cattle.” He who made them knows exactly what they need, and creates just the right kind of food for them. {PTUK June 1, 1899, p. 346.2}

At the time of the flood, we are told, “God remembered Noah, and every living thing, and *all the cattle* that was with him in the ark.” He thought not only of Noah and his family, but He “remembered the cattle” also which were just as much His. {PTUK June 1, 1899, p. 346.3}

And again, when Jonah was angry because the Lord did not destroy Nineveh as He had purposed to do, God reminded Jonah that there was “much cattle” in the city, as well as many thousand people. To His own people, the children of Israel, He gave special instructions about the treatment of their cattle. {PTUK June 1, 1899, p. 346.4}

All these things show us with what loving care God thinks of His cattle, and we may be sure that He notices just how they are treated by those who have the care of them. God made man “to have dominion over the cattle,” to rule them. That meant that he was to take care of them, to guide, protect, and feed them. God is the Ruler of the whole universe, and has dominion over all, because He has the power to supply all the needs of every creature. {PTUK June 1, 1899, p. 346.5}

If you have some animal pets, a kitten, a bird, or some rabbits, given to you for your own, you know that makes you responsible for them,-you must see that they are well supplied with the right kind of food, and kept comfortable and happy so far as it is in your power to make them so. {PTUK June 1, 1899, p. 346.6}

So when God gave to man the whole animal creation, He meant to use man as the channel through which He would supply all their needs, and keep them in a state of perfect happiness. {PTUK June 1, 1899, p. 346.7}

But oh, what a sad change sin has brought, and how man has fallen from his dominion! For now, instead of being the one through whom the needs of all other animals are supplied, he takes from them all to supply his own needs. He takes the wool from the sheep, the skin from the cattle, fur and hair from other animals, the shell from the tortoise, the ivory from the elephant, and even the feathers from the birds, to make clothes and ornaments for himself. {PTUK June 1, 1899, p. 346.8}

If he feeds any of the animals for a time it is only that he may use their strength to do his work, or at last *feed on them*, use their flesh for his own food. If you could see some at the terrible sights in the slaughter-houses, where thousands of God’s creatures are slain, sometimes with unnecessary cruelty, to make food for man, you would see how sadly true is God’s Word which tells us that “the whole creation groaneth and travaileth in pain.” {PTUK June 1, 1899, p. 346.9}

Think what terrible sufferings have been brought upon the animals through man’s disobedience to God, and be sure that you do nothing to add to these groanings that go up to the ears of God; but be sorry for the sins that have made them suffer so, and do all in your power to relieve them. Always be kind to all the animals that you have anything to do with, and try to influence others to be the same. {PTUK June 1, 1899, p. 346.10}

God did not make the cattle *to be eaten*. He did not create them for our food, for He gave us “every herb bearing seed,” and “every tree in the which is the fruit of a tree bearing seed,” to be our food. He made the cattle for His own pleasure for “Thou hast created all things, and for Thy pleasure they are, and were created.” He gave all living creatures to man to care for so that he might share in “the joy of the Lord,” the pleasure that He feels in giving life and happiness. {PTUK June 1, 1899, p. 346.11}

Thank God that the time is coming when God’s loving purpose will be fulfilled, when all creation’s groans shall cease, when in the new earth man’s dominion shall be restored. Then he shall again be king over the whole earth, not to “exercise lordship” over God’s creatures and make them his servants, but to be the one through whom God shall serve and give life and happiness to all His creatures in this earth. {PTUK June 1, 1899, p. 346.12}

**“Jottings” *The Present Truth* 15, 22.**

E. J. Waggoner

-The *Daily Telegraph* has now followed the example of the *Daily Mail* in dropping its Sunday edition. {PTUK June 1, 1899, p. 352.1}

-A great look-out of all the industries connected with the iron and building trades of Denmark has begun all over the country. Its economic and social consequences are likely to be grave. {PTUK June 1, 1899, p. 352.2}

-Some of the machines for making matches turn out as many as 2,500,000 matches a day. {PTUK June 1, 1899, p. 352.3}

-On May 20th a company of 128 persons started from Stockholm for the Polar regions in search of André. {PTUK June 1, 1899, p. 352.4}

-Since January, 1898, 333 people were murdered by lynching in the United States. Of these only eight were white. {PTUK June 1, 1899, p. 352.5}

-Nearly 3,000,000 persons in the famine district northwest of the Black Sea are reported to be on the verge of starvation. {PTUK June 1, 1899, p. 352.6}

-The grain crops of Tunis this year are irreparably spoiled, which means desolation and misery for that country. {PTUK June 1, 1899, p. 352.7}

-Russia has just placed with a Berlin manufacturer, an order for forty-eight powerful locomotives for the Siberian railway. {PTUK June 1, 1899, p. 352.8}

-Russia’s commerce by sea has grown to such an extent that a company for the classification of ships has been formed on the model of the British Lloyds. {PTUK June 1, 1899, p. 352.9}

-Cases of bubonic plague are reported from Alexandria, West Coast of Africa, and Hong Bong. Precautions are being taken against the disease at European ports. {PTUK June 1, 1899, p. 352.10}

-Reports from Manila state that the insurgents are renewing their aggressive attitude. The Fillipine Commissioners will not accept a single condition of the American proposals. {PTUK June 1, 1899, p. 352.11}

-Owing to the encroachment of the sea, the Lowestoft Lighthouse will be moved further inland for the third time. Although it weighs 120 tons, an effort will be made to move it bodily. {PTUK June 1, 1899, p. 352.12}

-Some weeks ago the Czar sent a person of confidence to inspect the penal establishments in Siberia. The reports brought back are of so grave a nature, that the Czar has resolved to personally visit these places himself. {PTUK June 1, 1899, p. 352.13}

-At an inquest on the body of a furniture dealer who died at the age of thirty-eight, the medical evidence showed that his nervous system had bean nearly destroyed by “tee poisoning,” owing to the large quantities he drank. {PTUK June 1, 1899, p. 352.14}

-The Duke of the Abruzzi, an Italian Noble man, has recently organised a Polar Expedition, which will sail from Christiania Fiord, about June 15th. No expense or effort has been spared in the light of all past experience, to make this effort a success. It is expected that it will take two years to make the trip. {PTUK June 1, 1899, p. 352.15}

-Prompted no doubt by the rapid growth of trusts in America, the Chinese merchants of San Francisco and other leading cities of the Pacific coast are organising a “combine” to include all the great industries in which they are interested in Canada and the United States, with a capital of many millions of pounds. In connection with this project it is proposed to found a great bank. {PTUK June 1, 1899, p. 352.16}

-In a recent Temperance address, Lady Henry Somerset stated that in some districts in London there was one public-house to every 193 persons of the population. Manchester had one to every 180 inhabitants; Birmingham, one to every 215; Liverpool, one to every 279; Bristol, one to every 195 of the inhabitants; while in Ireland, in Clonmel alone, one out of every 11 houses is a licensed house, and in Waterford one out of every 25; in Dublin and Belfast one out of every 33. The Brewers’ Almanac stated that ?230,000,000 were invested in the trade. The share list of Guiness and Co. bore the names of peers and doctors and of “hundreds of women.” In the same company were 178 parsons bearing the title “revered” excluding bishops, deans, archdeacons and canons. Another brewery company included 133 persons designated as “reverend.” {PTUK June 1, 1899, p. 352.17}

**“Back Page” *The Present Truth* 15, 22.**

E. J. Waggoner

Writing on the prominent features of the May Meetings, Dr. Gritton says that out of eight conspicuous points, the “Sabbath question stands to the very front.” This would be all right if it were true, but when he goes on to apply such terms as “Lord’s Day,” and “Divinely-given Rest Day” to the first day of the week, and to speak of Sunday keeping as one of “the blessings which flow from obedience to the Sabbath law of God,” it is easy to understand that among the eight noticeable features, there is no reference to a closer study of the Word of God. If there were, men would quickly learn that the seventh day, and not the first, is stilt as it has always been, the Sabbath of the Lord, and the only Divinely-given Rest Day. It is noteworthy too that the exaltation of a spurious Sabbath is now the main object of religious effort. All who would follow the Lord and worship Him in spirit and in truth, need to turn from the traditions and wisdom of men to enquire, “What saith the Lord?” {PTUK June 1, 1899, p. 352.18}

One writer in the press calls attention to the enormous saving which might be effected if the ?226,000,000 which Europe now spends for military purposes could be used to benefit the condition of its people. There is little hope, however, of the different States uniting since even those of them who are at present joined together cannot agree among themselves. {PTUK June 1, 1899, p. 352.19}

At present Europe is split up into four empires’ eleven kingdoms, two republics, and four principalities. Two of the Empires-Germany and Austria-Hungary-are “composite,” and the cleavage in the latter between the German, Magyar, and Slav element is widening every day, while even the “eternal union” of the twenty-two German states sworn to with such triumphant vehemence at Versailles covers no small amount of sharp antagonism. {PTUK June 1, 1899, p. 352.20}

The words spoken to Nebuchadnezzar two thousand five hundred years ago, exactly describe the nations into which the iron kingdom of Rome was divided. “And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” Daniel 2:42, 43. {PTUK June 1, 1899, p. 352.21}

The Coroner at Newington stated last week that in nine out of ten inquests held by him, death was due to strong drink. He said, {PTUK June 1, 1899, p. 352.22}

It is a shocking state of affairs, and the most extraordinary thing is that, when a medical man has made a post mortem examination of the body which shows conclusively that death resulted from alcohol, the relatives swear that the deceased was not addicted to habits of intemperance. {PTUK June 1, 1899, p. 352.23}

Probably the relatives are not often guilty of wilful perjury. There is a very prevalent idea that men may drink freely of alcoholic beverages and yet not be considered addicted to habits of intemperance. The smallest use of poisons is intemperate. The only true temperance is to leave them alone entirely. That which men call moderate drinking is that which unduly shortens their lives, and makes them too often subjects of a coroner’s inquest. {PTUK June 1, 1899, p. 352.24}

The *Christian* says: “Popery in every form is no advocate of a spiritual Sunday.” That is true, if for no other reason than that popery is no advocate of spirituality in any form whatever; for popery and spirituality are as much opposed as are darkness and light. But at the same time popery is the originator of the Sunday as the rival of the Sabbath of the Lord,-the seventh day,-and no one knows so well as its author how the day is designed to be observed. The papal use of the day is as a holiday; God’s use of it is as a working-day. {PTUK June 1, 1899, p. 352.25}

In these days of busy activity, wealth, and worldly honour the real spirit of the Gospel has leaked out of the hearts of many of the professed followers of Christ. Everything else is subservient to the “cares of this life.” But that is not as it should be. An old cobbler struck the keynote of true spiritual life when he said, “My chief work is to serve Christ, and I mend shoes to pay expenses.” The Apostle Paul’s chief business was to serve Christ,-“For I am determined not to know anything among you save Jesus Christ and Him crucified,”-yet for a living he made tents. “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” {PTUK June 1, 1899, p. 352.26}

Trials come to all. They are blessings in disguise, although it is not always easy to say so. They are good for us. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” So let them come, and God will give us grace to bear them, according to our need. But when they come, do not lose heart, and never, *never* let go of God. There is no possible situation that the devil can bring upon a single child of God, that will result in defeat when he has hold of God. {PTUK June 1, 1899, p. 352.27}

**“The Fruit of Higher Criticism” *The Present Truth* 15, 22.**

E. J. Waggoner

Dr. L. W. Munhall, an American evangelist, spoke lately of the way in which infidelity, under the title of “the higher criticism,” is establishing itself in the pulpit. Professors of theology who are not themselves converted by the sanctifying influence of the truth, find the criticism more to their taste than simple obedience and surrender to the living Word, and as a result the ministry is becoming permeated with men who know neither the Scriptures nor the power of God. Dr. Munhall said:- {PTUK June 1, 1899, p. 352.28}

Nearly every objection raised against the integrity of the Bible by the present day higher critics can be found in Voltaire’s works, and Paine’s “Age of Reason.” The plan of the battle has changed. The enemy used to be outside the breastworks; now he is inside-in our own pulpits, in our educational institutions and editorial chairs; and the weapons used against the Book are the very same the infidels have always used. {PTUK June 1, 1899, p. 352.29}

I know that in two of our theological schools the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer such objections; and these students are going out to fill our pulpits with little or no knowledge of the Bible, their minds filled with objections to the Book which the Church commissions them to expound. Can we reasonably expect spiritual results from the ministry of such men? {PTUK June 1, 1899, p. 352.30}

I know of one of these young men who, within four years of his graduation, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town. {PTUK June 1, 1899, p. 352.31}

A wealthy member of our church me:-“I sent my eldest son to a Methodist educational institution not 300 miles from New York city. Before he left home he was considered by all who knew him to be a model Christian young man. While at school he came under the influence of a certain professor who is a higher critic. He returned home an infidel, and has not once been inside a church since.” {PTUK June 1, 1899, p. 352.32}

**“Notes on the International Sunday-School Lessons. The New Life in Christ. Colossians 3:1-15” *The Present Truth* 15, 23.**

E. J. Waggoner

This portion of Scripture contains material for many lessons, yet the real lesson which it teaches cannot be learned from the text referred to as composing the lesson. The first words of the chapter show this: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” We see that here is an allusion, to something that has preceded, without which this cannot be understood. Going back in the preceding chapter, to verses 10-13, we find the connection. The whole of this lesson is contained in those verses. With them in mind, the statements in this chapter are seen to follow most naturally. {PTUK June 8, 1899, p. 355.1}

Christ is the one in whom “dwelleth all the fulness of the, Godhead bodily.” This was its true of Him on this earth as it is now, for He is now the same Being that He was here on earth. “He that descended is the same also that ascended up far above all heavens that He might fill all things.” Ephesians 4:10. And the same Jesus that ascended to heaven, shall come in like manner as He went into heaven. Acts 1:11. He was born of a woman, was here on earth a Man, yet was filled with all the fulness of God. “And ye are complete [literally, “made full”] in Him, which is the Head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead.” {PTUK June 8, 1899, p. 355.2}

Now we see that this new life in Christ must be preceded by a death and burial and resurrection. What a change for a human being to undergo while still here in the flesh, walking among men, the most of whom will not know anything about the fact of his having a new life! Crucified with Christ, yet living in the flesh, and yet not the same man who lived before his crucifixion, for it is Christ who lives in his flesh! Was ever anything more wonderful? But it is true, and whoever does not know it repeats but foolishness and falsehood when he says, “I believe in the resurrection of the dead.” {PTUK June 8, 1899, p. 355.3}

We are “by nature the children of wrath,” walking after the course of this world, “fulfilling the desire of the flesh and of the mind,” under the control of “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2:2, 3), “foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.” Titus 3:3. It is not a pleasant picture, but it is a true one; it is what we should see every time we look at ourselves, if our eyes were not blinded. It is an empty life; the fulness comes only in Christ; but it is only when we are conscious of this emptiness in our own selves, that we are partakers of His fulness. {PTUK June 8, 1899, p. 355.4}

And now to die; to be circumcised with the circumcision of Christ, in putting off the body of the sins of the flesh, which is the same as putting off the flesh itself, since this flesh is only sin-utterly opposed to the Spirit of truth and righteousness. See Galatians 5:17-21. The only way any man can get free from the bondage of these sins, which are inherent in the flesh, is to die. He is to die and yet live; to be in the flesh, yet as though out of it. That is the life which Jesus lived, and it can be accomplished only through Him. He was filled with all the fulness of God; He ascended to heaven, and is seated at the right hand of God, for the purpose of filling all things; and by His Spirit we, also may “be filled with all the fulness of God.” Ephesians 3:16-19. {PTUK June 8, 1899, p. 355.5}

When Christ died He said, “Father, into Thy hand I commit My Spirit.” That was what He had done through the whole of His earth life. He could speak of Himself as “the Son of man which is in heaven.” John 3:13. So we are to resign ourselves unconditionally into the hands of God. If we are moved, like Nicodemus, to ask, “How can these things be?” we are for answer simply reminded of the power of God as seen in the winds and in all creation. God works in ways and by means that are infinitely beyond the range of human comprehension. That life of God, which makes the air a means of life to plants and animals, which permeates matter, and manifests itself in countless myriads of ways, can work in human flesh to manifest its highest forms. The proof of this we have in Jesus of Nazareth, and may have in ourselves also. But we must consent to die, to be wholly separated from “this present evil world.” Galatians 1:4. {PTUK June 8, 1899, p. 355.6}

Death must be followed by burial. It is not fitting that a living man should be buried, nor that a dead man should remain unburied. So when we die with Christ, “we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:4. “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who raised Him from the dead.” Colossians 2:12. It is for us to know, here and now, in our own bodies, “what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which Ho wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.” Ephesians 1:19, 20. {PTUK June 8, 1899, p. 355.7}

Who that has given himself to the contemplation of this wondrous truth, can ever descend to parley about the “mode of baptism”? As if there could be any question about the matter! To be buried beneath the water, completely covered up in the likeness of Christ’s burial, is the emblem of our passing from this life of the flesh to that of the Spirit. Our immersion in the water signifies our absorption into Christ, “the Fountain of living waters.” “As many of you as have been baptized into Christ have put on Christ.” Galatians 3:27. When one has come to the point of dying with Christ, of being crucified unto the world, he will never stop to quibble about whether or not be shall be buried. That will follow as a natural consequence. And he will not be content without being buried with Christ in baptism. Just as the sprinkling of a small handful of dust upon a corpse could not by any stretch of language be called burial, even so the sprinkling of a few drops of water on a person cannot be called baptism. {PTUK June 8, 1899, p. 355.8}

You believe that God raised Jesus from the dead? Very well, then remember that the resurrection of Jesus was simply the declaration, the demonstration, of the fact that He was the Son of God, with the power of holiness. Romans 1:3, 4. The power by which Jesus was raised from the dead was the power by which He lived the whole of His life on this earth. Only God can understand the mystery, and He alone needs to understand it, since He alone can perform it; but we may know the fact. That which God did for and in Jesus of Nazareth, He is anxious to do for and in every human being. Will you let Him? Your faith in the working of God in Christ, makes the same power operative in your age. But we must remember that faith means humility, self-surrender. We can have no real faith in God’s working until we are willing that He should work in us, both to will and to do of His good pleasure. {PTUK June 8, 1899, p. 356.1}

It is finished! You are dead with Christ, and by being buried with Him in baptism you have signified the fact to the world. What then?-“Seek those things which are above, where Christ sitteth on the right hand of God.” What those things are, we cannot recount to you; for “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him.” God alone can reveal them to you by the Holy Spirit, and this He will do, for “the Spirit searcheth all things, yea, the deep things of God, and is freely given to us, that we might know the things that are freely given to us of God.” 1 Corinthians 2:9-12. Your life, being hid with Christ in God, can comprehend things that are hidden from those who know only the earth life. Christ is in heaven; you are to live in heaven; “for our citizenship is in heaven, from whence also we look for the Saviour.” Philippians 3:20. And when He shall appear, we also shall appear with Him in glory. {PTUK June 8, 1899, p. 356.2}

When Christ was raised from the dead, He was raised to heaven; therefore those who are raised with Him are made to sit with Him in the heavenly places. Ephesians 2:4-6. Sons of God on earth, yet Iiving in heaven, even as Christ on earth was “in the bosom of the Father.” The remaining portion of the third chapter of Colossians now naturally follows. Read it. What wondrous possibilities it unfolds. In the bosom of the Father, our life hid with Christ in God, it is possible to be unmoved by whatever agitates this world. Strong temptations may come, but they cannot ruffle even the surface of that life that is covered by the Divine Presence. Here is the secret of deliverance from irritability, impatience, anger, and passion. Therefore “let the peace of God rule in your heart.” {PTUK June 8, 1899, p. 356.3}

**“Excessive Zeal” *The Present Truth* 15, 23.**

E. J. Waggoner

After God had miraculously delivered Shadrach, Meshach, and Abednego from the fiery furnace, Nebuchadnezzar was very willing to acknowledge the God of heaven, but immediately with that acknowledgment, he made a decree “that every people, nation, and language which speak anything amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill.” It is a great deal easier to make a decree to tear in pieces every one who does not believe in God, than it is to simply trust Him yourself. The trouble with the king then was that he had not learned what it is to have the kingdom of God within him; that with God there is no such thing as compulsion. “If any man hear My words and believe not, I judge him not,” are the words of Christ. He had no more right to make the decree that the God of heaven should be worshipped than he had to make the one that all people, nations and languages should bow down and worship the golden image that he had set up. The same difficulty exists with many of Christ’s professed followers today. In their zeal to promote the cause of God, they resort to measures that abridge religious liberty. The religion of Jesus Christ never persecutes. {PTUK June 8, 1899, p. 356.4}

**“Contending for the Faith” *The Present Truth* 15, 23.**

E. J. Waggoner

The Apostle Jude exhorts all believers to “contend for the which was once delivered to the saints.” Few texts of scripture have been more abused and misunderstood than this one. Men have supposed that it was a command for each one to attack every other one who did not hold to the faith, or who did not at any rate believe just as he did; and generally have taken it as a warrant for all sorts of controversy, from that conducted by tongue or pen to that which ended in the weaker party’s being brought to the stake. Men have quoted this text as though it made controversy obligatory, in face of the statement that “the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves.” 2 Timothy 2:24, 25. {PTUK June 8, 1899, p. 356.5}

It is worth while to give the exhortation a little careful thought, for it ought to be obeyed, and it cannot be heeded by those who do not pay enough attention to it to understand what it says. In the first place, it is very evident that the contention for the faith is for the purpose of preserving it when it is in danger of being destroyed. Now the truth of God cannot be destroyed, as truth, since it is as eternal as God Himself; therefore we know that whoever contends for the faith which was once delivered to the saints, must do so with the view of preserving that portion of faith which God has dealt to him personally. That is, each one must give diligence to guard his own faith, to keep himself in the faith. {PTUK June 8, 1899, p. 356.6}

Now how can this be? With whom must we contend? It is with every one who contradicts is, and who denies the truth which we believe? Not by any means; for no one can destroy our faith in that way. If I know a thing to be so, nobody can destroy any knowledge by saying that it is not so. Even so, some other person’s unbelief cannot overthrow my faith. The only way that I can lose faith is to listen to doubt, and to give heed to the insinuations of the devil. {PTUK June 8, 1899, p. 356.7}

It is therefore with the devil, and not with any man on earth, that we are to contend, in order to preserve the faitf inviolate? Exactly that, and nothing else. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places.” Ephesians 6:12, margin. {PTUK June 8, 1899, p. 356.8}

How shall we contend with the devil? Here are the instructions: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith.” 1 Peter 5:8, 9. It is by using faith, that we are able to preserve it. Yes; the more one uses faith, the more of it he will have. And “faith cometh by hearing, and hearing by the Word of God.” Romans 10:17. Continual prayerful study of the Bible is the only way to preserve one’s faith, and that will so it always. Therefore we find that instead of being obliged to go about like a prize-fighter, challenging everybody to a combat, or even accepting somebody’s challenge to debate, we have on the contrary only to take heed to our own ways, according to the Word of God. Psalm 119:9. So may we preserve the faith which God has delivered to us. {PTUK June 8, 1899, p. 357.1}

**“The Gospel of Isaiah. Worldly Alliance a Failure. Isaiah 30:1-15” *The Present Truth* 15, 23.**

E. J. Waggoner

(ISAIAH 30:1-15, LOWTH’S TRANSLATION.)

