**“Front Page” *The Present Truth* 15, 44.**

E. J. Waggoner

“Thou art my Rock and my Fortress; therefore for Thy Name’s sake lead me and guide me. Pull me out of the net that they have laid privily for me; for Thou art my strength.” Psalm 31:3, 4. {PTUK November 2, 1899, p. 689.1}

Did you ever give serious thought to the fact that although the Bible represents us as being in the sorest need and the most pitiable condition of helplessness, it never once intimates that any thing of all that is done for us is for our own sake. It is all for the Lord’s own sake-for His name’s sake. {PTUK November 2, 1899, p. 689.2}

Why? The reason is suggested in the first part of the text quoted. God is our Rock and our Fortress; He is our dwelling place; “in Him we live, and move, and have our being.” He is our life. Deuteronomy 30:20. “We are His offspring,” who nevertheless even down to old age and grey hairs are not separated from His being, but are borne by Him as part of His own life. Since we are so intimately connected with Him, His reputation, His good name, is bound up with ours. It is to His own personal interest to have us kept from evil. {PTUK November 2, 1899, p. 689.3}

“All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all.” Isaiah 53:6. This means that God has taken our sins on Himself, for Christ is the shining of His glory, the very impress of His being, and His name is in Him. So in the exhortation to the elders of the church we read: “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.” Acts 20:28. “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” {PTUK November 2, 1899, p. 689.4}

The Lord is personally interested in our salvation. He has “interposed Himself by an oath,” swearing that He would do good, and only good, to us. That means that, like the most indulgent parent that He is, He will give us the desire of our heart. He will not oppose our wills in any respect. If we do not love life, and thrust it from us, He will let us have just what we labour and long for; but if we love life, and choose it, He will give us “more abundantly” of it, “above all that we ask or think.” He gives us wrath, if we will have it, but no more than we have worked for and treasured up; because He has no pleasure in the death of any. But when we choose life and blessing, He bestows it in superabundance, because “He delighteth in mercy.” {PTUK November 2, 1899, p. 689.5}

“Thou numberest my steps; dost Thou not watch over my sin? My transgression is sealed up in a bag, and Thou sewest up my iniquity.” Job 14:16, 17. Is it not a most comforting assurance? How natural that He who numbers the hairs of our heads should also number our steps. He knows just how many steps we have taken in all our lives. He knows how many useless steps we have taken, how many steps in the forbidden places; but He sews up all the wickedness in a bag, and casts it into the depths of the sea, for His own sake. He leads us in the paths of righteousness for His name’s sake. He guides us with His eye upon us. How sure we are in our goings, when we are content to walk in His way. {PTUK November 2, 1899, p. 690.1}

What a multitude of worn out people there is in the world! How many there are with tired feet, wearied with the numerous steps they have taken, both profitably and uselessly. To all such the Lord promises rest. “They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” Isaiah 40:31. What a blessed thing to have our steps so guided by the Lord that we shall not get wearied and faint! Is it possible? The Lord says so; why not believe it, and find the joy of it? {PTUK November 2, 1899, p. 690.2}

If to any person these things seem fanciful, it is only because God is to him an unreality. If we regard Him as a Being sitting apart by Himself, far off from us, looking at us with critical eyes, we shall find no practical support or joy; but when we accept Him as He is, “above all, and through all, and in all,” remembering that in the most literal sense He is our strength, we shall experience the joy of His salvation. We expect certain things to be done by the little strength that we assume to be our own; we know that we can do a certain amount of work without getting weary; very well, take God Himself for your strength, live in and from Him, and you will find the results as much greater than anything you heretofore known or thought, as the infinite God is greater than puny man. {PTUK November 2, 1899, p. 690.3}

**“The Outlook at Home and Abroad” *The Present Truth* 15, 44.**

E. J. Waggoner

The following *resume* of the present state of affairs, by “Historicus” in the *Methodist Times*, is so simple and so impartial, and withal free from speculation, that we are sure it will be read with interest. The student of the Bible cannot be unmindful of the signs of the times, and everything indicates the final breaking up of nations. We do not profess to say how long it may be delayed; but of one thing we are sure, and that is that affairs will be much worse before they are ever permanently better. That better-best-condition will be when the kingdoms of this world cease to be, and the heavenly kingdom of Christ begins:- {PTUK November 2, 1899, p. 690.4}

One of the things most obvious to every one before the present war began was that it would alter our whole position in foreign politics. That alteration has already commenced. The first movements have come from Russia and Germany. We fondly imagine that we are steadily pouring a number of troops into South Africa. We are. But how many of us knew, and how many who know realise, that all the time Russia is steadily pouring a still larger number of troops into China? She has got a great opportunity, and she would not be human if she did not take it. Some time or other “peace” will be restored in South Africa, but Asia, at any rate, will not be as it was before the war. We shall waken up to a great Russian Empire in Asia, open to the sea, possibly including Pekin, covered with railways, filled with troops. We shall not stand where we did in Eastern Asia. It will all be done peaceably, but it will be done none the less. {PTUK November 2, 1899, p. 690.5}

And Russia is active in another direction. In Persia and Afghanistan she is slowly and steadily advancing. Since the Penjdeh incident in 1885, her progress in Central Asia has been very much checked. Now she is beginning to move again. When peace has been restored, the Russian Empire may in fact, if not in name, touch the Persian Gulf. {PTUK November 2, 1899, p. 690.6}

Germany, too, is rousing herself from her quiescence. Samoa is the field of action she has chosen for this move. A very unsatisfactory state of things exists in that lovely group. England, the United States, and Germany form an ill-assorted triumvirate, ever quarrelling among themselves as to the control of these islands. It has been so for a long time, and now Germany thinks that the opportunity has come for getting rid of the presence of Englishmen by a piece of stiff bargaining. {PTUK November 2, 1899, p. 690.7}

These are the only clouds above the foreign horizon for the moment. France is quiescent, owing to the forthcoming exhibition, which alone keeps her from plunging into the vortex of European foreign politics. Austria is battling with her own troubles, and she has just gone back on the position of languages. The Language Ordinance has been repealed. It permitted the majority of the people in certain provinces to use their own language legally. This irritated the ruling minority, the Germans, extremely. As they turned Protestant in considerable numbers and steadily gravitated towards Germany, the Emperor has repealed the Language Ordinance and restored the tongue of the governing minority to its former position. Whether this will make for peace remains to be seen. {PTUK November 2, 1899, p. 690.8}

The Balkans, also, are a perpetual trouble to Austria. Foreign politics in mid-Europe resolve themselves, to an extent we little dream of here, into a perpetual struggle for predominance between the Teuton and the Slav. All mid-Europe, from the North Cape to the Mediterranean, was once under ice-stream, this fresh, semi-barbarous, undeveloped giant, the Slav race, presses on its Western neighbours. The Slav is absorbing Finland, which is partly Teutonic and partly Asiatic in its origin; he is threatening Sweden; he is pressing on the German Empire; he is surging up the Baltic provinces, and is slowly and steadily eating up alike the Italians of Dalmatia and the Germans of Austria. {PTUK November 2, 1899, p. 690.9}

Hungary and Greece struggle for their existence against two foes. The ruling classes of Hungary, the Mongolian land-lords, are between the Teuton rulers of Austria, with the great German Empire lying to the northward as a mighty ally to the Austrian Teuton when the final struggle comes, and their own peasantry who are Slavs, and who are backed by the shadowy, mysterious great empire that lies away to the eastward and the northward, to the confines of the sun and to the Polar Star. That is why Russia, inimical to Austria though she be, helped the Teutonic Hapsburg dynasty to crush the Hungarian struggle for freedom in 1848. Russia does does not want an independent Hungarian State. She wants it as a Slavonic addition to her own Empire. {PTUK November 2, 1899, p. 690.10}

Greece, like Hungary, is between two foes. Her traditional Asiatic foe (she has stood as the bulwark of Europe against Asia for 2,400 years) is the decaying, but still powerful, Turkish Empire, which, aided by the Concert of Europe, played such havoc with her two years ago. But Russia also looks askance at Greek freedom and Greek growth. Whether these two States will be swallowed up is for the future to decide. English Liberalism of the mid-century devoted itself to creating small, free States. Some at least of the Liberalism of the century’s end is devoting itself to swallowing them up. {PTUK November 2, 1899, p. 691.1}

