**“The Miracle of the Harvest” *The Present Truth* 15, 36.**

E. J. Waggoner

*“Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.” {PTUK September 7, 1899, p. 561.1}*

Not consciously, perhaps, but yet he is reckoning on the operation of that Word of which the seed is the embodiment,-“Let the earth bring forth grass, herbs and fruit trees, each “after its kind.” {PTUK September 7, 1899, p. 561.2}

So the labourer who upturns the soil and prepares the earth for the reception of the seed, the farmer who casts the seed upon the ground, is, whether or not he recognises and realises the dignity of his calling, a “labourer together with God.” {PTUK September 7, 1899, p. 561.3}

This he virtually acknowledges when, having cast the seed into the earth, without further thought or care he sleeps and rises night and day, and the seed springs and grows up, “he knoweth not how.” He can do nothing, yet he waits in confident expectation of the harvest. Those “laws of nature” which he trusts to multiply the seed and produce the harvest are but the Word of life working out its own fulfillment. Therefore, though he may not know it, he is really relying upon the Word of God, which not only bids the earth bring forth, but also declares that “while the earth remaineth... seed-time and harvest shall not cease.” {PTUK September 7, 1899, p. 561.4}

Of the works of Jesus it has been truly said that “His miracles were parables.” Not only did they meet and satisfy the need of those for whose immediate benefit they were wrought, but they were also demonstrations of eternal truth. Thus, in the feeding of the five thousand, we have the demonstration of the truth and the facts that underlie the yearly miracle of the harvest,-the annual multiplication of the bread for the feeding of the multitude. {PTUK September 7, 1899, p. 561.5}

By doing immediately, before the eyes of the people, what He does constantly by a slower process, through the operations of nature, He taught them and us that it is by His personal working that the seed is multiplied, the yearly harvest given, and the world’s hunger satisfied. Yet even in this instance He did not dispense with human co-operation. He took the small store of loaves that the disciples brought to Him, just as He takes and uses the small quantity of seed that the farmer casts into the ground; and when He had multiplied it, the disciples took what He had produced and conveyed it to the people,-which is all that the farmer is doing when he gathers in his corps and disposes of them to the people. “That Thou givest them they gather.” {PTUK September 7, 1899, p. 561.6}

That man needs to be constantly reminded of this fact is seen from the Lord’s lament over His people in the first chapter of Isaiah: “The ox knoweth his owner, and the ass his master’s crib,”-even the animals know the hand that feeds them,-“but My people doth *not consider*.” Therefore He says of them again: “She did not know that I gave her corn and wine and oil.” Hosea 2. “Stand still, and *consider* the wondrous works God,” and learn that He is the One from cometh whom every good and perfect gift cometh down. {PTUK September 7, 1899, p. 561.7}

But another and deeper lesson, yet so simple and unmistakable, was taught in the feeding of the five thousand, that henceforth men might more clearly discern it, not in the yearly harvest only, but in all that their eyes can see and their hands handle. Whence came the bread that in the hands of Jesus grew before the eyes of the astonished multitude, and conveyed life to their frames? The life in was identical with the life contained in every seed, in every grain, in every loaf made from the grain,-the life of Him who alone is “the Life.” He was feeding them with His own Iife, but no more so on that occasion than in all the all lives before and after. {PTUK September 7, 1899, p. 561.8}

In order to convey His life to the people, so that they might feed upon Him, Christ clothed it with the visible form of bread. Thus the bread became His body, the life proceeding from Him, which took this shape that could be seen and handled and eaten by the people. Yet this bread was no different in this respect from that upon which these same people were accustomed to feed, as proved by the words of Christ when He took the bread at the Passover supper and said of it, “This is My body.” {PTUK September 7, 1899, p. 561.9}

All life proceeds from God, and all the varied forms in the earth are the body with which He has clothed Himself that the life may be manifested and we may see it, and feed upon Him. To His life in all things, God “giveth a body as it hath pleased Him,” even as He give “to every every seed own body.” Yet how few “discern the Lord’s body,” and behold their God in all the things in which He is revealing Himself. Even those whom He fed with His body in the desert did not all discern it; for among them were those who shortly afterwards questioned, “How can this Man give us His flesh to eat?” {PTUK September 7, 1899, p. 562.1}

All through the summer months the personal presence of God, His everlasting power and divinity, has been working in the waving fields of grain, preparing for His life “a body as it hath pleased Him,” even as He gave it visible form to feed the people in the desert. Let us then as we partake of that which His bounty has provided, “eat in faith” “discerning the Lord’s body.” Thus will it be to us indeed “spiritual meat,” “the bread of God that cometh down from heaven, and giveth life unto the world.” {PTUK September 7, 1899, p. 562.2}

**“A Poor Memory and a Good One” *The Present Truth* 15, 36.**

E. J. Waggoner

Many people complain, when the Word of God is preached to them, or when they read it, that they have such poor memories that they cannot retain it nor call it to mind. Well, it is a fact that people have by nature very poor memories, but not in the way that they think. Their memories are poor in that they forget things that they ought to remember, and remember very vividly the things that they ought to forget. {PTUK September 7, 1899, p. 562.3}

The man who says that his memory is so poor that he cannot possibly remember a text of Scripture, nor where it is found, will recall with the utmost minuteness of detail every word and act of somebody whom he thinks has injured or meant to injure him; and he will, even months and years afterward, tell exactly where everything occurred or was said. Is not that in truth a poor memory, which forgets the good things, and remembers only that which is bad? It would really be better to have no memory at all. Such a person needs to cultivate the art of forgetting fully as much as that of remembering. {PTUK September 7, 1899, p. 562.4}

Now there is a perfect remedy for this kind of memory, and that is to “let this mind be in you, which was also in Christ Jesus.” His mind is the mind of the Spirit. If we have that mind, the Spirit Himself will be our memory, bringing to our remembrance all things that the Lord has said. John 14:26. {PTUK September 7, 1899, p. 562.5}

That is good, but it is not all. God says of His people, “their sins and their iniquities will I remember no more.” Hebrews 8:12. Therefore if we let Him put His mind in us, we shall not remember the evil things that have been said and done against us, or against anybody else. That is a good memory. Get it, and you will find it a continual delight, for the Word of Christ will dwell in you richly in all wisdom, so that you will continually sing with grace in your heart unto the Lord. {PTUK September 7, 1899, p. 562.6}

**“What to Do With Animals” *The Present Truth* 15, 36.**

E. J. Waggoner

What should we do with the cattle if we didn’t eat them?” is a question commonly asked when one talks to the people about coming back to the pure, simple diet which God in the beginning prescribed for man. “If we didn’t kill and eat them,” say the people, “they would overrun the country.” {PTUK September 7, 1899, p. 562.7}

What a frightful prospect! One would suppose that cows and sheep are ferocious beasts, that would eat us all up, if we didn’t get the start of them, and eat them up. We may certainly spare our fears in that respect. To show how utterly inconsistent, not to say senseless, such a position is, we have only to call attention to other animals. Dogs, for example, multiply much faster than cattle, bringing forth several at a birth, while cattle usually bring forth but one; yet no one counsels the killing and eating of dogs in order to keep them from overrunning the country, and overpowering the people. In view of this, the idea that gentle, grass-eating cows may crowd us out if we do not eat them, is very laughable. {PTUK September 7, 1899, p. 562.8}

But what shall we do with them?-Let them enjoy themselves in their own way, the same as the birds, the dogs, and the cats. Or, if that is not sufficient, use them for bearing burdens and drawing loads, just as men do horses and camels. {PTUK September 7, 1899, p. 562.9}

It is a very gross condition of mind that leads one to think that a thing is useless unless it can be eaten. In the world to come, which will be the world as God created it, and as it ought to be, all animals will be the companions and playmates of men. Even so it will be now, just to the extent that men come back to the beginning-to the perfect manner of living. And the better men become, the better will the lower animals become, and the better adapted for human companionship. Why should men cherish dogs and cats and certain birds as companions, to minister to their enjoyment, and see in the gentle, playful lamb and calf only an object for slaughter. {PTUK September 7, 1899, p. 562.10}

The Lord is the great Pattern, and His is represented as our Shepherd. We are the sheep of His pasture. How horrible, and unnatural, and inconceivable the thought that he tends us only that He may eat us up! No; the devil as a roaring lion walketh about seeking whom he may devour; but God protects us that we may live and be His companions. Let us learn of God, and not of an adversary. {PTUK September 7, 1899, p. 562.11}

**“Temptations in the Wilderness” *The Present Truth* 15, 36.**

E. J. Waggoner

Let no one deceive himself with the thought that by getting away from society and association with men, he will be free from temptation. Remember that Jesus met His fiercest temptations alone in the wilderness. Luther in his monk’s cell suffered temptations greater than any that ever came to him among his companions. There is no place on earth where one will not be exposed to temptations, and solitude in the monk’s cloister of the hermit’s cave gives one no immunity from it. God has placed men in the world and it is there that they are to do battle and gain the victory. {PTUK September 7, 1899, p. 562.12}

This is not saying that solitude is not at times good for Christians; far from it. The secret place of prayer is where the heavenly plant fastens its roots most firmly in the Divine soil. But he who runs away from what is called “the world,” in order to avoid temptations, thereby shows himself already conquered; and the weakness exhibited in his running away, will make him an easy prey to the temptations that surely follow him. We are not to run into temptation. We are to avoid it when we can. But he who cannot overcome in the position where God has placed him, can most certainly not overcome anywhere else. {PTUK September 7, 1899, p. 562.13}

**“The Gospel of Isaiah. ‘All Flesh Is Grass.’ Isaiah 40:6-9” *The Present Truth* 15, 36.**

E. J. Waggoner

(Isaiah 40:6-9.)

“The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field; the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand forever. {PTUK September 7, 1899, p. 563.1}

“O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” R.V. {PTUK September 7, 1899, p. 563.2}

Psalm 103:15-17: “As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting upon them that fear Him, and His righteousness unto children’s children.” {PTUK September 7, 1899, p. 563.3}

Psalm 90:10: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” {PTUK September 7, 1899, p. 563.4}

James 1:9-11, R.V. “Let the brother of low degree glory in his high estate; and the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his goings.” {PTUK September 7, 1899, p. 563.5}

Matthew 6:28-30: “Why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?” {PTUK September 7, 1899, p. 563.6}

Jeremiah 17:5-7: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.” {PTUK September 7, 1899, p. 563.7}

Romans 7:18: “For I know that in me (that is, in my flesh) dwelleth no good thing.” {PTUK September 7, 1899, p. 563.8}

Galatians 5:17: “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.” {PTUK September 7, 1899, p. 563.9}

Psalm 33:6: “By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth.” {PTUK September 7, 1899, p. 563.10}

1 Peter 1:22-25: “Love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth. For, {PTUK September 7, 1899, p. 563.11}

*All flesh is grass,  
And all the glory thereof as the flower of grass.  
The grass withereth, and the flower falleth;  
But the Word of the Lord abideth for ever. {PTUK September 7, 1899, p. 563.12}*

And this is the Word of good tidings which was preached unto you.” {PTUK September 7, 1899, p. 563.13}

Remember that this is part of the message of comfort. God tells us that our iniquity is pardoned, and we accept the comfort. He tells us that our warfare is accomplished, since He has overcome the world, and we rejoice for the consolation. We ought to be equally glad when He goes on with His comforting words, and says that all flesh is grass, that is, that we have no might nor power nor wisdom in ourselves. That is really what is involved in the announcement that our warfare is accomplished, that Jesus has fought the battle for us; for the only reason why He has fought and overcome for us is that we had no power to fight and overcome for ourselves. {PTUK September 7, 1899, p. 563.14}

The first impulse one has on reading the Lord’s words, “All flesh is grass,” is to say, “That does not mean actually that all flesh is grass; I know that I am not grass, for I do not resemble grass at all; there is scarcely any likeness between me and grass.” The words are of course used in a figurative sense. It is thus that men make of none effect the words of the Lord, and keep themselves from learning anything. When God tells us something which is entirely new to us, and which we do not understand, the wisest thing for us to do is believe it, and then we shall learn the new thing. He who believes nothing but what he already knows and understands, will have a very limited range of knowledge, and his store of knowledge will continually diminish. It is astonishing what a wide field opens up to us when we accept some statements of the Lord’s as actual fact, and proceed on that basis. Things that before were obscure, suddenly become plain. In the statement that “all flesh is grass,” we have in a nutshell the whole science of botany and of physiology, as well as the first part of the key to salvation. {PTUK September 7, 1899, p. 563.15}

From Matthew 6:28-30 we learn that the term “grass” is very comprehensive, including many plants not commonly classed as grass. The lilies of the field are by the Lord called grass. There are, however, very many different kinds of grass, that are so called by botanists. Every species of grain is but a kind of grass. A little thought and observation and comparison will show this fact to any who have not known it before. When this is recognised, it is not difficult to see that all flesh is grass. In fact, the wonder is that anybody should need to be told so simple a thing. Thus, we well know that any animal is composed of what it eats. *Der Mensch ist vas er isst*, says the old German proverb. That is, man is what he eats. Now not only all that we eat, but everything that is on the face of the earth, comes from the ground. Most men eat both vegetables and flesh of animals; but the animals which they eat feed only on vegetables, or grass, so that in every case a man’s body is composed only of that which he derives from the vegetable creation. Only in the vegetable world can man find the elements prepared for the sustenance of his body; the ox makes no change whatever in the food elements which he finds in the grass; so that when a man eats the ox he is simply taking his food second hand, after it has done service in another body. He gets nothing that he would not get in a purer form if he took it direct from the plant. Therefore, it is a literal fact that “all flesh is grass.” {PTUK September 7, 1899, p. 563.16}

The stream can rise no higher than its source. Nothing can be any better than the material out of which it is made. A strong garment cannot be made out of rotten cloth. The whole cannot be any greater than the sum of all its parts. Therefore since a man’s body is composed only of grass, or the fruit of grass, it is evident that there is in man no more power or wisdom than there is in the grass. How can there be, when man himself is but grass? He is not the grass of the field, but he is grass, nevertheless. {PTUK September 7, 1899, p. 564.1}

“Well, this is anything but a comforting doctrine, I must say,” I hear somebody exclaim. “If I have no more power or wisdom than the grass, there is no use in my trying to do or be anything; there is no hope for anybody.” Not so fast, please. You have not heard the whole of the story, or at least have forgotten a part of it. “The Word of God shall stand for ever.” It “liveth and abideth.” It is almighty and everlasting. The comfort of the fact that all flesh is grass is based on the accompanying fact that God’s Word, which is the life of the grass, lives and abides, all-powerful. Do not separate these two facts. Let them always be as closely united as the Lord has made them. {PTUK September 7, 1899, p. 564.2}

Nevertheless some one will say, “I know that I have power that grass has not. I can move at will, and I can do many things that are impossible for grass.” What is the conclusion?-Oh, simply this, that you will prove that the Bible is not true. There is not enough prospect of gain in that to make it worth while trying. But let us examine your statement. You can move, you say. Well, so can the plant. Some plants can even move from place to place, and every plant has certain movements that may be seen by anybody who will take the trouble to look. Did you ever watch a plant growing in the window? You know how it will turn towards the light. Turn it half-way round, so that it leans away from the window, and you will very soon see that it has turned round, and is reaching out to the light again. Plant a tree half-way between a well and a dry sand-bank, and watch how the roots grow. Instead of reaching out in every direction, the most of them will turn towards the water. The roots of a plant always set toward the place where there is nourishment for it in solution, and they always go right the first time, and they go the most direct way. They lose no time in “prospecting,” and they do not miss the way. What is the plant doing? Just what the man does-trying to get into the best possible circumstance for living; and it accomplishes its purpose more successfully then the man does. {PTUK September 7, 1899, p. 564.3}

Watch the plant, and you will also see that it is capable of bearing a great burden. In the first place, the seed must often exert wonderful power, in order to escape from the shell that encases it. Then think how great a weight of earth the tender shoot must push out of its way before it can reach the surface of the ground. Think how great a weight the growing tree lifts up every year. Then above all, remember that the strength of which you are wont to boast is derived from these same despised plants. You have often been hungry and faint. You have often felt so weak that you could not think of working any longer, and have had your strength and courage come back to you after eating a bit of bread. Did you not connect your increased strength with the bread that you ate? Of course you did, for you said, “I cannot do anything more until I have had something to eat.” Yet for all that you did not think that all the new strength that you received from eating was formerly in that which you ate. If it had not been, how could you have derived any strength from eating it? “Speak well of the bridge that carries you over.” Instead of being so much superior in power to the grass of the field, you are absolutely dependent upon it. {PTUK September 7, 1899, p. 564.4}

Shall we then worship the grass of the field, as being superior to us? By no means, for you were right in a sense, that the grass has no power. It is used as a symbol of weakness and frailty. Today it is and tomorrow it is not. Whence when comes that wonderful power that is manifested in its growth, and which we derive by eating and assimilating it?-From the word of God, which liveth and abideth. “The word of God is living and active.” It is force and energy. It is wisdom. Christ upholds all things by the word of His power. Hebrews 1:3. His word in the beginning said, “Let the earth bring forth grass,” and in obedience to that word the earth brings forth grass to this day. All the life and energy that is manifested in the growing plant is the life of the word that is in it. The everlasting power and Divinity of God are clearly seen in every living plant. Romans 1:20. The seeds of the grass, which we eat made into bread, are but the means of conveying to us the life and power of God. Only God is great; only He has life, and wisdom and strength. Worship God. {PTUK September 7, 1899, p. 564.5}

This is the lesson that we are to learn from the statement that all flesh is grass. It is the simple truth, and there is no comfort in anything but the truth. A lie may deceive us, and make us think that all is right, but it can give no real comfort. The man who tells us that there is no danger, when there is danger, is not a comforter. The comforter is the man who points out the danger and the way of escape. Now as the result of not recognising the fact that we are grass, we are all engaged in making gods of ourselves. We imagine that we have power in ourselves. The fact is that power belongs to God. Psalm 62:11. Just to the extent that we think that we have any power, do we regard ourselves as God. We propose at the very best to divide honours with God, saying, “I have so little strength,” and think that we have made a wonderfully humble confession. In reality we have said, “I am not so great a god as the One in heaven.” That is not fearing God, and giving glory to Him. God tells us the plain truth, that we have no strength at all, in order that we may learn to say, “Behold, God is my strength.” {PTUK September 7, 1899, p. 564.6}

“That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory.” 1 Corinthians 15:36-41. Even so there is a difference in plants. Indeed, that is what the text says, for God gives to every seed such a body as pleases Him. All plants have not the same purpose. There is infinite variety in the vegetable world, yet the same life is in all plants. The same life in all brings each to the state of perfection which God designs for it. Even so the same life in the human plant will, if given free course, bring the man to the state of perfection designed for him. Nothing is too hard for the Lord, and nothing is too small to escape His attention. The grass of the field is passive in the hands of God, for Him to do with it as He will, and wonderful things are accomplished. If we will but be as passive in God’s hands, He will do infinitely greater things for us, inasmuch as He created us for a higher place. But we cannot reach that higher place by striving to lift up ourselves, any more than the ivy could by its own wisdom and power climb to the top of the tower, or split the walls asunder. “It is God that worketh in you, both to will and to do of His good pleasure.” {PTUK September 7, 1899, p. 564.7}

“This is the Word which by the Gospel is preached unto you.” The Gospel presents God as Creator, as supreme. It presents an Almighty Saviour, who saves by His power to create, inasmuch as He saves by creating us anew. Therefore we must expect that the nearer we approach the end, the plainer will this Gospel be presented. More and more loudly must the cry be uttered, which shows men that they are in themselves absolutely nothing, but that God is everything. In Him is all fullness, and of His fulness have all we received. We are nothing, but He gives us everything in giving us Himself. {PTUK September 7, 1899, p. 565.1}

The Gospel does not tell us to look at ourselves, but at God. It tells us what we are, and then says, “Behold your God.” We are to accept God’s statement of what we are, and that is not difficult when we have it so patent to our senses. But knowing that we are nothing, we do not need to waste any time looking at ourselves, for it is certainly a waste of time to look at nothing. Our charge is, “Behold your God!” Where shall we look, in order to see Him? Look at everything that He has made,-at the heavens, the seas, the earth, and all that is in them. When we see ourselves, as we must every day, let it be only to recognise the fact that “in Him we live, and move, and have our being.” Let no flesh glory in man, but instead, “Fear God, and give glory to Him,” “and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7. {PTUK September 7, 1899, p. 565.2}

**“Notes on the International Sunday-School Lessons. The Source of Power. Zechariah 4:1-14” *The Present Truth* 15, 36.**

E. J. Waggoner

In the visions granted to Zechariah, one of which is the subject of the lesson, he was taken behind the scenes and shown the powerful agencies which were at work on behalf of Israel. In the third chapter is the history in brief of the struggle between God’s people and their enemies, with its outcome. Satan appears as the real adversary, but in spite of his efforts, the high priest who represents Israel, is cleansed from defilement and clothed with change of raiment. Israel was unconscious of much that was taking place in connection with their experience. They saw the attacks of their enemies and walked in fear of the machinations of their hostile neighbours, but these things did not by any means complete the picture. The powers of heaven were leagued with them, and while Satan seemed often to triumph to outward appearance, in reality the adversary was compelled to stand by powerless under the Divine rebuke, while God wrought for His people in causing their iniquity to pass from them. {PTUK September 7, 1899, p. 565.3}

There is a lesson for us in this experience. We are not to fix our attention upon earthly difficulties. {PTUK September 7, 1899, p. 565.4}

It is true that Satan will find numerous instruments through whom he can work to tempt and harass us, but we may always rejoice in the confidence that his seeming triumph is but a hollow one. Christ is the Captain of our salvation, and He never stands aside from our spiritual conflicts, His strength is available to make us more than conquerors, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. 2 Corinthians 4:17, 18. As the angels of God, although invisible to human eyes, were yet all the while encamped about Elisha, so in times of apparently overwhelming attack, we may remember that Christ has promised never to Ieave or forsake us, and that God “always causeth us to triumph in Christ.” {PTUK September 7, 1899, p. 565.5}