*1. “Woe unto the rebellious children, saith  
Jehovah;  
Who form counsels, but not from Me;  
Who ratify covenants, but not by My Spirit:  
That they may add sin to sin. {PTUK June 8, 1899, p. 357.2}*

*2. Who set forward to go down to Egypt;  
But have not enquired at My mouth:  
To strengthen themselves with the strength of  
Pharaoh;  
And to trust in the shadow of Egypt. {PTUK June 8, 1899, p. 357.3}*

*3. But the strength of Pharaoh shall be your  
shame;  
And your trust in the shadow of Egypt your  
confusion. {PTUK June 8, 1899, p. 357.4}*

*4. Their princes were at Tsoan;  
And their ambassadors arrived at Hanes; {PTUK June 8, 1899, p. 357.5}*

*5. They were all ashamed of a people that  
profited them not;  
Who were of no help, and of no profit;  
But proved even a shame, and a reproach  
unto them. {PTUK June 8, 1899, p. 357.6}*

*6. The burden of the beasts traveling south-  
ward,  
Through a land of distress and difficulty.  
Whence come forth the lioness, and the fierce  
lion;  
The viper, and the flying fiery serpent;  
They carry on the shoulders of the young  
cattle their wealth;  
And on the bunch of the camel their  
treasures:  
To a people that will not profit them. {PTUK June 8, 1899, p. 357.7}*

*7. For Egypt is a mere vapour; in vain shall  
they help;  
Wherefore have I called her, Rahab the in-  
active. {PTUK June 8, 1899, p. 357.8}*

*8. Go now, write it before them on a tablet;  
And record it in letters upon a book;  
That it may be for future times;  
For a testimony for ever. {PTUK June 8, 1899, p. 357.9}*

*9. For there is a rebellious people, lying children;  
Children who choose not to hear the law of  
Jehovah: {PTUK June 8, 1899, p. 357.10}*

*10. Who say to the seers, See not;  
And to the prophets, Prophesy not right  
things;  
Speak unto us smooth things, prophesy de-  
ceits. {PTUK June 8, 1899, p. 357.11}*

*11. Turn aside from the way; decline from the  
straight path;  
Remove from our sight the Holy One of  
Israel: {PTUK June 8, 1899, p. 357.12}*

*12. Wherefore thus saith the Holy One of Israel:  
Because ye have rejected this word;  
And have trusted in obliquity, and perversion;  
And have leaned entirely upon it: {PTUK June 8, 1899, p. 357.13}*

*13. Therefore shall this offense be unto you  
Like a breach threatening ruin; a swelling in  
a high wall;  
Whose destruction cometh suddenly, in an  
instant. {PTUK June 8, 1899, p. 357.14}*

*14. It shall be broken, as when one breaketh a  
potter’s vessel;  
So that there shall not be found a shard  
among its fragments,  
To take up fire from the hearth,  
Or to dip up water from the cistern. {PTUK June 8, 1899, p. 357.15}*

*15. Verily thus saith the Lord Jehovah, the Holy  
One of Israel;  
By turning from your ways, and by abiding  
quiet, ye shall be saved;  
In silence, and in pious confidence, shall be  
your strength;  
But ye would not hearken.” {PTUK June 8, 1899, p. 357.16}*

One of the earliest things taught by the prophet Isaiah is that the name of the Mighty God,-the Everlasting Father, the Prince of Peace, on whose shoulder the Government rests, and in whom alone there is stability and everlasting dominion,-is Wonderful, Counsellor. Isaiah 9:6, 7. He only is “wonderful in counsel, and excellent in working.” Isaiah 28:29. Therefore it is easy to understand the woe pronounced upon those who do indeed take counsel, but not of the Lord. It is not an arbitrary curse captiously uttered, as though the Lord were angry because He has been slighted, but the simple statement of the inevitable result to those who despise the counsel of the Lord. There is no real counsel except from Him. {PTUK June 8, 1899, p. 357.17}

The text itself gives us the picture of the circumstances that called it forth. The Israelites, threatened by the Assyrians, were seeking help from Egypt, their ancient house of bondage. The Egyptians had evidently promised them assistance, which the prophet assured them would never be rendered. This is seemingly the sum of the transaction, but the case was not an ordinary one, and it has lessons for God’s people to the end of time. {PTUK June 8, 1899, p. 357.18}

In the first place, we must consider what Egypt really is. We will not take time and space here to go into it in detail, but we find a key in Revelation 11:8, where we read that the dead bodies of God’s “two witnesses,” who are slain for the true testimony that they give, shall lie in the street of “that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” Now it was “this present evil world” that crucified Christ, because “it knew Him not.” See 1 John 3:1; 1 Corinthians 2:7, 8; John 16:1-3. The cross of Jesus is that by which we are crucified unto the world, and since we are to be crucified with Him, it is that by which He was crucified unto the world. Galatians 6:14; 2:20. By it we are delivered from this present evil world. Galatians 1:4. We may therefore set it down as a fact that Egypt represents the world, as opposed to Christ. {PTUK June 8, 1899, p. 357.19}

Christ as a little child went down into Egypt, that the saying might be fulfilled. “Out of Egypt have I called my Son.” Matthew 2:15. Israel was brought out of Egypt in order that they might keep God’s commandments. Psalm 105:43-45. All the children of God, therefore,-all Christians, must come out of Egypt; so long as they remain in Egypt they cannot render God the service due Him, for Egypt is “the house of bondage.” Exodus 20:1-3. The recognition of God as the one, true God, to the exclusion of all false gods, means coming out of Egypt. {PTUK June 8, 1899, p. 358.1}

Think what a marvellous change had taken place when the children of Israel could think of making the alliance with Egypt, and could deliberately seek help against their enemies, from the people who had made them “serve with rigour,” and had “made their lives bitter with hard bondage.” Exodus 1:13, 14. “All the service, wherein they made them serve, was with rigour.” “And the children of Israel sighed by reason of the bondage, and they cried” (Exodus 2:23), for the Egyptians “evil entreated” them, “so they cast out their young children, to the end they might not live.” Acts 7:19. Yet to this same people the Israelites were now turning for assistance in their time of need. What a change time had wrought. {PTUK June 8, 1899, p. 358.2}

What and in whom was this change? Had the Egyptians become converted? Did they now acknowledge and worship the true God? Not at all. They were heathens the same as of old, and were as much opposed to God as their fathers ever were. They had crucified Christ in the days of Moses, for Moses esteemed it great riches to share “the reproach of Christ,” and that reproach is the cross. See Hebrews 13:12, 13; Psalm 69:7, 9, 20, 21. What then did it mean when the people of Israel turned to Egypt for deliverance?-It meant that they had forsaken God, the Rock of their salvation. The change was in the Israelites, not in the Egyptians. What blindness was there manifested! to go to the house of bondage to find deliverance! {PTUK June 8, 1899, p. 358.3}

Listen to the talk of some of the “progressive” leaders of the people on those days: “Why shouldn’t we make an alliance with the Egyptians, for mutual help? Why should we always keep in memory the ancient differences? The Egyptians are very good fellows, when you come to know them; in fact, they are not so very much different from us. The world has made much progress in the last thousand years, and we ought to be liberal-minded enough to make some concessions to it. It’s all very fine to talk about trusting in the Lord, but it isn’t practical; “God helps those who help themselves,” and common sense should teach us that our only hope of existence as a people is in joining our forces with the Egyptians. On some things we will “agree to disagree,” and so we shall gain influence with them at the same time that they afford us material aid.” Ah yes, we have all heard them talk. {PTUK June 8, 1899, p. 358.4}

What says the Lord? “The strength of Pharaoh shall be your shame; and your trust in the shadow of Egypt your confusion.” “For Egypt is a mere vapour; in vain shall they help; wherefore have I called her, Rahab the inactive.” The help of the world is in vain, for, “the world passeth away, and the lust thereof.” 1 John 2:17. “But he that doeth the will of God abideth for ever.” “It is better to trust in the Lord, than to put confidence in princes.” {PTUK June 8, 1899, p. 358.5}

Notice the various readings of the 7th verse. The common version has it, “Their strength is to sit still.” That expresses the idea very well, but we need to know the meaning of the word “Rahab,” in order to appreciate the text. In Job 9:23 the word occurs, and is rendered “proud helpers;” and in Job 26:12 it occurs in the sentence rendered, “He smiteth through the proud.” In two or three other places in the Bible it is to be found, as in Psalm 89:10, and Isaiah 51:9, but always as something hateful to God. The idea, it is plain to be seen, is that of proud boasting. “Rahab” is connected with Babylon, in Psalm 87:4, and we know that Babylon originated in pride, and boasting was its ruin. So Egypt is called the people which make great promises and boasts, but do nothing. So their strength of which they boast, is nothing but emptiness. Recall the history of Pharaoh’s haughty opposition to God in the days of Moses, and think how empty it was, and you will understand the force of this text, and will also better see the folly of Israel’s going to the Egyptians for help. They say, and do not. {PTUK June 8, 1899, p. 358.6}

Going back to the first verse, we notice that where our version has “cover with a covering,” Lowth has it, “ratify covenants.” The margin of our Bibles has, however, “weave a web,” or “make a league.” In some versions it is rendered, “pour out a drink offering,” which was a common way of ratifying a league, and which is perpetuated to this day in the custom which many have of pledging friendship with a glass of wine. The covenant which the Israelites were making with the Egyptians was designed as a covering, a protection; but the trouble was, it was not the covering of the Spirit of God. It was a flimsy web that they were weaving. {PTUK June 8, 1899, p. 358.7}

Why was it wrong for Israel to make a covenant with the Egyptians or with any other people?-Because such a covenant would have been a rejection of God, who had chosen them as His special people. He had made a covenant with them, to be their God, and to take them for His people. It was not because these people were better than others, that they were called God’s people, but because they bore the name “Israel,” and gloried in it. “Israel” means “a prince of God,” a Christian, for all followers of Christ are kings and priests of God. Revelation 1:6. Whenever a people bear that name,-no matter what the form, whether Christian or Israelite,-they thereby proclaim that Jehovah is their God and their protector; for such to make any alliance with the world is to be untrue to God, for “the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God.” James 4:4. {PTUK June 8, 1899, p. 358.8}

The children of Israel were expressly warned, on going into the land of Canaan, not to make any league with the inhabitants of the land. God’s plan for them was this: “The people shall dwell alone, and shall not be reckoned among the nations.” Numbers 23:9. Yet this did not mean that they should be exclusive and misanthropic. On the contrary, they were to be exponents of God’s unselfishness and loving kindness to mankind. Any people might join them, and share the blessings God had for them, but in so doing these other peoples were to give up their distinct nationality, and become simply Christians; for in Christ “there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all.” Colossians 3:11. Christians are a peculiar people, a nation with an invisible Ruler. They have everything to give “to all people,” but no other people have anything to give them. For them therefore to make any alliance whatever with the world, is to deny their King and their profession. It is the same as saying that they do not receive all they need from the Lord, and to put the world in His place. It is to weaken the force of the Gospel to those other people, by conveying the idea that to be a citizen of any earthly country is as good or the same as being a Christian. {PTUK June 8, 1899, p. 358.9}

All that is said in this chapter applies to us as much as to the people who lived when it was written, because it was written “for a testimony for ever.” The rebellious people are those who do not choose to hear the law of Jehovah; they are not willing to hear the law. Jehovah is the rightful King of all the earth; all who do not regard His law are rebels and outlaws, no matter though they rank as kings on earth. For Israel to make an alliance with Egypt,-for the professed Church of Christ to enter into any sort of alliance with the world,-is to declare that “the rudiments of the world” are as good as the law of God. God’s law is the only law for all mankind; whatever is contrary to that law is rebellion and idolatry. {PTUK June 8, 1899, p. 359.1}

But the church has taken upon itself to make laws, calling them God’s laws. “After their own lusts” have men “heaped to themselves teachers, having itching ears,” and have turned aside from the truth unto fables. 2 Timothy 4:3, 4. They “say to the seers, See not; and to the prophets, Prophesy not right things; speak unto us smooth things, prophesy deceits.” Men choose their own teachers-those who will say the things that they like to hear-and then will quote the sayings of those teachers as authority, in opposition to the law of God. This is identical with the course of the heathen, who makes his own god, and then says, “Deliver me, for thou art my god.” Yet these professed people of God will not believe that what the Bible says of the heathen applies to them. {PTUK June 8, 1899, p. 359.2}

What will be the result of all this?-Because men reject the word of the Lord, even the “Holy one of Israel;” sudden destruction shall come upon them, and they shall not escape; they shall be broken in pieces like a potter’s vessel, and their destruction will be complete. Compare verses 12, 14 with 1 Thessalonians 5:3 and Psalm 2. They who put their trust in men will come to nothing, while “they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.” Psalm 125:1. {PTUK June 8, 1899, p. 359.3}

“For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence shall be your strength.” This, coming in the connection that it does, shows that the Lord affords practical, material aid. The Israelites were in great danger: the Assyrians were threatening their destruction; according to all human calculations they needed just such help as the Egyptians could afford,-men and horses and munitions of war. But God said, No; they will be your ruin; your strength is in quietly trusting in Me, in returning to Me, and in absolute rest on My word, you will find complete deliverance. They did not believe Him, and people do not believe it now. {PTUK June 8, 1899, p. 359.4}

We know as a fact that they preferred to trust in men, whom they could see, rather than in God, whom they could not see, and that the Assyrians took them captive. Why should we not learn the lesson? It is for each individual, as well as for the whole church. It is recorded for the purpose of teaching the church that its strength lies in strict adherence to the Word of God, and in departing from the world. Conformity to the world, whether for the avowed purpose of winning worldlings to the church, or to induce the world to lend the church material aid, is ruin. The world can do nothing for the church, except to corrupt it, but it cannot do that as long as the church trusts in God alone. {PTUK June 8, 1899, p. 359.5}

But the individual lesson is the one that concerns us most; for if the individuals are faithful, the church must be right. Each person has troubles of various kinds; in the Lord alone is there help. “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.” Psalm 27:5. We all know the ways of the world: Self-assertion, insisting on one’s rights, bitterness, revenge; everybody who does not know the Lord, shows how he acts when he is in difficulty, when he is tempted, and when people irritate or injure him, and everybody who does know the Lord, can remember how he once did and how he is still tempted to do. Well, that is the way not to do; that is the way of the world; that is going down into Egypt for help-to the house of bondage for freedom. It is all in vain. “God is our refuge and strength; a very present help in trouble.” There is infinite strength in quietly giving up one’s self, and resting in the Lord. “Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” {PTUK June 8, 1899, p. 359.6}

**“Ancestral Worship” *The Present Truth* 15, 23.**

E. J. Waggoner

It is stated that in China ?26,000,000 is spent annually for paper money burned in ancestral worship. The people believe that the spirits of their departed friends remain near the home they occupied during life and the grave in which their body rests. As they are powerful to work good or ill to their descendants, these spirits must be propitiated by offerings. The more ignorant classes believe that the sham money burned in the ceremony is, by some unexplained process, transmuted into coin current in the world of spirits, and there serves to pay their expenses. {PTUK June 8, 1899, p. 359.7}

**“Little Folks. The Birds of the Air” *The Present Truth* 15, 23.**

E. J. Waggoner

The Lord Jesus is teaching us precious lessons in everything that He has made, and He has especially told us to “Behold the birds!” In the Spring we learned how He is working to multiply them in the earth, how at this season the birds, taught by His Word which is working in them, build their wonderful little nests, and lay in them the eggs which develop into baby birds. {PTUK June 8, 1899, p. 362.1}

During the past month or two, the trees and bushes have held many of those tiny cradles full of dear little living creatures. You may have seen the happy parents flying home to their nests with food for their little ones, or hovering over them with anxious love and care, to see that all their needs were provided for. {PTUK June 8, 1899, p. 362.2}

The mother bird devotes herself entirely to her young ones. From the time that the eggs are laid she scarcely leaves the nest at all, except for a short “constitutional” each day for the good of her health, while the father bird takes her place on the nest. To “the queen of the air,” always on the wing, this must be a great sacrifice, but lone makes it sweet, and these Spring seasons when her nest is full, are the happiest times in her life. {PTUK June 8, 1899, p. 362.3}

But now the time comes for the little ones to leave the nest, to try their little wings, and find their home in the air; for this is what God made the birds for, “to fly above the earth in the open firmament of heaven.” The parent birds, you will see if you are able to watch them, seem to take great pride and pleasure in teaching the little ones to use their wings, encouraging them to make the first flight, and watching near to see that they do not get into danger. {PTUK June 8, 1899, p. 362.4}

God uses this to show His tender love and care for His children. He says: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad bar wings, taketh them, beareth them on her wings,” so He guides and teaches and keeps His people. When the young eaglets are weary, the mother bird flies down underneath them, and catching them on her own wings, carries them until they are able to fly again. {PTUK June 8, 1899, p. 362.5}

The wings of the young birds soon get strong, and their flights longer and longer, until by the early autumn they are ready to fly away with the rest, over seas and oceans, to other lands where the they spend the winter. {PTUK June 8, 1899, p. 362.6}

Did you ever think as you have watched the free, graceful flight of the birds, what a wonderful and delightful experience it must be? Of all the creatures that God has made, the birds seem to have the fullest and freest *life*. This is because they are the most filled with the air, which we have found to be the breath of God, His own life-giving Spirit. Read the article that follows this one on “The flight of Birds,” and you will see how their bodies are formed so that the air that enters their lungs is carried through the whole body, making them light, and bouyant and free, “Where the Spirit of the Lord is, there is liberty.” {PTUK June 8, 1899, p. 362.7}

But God did not mean that any of its creatures should have any advantage over man; for He made him His own son, in His own image, to be above all, and to have dominion over all. He was to have dominion over the fowl of the air and the fish of the sea, as well as over the beasts of the earth. But in order to rule the “birds of the air,” he must have dominion over the air; and in order to rule “the fish of the sea,” he must have dominion over the water. He must be more free in the air than the birds, and more free in the water than the fish and other creatures that God made to live there. {PTUK June 8, 1899, p. 362.8}

This is how God made man in the beginning, but through disobedience he lost the image of God in which he had been made, and so lost his liberty and his dominion-his kingdom. But when Jesus came to this earth as a man, He had the dominion over all things, because He had the perfect image of God. He was the Son of God, and in His life we can see what is “the glorious liberty of the sons of God.” {PTUK June 8, 1899, p. 362.9}

Jesus could walk upon the stormy waters just as easily as upon the dry land. He had dominion over the waters. And when there was “a great storm of wind,” Jesus “rebuked the wind,” and “the wind ceased, and there was a great calm.” He had dominion over the air. Then after His resurrection, when the time had come for Him to return to the Father, He could rise right above the earth and ascend in the air with perfect freedom. {PTUK June 8, 1899, p. 362.10}

Dear children, if we now let Jesus come into our hearts, He will restore His own perfect image there, and make us indeed the children of God. Then when He comes, as He is soon to do, and it is clearly shown who have really become His children, we shall rise from the earth as He did, to “meet Him in the air.” We shall be able to “soar to worlds unknown,” even to the very throne of God, to be with Him for ever. {PTUK June 8, 1899, p. 362.11}

**“Jottings” *The Present Truth* 15, 23.**

E. J. Waggoner

-A Trust has been formed in England to control the wall-paper trade, the capital to be ?3,000,000. {PTUK June 8, 1899, p. 368.1}

-The Suez Canal receipts last year were the highest on record, almost reaching 88,000,000 francs. {PTUK June 8, 1899, p. 368.2}

-Three-fourths of all the letters that enter the mails of the world are written in the English language. {PTUK June 8, 1899, p. 368.3}

-The Finnish Diet is making a stand against Russia, virtually rejecting the Army Bill submitted by the latter for one of its own making, which provides for the continuance of Finnish in-dependence. {PTUK June 8, 1899, p. 368.4}

-St. John, the most important town in New Brunswick, has been devastated by fire. A hundred buildings have been destroyed. The damage is estimated at ?80,000, the half of which is covered by insurance. {PTUK June 8, 1899, p. 368.5}

-A recent consignment of funds from the United States to pay the soldiers at Manila, was paper money, enclosed in wooden boxes. Ants attacked it in the store house, and nearly the whole of it was mutilated beyond and recognition. {PTUK June 8, 1899, p. 368.6}

-On the day appointed for the Cuban soldiers to bring in their arms and receive seventy-five dollars each from the United States officials, not a single Cuban soldier put in an appearance, except a number of Cuban officiers who ridiculed the proceedings. {PTUK June 8, 1899, p. 368.7}

-At the Tuberculosis Conference just held at Berlin, which was attended by a large number of eminent physicians, it was agreed that tuberculosis of the lung was curable, and that consumption was essentially a disease brought about by defective social conditions and by unhealthy occupations. Sanatoria provided the best means of combating the disease, but a course of treatment at these must not be followed by a return to the old unhealthy conditions. {PTUK June 8, 1899, p. 368.8}

-Education in Porto Rico is at a low ebb. A careful computation regarding the illiteracy of the inhabitants show that about eighty-seven per cent. can neither read nor write. There is a compulsory school law, but it remains a dead letter. {PTUK June 8, 1899, p. 368.9}

-During the last thirty-four years the main channel at the mouth of the Thames has narrowed from one and a-half miles to half a mile. At this rate it will not be long before large vessels will be unable to navigate the Thames with safety. The matter is receiving attention from the authorities. {PTUK June 8, 1899, p. 368.10}

-Coney Island, a famous summer resort of New York City, was almost totally destroyed by fire on the 27th ult. Two hundred hotels, saloons, etc., were wiped out of existence. The fire is supposed to be of incendiary origin, due to the late order to suppress gambling and liquor selling within its precincts. {PTUK June 8, 1899, p. 368.11}

-Five million people are starving in Russia and appeals are being made to England for assistance. This is one of the results of vast military expenditure, yet at the same time one Russian paper demands that the army be increased by 800,000 men, so that it may bear the some proportion to the total population that the German army does. {PTUK June 8, 1899, p. 368.12}

-The German government is making an experiment in the feeding of artillery horses by dieting them on a patent food, composed of fresh blood from the slaughter houses, mixed with sugar refuse and the screenings of barley, wheat and the like. The principal argument in behalf of this diet is that the cost of maintenance will be materially, decreased. {PTUK June 8, 1899, p. 368.13}

-Dr. Wise, of Montreux, Switzerland, states in the *Lancet*, that household feathered pets, especially canaries, are often affected with tuberculosis, and the bacilli are easily communicated. In his investigation of the matter he found eighty cases of tuberculosis, a large number of which, it was believed, could be traced directly to diseased birds kept in the family. {PTUK June 8, 1899, p. 368.14}

-The Legislature of Michigan has enacted a law which requires the public-house drinker to carry a license. The charge, for the license is $5, and payment of this fee confers on the holder of the license the privilege of drinking in a public bar; while no publican may sell liquid refreshment to anyone unable to produce his license which is not transferable. {PTUK June 8, 1899, p. 368.15}

-It is stated that a Dr. Blyden has been empowered by the Executive of the Liberian Republic to place before the American Government, on behalf of the Liberian people, a unanimous demand for an American protectorate over the territories of the republic. Failing the assent of the United States, Dr. Blyden is empowered to approach the British Government on the subject. {PTUK June 8, 1899, p. 368.16}