For the present both parties shirk an appeal to the sword to decide which will be paramount in Europe, the Teuton or the Slav. The latter is the fresher, younger, less-civilised nation. Austria is the cockpit of the two contending races, but the war is a war, not of Maxims, but of languages, and the Maxims take the form of “scenes” in the Reichsrath instead of fields covered with dead and wounded men. Some day it may be otherwise; for she present it is peace. {PTUK November 2, 1899, p. 691.2}

But Russia is utilising the peace to strengthen herself in Asia. Silently, but with astounding rapidity, she has absorbed half Asia, Turkey in Asia, Afghanistan, Persia, India, Burma and Siam, and China, are not yet hers. Last year and this she has taken about one-fourth or one-third of China at one huge bite. She is digesting that just now. Persia, Afghanistan, and the rest of China await their turn. {PTUK November 2, 1899, p. 691.3}

Pressed by the Slav from the East, Germany in her turn has pressed on all her neighbours. In 1864 she swallowed part of Denmark, 1866 South Germany, in 1870 part of France. Now she looks hungrily at the test of Denmark and at Holland, and on the break-up of Austria she will have some bits. Belgium and Switzerland may then go, and the small States be blotted out from Europe. {PTUK November 2, 1899, p. 691.4}

*May* be blotted out. But the curious thing is that it is just these small States that have the most effective barriers to the aggrandisement of the big ones. Germany would find the conquest of Switzerland as big a job as she found the conquest of France, and even Denmark gave her more trouble than she expected. Small peoples fighting for their liberty are apt to be very troublesome. Modern ethics, such as they are, do not permit of the ruthless external-nation of smell conquered peoples. And there is a sense in which a living man is ever unconquered. {PTUK November 2, 1899, p. 691.5}

**“The Gospel of Isaiah. A New Song. Isaiah 42:10-13” *The Present Truth* 15, 44.**

E. J. Waggoner

(Isaiah 42:10-17.)

“Sing unto the Lord a new song, and His praise from the end of the earth; all ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of Sela sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war; He shall cry, yea, He shall shout aloud; He shall do mightily against His enemies. I have long time holden My peace; I have been still, and refrained Myself; now will I cry out like a travailing woman; I will gasp and pant together. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands and will dry up the pools. And I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say unto molten images, Ye are our gods.” {PTUK November 2, 1899, p. 691.6}

**THE SONG OF DELIVERANCE**

This new song is the song of deliverance. The thirteenth chapter of Revelation sets before us the exaltation of the Papacy against God, and the influence that it has and will have in all the earth, inducing even the people not nominally under the Papal yoke to do homage to it, and to make an image to it, enacting that all who will not worship either the Papacy or its counterpart shall be killed. But in the midst of that seeming victory of the forces of evil, the prophet saw victory for the people of God. He says:- {PTUK November 2, 1899, p. 691.7}

“I looked, and lo, a Lamb stood on the Mount Zion, and with Him an hundred, forty and four thousand, having His Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.” Revelation 14:1-3. {PTUK November 2, 1899, p. 691.8}

**THE SONG OF MOSES**

That is to say, none could learn that song except those who had been through the experience. Passing on to the fifteenth chapter, we read:- {PTUK November 2, 1899, p. 691.9}

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Revelation 15:1-4. {PTUK November 2, 1899, p. 691.10}

From these texts we see that the new song which the redeemed sing is the song of Moses the servant of God. In the fifteenth chapter of Exodus we find that song recorded. It begins, “I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation.” Then we read, “Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedest out Thy right hand, the earth swallowed them. Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation.” Verses 11-13. So we see that the new song is a song of exultation at the power of the Lord over all who exalt themselves against Him, professing to be gods. And inasmuch as God triumphs over all false gods, whether it be in the shape of graven or molten images, or in the shape of men who profess to be authorised to speak and act in God’s stead, it necessarily follows that all who identify their cause with His must at the same time triumph also. Therefore the new song is a song of thanks to God who giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:57. {PTUK November 2, 1899, p. 692.1}

**THE TIME OF TROUBLE**

Read again the texts cited from the book of Revelation, and note that in each case the new song is mentioned in immediate connection with the time of trouble. When the people of God seem about to be overwhelmed, then the prophet sees them singing a new song on Mount Zion. In this he stands as the representative of all God’s people. It is to teach us that the new song, the song of victory, is to be sung in the time of greatest danger. In the portion of Isaiah which we are studying, we see that this is so. The call to sing unto the Lord a new song is immediately followed by a description of the going forth of the Lord as a warrior. It is in connection with the time when mountains and hills are to be laid waste, and rivers and pools are to be dried up. At that time all the earth is called upon to sing a new song. The inhabitants of the desert and the mountain are called upon to give glory unto the Lord, and declare His praise in the islands. {PTUK November 2, 1899, p. 692.2}

**THE REASON FOR SINGING**

Compare this scripture with the ninety-sixth Psalm:- {PTUK November 2, 1899, p. 692.3}

“O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people. For the Lord is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [that is, nothing]; but the Lord made the heavens. Honour and majesty are before Him; strength and beauty are in His sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name. Bring an offering, and come into His courts. O worship the Lord in the beauty of holiness; fear before Him all the earth. Say among the heathen that the Lord reigneth; the world also shall be established, that it shall not be moved; He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.” {PTUK November 2, 1899, p. 692.4}

This is exactly parallel with the portion of Isaiah which we are studying. It is the triumph of the Lord over all false gods, that is, over every high thing that exalteth itself against the knowledge of God. It is the same thing that is described in Isaiah 2, when “the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.” “And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish.” It is the day when the Lord in “the glory of His majesty” ariseth “to shake terribly the earth.” In this time the new song is to be sung by the people of God. God’s people are to sing best when the cloud hangs darkest. {PTUK November 2, 1899, p. 692.5}

This is made still more emphatic in the third chapter of Habakkuk. A terrible time is described by the prophet, so terrible that he trembled at the mere vision of it, and prayed that he might be spared from living through the reality. Yet he says: “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls [compare Joel 1:10-20]; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds’ feet, and He will make me to walk upon mine high places.” Habakkuk 3:17-19. No trouble can come on the earth that is so great that God’s people cannot sing. It is very common for people to sing when they see no trouble; but it is indeed a new song that is sung when trouble is thickest. {PTUK November 2, 1899, p. 692.6}

**THE NEW SONG AND THE OLD STORY**

The last text quoted reminds us of the fortieth Psalm. The prophet says that God has made him sure-footed, so that he can walk safely on high places. So we read: “I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song into my mouth, even praise unto our God.” Psalm 40:1-3. We see therefore that the new song that is to be sung by the saints on Mount Zion is but the song that is sung by them in the wilderness of trial. It is the song of redemption from sin. In the victory over sin, we have the victory over everything. {PTUK November 2, 1899, p. 692.7}

*“When in scenes of glory,
I sing the new, new song,
’Twill be the old, old story
That I have loved so long.” {PTUK November 2, 1899, p. 692.8}*

**THE SILENT WATCHER**

The fact that God is silent, and does not at once strike down injustice and those who practice oppression, is no sign that He takes no notice. It is very hasty judgment that declares that God does not care. How can He help caring, when every wrong that is committed is done to Him? He has identified Himself with mankind, so that whosoever does good or evil to one of the least of them, does it to the Lord. Matthew 25:40, 45. Do not forget that there is no searching of God’s understanding, and nothing too small for His notice. He upholds the heavens and the earth. “But they are great things,” you say. True, but they are composed of an infinite number of very small particles; and if God did not have a care over every tiny particle, He could not preserve the whole. God’s care for the whole earth is only His care for every atom composing the earth. If he did not look after the fragments, there would be waste. If He did not care for the atoms, because they are small and insignificant, then they would fly off into space, and soon He would have no great things to attend to. So let every soul be assured that the Lord has the same care for him that He has for the whole world. {PTUK November 2, 1899, p. 692.9}

**THE PROMISE SURE**

Men are saying, “Where is the promise of His coming?” They are saying that the world is governed by chance, or that God is indifferent to the ills of mankind. Thus they are putting themselves against Him in His great case. They are among His accusers. They forget that “the long-suffering of our God is salvation.” 2 Peter 3:15. Mark that word “longsuffering.” God suffers when men suffer. He keeps still, not through indifference, but because of infinite patience and forbearance and self-control. This is to teach men patience. It is for the purpose of giving the worst scoffers time for repentance. But He will finally rise up and scatter His enemies. See Psalm 48. “Be patient therefore, brethren, unto the coming of the Lord.” James 5:7. {PTUK November 2, 1899, p. 693.1}