Again, in the fourth chapter Zechariah is shown that, while success depends entirely upon the Spirit of God, abundant provision is made for every one to receive this in its fulness. The prophet was shown a candlestick with seven lamps. There was no need for any of the lamps to become extinguished, because a pipe connected each with olive trees, which poured the oil out of themselves through the pipes into the lamps. {PTUK September 7, 1899, p. 565.6}

The candlestick with seven lamps stood for God’s people. In the earthly sanctuary, the lights were to be kept always burning before the veil, showing that Israel was always in the presence and thought of God. “It shall be a statute for ever unto their generations on the behalf of the children of Israel.” Exodus 27:21. When John was shown the sanctuary in heaven, and saw the Saviour in the midst of the seven golden candlesticks, it was explained to him that the seven candlesticks were the seven churches. Revelation 1:20. God’s people are the light of the world (Matthew 5:14; Philippians 2:15), and it was solely that the light might shine that the temple was now to be re-built. God’s ambition for His people is expressed in the words, “For Zion’s sake will I not hold My peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Isaiah 62:1. {PTUK September 7, 1899, p. 565.7}

The two olive trees it was told Zechariah by the angel, were “the two anointed ones that stand by the Lord of the whole earth.” They are referred to again in the eleventh chapter of Revelation as God’s two witnesses, also as two candlesticks. Revelation 11:3, 4. There are three that bear witness, the Spirit and the water and the blood, but as these three agree in one (1 John 5:8), we may conclude that the two witnesses certainly refer to the life of Christ, as revealed in the Spirit, which testifies of Him (John 16:14), the Word or Water, which is Himself (John 1:1), the Water of Life, and the Blood, which is the life of Christ. “He that believeth on the Son of God hath the witness in himself.” 1 John 5:10. And so also, whatever the two olive trees represented, they poured out of themselves into the lamps. {PTUK September 7, 1899, p. 566.1}

We see, therefore, that there were infinite possibilities before the children of Israel at this time, and the vision was given that they might know something of the riches of the glory that was bestowed so freely upon them. A great work could be done if they would only learn what was the true nature of God’s work, and not get the false idea that spiritual receptivity and success meant much outward display. It is evident that many were as yet labouring under this mistake, for they were despising the day of small things. Their thoughts were altogether upon externals. Had a vast army of workmen been at their command, and a splendid structure in course of rapid erection, they would have felt that things were going prosperously, but because these outward indications were lacking, they set down the whole thing as a comparative failure. They did not know how they might work the works of God, and so the instruction was given. “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” {PTUK September 7, 1899, p. 566.2}

With sufficient gold they might have erected a building which would be unsurpassable in architectural splendour, but all the gold in the world could not buy one living stone for the temple which God was building. Every other agency but the Spirit was valueless and powerless for the work. Christian workers need to keep this truth in mind. When God has given success to some effort, it is often felt that if only so many more men could be engaged in the work, so much more good could be accomplished. But this is a fallacy which is based on a mistake. “It is not by might” (or an army, margin). It is not by one man or a multitude that God effects anything. Therefore when we would attain greater success in God’s work, we should not seek for more men, but for more of God’s Spirit. If we get this, the question of more workers will take care of itself. When the first thought is to get more men with a view to success, the real thing to be desired is partly obscured, and when the increase in men is obtained, it is often discovered that there has been no increase in real efficiency. On the other hand, the obtaining of more of God’s Spirit will always ensure greater success. {PTUK September 7, 1899, p. 566.3}

The same principle applies with respect to every other means by which men think to advance the kingdom of God. The power of numbers, the influence of the press, the lever of wealth and worldly patronage are much sought after, but it is not by these that success comes. Even when the desire for them is satisfied, they bring leanness into the soul. God’s Spirit, His own character and power, are the one means by which His work of saving men can be carried forward. And the Spirit is given freely, without measure. Zechariah saw this in the vision of the two olive trees. No promise is more clear or more emphasised than the promise of the Spirit. Christ declared that if earthly fathers knew how to give good gifts to their children, much more would our Heavenly Father give the Holy Spirit to those who ask Him. Luke 11:13. {PTUK September 7, 1899, p. 566.4}

Notice the expression, “This is the Word of the Lord unto Zerubbabel,” in verse 6. What was the word? Why the very thing it spoke of. God did not say to them, “You can do nothing without My Spirit,” and then leave them to hunt for it. The pouring out of the Spirit was the word to Israel that it was the thing they needed. We may know whenever God tells us that we need anything that we have that very thing in the Word which declares our need. No word of God is given to discourage. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Romans 15:4. {PTUK September 7, 1899, p. 566.5}

Without God’s Spirit, as we have seen, numbers and wealth would have availed Israel nothing, for their enemies were stronger than they in both respects. But with God’s Spirit working for them, the more opposition they met, the better they would get on. Everything would work together for their good. The difficulties in their way were compared by God Himself to a “great mountain,” but that great mountain, by the working of God’s Spirit would become a plain before Zerubbabel, and all that would be left of it would simply serve for a headstone for the temple, to be brought forth with shoutings of Grace, grace. Never be afraid of the mountains of difficulty that stand in your path, or sigh for might or power to remove them. God’s Spirit is poured into you with an unceasing flow from the Divine reservoir, and by its working the mountain will be brought low. Out of it shall come that which is needed to crown the completed structure of your life. Where the mountain stood will be a plain, and the massive strength and solidity which blocked your path is transferred into your own life, making you an enduring monument of grace. {PTUK September 7, 1899, p. 566.6}

**“Children’s Corner. ‘Stored with Fire’” *The Present Truth* 15, 36.**

E. J. Waggoner

Read, if you have not already done so, the third chapter of the second Epistle of Peter, and see what is his answer to the “scoffers” of whom we were talking this week. You will remember what it is that they say about the coming of the Lord, when His Word shows that it is just at hand: “Where is the promise of His coming?” for “all things continue as they were from the beginning of creation.” {PTUK September 7, 1899, p. 570.1}

Peter says that those who say this are “willingly ignorant” of something, or “wilfully forget” it, and that is, what it was that formed the heavens and the earth in the beginning, and causes all things to continue. {PTUK September 7, 1899, p. 570.2}

It was *the Word of God*. “In the beginning was the Word,” and God still upholds all things by “the Word of His power.” So Peter says: “By the Word of the Lord the heavens were of old and the earth standing out of the water and in the water.” {PTUK September 7, 1899, p. 570.3}

And then he reminds them of something else that they wilfully forgot, that heavens and the earth which God made in the beginning, standing out of the water and in the water, were destroyed by the very Word them brought forth. {PTUK September 7, 1899, p. 570.4}

In the first chapter of Genesis you will find that it was the Word of God that “divided the waters that were under the firmament from the waters that were under the firmament from the waters that were above the firmament,” and that gathered the waters together unto one place, and made the dry land appear. And Peter says that it was by this same Word that “the world that then was being overflowed with water, *perished*.” {PTUK September 7, 1899, p. 570.5}

God’s Word in the waters in the firmament, and in the earth; and at the time of the flood, that same Word brought the waters together again. “The fountains of the great deep were broken up, and the floodgates of heaven were opened,” and the waters covered the face of the earth, even as they did in the beginning, before they were separated by the Word. {PTUK September 7, 1899, p. 570.6}

But did the people of that day believe that this flood of destruction was coming? Oh, no; they might have known, for “surely the Lord God will do nothing but He revealeth His secret unto the prophets.” He sent His servant Noah with a warning message to the world which to faithfully delivered for one hundred and twenty years, while he built the ark in which all who believed the Word of the Lord might be saved. {PTUK September 7, 1899, p. 570.7}

But in those days there were “scoffers” who said that such a thing as Noah talked of could not be. They reacted just as people to to-day,-that all things had continued as they were from the beginning of the creation. The laws of nature were so firmly fixed that God Himself could not change them. No drop of water had ever fallen from the sky, the rivers had never overflowed their banks, and the seas had ever kept their decreed place. {PTUK September 7, 1899, p. 570.8}

But oh, they forgot, they were “willingly ignorant,” just as people are now, that these “laws of nature” as they call them, are simply the working of the Word of God, which had gathered the waters, and kept them in their appointed place, saying, “Hitherto shalt thou come, but no further.” They did not see in this the hand of Him who “works all things after the counsel of His own will.” {PTUK September 7, 1899, p. 570.9}

So they went on their way, “eating and drinking, and marrying and giving in marriage, and knew not until the flood came, and took them all away.” The Word that was holding back the waters, caused them to rush together, and the earth and its inhabitants were destroyed. {PTUK September 7, 1899, p. 570.10}

Now another thing Peter tells us. The earth and the heavens before the flood, were, by the Word of God, stored with the water which God used in their destruction. “But the heavens and the earth which are now, by the same word are *stored with fire* [Revised Version] against the day of judgment.” {PTUK September 7, 1899, p. 570.11}

Since the time of the flood, and as the result of it, fire has been stored in the depths of the earth; for at that time great forests of trees, and all sorts of vegetation, were buried deep in the ground. These have in the course of ages turned to coal, which, as you know, is dug out of the depths of the earth. These coal beds give quantities of oil, and the coal and oil often catch fire and burn deep in the earth, heating great rocks and stones, and causing loud explosions and volcanic eruptions and earthquakes, as we learned a little while ago. {PTUK September 7, 1899, p. 570.12}

“When the melting fire burneth, the fire causeth the waters to boil,” and as the steam must have an outlet, it forces up the surface of the ground. This is how volcanoes or burning mountains are formed. {PTUK September 7, 1899, p. 570.13}

In all these things we see evidences of the truth of God’s word that the earth is “stored with fire against the day of judgment;” while the lightnings which shook from heave at times remind us of the day when fire from heaven will unite with the fires which will burst forth from the earth, as did the waters above with the waters below in the days of the blood. {PTUK September 7, 1899, p. 570.14}

Then “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;” “the earth also; and the works that are therein shall be burned up. Nevertheless, we, according to His promise, look for new heavens and a new earth in which the righteous shall dwell.” {PTUK September 7, 1899, p. 571.1}

Now you see, dear children, that these two things of which we have lately been learning, fire and water, both but different forms of the all-powerful life of God, are used by Him to destroy everything that cannot be brought into perfect harmony with His will. The dreadful curse of sin must be removed and destroyed by His life which swallows up death, and all who will not be “saved by His life,” must at last be destroyed by it. {PTUK September 7, 1899, p. 571.2}

**“A Light in a Dark Place” *The Present Truth* 15, 36.**

E. J. Waggoner

Are you wondering what is the meaning of the little picture on the opposite page, and what it has to do with the words printed beside it? {PTUK September 7, 1899, p. 571.3}

Perhaps some of you have already thought of some texts which will explain its meaning. It not, try to do so before you read further. {PTUK September 7, 1899, p. 571.4}

Here is one: “Thy Word is *a lamp* unto my feet, and *a light* unto my path.” But what is it in the lamp that makes the light and keeps it burning? You can see what is being poured into it from the hand above,-the oil. {PTUK September 7, 1899, p. 571.5}

The Word of God is a lamp, and the holy oil which makes it a light to our path, is the Spirit of God which is in it. “For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” {PTUK September 7, 1899, p. 571.6}

David, one of these holy prophets, said: “The Spirit of the Lord spake by me, and His Word was in my tongue.” {PTUK September 7, 1899, p. 571.7}

The precious oil, the anointing of the Holy Spirit, came upon them from above, and God spoke through them words which were to give light to His people in all parts of the earth and through all the ages. {PTUK September 7, 1899, p. 571.8}

So Peter tells us that we “do well to take heed” to these words of the prophets, “as unto a light that shineth in a dark place.” {PTUK September 7, 1899, p. 571.9}

“God will do nothing but He revealeth His secret unto His servants the prophets,” to show His children the things that are coming to pass on the earth. So we none of us need walk in darkness not knowing what is before us, if we will do as the Apostle Peter tells us, “and remember the words which were spoken by the holy prophets.” {PTUK September 7, 1899, p. 571.10}

*“This lamp through all the tedious night  
Of life shall guide our way,  
Till we behold the clearer light  
Of an eternal day.” {PTUK September 7, 1899, p. 571.11}*

**“Life from Life” *The Present Truth* 15, 36.**

E. J. Waggoner

There is nothing in the world that more clearly shows the strength of the life which God has placed in the human body, and its renewing, recuperative power, than the way in which people live in spite of all the poisonous medicines they swallow. One or two instances that have recently come to our notice, will illustrate this. {PTUK September 7, 1899, p. 573.1}

An American paper tells of a gentleman who entered a chemist’s shop with two prescriptions, one of which the chemist judged to be intended for a person with a cough. The gentleman was coughing severely, and the chemist put up the cough mixture first, and handed it to the customer, with the remark that he might wish to take a dose at once, while he was waiting for the other. “No;” said the gentleman, “I do not wish to take that; it is for my little girl, two years old, who has a cold.” The chemist saw at once that a mistake had been made, and, making an excuse, sent his assistant to the physician who had given the prescription, which contained a poison a full dose of which for an adult would have killed the baby. So, as the paper said, the father’s cough saved the baby’s life. {PTUK September 7, 1899, p. 573.2}

Another example: In the question department of the *Echo,* the one who answers the medical questions recently gave advice as to the treatment of a young girl with chorea. Here is the substance of it: “Absolute rest in bed and freedom from excitement are essentials. Plenty of fresh air, cold sponging, and good food are also necessary. Underlying conditions, such as an?mia require attention. Arsenic and iron do the most good, the mistake being to give the former in small doses, because it has been found that children, and in particular choreic children, bear large doses well, and in fact arsenic should be ‘pushed’ till griping indigestion, or signs of conjuctival or nasal irritation be induced.” Then follows the prescription. {PTUK September 7, 1899, p. 573.3}

Just think of that! A man, presumably a physician, deliberately advising the giving of poison to a child, and of “pushing” it until distinct signs of poisoning are produced! These two instances are good illustrations of the fact that the ordinary study of medicine consists largely in the grading of poisons to various ages and temperaments, so that the physician may know how much poison the human system will endure at different stages and under different conditions. Of course the size of the dose is based upon an average of many cases, and when a person is found who is more susceptible to poison than the average man, it is his misfortune, and he must pay for it with his life. No one thinks of blaming the physician who administered the poison, if he prescribed only so much as the generality of people could take and still live. {PTUK September 7, 1899, p. 573.4}

Does not this suggest to the reader that the taking of poisonous medicines is both senseless and wicked? Think of the inconsistency of taking death in order to get life! of taking as much poison as one can endure without dying, in order to be saved from dying! Common sense should teach a person that one disease is quite enough to endure, without imposing another upon the already weakened body. The fact that many people do get well in some of all this drugging, shows the power of the life which God has given mankind. What glorious results might not one expect to see if people depended only on the life of the Lord, and did not try to get life by taking death. {PTUK September 7, 1899, p. 573.5}

“Well,” somebody may ask, “what has all this to do with the Gospel? What has a religious journal to do with medical questions?” Much every way. The Gospel is the good news of life; it brings life and immortality to light, and therefore it has to do with everything that in any way affects life. God is the Great Physician; He, and He only, is the One who heals every disease that is healed; and He heals by imparting His own life which, because it is righteousness closeness from sin. So the forgiveness of sin and the healing of disease are designed to go together. Witness the case of healing by the Lord, in which sins were at the same time forgiven. In the new earth “the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24. The reason why they are not sick is that their sins we forgiven. The Lord says to those who will serve Him perfectly “I will take sickness away from the midst of thee.” Exodus 23:25. {PTUK September 7, 1899, p. 573.6}

God gives His life freely to all men. The record is that “God hath given to us eternal life, and this life is in His Son.” 1 John 5:11. Most people do not believe it, and many of those who profess to believe it, do not show any appreciation of it. This lack of appreciation is shown most frequently by disdaining the things by which God conveys to us His perfect life and choosing instead those things that tend to death. God’s life cannot injure anybody, if it is not perverted, and in that case the life is gone. The life of God taken with conscious, grateful recognition of Him, can give only life and health, joy and blessing. Now when God gives His life so freely and so abundantly, is it not a sin to reject it? and does it not show gross stupidity and lack of appreciation when we take death for our healing, instead of holding fast to God’s life, and that alone? {PTUK September 7, 1899, p. 573.7}

There is a marvellous power in the life of God, for He is the Almighty. The least thing that He has made reveals His everlasting power. As already noted, the wonderful life force which He has placed in men is shown in the fact that so many live in spite of all the poisons they take and of all the other ways in which they fight against life. Who can measure the amount of strength, and the buoyancy of life that would be manifested in a man who would accept only the perfect life of God, and who would not pervert it? The only measure is the power of Jesus Christ. He gave Himself for us; and we may have Him in His fulness now. If we are willing to die with Him, His life and power may be manifested in our mortal flesh (2 Corinthians 4:10, 11), and we shall know that godliness is profitable for all things, having promise of the life that now is, and of that which is to come. {PTUK September 7, 1899, p. 573.8}

**“News and Notes” *The Present Truth* 15, 36.**

E. J. Waggoner

-The river Nile was never known to be so low as it is at the present time. {PTUK September 7, 1899, p. 574.1}

-There is no break in the drought in India, and the suffering grows more intense every day. {PTUK September 7, 1899, p. 574.2}

-Within the last six years there have been 900 people lynched in the United States, most of them in the southern part. {PTUK September 7, 1899, p. 574.3}

-The White Star liner *Oceanic*, the largest ship in the world, will sail from Liverpool for New York on her maiden trip, September 6. {PTUK September 7, 1899, p. 574.4}

-There is a great scarcity of water in Kent, and as a consequence typhoid and scarlet fever have broken out in many parishes, with a high mortality. {PTUK September 7, 1899, p. 574.5}

-The plague is on the increase in China in spite of all efforts to check it. It has broken out in a fresh place in Russia, and its ravages are being felt at other points where it has appeared. {PTUK September 7, 1899, p. 574.6}

-For thirteen weeks until the 18th ult., there had been but one wet day in London, and that was July 1. The average heat in the sun has been 106.34; in the shade the average has been 79.19. {PTUK September 7, 1899, p. 574.7}

-It is the intention of the United States to give Cuba a constitutional government and complete independence at an early date. This is the substance of a declaration to the Cubans just signed by President McKinley. {PTUK September 7, 1899, p. 574.8}

-A tobacconist was summoned at Ilfracombe for the fifteenth time for Sunday trading. The case was adjourned to allow the solicitor for the defence to join in an agitation throughout the country to appeal to the Home Secretary to repeal the ancient Act against Sunday trading. {PTUK September 7, 1899, p. 574.9}

-An asylum for the waif children of New York City, located a short distance in the country, was set on fire by an incendiary during the night of August 25th. There were 350 inmates, and it was almost a miracle that they were not all burned. As it was four lost their lives, and twenty were seriously injured. {PTUK September 7, 1899, p. 574.10}

-In consequence of the great expenditure in behalf of the Philippine war beyond what was expected, the Congress of the United States will be asked to raise additional inland revenue among the suggestions being, taxes on all patent articles and firearms. The United States War Department’s expenditures are now ?40,000,000 annually. {PTUK September 7, 1899, p. 574.11}

-Piracy has become so common on and in the vicinity of the West River, in China, that a gunboat and torpedo boat have been despatched from Canton to capture the pirates or suppress their depredations. {PTUK September 7, 1899, p. 574.12}

-During the last twenty years the consumption of tea in England has increased over 74,000,000 pounds. According to an eminent authority there was consumed during 1896 in England 231,369,000 pounds of tea. {PTUK September 7, 1899, p. 574.13}

-On the 28th ult., at the Couchard Mine, at Haute Croix, France, just after sixteen men had stepped into a skip to go down the shaft, the cable broke, and they were precipitated to the bottom. Every one was killed. {PTUK September 7, 1899, p. 574.14}

-Ninety-three years ago, when the first Bible Society was formed, there were only about 4,000 copies of the Bible in the world. Now there are nearly that number of million copies scattered among the people. {PTUK September 7, 1899, p. 574.15}

-Tuberculosis is reported to be so common in the workhouses of Liverpool, that the Poor Laws unions in and around the city have appointed a joint committee to deal with the question as it affects the paupers under their care. {PTUK September 7, 1899, p. 574.16}

-It has been less than seventy-five years since the first railroad was built in the United States. The railway mileage there is now nearly 200,000 miles, and there are 875,000 men employed in various capacities by the different lines. {PTUK September 7, 1899, p. 574.17}

-As an indication of the zeal manifested by the believers in heathen religions to make converts, it may be stated that from the one town of Poorse, India, there are sent out every year 7,000 Hindu missionaries to proclaim the worship of one of the many Hindu gods. {PTUK September 7, 1899, p. 574.18}

-The whole of the nearly-completed steel framework of the new coliseum in course of erection at Chicago collapsed on the 28th ult. Fully a hundred men, women and children were inside the building besides a number of workmen. Nearly all of them were either killed or terribly injured. {PTUK September 7, 1899, p. 574.19}

-The Pope has just held a conference with the General of the Jesuits with reference to latest aspect of the Dreyfus case, which is beginning to cause alarm at the Vatican, where it is feared that if Dreyfus is found guilty, the result will be a violent campaign against the French Catholic religious orders. {PTUK September 7, 1899, p. 574.20}

-Owing to the recent raising of the price of beef by the Meat Trust in New York the poor in the tenement districts are organising vegetarian societies, the members of which pledged themselves to abstain from meat till the old prices are restored. The members of the organisation are counted by thousands. Many butchers have been driven out of business. {PTUK September 7, 1899, p. 574.21}

-Between July 1, 1897, and June 30, 1898, according to the official report, there were 184 casualties to vessels belonging to the United Kingdom which resulted in loss of life. In all these cases only 681 lives were lost. This is the lowest record for twenty-one years. Never once before during this time has the number of lives lost fallen below 1,000, and in 1895 there were 2,544 lives lost, of which 1,200 were passengers. {PTUK September 7, 1899, p. 574.22}