-Russia’s only reply to to the Chinese refusal to allow the Russian railway to be extended to Peking, is an intimation that Russian engineers will at once proceed with the survey of the best route, in accordance with their recent demand. And this at the very time when representatives of the two countries are meeting in a conference which is to establish the peace of the world. {PTUK June 8, 1899, p. 368.17}

-Mr. John Morley, in a recent speech, referred to the way in which ministers of religion glorify war, one of them having said that “war evokes some of the noblest qualities of mankind.” Mr Morley said, “It used to be the fashion at public dinners to that propose ‘The Army and Navy,’ and then by-sad-by ‘The Bishops and Clergy,’ but if this goes on these toasts will have to be fused into one, and we shall have ‘The Army, Navy, Reserve Forces, and the Ministers of all Denominations.’” {PTUK June 8, 1899, p. 368.18}

**“Back Page” *The Present Truth* 15, 23.**

E. J. Waggoner

“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And the 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.” 1 Corinthians 1:27, 28. This is not according to the wisdom of the world; this is not as we would do. If we would confound the wise, we would not chose those of little knowledge, nor those that are weak to confound the mighty. But God does not work that way. When He would have a king for Israel, He passed by all the stalwart, well-favoured sons of Jesse and took David, the despised shepherd boy. When the Lord Jesus would have representatives upon the earth, He chose humble fishermen rather than the learned priests of the temple. And why was all this? “That no flesh should glory in His presence.” {PTUK June 8, 1899, p. 368.19}

“All flesh is grass, and all the goodliness thereof is as the flower of the field.” Therefore to glory in any flesh is a fatal mistake, whether it be our own or another’s, God wants men to glory, but He wants them to glory in something satisfying and durable. So He gives them Himself to glory in. “That, according as it is written, He that glorieth, let him glory in the Lord.” When the Word emphasises the truth of human insignificance, it is never to discourage us, but to turn our minds to the unfailing source of boundless encouragement. It promises strength to the weak, wisdom to the foolish, and a kingdom to the beggar. It stops the mouth of those who protest that they are base and rightly despised, with the comforting assurance that such are the chosen of God. {PTUK June 8, 1899, p. 368.20}

An old man once said that it took him forty years to learn three simple things. The first was that he could not do anything to save himself; the second was that God did not expect him to; and the third was that Christ had done it all, and all he had to do was to accept the accomplished fact. There are many professed Christians who never know the sweets of Christian living, simply because they, like the old man, have failed to learn the secret. {PTUK June 8, 1899, p. 368.21}

“Christ was once offered to bear the sins of many; and unto them that look for Him He shall appear the second time without sin unto salvation.” Hebrews 9:28. God does not desire that anyone should perish, but that all should live. The whole aim of the Gospel is to give life. But when this life is refused, turned away from, then the very means that He has ordained unto life becomes death. For in that day, those who know not God are “punished with everlasting destruction.” It is not arbitrary on God’s part that some are to be saved, and others destroyed; “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved.” 1 Timothy 2:3, 4. When this salvation is in the hands of everyone, whoever turns from it condemns himself to death. “Turn ye, for why will ye die?” {PTUK June 8, 1899, p. 368.22}

Looking at it as a whole, it is not very difficult to see that the Lord was leading Joseph through all his experience, from the time he left the door of his father’s tent to visit his brethren, till he was practically king of Egypt. When we read of the deliverance of the three Hebrew children from the fiery furnace, and Daniel from the den of lions, we say with the king, “there is no other God that can deliver after this sort.” But where many of no fail in our Christian experience, is, we begin to murmur and complain when trials came. We forget that God is leading us just as He led Joseph; and that the perplexities, the hardships, the injustice, that we are called upon to bear will, if we will but let them, work out for us such a character as they did for him. We never hear of his complaining at his hard lot, or murmuring at the injustice done him; but while in prison, or working as a slave, he was just as true to God, and as faithful in his work as when he stood at the head of the kingdom. It was this faithfulness, when only God’s eye was upon him, that gave him the character of a king, and the fitness for the place he ultimately occupied. God wishes us all to be “kings and priests” unto Him. We may be, but first we must learn to have dominion over ourselves; to recognise God’s leading hand in every detail of life; then whatsoever we do will prosper. {PTUK June 8, 1899, p. 368.23}

So many people are worrying about their own salvation, but the Lord has promised that He will carry the good work on in us, when we consecrate our lives to helping others to know the salvation that is oars. Hear what Paul says: “Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.” 2 Timothy 4:17, 18. {PTUK June 8, 1899, p. 368.24}

The *Commercial Intelligence* says that half the “dust teas” brought into England should be confiscated, since in one thousand pounds of it there is often two hundred pounds of sand and earthy matter. “Sometimes there is as much as thirty-five per cent of mineral rubbish.” No honest man can uphold fraud, but it is comforting to know that in this case it works beneficially rather than otherwise. The “mineral trash” with which the tea is adulterated is not one-tenth part as harmful as the “vegetable trash” that remains. The more sand in the tea, the less poison to be consumed, for the sand will go to the bottom of the tea-pot and the consumer will get his hot water just so much nearer pure. {PTUK June 8, 1899, p. 368.25}

What God desires in the world is simply men-men through whom He can work to do His good pleasure. Everything that is accomplished in the world *for* men, has been *by* man. All the wonders that have been wrought of God in man’s behalf, have been through men who were surrendered to God. He gives to everyone the privilege of yielding his members as instruments of righteousness unto Him, and with this yielding comes the power. The more complete it is, the more power there will be in the life. God is longing for men to come into such a relation to Him that He can demonstrate to the world that He can do through human instruments. {PTUK June 8, 1899, p. 368.26}

“Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” 1 Corinthians 15:58. {PTUK June 8, 1899, p. 368.27}

**“The Debt Forgiven” *The Present Truth* 15, 24.**

E. J. Waggoner

When the Saviour taught His disciples how to pray, He put into their mouths the words, “Forgive us our debts, as we forgive our debtors.” Matthew 6:12. It is clear from this that God does not hold anything against man. If He did, Christ would not have taught us to make such a request. {PTUK June 15, 1899, p. 369.1}

It is this truth, too seldom apprehended, which makes the message of the Gospel “tidings of great joy to all people.” If only it were believed, it would lift every cloud that overhangs this life, and cause the hearts of men to sing for joy. {PTUK June 15, 1899, p. 369.2}

Every sin is committed against God. The Lamb of God bears the sin of the world. David confessed, “Against Thee, Thee only, have I sinned, and done, this evil in Thy sight.” Psalm 51:4. Men realise that they are sinful in His sight, and that there is enmity in their own hearts. They judge God by themselves, and count Him “an hard man.” It seems to them that God has nothing but stern condemnation for them, and they avoid His Word, because they fear its reproof. {PTUK June 15, 1899, p. 369.3}

But God is love, He feels the gap which men make between themselves and Him, and His one desire is to draw all to Himself. When Adam sinned, he sought from God, though he needed Divine help more than ever. God looked at His need, and sought out the trembling sinner, not to embitter his life with reproaches, but to bring the comforting promise of a Saviour who should recover what Adam had lost, and restore all things. {PTUK June 15, 1899, p. 369.4}

Ever since that time, sinful men have thought to hide from God, as though He were pursuing them in His wrath, but it was His goodness and mercy that followed them every day of their lives. Still God sends His messengers into all the world, not to condemn, but to speak the glad tidings to every creature. {PTUK June 15, 1899, p. 369.5}

And what is the message that the ambassadors bear? Theirs is a ministry, not of reproach, but of reconciliation. They declare that God was in Christ, reconciling sinners to Himself, “*not imputing their trespasses unto them*,” and through them He beseeches all to be reconciled to Him. 2 Corinthians 5:18-21. Since every sin is against God, if He does not impute sin, no one else can. {PTUK June 15, 1899, p. 370.1}

“Not imputing their trespasses unto them.” Truly this is a message meet to be sounded in the ears of every sinful, discouraged creature. All have wished at same time in their lives that the miserable record of the past might be blotted out, as though it had never been, and they could start afresh. This is the very thing that the Gospel brings to men. The old debt is freely forgiven. They are clear with God, and can come to Him with confidence, for all that stood between them and Him is taken out of the way. He has destroyed the enmity, and asks simply that men will acknowledge that He does indeed love them, and be reconciled to Him. {PTUK June 15, 1899, p. 370.2}

If, after this, men die in their sins, it is their own fault entirely. God does not impute sin to them, but they choose to impute it to themselves by deciding to still bear it when God has set them free. It is not the sins of their lives that condemn men, but the fact that, with the chance of getting rid of the sins, they prefer to retain them. “This is the condemnation, that light is come into the world, and men loved darkness rather than light.” {PTUK June 15, 1899, p. 370.3}

God challenges all men to declare one thing which He might have done for His people that He has not done in them. Isaiah 5. He gives every advantage that the weakest can ask for. He declares the past to be disposed of, imputing nothing to men. In place of the sin which He takes away, He bestows His own righteousness, and imparts His own power, for the Gospel is the power of God. He takes away all the old things, and makes all things new, creating a clean heart. His angels are commissioned to minister to the heirs of salvation, and His Spirit is given without measure. He does for all exceeding abundantly above all that they can ask or think. “How shall we escape if we neglect so great salvation?” {PTUK June 15, 1899, p. 370.4}

**“The Power Ever Present” *The Present Truth* 15, 24.**

E. J. Waggoner

Through a very small wire a powerful current of electricity can be transmitted, provided the proper connections are made. So the timid, trembling soul, when his humanity is linked with Divinity can be the medium through which Christ is manifested to the world. {PTUK June 15, 1899, p. 370.5}

And by the way, one unacquainted with the nature of electricity might think that it had but recently come into existence, since it has been so short a time since its utility has been recognised. Not so. There was just as much electricity a thousand years ago as there is now; and there is just as much in the forests of Central Africa as here, only it isn’t utilised; it has not been harnessed, as it were, to do man’s bidding. So it is with the Spirit of God, the energising power of creation. It is throbbing all around us, and God desires that through us it may be a current of life to the dying everywhere. More willing than earthly parents are to give good gifts to their children, is our Heavenly Father to give the Holy Spirit to them that ask Him. Then since it awaits our demand and reception, why not receive it? {PTUK June 15, 1899, p. 370.6}

**“A Devouring Fire” *The Present Truth* 15, 24.**

E. J. Waggoner

After Saul was slain, the Philistines thought to do away also with David, who was anointed king in his stead; but when they attempted it, they were smitten; and in the record (1 Chronicles 14:11), David says: “God hath broken in upon mine enemies by mine hand like the breaking forth of waters; therefore, they called the name of that place Baal-perazim,” which means, literally, breaking forth. {PTUK June 15, 1899, p. 370.7}

In Isaiah 28:21, this incident is made mention of by the prophet to show the manner of Christ’s coming. “For the Lord shall rise up as in mount Perazim.” {PTUK June 15, 1899, p. 370.8}

For many centuries God has been hidden from the children of men; yes not wholly, for He has revealed Himself and His workings to the people in messages of salvation. But His hiding will not be for ever. There will come a time when He “shall rise up as in mount Perazim,”-burst upon an astonished world in all His glory. “As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” That will be His coming the “second time without sin unto salvation;” when He will come in flaming fire, taking vengeance on them that know not God. But this vengeance is not against the individual, as such, “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Men are destroyed by the brightness of Christ’s coming,-His glory that is about Him as a consuming fire,-because they are inseparably connected with ungodliness and unrighteousness. There are others who will “dwell with everlasting burnings,” and the reason that they can dwell there is because in them is no ungodliness nor unrighteousness. {PTUK June 15, 1899, p. 370.9}

It is a comforting thought, that though the “day of the Lord’s fierce anger” is “near, even at the door,” yet we need not be of them who cry for the rocks and mountains to “fall upon us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” Having made the Lord our refuge, and the Most High our habitation, we can with joy look up and say, “Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” {PTUK June 15, 1899, p. 371.1}

**“The Gospel of Isaiah. Waiting to Be Gracious. Isaiah 30:15-38” *The Present Truth* 15, 24.**

E. J. Waggoner

(ISAIAH 30:15-33, LOWTH’S TRANSLATION.)

*15. Verily thus saith the Lord Jehovah, the  
Holy One of Israel;  
By turning from your ways, and by abiding  
quiet, ye shall be saved;  
In silence, and in pious confidence, shall be  
your strength;  
But ye would not hearken. {PTUK June 15, 1899, p. 371.2}*

*16. And ye said: Nay, but on horses will we flee;  
Therefore shall ye be put to flight;  
And on swift coursers will we ride;  
Therefore shall they be swift, that pursue you. {PTUK June 15, 1899, p. 371.3}*

*17. One thousand, at the rebuke of one;  
At the rebuke of five, ten thousand of you  
shall flee;  
Till ye be left as a standard on the summit of  
a mountain;  
And as a beacon on a high hill. {PTUK June 15, 1899, p. 371.4}*

*18. Yet for this shall Jehovah wait to show favour  
unto you;  
Even for this shall He expect in silence, that  
He may have mercy upon you:  
(For Jehovah is a God of Judgment;  
Blessed are all they that trust in Him); {PTUK June 15, 1899, p. 371.5}*

*19. When a holy people shall dwell in Sion;  
When in Jerusalem thou shalt implore Him  
with weeping:  
At the voice of thy cry He shall be abundantly  
gracious unto thee;  
No sooner shall He hear, than He shall  
answer thee. {PTUK June 15, 1899, p. 371.6}*

*20. Though Jehovah hath given you the bread of  
distress, and the water of affliction;  
Yet the timely rain shall no more be re-  
trained;  
But thine eyes shall behold the timely rain. {PTUK June 15, 1899, p. 371.7}*

*21. And thine ears shall hear the word prompting  
thee behind,  
Saying, This is the way; walk ye in it;  
Turn not aside, to the right, or to the left. {PTUK June 15, 1899, p. 371.8}*

*22. And ye shall treat as defiled the covering of  
your idols of silver;  
And the clothing of your molten images of  
gold;  
Thou shalt cast them away like a polluted  
garment;  
Thou shalt say unto them, Be gone from me. {PTUK June 15, 1899, p. 371.9}*

*23. And He shall give rain for thy seed,  
With which thou shalt sow the ground;  
And bread of the produce of the ground;  
And it shall be abundant and plenteous.  
Then shall thy cattle feed in large past-  
ure; {PTUK June 15, 1899, p. 371.10}*

*24. And the oxen, and the young asses, that till  
the ground,  
Shall eat well-fermented maslin,  
Winnowed with the van and the sieve. {PTUK June 15, 1899, p. 371.11}*

*25. And on every lofty mountain,  
And on every high hill,  
Shall be disparting rills, and streams of  
water,  
In the day of the great slaughter, when the  
mighty fall. {PTUK June 15, 1899, p. 371.12}*

*26. And the light of the moon shall be as the  
light of the meridian sun;  
And the light of the meridian sun shall be  
seven-fold:  
In the day when Jehovah shall bind up the  
breach of His people;  
And shall heal the wound, which His stroke  
hath inflicted. {PTUK June 15, 1899, p. 371.13}*

*27. Lo, the name of Jehovah cometh from afar;  
His wrath burneth, and the flame rageth  
violently;  
His lips are filled with indignation;  
And His tongue is as a consuming fire. {PTUK June 15, 1899, p. 371.14}*

*28. His Spirit is like a torrent overflowing;  
It shall reach to the middle of the neck;  
He cometh to toss the nations with the van of  
perdition;  
And there shall be a bridle, to lead them  
astray, in the jaws of the people. {PTUK June 15, 1899, p. 371.15}*

*29. Ye shall utter a song, as in the night when  
the feast is solemnly proclaimed;  
With joy of heart, as when one marcheth to  
the sound of the pipe;  
To go to the mountain of Jehovah, to the  
Rock of Israel. {PTUK June 15, 1899, p. 371.16}*

*30. And Jehovah shall cause His glorious voice  
to be heard,  
And the lighting down of His arm to be  
seen;  
With wrath indignant, and a flame of con-  
suming fire;  
With a violent storm, and rushing showers,  
and hailstones. {PTUK June 15, 1899, p. 371.17}*

*31. By the voice of Jehovah shall the Assyrian be  
beaten down;  
He, that was ready to smite with his staff. {PTUK June 15, 1899, p. 371.18}*

*32. And it shall be, that wherever shall pass the  
rod of correction,  
Which Jehovah shall lay heavily upon him;  
It shall be accomplished with tabrets and  
harps;  
And with fierce battles shall He fight against  
them. {PTUK June 15, 1899, p. 371.19}*

*33. For Tophet is ordained of old;  
Even the same for the king is prepared;  
He hath made it deep; He hath made it  
large;  
A fiery pyre, and abundance of fuel;  
And the breath of Jehovah, like a stream of  
sulphur shall kindle it. {PTUK June 15, 1899, p. 371.20}*

Although the selection of Scripture for study is rather long, we need not become confused by it. Do not expect to understand every expression in it at first. There are very few parts of the Bible where we cannot find things that are hard to be understood, even when the general matter is very plain. In all such cases work in the line of least resistance. Do not spend time working backwards; that is, do not begin at the end and try to work to the beginning. In studying the Scriptures, always seize first upon that which is evident at first sight, such as simple promises. These will lead you gently along to the understanding of that which is not so obvious. Remember that the cross of Christ is the revelation of God to man, and that therefore it is through the promises that we are to understand all His sayings and dealings. Our previous study of Isaiah has shown us that it applies to us as well as to the men who lived when it was written; therefore we must study it for our own personal benefit. If in any lesson we perceive one truth that is new to us, or one new setting of truth, which will lighten our pathway, and make it easier for us to lay hold of Divine strength and to overcome, we are doing well. Sometimes we shall be able to find many such things. {PTUK June 15, 1899, p. 371.21}

**STRENGTH IN QUIETNESS**

For the sake of the connection we take in one verse that was in the preceding lesson. The fifteenth verse should be so firmly fixed in the mind of every one that it can never be forgotten. “In returning and rest shall ye be saved; in quietness and confidence shall be your strength.” Resting in the Lord! What strength it affords. All power is then exerted in our behalf. “The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.” Lamentations 3:24-26. {PTUK June 15, 1899, p. 372.1}

“But ye were not willing.” That was the case with Israel of old, and it is largely the case now. We show our heathenism by our unwillingness to trust the Lord. By fearing to trust the Lord, and thinking that in this case we must use our own skill to help us out of the difficulty, we show that we regard ourselves as gods, greater than the God of heaven. {PTUK June 15, 1899, p. 372.2}

“But ye said, No, for we will flee upon horses; therefore shall ye flee.” A horse is swift, and promises well as a means of escape from danger. For those who trust Him, God prepares a table in the presence of their enemies (Psalm 23:5), where they can quietly sit down and eat while the enemy rages and spends its strength in vain: but people mostly become frightened at the roaring of the adversary, and fly from their place of protection. They think that there is greater safety in flight than in trusting the Lord. What is the consequence?-“Therefore shall ye be put to flight.” Certainly; that is what we have planned for; and if we are put to flight, there will surely be some one pursuing, and they that pursue will be swift. We plan for defeat instead of victory. {PTUK June 15, 1899, p. 372.3}

Notice the contrast between those who trust the Lord and those who try to “fight their own battles.” God’s promise to Israel was that if they trusted in Him, and kept His commandments, one man should chase a thousand, and two should put ten thousand to flight. See Deuteronomy 32:30; Joshua 23:10. But what a change takes place when God is forsaken. Then “one thousand shall flee at the rebuke of one;” and at the rebuke of five ten thousand shall flee. The case is exactly reversed. Mind that it needs only a threat to make them flee when they do not trust in the Lord. “The wicked flee when no man pursueth; but the righteous are bold as a lion.” Proverbs 28:1. {PTUK June 15, 1899, p. 372.4}

**EVERLASTING, UNSELFISH LOVE**

And now comes a most unexpected and gracious promise. It is unexpected, because it is so entirely unlike human nature, and therefore it is all the more gracious. After recounting the stubbornness of the people, how they have said, “Cause the Holy One of Israel to cease from among us,” and have refused to rely on Him, choosing rather their own way, the Lord says, “Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for Him.” Why will the Lord wait to be gracious?-Because the people have been rebellious. The meaning of the word rendered “wait,” is “to long for,” “to desire;” and the statement is that although the people have rejected Him, there is nothing He is more anxious for than to do them a kindness. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.” Jeremiah 31:3. Was there ever a more perfect example of unselfish love? “Greater love hath no man than this, that a man lay down his life for his friends.” “But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. Human love is selfish; people love for the pleasure that they derive from the object of their affection, and usually cease to love when they are slighted or neglected. With God it is entirely different. He loves, in order that He may give pleasure to the objects of His affections, and He finds His pleasure in the happiness which His love imparts to the loved ones. Hatred and abuse only call out greater manifestations of His everlasting, unchangeable love. Where sin abounds, grace does much more abound. He knows the mortal disease from which sinners are suffering, and He longs with all His infinite soul to deliver them from it. Was anything ever more wondrously gracious! {PTUK June 15, 1899, p. 372.5}

*“Oh, hope of every contrite heart!  
Oh, joy of all the meek!  
To those who fall, how kind Thou art!  
How good to those who seek! {PTUK June 15, 1899, p. 372.6}*

*“And those who find Thee, find a bliss  
Nor tongue nor pen can show;  
The love of Jesus, what it is,  
None but His loved ones know.” {PTUK June 15, 1899, p. 372.7}*

If we grasp this one truth it will be a most profitable lesson for us. To know the love of Jesus, which is but the manifestation of the love of God, is to know the wisdom of eternity. But let us remember that to know it means to make a practical application of it. We must accept it in order to know it. And acceptance of the love of God does not mean mere selfish enjoyment of its blessings. There is no selfishness in the love of God, and therefore nobody can selfishly enjoy it. The acceptance of it drives out selfishness. If we indeed receive the love of God, then the hatefulness of others, instead of making us cold and hard towards them, will but increase our desire to do them kindness. You say that that is not natural, and that no man can do it. No, it is not natural, but it is spiritual; and it is not possible for any human nature to manifest such love; the only way it can be done is by having the love of God shed abroad in our hearts; and this is done by the Holy Spirit, that is so freely given to all who are willing to receive. Shall we not learn this lesson of Divine love? {PTUK June 15, 1899, p. 372.8}

**JUDGMENT AND MERCY**

Why does the Lord show such marvelous loving kindness and mercy?-Because “the Lord is a God of judgment.” You thought that justice and judgment meant punishment? Oh no, not necessarily. Justice and judgment are the foundation of God’s throne, and His throne is a throne of grace. God is just in that He is the justifier of them that believe in Jesus. Romans 3:26. That is a declaration of His righteousness, for God rests His claim to righteousness on the fact that He is faithful to forgive sins, and to cleanse from all unrighteousness. 1 John 1:9. {PTUK June 15, 1899, p. 373.1}