**WALKING IN THE LIGHT**

What a wonderful promise is in the 16th verse! “I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight.” Therefore we may with full confidence pray, “Lead me, O Lord, in Thy righteousness, because of mine enemies; make Thy way straight before my face.” Psalm 5:8. That is the day when “the eyes of the blind shall see out of obscurity, and out of darkness.” Isaiah 29:18. The darkness and the light are both alike to the Lord (Psalm 139:11, 12), so that the night shall be light about His people. Remember that all this time God has His people by their right hand. What matter then if they do not know the way? With God leading, a blind man is far better off than a man with eyes who is walking alone, even though it be in the light. Eyes are of no use to those who do not trust the Lord, for the fact that they do not trust Him shows that they do not know Him, and that proves that they cannot see; for He is everywhere plainly revealed. They are like the idols in which they trust, and shall be turned back, and put to confusion, together with the gods in which they trust. The case of the Lord vs. the false gods is as good as settled now, so that whoever puts himself on the Lord’s side is taking no risk. {PTUK November 2, 1899, p. 693.2}

**“Partial Infallibility” *The Present Truth* 15, 44.**

E. J. Waggoner

In the sermon in which Monsignor Vaughan exalted the Pope as Vicar of Christ, he said that for a thousand years England acknowledged his supremacy and infallibility, and then added: “I refer, of course to spiritual matters only. In civil matters Catholic England has her differences and her quarrels with the Holy See, like every other Catholic nation. Not in church matters.” Now put with that and extract from the editorial columns of the paper (*Catholic Times*) which contains a report of the sermon. The editor quotes Dr. Mivart, himself a Catholic, as saying that the condemnation of Galileo by the Church of Rome was an “appalling blunder,” and that “the Pope and Cardinals emitted an authority judgment which was false not only as regards physical science but also as regards the interpretation of Scripture.” The editor says of this: “That is so, but Dr. Mivart must know that such a judgment, lacking the express assertion of the Papal sanction, is not regarded as an *ex cathedra* pronouncement, and therefore does not affect Papal Infallibility.” {PTUK November 2, 1899, p. 693.3}

This reminds us of the hunter who boasted that he never missed his mark, but who fired at a cafe long distance away, mistaking it for a deer, and missed it. Upon being laughed at for is the year, he said that he fired so as to hit it if it was a deer, but to miss it if it was a calf. Surely he who is able to judge in that which is greatest, ought to have no trouble in that which is leased. “If the world shall be judged by you, are ye unable to judge the smallest matters? Know ye not to that we shall judge angels? how much more things that pertain to this life?” 1 Corinthians 6:2, 3. The people who acknowledge Christ Himself,-not a pretender,-will not set themselves against Him in any particular. Christ’s promise to be with His people alway, even unto the end of the world, makes unnecessary any vicar, even if such a being were possible. {PTUK November 2, 1899, p. 693.4}

**“Church and Truth” *The Present Truth* 15, 44.**

E. J. Waggoner

It was Bacon who said: “The man who believes because the Presbytery or the church have told him, is a heretic, even though it be the truth that he believes.” His belief is really nothing. He who accepts a truth simply because some person or society says that it is truth, would accept an error just as readily. It is the privilege of every person, from the least to the greatest, to know the truth for himself. {PTUK November 2, 1899, p. 695.1}

**“For Little Ones. ‘The Light of the World’” *The Present Truth* 15, 44.**

E. J. Waggoner

“Search the Scriptures.” The Jews to whom Jesus said these words had been searching the Scriptures all their lives. This was before the New Testament was written, and the Scriptures of which Jesus spoke were what is called the Old Testament. {PTUK November 2, 1899, p. 698.1}

Every Jewish child was taught the Scriptures from his earliest infancy, for God had said: “These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt walkest of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” So of most of them it might be said, as it was of Timothy, “From a child thou hast known, the Holy Scriptures.” {PTUK November 2, 1899, p. 698.2}

It was of these Old Testament Scriptures that Jesus said: “They are they which testify of Me.” And He said that if the people really believed the writings of Moses, “they would have believed Me, for he wrote of Me.” {PTUK November 2, 1899, p. 698.3}

Does it then seem strange to you that when Jesus came among the people who had been learning about Him all their lives, they should not know Him, but should persecute and crucify Him as they did? {PTUK November 2, 1899, p. 698.4}

Paul, who had Himself been one of the persecution of Jesus, tells the reason why “they that dwell at Jerusalem, and their rulers,” had rejected and condemned Jesus. It was because they know not “the voices of the prophets which are read every Sabbath day.” And he tells also why they did not understand these “voices of the prophets,”-the Holy Scriptures which God had given to teach them of Jesus and prepare them for His coming. He says it was because “their minds were blinded;” and then he tells just what blinded them: “For even unto this day, when Moses is read, *the veil is upon their hearts*.” {PTUK November 2, 1899, p. 698.5}

How much could you see of any thing, if you tried to look at it with your eyes covered? Yet this is just how many, in the most, of the Jewish people, looked at the scriptures. Their sin and unbelief covered their minds and hearts with a thick veil, so that they could not see Jesus, whose glory was really shining forth upon them from the sacred writings. {PTUK November 2, 1899, p. 698.6}

The Word of God is “a lamp unto our feet, and a light unto our path,” because it all teaches us of Jesus, who is the Light of the world. It is not, then, how much we have read, or even learned of the Holy Scriptures, but how much we see of Jesus in them, that makes them a light and a blessing to us. “Blessed are the pure in heart, for they shall see God.” {PTUK November 2, 1899, p. 698.7}

There is only one thing that can take the veil from our hearts, and so open our eyes and teach us to see Jesus. This is His own Holy Spirit, whose special work it is to reveal Him to all who really want to see Him, just as Jesus said: “He shall glorify Me; for He shall take of Mine, and shall show it unto you.” {PTUK November 2, 1899, p. 698.8}

Read the eighth chapter of Acts, where we have the story of the Eunuch who was sitting in his chariot reading about Jesus in the book of Isaiah, but he was not able to understand “the voices of the prophets.” Then the Holy Spirit told Philip to go and talk to him, and help him to see Jesus in the Word that he was reading. So Philip began at the very Scripture that the Eunuch was reading, and full of the Holy Spirit, “preached unto him *Jesus*.” {PTUK November 2, 1899, p. 698.9}

How soon the veil from the eyes of this man, and the light of Jesus shown into his heart, when he was taught by the Holy Spirit. When they came to water, he wanted to be baptised at once to show his faith in the One of whom he had been ignorantly reading for so long. {PTUK November 2, 1899, p. 698.10}

Now we are going to talk over together for a few weeks some of the old familiar stories of the Old Testament, and shall we not, as we do this, ask Jesus to make us pure in heart, that there may be no veil of sin upon our minds, but that we may see more of Him in them than we ever have before. Pray that His Holy Spirit may glorify Him by taking of His and showing it unto us. {PTUK November 2, 1899, p. 698.11}

There are many who study the Bible and can repeat whole chapters and even whole books of it, but it does them no good, because their minds are not lighted up by the Holy Spirit. While there are others who know very little, and perhaps can repeat only one verse, and yet the little that they know is able to make them “wise unto salvation” because in it they see Jesus. {PTUK November 2, 1899, p. 698.12}

**“Items of Interest” *The Present Truth* 15, 44.**

E. J. Waggoner

-Bubonic plague is officially announced to exist in Rio de Janeiro. {PTUK November 2, 1899, p. 704.1}

-The Mormons have made the larges gains during the past year of any sect in the United States. {PTUK November 2, 1899, p. 704.2}

-There was an unsuccessful attempt made last week to re-open the religious question on the London School Board. {PTUK November 2, 1899, p. 704.3}

-It is estimated that ?80,000,000 in gold and jewels lie at the bottom of the sea on the route between India and England. {PTUK November 2, 1899, p. 704.4}

-The expenses already incurred in naval and military preparations in connection with the South African crisis exceed ?6,000,000. {PTUK November 2, 1899, p. 704.5}