-According to reports just issued, the British and Foreign Bible Society have during the past year supported the colporteurs, who have sold 1,500,000 copies of the Scriptures. Outside of England, Russia has in many respects given the largest facilities and the warmest welcome to the Bible Society, one way being, by allowing their agents free transportation on the State railways. The income of the Society during the year has been ?220,000. {PTUK September 7, 1899, p. 574.23}

**“Back Page” *The Present Truth* 15, 36.**

E. J. Waggoner

Six hundred lives have been lost by the flooding of a copper nine at Hesshikoku, Japan. {PTUK September 7, 1899, p. 576.1}

The garrison at Key West, U.S.A., has been ordered to leave, on account of the appearance of yellow fever. This gives an idea of how quickly the strongest army may be forced to flee, or destroyed, without noise or discharge of weapons. The destruction of Sennacherib’s army is an instance. The powers will sometimes find that the question of disarmament will be settled for them by a highest Power. “There is no king saved by the multitude of an host.” {PTUK September 7, 1899, p. 576.2}

**“A Needed Warning” *The Present Truth* 15, 36.**

E. J. Waggoner

At the Sanitary Congress session at Southampton, Mr. Malcolm Morris delivered a lecture on Tuberculosis, and expounded the policy of the National Preventive Association. The existence of such an association was justified by the fact that “tuberculosis at the present time causes one in every eight deaths in the country, that of all deaths occurring in this kingdom between the ages of twenty-five and thirty-five nearly one half are due to consumption, and that some 30,000 persons are at this moment suffering from the disease in Great Britain.” Dr. Scarborough said that every fatal case of consumption infected one other person with disease. {PTUK September 7, 1899, p. 576.3}

But there is hope. It was set forth that “phthisis is preventable by measures which are completely within the range of personal and public hygiene;” and this fact ought to lead everybody who loves life to seek a speedy understanding of those measures, and to adopt them. One very marked indication of how to guard against the consumption plague is given in the fact that it is from cattle that the bulk of tuberculosis is derived. If therefore people would abstain from flesh and milk,-from all animal products,-they would effectually close up one grand avenue for the entrance of consumption. The most of people will pay no attention to this warning; but some will, and their respect for life will be rewarded. Of course it is understood that the mere abstinence from flesh will by no means prevent consumption among men; there must be care to supply the body with all the nourishment it needs, and of the best kind, not only in the way of food and drink, but of fresh air, sunlight, and exercise. Let the pure life of God have free course, and there need be no fear. {PTUK September 7, 1899, p. 576.4}

**“Truth” *The Present Truth* 15, 36.**

E. J. Waggoner

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.” John 8:31, 32. {PTUK September 7, 1899, p. 576.5}

Truth is not a form of words, but a living thing. One cannot write the truth out in dogmas and creeds; it must be written in the hearts of men. Even the law of God, as the Jews had it, and as it has been transmitted to us in the Bible, although, “the *form* of knowledge and of the truth.” Romans 2:20. The living Christ-the Word of God-is “the Truth and the Life.” {PTUK September 7, 1899, p. 576.6}

This truth may be known by all. Whoever is willing to do the will of God will know that will. John 7:17. Christ is the truth; He is the Word of God; and God’s Word is truth (John 17:17); the word that Jesus speaks is His own life; He breathes into us His own Spirit; He is the wisdom of God (1 Corinthians 1:24), and Wisdom says to all who will hear: “I will pour out My Spirit unto you, I will make known My words unto you.” Proverbs 1:23. Therefore it is that whoever hears and accepts and continues in the words of Jesus is His true disciples and *knows* the truth. {PTUK September 7, 1899, p. 576.7}

The *truth* is that which makes men free. It matters not how many true things a man believes;-if he is not a free man, he does not know the truth; he has not yet learned Christ, and been taught by Him, “as the truth is in Jesus.” It is impossible that a man who knows the truth (mark this, he is not merely to have truth, or to know some true things, but to *know the truth*) should be a slave to anything. He must be free, for the truth makes every one free who knows it. There is living power in truth; it delivers form all bondage, and gives victory in every conflict. {PTUK September 7, 1899, p. 576.8}

Remember also that it is the true disciple of Christ, who knows the truth. Those who continue in His Word, are truly His disciples, and they *know* the *truth*. But the truth makes men free, therefore all the true disciples of Christ are free. If anybody, therefore, says on any occasion, at any time, or under any circumstances, “I am not free,” meaning that somebody or something keeps him back from doing what he ought to do, that is a confession that he is not in very deed a disciple of Christ. His own mouth convicts him. {PTUK September 7, 1899, p. 576.9}

Many people unconsciously acknowledge themselves to be slaves, and thus not full and unconditional servants of Christ. They say of some habit, “I cannot give that up.” Something in their manner of living is pointed out to them as being a snare to them, and they say, “Oh, but I couldn’t live without that.” Or, some plain duty is set before them from the Bible, and they say, “Well, I never can do that.” What are they saying?-Simply this: “I am a slave.” It is not pitiful to see a slave so lost to the sense of what liberty is, that he delights in his chains, and loves the lash that drives him to bondage and death? {PTUK September 7, 1899, p. 576.10}

Who are the servants of the Lord?-“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. Whoever yields himself wholly to the Lord Jesus, is the servant of Christ, and can say, “*O Lord, truly I am Thy servant;* I am Thy servant, and the son of Thine handmaid; *Thou hast loosed My bonds*.” Psalm 116:16. Such an one knows the joys of freedom, for in accepting us as His servants, the Lord pledges Himself to make and keep us free from every sort of bondage. Accept His gift, taste the sweets of liberty, and you will never again consent to be a slave. {PTUK September 7, 1899, p. 576.11}

Confess your own faith as much as you please, but do not attempt to do it for another. There are some people, although they are comparatively few in number, who can tell for certain what they believe; but there is not a person in the world who can truthfully tell what another person believes. Every attempt to set forth another’s faith must necessarily be more or less than the exact truth, that is, an untruth. Be content, therefore, with the statement of your own faith when it is necessary, and leave other to tell their own. “Hast thou faith? have it to thy self before God.” {PTUK September 7, 1899, p. 576.12}

**“Front Page” *The Present Truth* 15, 37.**

E. J. Waggoner

Why does the earth bring forth fruits and grains so abundantly, as we see in the harvest of this present year? Is it an accident? {PTUK September 14, 1899, p. 577.1}

Not by any means. It is true, that “the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear;” but this is only after the man has first cast seed into the ground. Mark 4:26-28. There is no accident about it; it is the working out of law. {PTUK September 14, 1899, p. 577.2}

Moreover the earth itself does not take the initiative. If there were no seed in the ground, there would never be any more. Now “the seed is the Word of God” (Luke 8:11), for in the beginning, when the earth was utterly empty, God said, “Let the earth bring forth grass the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth and it was so.” Genesis 1:11. God’s word is the seed, the source whence every living thing springs. {PTUK September 14, 1899, p. 577.3}

But does not the Saviour say that “the earth bringeth forth fruit of herself”? He does, and the word that He uses is most striking. The Greek word is “automatic,” so that what He really says is that the earth brings forth fruit automatically, or like an automaton. The only other place in the Bible where the word occurs is Acts 12:10, in the story of Peter’s deliverance from prison. As he and the angel came to the iron gate leading to the city, it “opened to them of its own accord,” automatically. Now we know that an automaton works only by virtue of power previously applied to it; so the word which the Saviour uses makes most prominent the fact that God Himself is the cause of all growth. {PTUK September 14, 1899, p. 577.4}

It is God, therefore, who works in the earth both to will and to do of His good pleasure. Some will say, “We knew that before; you did not need to take the trouble to prove that to us.” Yes, so we might all say; yet, as a matter of fact, we have not *known* it; we have but assented to what we have heard, taking it for granted without knowing the reality of it God would have us “prove all things.” Now we can see for ourselves that it is God’s Word, continually spoken to the earth, that makes the harvest. Let us then come back to the original creation. Why does the earth bring forth food? That is, Why does the Lord cause it to do so. {PTUK September 14, 1899, p. 577.5}

The answer is ready in every mouth: the food grows in order that we may be fed, in order that we may live. Right! “He watereth the hills from His chambers; the earth is satisfied with the fruit of Thy works, He causeth the grass to grow for the cattle, and herb for the service of man; that He may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthneth man’s heart.” Psalm 104:13-15. God “giveth us richly all things to enjoy” (1 Timothy 6:17), our daily bread, in order that day by day we may receive new life. {PTUK September 14, 1899, p. 578.1}

But why does He desire that we should live?-It is because He hath not pleasure in the death of any. “Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his wicked ways, and live?” Ezekiel 18:23. So these daily blessings that contribute to our life, are for our eternal salvation. All blessings, whatever they may be, come to us only through Christ, and He is sent to bless us in turning us away from our iniquities (Acts 3:26); for only in righteousness is there life. In the food with which God supplies us day by day, He is bringing to us righteousness. {PTUK September 14, 1899, p. 578.2}

“Surely 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 way of His steps.” Psalm 85:9-11. {PTUK September 14, 1899, p. 578.3}

The skies pour down righteousness (Isaiah 45:8), and thus it is that truth springs out of the earth: thus it is that the Lord gives that which is good. He withholdeth no good thing. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” James 1:17. God keeps nothing back that is good. Everything comes down to us. He has reserved nothing for Himself; He shares everything-Himself, His own life-with His creatures. Thus it is that righteousness goes before Him, to set the way of His steps. {PTUK September 14, 1899, p. 578.4}

Let us not lightly esteem these daily and annual blessings from the Lord. We sometimes call them “common bIessings.” That is what they are indeed, for the most common thing for the Lord is to do good to them, and He does it in order that to do good may be the most common thing with us. The ripened grain and the tree bending under the burden of luscious fruit,-the glory of the land,-are evidences that God’s salvation is nigh unto us. Shall we not gladly lay hold of it, receiving it even as we receive our daily food from the hands of the great Giver? {PTUK September 14, 1899, p. 578.5}

**“The Devil’s Power” *The Present Truth* 15, 37.**

E. J. Waggoner

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom be may devour.” “The lion hath roared, who will not fear?” The power of the devil is in his roar, not in big strength. He comes at people in such a way that they are overawed, almost frightened out of their senses and while in this condition they are his easy victims. The Bible does not say that the devil has come down with great power, but “great *wrath*.” And why? “Because he knoweth that he hath but a short time.” Just as a child, powerless to get what it wants, stamps and kicks and works itself into a perfect rage, so the devil, as he realises that the end is approaching, and the cords are tightening about him, with no power to stay the inevitable result, is in a perfect frenzy. {PTUK September 14, 1899, p. 578.6}

No one is afraid of a lion’s roar when the beast is securely caged; so why should we fear the devil’s roar when we know that a stranger than he has bound him and taken away all his armour wherein he trusted? Christ has spoiled principalities and powers, together with their chief, making a show of them openly, triumphing over them in Himself. {PTUK September 14, 1899, p. 578.7}

When the devil came to Jesus in the wilderness and tempted Him, the reply was, “It is written.” Then the devil tried Him on another point, and got the same answer-“It is written.” And in the last effort, the Saviour replied, “Get thee hence, Satan,” and at this the record says, “the devil leaveth Him.” So even the weakest saint, has power to say to the devil in the most trying temptation, “Depart,”-and he will go. Remember the promise, “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.” And again, “I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” {PTUK September 14, 1899, p. 578.8}

**“The Joy of True Martyrdom” *The Present Truth* 15, 37.**

E. J. Waggoner

What is a martyr? and what is martyrdom? {PTUK September 14, 1899, p. 578.9}

Doubtless usually associate martyrdom with torture. They will say that a person is a martyr to rheumatism, or that another suffers martyrdom with neuralgia. The idea is that all that is necessary in order to be a martyr is that one suffers intense pain, either patiently or impatiently; whereas one may suffer extreme torture without being a martyr, and on the other hand many a martyr is unconscious of any suffering. Recall the cases of men who while being burned at the stake have sung for very joy. {PTUK September 14, 1899, p. 578.10}

Our word “martyr” is simply the Greek word for “witness.” Jesus says that all His disciples, having received the power of the Holy Ghost, are to be His witnesses, or, transfer the Greek term, His martyrs. If a man is not in the fullest sense a martyr continually, he is not a perfect follower of Christ; for Christ’s true followers are always witnesses to His power and Divinity. But they are not always in pain, neither do they go about with a feeling that they are depriving themselves of some very desirable thing for Christ’s sake, and that there is a great lack in their lives. {PTUK September 14, 1899, p. 578.11}

The true Christian martyr is a witness to the power of the resurrection of Jesus Christ. His life is the witness, because he experiences in himself the exceeding greatness of the power of God, “according to the working of His mighty power which He 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. With this power there must be continual joy even in the midst of hardships and deprivations and persecutions, for by this power one has continual victory, and there is always joy in victory. Thus the joy of the Lord is the Christian’s strength, or, which is the same thing, the strength of the Lord is perfect joy. When the Lord is known to us as our strength, He also becomes our song. Isaiah 12:2. Such witnesses, true martyrs, will not go about pitying themselves or calling for pity because of the losses they suffer for the truth’s sake. It is perfectly safe to say that whoever does not find sufficient in the gift of Christ’s life to more than supply all his need, cannot be called a true martyr. {PTUK September 14, 1899, p. 578.12}

These thoughts were suggested by the *Vegetarian* a short time ago a statement by the editor, to the effect that vegetarianism involved more or less martyrdom, the idea plainly being, as the context showed, that to live without eating the flesh of animals is a real hardship, and that the one who does it has a continual sense of unsatisfied longing, a feeling that he is being tortured for the sake of a principle. The writer knows many who can see nothing but bodily torture in healthful living; and for the honour of the life of the Lord by whom we live, he would endeavour to dispel the false idea. {PTUK September 14, 1899, p. 579.1}

Nothing is plainer than that God never designed that any animal should live by eating other animals. Good Doctor Watts wrote, {PTUK September 14, 1899, p. 579.2}

*“Let dogs delight to bark and bite.  
For ‘tis their nature to;  
Let bears and lions growl and fight,  
For God has made them so;” {PTUK September 14, 1899, p. 579.3}*

but in writing that he did not take counsel of the Bible. In the world to come, which will be only the world that was in the beginning, the lion shall eat straw like the ox, the cow and the bear shall eat together, their young ones shall lie down together, and the wolf and the lamb, the leopard and the kid, the young lion and the calf, shall dwell together in peace, and a little child shall lead them. Nowhere will there be any destruction nor any injury to any living creature. Isaiah 11:6-9. Going back to the beginning, and there is where we must come if we are in Christ, because He is the Beginning, we find that God appointed fruits and seeds as the food of man, and vegetables and green herbs as the food of all beasts and birds and creeping things. Genesis 1:29, 30. In the fruits of the earth we find the life of God in the purest form in which it exists in anything that can be eaten. These things are much less affected by the curse than are other things. Now whatever God designs for us ought to be a pleasure to us, for God does not delight in seeing His creatures suffer. {PTUK September 14, 1899, p. 579.4}

It is by the life of God that men live. His life is righteousness and joy and peace. It is absolute freedom. There is nothing forced with God. He cannot be forced to do anything against His will, neither does He drive Himself to do anything. All His work is done spontaneously. He gave His life for us willingly and gladly. Therefore in the service of God,-in the doing of anything that is right,-there can be nothing of compulsion, even though it be self-compulsion. There is no virtue in anything that we drive ourselves to do or to endure. The whole life of real right-doing is one of joy. If one finds life a burden, if he must lash himself to any task, or hold himself to any duty with set teeth and the grim determination of one whose pride makes him endure the torture of the rack without crying out, he may know that he is not a true witness for Christ. He is but a slave, whereas all the Lord’s servants are freemen. {PTUK September 14, 1899, p. 579.5}

“This is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. “The statutes of the Lord are right, rejoicing the heart.” Psalm 19:8. If we do something because we think we ought to do it, but find no pleasure in it, and would really rather not do it if our conscience would leave us in peace, then we may know that we are not keeping the precept of the Lord, even though the thing we are doing is expressly commanded in the Bible. His commandment is life everlasting, and His life is fulness of joy. {PTUK September 14, 1899, p. 579.6}

It is self-evidence, therefore, that when we live as God would have us, taking such things, and only such things, as He has designed for the support of our life, there will be continual joy in life; every act of life will be a pleasure. Coming back to the question of eating, one who thinks can readily see that the most perfect life cannot be obtained from the flesh of dead animals. Although all creatures get their life from God, that life is more or less perverted in all animals, and moreover, even at the best, degeneration begins to take place as soon as an animal is slain. Therefore it cannot be, and is not, any hardship to abstain from eating dead carcases; but of course one must be sure to eat the good things which God’s bounty has provided, by which He bestows His life upon us. When one lives solely upon the food which God gave man in the beginning, and does not destroy the life in the preparation of it, or in eating, one derives as much pleasure from it as form breathing pure air. Who would think of calling it martyrdom (using the word in its perverted sense) to be obliged to breathe fresh air instead of the foul air of a closed cellar? Oh, it is a grant thing just to be alive, when one is consciously living by the perfect life of his Creator! {PTUK September 14, 1899, p. 579.7}

This joy of the Lord is what the servant of God is commissioned to proclaim to all. Not only is there joy in the act of eating and drinking, as well as in every other act, when one does all to the glory of God, but there are no depressing or injurious after effects. “The blessing of the Lord, it maketh rich and He addeth no sorrow with it.” Proverbs 10:22. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the Life was manifest, and we have seen it, and bear witness [are martyrs] and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.” 1 John 1:1-4. This is the Word by which we are to live. “Oh, taste and see that the Lord is good!” {PTUK September 14, 1899, p. 579.8}

There are so many people-nominal Christians-who profess faith in the Word of God, and affirm that they believe its promises; but there are few who really do believe them. Would you be a man of faith? Cultivate that faculty. Put your finger on the passage of Scripture on which your faith rests, and believe it, never wavering. This will give you the constancy of Jacob; and like him you may have your name changed to Israel. {PTUK September 14, 1899, p. 579.9}

**“The Gospel of Isaiah. ‘The Lord God Will Come.’ Isaiah 40:9-11” *The Present Truth* 15, 37.**

E. J. Waggoner

(Isaiah 40:9-11.)

“O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” {PTUK September 14, 1899, p. 580.1}

Matthew 2:6, R.V.: “Thou Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of these shall come forth a Governor, which shall be shepherd of My people Israel.” {PTUK September 14, 1899, p. 580.2}

John 10:11, 27, 28: “I am the good Shepherd; the good shepherd giveth His life for the sheep.” “My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.” {PTUK September 14, 1899, p. 580.3}

Revelation 22:12: “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” {PTUK September 14, 1899, p. 580.4}

Matthew 16:27: “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” {PTUK September 14, 1899, p. 580.5}

2 Thessalonians 1:6-8: “It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.” {PTUK September 14, 1899, p. 580.6}

Psalm 50:3-5: “Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me: those that have made a covenant with Me by sacrifice.” {PTUK September 14, 1899, p. 580.7}

Habakkuk 3:3-13: “God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light: He had bright beams coming out of His side [margin]; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth; He beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting... The sun and moon stood still in their habitation; at the light of Thine arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed.” {PTUK September 14, 1899, p. 580.8}

1 Thessalonians 4:16-18: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” {PTUK September 14, 1899, p. 580.9}

1 Corinthians 15:51-53: “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For the corruptible must put on incorruption, and this mortal must put on immortality.” {PTUK September 14, 1899, p. 580.10}

Philippians 3:20, 21: “Our citizenship is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” {PTUK September 14, 1899, p. 580.11}

Isaiah 35:3, 4: “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you.” {PTUK September 14, 1899, p. 580.12}

Matthew 15:24: “I am not sent but unto the lost sheep of the house of Israel.” {PTUK September 14, 1899, p. 580.13}

Ezekiel 34:11-13: “For thus saith the Lord God: Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day he is among the sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.” {PTUK September 14, 1899, p. 580.14}

The preaching of the second coming of Christ, in glory, is as much a part of the preaching of the Gospel-the good news-as is the preaching of the cross of Calvary. In fact, the preaching of the cross is not complete without the preaching of the second advent. {PTUK September 14, 1899, p. 580.15}

Nothing so awful as the coming of the Lord to judgment has ever taken place on this earth. The earth will quake, and be removed like a cottage, the heavens will depart as a scroll when it is rolled together, every mountain and island will be moved out of their places, and “the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman and every freeman” shall hide themselves in the dens and in the caves, and say to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?” Revelation 6:14-17. Yet the announcement of the coming of that great day is part of the message of comfort which God sends to His people. How marvelous is the comfort of God, when even the most terrible judgments are comfort! {PTUK September 14, 1899, p. 580.16}

The comfort is that Christ is coming to save His people. The prophet Habakkuk, to whom a view of the terrors of the last day were given, said, “Thou wentest forth for the salvation of Thy people.” When the hearts of the people grow fearful, and the knees tremble, and the hands hang down, the Lord tell us to strengthen them with the words, “Your God will come with vengeance.” The coming of Christ is the “blessed hope” of the Gospel. Titus 2:13. When He shall come, His saints will 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.” Isaiah 25:9. The announcement of the coming of the Lord is the same comfort as the announcement of the pardon of sins. Whoever preaches the remission of sins, does it only partially if he does not preach the coming of the Lord in glory. The texts quoted in this lesson shows this. {PTUK September 14, 1899, p. 580.17}

Jesus Christ is the good Shepherd. He is “the Chief Shepherd.” 1 Peter 5:4. He came to earth for the purpose of seeking His lost sheep, and He seeks them out, and saves them by giving His life for theirs. On the cross He suffered all the agonies of the lost. Matthew 27:46. He endured everything that men would have been obliged to endure if He had not come, and that the rejecters of Him will have to endure at the last. He took all on Himself, in order to save men. The terrors of the last day, the day of Judgment, were present in full on Calvary. Even so the blessedness and joy of Calvary will be present at the coming of the Lord the second time, in glory. {PTUK September 14, 1899, p. 581.1}

It is only by the power of the cross that Jesus will come again. He will be seen coming in the clouds of heaven “with power and great glory” (Matthew 24:30), but that will be but the power and glory of the cross. The fire that devours before Him will come from the pierced side. From the side whence flowed the healing stream of life, comes the power to render to the wicked according to their deeds. The power manifested at the coming of the Lord is the power of salvation; it is the power by which Jesus now saves His people from the hand of the enemy. {PTUK September 14, 1899, p. 581.2}