“He will be very gracious unto thee at the voice of thy cry.” The Lord is looking for opportunities to do good. “He delighteth in mercy.” Micah 7:19. He is hearkening to hear what His people will say to Him. Malachi 3:16. “No sooner shall He hear, than He shall answer thee.” He bends down to earth, anxiously waiting to hear some cry. So intently does He listen that not only does He hear the faintest whisper, but the first impulse to call upon Him reaches His heart. He knows the thoughts and intents of the heart, and responds to them. He is not like the unjust judge, who must be importuned and besieged before he would grant the righteous request. See Luke 18:1-8. God is a God of judgment, and is not unjust; therefore He hears and avenges speedily. Surely we have every encouragement that could possibly be given, to call on the Lord, that we may obtain mercy, and find grace to help in time of need. {PTUK June 15, 1899, p. 373.2}

This chapter abounds in gracious promises. Although we have had affliction as the necessary result of our own waywardness, yet our teachers shall not be removed from us, but our eyes shall see them. The Lord will not leave us to wander in ignorance of the way, but our ears shall hear a word behind us, saying, “This is the way; walk ye in it.” How strange it is that we are so apt to think that timely warning and instruction are a hardship instead of a blessing! “It is not in man that walketh to direct his step,” therefore we do well to pray, “O Lord correct me, but with judgment.” Jeremiah 10:23, 24. {PTUK June 15, 1899, p. 373.3}

**REFRESHING TEACHERS**

In verse 20 we have an excellent illustration of the blessings of various translations of the Bible, instead of only one. All the languages of earth are only fragments of the perfect language of heaven. The blight of the curse is upon everything, so that even if we had all the languages combined we should still have only an imperfect reproduction of the original language. God’s thoughts are not as our thoughts, but are very deep, and higher than the heavens. Is it then impossible for us to understand the Word of God, because we have only one of the many imperfect languages at our command?-No, not by any means. It would be impossible for us to understand it, even though we were master of them all, if we were left to our own wisdom; but the Holy Spirit is given us, in order that we may know the things that are freely given us of God. 1 Corinthians 2:12. Nevertheless we are to make use of every means that God has placed in our reach, and among these is a knowledge of various languages, or the use of various translations into the one tongue that we understand. So in this instance we learn much from the fact that whereas in one translation we have the word “teachers,” in another we have the word “rain” for the same thing. {PTUK June 15, 1899, p. 373.4}

There is no contradiction in this, no lack of harmony; for the fact is that the Hebrew word is correctly rendered both “teacher” and “rain.” This is not because of the poverty of the language, but rather because of its richness, each word being so comprehensive. There is a lesson to be learned from it: a teacher is to be one who refreshes his pupils, as the rain refreshes the earth. There is no teacher like God (Job 36:22), for He is the fountain of living waters (Jeremiah 2:13), “a place of broad rivers and streams” (Isaiah 33:21), and is “as the dew unto Israel.” Hosea 14:5. God pours showers upon him that is thirsty, and on the dry ground floods, even His Holy Spirit, which is the water of life. Isaiah 44:3; John 7:37-39. Therefore those who believe shall send forth streams of living water. Christ, the greatest of teachers, knows how to refresh the weary with a word. “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord; ascribe ye greatness unto our God.” Deuteronomy 32:1-3. {PTUK June 15, 1899, p. 373.5}

**THE LIFE-GIVING, CONSUMING BREATH**

Gracious are the promises of God, and everlasting and infinite is His love; yet that does not mean that wickedness will be allowed to continue for ever. “Though hand join in hand, the wicked shall not be unpunished.” Those who persist in doing evil according to the hardness of their own impenitent hearts, are but treasuring up to themselves wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his works. Romans 2:4-6. But in the visitation of punishment, there is no change in God. He is still the same God of love. “His mercy endureth for ever.” The destruction of the wicked is only the natural, inevitable result of the rejection of the infinite love of Him whose favour is life. Take notice that it is the breath of God that kindles the fires of Gehenna. “He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked,” yet “righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.” Isaiah 11:4, 5. That breath which destroys the wicked, is the breath of life,-the very same breath which is now given to all mankind, wicked as well as righteous, and without which there would be no life on earth. How then can it be that it will finally consume the wicked?-Simply because they will not accept it for what it is. Not recognising God in the air that they breathe, they do not allow it to do the work for them which God designs, namely, to remove all iniquity from them. The breath of God is at work every moment in all the earth, consuming impurity, and making it possible for men to live. Every where and all the time God is showing us for what purpose breath is given: it is to purify and cleanse, and give life. Then when men identify themselves with vileness and sin, it is inevitable that they should be consumed by that which would be their life, if they were willing. “Our God is a consuming fire.” The very same fire that purifies the gold burns up the dross. Everything therefore depends upon how we stand related to God. Shall we receive Him as our life indeed, by allowing Him to redeem us from all iniquity, or shall He be to us the devouring fire? “Blessed are all they that put their trust in Him.” {PTUK June 15, 1899, p. 373.6}

**A LITERAL PLACE OF PUNISHMENT**

Tophet was a part of the valley of the son of Hinnom, near Jerusalem, where the abominations of the heathen had been practiced, and where the Jews also practiced them when they apostatised. It was here that they made their children to pass through fire. See 2 Kings 23:10; Jeremiah 7:31. It was thus regarded as an accursed spot, and was the place for burning up the refuse matter of the city. From this comes the word “Gehenna” in Mark 9:45, 47, and elsewhere. See margin of R.V. The word simply means, “valley of Hinnom.” When Jesus spoke of it as the place where the wicked should receive their punishment, the Jews would well understand that it meant utter destruction-the place where the unrighteous should be stubble, and should be burnt up “root and branch.” Malachi 4:1. And it was not a mere figure of speech, either, for it is in that very place that the wicked will be gathered when the fire comes down from God out of heaven, and devours them. Revelation 20:9. God does not speak at random, but means what He says. {PTUK June 15, 1899, p. 373.7}

**“Deciding for the Right” *The Present Truth* 15, 24.**

E. J. Waggoner

What men lack in these days more than anything else is decision of character for the right. The world is not getting better, as many say; but rather is becoming worse and worse. Why? Certainly not because the people do not know the right for never has it been made more plain; but it is because while knowing the right, they haven’t the moral backbone to do it. {PTUK June 15, 1899, p. 374.1}

There are many people who want to do right, and desire to be right; but when they see that it means the sacrifice of some cherished idol, the loss of some friendship or the giving up of some worldly prospect, they hesitate, and hesitation generally ends in a decision on the wrong side. {PTUK June 15, 1899, p. 374.2}

There are others who content themselves with letting some one else be their conscience. In a crisis, they wait till they see how some one in whom they have confidence speaks, and then they agree with him. They are like a man who can only walk with the aid of crutches. If the crutches are removed, and he tries to take a step, he falls to the ground. So with those who have always made some one else their moral prop; when they have to act and speak for themselves, they are without strength of character, and are always found on the wrong side. God wants men who will stand firmly for the right, though the heavens fall. Such men He can use as He used Daniel, and Joseph and Noah, and through them He will carry forward His work in the earth. {PTUK June 15, 1899, p. 374.3}

**“The Divine Teacher” *The Present Truth* 15, 24.**

E. J. Waggoner

In spite of all the attention bestowed on the best methods of education for several years past teachers cannot hit upon the right principles. Mr. Bryce, in an address a delivered to the Teachers Guild, uttered a note of warning against the danger of making physical science too prominent. He declared that too much of this produced “a dry, gritty and unfertile type of mind, which was a menace to future generations.” {PTUK June 15, 1899, p. 377.1}

The one thing which will solve the problem of right education is the recognition of the fact that He who made the mind is alone able to guide it on correct lines. The important question is whether God is available as an educator, and this He has promised to be to whoever will receive Him as such. “It is written in the prophets, And they shall be all taught of God.” Christ applied these words to those who would allow themselves to be drawn to Him. John 6:44, 45. {PTUK June 15, 1899, p. 377.2}

There is no teacher like God. Job 36:22. The entire universe constitutes His school, and every created thing in it is an object lesson. Job 12:7-9. He Himself is truth, and the fear of Him is the beginning of wisdom. Therefore this is the first thing the little ones should learn, “Come, ye children, hearken unto Me. I will teach you the fear of the Lord.” Psalm 34:11. It is the Spirit of Christ that speaks in this Psalm. 1 Peter 1:11. David says of himself, “O God, Thou hast taught me from my youth.” Psalm 71:17. {PTUK June 15, 1899, p. 377.3}

Everything in the universe reveals Christ and consists in Him. Romans 1:20. Colossians 1:17. To deal only with the facts, which abound on every hand, apart from their, connection with God, is to miss the true lesson of the facts, and refuse their guidance to the knowledge of the Creator. Such incomplete study can only develop “a dry, gritty, unfertile type of mind.” It is worse than useless. No man can learn any truth except as the Spirit of God is able to put it into his mind, and this same Spirit, if allowed to do so, will lead the recipient into all truth. Therefore it is the only educational factor of the slightest value. {PTUK June 15, 1899, p. 377.4}

Yet how few seek education for themselves and their children from God! What does it avail to study history if one does not become acquainted with the most sublime character that ever lived? What will it profit a man to learn the scientific name of every manifestation of force, if he does not learn to take hold of the power of God unto salvation? How often we read of college graduates, whose acquaintance with the “law of gravity” has not sufficed to save them from “gravitating” to the gutter, drawn down by the unresisted attraction of fleshly lusts. What is musical culture worth that does not help to qualify a man for a place in the choir which will sing the song of Moses and the Lamb? {PTUK June 15, 1899, p. 377.5}

In the Word of God, studied as His message to men and the key of His marvellous works, we have sufficient to make every man perfect, prepared for every duty of life (2 Timothy 3:16, 17), and able to take his place in the very beat of society. Acts 20:32. If parents would only educate the children whom God has given them in the lessons of the Book which He has given them, the results would be perfectly satisfactory. They would be sure of their living, at least (Matthew 6:33), and in this respect alone they would occupy a better position than large numbers of university graduates. Godliness is the only thing that has a sure promise of the life that now is. 1 Timothy 4:8. {PTUK June 15, 1899, p. 377.6}

Then make the knowledge of God the first thing in the education of children, whatever else they map have to leave unlearned. Remember it is God who must do the teaching, so let the children come direct to His Word and works. None will have eternal life who have not been thus educated, for it is written of New Jerusalem, “the mother of us all,” “all thy children shall be taught of the Lord; and great shall be the peace of thy children.” Isaiah 54:13. {PTUK June 15, 1899, p. 377.7}

**“Little Folks. The Tree of Life” *The Present Truth* 15, 24.**

E. J. Waggoner

We have talked together often of how everything in nature is teaching us something of the One who made it,-of Jesus the Creator of all things, who lives and reveals Himself to us in every one of His works. {PTUK June 15, 1899, p. 378.1}

I hope you will remember what we learned in the Spring about the seed; that Jesus is the true Seed from which the whole creation springs, the beginning of all things, and the end, for everything in the whole creation of God is just the unfolding of His wonderful life. In Him *all fulness* dwells, and “the fulness of the whole earth is His glory.” {PTUK June 15, 1899, p. 378.2}

Now let us see how He is teaching us this lesson in the trees that we now see around us covered with fresh green leaves, and many of them with sweet, fragrant blossoms, the promise of fruit and seed for the harvest. {PTUK June 15, 1899, p. 378.3}

Think of the thousands of these little leaves, and what it is that keeps them so fresh and green. It is the sap, the lifeblood of the tree, running through the twig upon which they grow, that carries life to them. If you take a leaf from the twig you will find that it will soon lose its fresh green appearance, and wither and dry up. {PTUK June 15, 1899, p. 378.4}

Suppose, then, that we break off the whole twig; would it and the leaves continue to live? No; for the twig, like the leaf, depends for its life upon something else, and this life is carried to it through the branch. {PTUK June 15, 1899, p. 378.5}

But the branch, like the twig, is only *the channel* for the life which flows through it, and it does not have life in itself. Remember what Jesus said about the branches of the vine, and this is just as true of every kind of branch: “The branch cannot bear fruit of itself,” because it has no life of itself. {PTUK June 15, 1899, p. 378.6}

Every part of the tree depends upon the tree from which it springs for its life, and if separated from the tree is nothing at all, for it soon withers and crumbles into dust. The largest bough as well as the tiniest leaf is nothing if nut away from the tree; it depends just as much as the little leaf, on the tree from which it has its beginning, for its life. {PTUK June 15, 1899, p. 378.7}

The water that the roots suck up from the earth becomes the sap or blood of the tree and circulates all through it, carrying the life of God to every branch and twig and leaf. For we have learned that all the water in the world is God’s own life poured out upon it, to give life to all His works. {PTUK June 15, 1899, p. 378.8}

See, now, what this is teaching us of Jesus, and how we are joined to Him, and depend upon Him for all things. The Word of God teaches us that Jesus is “The Tree of Life.” This wonderful Tree of Life fills heaven and earth, and its branches spread out into all God’s great universe. Every living thing in the universe part of this wondrous Tree of Life. Nothing has any life of its own, the life of Jesus flows into all things, giving life and power. As the sap circulates through the tree, His life throughout all the world, and carries Iife to everything in it. {PTUK June 15, 1899, p. 378.9}

We take in the life of Jesus in our food, drink it in the water, breathe it in the air, and receive it in the life-giving sunlight. As the leaf and the branch live in the tree and by the life of the tree, so “in Him we live, and move, and have our being,” and so does everything that lives and moves, as much the tiny insect and frail blossom, as all the great works of His hands. {PTUK June 15, 1899, p. 378.10}

*“That delicate forest flower,  
With scented breath, and took so like a smile,  
Seems, as it issues from the shapeless mould,  
An emanation of the indwelling Life,  
A visible token of the upholding Love,  
That are the soul of this wide universe.” {PTUK June 15, 1899, p. 378.11}*

All things spring from Jesus, as the leaves and branches from the tree, and all depend on Him each moment for their life. {PTUK June 15, 1899, p. 378.12}

But, dear children, there are so many who will not believe this, who think that they have life in themselves that will last for ever. And so they will have nothing to do with Jesus, who is their life, and the Giver of every good gift that they have. {PTUK June 15, 1899, p. 378.13}

But what would happen to the leaf, the twig, or the branch, if it refused to be joined to the tree from which it gets its life? It must *perish*, and being good for nothing, be destroyed. And this is just what must happen to all who will not have Jesus to be their life; there is no other life, and so there is nothing for them but death and destruction. {PTUK June 15, 1899, p. 378.14}

Jesus now gives life to all, to those who do not love Him, as well as to those who do; He makes His sun to shine upon the evil and on the good, and sends rain upon the just and on the unjust. {PTUK June 15, 1899, p. 379.1}

But when He comes there will be a separation, a cutting off from the Tree of Life of all who will not have Jesus to be their Saviour and their life, and like the withered and dead branches of a tree, these will be destroyed. But all those who love and choose Jesus will abide for ever rooted in Him, and bearing precious fruit to His glory. {PTUK June 15, 1899, p. 379.2}

**“Jottings” *The Present Truth* 15, 24.**

E. J. Waggoner

-Spain and America have now formally resumed their diplomatic relations. {PTUK June 15, 1899, p. 382.1}

-The West India humming-bird weighs only twenty grains. {PTUK June 15, 1899, p. 382.2}

-A London omnibus earns on an average 44s. per day from passengers, and 1s. per day from advertisers. {PTUK June 15, 1899, p. 382.3}

-The entire population of Porto Rico is being vaccinated by order of the United States military authorities. {PTUK June 15, 1899, p. 382.4}

-Grasshoppers grow to their greatest size in South America, where they grow to a length of five inches, and their wings spread ten inches. {PTUK June 15, 1899, p. 382.5}

-Since the beginning of this century no fewer than fifty-two volcanic islands have risen out of the sea. Nineteen have disappeared, and ten are now inhabited. {PTUK June 15, 1899, p. 382.6}

-In 1861 there were only 17 monasteries and 58 convents in England and Wales; new, according to statistics, there are 248 religious houses for men and 498 for women. {PTUK June 15, 1899, p. 382.7}

-A general strike has occurred at the great gun factories and engineering works of Creusot. 4,000 men have already come out. Work is reported as at a complete standstill. {PTUK June 15, 1899, p. 382.8}

-A party of Essex farmers has been touring in Holland, studying agriculture and the way to make the most of poor land. They expect that the help thus gained will aid them in Essex. {PTUK June 15, 1899, p. 382.9}

-Chief Chemist Wiley, of the United States Department of Agriculture, in an official Bulletin, states that fully ninety per cent. of the articles of food and drink manufactured in that country are adulterated to a greater or less extent. {PTUK June 15, 1899, p. 382.10}

-The United States has determined to continue military operations the Philippines during the rainy season. The troops have suffered heavily from the heat, and the fighting has been very severe. Fresh reinforcements are to be furnished. {PTUK June 15, 1899, p. 382.11}

-A railway is to be constructed from Acre to Damascus. The Thames Ironworks, under contract with the railway company, has takdn over the enterprise. The first section of the line from Acre and Haifa to the River Jordan will be opened within a year. {PTUK June 15, 1899, p. 382.12}

-A grant of ?80,000 has been voted by the House of Commons to Lord Kitchener for his successful campaign against the Khallia. A number voted against the grant because the dead body of the Mabdi had been dug up and dishonoured, a protest which recalls the Saviour’s observation on straining at gnats when swallowing a camel. {PTUK June 15, 1899, p. 382.13}

-President Kruger and Sir Alfred Milner, representing the Transvaal and England, have met in conference at Bloemfontein with a view to settling the points in dispute between the two countries, but have been unable to come to terms. The Boers want to be independent of England, and the Government will not consider this for a moment. {PTUK June 15, 1899, p. 382.14}

-American courts have lately been giving lessons on the lynching business. A South Carolina jury has assessed damages on a county where a lynching took place. A Kentucky jury has given a verdict of 650,000 damages against members of a baud of “white caps” that undertook to drive out the negroes. An Indiana court has held the sheriff of a county with his bandsman liable for damages to the heirs of a victim of the mob, from whom the sheriff failed to protect him. {PTUK June 15, 1899, p. 382.15}

-Germany has bought from Spain the remnants of her colonies consisting of the Caroline and Ladrone islands. The prioce is fixed at about a million sterling. {PTUK June 15, 1899, p. 382.16}

-As an indication of how some American cities have increased in size, Chicago in 1850 had, according to the census taken, a population of 60; now it has over 2,000,000 inhabitants. {PTUK June 15, 1899, p. 382.17}

-A vessel bound for Gothenburg had to put into port on the way owing to a leak. On inspection it was found that the ship’s copper bottom had been pierced by a sword-fish. Part of the sword was found embedded in a five-inch plank. {PTUK June 15, 1899, p. 382.18}

-Serious complications have arisen in Cuba, there being an open quarrel between General Gomez and Governor General Brooke. The complaint of the Cubans is “that they are being brow-beaten by the Americans, who daily tighten their grip upon them.” {PTUK June 15, 1899, p. 382.19}

-The Dreyfus case seems at last to be nearing its end. The Court of Appeal has quashed his condemnation and ordered a fresh courtmartial. Esterhazy has confessed that it was he who wrote the documents which led to the condemnation of General Dreyfus. The former is to be prosecuted, also several others who were concerned in the case, and who must have known that the charges were based on forgeries. {PTUK June 15, 1899, p. 382.20}

-The French President was made the object of a violent and organised attack at a Paris race meeting, on the part of members of some ancient families. Several arrests were made, and seditious clubs have been suppressed. Desperate attempts are being made by agitators to make leaders of Major Marchand, and other popular Frenchmen, with a view to unseating the President, but, so far, no one can be induced to head an insurrection. {PTUK June 15, 1899, p. 382.21}

-The Peace Conference is showing itself friendly to the idea of arbitration, and several preparatory clauses have been adopted. If the Powers could approach a declaration of war with the same calmness that the Peace delegates can consider abstract theories, all would be well, but the value of the Conference remains to be proved, under conditions of intense strain and warlike excitement. The political history of the world is largely made up of broken treaties. {PTUK June 15, 1899, p. 382.22}

-Statisticians who have collected the figures of the cost of late wars, for use at the Peace Conference, give the following: the Crimean war, ?840,000,000; the Italian war of 1858, ?50,000; 000; the Austro-Prussian war, ?66,000,004 the Franco-Prussian war of 1870, ?506,690,000 and the Russo-Turkish war, ?258,000,000, a total of over ?1,200,000,000 for five great European wars. The American Civil war cost ?1,000,000,000 and ?200,000,000 in loss of property. {PTUK June 15, 1899, p. 382.23}

-The Russian calendar is now twelve days ahead of the rest of the world; and if she should continue her present calendar, next year will be a leap year there, and not in the rest of the world, which will add a day there, making Russia thirteen days ahead. The Russian Council of State, however, has consented to reform the calendar, beginning with next year. This will be done the same as was done in 1552 by the rest of Europe by simply dating back the twelve days they are ahead. {PTUK June 15, 1899, p. 382.24}

-The demand for hot rolls on Sunday morning in the West End is leading to an increase of Sunday baking, and the County Council is being appealed to to take action in the matter, under an Act, by which informers are paid three shillings for reporting breaches of the law. It must be a bad law that has to call meanness to its aid, but every law that men make on religious matters is bad. When men set up a sabbath of their own, they have to protect it by works of their own, and both are alike wicked. {PTUK June 15, 1899, p. 382.25}

**“Back Page” *The Present Truth* 15, 24.**

E. J. Waggoner

“The coming of the Lord draweth nigh.” Are our hearts aglow to see Him as He is? Remember that without holiness, “no man shall see the Lord.” This means a daily consecration, a constant recognition that we are not our own. Are we willing to make the surrender? Life and death are set before us, and we must choose this day whom we will serve. {PTUK June 15, 1899, p. 384.1}

David said, “Thy Word have I hid in mine heart, that I might not sin against Thee.” This is the secret of Christian living. Where this is not done, there will be failure. The wise man says, “A soft answer turneth away wrath, but grievous words stir up anger.” If those who are quick-tempered would only hide God’s tender words in their hearts, and so have them ready for use when tempted, many heart-aches and sad memories would be saved. “Out of the abundance of the heart the mouth speaketh.” {PTUK June 15, 1899, p. 384.2}

So many people have the idea that they cannot work for the Lord unless they are officially appointed by some organisation. This is a wrong idea. A man or woman who has tasted the sweets of the pardoning love of Christ, cannot but tell of it to others. When the Saviour left this earth, He gave “to every man his work.” That means that there is something definite for every Christian to do in the Master’s vineyard. The earnest inquiry of all, made direct to the Master, should be, “Lord, what wilt Thou have me to do?” When the answer is received, that work should be done unto the Lord with heart and soul. {PTUK June 15, 1899, p. 384.3}

If any have been in doubt whether the “Christian Science,” of which so much has been heard of late, is either Christian or science, their doubts may now be set at rest. A colonial Q. C., who has been lecturing for the movement, said last week at Queen’s Hall, {PTUK June 15, 1899, p. 384.4}

It is time that the world should see what the work of Christian Science is! It is the Second Coming of the Christ, doing the work that He did, healing the sick, raising the halt and lame, giving sight to the blind! {PTUK June 15, 1899, p. 384.5}

Now put beside these the words of Christ and it becomes clear that in “Christian Science,” falsely so called, we have one of the deceptions of the last days. {PTUK June 15, 1899, p. 384.6}

Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. {PTUK June 15, 1899, p. 384.7}