-Mrs. Clara Barton reports on her recent return from Cuba to America that there are now 50,000 destitute orphans running wild in the towns of Cuba. {PTUK November 2, 1899, p. 704.6}

-It is not very encouraging to American civilisation to know that since the defeat of the Spanish at Cavitic, 464 American drinking solutions have been established in Manila. {PTUK November 2, 1899, p. 704.7}

-A consignment of no fewer than 60,000 live quails has just been received in London in crates from Egypt. They are intended for the London trade, and bring about to shillings each. {PTUK November 2, 1899, p. 704.8}

-The United States is now maintaining in the Philippines an army of 71,000 men, including 6,000 marines blue-jackets. The naval force consists of forty-five vessels, ranging from battleships to gunboats. {PTUK November 2, 1899, p. 704.9}

-A Belgian engineer has invented an apparatus on the principle of aerial telegraphy, whereby it is claimed that vessels fitted with the instruments can be warned of their new approach to each other, and thus avoid collisions in fog. {PTUK November 2, 1899, p. 704.10}

-Much anxiety is felt for the safety of an American transport bringing home discharged soldiers from Manila. She is long past due, and nothing has been heard of her for some time, and it is feared she has been lost in a typhoon. {PTUK November 2, 1899, p. 704.11}

-The leading salt firms of Cheshire, Lincolnshire, Staffordshire and Worcestershire have entered into a combination, the avowed purpose being “to prevent severe competition, whereby profitable working has been impossible, and to advance prices.” {PTUK November 2, 1899, p. 704.12}

-The National Temperance Federation has just held its annual meeting in Manchester. They maintain their own platform of the entire Sunday closing, opposition to municipal management, and the power of the direct local veto without compensation. {PTUK November 2, 1899, p. 704.13}

-Since last spring there have been over 300 cases of smallpox in Hull, in two days last week thirty-six new cases were admitted to hospital. Two additional structures have been required to afford temporary relief, the number is increasing so rapidly. {PTUK November 2, 1899, p. 704.14}

-On October 23rd it was reported that for five days an extraordinary blizzard had then been raging in one section of Montana, U.S.A., with great loss to the live-stock interests. In one county alone twenty shepherds and over 20,000 sheep perished. {PTUK November 2, 1899, p. 704.15}

-A great petition is said to have been prepared in America containing the names of many prominent men, asking the President to offer the services of the United States to Great Britain as a mediator in the Transvaal, in accordance with the rules of international right agreed upon at the Peace Conference. But this is just what the United States is stopped from doing, by having itself adopted England’s policy. {PTUK November 2, 1899, p. 704.16}

-The Missionary Alliance held a missionary meeting in New York one day last week, that is reported as an extraordinary one. Many thousand pounds were subscribe, and when the call was made for funds, the *Chronicle* states that the women took off rings, bracelets, and hearings, and men gave up watches and pins. Savings-bank books and clothing were thrown upon the stage. Several substantial business men who had no money with them pledged themselves to amounts varying from ?1 to ?1,000. {PTUK November 2, 1899, p. 704.17}

-The Roumanian Ministers of Public Instruction has just issued the following circular to the heads of all the educational institutions for young ladies throughout the country there: “As it has been proved, practically as well as scientifically, that the corset is an article of anti-hygienic toilet, from the fact that it constitutes a permanent obstacle to the development of the body, and it interferes with the functions of the pectoral organs, the undersigned suggest that the wearing of corsets by the pupils of educational institutions for young ladies be rigorously prohibited.” {PTUK November 2, 1899, p. 704.18}

**“Back Page” *The Present Truth* 15, 44.**

E. J. Waggoner

The Secretary of the Church Army, Mr. Edward Clifford, declared that the Church Congress that from the factory girl to the smart Society leader the drinking of stimulants is increasing enormously among women. {PTUK November 2, 1899, p. 704.19}

Some time ago the Russian Astronomical Society decided to revise the calendar, so as to bring it into harmony with the duration of the year, and to bring Russia into line with the rest of Europe. It still clings to the Julian calendar, so that its dates are twelve days behind those of other countries. The attempt at revision has, however, been abandoned, owing, it is said, to “the impossibility of establishing an agreement between the dates of the religious festivals appearing in both calendars.” Thus does superstition and prejudice gain the day. {PTUK November 2, 1899, p. 704.20}

On Wednesday, October 25, “the Army, the Navy, the Church, and the State, to say nothing of the Lord Mayor of London,” went to Colchester to indulge in the annual oyster feast. The report says that “the consumption of oysters was prodigious.” There was true Church and State union in devouring the scavengers of the sea. The highest dignitary of “the Church,” took advantage of the occasion to make an official announcement. “Cardinal Vaughan said the oyster was the greatest propagator of civilisation in the world, and that human progress was always heralded by the oyster shell.” {PTUK November 2, 1899, p. 704.21}

There is a movement among some of the Jews of London in favour of holding services on Sunday instead of on the Sabbath. The first of these was appointed for last Sunday, in Whitechapel, but we have not heard with what result. Mr. Simon, one of the leaders in the movement, says that the desire is to form “a bridge of religious fellowship and common worship across the gulf which so far has separated monotheists who are Jews and monotheists who are not Jews.” It was this same spirit of compromise,-the desire to form a bridge between Paganism and Christianity,-that led the Christians of the early centuries to substitute Sunday for the Sabbath. When bridges are formed between truth and error, the stream of travel is always toward the error. There is no need for any “rules of the road,” for the travellers meet nobody. When people pass from error to truth, they do not go by a bridge. {PTUK November 2, 1899, p. 704.22}

He who can tell all he knows, does not know very much; for no human speech can express the deep realities of life. “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath reveald them unto us by His Spirit.” {PTUK November 2, 1899, p. 704.23}

It is not uncommon to hear Sabbath-keepers referred to as “people who keep their Sunday on Saturday.” This is, of course, an absurdity, for such a thing is impossible, and Sabbath-keepers do not keep Sunday at all. But the inhabitants of the island of Raratonga, in the Pacific Ocean, have virtually been keeping Sunday on Saturday, because when white people first settled there they made a miscalculation, and took the last day of the week for the first. The local Government has just passed a Bill transferring the rest day from Saturday to Sunday. Although the people have for years been resting and attending worship on the seventh day of the week, which is the true and only Sabbath, they were really Sunday-keepers, and not Sabbath-keepers. Sabbath-keeping means the observance of the seventh day in recognition of the Creator, who made the heavens and earth in six days, and rested on the Sabbath, and of His creative power which still upholds all things, and makes new creatures of all who trust Him. {PTUK November 2, 1899, p. 704.24}

The following paragraph is from a tale of early Christian life in Corinth, in the *English Churchman:*- {PTUK November 2, 1899, p. 704.25}

It was the first day of the week. The Christians who had been converted by St. Paul had, of course, no church in which to assemble. It was not for many generations afterwards, when the age of persecutions had ceased, that places of worship could be built. Nor was there a day of rest. The Jews, indeed, observed their Sabbath the day before; but for Gentile Christians there was no such day of rest until the edict of Constantine in the fourth century. {PTUK November 2, 1899, p. 704.26}

As a matter of fact, the Christians had, of course, a day of rest, the Sabbath of the Lord, the day before the first day of the week-the same one which the Jews rested. But the paragraph is worth noting as a frank admission of the fact that Sunday had no standing in the church until the reign of Constantine, who enacted the first law ever made in its favour. God never made any law concerning it, except to command people to work on it together with the other working days of the week, and no earthly ruler ever legislated concerning it before Constantine. He did it in pursuance of his purpose to unite Paganism and Christianity. {PTUK November 2, 1899, p. 704.27}

In one of the engagements in the Transvaal a drummer boy aged fourteen shot three Boers with a revolver. For this he was carried through the camp on the arms of the soldiers, his deed has been lauded in the newspapers, and in at least one of them his picture has appeared. He has become famous because he killed three men. If he had killed by one man in London, even though that one man were a Boer, he would now be in prison, expecting a sentence of manslaughter, if not of murder. Strange what a difference distance and numbers make! How many youths in England will be seized with a desire to become famous in like manner? When the lust for notoriety seizes a weak-minded person, he does not always stop to consider time and circumstances, and so these tales of war abroad tend to rouse a spirit of murder at home. {PTUK November 2, 1899, p. 704.28}