“His mercy endureth for ever.” In wrath He remembers mercy. Habakkuk 3:2. The waters that will overflow the hiding place of the wicked, will be the waters of salvation that flow from the wounded side of Jesus. “He will swallow up death in victory,” and then those who have made a covenant with death, seeking to hide in its shadow, must necessarily be swallowed up with it. Isaiah 28:16-18. So although the last day will be the most terrible, it will contain nothing but joy for those who have accepted the redemption that is in Christ Jesus. Do not the righteous joy in the cross of Christ? Is it not the one thing in which to glory? Yet the crucifixion of Christ was a most terrible event, and all the terrors of the wrath of God raged round the cross where Christ died. But for His death on the cross, the Son of man would not have the power to sit in judgment and to execute judgment on the ungodly. {PTUK September 14, 1899, p. 581.3}

From Bethlehem comes the Governor that is to be the Shepherd of Israel. He rules His people as a shepherd rules his flock. He feeds them, and the food that He gives them is Himself. He gives Himself for the sheep. When the Lord comes, it will be at a time when the wicked will have gathered to make an end of the righteous ones on the earth. A decree will have gone forth that whosoever will not worship the beast or his image, shall be killed. Revelation 13:15. Just at the moment when Satan has stirred up all the forces of evil against the just, and to all human sight it looks as though the righteous were to be cut off from the earth, Christ will appear to save them. It will be but the crowning act in the great drama of the cross. It will be the demonstration to the whole earth that Christ is the Savior. Then those who have rejected Him, and have mocked at His offers of salvation, will be forced to acknowledge that Jesus saves. But the present comfort to the people of God lies in the fact that all that great power to salvation is theirs now. It is all in the cross. {PTUK September 14, 1899, p. 581.4}

He comes with strong hand, as a Mighty One. “His arm shall rule for Him.” But it is that same arm with which He gathers the lambs of the flock. He is gentle, because He is strong. His strength to destroy the wolves and lions that would devour the flock, is His power to feed the flock, and to make the sheep lie down in green pastures. Strange that so many preachers of the Gospel have so little to say about the coming of the Lord, which contains so much comfort for the people of God! {PTUK September 14, 1899, p. 581.5}

There is in this lesson valuable instruction as to the return of Israel. Jesus is the Shepherd of Israel, and when He comes the second time, “with power and great glory,” He comes as a Shepherd. It is then that He will gather together all His people,-the flock that has been scattered and torn,-“and will bring them to their own land, and feed them upon the mountains of Israel by the rivers.” When He was here the first time, He said that He had come to seek and to save that which was lost, and He also declared that He was not sent but to the lost sheep of the house of Israel; they were the ones whom he came to seek and to save. But everybody knows that there has not yet been any gathering of Israel. The lost sheep have not yet been gathered together into their own land. Moreover He Himself tells us that it will be when He comes the second time that He will say, “Gather My saints together unto Me.” It is then that He will gather out His sheep from all the lands whither they have been scattered. Compare Ezekiel 34. and Matthew 24:30. Then there shall be one fold and one Shepherd. Ezekiel 34:22-31; John 10:16. That fold will be the fold of Israel, for all the saved will constitute the Israel of God. {PTUK September 14, 1899, p. 581.6}

The Apostle Paul describes the coming of the Lord in glory, when the dead shall be raised, and the living caught up together with them in the clouds, to meet the Lord in the air, thus ever to be with Him, and says, “Comfort one another with these words.” This is comfort for those who mourn departed friends, who have laid in the dark grave. They need not sorrow as those who have no hope, for “the righteous hath hope in his death.” But this is not all the comfort that there is in this announcement. It is the same comfort that the Lord in the fortieth chapter of Isaiah tells His servants to give to His people. It is the comfort of the Gospel of salvation from sin. Notice: When Christ comes with the sound of the trump of God, all the saints of God, both sleeping and waking, will be changed. In the twinkling of an eye the change from mortality, from corruptible to incorruptibility, will take place. All will then be given bodies incapable of disease and decay. What a wonderful change that will be! But mark: This change of our bodies is “according to the working whereby He is able even to subdue all things unto Himself.” We are rebellious by nature, and our minds are not subject to the law of God, “neither indeed can be.” Romans 8:7. But He is able to change our minds, giving us a new mind, and a new nature, so that we shall be subject to Him, and shall delight in the law of the Lord; and His power to do this is according to the power by which He will at the last change our bodies from corruption to incorruption. And note that that change will take place in a moment, in the twinkling of an eye; the Lord is able to do marvellous things in a very short time; therefore we may know that if we are but willing, He can in an instant effect this wonderful change in our natures. Is it not worth while to have a belief in the resurrection of the dead? Is there not great comfort in the knowledge of the coming of the Lord? All this shall take place as surely as the mouth of the Lord hath spoken it; therefore, be not afraid. {PTUK September 14, 1899, p. 581.7}

**“The Bible and the Jews” *The Present Truth* 15, 37.**

E. J. Waggoner

The opposition to the Jews is becoming more and more systematic, and is being pursued with zeal in almost every country. Indeed, it may be said that in none of the great nations of the earth, except in England, is a Jew on absolutely equal footing with people of other nationalities. The anti-Jewish feeling in Russia is so well known as to need no comment; in France it is the all absorbing theme; in Germany a conference of Anti-Semites is soon to be held, at which steps are to be taken for more vigorously pursuing the work of opposition to the despised race to which Jesus of Nazareth belonged; and news comes that two Jewish cadets have recently been obliged to leave the Military Academy, at West Point, U.S.A., on account of the persistent persecution to which they were subjected. The unreasoning prejudice is said to have been carried so far that life in the Academy was made unbearable for another young man, not a Jew, because he found his Jewish mess mate a pleasant companion, and liked his society. {PTUK September 14, 1899, p. 582.1}

Unjust and unreasonable as all this is, we can see in it some evidences of the fulfilment of the wish expressed by the leaders of the Jews when at the trial of Christ before Pilate they cried out, “His blood be on us and on our children!” We do not mean by this that God is vindictively punishing that people for the act of their forefathers. God is not vindictive. The curse causeless does not come. Every curse that comes upon men or nations is the direct consequence, the natural result, of some cause. We are not concerned now to trace this cause and effect in the case of the Jews; it is sufficient to call attention to the fact. {PTUK September 14, 1899, p. 582.2}

The anti Jewish crusade in Germany is taking a turn quite to be expected, and which will doubtless extend to other countries. One of their leaders proposes agitating against the use of the Old Testament as a religious book in the schools. “He considers that it is a book written by Jews for Jews and he maintains that the history of the Jewish patriarchs, kings, and prophets, forms no part of Christian religious instruction.” From what we know of the position taken by many professed Christians, with regard to at least a portion of the Old Testament, we are sure that this new movement will find the way prepared for its quite general acceptance, and the results will be most disastrous to those accepting it. {PTUK September 14, 1899, p. 582.3}

In the first place it ought to be understood that the Old Testament is no more a Jewish book than is the New. All the writers of the New Testament, with the possible exception of Luke, were Jews, so that whoever would throw away the Old Testament on the ground of its being a Jewish book must in consistency throw away the New Testament also; and this will be the inevitable result in so far as the proposed movement finds acceptance. {PTUK September 14, 1899, p. 582.4}

Not only was the New Testament written by Jews, but it was written *for* the Jews just as much as the Old Testament was. The Epistle of James is addressed “to the Twelve Tribes scattered abroad.” Peter was the Apostle of Circumcision, and Paul declared that the Gospel which he preached-the power of God unto salvation to every one that believeth-was “to the Jew first.” Romans 1:16. On the other hand, we find that Jeremiah, who wrote the longest book of the Old Testament, was specially chosen and ordained by the Lord as the prophet to the Gentiles. Jeremiah 1:5. The word nations in this verse is the same as Gentiles; but even without this explanation, the word “nations” shows that his mission was not limited to any one people. {PTUK September 14, 1899, p. 582.5}

Christ was “born of the seed of David according to the flesh.” Romans 1:3. He Himself declared that “salvation is of the Jews.” John 4:22. Whoever therefore throws away the Old Testament because it is Jewish, must on the same ground throw away Christ and His salvation. Indeed, this necessarily follows, whether one intends it or not; for Christ said, “Had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John 5:46, 47. {PTUK September 14, 1899, p. 582.6}

In the early centuries of the Christian era there was great opposition to the Jews, on the part of professed Christians. This race prejudice led to many changes in the church. It was one great cause for the exchanging of the Jewish Passover festival for the Pagan Easter, and celebrating it always upon Sunday instead of on the fourteenth day of the Jewish month, regardless of the day of the week, as was the original order. This of course was part of the movement which substituted Sunday for the Sabbath, the remark of Constantine, “Let us have nothing in common with the detestable Jewish crowd,” showing the real ground of that change. Of course the Sabbath is not Jewish, any more than the Bible is; but prejudice never takes facts into account. “The seventh day is the Sabbath of the Lord thy God,” and is for all men just as much as is the commandment, “Thou shalt not take the name of the Lord thy God in vain.” The rejection of the Old Testament means really the rejection of God Himself. {PTUK September 14, 1899, p. 582.7}

In this connection it should be noted that “Judaism” is a thing entirely distinct from the religion of the Old Testament. The Apostle Paul said that he had before his conversion to Christianity made advancement “in the Jews religion” beyond others of his own age, and this advancement was due to the fact that he was “more exceedingly zealous of the traditions of the fathers.” Galatians 1:14. These traditions were not drawn from the Bible, but on the contrary made the commandment of God of none effect. Matthew 15:3-9. “In vain do they worship Me,” said the Lord, “teaching for doctrines the commandments of men.” The Jews in the time of Christ did not believe the Bible, and it is exceedingly rare to find one now who does. “Even unto this day, when Moses is read, the veil is upon their hearts.” 2 Corinthians 3:15. This, however is no more true of the Jews than it is of the most of those who are for statistical purposes, grouped under the name Christians. {PTUK September 14, 1899, p. 582.8}

“When the Son of man cometh, shall He find faith on the earth?” It will be a rare commodity, yet it will be found, for faith, hope, and love abide for ever, and just before the Lord comes, and at the time of His appearing, there will be found people of whom the Lord Himself can say, “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. There will be great faith manifested by a few, and wherever it is found there will be perfect obedience to the commandments of God, with a total disregard of the traditions of men. The spirit that is shown in the persecution of the Jews to-day is identical with that manifested by the Jews themselves in the persecution of Christ nearly nineteen hundred years ago, and the results will be the same. {PTUK September 14, 1899, p. 582.9}

**“Children’s Corner. The Burning Bush” *The Present Truth* 15, 37.**

E. J. Waggoner

Autumn, the richest and most beautiful season of the year, has come. The shortening days and failing leaves remind us that it is getting late in the year, and Winter, the time for Nature’s rest and sleep, is hastening on. {PTUK September 14, 1899, p. 586.1}

Spring is the bright sunrise of the year, and, like the dawn of summer days, it comes in with a burst of song and of beauty. But even more beautiful is Autumn, the year’s sunset. {PTUK September 14, 1899, p. 586.2}

You have seen, when the sun is setting in the evening, the clouds take up and reflect his departing glory in all shades of lovely rose and amber tints. In the same way now, as he is preparing to leave us for a season, all nature seems to be doing him honour, bursting forth into a blaze of richest colour, revealing the glory which has been gathered from his own bright rays all through the summer sunshine. {PTUK September 14, 1899, p. 586.3}

What, dear children, do you see in all this glory and beauty? ls it to you only a wonderful and beautiful sight, or do you see and worship God, of whom it is all the revelation? {PTUK September 14, 1899, p. 586.4}

Once when Moses was leading his flock in a quiet country place, he saw a great sight,”-a burning bush, which though it was in a full blaze, was “not consumed.” He thought this very strange, and turned aside to wonder and admire. {PTUK September 14, 1899, p. 586.5}

Moses did not at first see God in the burning bush, but as he gazed and considered, he heard a voice, the voice of God, speaking to him out of the midst of the bush, and saying: “Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” {PTUK September 14, 1899, p. 586.6}

Oh, what a different place that spot became to Moses at that instant. His eyes were opened. In that burning bush he now saw the glory of the Lord, and he worshipped Him, while God talked with him. {PTUK September 14, 1899, p. 586.7}

Did you ever think it a strange thing that God should reveal Himself to Moses and talk with him out of a common bush? Well, in this He was not doing anything different from what He is doing all the time to those who can see and hear Him for “every common bush is afire with God.” {PTUK September 14, 1899, p. 586.8}

In the glorious glowing colours now to be seen in the blossoms and leaves, the fruit and berries, on the bushes and plants and trees, we are looking upon just the same glory that Moses saw when “the Lord appeared unto him in a flame of fire out of the midst of a bush.” For remember that all colour is the reflected light of the sun, and this is the glory of Jesus, the Light of the world. {PTUK September 14, 1899, p. 586.9}

But many do not even see the glory; they pass all these beautiful “burning bushes” by unheeded. Others, like Moses turn aside to see and admire the sight, so beautiful, so wonderful; but they do not see God in it, so they do not know that the place is holy, and they do not “take off their shoes,”-that is, they do not worship the One whose glory they are beholding. {PTUK September 14, 1899, p. 586.10}

But to those who have “ears to hear” as well as eyes to see, out of the midst every bush and tree and plant comes the voice of God saying, “The place whereon thou standest is holy ground,” for the presence and glory of the Lord are here. {PTUK September 14, 1899, p. 586.11}

Then, when He has taught us to see His glory and to hear His voice in all the things, He can talk with us, as He did with Moses, “out of the midst of the bush.” In all His works His voice will speak us, teaching us day by day just the lessons that He sees we are needing, and telling us those secrets of His love which He wants us to know. {PTUK September 14, 1899, p. 586.12}

**“News and Notes” *The Present Truth* 15, 37.**

E. J. Waggoner

-Post cards in England are to be increased in size on November 1. {PTUK September 14, 1899, p. 590.1}

-Thirteen men were severely injured at Salford by the explosion of an iron furnace. {PTUK September 14, 1899, p. 590.2}

-Yellow fever has broken out at Key West, eighteen cases being reported in one day. {PTUK September 14, 1899, p. 590.3}

-The Russian squadron in the Pacific has just been increased by two iron-clads and one gun-boat. {PTUK September 14, 1899, p. 590.4}

-A world’s exhibition in Rome is proposed for 1910, and plans are being laid to carry it into effect. {PTUK September 14, 1899, p. 590.5}

-A copious rain fell in the interior of India on the 2nd inst. that has greatly relieved the drouth situation there. {PTUK September 14, 1899, p. 590.6}

-Swarms of locusts, similar to those which do so much damage in Algeria, have made their appearance at Friburg. {PTUK September 14, 1899, p. 590.7}

-An Egyptian railway company has just ordered 400 steel freight cars of a firm of builders in the United States. {PTUK September 14, 1899, p. 590.8}

-A new type of inflammable shell, said to be of a most destructive discription, is being tested by the French Mediterranean Fleet. {PTUK September 14, 1899, p. 590.9}

-Wireless telegraphy is now being successfully employed by the Americans in the Philippines, messages being exchanged between the advanced posts and Manila. {PTUK September 14, 1899, p. 590.10}

-Count Tolstoi has little faith in the Czar’s peace manifesto, for in his own words, he regards it as merely a part of the “vast deception practised by all governments.” {PTUK September 14, 1899, p. 590.11}

-A bicycle thief was captured recently in France, who confessed to stealing 250 bicycles in eight days. He sent them to London where they were disposed of by an accomplice. {PTUK September 14, 1899, p. 590.12}

-A packet endorsed “Dried Fruits” was recently received by the Bishop of Nardo, Rome, which when opened was found to contain eight deadly vipers, which sprang out, and were with difficulty killed. {PTUK September 14, 1899, p. 590.13}

-Owing to the numerous complaints of trans-atlantic travellers as to the scandalous conduct of the United States Custom offices, President McKinley has appointed a commission to revise the Custom’s rules. {PTUK September 14, 1899, p. 590.14}

-The annual report of the Board of Trade has been issued, in which it is stated that during 1898 there were 7,538 bankruptcies in England with liabilities of over ?10,000,000, of which over ?8,000,000 was a loss to the creditors. {PTUK September 14, 1899, p. 590.15}

-In England this year there is an area of 51,843 acres devoted to the cultivation of hops, the product of which is almost wholly used in the manufacture of beer. How much better for the people it would be if this area were devoted to fruit culture. {PTUK September 14, 1899, p. 590.16}

-Dr. Manley read a paper at the recent Congress at Southampton, in which he stated that many cases of typhoid fever had been directly traced to the use of ice cream and ices sold on the streets of the cities and at local fairs. The safest way is never to eat them since they are unfit, as ordinarily made, to go into a human stomach, even though free from bacteria. {PTUK September 14, 1899, p. 590.17}

-Forty thousand deaths are reported to have lately taken place on the East Coast of Africa, owing to the terrible famine. {PTUK September 14, 1899, p. 590.18}

-During the third week of August, according to the report of a Local Government Board, there were, within the metropolitan area, 98,987 paupers who were in receipt of relief. {PTUK September 14, 1899, p. 590.19}

-A Conservative statistician has just published a report to the effect that in the United States there is an “average of 200 divorces granted each day, and the number is increasing at an alarming rate.” {PTUK September 14, 1899, p. 590.20}

-Commissioner Poge, of the Paris Exposition, has conferred with the gold miners of Cripple Creek, and has secured a pledge of a million dollars’ worth of gold bullion in the shape of a pyramid for the Paris Exposition. {PTUK September 14, 1899, p. 590.21}

-At Cleveland, U.S.A., the scene of the recent street railway car strike, an explosive was placed on the track, and a car completely demolished. Of the six passengers aboard, five, including three women, had their legs broken. {PTUK September 14, 1899, p. 590.22}

-A railway has been planned to connect Philadelphia (U.S.A.) with Atlantic City, to be run by electricity “at a speed of more than 100 miles per hour.” The company has been organised with ?1,200,000 capital, and the right of some of the way has been secured. {PTUK September 14, 1899, p. 590.23}

-The *City of Rome* on her last trip to New York, collided with an iceberg in mid-ocean. Luckily she was steaming at only two knots an hour, or the results might have been most disastrous. As it was she was badly shaken up, and there was almost a panic among the passengers. {PTUK September 14, 1899, p. 590.24}

-Owing to “conflict between Great Britain and Russia on political grounds,” it is found necessary, in order “to study this perpetual adversary,” to “increase the number of Russians conversant with the English language,” and hence, “the teaching of English should be in the programme of all the colleges.” Such is the announcement made in connection with a late report of the Russian Minister of Public Instruction. {PTUK September 14, 1899, p. 590.25}

-Mrs. Mary Eddy, the “Discoverer of Christain Science,” lies dying of consumption in Bosom U.S.A. The theory of Christian Scientists is thet all the sickness anyone has is in his mind, and that all a sick one has to do to get well is to believe that he is well, and he will be so. The leading Christian Scientists of the United States have been summoned to the bedside of Mrs. Eddy “to make a supreme test of their faith in their endeavour to save her.” {PTUK September 14, 1899, p. 590.26}

-For some time past, there have been in Kent numerous prosecutions against small tradesmen under an Act of Charles I. for Sunday trading. The magistrates have, however, imposed but small fines of 8d. each, and disallowed police costs, as a mark of disfavour of the action taken. As a consequence, heavy legal expenses have been paid out of the rates. The standing joint committee have instructed the chief constables not to issue any more summonses, and to leave the prosecutions to private individuals. {PTUK September 14, 1899, p. 590.27}

-A strange complaint has lately prostrated large numbers of Parisians, due, according to medical men, to salts of lead in their morning rolls, deposited on the floors and walls of the oven from old timber which is largely used for fuel in France. The Paris Council of Hygiene has issued an edict forbidding the employment of bakers of wood from old houses, disused railway sleepers or wooden paving blocks for their furnaces. Such timber is usually impregnated with sulphate of copper or creosote, and poisonous volatile salts are liable to rise from it when heated. {PTUK September 14, 1899, p. 590.28}

**“Back Page” *The Present Truth* 15, 37.**

E. J. Waggoner

Do not murmur at God’s providences. When He shuts one door, it is because He has another standing open before us. {PTUK September 14, 1899, p. 592.1}

God has shown His unselfishness by freely giving for the benefit of others, every atom of His universe, from the kernel of wheat the life of which is given for ours, to that of His Son, who died that we might live. The more we become like God, the easier it will be to give all we have for the benefit of others. We are not to give that we may become more like God, but to be transformed that it may be to give. {PTUK September 14, 1899, p. 592.2}

Every day we live, we are more and more convinced that it is not creed, or dogma, or any set form of worship, or worldly eloquence that wins men to Christ, but rather His *life* revealed in His followers. God could not reveal Himself to the world except through the life of Christ, and Christ can be made known to the world only through His disciples. “And I, if I be lifted up ... will draw all unto Me.” The drawing power is in His life, nowhere else. {PTUK September 14, 1899, p. 592.3}

During the visit of the English fleet to Livorno, Italy, five hundred Catholic sailors from the marched through the street on Sunday to mass, which caused the *Osservatore Romano* to remark that “Protestant England sends its Catholic soldiers and sailors to mass, while Italy deprives its soldiers of chaplains and of any trace of religious worship.” But the *Catholic Times* much concludes from this fact “that England very much less Protestant and Italy very much less Catholic than the *Osservatore* fancies.” {PTUK September 14, 1899, p. 592.4}

In keeping with the delusion so fondly cherished by everybody, that “we are better than our neighbours,” it has always been held that so barbarous an institution as the bull-fight, which flourishes in Spain and southern France, could not exist in England,-that it would perish for lack of support. But when we read that at a recent bull-fight at Boulogne a thousand English men and women were present, and applauded the dexterous cruelty of the torturers, we may believe that the game would not lack patronage on this soil. We learned that a special excursion from Brighton was advertised for “the third and final bull-fight,” to take place last Sunday. Has the world as a whole made any real advancement since the days of the C?sars? {PTUK September 14, 1899, p. 592.5}