These words dispose of any argument which may be drawn from the large number of fashionable people who attend the meetings of “Christian Scientists,” and accept their doctrines. The warning of the Saviour goes on to show how infinitely far from the truth is their blasphemous claim to fulfil the promise of His second coming. {PTUK June 15, 1899, p. 384.8}

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matthew 24:28-27. {PTUK June 15, 1899, p. 384.9}

**“The Gentiles and Sabbath-Keeping” *The Present Truth* 15, 24.**

E. J. Waggoner

One of the most common objections raised to the observance of the Sabbath of Jehovah is the claim that nowhere in the Bible is it made obligatory on the *Gentiles*. {PTUK June 15, 1899, p. 384.10}

Now there is a very great misapprehension among many people, who seem to think that there is such a thing as a *Gentile* Christian, and that they are subject to entirely different laws from what Jewish Christians were. All such should know that Gentiles, as such, have no part whatever in God, or Christ, or the kingdom of God. See Ephesians 2:11, 12. {PTUK June 15, 1899, p. 384.11}

All true Christians are the seed of Abraham. Galatians 3:28, 29, God has visited the Gentiles to take out of them a people for His name, but that is in fulfilment of His promise that He would build again the tabernacle of David which is fallen down. See Acts 15:14-18. The only word of God that we have is the Bible that was committed to the Jews, and written for the most part by Jews, under the inspiration of the Holy Spirit. The great advantage that the Jews had was that the law was committed to them. See Romans 3:1, 2. Salvation is of the Jews. John 4:22. And Christ, as the Son of David, is King of the Jews. Therefore, whoever thinks to excuse himself for breaking the Sabbath, by claiming that he is a Gentile, thereby simply declares his separation from Christ. {PTUK June 15, 1899, p. 384.12}

Call to mind that Abraham himself was of the Gentiles-a heathen by birth. (See Joshua 24:2), so that the whole Jewish nation became such only through obedience to God and faith in Jesus Christ. And when they lost their faith in Christ, and their obedience to the law, then they ceased to be Jews in the sight of God. But the Gentiles who keep the law are counted as the true Israel. See Romans 2:25-29. {PTUK June 15, 1899, p. 384.13}

The Bible does, however, mention Sabbath-keeping in connection with the Gentiles, who are “strangers from the commonwealth of Israel.” God says: “Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isaiah 56:6, 7. Gentiles, *as Gentiles*, cannot keep the Sabbath, neither can they be saved; but they are commanded to keep the Sabbath, even as God “commandeth all men everywhere to repent;” and they who do this will cease to be Gentiles. {PTUK June 15, 1899, p. 384.14}

**“Notes on the International Sunday-School Lessons. Gracious Invitations. Hosea 14:1-9” *The Present Truth* 15, 25.**

E. J. Waggoner

The call: “O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.” {PTUK June 22, 1899, p. 385.1}

See how different the Lord’s ways are from man’s! With man, a great offence, a fall, is considered ground for casting one off. How often do we hear of a man “who is called a father,” that has turned a son or daughter away from home because the child has fallen into sin. Because of this human characteristic, to make a fall into sin a reason for berating a man, people who think that God is like a man fear to come to Him when they have sinned. “I am so sinful, I don’t believe the Lord can ever receive and forgive me,” says the wandering one. Why, that is the very ground on which God bases His call for you to come. Why does He call us to come?-Because we have sinned, and not merely sinned, but have fallen by our iniquity. {PTUK June 22, 1899, p. 385.2}

“Oh well, perhaps Israel had not sinned so much as I have; in fact, I do not believe there was ever so great a sinner in the world as I am.” It is well for each one to think himself the chief of sinners; for when anyone, no matter, who has a just sense of what he really is, he can see more sin in himself than he can ever see in any other man. The best man must therefore necessarily with all sincerity regard himself as worse than the worst man of whom he has any knowledge. That, however does not make any difference with God’s reckoning. But let us see what we can find as to Israel’s actual condition when this gracious invitation was uttered. {PTUK June 22, 1899, p. 385.3}

By comparing Hosea 1:1 and Isaiah 1:1, we find that the two prophets, Isaiah and Hosea, lived and prophesied at the same time. Isaiah’s inspired utterance, at the beginning of his ministry was that the people were “laden with iniquity,” that they were corrupters, and that they were altogether corrupt-as bad as they could be. Of all the kings of Israel, after the division at the death of Solomon, not one was good. Jeroboam “sinned, and made Israel to sin,” and the story of each succeeding king is that he was worse than all that were before him. Read the record in the books of Kings. {PTUK June 22, 1899, p. 385.4}

Coming to Ahaz, king of Judah, during whose reign the prophets Isaiah and Hosea prophesied, we find that “he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.” 2 Chronicles 28. Then he was greatly troubled, “and in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.” Moreover he shut up the house of the Lord, and cut in pieces the sacred vessels, and in all the cities of Judah he made high places, to burn incense to other gods. Verses 22-25. Really, things could not have been worse than they were when God said: “O Israel, return thou unto the Lord thy God; for thou hast fallen by thine iniquity.” {PTUK June 22, 1899, p. 385.5}

This invitation is the same as, “Whosoever will, let him take the water of life freely.” There is no limitation, no exclusion. No sinner can be too vile, no backslider can have fallen too low, for the Lord to receive and pardon him. “Thou hast fallen by thine iniquity.” That is unqualified. God does not say, “Return, because you haven’t fallen very low yet,” but simply, “Return, because you have fallen;” and that takes in the fall to the very lowest depths. “This Man receiveth.” Then give heed to the gracious invitation. {PTUK June 22, 1899, p. 385.6}

The Lord is very gracious, for He tells us just how to come to Him. He says, “Take with you words, and turn to the Lord.” {PTUK June 22, 1899, p. 386.1}

“But what shall I say? I haven’t a word to say for myself.” “Mine iniquities have taken hold upon me, so that I am not able to look up.” Psalm 40:12. Yea, words would fail you, if you had to find them yourself; but the Lord tells you just what to say, so that you can come with boldness to the throne of grace, knowing that your heaven-inspired plea cannot fail. {PTUK June 22, 1899, p. 386.2}

Here are the words that you are to take with you, when you return to the Lord: “Take away all iniquity, and receive us graciously.” That is sufficient; when you have uttered those words from the heart, you may be sure that the prayer is instantly answered. God does not trifle with men, and when He tells us to come to Him with a certain request, and tells us just what to say in order to gain it, we can have no doubt as to the result. {PTUK June 22, 1899, p. 386.3}

Of course this means confession of sin. The request, “Take away all iniquity,” indicates this. We acknowledge that we have sinned, and that everything that God calls sin is sin. In short, we accept God’s estimate of us. This is necessary, in order that we may be made into what He estimates we ought to be. “Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.” Jeremiah 3:12, 13. {PTUK June 22, 1899, p. 386.4}

See how large a request He tells us to make. “Take away all iniquity.” It is just as easy for God to do a great thing, a complete work, as a little thing. In fact the work is already done, Christ “gave Himself for us, that He might redeem us from all iniquity.” Titus 2:13, 14. When God does a work, He does it thoroughly. Christ is given for our sins. Galatians 1:3, 4. When we accept that gift, we get the whole of His sinless life in exchange for our sinful life. So God receives us graciously, and takes away all our iniquities at once. {PTUK June 22, 1899, p. 386.5}

*“Just as I am, with one plea,  
But that Thy blood was shed for me;  
And that Thou bid’st me come to Thee,  
O Lamb of God, I come, I come. {PTUK June 22, 1899, p. 386.6}*

*“Just as I am, Thou wilt receive;  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe;  
O Lamb of God, I come, I come.” {PTUK June 22, 1899, p. 386.7}*

“Asshur shall not save us; we will not ride upon horses; neither will we say any morn to the work of our hands, Ye are our gods; for in Thee the fatherless findeth mercy.” Hosea 14:3. {PTUK June 22, 1899, p. 386.8}

This is simply a recognition of God as the only God, in whom alone there is deliverance. “An horse is a vain thing for safety.” The nations of earth depend very much upon horses for safety. The Governments of earth send agents abroad to buy up horses for the army. Without horses, an army would be very much crippled, if not useless, and without an army a nation would be helpless; but while “some will trust in hoses and some in chariots,” “we will trust in the name of the Lord our God.” The Lord often reproved Israel for their dependence on horses, from which we are to learn that in returning to the Lord we are absolutely to depend on Him. For a church or an individual to make any sort of alliance with the world, or to look to earthly Governments for help and support, is virtually to say that God is not sufficient; it is having other gods beside Him. {PTUK June 22, 1899, p. 386.9}

But would it not be a mare matter of form, without any reason, for us who have been brought up amid Christian surroundings to say, “Neither will we sap any more to the work of our hands, Ye are our gods”? We have never fashioned graven images for ourselves to worship. This is true, yet there is great need of our making just the prayer that the Lord here gives us. How often we have made gods of the work of our hands. Many, many times have we regarded with complacent self-satisfaction what we were pleased to call our good works. Who has not at Rome time in his life imagined that he would get credit for something that he has done? Have we never, after escaping from some danger, congratulated ourselves upon our own dexterity or shrewdness, and forgotten to give thanks to God? What was that but saying to the work of our hands, “Ye are our gods”? The man who has no other gods besides Jehovah, and who never trusts himself, will certainly be saved. It is good to trust in Jehovah, for in Him the fatherless find mercy, whereas mercy is not found in any gods of human devising. {PTUK June 22, 1899, p. 386.10}

*“Not what these hands have done  
Can save this guilty soul;  
Not what this toiling flesh has borne  
Can make my spirit whole. {PTUK June 22, 1899, p. 386.11}*

*“Thy work alone, O Christ,  
Can ease this weight of sin;  
Thy blood alone, O Lamb of God,  
Can give me peace within.” {PTUK June 22, 1899, p. 386.12}*

There is a very significant statement at the close of verse 2: “So will we render the calves of our lips.” The Revised Version, and some others, have it, ‘So will we render as bullocks the offering of our lips.” The French of Segond has it: “We offer Thee, instead of bullocks, the homage of our lips.” The idea clearly is, that praise and thanksgiving, that is spoken out of the abundance of the heart, is more acceptable to God than offering of animals, and, moreover, that it was so in the days of Hosea. Remember that this is the Lord’s own statement. It was not sacrifice that He ever desired, but faith and love. The verse is very similar to Hebrews 13:15: “By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.” “I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that bath horns or hoofs.” Psalm 69:30, 31. {PTUK June 22, 1899, p. 386.13}

We have read the gracious invitation, now listen to the gracious promises: “I will heal their backsliding, I will love them freely; for Mine anger is turned away from them.” Through the prophet Joel the Lord said, “I will restore to you the years that the locust hath eaten.” Joel 2:24. Restoration is the Lord’s order. “The Son of man is come to save that which was lost.” One saves the lost only by bringing it back again; so the Lord promises to make good all that His people have lost by the fall. He will heal all their backsliding, so that no trace of sin or the curse will remain. The Lord loves His people freely, fallen though they be; and the result of His love for the church is to present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Ephesians 5:27. {PTUK June 22, 1899, p. 386.14}

Another promise: “I will be as the dew unto Israel; He shall grow [or blossom as the lily, and cast forth his roots as Lebanon.” A whole lesson is in this promise. “Consider the lilies of the field, how they grow.” Matthew 6:28. How do they grow?-By the life of God that is in them. The life within makes the external beauty. Their life is their beauty, their clothing. See how the grass lifts up its head, and laughs for very joy of life, as the dew refreshes it. Now the dew is only one way in which God manifests His grace. What the visible dew is to the grass, that God is to His people. He can make them grow “unto a perfect man to the measure of the stature of the fulness of Christ,” as easily as He can bring the lily to perfection. {PTUK June 22, 1899, p. 386.15}

Not only will God bless His backslidden, fallen people, but He will make them a blessing to others. He will make the branches of Israel to spread, and “they that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine.” “The trees of the Lord are full of sap.” Planted by the river of the water of life, they bring forth their fruit in its season, their leaves do not fade, and whatsoever they do prospers. Their fruit is of God. {PTUK June 22, 1899, p. 387.1}

Consider these things, and be wise. Remember that great as are the promises of God, so great is the loss of those who reject them. “The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” The very thing that enables some people to walk, causes others to stumble. It all depends on whether they are willing to stand in it, or are determined to ignore it. Whatever happens, the Lord’s way is right. There can be no charge sustained against the One who makes such gracious invitations, and such glorious promises, which He is able also to perform. “Blessed are all they that put their trust in Him.” {PTUK June 22, 1899, p. 387.2}

**“Spirits of Devils” *The Present Truth* 15, 25.**

E. J. Waggoner

Dr. Hyslop, of the Columbia University, has announced that he expects in the course of a year to prove scientifically that there is a conscious existence, after death. He has been making experiments through a medium, and claims to have received a large number of bona fide communications from departed spirits. {PTUK June 22, 1899, p. 387.3}

This is an illustration of the science, falsely so called, which leads men astray. To study this subject in a scientific manner, without relying on the guidance of the only book which is based on an accurate knowledge of the facts, is impossible. God tells us what is the condition of the dead. He created men that they might live, and therefore the tree of life was placed in the garden of Eden. The death, which comes by transgression, was never planned for by God. It is an absolute undoing of His work, and whoever becomes subject to death, returns to the dust from whence he came, while the breath by which God made him a living soul (Genesis 2:7), returns to its Giver. Ecclesiastes 12:7. {PTUK June 22, 1899, p. 387.4}

Thus we read of the state of the dead, that there is no consciousness nor existence about it, any more than there is in the death which befalls the beasts. Ecclesiastes 3:19, 20. “The dead know not anything.” Chapter 9:5, 6. Their thoughts perish. Psalm 146:4. Yet there is an almost universal idea that men live in death, that the essential part of the life continues in unbroken and conscious existence, in spite of the scripture statements that death is a sleep, and, without a resurrection, those that sleep have perished. 1 Corinthians 15:17, 18. {PTUK June 22, 1899, p. 387.5}

The receiving of communications from another world, which is neither peopled with angels nor departed dead, is no new thing. In the first recorded instance of such communication, we discover the secret source of the belief in a conscious existence after death, and learn also what manner of spirits these are which will help Dr. Hyslop to demonstrate that men live after death. “And the serpent said unto the woman, Ye shall not surely die.” Genesis 3:4. {PTUK June 22, 1899, p. 387.6}

Why should Satan seek to convince men that they cannot perish?-Because he hates both God and men. He knows that God is the Fountain of life, and that there is blessedness for men in the recognition of the fact that it is in Him we live, and that apart from Him we can do absolutely nothing. Acts 17:28. He “holdeth our soul in life, and suffereth not our feet to be moved.” Psalm 66:9. If men can be persuaded to forgot their dependence upon God, they will fall an easy prey to Satan’s temptations, and co the wily enemy of Souls set out by promising Eve that not only would she not perish, but by treading the path of disobedience to God’s command, she would become as a god. {PTUK June 22, 1899, p. 387.7}

The same deception has taken a firm hold of men’s minds to this present time, so that even Christians believe that death, which is the result of transgression, is the by death they shall become as gods. Thus, being deceived into thinking that death is better than life, men feel that sin cannot be a very terrible thing. So the serpent gains his point. His fallen angels find means of communicating with those who live on the earth, and by their knowledge of secrets, pass themselves off as the spirits of departed friends. The common teaching of the churches has prepared the way for just such a deception. Taking everything for gospel which is told them, by the spirits, men are led by Satan into every error that he presents to them, and in this way be is deceiving myriads, and carrying out his hellish purposes. {PTUK June 22, 1899, p. 387.8}

Spiritualism is one of the perils of the last days. By its wonder-working manifestations, and spurious communications, the spirits of devils unite the world against God, and thus prepare men to be destroyed at the appealing of Christ. Revelation 13:13-17; 14:1; 16:13-15. That day is hastening greatly, and Satan is fastening his deceptions upon all who will receive them. When it is scientifically proved that departed friends can communicate with their loved ones on earth, then many will be convinced, and will hail the discovery as a boon. Satan will take care that the communications are such as to please the carnal heart, and lead men on to perdition. {PTUK June 22, 1899, p. 387.9}

Let no one think that this matter is comparatively insignificant, and need not be taken seriously. Dr. Hyslop is not a man of no importance in the scientific world. It is said of him, {PTUK June 22, 1899, p. 387.10}

The professor is not one of the common herd of spiritualists, but is regarded by his colleagues as a sound-minded, keen, scientific man. He is being helped in his investigations by other well-known psychologists. {PTUK June 22, 1899, p. 387.11}

The only safeguard its to believe the Word of God on every point, irrespective of what anyone else may do, and let it work our sanctification. “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19, 20. {PTUK June 22, 1899, p. 387.12}

The searching of all the books of philosophy and science cannot do for the mind and morals what the Bible can do if it is studied and practised. {PTUK June 22, 1899, p. 387.13}

**“The Gospel of Isaiah. The Reign of Righteousness. Isaiah 32:1-20” *The Present Truth* 15, 25.**

E. J. Waggoner

(ISAIAH 32:1-20, LOWTH’S TRANSLATION.)

*1. Behold, a King shall reign in righteousness;  
And princes shall rule with equity. {PTUK June 22, 1899, p. 388.1}*

*2. And the Man shall be as a covert from the  
storm, as a refuge from the flood;  
As canals of waters in a dry place;  
As the shadow of a great rock in the land faint-  
ing with heat: {PTUK June 22, 1899, p. 388.2}*

*3. And Him, the eyes of those that see shall  
regard;  
And the ears of those that hear shall hearken. {PTUK June 22, 1899, p. 388.3}*

*4. Even the heart of the rash shall consider,  
and acquire knowledge;  
And the stammering tongue shall speak  
readily and plainly. {PTUK June 22, 1899, p. 388.4}*

*5. The fool shall no longer be called honourable;  
And the niggard shall no more be called  
liberal; {PTUK June 22, 1899, p. 388.5}*

*6. For the fool will still utter folly;  
And his heart will devise iniquity;  
Practicing hypocrisy, and speaking wrong-  
fully against Jehovah;  
To exhaust the soul of the hungry,  
And to deprive the thirsty of drink. {PTUK June 22, 1899, p. 388.6}*

*7. As for the niggard, his instruments are evil;  
He plotteth mischievous devices;  
To entangle the humble with lying words;  
And to defeat the assertions of the poor in  
judgment. {PTUK June 22, 1899, p. 388.7}*

*8. But the generous will devise generous things;  
And he by his generous purposes shall be estab-  
lished. {PTUK June 22, 1899, p. 388.8}*

*9. O ye women, that sit at ease, arise, hear My  
voice!  
O ye daughters, that dwell in security, give  
ear unto My speech! {PTUK June 22, 1899, p. 388.9}*

*10. Years upon years shall ye be disquieted, O ye  
careless women:  
For the vintage hath failed, the gathering of  
the fruits shall not come. {PTUK June 22, 1899, p. 388.10}*

*11. Tremble, O ye that are at ease; be ye dis-  
quieted, O ye careless ones!  
Strip ye, make ye bare; and gird ye sack-  
cloth {PTUK June 22, 1899, p. 388.11}*

*12. Upon your loins, upon your breasts:  
Mourn ye, for the pleasant field, for the fruit-  
ful vine. {PTUK June 22, 1899, p. 388.12}*

*13. Over the land of My people the thorn and the  
brier shall come up;  
Yea, over all the joyous houses, over the ex-  
ulting city. {PTUK June 22, 1899, p. 388.13}*

*14. For the palace is deserted, the populous city  
is left desolate;  
Ophel and the watch-tower shall for a long  
time be a den,  
A joy of wild asses, a pasture for the  
flocks; {PTUK June 22, 1899, p. 388.14}*

*15. Till the Spirit from on high be poured out  
upon us;  
And the wilderness become a fruitful field;  
And the fruitful field be esteemed a forest; {PTUK June 22, 1899, p. 388.15}*

*16. The judgment shall dwell in the wilderness;  
And in the fruitful field shall reside righteousness. {PTUK June 22, 1899, p. 388.16}*

*17. And the work of righteousness shall be  
peace;  
And the effect of righteousness perpetual quiet  
and security. {PTUK June 22, 1899, p. 388.17}*

*18. And My people shall dwell in a peaceful  
mansion,  
And in habitations secure,  
And in resting places undisturbed. {PTUK June 22, 1899, p. 388.18}*

*19. But the hail shall fall, and the forest be  
brought down;  
And the city shall be laid level with the  
plain. {PTUK June 22, 1899, p. 388.19}*

*20. Blessed are ye who sow your seed in every  
well-watered place;  
Who send forth the foot of the ox and the  
ass. {PTUK June 22, 1899, p. 388.20}*

“Behold, a King shall rein in righteousness.” What need to ask who this King is, who reigns in righteousness? Jesus Christ? He it is of whom the Lord says: “I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.” Jeremiah 23:5-6. {PTUK June 22, 1899, p. 388.21}

He is supreme, but He reigns not alone, for it has pleased Him that others shall share His high state. He is King of kings and Lord of lords. With Him “princes shall rule in judgment;” for the Father hath bestowed this love upon us, that we should also be called the sons of God, even as He Himself is. 1 John 3:1, 2. “Now are we the Sons of God,” “and if children, then heirs; heirs of God, and joint-heirs with Christ.” Romans 8:17. “He hath 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. Yea, He hath made us alive from our death in trespasses and sins, and hath raised us up, and made us to sit together with Him in the heavenly places, at the right hand of God. Ephesians 1:20, 21; 2:1-6. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes,” “even with the princes of His people,” “and to make them inherit the throne of glory.” 1 Samuel 2:7, 8; Psalm 113:7, 8. {PTUK June 22, 1899, p. 388.22}

“And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” The Danish, Norwegian, Swedish, and French versions have it, “Every man shall be as an hiding place,” etc. Lowth, as we see, has it, “The Man.” This would make it refer especially to Christ, to whom it unquestionably has chief application; but all the renderings are correct, since He is pleased to make us whatever He is. Every one whom Christ makes kings and princes and priests will be such only by virtue of His nature; and therefore they will share with Him the joy and honour of His salvation, not merely of being saved, but of saving others. {PTUK June 22, 1899, p. 388.23}

What a glorious prospect is this! Poor, fallen men, way-worn, famished, fainting, fallen, and helpless are themselves to be so transformed by the refreshing that they receive from the Fountain of life and the Rock of their salvation, that they will be to others in like condition as an hiding place from the stormy wind, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. Yes, “Jesus is a Rock in a weary land,” but He has left representatives here on earth, to carry out His work, and to be in His stead to men. What is more refreshing than streams of water in a dry, hot day? and this is the place that every child of God is privileged to occupy, for whosoever believeth in the Son, “out of his belly shall flow rivers of living water.” John 7:38. Think also of the shadow of a great rock in a fainting land. How wonderfully cool it is! It not only excludes the rays of the sun, but imparts a refreshing coolness. Just such help is every Christian intended to be to some fainting souls in this world. For understand that these promises are not confined to the future. Even now Christ reigns in righteousness, and now we are the sons of God, and therefore princes. When should it apply if not at a time when there are souls fainting and weary. {PTUK June 22, 1899, p. 388.24}