We are glad to learn that the Bishop of Winchester, in his charge at Porteca, concerning the communion, condemned the use of certain manuals on that subject, in which children are warned to wash their mouth the night before they take the communion, lest if it were done in the morning a drop of water might accidentally be swallowed. One says:- {PTUK November 2, 1899, p. 704.29}

If you swallow even a drop of water that is breaking your fast. To make your communion after breaking your fast dishonours Jesus; it is a sin against the Holy Ghost if done wilfully, and against light it is a mortal sin. {PTUK November 2, 1899, p. 704.30}

The fact, however, remains that such things are taught in the church, in spite of the fact that the one celebration of the communion from which we get all the knowledge we possess on the subject, was at night, after supper. It is sad to say it, but it is a fact, that a large portion of the church calling itself Christian has always strenuously laboured to avoid everything that the Bible enjoins, and to teach almost everything of which it says nothing or which it forbids. {PTUK November 2, 1899, p. 704.31}

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**“Recognising the Lord” *The Present Truth* 15, 45.**

E. J. Waggoner

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.” Luke 2:25-32. {PTUK November 9, 1899, p. 705.1}

There was another man in the temple that day, who also had the Lord Jesus in his arms, namely, the high priest; but unlike Simeon, he did not recognise in the infant the light of the Gentiles, and the glory of Israel,-the Saviour of mankind. Why could not the high priest, the religious leader of all the people, discern what the unknown Simeon saw so plainly? {PTUK November 9, 1899, p. 705.2}

The answer is plain: Simeon was “waiting for the consolation of Israel.” If any man willeth to do the will of God, he shall know. God says: “I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain.” Isaiah 45:19. God had sworn to Abraham, and that oath, added to an immutable promise, made and still makes a strong consolation to all who flee for a refuge to lay hold of the hope set before them. This oath of God centred in Christ, and the birth of Christ was the remembering of His holy covenant, and the oath which He swore to Abraham. Luke 1:67-75. The thing was not done in a corner but was placed on record for all men. God had proclaimed, “Look unto Me, and be ye saved, all the ends of the earth.” No man ever looks to God for consolation in vain. {PTUK November 9, 1899, p. 705.3}

The high priest, on the other hand, was waiting for the exaltation of himself and his people. His interest was not, however, for the people, but for himself. His desire to see Israel exalted was solely in order that his authority and dignity might be correspondingly increased. He was looking altogether too high to see the Lord, who is meek and lowly in heart, and who dwells with the humble and contrite. The truth that is revealed unto babes, and even in the form of a babe, was too insignificant for his notice. {PTUK November 9, 1899, p. 705.4}

Note well the agency of the Spirit of God on this occasion. The Spirit was upon Simeon, not occasionally, but all the time. If Simeon had not been continually walking in the Spirit, he would have missed the opportunity. To how many people the one opportunity of a lifetime comes and is lost, because they have not been ready for it. Just that moment they were taking a rest from well-doing, having become weary. But they that wait on the Lord,-wait for His consolation,-shall renew their strength; they will never be taken unawares either by the enemy of souls or by the revelation of God. {PTUK November 9, 1899, p. 705.5}

Simeon “came by the Spirit into the temple.” That shows that he walked in the Spirit. He allowed his steps, and all his actions, to be guided by the Spirit of God. The true Christian position is that in which every thought and every movement is but the working of the Holy Spirit. The Spirit is the whole and only life of the individual. If we were always in that condition we should be directed to many treasures which we now miss. {PTUK November 9, 1899, p. 706.1}

The Spirit revealed to Simeon that the little baby in the arms of that poor, timid woman was the Lord’s Anointed. He could not have known it in any other way, for there was nothing in the child’s appearance to distinguish it from scores of other babes that were presented in the temple. He did not have a halo of light about His head, as so many fanciful picture-makers delight in portraying Him. “When we shall see Him, there is no beauty that we should desire Him,” Isaiah had written hundreds of years before. Only the Spirit can make Him known. Flesh and blood cannot do it. Matthew 16:15-17. “I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.” 1 Corinthians 12:3. {PTUK November 9, 1899, p. 706.2}

What an opportunity the high priest missed that day. He had the Lord’s Anointed in his arms, yet he felt no thrill. The babe was nothing to him. It was not merely to comply with the Levitical law, that Christ was presented in the temple, but that the priest might have an opportunity to recognise Him, and to make Him known to the people. That was his business; “for the priest’s lips should keep knowledge, and they should seek the law at his mouth.” Malachi 2:7. But he did not know the day of his visitation, and because he failed on that occasion, which was seemingly so insignificant, he lost everything. {PTUK November 9, 1899, p. 706.3}

Unto us the same opportunity an obligation comes. “Behold your God!” is cried out to us: and we are to behold Him in order that we may make Him known to others. God makes every one of His people a priest, that they all may “show forth the praises of Him who hath called you of darkness into His marvellous light.” 1 Peter 2:9. {PTUK November 9, 1899, p. 706.4}

Where shall we see Him? Ah, where can we fail to see Him? Christ is the power of God and in Him dwelleth all the fulness of the Godhead bodily, and ever since the creation of the world His everlasting power and Divinity have been clearly seen in the things which have been made. Every created thing, from the mightiest planet to the tiniest atom, reveals the Lord Jesus. {PTUK November 9, 1899, p. 706.5}

It is not enough to recognise the Lord in one place, if we fail to see Him in another. If we cannot recognise a friend when we see him in a new place, and an address that we have not before seen, we are certainly not on very intimate terms with him. We must be so well acquainted with the Lord, that we shall have no trouble in recognising Him every instant, and on the instant, in every place. {PTUK November 9, 1899, p. 706.6}

If Christ had come to the high priest in pomp and royal majesty, like an earthly king, he would probably have recognised Him. No; he could not have recognised Him except by the Holy Spirit, no matter in what form He came; but he would at any rate have bowed before Him. But he did not know that the weakness of God is stronger than men, and that God chooses the weak things, and even things which are not, to bring to naught the things that are. The infant Jesus, borne in the arms of that poor woman, whose extreme poverty was indicated by the birds that she brought as an offering, instead of a lamb, was “the power of God.” Yea, He was “the salvation of God.” Nothing is weaker than a babe. The young of humankind is more helpless than any of the lower orders of creation. Never in our lives can we be more helpless and dependent than Christ was at that moment; yet He was the power of God; for God’s strength is made perfect in weakness. This is to teach us that at our lowest and weakest state we may be strong in the Lord, and in the power of His might. We are to recognise and confess Christ in our own bodies, even in our weak and sinful flesh. As surely as any man does this, he will be the victor over all the power of the enemy; for the Word is nigh us, in our mouth and in our heart, so that “if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” {PTUK November 9, 1899, p. 706.7}

A preparation for the coming of the Lord is a preparation of character. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.” {PTUK November 9, 1899, p. 706.8}

**“Notes on the International Sunday-school Lessons. Public Reading of the Scriptures” *The Present Truth* 15, 45.**

E. J. Waggoner

“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.... And Ezra opened the book in the sight of all the people; (for he was above all the people); and when he opened it, all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.” Nehemiah 8:1-12. {PTUK November 9, 1899, p. 706.9}

Willing Hearers. -What a difference between that congregation and the ordinary, congregation in these days! The people came together as one man in the street, or rather, “broad place,”-public square,-and asked to have the Word of God read to them. Who would not like to teach such a people? In these days congregations have to be almost drummed together; but it may be that the fault lies no more in the people than in the one who stands before them. It is a fact, however, that there is less interest in matters of religion than in almost anything else. Where could you find a congregation of men and women in any so-called “Christian land,” who would stand from early morning, as soon as it was light, until midday, to hear the Word of God read and expounded? That is what the people did in the time of Ezra. Nowadays an hour’s service is regarded as outrageously long, if it be a religious meeting. If it be a gathering for pleasure, time is not regarded. People can stand a great deal of that which they like. An entertainment of some light nature may last hours, and people will take no note of the lapse of time. It is nothing for a speaker in a political campaign to make an address an hour and a half or two hours long, and people will stand and listen; yet the very same ones, professed Christians, too, would regard a Bible study of an hour as a great imposition. {PTUK November 9, 1899, p. 707.1}