At an inquest on the body of a little five-year-old girl at Huxton the other day, it was found that she was well until the day before, when her mother gave her a meal of stewed eels’ meat pie, and kippers, followed by raw monkey nuts. Death was said to be due to “exhaustion from diarrh?a and vomiting.” There are tens of thousands of parents to feed their children, just as they do themselves, as though the digestive organs of the human body were cast iron machinery, capable of grinding up and disposing of all sorts of material that may be thrown in. {PTUK September 14, 1899, p. 592.6}

In the report of the first year’s work of the hospital at Assouan, constructed for the benefit of the army of work men engaged in certain work on the Nile, there is an interesting item on sunstroke. Of the 128 “in-patients,” thirty-three were sufferers from sunstroke, and all these but one were Europeans. The chief doctor of the hospital states that “in almost every serious case the patient was found to have drunk to excess, whiskey and beer being the source of harm with Englishmen.” The report adds that there is no doubt that provided a man be temperant, and take proper precautions, there is not much risk of sunstroke. Indeed there is not. If one does not drink alcoholic liquor of any kind, and does not manufacture alcohol and other poisons in his own body by wretched food or overeating, there is no danger of sunstroke or apoplexy. The word of the Lord is sure, “The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.” Psalm 121:5, 6. This will be literally fulfilled to every one who does not take himself out of the Lord’s keeping, taking poisons instead of the pure life from God. {PTUK September 14, 1899, p. 592.7}

**“Fault-finding and Fault-repairing” *The Present Truth* 15, 37.**

E. J. Waggoner

The devil is charged with being “the accuser of the brethren.” It is the easiest thing in the world to find fault, they impugn motives, and sow seeds of discord and distrust where peace and union should be cultivated. It is not strange that this spirit is manifested in the world, among men whose only object in life is to build up self at the expense of some one else; but in the church, among God’s people, it is inexcusable. {PTUK September 14, 1899, p. 592.8}

It is not that there is no occasion to find fault, for opportunities exist on every hand. No one is perfect. It was the ministry of Christ to help, not to condemn. The command is, “Bear ye one another’s burdens and so fulfil the law of Christ.” So hereafter, when we see something going wrong, instead of going about and telling everyone we meet out differently we would do it, let us go to the one bearing the burden, and give him a friendly hand-if need be lend a helping hand. It is wonderfully stimulating to the one carrying the load, and such an one can be called “the repair of the breach, the restorer of paths to dwell in.” {PTUK September 14, 1899, p. 592.9}

“Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.” The Lord said to Israel, “I have chosen thee in the furnace of affliction.” And why? Because there was so much cross, and the furnace is a purifier. When the three Hebrews were cast into the fiery furnace, their bands were loosened, and they were set free. So always it has been with those who would do God’s will. But when we are in the furnace, we mustn’t begin to shrink from the fire. The “peaceable fruits of righteousness” are given only to those “who are exercised thereby.” {PTUK September 14, 1899, p. 592.10}

Jesus passed in and out among the people,-He was one of them. He went about doing good. He was a physician as well as a teacher. He knew how to minister to the people just what was needed, and at just the right time. Never was a sorrowing heart or a burdened soul turned empty away who looked to him for sympathy and help. He ministered to all alike. It was the one deepest in sin and the one who had spent all her living to be cured of her infirmity, that He for gave and healed the most readily. It was their very helplessness that most appeal to Him. And then when the people saw all of His wonderful works, the record says, “they gave glory to God.” That was Jesus Christ, and to His followers he says, “As My Father hath sent Me, even so send I you.” {PTUK September 14, 1899, p. 592.11}

**“‘The Mighty God.’ Isaiah 40:12-24” *The Present Truth* 15, 38.**

E. J. Waggoner

(Isaiah 40:12-24.)

*12. Who hath measured the waters in the hollow  
of His hand;  
And hath meted out the heavens by His span.  
And hath comprehended the dust of the earth  
in a tierce;  
And hath weighed in the scales the mountains  
and the hills in a balance? {PTUK September 21, 1899, p. 593.1}*

*13. Who hath directed the Spirit of Jehovah;  
And, as one of His council, hath informed  
Him? {PTUK September 21, 1899, p. 593.2}*

*14. Whom hath He consulted, that he should  
instruct Him,  
And teach Him the path of judgment;  
That he should impart to Him science,  
And inform Him in the way of understand-  
ing? {PTUK September 21, 1899, p. 593.3}*

*15. Behold, the nations are as a drop from the  
bucket;  
As the small dust of the balance shall they be  
accounted;  
Behold, the islands He taketh up as an atom. {PTUK September 21, 1899, p. 593.4}*

*16. And Lebanon is not sufficient for the fire;  
Nor his beasts sufficient for the burnt offering. {PTUK September 21, 1899, p. 593.5}*

*17. All the nations are as nothing before Him;  
They are esteemed by Him as less than naught,  
and vanity. {PTUK September 21, 1899, p. 593.6}*

*18. To whom therefore will ye liken God?  
And what is the model of resemblance that ye  
will prepare for Him? {PTUK September 21, 1899, p. 593.7}*

*19. The workman casteth an image:  
And the smith overlayeth it with plates of  
gold;  
And forgeth for it chains of silver. {PTUK September 21, 1899, p. 593.8}*

*20. He that cannot afford a costly oblation,  
chooseth a piece of wood that will not  
rot;  
He procureth a skilful artist,  
To erect an image, which shall not be moved. {PTUK September 21, 1899, p. 593.9}*

*21. Will ye not know? will ye not hear?  
Hath it not been declared to you from the be-  
ginning?  
Have ye not understood from the foundations  
of the earth? {PTUK September 21, 1899, p. 593.10}*

*22. It is He, that sitteth on the circle of the  
earth;  
And the inhabitants are to Him as grass-  
hoppers;  
He extendeth the heavens as a thin veil;  
And spreadeth them out as a tent to dwell in; {PTUK September 21, 1899, p. 593.11}*

*23. That reduceth princes to nothing;  
That maketh the judges of the earth a mere  
vanity. {PTUK September 21, 1899, p. 593.12}*

*24. Yea, they shall not leave a plant behind them,  
they shall not be sown,  
Their trunk shall not spread its root in the  
ground;  
If He but blow upon them, they instantly  
wither; And the whirlwind shall bear them away like stubble. {PTUK September 21, 1899, p. 593.13}*

The psalmist sang, “Our help is in the name of the Lord, who made heaven and earth.” Psalm 124:8. In contrast with the gods of the heathen, that cannot see nor hear nor smell nor talk nor walk, and must needs be borne, is our God, who is in the heavens, who “hath done whatsoever He hath pleased.” Psalm 115:3. King Jehoshaphat said, when he sought help from the Lord in a time of great danger, “Art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?” 2 Chronicles 20:6. This was his comfort. God is in the heavens, above all, the Creator and upholder of all. It is this fact that gives us strong confidence in coming to Him for help in time of need. In this lesson we have the utter nothingness and helplessness of man, and the infinite greatness and power of God emphasised. This is the special message for the last days. Man is nothing; God is everything. {PTUK September 21, 1899, p. 594.1}

He “hath measured the waters in the hollow of His hand.” Think of all the waters on the face of the earth, and under the earth, as well as the oceans of waters in the sky,-all held in the hollow of God’s hand. In reading this verse we almost always think only of the oceans and seas on this earth. Well, it is a great thing that God holds them in his hand; but when we think of the expanse of waters in the heavens, we shall get a still more comprehensive idea of His power. A rain cloud capable of sending a shower of water to the depth of an inch over the surface of London, would weigh about one million tons. What an inconceivable mass and weight of water is therefore constantly floating about overhead, waiting God’s command to fall upon the earth! “He bindeth up the waters in His thick clouds; and the cloud is not rent under them.” Job 26:8. All these are gathered in the hollow of His hand. With this in mind, what comfort there is in reading the words of Christ, who comes as a shepherd, gathering the lambs with his arm, “My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, which hath given them unto Me, is greater than all; and no one shall snatch them out of the Father’s hand. I and My Father are One.” John 10:27-30. With what confidence God’s people may rest in that mighty hand! {PTUK September 21, 1899, p. 594.2}

*“That hand which bears creation up,  
Shall guard His children well.” {PTUK September 21, 1899, p. 594.3}*

He has also meted out the heavens with His span. Take this in connection with His holding the waters in the hollow of His hand. Were you ever on the ocean in a storm, when the great steamship, the mightiest creation of man’s skill and power, is but the plaything of the waves? If you are ever in such a place, and feel any sensation of fear, then comfort yourself by gathering up all the water you can hold in the hollow of your hand, and seeing what an insignificant little drop it is. You can move your hand, and thus agitate the surface of the water, but the movement is but trifling. Well, that represents the size of the ocean, and the extent of the storm in the sight of God. No, it does not represent the size of the ocean, either, for you are on only a small part of the waters which He measures in the hollow of His hand. That thought will give you comfort and peace. And then, even if He should allow the ship with all on board to go to the bottom, you would still be in the hollow of His hand. Nothing can snatch you out of that secure hiding place. {PTUK September 21, 1899, p. 594.4}

What striking questions are asked in verses 13 and 14. Who is there who could act as counsellor to the Lord? With whom could He consult in making the earth and heavens? When we consider the heavens of God, the moon and stars which His fingers have made, we can only say, “What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?” Psalm 8:3, 4. They are not large enough to make any account of, in comparison with the great works of God’s hands, much less to be consulted in the making of them. Surely, it would be very becoming in man to be still before the Lord, and listen when He speaks. {PTUK September 21, 1899, p. 594.5}

But proud man is not willing to do this. On the contrary, he wishes to be heard, and that on the very things of which God has spoken. How many there are who presume to teach God science. “The Bible,” say they, “is not an authority in science; its sphere is religion.” But religion is the sum of all science. The Gospel includes all the sciences, and only in it can we learn the exact truth of science. Thus: To know God is the sum of all wisdom. “Let not the wise man glory in his wisdom,” but only in that he understands and knows God. Jeremiah 9:23, 24. If he does not know God, he has nothing in which to glory, for “the Lord knoweth the thoughts of the wise, that they are vain. 1 Corinthians 3:20. Now eternal life, salvation, is but the knowledge of God and Jesus Christ, whom He has sent. John 17:3. So we see that all science is in eternal life. The Bible is pre-eminently a book of science. To be sure it does not deal in all the unpronounceable names and endless classifications with which so-called scientists delight to puzzle the uninitiated; but it gives the reason and the origin of all things. It takes man into a realm of fact concerning things of which the boasted man of science can only fancy. It gives positive knowledge where books of human science give only theory. Let it be set down as a fact that God’s Word is true from the beginning. He has not mingled eternal truths with errors which puny man is to rectify. {PTUK September 21, 1899, p. 594.6}

In one of our previous lessons we read, “Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?” Isaiah 2:22. To get a proper idea of the littleness of a man, go to the well or stream and let down a bucket for water. Fill it full, and then draw it up as carefully as you can. Do not spill any. You will notice, however, with all your care, that some drops fall from the bucket as it rises. But what of them? The bucket is full, and no one takes any account of the few drops that dripped from the sides as it came up. Now only one of those unconsidered drops represents, not one man merely, but “the nations”! “All the nations are as nothing before Him; they are esteemed by Him as less than naught, and vanity.” What presumption it is for one of these men to think to correct his Maker on a matter of science! Does not the very fact that man can be so presumptuous, show that he is very deficient in true science? that he has no adequate sense of the greatness of the creation of God, and consequently of the greatness of God’s wisdom? And how can a man pose as a scientific man if he does not know anything about creation? {PTUK September 21, 1899, p. 594.7}

Men are wont to speak lightly of the learning of the ancients, especially as regards what is known as “science,” although the word “science,” really embraces all learning, since it means knowledge. The reason why the learning of the ancients is so lightly esteemed, is that many of their theories concerning nature are now known to have been but nonsense. But men forget that the same thing may be said concerning the theories which scientists held but a few years ago. The theories which men hold today, are only theories, and none know better than the men themselves that in a few years these theories will give place to others. Therefore in that respect the men of old were as well off as are the men of today. But in all matters of practical science, the ancients were the equals, if not the superiors, of the men of the present generation. They were masters in the art of building. In the “fine arts” and in literature, their works serve as models for students today. Thus we see that in keenness of perception, and in range of intellect they were the equals of any. Yet these same men made idols of wood and metal. They well know that these things were not God, but they were made as likenesses of God. Think of the folly of making an image of wood as a likeness of the God who is so great that the forests of Lebanon and all the beasts are not sufficient to make a burnt offering to Him. The princes of the earth are as nothing to Him, and all the wisdom of the judges of earth is but the mutterings of an idiot, compared with the wisdom of God. If He but blows upon them they instantly wither, and the wind will bear them away as the chaff of the summer threshing floor, so that no place is found for them. See Daniel 2:35. {PTUK September 21, 1899, p. 594.8}

Why does the Lord tell us all these things? Is it to humiliate us, to taunt us with our own littleness in comparison with Him? Not by any means. He does not wish us to become despondent. But these are facts, and cannot be other than they are. Remember that God is not like a man who is puffed up with an undue sense of his own importance, and who looks with contempt on those whom he imagines to be inferior to himself. Far from it. The Lord is great, and cannot be any other than what He is. The relation which is here set forth as existing between God and man is that which actually is, and it cannot be different. He is infinitely greater than man, yet He does not despise man on that account. “Though the Lord be high, yet hath He respect unto the lowly.” Psalm 138:6. So much does He regard man, that He gave Himself to redeem him. He gave Himself for us, not for what we are, but for what He is able to make of us. Suppose we are but nothing; God is able to make that which is not bring to naught that which is. 1 Corinthians 1:28. He tells us these things that we may know how easily He can do what He will with us. And this is for our comfort. Who is a God like unto our God? {PTUK September 21, 1899, p. 595.1}

**“Notes on the International Sunday-School Lessons. Joy in God’s House. Ps. cxxii” *The Present Truth* 15, 38.**

E. J. Waggoner

*“I was glad when they said unto me,  
Let us go into the house of the Lord.  
Our feet shall stand within thy gates, O Jerusalem.  
Jerusalem is builded as a city that is compact together;  
Whither the tribes go up, even the tribes of the  
Lord,  
For a testimony unto Israel,  
To give thanks unto the name of the Lord.  
For there are set thrones of judgment,  
The thrones of the house of David.  
Pray for the peace of Jerusalem:  
They shall prosper that love thee.  
Peace be within thy walls,  
And prosperity within thy palaces.  
For my brethren and companions’ sakes,  
I will now say, Peace be within thee.  
For the sake of the house of the Lord our God,  
I will seek thy good.” {PTUK September 21, 1899, p. 595.2}*

One great mistake that many make in reading the Scriptures is that of supposing that the writers of the Bible were as ignorant of Divine things as are the majority of people in these days. People do not put it in just that way, but that is what they think, nevertheless. They do not seem to think that the patriarchs and prophets saw anything above or beyond their immediate surroundings, and what their eyes could see. And that is why so few learn what they ought to from the Bible. They do not realise that the holy men of old spake as they were moved by the Holy Ghost, and that by the Spirit they say things that are hidden from the natural vision. These writings are designed to open our eyes, to give us spiritual sight, so that we may see what those men saw-the reality of things. {PTUK September 21, 1899, p. 595.3}

Since the fall of Adam nothing on this earth has been as it should be, nor as it will be when righteousness shall have wrought restoration. “The things which are seen are temporal; but the things which are not seen are eternal.” 2 Corinthians 4:18. Now the Bible deals with eternal things, with things that are real. Through the veil that is spread over the face of all the earth, the prophets of old saw the world to come, even as we should. So all their calculations were made with reference to eternity, and not with reference to a few short years. The changing seasons were, as they should be to us, only evidences of the power of God, by which He will change this earth and all of its inhabitants who are willing to be changed into His image. Now we see through a glass, darkly. This earth, with all that pertains to it, is but a shadow of real things. But if we walk in the light as God is in the light, we shall have fellowship with Him, and shall see the inheritance of the saints in light. {PTUK September 21, 1899, p. 595.4}

The tabernacle built by Moses, as well as the temple afterwards built in Jerusalem by Solomon, was only a feeble representation of real things in heaven. From between the cherubim upon the ark of the covenant, the glory of God was revealed, and from there He spoke unto the children of Israel. Exodus 25:22. But “the Lord is in His holy temple, the Lord’s throne is in heaven.” Psalm 11:4. The true sanctuary is one built without hands, “which the Lord pitched, and not man.” Hebrews 8:2. “A glorious high throne from the beginning is the place of our sanctuary.” Jeremiah 17:12. It was to this place that God designed to lead the children of Israel immediately on their deliverance from Egypt. In the song of Moses after the crossing of the Red Sea, we read, “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.” Exodus 15:17. But Israel did not believe, and would not trust the Lord. In their hearts they turned back to Egypt, so that they never gained what the Lord had designed for them. Instead of coming to the realty, they had only the shadow. Instead of coming to the real sanctuary, they had all their lives only a pattern of it, and one in which they were not permitted to enter at all. Instead of being a kingdom of priests, every one of them entitled to minister before the Lord in the secret places of the Most High, only one family of one tribe were permitted to serve as priests even in the typical sanctuary. {PTUK September 21, 1899, p. 595.5}

Yet there were always some who saw beyond the shadow, and who lived in the joy of the reality. Such were the prophets and holy men of God. They well knew that the temple in which they worshipped was altogether too small to be a real house of God, who “dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool; what house will ye build Me saith the Lord; or what is the place of My rest?” Acts 7:48, 49. See Isaiah 66:1; 1 Kings 8:27. Consequently when they spoke of the temple of the Lord, they had in mind the final temple and not the mere shadow which their natural eyes saw. {PTUK September 21, 1899, p. 596.1}

Not only so, but they saw a new Jerusalem. Old Jerusalem was never large enough to hold the new temple of the Lord. That temple contains more angels waiting for the commands of the Lord, than there were ever inhabitants in Jerusalem . Revelation 10:11. So when the prophets spoke of Jerusalem, and praised its beauty, it was the Jerusalem restored and made new, that they had before their sanctified vision. True, there was a promise from the Lord, that if the people would serve Him in truth, keeping His Sabbath, city should stand for ever (Jeremiah 17:24, 25); but that very promise carried with it the promise of restoration; for no city built by man could stand for ever. It was a part of the promise made to Abraham, to which we “look for new and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. It was with this in view that the psalmist wrote: “But Thou, O Lord, shalt endure for ever. Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. when the Lord shall build up Zion, He shall appear in His glory.” Psalm 102:12-16. The stones in which the servants of the Lord take pleasure are not the old, moss-covered stones of the old Jerusalem, but “all manner of precious stones,” with which the real city is garnished. Revelation 21:19. Isaiah had a vision of this restored and beautified city, when he wrote:- {PTUK September 21, 1899, p. 596.2}

“O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come nigh thee.” Isaiah 54:11-14. {PTUK September 21, 1899, p. 596.3}

This is the city, and these are the stones, in which the servants of the Lord take pleasure. It is this city, and not the Old Jerusalem, some remnants of which are still standing, that the psalmist always had reference to when he broke forth in transports over its beauty. “Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge.” Psalm 48:1-3. {PTUK September 21, 1899, p. 596.4}

This city is the home of God’s people. “Our citizenship is in heaven.” Philippians 3:21. Abraham, Isaac, and Jacob “looked for a city which hath foundations, whose Builder and Maker is God;” therefore they “confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, and heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” Hebrews 11:10, 13-16. {PTUK September 21, 1899, p. 596.5}

The city is already prepared, and only waits for the preparation of its inhabitants. To it all the faithful now come and worship. For “ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel.” Hebrews 12:22-24. Toward this city and sanctuary we are to turn our eyes when we pray. We are to “lift up our heart with our hands unto God in the heavens” (Lamentations 3:41), even as David, when he said, “I lift up my hands toward Thy holy oracle.” Psalm 28:2. {PTUK September 21, 1899, p. 596.6}

It is to this city that the tribes go up; for on the twelve gates are the names of the twelve tribes of the children of Israel. Revelation 21:12. In it there is perfect unity; for where in our version we read that “Jerusalem is builded as a city that is compact together,” the Jewish translation by Rabbi Leeser has it, “Jerusalem, which are built as a city wherein all associate together.” {PTUK September 21, 1899, p. 596.7}

In this city, this real dwelling-place of God, there is joy. “Blessed are they that dwell in thy house; they will be still praising thee.” “For a day in Thy courts is better than a thousand. I had rather stand at the threshold of the house of my God, than to dwell in the tents of wickedness.” Psalm 84:4, 19, a margin. “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.” Psalm 92:13, 14. {PTUK September 21, 1899, p. 596.8}

Then come to the house of the Lord. There we may abide, not merely for a day, nor occasionally, but from now throughout eternity. “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Psalm 91:1.