“Princes shall rule in judgment.” Yea, for the heaven-inspired, and therefore to-be-answered, prayer for us is that our love should “abound yet more and more in knowledge and in all judgment,” or discernment. Philippians 1:9. Also the promise is that we shall “be filled with the knowledge of His will in all wisdom and spiritual understanding.” Colossians 1:9. The fact that the saints are to judge the world and angels, is given as a reason why they ought to be able to exercise good judgment now in all the affairs of life. 1 Corinthians 6:2, 3. And well it may be; for this is the time of preparation for the duties of the world to come. This good judgment, the knowledge of what is right and fitting to be done on all occasions, does not come by any magic, but by giving good heed to the words of the Lord; “for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:1-6. “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. {PTUK June 22, 1899, p. 389.1}

Sight, hearing, speech, and understanding are the gifts of righteousness. See verses 3, 4. And more, it is the princes who rule in judgment with the King of righteousness, who are to be instrumental in giving sight to the people, and making the hasty to understand knowledge. Only the difference of one letter changes “to him” to “not,” in the Hebrew, and Lowth is undoubtedly correct in saying that this change has been made. True, the eyes of them that see shall not be dim, and it will be because they will regard Him who is the light. They will see Him in those whom He has enlightened. {PTUK June 22, 1899, p. 389.2}

“The vile person shall no more be called liberal.” From 1 Samuel 25:25 we learn that Nabal means foolish; and that is the word that is used here in the Hebrew; so that it is correctly rendered “fool,” as Lowth gives it. And who is the fool? He is the one who does not regard the Lord, who acts as if there were no God. See Psalm 14:1. Since the fear of the Lord is wisdom, it follows what folly is unrighteousness. The fool is the one who bears false witness against God, and thereby tends to weaken the faith of men,-to make the hungry and thirsty after righteousness still more empty. {PTUK June 22, 1899, p. 389.3}

In this connection it will be well to read what the Lord says by the prophet Ezekiel. Read chapter 13:17-23. Some have with lies made the heart of the righteous sad, and have strengthened the hands of the wicked, that he should not depart from his wicked way, by promising him life. They say, either by their actions or by their words, that it will be well with the wicked, and that no matter what a man does he will live to all eternity. Thus they put no difference between him that serveth the Lord and him that serveth Him not. {PTUK June 22, 1899, p. 389.4}

In verses 13, 14 we have a description of the effects of the curse. Jerusalem is specially referred to, but the application is to all the earth. Because of man’s sin, the earth was cursed. This was not an arbitrary curse, but God merely stated the inevitable consequence of Adam’s sin. When he who was set to be master and lord of the earth fell, it could not be otherwise than that his dominion should go to waste. The field of the drunkard and the sluggard will bring forth thorns and thistles. This curse we see now, but it will increase rapidly as the end approaches, and “evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Timothy 3:13. At the last, the earth will be utterly desolate and waste, even as it was in the beginning before the Spirit of God moved upon the face of the waters. See Genesis 1:2 and Isaiah 24:1. {PTUK June 22, 1899, p. 389.5}

The same Spirit that in the beginning brought order out of chaos, will effect the complete restoration after sin has completed its work of ruin. The Spirit of righteousness will undo the work of sin. When the Spirit be poured upon us from on high, “then will the wilderness become a fruitful field.” “When judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.” Although violence shall fill the earth, even as in the days that were before the flood (see Genesis 6:11; Matthew 24:37), yet “the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.” And since righteousness is to dwell in the earth simply because there will be righteous men, made so by the Spirit of God, it follows that this restoration of all things, and the bringing back of the reign of peace is effected through men. God is the great Author of all things, but He works through men who fear Him, and yield themselves to Him as instruments of righteousness. “Since by man came death, by man came also the resurrection of the dead.” 1 Corinthians 15:21. In like manner, since by man came the curse, by man comes also the blessing; since by man came the desolation, by man comes also the restoration. In every good work does the Lord associate His people with Himself, and He gives to them the glory. He gives them the glory, and they give it to Him. {PTUK June 22, 1899, p. 389.6}

“But the hail shall fall.” Terrible commotions will accompany the work of restoration. Not without a struggle will sin be rooted out of the earth. There shall be voices, and thunders, and a great earthquake, “such as was not since men were upon the earth, so mighty an earthquake and so great,” and there shall fall upon men great hail out of heaven, “every stone about the weight of a talent.” Revelation 16:17-21. Yet even at this time the people will “dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” During the time of trouble the saints of God on this earth will be as safe as they will afterwards be in heaven, for that is even now their dwelling place. See Psalm 91:1-16; 46:1-5. {PTUK June 22, 1899, p. 389.7}

Verse 20 is based upon the manner of sowing rice, which grows upon wet soil, and is sowed even while the water covers the ground. Then the oxen and the horses are driven upon it, and by them the seed is trampled into the ground. Thus most literally is bread cast upon the waters, to be received with increase after many days. Blessed are they who have confidence enough in the Lord to sow the seed of righteousness, even the living Word of God, at morning and at evening, although the prospect is most forbidding. Sow beside all waters, and the harvest will reveal, instead of a watery waste, a land smiling with ripened grain, the fruit of righteousness. {PTUK June 22, 1899, p. 389.8}

**“Using Creeds” *The Present Truth* 15, 25.**

E. J. Waggoner

The Archbishop of Canterbury, in a recent address said some men professed to be teaching the Bible without the use of creeds, but that seemed to him like attempting to teach arithmetic without the use of the multiplication table. {PTUK June 22, 1899, p. 391.1}

Of course; that is just the reason why creeds are formulated. Men think that the infinite Word of God, which is nothing less than Himself (John 1:1), can be treated just like a simple problem in numbers. But the Bible gives us the thoughts of God, and these are too deep for human discernment (1 Corinthians 2:11), more than can be numbered (Psalm 40:5), and too high to be attained unto. Psalm 129:6, 17, 18. It is impossible to frame a table for what can neither be understood, nor measured, nor counted; and it is just as impossible to frame a creed which will condense the thoughts of God. The man who thinks that he can accurately and adequately restate the mind of God, in other and simpler words than God uses to express His thoughts, really claims to be infinite himself. If he does not wish to do this, he should let God speak for Himself, and confine his attention to listening to the Word; and pointing others to the pure water of life, flowing from the throne of God. {PTUK June 22, 1899, p. 391.2}

It is the *unlovely* in mankind that appeals most to Christ’s tender sympathy. {PTUK June 22, 1899, p. 391.3}

**“Little Folks. Lessons from the Trees” *The Present Truth* 15, 25.**

E. J. Waggoner

“And on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month.” This beautiful life-giving tree was in the midst of the garden that God first gave to man for his home. You will remember why He took it away from him after he sinned; “lest he should put forth his hand, and take of the tree of life, and eat and live for ever.” {PTUK June 22, 1899, p. 394.1}

Yet there were left in the earth many other trees “pleasant to the sight, and good for food,” and all of these also were to give life to man. The trees and the vines give forth in fruit the life that God is giving to them, that through them He may give His life to us. In all the fruits of the earth God is giving us His own life. {PTUK June 22, 1899, p. 394.2}

Think again of what we learned last week,-how the life of God, which He sends upon the earth in the showers with which He waters it, is drawn up through the roots of the tree, and carried to every part of it, running through every branch and twig and leaf. {PTUK June 22, 1899, p. 394.3}

This life of which the trees are full, has been lately shown in the sweet blossoms with which many of them have been covered. Perhaps you have seen in the orchards the beautiful clusters of pink and white apple blossoms, the little cherry blossoms, and other flowers that have beautified the trees and filled the air with fragrance. Now these are all falling, for they are not the end but only the beginning of the giving forth of the tree’s life for the benefit of God’s other creatures. {PTUK June 22, 1899, p. 394.4}

*“First the trees blossom, and then they unblossom;  
And then there is a left but a little green ball  
That will biggen and brighten and sweeten and  
ripen,  
And bounce in the basket, an apple, next fall.” {PTUK June 22, 1899, p. 394.5}*

If you remember our Spring Iessons about the flowers, the bees, and the butterflies, and how these are used by God to cause the “fertilisation” of the plants, or to make them fruitful, you know that the pretty blossoms that so much delight our senses, and the honey that is found in them, are really only an attraction for these insects, so that the pollen, the flower dust which the seeds need to make them fruitful, shall be carried from one blossom to another. {PTUK June 22, 1899, p. 394.6}

For some of the plants the wind does this work of carrying the yellow pollen dust to fertilise the ripening seeds, but such plants have small colourless and scentless blossoms, that we should hardly call flowers at all. {PTUK June 22, 1899, p. 394.7}

So you can see that in all this and beauty, the real object is *fruit*. In it all we see the working of the same Word of life that multiplies the birds “that sing among the branches,” and makes them bring forth their young ones every Spring season. For the same Word said also in the beginning: “Let the earth bring forth the fruit tree *yielding fruit* after his kind, whose seed is in itself upon the earth.” {PTUK June 22, 1899, p. 394.8}

Read Matthew 21:18-20, and see what became of the fig tree upon which Jesus found no fruit, “but leaves only.” See also what He says in John 15. about unfruitful branches: “Every branch that beareth not fruit He taketh away,” “and men gather them, and cast them into the fire, and they are burned.” The fruit tree or grape vine that bears no fruit is good for nothing, fit only to be destroyed. {PTUK June 22, 1899, p. 394.9}

Did you know, dear little ones, that you are little trees that Jesus has planted in His garden, and that He wants you to bear fruit that shall give life to others? Of all who are His we are told “that they might be called *trees of righteousness*, the planting of the Lord, that He might be glorified.” {PTUK June 22, 1899, p. 394.10}

All “trees of righteousness” are trees of *life*, because righteousness is life, just as sin is death. In the first realm we read of the one who loves the Lord and walks in His way, that “He shall be like a tree planted by the rivers of water, that bringeth forth his *fruit* in his season.” Jesus wants you to be so filled with the Spirit of life that, like the trees, you will give out the sweetness of it in life-giving fruit, “the fruits of righteousness,” “the fruits of the Spirit” of which we read in Galatians 5:22, 23: “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” {PTUK June 22, 1899, p. 394.11}

Jesus has promised to give the Holy Spirit, which brings forth all these lovely fruits, “to them that ask Him.” Ask Him for it, dear children, and believe that He gives it to you, for His promise cannot fail. {PTUK June 22, 1899, p. 394.12}

Let His Holy Spirit fill you with good fruits, that through your love and gentleness, your joy and peace, your longsuffering and patience, those around you may taste the sweetness of the Lord’s life, may see that He is good, and learn to love and trust Him for themselves. {PTUK June 22, 1899, p. 394.13}

*“The bird that soars on highest wing  
Builds on the ground her lowly nest,  
And she who doth most sweetly sing  
Sings in the night when all things rest  
In lark and nightingale we see  
What honour hath humility.” {PTUK June 22, 1899, p. 394.14}*

**“Jottings” *The Present Truth* 15, 25.**

E. J. Waggoner

-The militia in the island of Guernsey are in a state of revolution. Their arms and amunition have been taken away from them. {PTUK June 22, 1899, p. 398.1}

-Reports are at hand of the recent death of two hundred persons on the road to Klondyke. Scurvy, drowning, freezing and suicide were the causes. {PTUK June 22, 1899, p. 398.2}

-The motor-car industry is being developed in France. One car was driven from Paris to Bordeaux, a distance of 375 miles, in a little over eleven hours. {PTUK June 22, 1899, p. 398.3}

-The Khalifa is strengthening his position in Kordofan. He is attacking and defeating tribes which refuse to join him, and is now provisioned for several months. {PTUK June 22, 1899, p. 398.4}

-On the 9th inst., there was a cloud-burst at Austin, Texas. Seventy-five people are reported drowned, and thousands of acres of crops submerged, which will be a total loss. {PTUK June 22, 1899, p. 398.5}

-A Commission of nine members has been appointed by the President of the United States to determine the most feasible and practical route for a canal across the Isthmus of Panama. {PTUK June 22, 1899, p. 398.6}

-In Uganda, Africa, there is a population of over 10,000,000. Twenty years ago there was no missionary among this people; now there are 500 churches, 600 teachers, and over 60,000 under instruction. {PTUK June 22, 1899, p. 398.7}

-The steamer *Paris* remains stranded, in spite of every attempt to remove her from the rocks, and she has been abandoned by the owners to the underwriters. The vessel is insured for ?200,000 in forty companies. {PTUK June 22, 1899, p. 398.8}

-A tunnel to connect Scotland and Ireland, at a cost of ?10,000,000, has been enthusiastically advocated at a meeting at the House of Commons of a large number of influential persons. The Government will be asked to receive a deputation on the subject. {PTUK June 22, 1899, p. 398.9}

-At the unveiling of a monument erected at Canterbury to the memory of Protestant martyrs, Canon Farrar said he hoped the memorial would long remain a testimony to the fact that men had abandoned the attempt to put down honest belief by persecution, and to farce on people things which they believed to be superstitious and anti-Christian. These words were received with applause, but it was made evident immediately that the old spirit of intolerance was still in the people who applauded with their mouths, for when some organisation presented a protest against the anti-Christian and superstitious act of putting a pagan cross on the memorial, the protest was read to an accompaniment of jeering. {PTUK June 22, 1899, p. 398.10}

-The Italian Government has just placed a contract for the construction of six new armoured cruisers. {PTUK June 22, 1899, p. 398.11}

-A fire at the Elswick Ordnance Works did damage to the extent of ?200,000, and two thousand workmen were thrown out of employment. {PTUK June 22, 1899, p. 398.12}

-A disastrous explosion took place on 18 inst. in a mine at Kimberley. Twenty-five people were killed outright and many were badly injured. {PTUK June 22, 1899, p. 398.13}

-The Irish-Americans of New York are proposing to raise ?30,000 by popular subscription in order to purchase the Lakes of Killarney and the surrounding property for preservation as a public park. {PTUK June 22, 1899, p. 398.14}

-Baron Christiani, for violently assaulting the President of the French Republic, has been sentenced to four years’ imprisonment. Colonel Picquart has been set at liberty as there was no case against him. {PTUK June 22, 1899, p. 398.15}

-The warnings which were lately issued against oysters, as a frequent cause of typhoid fever, caused for a while an enormous diminution in the oyster trade, but as last season was the best for several years, the oyster-eating public seem to have got over its scare. {PTUK June 22, 1899, p. 398.16}

-An important decision was given in the Court of Chancery last week, when an injunction was grand to restrain a publisher from using extracts from the Revised Version, on the ground that the revision was copyright, being the property of the Universities of Oxford and Cambridge. {PTUK June 22, 1899, p. 398.17}

-The business houses of Paris are very anxious that no political or other excitement shall be allowed to interfere with the prospects of the Exhibition next year. At the last exhibition 32,000,000 visitors came to Paris and spent there over ?50,000,000. It is expected that these enormous figures will be doubled next year. {PTUK June 22, 1899, p. 398.18}

-Desperate fighting still takes place in the Philippines, where the American troops lost thirty men in an ambush. The men are suffering severily from heat, and the sick list increases every day. The situation is viewed with considerable anxiety at Washington. A Filipino general has been assassinated by Aguinaldo’s bodyguard, it is thought because he favoured peace. {PTUK June 22, 1899, p. 398.19}

-On the 12th inst., a terrific storm swept the region of the Upper Mississippi. At New Richmond, Wisconsin, the tornado practically annihilated the town of 2,000 inhabitants, one hundred and sixty persons were killed outright, and over a thousand are reported more or less injured. Fire broke out in the ruins and cremated many who were imprisoned in cellars and wrecked buildings. {PTUK June 22, 1899, p. 398.20}

-Within the past few months trusts and corporation to the number of 270 have been organised within the United States, with an aggregate capital of nearly ?1,250,000,000. Almost all the necessaries of life are included, and all the luxuries. The object seems to be to drive out the small dealers, limit the supply, and then rake the price of the output. This is one of the significant signs of the times, which thoughtful people are everywhere viewing with alarm. {PTUK June 22, 1899, p. 398.21}

-Daniel R. Bower, M.D., LL.D., in a recent lecture on Criminal Anthropology, gave the following facts concerning the increase of crime in America from 1850 to 1890; 1850, 1 to 3,442 1860, 1 in 1,647; 1870, 1 in 1,771; 1880, 1 in 155; 1890, 1 in 757. Perhaps some of this alarming increase may be accounted for on the ground of more thorough work in collecting statistics, but nevertheless, if the rate continues for another forty years, the criminals will be largely in the majority. This is one of the signs of the last days for the Scriptures declare that “Evil men and seducers shall wax worse and worse.” {PTUK June 22, 1899, p. 398.22}

**“The Great Peace Conference” *The Present Truth* 15, 25.**

E. J. Waggoner

Representatives from all the principal nations of the earth are now in consultation at the Hague, over the question of universal peace, and many people are expecting much from the Conference. If they would but give close heed to the Bible, they might know what to expect, and not be disappointed at the result. {PTUK June 22, 1899, p. 400.1}

The result of a “Peace Conference,” if favourable, must be peace. But it must he remembered that the result will not be known when the Conference adjourns. All that we can know then will be what the delegates have talked about, and what conclusions they have arrived at; the lapse of time alone will make it plain whether there has been any practical result or not. {PTUK June 22, 1899, p. 400.2}

What then are we entitled to expect from this Conference?-Nothing whatever. Listen to the infallible Word: “Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit.” Isaiah 30:1. The men in conference at the Hague are not taking counsel of the Lord, nor are they seeking the covering of the Holy Spirit of God. {PTUK June 22, 1899, p. 400.3}

In the case referred to in the text just quoted, the counsel was between two nations; but the principle is the same. The Israelites were seeking to “strengthen themselves in the strength of Pharaoh” just as each nation now is seeking to strengthen itself in the combined strength of all the rest, so that one nation will not wish or dare to attack another. {PTUK June 22, 1899, p. 400.4}

Why was the woe pronounced in the case of the Israelites?-Because, as the Lord said, “the Egyptians are men, and not God; and their horses flesh, and not Spirit.” Isaiah 31:3. Now the same thing is true of every people; they are men, and not God, and both their horses and themselves are flesh, and not Spirit. Therefore the same woe rests upon the people of these days, that rested upon the ancient people of Israel. {PTUK June 22, 1899, p. 400.5}

Bear in mind that the woe pronounced is not an arbitrary thing. It is not as though God should pettishly say, like a man, “Well, if you will not accept My terms, I will make you suffer for it.” God is not a man. Just because He is God, He alone has power, to help, and therefore those who seek help from men, and not from God, bring disaster upon themselves. The woe follows as a natural consequence, and God, who sees the end from the beginning, foretells it. {PTUK June 22, 1899, p. 400.6}

Look again at the reason given for the woe that shall come upon those who take counsel of men, instead of God, and who seek the protection of man, instead of the covering of God’s Spirit. “The Egyptians are men, and not God; and their horses are flesh, and not spirit.” Flesh and blood cannot deliver. “The way of man is not in himself; it is not in man that walketh to direct his steps.” Jeremiah 10:23. How utterly foolish to seek help and guidance from those who are not able to support and guide themselves! It is like blind leading the blind, and the maimed trying to help the lame to walk. Only the Spirit of God can direct man in the right way, and only God has power to support and preserve. {PTUK June 22, 1899, p. 400.7}

There is a council of peace continually in session, and it is the only council that can accomplish definite results. “Thus speaketh the Lord of hosts, saying, Behold the Man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory; and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both.” Zechariah 6:12, 13. The true counsel of peace is between God and Christ on the throne of God in heaven. The God of peace has sent Jesus, “the Prince of peace,” who is “our peace,” preaching peace, “peace to him that is far off, and to him that is near.” Isaiah 57:19. {PTUK June 22, 1899, p. 400.8}

Christ has left His peace with men, but not as the world gives it. Whoever will let the peace of God rule in his heart (Colossians 3:15), by receiving and trusting absolutely in the Word of God, will be kept by “the peace of God which passeth all understanding.” Philippians 4:6, 7. This is the peace of righteousness, which comes from hearkening to the commandments of God. Isaiah 48:18; Romans 5:1. Only God can impart this peace, and it is the only peace that is peace indeed. It is perfect peace, and it is as lasting as eternity. {PTUK June 22, 1899, p. 400.9}

Now it is not this peace that the delegates of the nations have met to confer about at The Hague, and consequently they are imagining a vain thing. If it were the true peace that they were conferring about they would be having a religious meeting pure and simple seeking the blessing of the fulness of the Holy Spirit. “What a strange thing that would be for a congress composed of delegates from all the nations,” all will exclaim. Indeed it would be a strange thing, and an impossible thing; for if they were assembled for that purpose, their action could not be representative. Each one could secure peace for himself only, as an individual. Their action would bind nobody else. It would be a grand thing, however, if they would seek peace in that way, for then something would be accomplished; a few men, at least, would secure peace. {PTUK June 22, 1899, p. 400.10}

“There is no peace, saith my Lord, to the wicked.” Isaiah 57:21. It is only by personal faith in Christ that righteousness comes; therefore it is evident that to nations on this earth there can never be peace. Only by submitting to the mild sway of Him that sitteth on the throne in the heavens, and acknowledging and keeping His laws, can there be peace. That would result in there being only one King over all, which will be the case in the world to come, when “the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Revelation 11:15. {PTUK June 22, 1899, p. 400.11}

It is not necessary, therefore, not even profitable, to call a conference of all the nations, in order to have peace. Each person may have a successful peace conference by himself, wherever he is God has spoken peace, and Christ has been sent with the message. We have only to listen and accept. “I will hear what God the Lord will speak; for He will speak Items unto His people, and to His saints; but let them not turn again to folly. Surely His salvation is nigh them that fear Him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the very steps.” Psalm 85:8-13. {PTUK June 22, 1899, p. 400.12}

**“The Way of Holiness” *The Present Truth* 15, 26.**

E. J. Waggoner

“The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.... The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.” Song of Solomon 2:11-13. {PTUK June 29, 1899, p. 401.1}

“As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:11. {PTUK June 29, 1899, p. 401.2}

“For Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him.” Psalm 92:4, 12-15. {PTUK June 29, 1899, p. 401.3}

“Ye are God’s husbandry.” 1 Corinthians 3:9. “Every plant, which My heavenly Father hath not planted, shall be rooted up.” Matthew 15:13. “As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” John 15:4. {PTUK June 29, 1899, p. 401.4}

It will be seen from these scriptures that God is the source of righteousness and not man. This is according to God’s plan. He never designed that man should be righteous by his own works, but by receiving, in faith, the righteousness of His Creator, allowing God to work in Him to will and to do of His own good pleasure. {PTUK June 29, 1899, p. 401.5}

Therefore the question is not whether man shall be found righteous in the judgment, but whether the Lord shall be proved to be righteous in all His works. No man can make himself righteous, but He can let the Lord demonstrate in his life that all His works are righteous. But to do this a man must cease from his own works, so that only the works of God are manifest in him. When the Lord has full control of a man’s life, because he abides in Him as the branch abides in the vine, then it will always appear “that the Lord is upright, ... and there is no unrighteousness in Him.” {PTUK June 29, 1899, p. 401.6}

This means that the Lord will be justified in the judgment. But what of the man? He can “have boldness in the day of judgment: because as He is, so are we in this world.” 1 John 4:17. Such a man is not afraid that the Lord will be condemned in the judgment, and for himself all he needs to know is that he is abiding in the vine. So he is sure of an abundant entrance into “the everlasting kingdom of our Lord and Saviour Jesus Christ.” {PTUK June 29, 1899, p. 402.1}