Attentive Hearers. -The literal rendering of the Hebrew, without the addition of the word “attentive,” is even more emphatic than the way we have it. “The ears of the people were unto the book of the law.” They had no ears for anything else. Nothing could turn away their ears from hearing the law. They were not present as a sort of complement to the speaker, as though they were doing him a personal favor in attending; but they had asked to hear the law, and that was what they intended to hear. They heard something worth listening to, and that, together with their interest in that which is good, explains their long standing to hear. {PTUK November 9, 1899, p. 707.2}

Reverent Hearers .-When Ezra opened the book of the law, all the people stood up. It was the living Word of God, that they were about to hear, and they regarded themselves in the presence of God. It was God Himself who was about to speak to them, and it was fitting that they should assume a reverent attitude before Him. When Ezra addressed the Lord, leading them in worship, they all bowed down with their faces to the ground. It had been a long time since they had had the privilege of listening to the Word of God, and they were eager for it. The greater facilities the people have for obtaining and learning the Word of God, the less they regard it. In lands where the Bible is not so plentiful, those who know of it prize it more highly. {PTUK November 9, 1899, p. 707.3}

Responsive Hearers .-All the people said, “Amen, amen,” when Ezra read and prayed. It was not a dumb congregation. Worshippers are usually altogether too dignified. It is considered out of place for anyone in the pews to utter a sound. There is no precedent in the Bible for any such thing as one man monopolising all the time, while the people have no opportunity to speak for themselves. The perfection of Christian worship will never be reached until the people in the pews feel just as much at liberty to speak as the man on the platform. Let no one fear confusion. There is no pleasure in talking to people who do not care to listen, so that if they are dissatisfied, and wish to object, they might as well do so as to sit quietly and have words fall on closed ears. Indeed it would be to the advantage of the people, and of the speaker as well, if his sole object is to teach, if everybody felt free to express his dissent from what is presented, or at least his failure to grasp any part of the subject. That would give the teacher the opportunity to make things clearer, for he would know just where the difficulties were in the minds of his hearers. If public services were conducted on the plan of question and answer, the results would in general be far more satisfactory. The desire to hear, on the part of people who came voluntarily, and the sense of what courtesy demands in any assembly, small or large, would in general prevent any disturbance or unseemly expression of dissent. {PTUK November 9, 1899, p. 707.4}

But that which we had specially in mind, and that which is suggested by the text, is response by way of assent. The people said, “Amen, amen.” The Word found a place in their hearts, and they gave expression to their agreement. There is nothing more encouraging to a speaker than such expressions. It is not that he cares for it personally, but it lets him know that he is not labouring in vain; that the people are really listening, and not dozing, or thinking of something else, and that they are being benefited. {PTUK November 9, 1899, p. 707.5}

Spontaneous Response .-Formality is the curse of religion. The church recognised the fact that the people should respond, and has therefore arranged for it, specifying just what the congregation ought to say, and when to say it. When the heart is touched, and the feelings are stirred, there is no need of instructions as to how and when to give expression to the responsive chord; and if the heart is not in it, it is only mockery. There is nowadays a great deal of discussion over ritualism, but there is in reality as much ritualism in Nonconformist congregations as in the High Church, although of a different kind, and not prescribed by law. When the Holy Spirit is given control, formality will disappear like a cloud before the sun, and every Word of the Lord will meet with a hearty response by both voice and action. {PTUK November 9, 1899, p. 707.6}

The Sense Given .-The instructors read in the book of the law distinctly, and gave the sense, and caused people to understand. Take notice that the people got the sense, because the Word was read distinctly. It was not simply that the Word was read slowly, but it was read in such a way that just what was in it appeared. The readers did not put a construction upon it, but allowed the sense of the passage to stand forth. “The opening of Thy words giveth light; it giveth understanding to the simple.” “The Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” {PTUK November 9, 1899, p. 707.7}

The Law of Moses .-Compare verse 1 with verse 8. There is a too common idea that “the law of Moses” is something entirely distinct from the law of God. There is an unreasoning and unreasonable prejudice against Moses, that does not obtain with reference to any other Bible writer. If something be cited from the first five books of the Bible, the reply will often be, “Oh, that’s in the law of Moses,” as though that ended the matter. People will not discount the words of Isaiah or Jeremiah or Paul or Peter, will treat the words of Moses as of no account. There is no reason for this, unless it be that in the writings of Moses fundamental truths are found. No other man has been so highly honoured by the Lord. No other writer has had such direct commendation by the Lord. The law of Moses is the law of God, just as truly as the writings of Isaiah and Jeremiah and Ezekiel are the Word of God. Moses did not make any laws, and it is altogether a mistake to call him the lawgiver of Israel. He spoke and wrote as he was moved by the Holy Ghost, just as the other holy man of old did. Whoever despises the writings of Moses, despises the Lord Jesus. John 5:46, 47. {PTUK November 9, 1899, p. 707.8}

The Joy of the Lord .-The people wept when they heard the words of the law. “By the law is the knowledge of sin.” Romans 3:20. It is natural enough for people to weep when they hear the law which convicts them of sin; but God makes it known to them in order that they may rejoice. The law is not against the promises of God. The first office of the Comforter is to convict of sin. The Word of life is declared unto us in order that our joy may be full. 1 John 1:1-5. The joy of the Lord is righteousness, victory. The joy that was set before Christ, enabled Him to endure the cross. Hebrews 12:2. It was not merely joy that He hoped to get in the future, but present joy, the joy of victory, that sustained Him. That, and that only, which will enable us to hold out against the temptations of the flesh, is the joy of the life of Christ, given to us freely; it causes all the pleasures of sin to sink into insignificance. When we receive the Word into our mouth and into our heart, there will necessarily be joy; not a momentary ebullition of feeling, but a joy that is eternal. “Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart.” Jeremiah 15:16. {PTUK November 9, 1899, p. 708.1}

When the word of the Lord came to the children of Israel to forsake Egypt, they obeyed; but at the waters of Marah, and at many other places, it is easy to see that while they were bodily out of Egypt, their *hearts* were still there. The Lord has called us as Christians to come out from the world and be separate. Nominally we have obeyed this call; but with many, the hearts are still where they were. Just as surely as the longing of the Israelites for the leeks and onions and flesh-pots of Egypt was the cause of their destruction in the wilderness, so now unless all is surrendered-unless we forsake everything, cut loose from every earthly entanglement, and place ourselves and all that we are, body, soul and spirit, on God’s side, we shall miss the promised land. {PTUK November 9, 1899, p. 708.2}

**“The Gospel of Isaiah. Magnifying the Law. Isaiah 42:18-25” *The Present Truth* 15, 45.**

E. J. Waggoner

(Isaiah 42:18-25.)

“Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My Servant? or deaf, as My Messenger that I send? who is blind as He that is at peace with Me, and blind as the Lord’s Servant? Thou seest many things, but Thou observest not; His ears are open, but He heareth not. It pleased the Lord, for His righteousness’ sake, to magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none sayeth, Restore. Who is there among you who will give ear to this? that will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? He against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto His law. Therefore He poured upon him the fury of His anger, and the strength of battle; and it set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart.” {PTUK November 9, 1899, p. 708.3}

**ALWAYS MORE TO FOLLOW**

In studying portions of Scripture which are “hard to be understood,” we shall save ourselves from falling into error if we adopt the rule, and rigidly adhere to it, never to guess at anything. Another thing we must always bear in mind, and that is, that no one on earth can give any statement as to the teaching of any text, which will be final and authoritative. That is to say, nobody can exhaust any portion of God’s Word. When we have stated what we see in any text, that does not hinder somebody else from seeing a great deal more. The trouble with people who read what anyone has written, in whom they may have confidence, is in assuming that he has said all that may be said on that subject. Or, seeing the thing plainly, when it is set before them, they are satisfied, and do not think it worth while to keep on looking, so as to see more. That is wrong. No matter how much we see in any word of the Lord, we may be assured that there is much more that we do not see. A belief in the Divine perfection and fullness of God’s Word, would keep any people from ever publishing a “creed,” summarising the teachings of the Bible. Let these things be borne in mind as we study. {PTUK November 9, 1899, p. 709.1}