Here there is safety. Here also there is joy “fulness of joy,” and “pleasures for evermore.” Psalm 16:11. Peace is within its walls, and prosperity within its palaces, so that we may be rich and happy even though we are poor and afflicted. Faith makes us inhabitants of that glorious city even now, although our bodies are confined to this sin-cursed earth; but soon the Lord will come, to take us to Himself, and then, our bodies made spiritual, we shall with our eyes see that which these natural eyes are not able to look upon. “Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted.” {PTUK September 21, 1899, p. 596.9}

**“Ministering the Spirit” *The Present Truth* 15, 38.**

E. J. Waggoner

“Nevertheless I tell you the truth; it is expedient for you that I go way; for if I go not a way, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.” John 16:7, 8. To whom is the Spirit of God given? To the believer. What work is wrought when the Spirit is given to the believer? The world is reproved, or convinced, or convicted of sin. How? Not simply because the one who received the Spirit goes and tells people that they are sinners, but because in that power of life, the Spirit which is given, the works of God are so manifested in the individual, that His life is a reproof to those who walk contrary to God’s Word. It is not necessary that one should stand in a public place and declare to people that they are sinners, in order that the world should be reproved of sin, although words spoken in the power and demonstration of the Spirit will convict,-but the individual who has within him the Spirit of Christ will be as a witness, whose life without a word will convict of sin. So it can be stated as fact that all success in working for God in the extension of His kingdom, is based upon a person’s own individual experience, and his work is simply to minister to others the experience that God has given him. What else can he do? “Such as I have give I unto you.” What else can we give? {PTUK September 21, 1899, p. 597.1}

**“Walk in the Light” *The Present Truth* 15, 38.**

E. J. Waggoner

It is said that when Galileo discovered with a telescope of very moderate magnifying power four of the five moons of Jupiter, and announced the fact to his friends, they were very sceptical. Some said the moons must be in the telescope, for they were not in the sky, while others refused even to look through the telescope lest they should be convinced. {PTUK September 21, 1899, p. 597.2}

The attitude of these last especially, is so like that assumed by many toward God’s truth. They refuse to investigate for fear they will find that their way is not God’s way. They argue, “Father and mother believed this way; they were good people, and will be saved. If I live up to the light they had, I shall be saved. Why need I change?” This is a trick of the devil. The path of the just shineth more and more unto the perfect day. Truth is light, but a ray rejected is a ray lost, and to just that extent is the light dimmed. Truth does not stand still. It is progressive. The command is, “Walk [keep moving] while ye have the light, lest darkness come upon you.” There was a time when God winked at that the ignorance of the people, but now He commands all men everywhere to repent,-accept all the light that shines on their pathway. {PTUK September 21, 1899, p. 597.3}

But why assume this attitude when it is the truth and the truth only that can save any man? Why deceive ourselves? Strange as it seems, there is a reason for it. In us there is no good thing, and though we know it, yet we dislike to acknowledge it, especially when the “hidden works of darkness” are to be brought to light. We know we are bad, but we dislike to have other people know how bad we are, and so think to keep our wickedness hid by refusing the light. But this the Saviour says is our condemnation-“that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” {PTUK September 21, 1899, p. 597.4}

Oh, why will man be so blinded to their best interests? What if they have sinned? That has all been made right long ago. “Comfort ye, comfort ye, my people.... and cry unto her that her iniquity is pardoned.” All that remains is for the sinner to accept the pardon, and the Lord says, He will “cast all their sins into the depths of the sea,” and “remember them no more forever.” Christ is the way, the life, and the truth. The truth makes a man free, and whom the Son maketh free is free indeed. {PTUK September 21, 1899, p. 597.5}

**“How to Change a Bad Law” *The Present Truth* 15, 38.**

E. J. Waggoner

By a bad law we do not mean a law that some people do not like, but a law that requires something that is wrong. Many people dislike that which is good; and human nature is ever inclined to make itself the standard of goodness, and to say that whatever is opposed to its desires is bad; but our tastes and inclinations are not to be taken into account at all; there is one standard of right, and that is the law of God-God’s own life. Whatever is contrary to God’s Word-the Word of life-is bad, and should be shunned as one would shun the plague. To obey a bad law is identical with breaking a good law. {PTUK September 21, 1899, p. 597.6}

Now there are laws that are bad. They are found to a greater or lesser extent in every nation. Such are the laws that are directly opposed to the law of God, although they may be in harmony with the sentiments of the majority of the people. In every nation there are also to be found men who are sorely distressed over the existence of such laws, and to exert themselves in various ways to have them repealed. This opposition usually takes the form of political agitation, of the same nature as that by which the laws were enacted, sometimes going even to the extent of armed rebellion and revolution. In some instances the opposition is apparently successful, but in most it is an open failure, and in no case is the success real and lasting. {PTUK September 21, 1899, p. 597.7}

At the present time in this country the burning question is that of ritualism in the Church. Inasmuch as the Established Church is in reality a State institution, so long as it remains an established church, dissenters as a rule feel that they have as much interest in the controversy as have Churchmen. Accordingly both Protestant and Catholic journals discuss the question freely, but there is a great difference of opinion among anti-ritualists as to how the swelling flood of sacerdotalism in the Church is to be checked. {PTUK September 21, 1899, p. 597.8}

In the *Contemporary Review*, Dr. Guinness Rogers has an article on “The Archbishops and the Ritualists,” in which he says, “I do not believe in coercive legislation, even in the interests of Protestantism.” To this statement the *Methodist Times* takes exception. It should be stated that Dr. Rogers declares that “we shall resist all efforts to Romanise the Establishment-that is, we shall do our utmost to prevent the present compromise from being altered in a sacerdotal direction.” Whereupon the *Methodist Times* responds thus:. {PTUK September 21, 1899, p. 597.9}

But how does he propose to resist the Romanisers except by “coercive legislation”? At every period of history the only kind of suasion that has any effective influence over clerical extremists is legal suasion. In the last resort, as in the days of the Reformation, the House of Commons, representing the laity, must compel lawless priests to obey or resign. {PTUK September 21, 1899, p. 598.1}

It is not our purpose to enter into the controversy; but it is a duty to point out that since State legislation-politics in the Church-brought about the present state of things, State legislation, even though it be called into requisition for the purpose of reformation, can only perpetuate the existing evil, possibly under another form. {PTUK September 21, 1899, p. 598.2}

How then can any reform ever be effected? This is what we propose to show; and since nothing is so convincing as a case already worked out, we shall content ourselves with referring to an instance where a bad law was effectually changed. {PTUK September 21, 1899, p. 598.3}

Nebuchadnezzar, King of Babylon, the greatest king that the world ever saw, made a great image of gold, ninety feet high, and set it up in the plain of Dura, and then gathered the chief men from all parts of the world to come and fall down before it. Under threat of the most terrible death if they disobeyed, all were commanded to fall down and worship the image at a given signal. {PTUK September 21, 1899, p. 598.4}

Here was a law directly contrary to God’s Iaw, which says: “Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them.” It was therefore a bad law, although the most of the people had nothing against it. At least they obeyed it without question. {PTUK September 21, 1899, p. 598.5}

But there were three men who knew the law to be bad, and who knew that to obey it would be to sin against God; so while the others fell down and worshipped, they stood upright. We all know the story well. The king was very gracious toward them, and though they had not heeded his law, he was willing to give them another chance. But they gave him to understand that they were fully decided, and did not need any time to think over the matter. They said, “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” {PTUK September 21, 1899, p. 598.6}

This was not disobedience but obedience. They were not law-breakers, but lawkeepers. The true law was, “Thou shalt worship the Lord thy God, and Him only shalt thou serve;” the king’s law was in itself an act of despite to the law, so that when the three men refused to regard it, they were only showing their faithfulness to law. {PTUK September 21, 1899, p. 598.7}

Let it be noted, however, that these man were not rebellious. They did not attempt to raise any insurrection. They did not harangue the people about the injustice of the law, and the wickedness of the threatened punishment. They made no appeal for sympathy, but simply proclaimed the power of their God. They were not there to oppose the king, nor to defend themselves, but to honour God. So they refused to be disobedient to their Creator, and willingly allowed themselves to be bound and cast into the burning furnace. {PTUK September 21, 1899, p. 598.8}

Everybody knows the result. They fell down in the furnace, bound hand and foot, but immediately stood up again, for the fire destroyed their bonds, and set them free. Rather, it demonstrated their freedom. It had no power over them. They walked about in the fire, with the Lord by their side, as comfortably as though they were promenading in the cool of a summer evening. {PTUK September 21, 1899, p. 598.9}

Then the king called them out, and bore witness before all the assembled rulers that these three men had changed the law. “Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king’s word.” Daniel 3:28. There is no doubt but that the law was changed, abolished, for nobody was again commanded to worship the golden image. Nebuchadnezzar himself recognised God as the only One to be worshipped, and declared that these three captive Jews had changed his decree. Surely this was a wonderful deed. {PTUK September 21, 1899, p. 598.10}

How did they do it? As we have seen; they made no stir, they did not appeal to the people, they circulated no petitions, they did not plead, and they did not threaten. They used no coercive legislation, nor any other kind. How then did they succeed in getting the law changed? King Nebuchadnezzar himself tells us. He said, “They have changed the king’s word, *and yielded their bodies that they might not serve nor worship any god, except their own God*.” {PTUK September 21, 1899, p. 598.11}

This confirms what we have said. They were not disobedient, but obedient. They were not rebellious, but yielding. They changed the laws by yielding their bodies to death, rather than do wrong. That was all, but was sufficient, for there is almighty power in righteousness. {PTUK September 21, 1899, p. 598.12}

Those three men, in yielding their bodies, did exactly what we are exhorted to do: “Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Romans 6:12, 13. {PTUK September 21, 1899, p. 598.13}

We are to resist the devil, and he will flee from us; but we resist the devil only by yielding to God. When we yield our bodies as instruments of righteousness unto God, we have in our bodies the power of the living God. Against that power nothing can stand. If all the people in England, who know of the Bible, and who have read in it the will of God, would simply yield themselves wholly to the Lord, they would find that bad laws, whether in Church or State, would soon be as though they had not been. “Not by might, nor by power, but by My Spirit, saith the Lord at hosts.” Zechariah 4:6. Who would reign as a king with God, having power greater than all the kings of earth combined?-let him yield himself, soul and body, to the Lord, and the power that renews all things, even the face of the sin-cursed earth, is his. {PTUK September 21, 1899, p. 598.14}

It is said that once a Chinaman came to a missionary and asked to be baptized. Being a stranger, the missionary replied if he had ever heard the Gospel. He replied, “No, I have never heard the Gospel, but I have *seen* it.” Yes, it is the fruits of the Spirit-the life of Christ manifest-that convinces an unbelieving world of the genuineness of Christianity, and leads them to Christ. In every professed Christian’s life there ought to be seen so much genuine Christianity, that a stranger seeing his good works, though ignorant of the faith he professes, will be led to inquire, “Lord, what wilt Thou have *me* to do?” {PTUK September 21, 1899, p. 598.15}

Jesus breathed upon His disciples and said, “Receive ye the Holy Ghost.” The reception of the Holy Spirit is not for our own pleasure, but is a preparation for service. The flesh that Christ bore is the same that we bear, but “the flesh profiteth nothing.” It was not in the flesh to do the work God would have done in earth; it must be by the power of His own life; so Christ took His place with us, and was an example to us of what God can do by His own power in just such flesh as we bear, when opportunity is given for Him to have His way. When we think of Jesus, we must not put Him so far away from us as we are wont to do, because what God wrought through Jesus Christ in His ministry, He will do through us by the same power. So if we would receive the greatest benefit, we must take His experience as a real one, offered to us, and which we may have if we will but accept it. {PTUK September 21, 1899, p. 598.16}

**“Little Folks. The Work of the Leaven” *The Present Truth* 15, 38.**

E. J. Waggoner

Now the green leaves for whose first appearance we watched so eagerly in the Spring, are already falling from the trees; and making a soft rustling carpet over the ground. Some that are still upon the trees show by their bright garments that they are preparing to leave. Their work, which can only be done in their green dresses, is now over, and they put on their holiday clothing for a little while before they leave us altogether. {PTUK September 21, 1899, p. 602.1}

Have you ever wondered why the leaves fall off as they do in the Autumn, and the trees are left standing so bare all through the Winter? It is because the work of the trees is over for the year; they do not work at all in the Winter, but go to sleep and rest all through the cold weather. {PTUK September 21, 1899, p. 602.2}

As most of the work of the tree is done by the leaves, these busy little hands are not needed any more. When the work is over, they dropped away, and helped to nourish the ground and prepare it for another Summer’s work. {PTUK September 21, 1899, p. 602.3}

Perhaps you never thought of the leaves as the *hands* of the tree. In a beautiful figure of speech which the prophet Isaiah uses, he says, “All the trees of the field shall clap their hands;” and in this he seems to refer to the movement and the sound that the leaves make when they are stirred by the breeze. {PTUK September 21, 1899, p. 602.4}

But what about the work that these little hands have to do? You did not know they are so busy, for their work is done so quietly; and yet every green thing upon the earth, even every little blade of grass, is busily working all through the sunny day. {PTUK September 21, 1899, p. 602.5}

One very important work that the leaves do is to prepare the food that the tree or plant needs. The raw food is sucked up from the earth by the roots, and carried by the sap into the leaves, and until it is there prepared and changed and cooked at the sun fire, it cannot be used by the plant for food to build itself up, and store in grain or fruit, according to the nature of the plant. {PTUK September 21, 1899, p. 602.6}

For besides its own growth, there is something else for the plant to do before its year’s work is over, and for this it is preparing all the time. Even the beautiful blossoms which have pleased us so much during the summer, are only a part of this preparation. It must *multiply* in obedience to the command of God. {PTUK September 21, 1899, p. 602.7}

Every plant must obey the Word which said: “Let the earth bring forth grass, the herb *yielding seed*, and fruit tree bearing fruit after its kind, *wherein is the seed* thereof.” {PTUK September 21, 1899, p. 602.8}

The seed, as you know, is formed in the flower, but the flower depends upon the green leaf to prepare all the food it needs to produce the tiny baby plant, and store the seed with nourishment which will last until it can put forth green leaves of its own to do this work for it. {PTUK September 21, 1899, p. 602.9}

Remember now what God said to man about these plants bearing seed and fruit, which He commanded the earth to bring forth, “To you it shall be for meat.” {PTUK September 21, 1899, p. 602.10}

For whom, then, are the green leaves working? Not for the plants on which to grow only, but for *you,*-to prepare a store of food for you which shall last until another season brings a fresh supply. This is what the green leaves of the fruit trees, the nut trees, and the waving fields of green corn, have been busy doing all through the Summer. And all this is the fulfilling of the Word of God,-the working out of what was in His mind when He created every green thing upon the earth. {PTUK September 21, 1899, p. 602.11}

Not only for us, but the whole animal creation, the plants prepare the food that is needed, and there is no other source of supply for any living creature. For to the animals God said, “I have given you every green herb for meat.” {PTUK September 21, 1899, p. 602.12}

The insects feed upon the flowers, the little squirrels and monkeys upon nuts, the rabbits upon lettuce leaves and other vegetables, the birds upon fruit and seeds, the elephants upon rice and other grains. Think of all the animals that you know, and the food that God has provided and prepared for them in the plants. Even those which feed upon other animals only get second-hand the food which the animals they eat got from the plants. {PTUK September 21, 1899, p. 602.13}

How important, then, is the work of the leaves! Will you not look with more interest and love at these fellow creatures of ours, and think of the kind work that God is so lovingly doing for us and all His creatures by them? Next week we hope to tell you more about this work. {PTUK September 21, 1899, p. 602.14}

**“The Lily’s Clothing” *The Present Truth* 15, 38.**

E. J. Waggoner

How is the lily clothed? It has a beautiful garment of white and green and various other colours. Solomon in all his glory, arrayed in his royal apparel, must have been a wonderful sight. The Queen of Sheba came a long wait to see the glory of Solomon, and when she saw it her heart fainted. “The half was not told me,” she said, “and I could not believe what I did hear.” {PTUK September 21, 1899, p. 604.1}

Who would not go a long way to see one of the kings of the earth, although he might not be arrayed as gloriously as Solomon was? and in order to see this sight one would trample underfoot a score of the lilies without noticing them. If one should place before him a stalk of modest lilies, he would consider them very plain. {PTUK September 21, 1899, p. 604.2}

“See the glory and all the magnificent array of Solomon!” Yes, but Solomon in all his glory was not a arrayed like one of these lilies, for the royal apparel of Solomon was something that could be put on and taken off; and when he took it off, nobody would know, to look at him, that he was any different from other men. But the clothing of the lily is the life of the lily. It is not something that is put on, but something that comes from within; it is the inner life that the lily draws from God’s great storehouse in the air and in the earth, manifested in the beautiful green, the delicate white, and all the variegated colours-the manifestation of life in its freshness and brightness,-that is the clothing of the lily. It is God’s own clothing, such as God Himself wears,-His own life shining forth in making this beautiful garment. Now what does He say? “If God so clothe the grass of the field, shall He not much more clothe you?” {PTUK September 21, 1899, p. 604.3}

**“The Castor-oil Plant” *The Present Truth* 15, 38.**

E. J. Waggoner

From the natural history column of an exchange we clip the following concerning the castor-oil plant:- {PTUK September 21, 1899, p. 606.1}

The castor-oil plant is so universally detested by the whole of the animal world that no bird, beast, or creeping thing will touch one. It seems to be a rank poison to all kinds of animals; even a goat will starve before biting off a leaf, and a horse will sniff at it and turn up his upper lip as if it had the most detestable odour on the face of the earth. Army worms and the locust pass it by, though they will eat every other green thing in sight, and there is no surer way to drive moles away from a lawn than to plant a few castor beans here and there. Even the tobacco worm will refuse to be fed on its leaves. The castor-oil plant varies in size in different countries, being seldom seen in this country more than 3ft. or 4ft. in height, while in India it grows to be a good-sized tree. Clusins mentioned it in Spain as measuring from 2ft. to 4ft. in circumference. {PTUK September 21, 1899, p. 606.2}

Yet the oil of this same plant is given to people, and especially to children, all over the world-in civilised countries. No doubt the writer of the preceding paragraph thinking that he was sinning against the helpless one. “Man’s inhumanity to man” must be a cause of mourning among the angels in heaven. When will people learn that dosing themselves with poisonous or nauseating-substances is not the way of life. {PTUK September 21, 1899, p. 606.3}

**“Pain” *The Present Truth* 15, 38.**

E. J. Waggoner

Pain is the cry of some organ that needs attention. If a child were crying because of hunger, you might take it by the throat, and hold it a while, and stop its crying, but it would be bad for the child. So when you administer a drug that throttles the pain, it has the same result. Pain is the cry of some organ for help; the drug relieves the pain, but it has made the case worse. {PTUK September 21, 1899, p. 606.4}

**“News and Notes” *The Present Truth* 15, 38.**

E. J. Waggoner

-An outbreak of typhoid fever is reported from Bridgend, Wales, with high mortality. {PTUK September 21, 1899, p. 606.5}

-Thirty excursionists were injured in a railway collision at Manchester on the 11th instant. {PTUK September 21, 1899, p. 606.6}

-Up to this date there have been nearly 200 cases of yellow fever at Key West, about twenty of which have proved fatal. {PTUK September 21, 1899, p. 606.7}

-The Admiralty have just placed orders with private firms for the construction of twelve now torpedo boat-destroyers for the Royal Navy. {PTUK September 21, 1899, p. 606.8}

-Gold has been discovered in the Isle of Man in sufficient quantities to warrant its being mined, and a company has been formed for this purpose. {PTUK September 21, 1899, p. 606.9}

-Over 12,000 manufacturers have refused to pay the new taxes imposed at Barcelona, and many landowners have decided to follow their example. {PTUK September 21, 1899, p. 606.10}

-A world’s council on missions is to be held in New York City, twelve days, beginning April 21, 1900. Three thousand delegates are expected to be present, from every nation on earth. {PTUK September 21, 1899, p. 606.11}

-The year 1900, being the jubilee year of the re-establishment of the Hierarchy of England, plans have been laid for the formation of a federation of Catholic Associations and the inauguration of a periodical Catholic Congress. {PTUK September 21, 1899, p. 606.12}

-Over 20,000 persons are said to have fled from Oporto on account of the plague. The business houses still remain closed, and the trade of the city is paralysed. There seem to be signs of an abatement of the disease, as the number of fresh cases has largely decreased. {PTUK September 21, 1899, p. 606.13}

-Trusts in America car tines to multiply. The interest is a silk ribbon trust, and a printing press trust, with about ?6,000,009 capital each. One of those times a religious trust will be formed in the world, and then only those who conform to its dictates will be permitted to buy or sell. Revelation 13:16, 17. {PTUK September 21, 1899, p. 606.14}

-As an indication of what it costs an enterprising newspaper for its telegraphic reports, it may be stated that one Australian journal paid ?208 for sending the report of the ending of the Dreyfus case from Rennes. {PTUK September 21, 1899, p. 606.15}

-According to the first Secretary to Cardinal Rampolia, in an interview with the Central News Agency, the Pope is as anxious for an amicable settlement of the difficulties in the Transvaal that he is willing to act as arbitrator if England desires it. {PTUK September 21, 1899, p. 606.16}

-Chicago has taken steps to abolish horse-car funerals, and install automobile hearses and carriages instead. Many of the largest undertaking firms in the United States have completed arrangements to change their entire plant to motor-driven vehicles. {PTUK September 21, 1899, p. 606.17}

-On the 9th inst., soon after noon, a violent rain-storm burst over London, an inch of water falling in half an hour. The lightning and thunder were unusually severe, and much damage was done to property. This was a fittng conclusion for the hottest summer on record. {PTUK September 21, 1899, p. 606.18}

-The Royal Gun Factories at Woolwich have just turned out a gun with a range so much in excess of any previous ordnance that the Government butts at Shoeburyness have been found insufficient to ascertain its maximum. It is believed to have a range of fifteen miles. {PTUK September 21, 1899, p. 606.19}

-Captain Dreyfus, after a trial lasting twenty nine days, has been found guilty by five judges to two, and sentenced to ten years’ imprisonment. The case has been appealed. The verdict is universally condemned by the European and American press, and there is a strong movement already inaugurated in many countries to withdraw their representation at the forthcoming Paris Exposition, as an indication of their disapproval of the verdict. {PTUK September 21, 1899, p. 606.20}

-A new law has lately gone into effect in Japan, placing all sects, pagan or Christian, under the absolute control of a local governor. His consent must be had before any religious propagators can begin work, before churches can be built, before ministers can be changed, or their number increased. Although this appears on the face of it very restrictive, yet the representatives of the empire say its object is only to keep a record of the various sects and their work. {PTUK September 21, 1899, p. 606.21}

-In an interesting communication from Mr. Jasper More, M.P., to the Cancer Society in London, published in the *Chronicle*, he states that he has found by investigation that cancer is more prevalent than tuberculosis among cattle in England, and that such diseased cattle are usually sold for food. He argues that the eating of cancerous meat is a cause of cancer in human beings just the same as tuberculosis in cattle produces the same disease in people. While it is estimated that fully one-third of them are suffering from tuberculosis, and more are cancerous than tuberculosis, is it not pretty nearly time to discard the use of beef as an article of food? {PTUK September 21, 1899, p. 606.22}