**“Notes on the International Sunday-School Lessons. Daniel in Babylon. Daniel 1:8-21” *The Present Truth* 15, 26.**

E. J. Waggoner

**FAITHFULNESS TO GOD, AND ITS RESULT**

In order to enter fully into this lesson, we must understand the circumstances. The situation is this: Nebuchadnezzar, king of Babylon, had besieged Jerusalem, and had taken it. “The Lord gave Jehoiakim, king of Judah into his hand, with part of the vessels of the house of God.” Daniel 1:2. “Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood.” 2 Kings 24:3, 4. After naming over various nations, including Judah, God said: “Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given unto him also to serve him.” Jeremiah 27:6. Nebuchadnezzar therefore had the same right to rule that any of the kings of Judah ever had. Because of their sins, the people of Israel had been given over to the king of Babylon. Their captivity was only the outward manifestation of the bondage of sin, into which they had voluntarily gone. Read 2 Chronicles 36:14-21. {PTUK June 29, 1899, p. 402.2}

Nebuchadnezzar was a broad-minded man, and one who was zealous for the welfare of his kingdom. He could recognise merit wherever he saw it, and had a disposition to make use of it. Accordingly he gave orders that the most promising of the captives of Judah should be trained in the royal schools, to be fitted for responsible places in the kingdom. The chosen ones were “of the seed royal, and of the nobles; youths in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability to stand in the king’s palace.” These were to be taught “the learning and tongue of the Chaldeans. And the king appointed for them a daily portion of the king’s meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the king.” Daniel 1:3-5. Among these were Daniel, Hananiah, Mishael, and Azariah. These four seemed to be special friends and companions, with Daniel as the leader among them. {PTUK June 29, 1899, p. 402.3}

From the record it is plain that the captives were obliged to pass an examination before they could have the benefit of this training; for otherwise it could not be known whether or not they had an understanding in science. At the time when this lesson begins, they had passed their examination and were ready to enter upon their three years’ course of training. {PTUK June 29, 1899, p. 402.4}

But Daniel was not yet ready to go on with the work. Everything was not as it should be, and although he was a captive in Babylon, he was God’s free man. All was not to his liking, and therefore it was wrong, because his liking was God’s will. He liked only that which God liked. What was the trouble?-He was not satisfied with the food. That is not so uncommon a thing. There are many young men who find fault with the food that is furnished them both at home and at school. But it is a rare thing to find a student making the complaint that Daniel made. He did not complain that he did not have enough to eat, or that he was used to much better fare at home, and could not live on such a diet; nothing of the kind. His complaint was that the food was, too fine. Verse 8 literally translated is: “But Daniel set (it) upon his heart that he would not defile himself with the king’s delicacies.” He wanted plain food. Surely Daniel was a remarkable character. This incident at the beginning of his career stamps him as such. {PTUK June 29, 1899, p. 402.5}

There was nothing captious about Daniel. Although he had a fixed purpose in his heart as to what he would do, he did not make a scene. He did not parade his scruples, and protest that he would not violate them even for the king. People who have a fixed purpose, and one that is based upon a good foundation, do not need to bluster. People who do that, do it to make up for their lack of stability, and usually they give way when pressure is brought to bear upon them. Moreover, by their very course they make it sure that severe pressure will be brought to bear upon them. But Daniel’s purpose was too deep for bluster. He did not intend to eat the food that the king had appointed for him, yet he courteously asked the steward who had charge of their food to give them something else. {PTUK June 29, 1899, p. 402.6}

“When a man’s way, please the Lord, He maketh even his enemies to be at peace with him.” Proverbs 16:7. Daniel’s ways and purposes pleased the Lord, and therefore He had “made Daniel to find favour and compassion in the sight of the prince of the eunuchs,” who was disposed to grant any request that Daniel might make, but who feared to do anything contrary to the king’s commandment. He could not conceive how anyone could keep in health and strength if deprived of the rich variety provided by the king; and so radical a change as Daniel proposed would, he feared, make the young men so thin and weak that they could not carry out the work assigned them, and so the king’s anger would be aroused. {PTUK June 29, 1899, p. 402.7}

But Daniel combined the wisdom of the serpent with the harmlessness of the dove, He did not argue the matter with the officer, but proposed a practical test. He said: “Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before and the countenance of the youths that eat of the king’s meat; and as thou seest deal with thy servants.” No objection could be made to so reasonable a request as that. All the king desired was that the youths should have such attention as would keep them in the best condition for study and work. Ten days could not make a great deal of difference, and if at the end of that time the experiment proved a failure, then the young men could soon pick up again under the king’s generous provision. Still, the fact that the experiment was made, shows the hold that Daniel had on the king’s officers. {PTUK June 29, 1899, p. 402.8}

What was the result?-“At the end of ten days their countenances appeared fairer and fatter in flesh, than all the children which did eat of the king’s meat. So the steward took away their meat (delicate food), and the wine that they should drink, and gave them pulse.” Now the question arises, Why was this written? The answer is that it was “written for our learning.” And what can we learn from it?-This, that a very simple diet is the best for man. That this is the chief reason why this incident is recorded, it very evident. Some may say that the lesson we should learn is that God honours those who are moved by principle. That lesson is very prominent, but it only enforces the other, for the principle for which Daniel was standing was that of plainness in diet. Daniel was not making a sacrifice in abstaining from the king’s delicate food; he did not desire it, because he knew that it was not good for him, and he had been trained to prefer that which was best for him. The result showed that the simplest fare is the best for practical purposes. {PTUK June 29, 1899, p. 403.1}

Some may think that God wrought a miracle in behalf of the four Hebrews who chose the simple food. It may be that He did, but if so that only makes more emphatic the fact that a simple diet, with little variety, is the best for hard work, especially for mental labour. God would not work a miracle to enforce a wrong idea, therefore we have the testimony of the Lord in favour of simple food. The dealing of God with the children of Israel in the wilderness, when He fed them on manna, is a standing testimony. Daniel had read that history to profit. {PTUK June 29, 1899, p. 403.2}

The test of the value of food is what it will do for man. Food is for the purpose of renewing strength. “Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!” Ecclesiastes 10:17. People cannot always determine the goodness of any food by its taste, because almost everybody has a perverted taste. God, however, designs that food shall please the taste, and has given us the sense of taste, so that we may derive pleasure from eating. But the very best food will taste insipid to a perverted palate, and therefore we need to educate our taste. Whatever will keep the body in the best health, and give muscular strength, and mental vigour, and will also enable one to endure privation, is the best food, and we should accustom ourselves to enjoy it. When the palate has been trained for a while in the right way, rich and fancy dishes and flesh meats will be distasteful, and simple but wholesome food will, be eaten with a hearty relish. The poor man, with simple fare, is not to be pitied. The rich, or any others, for that matter, who are slaves to an appetite that demands rich food, and who do not know the pleasure of perfect health and of abstinence, are the ones to be pitied. {PTUK June 29, 1899, p. 403.3}

But there was a further result of Daniel’s choice. “As for these four youths, God gave them knowledge and skill in all learning find wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” Daniel 1:17-20. Surely that was a result worth even making a sacrifice for; but as we have seen, Daniel had not made a sacrifice; he had been eating and enjoying that which was good. It is not a sacrifice to be in a state of constant enjoyment. {PTUK June 29, 1899, p. 403.4}

Was this a miracle?-Most certainly, but only such a miracle as may be wrought at anytime and for anybody. The attainment of wisdom is a miracle; “for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. Daniel and his companions had given themselves fully into the hands of the Lord, and He in turn gave them Himself. God is willing und anxious to give every man wisdom and understanding. God’s desire for men is expressed in the inspired words of the Apostle Paul, when he prayed “that your love may abound yet more and more, in knowledge and in all judgment.” Philippians 1:9. And also, “that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being, fruitful in every good work, and increasing in the knowledge of God.” Colossians 1:9, 10. The trouble with the most of us is that we throw obstacles in the way of this result. We clog our systems with unwholesome food, and with too great a quantity, thus reversing the proper order of things; for whereas food ought to be only a support to the body, we impose on the body the task of trying to dispose of food that is utterly useless to it. Thus instead of eating to live, we actually live to eat. It is very evident that while we are in that state, the Holy Spirit of God cannot control us, and enlighten us. How can we expect God to give us clear perception, and strength of intellect, when we deliberately do that which benumbs the sensibilities? It is like putting our hands into the fire, and expecting that God will keep our fingers from being burned. {PTUK June 29, 1899, p. 403.5}

Whence did Daniel and his follows get their wisdom? Read the record, and see. God gave it to them. The amount of wisdom that God can give a man of what is called “ordinary ability” is not dreamed of, because He is so seldom given the opportunity to demonstrate it. Those Hebrew youths were at school in Babylon, with the wisest men of the kingdom for instructors; but they did not derive their knowledge from those wise men. How do we know?-From this fact, that at the end of three years they knew ten times more than all the wise men in the king’s realm, and that of course included the man who wore over the school which Daniel attended. They placed themselves in harmony with God’s law, and He filled them. Thus they experienced what the psalmist said: “I have more understanding than all my teachers; for Thy testimonies are my meditation.” Psalm 119:99. “I understand more than the ancients; because I keep Thy precepts.” Verse 100. {PTUK June 29, 1899, p. 403.6}

Here is something that ought to claim the earnest attention of everybody. In these days the idea that men can learn more from God and His Word than from man is almost unheard of. This is no disparagement upon anything that anybody knows. Whatever wisdom any man has, whatever he really *knows*, is good, because it comes from God, from whom every good and perfect gift comes. And men may help their fellow-men in the way of knowledge. Nevertheless the fact remains that no one is a teacher like unto God. Job 36:22. In obedience to all the commandments of God, and perfect submission to the perfect life of God, there are unlimited possibilities of wisdom. “The fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28:28. And this is not fanciful, visionary, intangible, wisdom. It is such wisdom as can be recognised as wisdom even by those who do not know the secret of it. “Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and shall say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:5, 6. See this verified in the case of Solomon. 1 Chronicles 1:7-12; 9:1-6. But this wisdom does not come from God without any effort on the part of the man. In Proverbs 2:1-9 we may read the experience of Solomon, and find the royal road to learning. {PTUK June 29, 1899, p. 403.7}

This chapter was not written for no purpose. We have no right to read it as an idle tale, as merely a curious item of history. It stands there to teach us the way of knowledge, yet how few of us think of it! It is a constant witness against our foolishness. If we do not have knowledge, how can we excuse ourselves with that record before us? The God who is no respecter of persons will give us understanding, as well as He did to those youths, if we but place ourselves unreservedly in His hands, to do His will. If any man willeth to do His will, he shall know. This story ought to be committed to memory, and meditated upon daily. Shall we not give ourselves to the acquirement of true wisdom? {PTUK June 29, 1899, p. 404.1}

Two or three other lessons ought to be noted while we have the chapter before us. Daniel was a captive in Babylon, with the rest of the Jews, yet he was a pious youth. The Jews were sent into captivity because of their sins, yet Daniel is one of the few men without a shadow of wrong-doing charged against them in the Bible. Thus we see that good people may be brought into trouble in this life through the evil-doing of others. {PTUK June 29, 1899, p. 404.2}

But the fact that good men are brought into difficulties through the sins of others is no ground for complaint. A righteous man cannot be made a captive, even though he be bound with chains. Daniel in Babylon was a free man. When God allows His servants to suffer hardships through the evil-doing of others, it is always for a good purpose. God had work for Daniel in Babylon, as He always has for His servants, wherever they are. Compare the case of Joseph in Egypt. Daniel was free from the Babylonian spirit, which was pride and the exaltation of self above God, and therefore he was free in Babylon. Jesus said, “If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.” “If the Son therefore shall make you free, ye shall be free indeed.” John 8:31, 32, 36. {PTUK June 29, 1899, p. 404.3}

There is never any need for one to compromise his principles. Surely Daniel was in as close a place as anyone ever can be. Many think that if they are guests of some great man, courtesy demands that they should drink his wine, and partake of his dainty meats. So they will lay aside their principles for fear of giving offence. Perhaps they will go so far as to state that they do not believe in eating and drinking such things, but that they will do so “just on this occasion,” thereby making the case worse than if they said nothing. But Daniel was not merely a guest, free to go away if he chose; he was a captive, subject to the orders of an absolute monarch, whose word was law, and who could with an inclination of the head send one who displeased him to execution. If ever a youth had cause for compromising his principles, Daniel had; but he did not. He knew what was right, and what would please God: and that was what he purposed to do, no matter what the consequences might be. Because of this loyalty to truth and right, God made the way clear for him. When God sends or allows one of His servants to get into a difficult place, where the truth is not regarded, it is in order that He may have a witness for the truth in that place. {PTUK June 29, 1899, p. 404.4}

Firmness of character, and loyalty to principle are esteemed even by the world. Daniel’s course was such that he could not fail to be noted, and his prominence was only the advancement of truth. The fact that he made the request that he did, would call attention to him, and when it was seen that there was sound wisdom in his choice, the truth was exalted. The man who is recreant to the trust that God has placed in him in a critical time, is of no use. He is passed by as one of the common herd. And the man who feebly makes known what he calls his principles, but puts them aside “on this occasion,” brings contempt on himself, and causes his associates to think that there is no power in truth. May the God of Daniel make us all as faithful as he was! This He will do if we are willing that He should, and have enough confidence in Him. {PTUK June 29, 1899, p. 404.5}

**“Resisting the Devil” *The Present Truth* 15, 26.**

E. J. Waggoner

“Resist the devil, and he will flee from you.” {PTUK June 29, 1899, p. 404.6}

How thankful every Christian should be for this scripture; for it gives hope where otherwise there would be utter discouragement. {PTUK June 29, 1899, p. 404.7}

Strong as Satan is, the weakest Christian who steadfastly resists him need not be overcome; for it is beyond his power to force the human will. {PTUK June 29, 1899, p. 404.8}

Satan came to Christ with flattering and tempting offers at a time when the flesh was weak; but the Saviour’s command, “Get thee hence,” drove him from His presence. Immediately the record says, “Angels came and ministered unto Him.” {PTUK June 29, 1899, p. 404.9}

Now when we are confronted with temptations, it lies with *us*, whether we or the devil shall overcome. When, in the strength of Christ, we resist the first enticing whisperings of the evil one, the first inclination to yield to his seductive arts, we are where we can say with Paul, “I can do all things through Christ which strengtheneth me.” {PTUK June 29, 1899, p. 405.1}

But a half-hearted resistance-simply a desire to do right, will not conquer Satan. The devil is persistent, and more so now than ever, “because he knoweth that he hath but a short time.” He did not give up the warfare after just one defeat when he tempted the Saviour, neither will he be content with one failure to entrap us. He is an untiring, vigilant, personal foe; and everybody ought to realise it, and then, having realised it, lay hold of that strength that is able to save to the uttermost. {PTUK June 29, 1899, p. 405.2}

**“The Gospel of Isaiah. Dwelling with Consuming Fire. Isaiah 33:2-16” *The Present Truth* 15, 26.**

E. J. Waggoner

(ISAIAH 33:2-16, LOWTH’S TRANSLATION.)

*2. O Jehovah, have mercy on us; we have  
trusted in Thee;  
Be Thou our strength every morning;  
Even our salvation in the time of distress. {PTUK June 29, 1899, p. 405.3}*

*3. From Thy terrible voice the peoples fled;  
When Thou dist raise Thyself up, the na-  
tions were dispersed. {PTUK June 29, 1899, p. 405.4}*

*4. But your spoil shall be gathered as the locust  
gathereth;  
As the caterpillar runneth to and fro, so shall  
they run and seize it. {PTUK June 29, 1899, p. 405.5}*

*5. Jehovah is exalted; yea, He dwelleth on  
high;  
He hath filled Sion with judgment and  
justice. {PTUK June 29, 1899, p. 405.6}*

*6. And wisdom and knowledge shall be the  
stability of thy times,  
The possession of continued salvation;  
The fear of Jehovah, this shall be thy  
treasure. {PTUK June 29, 1899, p. 405.7}*

*7. Behold, the mighty men raise a grievous cry;  
The messengers of peace weep bitterly. {PTUK June 29, 1899, p. 405.8}*

*8. The highways are desolate; the traveler  
ceaseth;  
He hath broken the covenant; he hath re-  
jected the offered cities;  
Of men he maketh no account. {PTUK June 29, 1899, p. 405.9}*

*9. The land mourneth, it languisheth;  
Libanus is put to shame, it withereth;  
Sharon is become like the desert;  
And Bashan and Carmel are stripped of  
their beauty. {PTUK June 29, 1899, p. 405.10}*

*10. Now will I arise, saith Jehovah;  
Now will I lift up Myself on high; now will  
I be exalted. {PTUK June 29, 1899, p. 405.11}*

*11. Ye shall conceive chaff; ye shall bring forth  
stubble;  
And My Spirit, like fire, shall consume you. {PTUK June 29, 1899, p. 405.12}*

*12. And peoples shall be burned, as the lime is  
burned;  
As the thorns are cut up, and consumed in  
the fire. {PTUK June 29, 1899, p. 405.13}*

*13. Hear, O ye that are afar off, My doings;  
And acknowledge, O ye that are near, My  
power. {PTUK June 29, 1899, p. 405.14}*

*14. The sinners are struck with dread;  
Terror hath seized the hypocrites;  
Who among us can abide this consuming  
fire?  
Who among us can abide these continued  
burnings? {PTUK June 29, 1899, p. 405.15}*

*15. He who walketh in perfect righteousness, and  
speaketh right things;  
Who detesteth the lucre of oppression;  
Who shaketh his hands from bribery;  
Who stoppeth his ears to the proposal of  
blood;  
Who shutteth his eyes against the appearance  
of evil. {PTUK June 29, 1899, p. 405.16}*

*16. His dwelling shall be in the high places;  
The strongholds of the rocks shall be his  
lofty fortress;  
His bread shall be duly furnished; his waters  
shall not fail. {PTUK June 29, 1899, p. 405.17}*

**MERCY TO THE TRUSTING**

The prayer with which this lesson opens is not a vain one, for we are assured, “He that trusteth in the Lord, mercy shall compass him about.” Even in sinful man, the very fact of being trusted makes one kindly disposed; we cannot help being drawn to one who manifests confidence in us; it put us, as it were, on our honour. What then shall be said of God, whose nature is love, and who delights in mercy! He also cannot do otherwise than do kindness to them that trust Him. {PTUK June 29, 1899, p. 405.18}

**EVERY MORNING NEW**

This mercy endureth for ever, and is unlimited. We may draw on it at will. We are continually recipients of it, for “it is of the Lord’s mercies that we are not consumed;” “they are new every morning.” Lamentations 3:22, 23. Yet we ourselves determine to a great extent how much of it we will enjoy. We often claim but little, although the amount that we may enjoy is limited only by our willingness to receive. Here is a prayer inspired by the Holy Spirit. “Let Thy mercy, O Lord, be upon us, according as we hope in Thee.” Psalm 33:22. “The eye of the Lord is upon them that fear Him, upon them that hope in His mercy.” Verse 18. Whatever the Spirit of the Lord tells us to ask for, we may be sure will be granted, for when “we know not what we should pray for as we ought,” the Spirit comes to our aid. Romans 8:26. Do you want unbounded mercy? then trust in the Lord without reservation. {PTUK June 29, 1899, p. 405.19}

**THE MERCY OF THE DAYSPRING**

“Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.” Yea, for the mercy of the Lord is strength. “As the heaven is high above the earth, so powerful is His mercy toward them that fear Him.” Psalm 103:11. So as the Lord’s mercies are new every morning, He is our strength every morning. Now “through the tender mercy of our God, whereby the dayspring from on high hath visited us.” He gives the knowledge of salvation unto His people “by the remission of their sins.” Luke 1:77, 78. Therefore every morning’s dawn is an assurance to us that God is merciful to our unrighteousness. As the light springs forth from the east, it should be a reminder to us of “the dayspring from on high.” The beams of the morning sun are to remind us of “the Sun of righteousness,” who arises with healing in His wings. Malachi 4:2. So every morning God in His endless mercy gives us the assurance of forgiveness of sin, and of overcoming grace. “Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” Ecclesiastes 11:7. {PTUK June 29, 1899, p. 405.20}

**THE LORD OUR ARM**

The word rendered “strength,” in verse 2, is literally “arm.” So the inspired prayer is, “Be Thou our arm every morning.” What a wonderful promise! for every inspired prayer is a promise of God. God’s mercies are new every morning, and His mercy is strength; but He does more than merely to strengthen our arm: He Himself promises to become our arm. Truly, “they that wait on the Lord shall renew their strength.” “It is God that worketh in you, both to will and to do of His good pleasure.” Philippians 2:13. God has “a mighty arm;” His hand is strong (Psalm 139:13); but think of the courage with which one could go forth to his work in the morning, who knew that God was not only at his right hand, but was indeed his arm. Well, this is only saying in another way what we learned in Isaiah 12:2: “The Lord Jehovah is my strength and my song; He also is become my salvation.” {PTUK June 29, 1899, p. 406.1}

It will not be difficult for us to see how literally true this is, if we but stop to consider the conditions of our life. God is our life, and the length of our days. Deuteronomy 30:20. We have no life in ourselves; everything comes from above. We eat the Word of God, even the very life of Christ, in the grains and fruits. Thus all the strength that anybody has is the strength of God; for He alone has power. He is the Almighty. All power in heaven and earth is Christ’s. Our lack of strength, therefore, is due to our failure to live by faith in God-to eat and drink the flesh and blood of Christ by faith. The prayer, “Be Thou our arm every morning,” should be prayed every morning, and that would mean that we propose to live only by the Word of God, as, like the manna, it comes to us fresh every morning. Thus our every-day life becomes to us the pledge of eternal salvation. “While there’s life there’s hope,” because life itself is hope. {PTUK June 29, 1899, p. 406.2}

**“WISDOM IS A DEFENCE”**

“Wisdom and knowledge shall be the stability of thy times.” Knowledge is indeed power, provided it is right knowledge. Wisdom is certainly power, for Christ, the wisdom of God, is the power of God. 1 Corinthians 1:24. “Wisdom is a defense, and money is a defense; but the excellency [the advantage] of knowledge is that wisdom giveth life to them that have it.” Ecclesiastes 7:12. How much stability does wisdom give?-Consider the heavens and the earth, the works of God, and you will see; for “He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:12. The last message, the last proclamation of the Gospel, calls upon men with a loud voice to give glory to God, “and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. We are to recognise God in His works, to trust the power and the wisdom that are manifested in the tiniest flower or the smallest insect, as well as in the shining orbs of the sky. The knowledge of God is wisdom and strength and riches. Jeremiah 9:23, 24. That wisdom which made and upholds them will also sustain us, if we trust it. {PTUK June 29, 1899, p. 406.3}

*“That hand which bears creation up,  
Shall guard His children well.” {PTUK June 29, 1899, p. 406.4}*

**A VITAL QUESTION**

“Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” One would naturally say that such a thing is impossible; but the Lord says that some can and will do it. Who are they? It is the one who walks in righteousness, even “the righteousness which is of God, by faith” (Philippians 3:9), who speaks right things, who will have nothing to do with anything gained by fraud, who cannot be bribed, and who will not hear of bloody deeds, or look upon evil. Such an one can live in eternal fire, and be at ease amid the devouring flame. {PTUK June 29, 1899, p. 406.5}