**CHRIST’S DIVINE MISSION PROVED**

When Jesus was here on this earth, He proved the Divinity of His mission by causing the blind to see, and the deaf to hear. Matthew 11:5. Many miracles did Jesus in the presence of the people, that they might believe that He is the Christ, and that, believing, they might have life through His name. John 20:30. The prophecy of Isaiah shows that the great controversy as to who is God will be continued until the very last day of time,-until the Judgment settles the question for ever. Then since it was necessary that miracles should be performed eighteen hundred years ago, in order to demonstrate the genuineness of the mission of Christ, God’s Representative, it cannot be otherwise than that the same things must be repeated as long as there is any doubt over the matter. {PTUK November 9, 1899, p. 709.2}

**MIRACLES TO BE WROUGHT**

That miracles of healing will be performed by the servant of the Lord even in the very last days, is evident from the scripture before us. “Hear, ye deaf; and look, ye blind, that ye may see.” Someone will say (for there are always people ready to discount the Word of God, and to make out that God has not promised us very much) that this command to the deaf to hear, and to the blind to see, is to be taken in a spiritual sense; that those who do not understand the truth of God, and who are spiritually blind, are to see the Lord, and to understand the truth. Undoubtedly that is true. But the urging of that in order to break the apparent force of the text, shows that they do not appreciate the greatness of the work of conversion. Which is greater, to say, “Thy sins be forgiven thee” or to say to a palsied man, “Rise, take up thy bed, and walk?” Is it easier to make a man behold his God than to cause him to see his fellows? Why should anybody who believes in conversion think it a strange thing that God should heal any defect in the body? Without doubt all these texts mean that people will understand the Gospel, but that does not show that they will not also receive bodily healing, but the contrary. It may well be, however, that the most of these mighty miracles will be wrought in what are called heathen lands, and that these boasted lands of enlightenment, where the Gospel has been preached so much, and so much slighted, have already had the most of the evidence that will be given them. It is the isles that are waiting for the law of God, and God’s servant is commissioned to the Gentiles, to open the blind eyes. {PTUK November 9, 1899, p. 709.3}

**SIGHT FOR THE BLIND**

“Who is blind, but My Servant? or deaf, as My Messenger that I send?” “He saved others, Himself He cannot save.” This was said of Christ. He Himself suffered all the ills from which He delivered men, yet He did nothing for Himself. And this shows that there is no condition that is hopeless. We are deaf and blind; very well, the Lord says that His Servant whom He upholds, His chosen, in whom His soul has delight, whom He has sent to open the blind eyes, is also blind. He has assumed all our blindness. No one is afflicted as He is, because He has the combined afflictions of all men. No soul of man has so great a weight of sin on him as the Lord Jesus Christ had, for He had the sins of the whole world. But He is “the Holy One and the Just,” therefore there is not a soul on earth but may also be just and holy. In Him, all deafness and blindness, all infirmities of whatever kind, both physical and spiritual, are removed. “In Him is no darkness at all.” Therefore though we be blind and deaf and dumb and lame and vile, all this is passed from us to Him. “With His stripes we are healed.” Even so, with the blindness that He has assumed, we see. {PTUK November 9, 1899, p. 709.4}

**GOD’S INTIMATE FRIENDS**

“Who is blind as He that is perfect?” The Revision has, “as he that is at peace with Me.” The Norwegian has it, “as My confidential friend,” and this is warranted by the Hebrew fully as much as either of the others. This fits with what has preceded, when we remember that the servant of the Lord is Israel, the seed of Abraham, God’s friend. What care we what our condition is, so long as we are God’s confidential friends? We may be in prison, but that makes no difference as long as the key is in the hands of our intimate friend. Remember this as you read the last verses of this chapter. {PTUK November 9, 1899, p. 709.5}

**GOD’S RIGHTEOUSNESS**

The Danish translation of verse 21, “the Lord is well pleased for His righteousness” sake; He will magnify the law, and make it honourable,” is, “the Lord has pleasure, for the sake of His righteousness, to make the law great and glorious.” This shows that the law of God is His righteousness. The more the law is honoured, the more the righteousness of God is exalted. The greater the law, the greater the righteousness of God. Let us see if there is any comfort in this. {PTUK November 9, 1899, p. 709.6}

The psalmist says, “If the foundations be destroyed, what can the righteous do?” Psalm 40:3. The foundation of God’s throne is righteousness (Psalm 89:14; 97:2); and God’s throne upholds the universe. If the foundations were destroyed, therefore, there would be no existence for anybody. If righteousness should cease, of course the righteous would cease to be, as well, since the righteous are the salt of the earth. But there is no danger, for Jesus said, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. The Lord will not destroy or alter the law, because that is His righteousness, and He cannot deny Himself. {PTUK November 9, 1899, p. 709.7}

**FULFILLING THE LAW**

A complete answer to anyone who is so perverse that in the face of the plain statement of Christ, that He did not come to destroy the law, he will say that Christ fulfils the law by abolishing it, is found in the words of the text: “He will magnify the law, and make it honourable.” What honour can anyone give to Christ, and in what sort of esteem does he hold His work, who says that Christ destroys that which is honourable, and holy, and just and good? {PTUK November 9, 1899, p. 709.8}

“But He fulfilled the law,” says one. That is exactly what He did. What then? “Oh, then we do not need to do it; since He fulfilled it, we can have nothing to do with it.” Indeed, that sounds very strange from the lips of one who professes to love the Lord Jesus. It is very easy to understand how one who says, “We will not have this Man to reign over us,” can say, “We do not wish to have anything to do with anything that He is connected with.” But why should a Christian desire to be separated from that which finds its fulness in Christ? {PTUK November 9, 1899, p. 709.9}

**NOT UNDER THE LAW**

“But we are not under the law.” No indeed, thank the Lord for that. And why are we not under it? Because we walk in it. Have you forgotten that the message of comfort prepares the way of the Lord? and that the undefiled in the way are those who walk in the law of the Lord? Psalm 119:1-3. We are delivered from the law, which condemned us to death for our transgression, that we should serve in newness of spirit, and not in the oldness of the letter. Romans 7:4-6. And this is done by the body of Christ, in whom the law finds its perfect fulfilment. When we are joined to Christ in perfection, then the same fulness of the law will be found in us. The curse of the law is not to them that do it, but upon them that do not continue in all things that are written in it. Galatians 3:10-13. Christ has redeemed us from the curse of the law; that is, He has redeemed us from disobedience, unto perfect obedience. {PTUK November 9, 1899, p. 709.10}

**SIN ABOUNDING, GRACE SUPERABOUNDING**

“He will magnify the law.” “By the law is the knowledge of sin.” Romans 3:20. Therefore the greater the law is made to appear, the greater will sin appear. It was just for this reason that the law entered, “that the offence might abound.” Romans 5:20. “But where sin abounded, grace did much more abound.” So we see that in magnifying the law, God is making His grace to abound, in revealing His righteousness, which He puts in and upon us, for the remission of sins. The magnifying of the law, and making it honourable, is but the preaching of the Gospel of Jesus Christ. {PTUK November 9, 1899, p. 709.11}

**THE LAW OF LIFE AND THE LAW OF DEATH**

The law is righteousness, yet righteousness does not come by it. That is, righteousness does not come by any man’s works of the law. It is only “the law of the Spirit of life in Christ Jesus” (Romans 8:2), that makes us free from sin and death. The righteousness which is by the faith of Christ (Philippians 3:9), is the only righteousness that will enable anybody to stand in the day of Christ’s coming; for the law is in His heart in perfection. The law in the heart of Christ is the law of which a copy was placed on tables of stone by the finger of God. In Christ we have it upon the Living Stone, and not upon the dead stone. So while on the tables of stone given to Moses, it is only death, on the Living Stone, Christ Jesus, it is life. The magnifying of the law shows us how great is the gift of life which God bestows in Christ. {PTUK November 9, 1899, p. 710.1}

**PRECEPTS AND PROMISES**

For it must be known that all the precepts of God are promises. Nobody has ever first given something to the Lord, that it should be recompensed unto him again; “for of Him, and through Him, and to Him, are all things.” Romans 11:35, 36. God does not give us life as a reward for something that we have done for Him, but He gives us life which contains the performance of the things which He wishes us to do. When God says, “Thou shalt not,” He does not mean that we must keep ourselves from some evil, but that He will provide the means whereby we shall be kept. {PTUK November 9, 1899, p. 710.2}