-The report of the Postmaster-General for the British Isles has just been issued, and contains many interesting items. There are in all 21,569 post-offices in the Kingdom. During the year the postal matter delivered (letters, postcards, parcels, ate.) amounted to 8,600,000,000 pieces. There were over 8,000,000 pieces of mail that for want of proper address could not be delivered, and of this number 666,000 could not even be returned to the senders. In the letters opened at the Returned Letter Offices there was found property to the amount of ?720,000, one letter having in it an uncrossed cheque for ?600, payable to bearer. During the year, ?87,000,000 telegraphic messages were sent, and over ?60,000,000 were handled in post and money orders. Four in every eighteen of the inhabitants of England have deposits in the Post Office Savings Bank, averaging a little over ?16 each depositor. {PTUK September 21, 1899, p. 606.23}

**“Back Page” *The Present Truth* 15, 38.**

E. J. Waggoner

“Chains of habit that are generally so small as not to be felt until there are too strong to be broken.” {PTUK September 21, 1899, p. 608.1}

Twenty doctors and thirty trained nurses, all of whom have been subjected to a rigid examination, are just being sent out from England by the India Office to fight the bubonic plague in Bombay. {PTUK September 21, 1899, p. 608.2}

It is the spirit of unselfish labour for others, no matter whether it is appreciated or not, that brings out the true qualities of a Christian. It gives stability and loveliness to the character, and enables him to grow in grace. {PTUK September 21, 1899, p. 608.3}

As an indication of the alarming tendency to suicide and murder in these times, it may be stated that a London physician recently announced the fact that he knew a poison that would produce instant death, and yet was painless in its operation. He refused to tell its name. This doctor stated under oath that in two weeks’ time from his announcement he received three thousand letters from men and women begging the name of the poison. {PTUK September 21, 1899, p. 608.4}

Here is a statement by Cardinal Manning, that is as true as anything that ever was said, and it is true not only of those who are called creatures, but of everybody; for every real Christian is a preacher:- {PTUK September 21, 1899, p. 608.5}

It is *what we are* that preaches; and *we are*, not only what we know, but what *we feel*, what we realise, what by experience has become a part of ourselves. Every man speaks readily of that which chiefly fills his mind. If we lived more for God, with God, and in God, we should have little difficulty in speaking about Him. {PTUK September 21, 1899, p. 608.6}

A barber in Merthyr was fined last week, under a statute of Charles II., for pursuing his ordinary calling on Sunday. The prosecution, however, was not due to any respect for the Sunday, but was undertaken by the Hair Dressers’ Association because the barber in question was not a member. The Magistrate expressed his regret at the action, but had no option as to the imposing of the fine. The medi?val machinery for persecution lies at all ready to the hand of any who wish to give vent to their spite or fanaticism. {PTUK September 21, 1899, p. 608.7}

It is said that the Hausa language, spoken by one of the finest of the African peoples, is already the language of one per cent. of the population of the globe, and there is a committee in this country, upon which are the Archbishops of York and Canterbury, the main object of which is to further the scientific study of the language. A Hausa-English dictionary is soon to be published by the Cambridge University press. The author, Mr. Charles Avery Robinson, things that the Hausa language will be the language of the future in Tropical Africa. {PTUK September 21, 1899, p. 608.8}

**“Increase of Crime” *The Present Truth* 15, 38.**

E. J. Waggoner

The Rev. J. W. Horsley, who as chaplain for a long time of one of the largest prisons of England, has had an opportunity of learning much about the criminal population of the country, in an interview published in *The Young Man* says: “The habitual woman prisoners are increasing at a higher rate than the men. It is an alarming state of things. Last year, while there were 3,830 convictions of men who had been convicted over twenty times (some of them hundreds), there were 6,762 such cases among women.” “And the number of women who had been convicted eleven times and upwards was also largely in excess of the number of men. This class of women ‘habituals’ has increased from 5,000 cases in 1878, and 7,000 in 1881, to nearly 12,000 at the present time. The chief cause of this growth of habitual crime amongst women is undoubtedly intemperance. Drunkenness amongst women is growing very largely.” {PTUK September 21, 1899, p. 608.9}

**“Double Scavengers” *The Present Truth* 15, 38.**

E. J. Waggoner

Last year considerable stir was made by leading medical men over the spread of typhoid fever by oysters, whose food, as all know, is sewage. An endeavour is now being made in the interest of trade, of course, to allay any fears that may have a risen, and the House of Lords has issued a Blue Book, the object of which is to assure the people that they can eat the sea-scavenger with impunity. The *Daily Chronicle* thinks that their Lordships have been altogether too feeble in their defence of the oyster. It says: “Sewage does no harm to the oyster, so long as the oyster digests it and there is plenty of salt or brackish water to keep him clean.” Indeed, it would seem that filth is an absolute necessity to the creature, for the *Chronicle* says: “In the wide expanse of Falmouth Harbour there are oyster beds on the east shore public, that is to say corporate, property, which never gets sewage, yet which are unwholesome until they have been relaid on the west shore, where they get sewage.” {PTUK September 21, 1899, p. 608.10}

This is one of the strongest indictments of the oyster that we have yet heard, and should for ever banish the filthy creature from the tables and stomachs of all decent, self-respecting persons. Every animal is composed of that which it feeds, and when people eat oysters they are actually feeding upon their own excretions. The thing is too horrible to think about. After this, let no one who continues to eat oysters ever venture to exclaimed against the filthy habits of the savage. Think how such people are preparing their bodies to be a prey to any epidemic or plague that may come along. {PTUK September 21, 1899, p. 608.11}

**“War a Crime” *The Present Truth* 15, 38.**

E. J. Waggoner

It is well that amidst all the excited talk about war between this country and the Transvaal Republic, there are some voices heard counselling peace. Amongst the most prominent of these is that of Mr. John Morley. Near the close of his recent speech in Manchester, in speaking of the things that would make for the influence of England, he said:- {PTUK September 21, 1899, p. 608.12}

The sword won’t help you. I ask myself very often whether the man with the sword blundering in and slashing at the knots that statesmen ought to have untied, is not responsible for half the worst catastrophes in the political history of Europe. You may carry fire and sword into the midst of peace and industry, but such a war of the strongest Government in the world against this weak little Republic, and the strongest Government in the world with untold wealth and inexhaustible resources, will bring you no glory. It will bring you no profit, but mischief will be wrought. You may make thousands of women widows and thousands of children fatherless. It will be wrong. You may add a new province to your Empire. It will still be wrong. You may give greater buoyancy to the South African Stock and Share Market. You may create South African booms. You may send the price of Mr. Rhodes chartereds up to a point beyond the dream of avarice. Yes, even then it will be wrong. {PTUK September 21, 1899, p. 608.13}

It is well for the people to be reminded that improvement in trade does not sanctify nor justify the slaughter of human beings. {PTUK September 21, 1899, p. 608.14}

**“The Gospel of Isaiah. Strength for the Helpless. Isaiah 40:25-31” *The Present Truth* 15, 39.**

E. J. Waggoner

(Isaiah 40:25-31.)

*25. To whom then will ye liken Me?  
And to whom shall I be equaled? saith the  
Holy One. {PTUK September 28, 1899, p. 609.1}*

*26. Lift up your eyes on high;  
And see, who hath created these.  
He draweth forth their armies by number;  
He calleth them all by name;  
Through the greatness of His strength, and  
the mightiness of His power,  
Not one of them faileth to appear. {PTUK September 28, 1899, p. 609.2}*

*27. Wherefore sayest thou then, O Jacob,  
And why speakest thou thus, O Israel,  
My way is hidden from Jehovah,  
And my cause passesth unregarded by my God. {PTUK September 28, 1899, p. 609.3}*

*28. Hast thou not know, hast thou not heard,  
That Jehovah is the everlasting God,  
The Creator of the bounds of the earth?  
That He neither fainteth, nor is wearied;  
And that His understanding is unsearchable? {PTUK September 28, 1899, p. 609.4}*

*29. He giveth strength to the faint,  
And to the infirm He multiplieth force. {PTUK September 28, 1899, p. 609.5}*

*30. The young men shall faint and be wearied;  
And the chosen youths shall stumble and fall; {PTUK September 28, 1899, p. 609.6}*

*31. But they that trust in Jehovah shall gather  
new strength:  
They shall put forth fresh feathers like the  
moulting eagle;  
They shall run, and not be wearied;  
They shall march onward, and shall not faint. {PTUK September 28, 1899, p. 609.7}*

In the verses just preceding, in this chapter, we have a vivid presentation of the weakness and insignificance of man. As compared with God, he is less than nothing, and vanity. He is only emptiness. All nations together are but as the fine dust of the balance, which makes no perceptible difference in the weight of any article, and which cannot be seen, to be brushed off. A breath from God would blow away the whole race; and yet these very men presume to make gods for themselves, that is, they presume to make a likeness of the God of heaven. But whatever a man makes must be less than himself; therefore his gods are nothing. {PTUK September 28, 1899, p. 609.8}

Who can make a likeness of the true God? God manifested Himself to the children of Israel as He never did to any other people (Deuteronomy 4:7), but Moses, speaking of the time when the Lord spoke to them from Sinai, said, “Ye heard the voice of the words, but ye saw no similitude; only ye heard a voice.” “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.” Verses 12, 15. Nobody has ever seen God, so that he could make a likeness of His form; whatever image anyone makes, therefore, professing to be a likeness of God, is but his conception of the power and attributes of God. But if men would but use the reason that God has given them, and learn the very first and simplest lesson from creation, they would at once see how impossible it is to make any representation of the living God. How can such a thing be done, when He is in all things? He fills heaven and earth. Every created thing reveals His everlasting power and Divinity; every tint of rose or rainbow exhibits a little of the loveliness of His face. In order to get a representation of God, one would need to bring together every separate phrase of strength and beauty in the entire universe; and even then he would not have a representation of God, because what he would have would be dead, and God is life itself. No one can make an image of life. Therefore there can be no likeness of God. God is, and that is the sum of the matter. Beside Him there is nothing. {PTUK September 28, 1899, p. 609.9}

“But men need something to keep God in mind,” say some, as an excuse for the making of images of the Lord; “something to aid their devotion.” Very true; and since that is so, God has provided for it. Do you think that God needed to depend on man to make something as a memento to Himself? Was God so thoughtless that He forgot an important need of mankind? What a libel upon God all such “aids to devotion” are! No; lift up your eyes to the heavens, and see the work of God’s fingers, the moon and stars which He has ordained, and there you can always have an aid to devotion. Some one has said that “an undevout astronomer is mad.” Why so? Because a man who is continually turning his eyes to the heavens, and exploring their depths, and gazing on their wondrous beauty, beholding the glory of God, which they declare, and yet does not worship their Creator, must be devoid of reason. So it is indeed with anyone who does not worship the God of heaven. Whoever does not recognise and worship the true God, has less sense than his ox or his ass. Isaiah 1:2, 3. Moreover, God has given us the Sabbath, in which the works of His hands are specially to be remembered. God’s created works are the reminders of His power and goodness, and the Sabbath, the last day of every week, is for contemplation of the works of creation, so that none need forget God. Plenty of aids to devotion has God provided. If all kept the Sabbath of the Lord in truth, the knowledge of the glory of God would cover the earth. {PTUK September 28, 1899, p. 609.10}

“O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory upon the heavens.” Psalm 8:1. He “bringeth out their host by number.” “He telleth the number of the stars; He calleth them all by their names.” Psalm 147:4. How many are there of them? Only God knows. Look up on a clear starry night, and you become lost as you try to count them; yet you see only a few of them. Visit an observatory, and the attendant will turn the huge telescope to some part of the heavens where your eye can discern nothing. Now look, and you will see swarms of suns blazing where it seemed as though there were only empty space. But you have not yet exhausted the possibilities, although such a thought as trying to count them would make you wild. We can see nothing more with the telescope, and now we resort to photography. We make the stars tell their own story. The sensitive plate is exposed for hours, and the light which is too faint, on account of infinite distance, to be taken into account even with the aid of the telescope, gradually accumulates until it makes a tiny speck. Now we have a photograph of that space which appeared to be vacant even when viewed through the most powerful telescope, and lo, there are thousands of spots, each one indicating the presence of a star. The same thing done from any part of the sky would give a similar result. {PTUK September 28, 1899, p. 610.1}

Thus we see that the stars within man’s reach so to speak; that is, the stars of which he is able to detect the existence, are many thousand times more in number than what can be seen with the naked eye. But we have not yet reached the end. We have no more reason for supposing that the limit has been reached by our telescope and camera than the child has for saying that there is nothing beyond the horizon-that his eyes take in the bounds of the universe. The more powerful the instrument through which we look into the heavens, the greater the suggestion of infinite depths beyond. So we may be sure that if we could transport our telescope and photographic apparatus to the farthest star that has yet sent us a glimpse of itself, and should gaze on in the same direction, we should but have the same experience, and so on indefinitely. We are utterly lost in the contemplation of such infinite creation, and can only say, “O Lord, how manifold are Thy works! in wisdom hast Thou made them all.” {PTUK September 28, 1899, p. 610.2}

Now we have some sort of appreciation of the expression, “The host of heaven.” “He draweth forth their armies by number; He calleth them all by name.” It is said that C?sar knew the names of all the men under his command. That, if true, was a most wonderful accomplishment; few men could retain in memory the names of so many men. Yet there were only a few tens of thousands, whereas God’s host is tens of thousands of myriads. We can liken it to a vast flock, of which God is the Shepherd. As the Eastern shepherd, who spends all his life with his flock, becomes so well acquainted with them that he knows each one, so God knows the name of every one of His star flock. And as the shepherd by his faithful watchfulness and his power against the wild beasts, keeps every one of his sheep safe, so God, by His power and wisdom, guards His starry host so that not one of them is ever lacking. Man thinks of his work as great, yet it is at the greatest but a very small part of this earth that it has to do with. Compared with what we can see on this earth, man’s work is puny; but what shall we say when we consider the heavens? What an inconceivably vast work God has on His hands! {PTUK September 28, 1899, p. 610.3}

And God has this work literally on His hands. He metes out the heavens with His span. They are the work of His fingers. What is it that keeps all these vast bodies in their proper places so that there is never any clashing, although all of them are constantly in motion? “Gravitation,” they tell us. Take our solar system, for instance. Men leave God out of the question, and speak as though the force exerted was inherent in the heavenly bodies themselves. The sun, say they, keeps the planets in their orbits. Very good, we know that since God’s everlasting power and Divinity are seen in everything that He has made, there is force in the sun and all other bodies; but let us think long enough to make sure that it is only God’s power. See the earth revolving round the sun. Now it is flying with marvellous rapidity directly away from the sun. The attraction of the other plants is drawing it, they tell us. Very well, why does it not keep on? Why does it stop in its career, and turn back towards the sun? “Oh, the sun draws it!” Yes, but why did not the sun keep it from going? It had just as much power when the earth was flying away from it, as it had when it turned to go back. Why then did it allow it to go so far away? There is no other answer to this question, but the statement-that the hand of God is on the things that He has made. God’s own personal presence sustains and controls His works. The fact that astronomers can calculate the relative power manifested through the various heavenly bodies, so that they can tell when to expect any given planet or star at any given place, does not at all destroy the fact that it is God who is personally working. There is no such think as blind force. There is intelligence directing all power. God has not gone away and left His works to take care of themselves; there would soon be chaos if He should. No, He Himself stays by, “upholding all things by the Word of His power.” {PTUK September 28, 1899, p. 610.4}

What therefore is the conclusion? Is it the common complaint that God has too much to attend to, to be mindful of our little cares? O foolish and blind unbelief! Why will men persistently put comfort away from themselves? “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed away from my God? Hast thou not known? hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.” If you have not heard it, then consider the heavens, and learn it. “Who hath despised the day of small things?” Certainly not God, who warns man against such foolishness. Just because God is so great, He is able to keep the most accurate account of your case. Not a detail escapes His notice or His care. He who numbers the stars, also numbers the very hairs of your head. Matthew 10:30. Suppose there is here a great mathematician. He can make the most abstruse calculations. The largest numbers are handled by him with ease. Someone asks, “Can he count? Does he know that two and two are four?” What foolish questions! Of course he can. “Well, I thought that he dealt in such great matters that he would not be able to bother with such small affairs.” Know then that the greater includes the less. The power to do great things implies the power to do that which is least. How surprised we are to find a great man of earth to be ignorant of some simple thing. “Is it possible you do not know that?” we exclaim in wonder. But no one can ask any such question concerning God. There is no searching of His understanding. Nobody can ever get to the bounds of it, so as to find something that He does not know. He inhabits eternity, so that infinity, whether it be the infinitely large or the infinitely small, is in Him. All power and wisdom are His, for He is the Creator of all. {PTUK September 28, 1899, p. 610.5}

“He giveth power to the faint.” All this contemplation of the wondrous power of God, as manifested in the heavens, is but a part of the comfort which God says must be proclaimed to His people. A little while ago we read about God’s telling the number of the stars, and calling all them by name. Let us now read the connection, and see why that fact is stated. “The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite.” Psalm 147:2-5. So all this power, that is manifested in numbering and naming and upholding the innumerable stars, is the power with which God binds up the wounds of His people, and heals the brokenhearted. His gentleness in dealing with the wounded is equal to His power in upholding the universe. {PTUK September 28, 1899, p. 611.1}

The pagan proverb has it that “God helps those who help themselves.” That is the way the devil tries to discourage people. All men are helpless, and there are times in every man’s life when he feels himself to be absolutely without strength. God would have everybody to feel that way all the time. But when men find themselves in that condition, they think of that heathen proverb, and lose heart. Now the truth is that God helps those who cannot help themselves. “When ye were yet without strength, in due time Christ died for the ungodly.” Romans 5:6. His “strength is made perfect in weakness.” 2 Corinthians 12:9. He makes men strong out of their weakness. Hebrews 11:34. “He giveth power to the faint; and to them that have no might He increaseth strength.” He multiplies force to them that are powerless. This He does by giving them Himself. “It is God that worketh in you, both to will and to do of His good pleasure.” Think of that! The very same power that is manifested in the heavens, guiding all the planets and stars in their courses, is the power that works in us! All the power that is revealed in the heavens is for us. This is shown by the fact that “He gave Himself for us.” He pledged Himself for our salvation. But on Him rests the entire universe. The power that is seen in all creation is His power; it is He Himself at work. Therefore when He gave us Himself, He gave us all the power in the universe. Is it not worthwhile to look up? Do you want an “aid to devotion,” and something to put heart into you? Then look up. {PTUK September 28, 1899, p. 611.2}

Youth is the synonym for strength and endurance. Yet “the youths shall faint and be weary, and the young men shall utterly fall.” There is a limit to the endurance of youth. Besides, age comes even to youth, and with age comes weakness and debility. “But they that wait on the Lord shall renew their strength.” Mark the implied contrast between youth and age. Youths may fail, but they that wait on the Lord, no matter how old they may be, shall renew their strength. God gives to all who trust in Him eternal life; that is, those who trust in Him get the benefit of it; and the characteristic of eternal life is youth. It renews itself. “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 92:13-15. There is in this the miracle of life. Those who wait on the Lord, acknowledge Him in all their ways, depending on Him, receive fresh supplies at His hands daily. He shows them the path of life, and directs them in it. He shows them how to live,-how to eat and drink in the right way to renew life. “Godliness is profitable for all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. There are wonderful possibilities in the Christian life, which no man in this generation has yet fathomed. Who will allow God to demonstrate in their bodies what He can do with them that trust Him? {PTUK September 28, 1899, p. 611.3}

**“‘Death in the Pot’” *The Present Truth* 15, 39.**

E. J. Waggoner

“And Elisha came again to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him; and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not. So they pound out far the men to eat. And it came pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the that they may eat. And them was harm in the pot.” 2 Kings 4:38-41. {PTUK September 28, 1899, p. 612.1}

In comparing this instance of death in the pot with others of the present time, it is worth while to note that as soon as it was discovered that there was danger, steps were taken to avert it; such however is not always the case to-day. {PTUK September 28, 1899, p. 612.2}

It is a sad fact that the blessings of God are by man largely turned into curses. God gives us food, that we may enjoy the blessing of life; but instead of using food as a means of life, most people make it a means of shortening life. The most of the diseases from which people suffers are due to improper food and wrong habits of eating. It is safe to say that nine-tenths of all sickness originates more or less directly from the stomach, and could be avoided as well as not. Proof of the fact that the stomach is the seat of so much trouble is seen in the multitudes of advertisements that disfigure the pages even of religious journals, of nostrums designed as aids to digestion, or to make the victim unconscious of his suffering. {PTUK September 28, 1899, p. 612.3}

Quite recently a noted firm was fined ?50 for using fermented fruit in preparation of jam. In such cases the evil is very quickly seen and easily remedied remedied. If fruit is diseased it is immediately apparent, and can be discarded, but the flesh of animals may be impregnated with death without the disease being detected except by a critical examination. It is of this alarming danger, and of the indifference manifested by most people to the presence of death in their daily food that we write. {PTUK September 28, 1899, p. 612.4}

Quite recently there was a little correspondence in the *Daily Chronicle* upon the subject of cancer and tuberculosis in cattle. First Mr. Jasper More, M.P., wrote to the Secretary of the Cancer Society, stating that as a result of his investigations he had found that cancer is far more common than tuberculosis among cattle, and that the meat of cattle suffering from it is generally sold for food. {PTUK September 28, 1899, p. 612.5}

To this a veterinary surgeon replied, stating that there was no just ground for any such statement, since the information had all been obtained from men not competent to determine whether an animal has cancer or not. This is doubtless the case, and it is probably not correct to say that cancer is more common than tuberculosis. Yet cancer is nevertheless often caused by the eating of the flesh of animals. But the striking point in the reply of the veterinary surgeon, who ridiculed the idea that cancer is more prevalent than tuberculosis, is his admission that “fully thirty per cent. of the cattle of this country are affected with tuberculosis.” Surely this should give meat-eaters pause. {PTUK September 28, 1899, p. 612.6}