**NO FUTURE FOR THE WICKED**

Take particular notice that only the righteous can dwell with everlasting, devouring fire. The wicked will suffer the vengeance of eternal fire,-they will be cast into the fire that never shall be quenched,-but they cannot abide there; the fire will consume them as chaff. “As thorns cut up shall they be burned in the fire.” There is therefore no eternity for the wicked. “The transgressors shall be destroyed together; the end [literally, “the future time”] of the wicked shall be cut off.” Psalm 37:38. So to the oft-repeated question, “Where will you spend eternity?” there can be but one answer. Those who spend it anywhere will spend it in the presence of God, dwelling in Him and His light; those who do not live in His righteousness, dwelling in the secret place of the Most High, will spend eternity nowhere. “They shall be as though they had not been.” Obadiah 16. “For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” Psalm 38:10. “For, behold, the day cometh, that shall burn as an oven; and 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. Yet the righteous will dwell in that same fire in safety, and will bask in its grateful warmth throughout eternity. {PTUK June 29, 1899, p. 406.6}

**THE FIRE OF GOD’S PRESENCE**

By comparing Isaiah 33:14-16 with Psalm 15:1-5 and 24:1-5, it will be seen that the people who dwell with the devouring fire and the everlasting burnings, are the same people that “ascend into the hill of the Lord,” and abide in His tabernacle. Thus it must be that the everlasting, devouring fire is in the tabernacle, the secret place, of God. That is exactly the case. Let us collect a few texts of Scripture that show this. {PTUK June 29, 1899, p. 406.7}

Verse 11 of this chapter, according to Lowth’s reading, says, “My Spirit, like fire, shall consume you.” This agrees with Isaiah 11:4: “He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked,” and 2 Thessalonians 2:8, which says that the Lord shall consume “that wicked” “with the Spirit of His mouth.” {PTUK June 29, 1899, p. 406.8}

“Our God is a consuming fire.” Hebrews 12:29. He descended on Mount Sinai in fire (Exodus 19:18), and spoke to the people “out of the midst of the fire.” Deuteronomy 4:12; Verse 22. “From His right hand went a fiery law for them.” Deuteronomy 33:2. {PTUK June 29, 1899, p. 406.9}

The Lord “sitteth between [or upon] the cherubim.” Psalm 99:1. When He drove Adam and Eve out of the garden of Eden, “He placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way, to keep the way of the tree of life.” Genesis 3:24. This was the indication of His own presence; to this place Adam and his family came to worship, and from here Cain went out from the presence of the Lord. {PTUK June 29, 1899, p. 407.1}

The Lord reigns in righteousness, and “a fire goeth before Him, and burneth up His enemies round about,” and the hills melt like wax at the presence of the Lord. Psalm 97:1-5. So when Christ comes, it is “in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” 2 Thessalonians 1:8. So at the last, when the wicked are all gathered together to do battle against God and His people, fire comes down from God out of heaven, and devours them. Revelation 20:8, 9. In Isaiah 30:33 we have read that “the breath of the Lord, like a stream of brimstone” kindles Tophet. {PTUK June 29, 1899, p. 407.2}

God covers Himself with light as with a garment (Psalm 104:2), and dwells in light that no man can approach unto. 1 Timothy 6:16. When Isaiah saw the Lord, sitting on His throne, “the house was filled with smoke” (Isaiah 6:4.), indicating the presence of fire; and this is still further indicated by the fact that the beings that stand above His throne are the “Seraphim,” that is, “the burning ones.” Remember also that God went before Israel, to guide them, in a pillar of fire by night and a pillar of cloud by day. {PTUK June 29, 1899, p. 407.3}

In this Presence, amid this fire, the saints of God will dwell throughout eternity, but in order that they may do this, they must here become accustomed to the glory of God, of which the whole earth is full. By beholding it they become changed into the same image “from glory to glory,” even by the Spirit of the Lord. 2 Corinthians 3:18. The presence of the Lord consumes everything that is evil, and so their dwelling with God in this time fits them for His unveiled glory. The sunlight, which destroys disease germs, is a daily proof to us of the fact that the glory of God consumes evil. But those who refuse to recognise God as He is now revealed, will not be able to abide the day of His coming, and will be consumed. {PTUK June 29, 1899, p. 407.4}

So it is indeed eternal fire that consumes the wicked, but it is not fire specially created for that purpose, nor does the fact that it is eternal prove that those who suffer from it will live eternally, but just the opposite. All, both saints and sinners, will be in the midst of it, so that all will be treated alike, and God cannot be accused of injustice; but the nature of the individual will determine how the fire will affect him. Only those who have become transformed into the likeness of God, who have His life as their life, so that they are partakers of the Divine nature, sharers of the glory, will be able to come through the fire unscathed, and, in fact, to continue dwelling in it. They are of the same nature as the devouring flame, and hence can dwell in it and not be consumed. All others will perish. The mercy of God endures for ever, and that which perpetuates the existence of those who become assimilated to it, ends the existence of the rebellious. How pertinent, therefore, the message, “Fear God, and give glory to Him, for the hour of His judgment is come.” {PTUK June 29, 1899, p. 407.5}

**“One-Sided Education” *The Present Truth* 15, 26.**

E. J. Waggoner

The *Daily Chronicle* raises an interesting question as to what becomes of Senior Wranglers, and others who attain to high collegiate distinction in their early days. {PTUK June 29, 1899, p. 409.1}

There remains always the question what becomes of the Senior Wranglers who year after year are turned out of the University mill. Not many achieve the eminence of a Justice Romer or a Fletcher Moulton in after life, and more and more seem to shun active work in the world, and settle down to University tutorships and professorships. It is a curious thing; this comparative failure in life of the Senior Wrangler. Is it that in the tremendous struggle for this academic prize he tires his brain, and that, his training parlance, he has become “stale” for the race of life? Or is it that his perceptive and reflective powers have been brought to such a pitch of critical efficiency that he finds himself a thing apart, above and beyond the rest of mere ordinary humanity? Certain it is that relatively few succeed in the storm and stress of everyday life, and that many drift into the leisurely existence of an academic career, and are rarely heard of outside University circles. {PTUK June 29, 1899, p. 409.2}

While it does not follow by any means that a quiet and obscure career is a useless one, it is well to observe that the intellectual development which produces a Senior Wrangler is supposed by the world to unfit a man for active life. This is another respect in which we need to learn from the Lord what true education is. Christ had such training of the mind as none other ever hid, hut it did not alienate His sympathies from men, or unfit Him for a life of active benevolence. When the world confesses that its best results are one-sided, those who want to be well-educated will do well to distrust worldly methods, and confide their training to One who, in the days of His flesh, proved Himself perfect in wisdom and knowledge. {PTUK June 29, 1899, p. 409.3}

**“Temptation” *The Present Truth* 15, 26.**

E. J. Waggoner

We are commanded, “Watch and pray, that ye *enter* not into temptation.” Christians would often be saved the ignominy of defeat in their battle with the devil, if their strength were only employed to *keep out* of temptation, instead of being employed in trying to resist when they have voluntarily placed themselves with its grasp. {PTUK June 29, 1899, p. 409.4}

**“Little Folks. Lessons from the Trees” *The Present Truth* 15, 26.**

E. J. Waggoner

**GOOD AND BAD FRUIT**

All of you, dear children, are little trees that God has planted in His garden. You know that all trees are not alike, but we can tell the nature of the tree by the kind of fruit that it bears. “The tree is known by its *fruit*.” {PTUK June 29, 1899, p. 410.1}

Jesus says, “He that abideth in Me, and I in Him, the same bringeth forth much fruit.” This fruit is shown in the life; if we abide in Jesus, His life will be in us and we shall live as He did when He was upon the earth Himself. So “he that saith he abideth in Him, ought himself also so to walk even as He walked.” {PTUK June 29, 1899, p. 410.2}

If there is a tree in the orchard that you do not know the name of you will watch to see what kind of fruit grows on it, and then you will know. If it is an apple tree, it ought to have apples on it, and at the right time of year it will, if it is a good tree. {PTUK June 29, 1899, p. 410.3}

“Ye shall know them by their fruits, Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them.” {PTUK June 29, 1899, p. 410.4}

If we are rooted in Jesus by faith, believing in and loving Him, we shall draw His sweet life into us continually, and give it out in good fruit. But God’s Word tells us of another root, the root from which those bad trees spring that bring forth evil fruit. Satan is this deadly root, the one from whom comes all the had fruit that is found in the lives of the people in this world. {PTUK June 29, 1899, p. 410.5}

Very early in the history of the world we find these two kinds of fruits growing here. Look at the first two brothers who ever lived in this earth, and see what kind of fruit they bore. {PTUK June 29, 1899, p. 410.6}

Almost the first thing that we learn of Cain, the first-born son of Adam, is that he was jealous of his brother Abel. And this feeling of jealousy that he let Satan put into his heart, was the bad seed that brought forth the hatred that led him to kill Abel. {PTUK June 29, 1899, p. 410.7}

Envy, hatred, murder,-you will find these all mentioned in the list of bad fruits given in the fifth chapter of Galatians, contrasted with the good sweet fruits of the Spirit of Jesus of which we learned last week. Then what sort of a tree was Cain? From what root did he come? You will find the answer in the third chapter of the first epistle of John: {PTUK June 29, 1899, p. 410.8}

“In this the children of God are manifest and the children of the devil, Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning; that ye should love one another. Not as Cain, *who was of that wicked one*, and slew his brother.” {PTUK June 29, 1899, p. 410.9}

Of all such tress which are of the wicked one, and so can bring forth only the bad fruit that comes from this root, we are told what the end will be: {PTUK June 29, 1899, p. 410.10}

“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*.” Satan, the root, and his followers the branches, will be destroyed, and only those who abide in Jesus and bear good fruit will remain. {PTUK June 29, 1899, p. 410.11}

But of Abel, the brother of Cain, we are told that “by *faith*” he offered unto God an acceptable sacrifice. Faith, you will remember is one of the good fruits of the Spirit, and the one which brings to us all the other fruits, love, joy, peace, gentleness, and goodness. For it is faith which brings Christ Jesus to dwell in our hearts, so that His life may flow out in all these good fruits. {PTUK June 29, 1899, p. 410.12}

These two, Cain and Abel, were brothers, living in the same home, having the same teaching from their father, and the same blessings from God. Yet one became a bad tree bearing evil fruit, while the other was a good tree bringing forth the fruits of righteousness. {PTUK June 29, 1899, p. 411.1}

Have you noticed how the life-giving sunlight shines on every part of the land, and how the gentle, refreshing rain falls all over the earth on all the trees and bushes and plants. Yet some will bring forth only thorns and thistles, briers and poison berries, while others will bear beautiful, fragrant blossoms and good useful fruit. {PTUK June 29, 1899, p. 411.2}

And it is just so in the Lord’s garden where His human trees are planted. His gentle, loving, tender Spirit comes to each one, pleading with all, seeking an entrance into their hearts and drawing them to God. Those who yield to His movings, and open their hearts to His movings, and open their hearts to His sweet influence, He will fill with good fruits, just as the rain and the sunshine load the trees with fruitfulness. {PTUK June 29, 1899, p. 411.3}

But those to whom He comes in vain, who harden their hearts by refusing to let Him in, will bring forth only thorns and briers and bad fruits, “whose end is to be burned.” {PTUK June 29, 1899, p. 411.4}

Dear children, which will you be? You may choose now if, you will let the Spirit of Jesus fill you with His Iife and make you a good tree that brings forth only good fruit, or if you will grieve Him away, and quench the sweet sunshine of His presence, and so bear no fruit to His glory. {PTUK June 29, 1899, p. 411.5}

*“I would not be a fruitless tree  
With foliage o’er and o’er,  
On which the Master’s eye might find  
But leaves and nothing more.  
On which the Master’s curse might fall  
And wither root and branch and all. {PTUK June 29, 1899, p. 411.6}*

*“I would not be a fruitless branch  
Of Christ, who is the Vine,  
And cast abroad my deadly shade  
Where sunlight ought to shine,-  
The which the Husbandman must spurn  
And cast into the fire to burn.  
“I would not be a barren ground,  
Refusing aught to yield  
But choking thistles, thorns and tares,  
A bad and worthless field,  
From which the Lord would turn away  
And leave it ever waste to lay.” {PTUK June 29, 1899, p. 411.7}*

**“Example and Precept” *The Present Truth* 15, 26.**

E. J. Waggoner

The religion of Jesus Christ is one of love. To be drawn to Him, one must first become acquainted with Him, and the only way many have of knowing Him is what they see of Him in His representatives. “I if I be lifted up, will draw all men unto Me.” Many homes where only one member professes to know Jesus, would be far different if in that one the Saviour was really lifted up in his daily life. Example is better than precept. {PTUK June 29, 1899, p. 412.1}

**“Jottings” *The Present Truth* 15, 26.**

E. J. Waggoner

-Owing to a collision between two steamers on the river Oder, fifty persons were drowned. {PTUK June 29, 1899, p. 414.1}

-It is reported that the British Government has decided upon reinforcing the troops at the Cape to a total increase of 40,000. {PTUK June 29, 1899, p. 414.2}

-A submarine boat of a new type, to displace divers, has been successfully tested at Cherbourg. It sank to a depth of 100 feet, manned by three men. {PTUK June 29, 1899, p. 414.3}

-A new fuel has been invented by a German workmen, which is said to have three times the heating power of the best coal, while its cost is only one half. {PTUK June 29, 1899, p. 414.4}

-The Khalifa, with a force of 3,000 hunting men, has been raiding villages on the White River. Owing to the state of the river, the gun-boats can not get at him. {PTUK June 29, 1899, p. 414.5}

-The bodies of three men who lost the trail or their way to Klondyke have been discovered. One of them had been partly eaten. The pockets of all three men were full of gold. {PTUK June 29, 1899, p. 414.6}

-The voting on the Federation question in New South Wales has resulted in a decisive majority in its favour. This being so, the Federation will shortly be an accomplished fact. {PTUK June 29, 1899, p. 414.7}

-According to the report of the American Tract Society, that organization has distributed during the past year 1,380,892 copies of the Bible more than half of which were distributed to foreign lands. {PTUK June 29, 1899, p. 414.8}

-The United States is suffering from severe drought and excessively hot weather. Insect pests are destroying the wheat and small fruit crop in some parts to such an extent that the farmers will suffer heavily. {PTUK June 29, 1899, p. 414.9}

-Advices from East Africa show that the famine existing along the coast between Mombasa and Zanzibar is worse than any previous visitation, in some places the mortality being so great that many of the dead remained unburied. {PTUK June 29, 1899, p. 414.10}

-At the Caledonia Coal Mine, Cape Breten, Nova Scotia, there occurred on the 16th inst. a sad disaster. By an explosion 160 miners were entombed, eleven of whom were killed. A hundred horses that were in the mine perished. {PTUK June 29, 1899, p. 414.11}

-The King of Samoa has issued the following order; “No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bargained by any Samoan or other islander resident in Samoa.” {PTUK June 29, 1899, p. 414.12}

-No less than 5,000,000, people in eastern Russia are in a condition bordering on starvation. The chairman of a relief committee now at work among the distressed people writes that ?2,000,000 is needed to keep the people alive until the next harvest. {PTUK June 29, 1899, p. 414.13}

-Before 1873 it was death to a Japanese to receive Christian baptism, and a penal offence to sell an English Bible. Now there are forty thousand Protestant church members in Japan, and the Bible translated into Japanese is freely circulated. {PTUK June 29, 1899, p. 414.14}

-The difficulty in Samoa has been arranged for the present Malietoa, the English and American nominee for the throne, was declared to be king, but immediately abdicated in favour of the Commissioners, who have appointed a Provisional Government composed of the Consuls of England, Germany, and the United States. The arrangement seems to satisfy everybody. {PTUK June 29, 1899, p. 414.15}

-The Minister of Agriculture at the Cape has been visiting the native Kaffir districts, and says that one of the native agricultural shows he saw was much superior to a show by Europeans in the same district. Moreover, be found the natives expert at keeping their flocks clean and healthy. Altogether the Minister has come back greatly impressed with the possibilities of native farming, where, as in the Transkel, the native can be kept to himself. {PTUK June 29, 1899, p. 414.16}

-Another “patent medicine” exposure has been made in a Coroner’s Court. The evidence showed that deceased had suffered from epileptic fits and was in the habit of taking a mixture, the price of which was eleven shillings a bottle. The mixture was found to consist of chloroform water, with burnt sugar, and a few grains of bromide of potassium. The doctor who analysed it said that while the stuff might not be absolutely harmful, it could not do any good. It was worth about threepence a bottle. {PTUK June 29, 1899, p. 414.17}

**“Back Page” *The Present Truth* 15, 26.**

E. J. Waggoner

In the Peace Conference the Russians have brought forward the proposal, the Emperor’s of course, that military war budgets and the effective strength of land forces shall remain as they are for a period of five years. This scheme is not to apply to colonial forces. {PTUK June 29, 1899, p. 416.1}

A recent number of the *Daily Mail* contained an article on the war strength of the Boers, showing the superiority of the Transvaal over British South Africa, in the matter of artillery. After giving the details, the writer continued: “No cause is more responsible for the insane war spirit that has lately come to a head among the young Boers than the knowledge that they possess this powerful artillery force.” {PTUK June 29, 1899, p. 416.2}

Most naturally, yet people insist that the great war preparations by the Powers of Europe is the beat guarantee of peace. But it does not work that way. Put a pistol into the hands of a boy, and he cannot be content without firing it off. Train a man as a pugilist, and he cannot rest without challenging somebody to a test of skill and strength. So when weapons of war are accumulated, and men are trained in their use, and the army is exalted as affording the most honourable career for a young man, a desire for war is inevitable. {PTUK June 29, 1899, p. 416.3}

One sin prepares the way for another, not only by the one who has committed it, but by somebody else as well. Nothing is more common than to hear a person seek to excuse some sin of his own by pointing out a similar, or what he considers a worse one, in some other person. For instance in the last number of the *Catholic Times* and *Catholic Opinion*, a writer, in defending betting on races, says:- {PTUK June 29, 1899, p. 416.4}

If it is wrong for a man to take part in a sweepstake or to make a wager on a horse race, what are we to think when, on entering a church bazaar, we are Invited to the roulette table? And yet we find people who condemn the one and tolerate the other! {PTUK June 29, 1899, p. 416.5}

Well, what are we to think?-Why, that gambling in a church is just as sinful as gambling on a race course. The fallacy of the supposed argument lies in the supposition that the thing done in the church must be right. {PTUK June 29, 1899, p. 416.6}

Sin is sin, no matter where or by whom committed. “The church” cannot license or sanctify evil. It is no excuse for sin, to say, “Well, you do the same thing,” even though it be the reprover who is doing it. John Bunyan was convicted of the sin of swearing by a reproof administered by one of his profane associates. The fact that somebody else does worse than we do, does not excuse us for doing wrong. {PTUK June 29, 1899, p. 416.7}

We hear much about the value of the theatre and the novel, in which the worst side of human nature and society is set forth, the claim being that they in some way educate people away from evil, the idea seeming to be that they are an exception to the rule that people are moulded into the fashion of that which they associate with and study. The real facts in the case are unconsciously set forth by the *Chronicle* in a review of a new novel, whose author, now dead, has succeeded in “making financial intrigue interesting.” The reviewer says:- {PTUK June 29, 1899, p. 416.8}

It is not only in the hero, the daring and unscrupulous adventurer, that Mr. Frederic has interested us, but the very progress of the enterprise itself holds us breathless. We know well enough that it is all wrong-we realise fully that it is a piece of arrogant knavery, skillfully organised expedition of plunder-and yet we enthusiastically desire its success. {PTUK June 29, 1899, p. 416.9}

When such is the effect upon an educated man, with habits fully fired, what must be its effect on immature and untrained minds, who are not quick to discern right from wrong? A crop of rascals can be the only result of sowing such seed. {PTUK June 29, 1899, p. 416.10}

**“Pagan Festivals in the Church” *The Present Truth* 15, 26.**

E. J. Waggoner

The *Church Family Newspaper* of the 16th June contains the following bit of information appropriate to the season:- {PTUK June 29, 1899, p. 416.11}

The near approach of Midsummer Day calls to mind the fact that that day and the preceding eve, now dedicated to St. John the Baptist, have been regarded as a holy season even from remote pagan times. There seems to be little doubt that one custom which was observed in our own time, and may be still in remote parts of Ireland and Scotland-that of lighting, fires on the hills on Mid-summer Eve-has come down to us from the time when the sun-god Bel, or Baal, was worshipped in these islands. Such fires were common over the greater part of Europe-from the cold borders of Lapland to the Levant. {PTUK June 29, 1899, p. 416.12}

The same custom is continued till the present time in Norway and Sweden, where Midsummer Day is quite a holiday. In connection with the foregoing, the following from the same paper, with regard to Stonehenge in Salisbury Plain, fits very well:- {PTUK June 29, 1899, p. 416.13}

There is now no doubt of the character of this mighty ruin. Baal worship was at one time almost the universal religion, and this was one of the great temples. It was oriented so that the rays of the rising sun at midsummer should fall upon its sacred altar. It would be rash to guess its age for it may be older than the time of Elijah. Very little is known of the religious teaching of the Druids, but they were believed to have been Baal, that is, sun worshippers.... Sixty years ago I heard boys sing in the streets a song which is a portion of a Druidical hymn to the rising sun. In English it sounds like nonsense, and they had no idea what they were saying; it was a wonderful survival of pagan Britain, and Elijah may have heard this chorus, sung by the priests of Baal, three thousand years ago. In one or two remote parts of Britain, the custom of commemorating the triumph of the sun on June 21st still continues, with dancing and bonfires. The peasants are probably innocent of the origin of this custom. {PTUK June 29, 1899, p. 416.14}

Many people are observing pagan customs, wholly ignorant of their origin, thinking indeed that they are Christian because “the Church” has adopted them and sanctions them. How many realise the connection between Christmas and Midsummer Day? The observance of the latter is admitted to be solely of pagan origin. Sun worshippers celebrated it as the day of the greatest triumph of their god, the day on which the sun was longest and highest above the horizon. Just six months later, after a period of progressive daily decrease of sunshine, when the sun seemed to be going away, they celebrated the time of the beginning of its return, its birth, as they called it. {PTUK June 29, 1899, p. 416.15}

Now when the bishops of the early church, more anxious to secure a large following than to win men from the superstitions of paganism, saw how firmly the heathen were wedded to these sun-festivals, they resolved to adopt them, so that the heathen could profess Christianity without making any violent change in their habits and customs. But of course it would not do to continue them as emblems of the worship of the ruler of the day. So, remembering that Jesus was just six months younger than John the Baptist, they hit on the plan of calling Midsummer Day the birthday of John the Baptist, and the winter celebration the birthday of Jesus, quieting their consciences, if they had any conscience in the matter, by the fact that Jesus is “the Sun of righteousness.” So we have Christmas, a purely heathen festival, firmly fixed in the Church. When so much of sun worship had been adopted, it was but a short step to the adoption of Sunday, “the venerable day of the sun.” {PTUK June 29, 1899, p. 416.16}