And now comes forward another veterinary surgeon, Mr. Archibald Hodder, M.R.C.V.S., and joins the discussion. He agrees with his colleague, that cancer is not so prevalent as tuberculosis, but does not help the case for the flesh-eaters, he says:- {PTUK September 28, 1899, p. 612.7}

“The majority of farmers are as likely to refer to any tumours on a beast as cancer, as to call it anything else. For instance, when practising in Norfolk, I was often called in to cases of actinomycosis in cattle. This disease is characterised by a tumefied condition of the jaw-bones, cheeks, and tongue. Many of my clients would term these cases cancer of the tongue. I have heard farmers refer to fibrous tumours as cancers, in fact, wens, cysts, bursal enlargements, and all kinds of tumours and abnormal swellings are apt to be classified under the common name of cancer by persons unacquainted with their true nature. Then again it is not easy to diagnose the existence of carcinomata, apart from a microsocopical examination of the affected part. For these reasons it is difficult to accept the statement that cancer is far more common amongst cattle than tuberculosis.” {PTUK September 28, 1899, p. 612.8}

It is true that many morbid growths not only on cattle, but also on human beings are called cancer, when they are not cancerous at all; as many “cancer doctors” reap a rich harvest from the popular error, by removing cancers that never existed. Still it is a fact that any tumour is an evidence of an unhealthy condition. A perfectly healthy person or animal does not have tumours or abnormal enlargements. It is therefore very cold comfort that is given to a man when the veterinary surgeon says to him, in effect, “Don’t be alarmed, my dear sir, that tumour that you are eating is not cancerous. It is only a wen, or some other abnormal enlargement.” {PTUK September 28, 1899, p. 612.9}

People should understand, what the doctors will know, that the diseased condition is not confined to the tumour, whether it be cancerous or not. Even if there be no malignant disease, the presence of tumours of any kind is evidence of a low state of vitality. What shall be said, then, of the way in which the writer last mentioned reassures his readers? Immediately after the remarks just quoted, he says:- {PTUK September 28, 1899, p. 612.10}

“Even did such a state of things exist (namely, if cancer were more common than tuberculosis), the danger of eating the meat of affected animals would probably be small, since, owing to the unsalable appearance of diseased meat, such things as tumours are usually removed by the butchers before the carcass is offered for sale.” {PTUK September 28, 1899, p. 612.11}

That is to say, the *evidence* of the disease is removed before the purchaser sees it, so that he need not know that he is eating diseased flesh. We have heard of the coloured waiter at a restaurant, who, when a guest ordered soft-boiled eggs, said, “You’d better hab dem eggs scrambled, for de fac’ is, boss, dam eggs ain’t very fresh, and dey looks better scrambled.” We used to think that was a manufactured joke, but now we see no reason for disbelieving it. People seem to think that nothing that they eat can possibly injure them, provided they don’t *see* anything wrong about it. It is the child’s game, “Shut your eyes, and open your mouth.” Instead of cutting off the tumours, why would it not do as well to have the customers blindfolded? What the doctors and others are trying to do it in very fact, is to shut the eyes of the people to the fact that they are daily consuming disease and death. Even the man who sounds the alarm about the prevalence of cancer, has nothing to suggest except that meat should be thoroughly cooked. {PTUK September 28, 1899, p. 612.12}

Another testimony comes to hand from a man who was for several years a superintendent in one of the great meat-packing establishments in America. The statement was sworn to, and is, in part, as follows:- {PTUK September 28, 1899, p. 612.13}

I have seen cattle come into a stockyard so weak and exhausted that they expired in the corrals, where they lay for an hour or two dead, until they were afterwards hauled in, opened and put on the market for beef, or into the canning department for cans. It was the custom to make a pretence of killing in such cases. The coagulated blood in their veins was too sluggish to flow, and instead of getting five gallons of blood, which is the amount commonly taken from a healthy steer, a mere dark red clot would form at the wound. {PTUK September 28, 1899, p. 612.14}

In cases where tuberculosis became evident to the men who were skinning the cattle, it was their duty, on instruction, to remove the tubercules, and cast them into a trap-door provided for that purpose. The order went out to dispose of all evidence of disease, whenever these evidences manifested themselves to the naked eye. I have seen hundreds and thousands of cattle pass inspection, that should have been consigned to the tube. I have witnessed men tearing off with their naked hands large tubercles growing along the ribs, intestines, lungs, and vital parts of the slaughtered steers. {PTUK September 28, 1899, p. 613.1}

I have seen as much as forty pounds of flesh affected with gangrene cut from the carcass of a beef, in order that the rest of the animal might be utilised in trade. It was at that time, and is still, regarded as wasteful to discard any portion of a steer that can possibly be used. {PTUK September 28, 1899, p. 613.2}

This seems too fearful to be true, yet it is not at all incredible. It must not be supposed that the men who do these things are wilful plotters against the lives of their fellow-men; for they and their families eat that same meat. It is simply an evidence of the growing indifference to life, and that which may have a tendency to destroy it. The writer himself recalls an instance where a farmer was slaughtering swine for his own table. On the liver of one of the hogs there was a very large, disgusting ulcer. The writer called the attention of one of the men to it, supposing that the whole liver would be thrown away; but the farmer merely took his knife and coolly removed the ulcer, sending the remaining portion of the liver into the house to be prepared for eating. When men show so little care in that which concerns only themselves, what can be expected of those who are working for the general public? {PTUK September 28, 1899, p. 613.3}

The question may be asked, “If disease is so prevalent among cattle, and so much diseased meat is eaten, why is there not more disease, and a greater death-rate, among the people?” The answer is two-fold. In the first place, disease is alarmingly prevalent, the increase of consumption alone in the last few years being so great as to startle those who take heed to it; and in the second place, the evils arising from eating flesh meat at all are so great that the added affections are rising from eating markedly diseased meat are not so noticeable. The best meat that is eaten is more or less corrupt, so that it is only a question of degree, and the degeneration is so gradual that people overlook it. Disease in the system doesn’t always show itself at once. Many a person is carried off suddenly by consumption or some other disease, the seeds of which he had been caring about with him, unnoticed, for years. In a time of an epidemic it is made apparent who had been storing up disease, and who have lived healthfully. {PTUK September 28, 1899, p. 613.4}

There is nothing that affects mankind that the Gospel is not concerned about. The Gospel promises life, and offers it to all who will accept it. This life is not simply life in some future state, but life-fulness of life-here and now. But when people manifest such stolid indifference to a matter which affects their daily life, how can it be expected that they will be moved by appeals to accept life in the world to come? Many become so accustomed to death, not only by slaughtering animals, but by subsisting on the carcasses of dead animals, that they are indifferent as to their own lives. Is it not time for a loud cry to be raised that will startle some from their lethargy, and hold them awake long enough to get them to thinking? There is death in the pot, but there is life for those who will have it. {PTUK September 28, 1899, p. 613.5}

**“Is Boycotting Ever Justifiable?” *The Present Truth* 15, 39.**

E. J. Waggoner

In these days the one hand the weapon which is in almost universal demand is the boycott. Everybody knows what it means, so we need not take time to tell how the term originated. The thing is known in all lands. In all sorts of cases, religious, political, and commercial, whenever any man or company pursues a course disapproved of by the rest, at the first cry is, “Boycott him!” and the cry is taken out by the mob in broadcloth as well as by the mob in corduroy. Without any reference to the justice or injustice of any case in which it is used or proposed, we ask, Is it ever right? Can Christians ever engage in it under any circumstances? We say, No, most emphatically, and say so because we have the word of the Author of Christianity. {PTUK September 28, 1899, p. 613.6}

Unchangeable as the throne of God is the commandment: “All things whatsoever ye would that man should do to you, do ye even so to them; for this is all law and the prophets.” Matthew 7:12. Men laud this very highly in their talk, as the “golden rule,” but very few follow it in practice, and it is wholly ignored and trampled under foot by every one who engages in boycotting. Nobody wishes to be ostracised, and to have his livelihood taken away from him; therefore nobody can rightly do the same to anybody else. This one rule is sufficient to settle the question. {PTUK September 28, 1899, p. 613.7}

Our feelings of indignation-“righteous” we’d love to call it-have nothing to do with the matter. God has not set us to be judges and executioners against others. “The wrath of man worketh not to the righteousness of God.” James 1:20. We may seek to save our consciences by calling our wrath “righteous;” no matter for that; it is wrath nevertheless, and those sort of human wrath can work the righteousness of God, and since it cannot work the righteousness of God, it works unrighteousness. Boycotting is the devil’s weapon, and is wholly a devilish, no matter by whom or against whom it is used, nor in what case. It can never serve a good cause. {PTUK September 28, 1899, p. 613.8}

The case is so simple, the evil boycotting is so apparent on the face of it, that it ought not to be necessary to ward Christians against being led into it; yet there is a great necessity, for it is now the professed Christians who are foremost in resorting to it. Not long since *The Christian* raised the question, “Is it a Christian act to boycott?” and immediately quoted the following from the *British weekly* as a good answer:- {PTUK September 28, 1899, p. 613.9}

Boycotting in the right sense is one-half of Christianity. “Touch not, taste not, handled not.” “Abhor that which is evil, cleave to that which is good.” {PTUK September 28, 1899, p. 613.10}

When boycotting is not only endorsed by such influential religious leaders, but is actually recommended as being one-half of Christianity, it is not at all to be wondered at if many Christians thoughtlessly follow their leadership; and therefore we would sound a warning. {PTUK September 28, 1899, p. 613.11}

Consider the text first quoted to sustain boycotting. “Touch not, taste not, handle not.” Even if we take it just as it stands, torn from its connection, it does not sanction boycotting. The most that can be made of it is a personal exhortation to each individual to abstain from evil. But it is not necessary for me to kill every heathen, in order to show that I am a worshipper of the true God. I can abstain from liquor, without making war on the man who drinks it. {PTUK September 28, 1899, p. 613.12}

But let us read the whole text, it is Colossians 2:20-22: “Wherefore if ye be dead with Christ from the rudiments of the world, why, as those living in the world, are ye subject to ordinances (touch not taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?” The words, “touch not; taste not; handle not;” are not a command, but are simply thrown in as an example of the ordinances “after the commandments and doctrines of men,” to which we are not to be subject. And so the text most emphatically condemns boycotting, or anything else that comes from man and not from God. There are few text that are more abuse than this one. {PTUK September 28, 1899, p. 614.1}

Again, “Abhor that which is evil.” Good; but you are not to abhor the evil man. Cause wrath is revealed from heaven, not against and godly men but against the and godliness of men. Romans 1:18. Christ receiveth sinners. The Pharisees believed in boycotting those who did not do as they did; but their zeal was often only a cloak to cover up their own sinfulness; and that is what the most of the outcry against others usually is. But Christ did not countenance any such methods. “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just on the unjust.” Matthew 5:44, 45. This is vastly different from trying to injure them, and to ruin their business. {PTUK September 28, 1899, p. 614.2}

So we say, yet not we, but the Lord, “If thine enemy hunger, feed him; if he thirst give him a drink; for in so doing ye shall heap coals of fire on his head. Be not to overcome of evil, but overcome evil with good.” Romans 12:20, 21. He who follows this counsel will never engage in anything like the boycott, no matter how many men who occupy the place of Christian leaders tell him that it is right. {PTUK September 28, 1899, p. 614.3}

“Resist the devil and he will flee from you.” Satan has no power over any one of us except as we give it to him. He is a conquered foe. If we yield to his enticements, we are to blame. “Get behind me Satan,” will drive the arch enemy from us just as it did from the Saviour. The reason so many of us are overcome is, that in time of temptation, we parley with the devil, and this invariably means defeat. “Resist the devil and he will flee from you.” {PTUK September 28, 1899, p. 614.4}

**“Vanderbilt on Money” *The Present Truth* 15, 39.**

E. J. Waggoner

Mr. Cornelius Vanderbilt, head of the millionaire family, died at New York on the 12th instant, of paralysis, at the age of fifty-four, really just in the prime of life. His wealth is estimated at ?25,000,000. He was a railway king, and like other magnates, “played the game that built up wealth at the expense of less fortunate capitalists. He was a man of an iron will, and sought to have his own way in everything. He had his full share of domestic unhappiness, and in 1896 disinherited his favourite son because he married against his wishes. Of his wealth he once said, “Such wealth as mine is too heavy a burden for any man to bear. The weight of it is crushing me. I have no pleasure in it, and no use for it.” At another time he said, “In what respect am I better off than my neighbour who has not wealth. He commands more readily than I can all the true happiness of life, he is healthier than I, because he has less anxiety; he will probably live longer than I shall; and above all he can trust his friends.” Wealth is a snare to those who do not use it aright, and the “love of money is the root of all evil.” {PTUK September 28, 1899, p. 615.1}

**“For Little Ones. The Work of the Leaves” *The Present Truth* 15, 39.**

E. J. Waggoner

We were talking last week of the wonderful work of the green leaves,-how in them the food that the roots draw up out of the earth is cooked by the sun and prepared for the use of the plants. But the plants and trees need other food besides what they get out of the earth, and this the busy little leaves gather and prepare for them. {PTUK September 28, 1899, p. 618.1}

You will wonder perhaps what this food can be, for you do not see them feeding, nor anything for them to feed upon. Yet the leaves are covered with tiny little mouths, which are generally open all day when the weather is favourable, and through them they take in a supply of food *out of the air*. {PTUK September 28, 1899, p. 618.2}

Plants cannot take “solid food,” it has to be all dissolved for them. What the roots take from the earth is dissolved in water, and passes through them in what we call the sap; what the leaves take from the air is also dissolved, and is in the form of gas or vapour. {PTUK September 28, 1899, p. 618.3}

You have learned about the poisonous carbonic acid gas which we breathe out into the air. The oxygen that is in the pure air when it is taken into our bodies, passes into our blood, and burns up the carbon that a great deal of our food is made up of. The carbon uniting in this way with the oxygen, makes what is called carbonic acid gas, which passes out of our bodies through our lungs into the air. {PTUK September 28, 1899, p. 618.4}

If we had to breathe this gas over and over, and could not get a fresh supply of pure air, we should die. But see how wonderfully and beautifully God is working to purify the air and prepare more food for us. {PTUK September 28, 1899, p. 618.5}

This gas which is so poisonous to us, is the very thing that the plants need for their food. It is drawn through the little mouths that we spoke of, and by the help of the sunlight the carbon and oxygen are separated again. The oxygen is given out into the air for us to breathe, and the plants keep the carbon and form it into food for us again. {PTUK September 28, 1899, p. 618.6}

Some plants make the food that they take from earth and air into grains for our use,-corn, rice, oats, barley; others into beans and peas; some into vegetables such as potatoes and turnips; some into fruits and nuts. Some build it into hard wood that is so useful for making our houses and furniture and fuel. And perhaps you know that coal,-so necessary to those who live, in cold climates like this to in the winter,-is *pure carbon*, which the leaves of the tree have taken from the air in the way that we told you of. {PTUK September 28, 1899, p. 618.7}

Think of other useful things that we get from the plants,-oil, cork, India-rubber, cotton and flax for making our clothing, and many other things. {PTUK September 28, 1899, p. 618.8}

At night the green leaves shut their little mouths and sleep as you do. The plants do not feed at night, but even then they are not quite idle. Like you they breathe and grow, using up the food that they have gathered and prepared during the day. {PTUK September 28, 1899, p. 618.9}

Remember whose breath it is that the plants breathe,-the same breath that is breathed into you, the breath of God. And the life that they have is just the same life as yours,-the life of Jesus. It is He who is doing all these wonderful things for us through the plants which He has commanded the earth to bring forth. It is His wisdom working in them that guides them in all their work, and His love which in them is ministering to the needs of all His creatures. {PTUK September 28, 1899, p. 618.10}

Are you wondering how we are going to get pure air through the winter months when the fields and trees are bare? God has thought of this too, and provided for it. He blows the poisoned air away from us to places where there are many plants needing it to feed on, and He blows back to us the air that they have purified. Think of this when the strong, cold winds of winter are blowing about you,-how through them God is providing you with sweet, pure, life-giving air, and carrying away what would be harmful to you. {PTUK September 28, 1899, p. 618.11}

**“Back Page” *The Present Truth* 15, 39.**

E. J. Waggoner

Now as never before, the Lord demands *heart* service. He is calling upon His people to forsake *all* and follow Him. {PTUK September 28, 1899, p. 624.1}

That the Filipinos are not all savages is made evident by an article by one of them in the *North American Review*, in the course of which he amply meets the assertion that the Filipinos cannot govern themselves, by saying:- {PTUK September 28, 1899, p. 624.2}

A little over a hundred years ago it was extremely questionable, when you, also, were rebels against the English Government, if you could govern yourselves.... The moral of all this is obvious. Give us the chance; that was exactly as you demanded to be treated at the hands of England. {PTUK September 28, 1899, p. 624.3}

Some letters of Cardinal Newman have recently been published, in one of which occurs the following statement:- {PTUK September 28, 1899, p. 624.4}

A large society such as the Church, is necessarily a political power, and to touch politics is to touch pitch. {PTUK September 28, 1899, p. 624.5}

Very true; and to touch pitch is to be deified. The conclusion is obvious. It is not necessary for any Christian nor for any body of Christians to be defiled; that is self-evident. They can and should let politics and all political methods alone. {PTUK September 28, 1899, p. 624.6}

**“Science Falsely So-called” *The Present Truth* 15, 39.**

E. J. Waggoner

From the *Daily Mail* of the 18th we take the following:- {PTUK September 28, 1899, p. 624.7}

How is the age of the earth to be guessed? Sir Archibald Geikie did his best at Dover on Saturday to show to the geological section of the British Association how approximate guesses might be hazarded. We may note the geological and biological changes that have taken, and are still taking place, and by comparing the results may arrive at some reasonable estimate. {PTUK September 28, 1899, p. 624.8}

In most the most ancient of the sedimentary registers of the earth’s history there is no evidence of colossal floods, tides, or denudation, but on the contrary, incontrovertible proof of continuous orderly deposition, such as may be seen to-day in any part of the globe. One hundred millions of years, Sir Archibald thought, would suffice for that small portion of the earth’s history which is registered in the stratified rocks of the crust. {PTUK September 28, 1899, p. 624.9}

The honourable savant is very liberal, however. Although he thinks that one hundred million years is time enough for the history of the earth hitherto, yet according to the *Chronicle’s* report, if the pal?ontologists find such a period too narrow for their requirements, he saw a reason from the geological side why they should not be at liberty to enlarge it as far as they may find it needful for the evolution of organised existence on the globe. {PTUK September 28, 1899, p. 624.10}

And nobody laughed, so far as we can learn. These guesses and this liberal distribution of time of which he had no knowledge, and over which he had no control, were all “science,” and so must be received with becoming gravity. Anything rather than accept the Word of God. So they go on saying, “All things continue as they were from the beginning of the creation,” willingly ignorant of the Word of the Lord which, if they would devote half the energy in studying it that they spend in profitless and foolish guessing, would make them wise not only in the things that have been, but in the things that are to come. {PTUK September 28, 1899, p. 624.11}

**“‘Honour to Whom Honour’” *The Present Truth* 15, 39.**

E. J. Waggoner

“After these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king’s servants, that were in the king’s gate, bowed, and reverenced Haman; for the king had so commanded concerning him. But Modecai bowed not, nor did him reverence.” Esther 3:1, 2. {PTUK September 28, 1899, p. 624.12}

Here we have a picture of human greatness and of human sycophancy. How much greater was Haman after the king had set his seat above all the other princes than he was before?-Not a whit greater. His soul was just as mean, and his capacity which was just as small, as before. And how much more did the king’s servants esteem him?-Not a bit. They bowed to the title, to the gorgeous raiment, and to the high chair. Before he was elevated, no one would do him honour; after his elevation all, except one, sought his favour; and as soon as he got into disfavour with the king, the very ones who bowed so low to him were the first to suggest that he be hanged. {PTUK September 28, 1899, p. 624.13}

If a man really has authority, he has it in himself, the measure of the gift of Christ in him, just as much as if clothed in rags as if clothed in the king’s uniform. What the man *is*, determines his real authority; what the man wears, and what he is called, determines the amount of honour given him by men. For very few people in this world care for real authority, because the majority have cast off allegiance to God. So they worship a sham. {PTUK September 28, 1899, p. 624.14}

An instance of how human authority, military authority, may be put on and off with one’s clothes, recently came under the writer’s notice. He was riding in a military train on the Continent, at a time when the soldiers of the country were gathering for the annual manoeuvers. By his side set a petty officer in citizen’s dress, going home to get his uniform, so as to appear in camp next day. A number of soldiers came into the carriage, and the officer, pointing to one of them, said, “There is one of my men; he doesn’t know me now; but to-morrow, when I have my uniform on, he will recognise me.” But it would be the uniform, not the man, that the soldier would recognise. This is not saying that the officer did not really have authority in himself; but the point is, the world is given to idolatry, and people for the most part reverence and worship the imaginary rather than the real. That which man has devised is honoured above what God is made. {PTUK September 28, 1899, p. 624.15}

Are we not, then, to show respect to those whom men have placed in positions of authority?-Most certainly; that is a Christian duty. The Bible enjoins us to honour kings and all that are in authority, and not to speak evil of them, even though they be as wicked as Nero was. It was under his reign that the apostle wrote, “Honour the king.” But it must not be forgotten that this injunction is preceded by the command, “Honour all men.” Thus: “Honour all men. Love the brotherhood. Fear God, Honour the king.” 1 Peter 2:17. Thus we see that the homage and respect that is to be shown to the king is that which is to be shown to all men. We are to “speak evil of no man.” Sycophancy and flunkeyism have no place in Christianity. The spirit that will lead a person to take off his hat to one man because he has wealth or high position, and can bestow favours, but which will treat a pour labouring man, or even a beggar, with rudeness, is the spirit of Satan. He who is kind and respectful to the poorest and most insignificant person, will never be found wanting in the respect and homage due to the king; while he who can be rude to the poor stranger in rags, dishonours the king by the show of reverence which his false heart leads him to put on. {PTUK September 28, 1899, p. 624.16}