By comparing two texts of Scripture we can readily see this. God said to all Israel, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.” Exodus 20:2, 3. Again He says: “Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt.” Psalm 81:8-10. From this we learn that when God spoke the ten commandments He meant that if the people would but hearken to Him, they should be kept from all evil. The greater the requirement of the law, the greater the gift of God. The magnifying of the law is the magnifying of the grace of God. {PTUK November 9, 1899, p. 710.3}

**TERRIBLE MANISFESTATIONS OF MERCY**

The terrors of Sinai reveal the mercies of Calvary. Men are accustomed to think and speak of the terrors of the law as given on Sinai, but they forget that Calvary is equally terrible. Was it death to touch the mount where the law was proclaimed? even so Calvary meant death. There were thunders and darkness and earthquake at Sinai, and at Calvary there were the same. Yea, even from the throne of grace, to which we are invited to come and obtain mercy and find grace to help in time of need, proceed lightnings and thunderings, and voices which cause the earth to quake. Revelation 4:5; 11:19. The awfulness of Calvary, which wrung from the lips of the Saviour the cry, “My God, My God, why hast Thou forsaken Me?” and which broke His heart, show the greatness of the law which had been broken. On the cross Jesus magnified the law of God. There it was shown that so unchangeable is the law, that it will take the life even of the only begotten Son of God, when He is “numbered among the transgressors.” But the greater and more awful it appears, the more may we rejoice, because we know that God has pledged His own existence to the bestowal of all its righteousness upon us. What a blessed promise it is, that God will magnify the law. Let no one speak lightly of that which Christ by His death made honourable. {PTUK November 9, 1899, p. 710.4}

**TIME FOR GOD TO WORK**

“It is time for Thee, Lord, to work; for they have made void Thy law.” Psalm 119:126. Men have despised and rejected the law of God, and in this they have been aided by His professed followers; for there are many who bear the name Christian, who do not hesitate to speak most disparagingly of the law. So it is thought so small a matter, that men have no hesitation in putting their own laws in its stead. In this, they are despising and rejecting Christ, whose life it is. Now as the great controversy is to decide who is God, it follows that in the last days, when the message goes forth, “Behold your God!” the law in Christ must be proclaimed as never before. God will show that He is our Judge, our Lawgiver, and our King, in that He alone can save. Isaiah 33:22. But bear in mind that when the Lord works to magnify His law, because men have made it void, He is not working merely to vindicate His own rightful place, but He is working for men. The law of God has been made void in men’s hearts, in that they have driven it out, and have turned to their own way. It is time for Him to work, but where?-in men’s hearts, to lift up the standard of righteousness. Men by making void the law of God have fallen by their iniquity and God works to restore them by restoring the law in their hearts. And “now is the accepted time, now is the day of salvation.” {PTUK November 9, 1899, p. 710.5}

**“For Little Ones. An Allegory” *The Present Truth* 15, 45.**

E. J. Waggoner

Are you wondering what is the meaning of this word? or do you know already that it is something taught under the image of something else? In this it is like a parable, which is “a tale to teach the truth.” {PTUK November 9, 1899, p. 714.1}

When Jesus Christ taught the people who crowded around to hear His words, how often He used parables to make it easy for them to see and understand the lessons that He wanted them to learn. {PTUK November 9, 1899, p. 714.2}

Think of all the stories that Jesus told the people; see how many you can remember, and what were the lessons taught in each one. Some I am sure, you know well,-the Sower, the Ten Virgins, the Good Samaritan, the Good Shepherd. In each of these some precious lesson of truth was hidden; but *hidden* only that it might be *seen*. {PTUK November 9, 1899, p. 714.3}

You think this strange, do you? We usually *hide* things that we *don’t want to be seen*. But hear what Jesus said when the disciples asked Him about His parables: “There is nothing *hid* save that it should *be manifested*.” That is, there is nothing hidden, except for the purpose of making it plain. {PTUK November 9, 1899, p. 714.4}

The word “manifested” comes from *manus* the hand, and means literally, that can be laid hold of with the hand. We sometimes speak of a thing which is very clear and plain to our understanding, as being “easy to grasp,” or to lay hold of. {PTUK November 9, 1899, p. 714.5}

Jesus taught the people the truth by the stories called parables, not to hide it from them, but so that the simplest of them, and even the little children, might be able to see and grasp it, and hold it in their minds. {PTUK November 9, 1899, p. 714.6}

But there were some among those who listened to Jesus who were not willing to be taught as little children. Indeed, they even thought that they knew more than Jesus did, because He had never been to any of their schools. And from them the parables of Jesus hid the truth, because they could not “receive the kingdom of God as a little child.” {PTUK November 9, 1899, p. 714.7}

“Thou hast hid these things from the wise and prudent, and hast reveal them unto babes.” The parables of Jesus, which made the truth simple enough for babes to understand, hid it from those who were “wise in their own counsels,” that “seeing they might see, and not perceive; and hearing they might hear, and not understand.” {PTUK November 9, 1899, p. 714.8}

You love to hear the parables of Jesus from the New Testament, and to learn the lessons of truth that He has hidden there for you. But did you know that the Old Testament also is full of the parables of Jesus? {PTUK November 9, 1899, p. 714.9}

He who went on earth taught the people by parables, had from the very beginning,-the time of the fall,-been teaching them by object lessons the good news of salvation from sin through His own sacrifice; and also giving before hand to those who had “eyes to see” and “ears to hear” the history of His own life upon the earth, and His death and resurrection, and the great deliverance that by it would be wrought for all who believed in Him. Remember what we learned last week, that *all* the Scriptures teach of Jesus. {PTUK November 9, 1899, p. 714.10}

Of one of the most familiar Bible stories, the history of Abraham,-his home life with Sarah and Hagar, the birth of Ishmael, and after long years of waiting, the birth of Isaac, the child of promise,-of this the Apostle Paul says: “Which things are an *allegory*.” That is, we are not to read this only as an interesting, true story. It is this, but much more. We are to learn from it some precious lessons of Gospel truth which God has in this way made plain for us to grasp. {PTUK November 9, 1899, p. 714.11}

But this is not the only allegory in the Old Testament. This is simply to teach us how we are to look upon *all* these Scriptures, and the stories that they teach us. The life of Jacob, of Joseph, Moses, David,-of each of these we may say, as Paul said of the life of Abraham, “Which things are an allegory.” {PTUK November 9, 1899, p. 714.12}

So let us as we study these, look for the precious truth, the lessons of Jesus which were hidden in them for the people of old time to teach them the Gospel, and which still remain there to make it plain for us. {PTUK November 9, 1899, p. 714.13}

**“Bad Habits” *The Present Truth* 15, 45.**

E. J. Waggoner

A physician is quoted as saying in defence of tobacco that it does not do any more injury than tea and coffee, and infinitely less than overeating. This is doubtless true, for tea and coffee are both poisons, though not so virulent as tobacco, and they are used to a much greater extent than tobacco is; and while probably less than one-half of the whole population use tobacco, everybody eats, and almost everybody overheats. But that does not make the case any better for tobacco. To say that it is no worse to be a thief than an habitual liar, does not justify theft. One would think, to listen to many people’s defence of their evil habits, that they think they are all right if they can point to anybody who is a shade worse than they are. It is human nature to compare ourselves with somebody else instead of with God’s law, and it is worthy of remark that everybody chooses somebody who he thinks is worse than himself, with whom to compare himself. Thus, by his comparison, he appears very good. But this is “not wise.” 2 Corinthians 10:10. “For not he that commendeth himself is approved, but whom the Lord commendeth.” {PTUK November 9, 1899, p. 718.1}

**“Items of Interest” *The Present Truth* 15, 45.**

E. J. Waggoner

-At Faires, Alabama, U.S.A., two dwelling houses caught fire, and were destroyed, and fourteen of the occupants were burned to death. {PTUK November 9, 1899, p. 718.2}

-The apple crop of Nova Scotia is this year 90 per cent. of a full crop, and the second largest on record. Half a million barrels will be exported. {PTUK November 9, 1899, p. 718.3}

-On account of the South Wales engineers refusing to accept the terms offered by the employers, 25,000 colliers are now idle in that district. {PTUK November 9, 1899, p. 718.4}

- American ladies in England are raising a fund to provide a hospital ship for British troops in South Africa, and already about ?5,000 have been subscribed. {PTUK November 9, 1899, p. 718.5}

-As an indication of the rapid increase of lady physicians in the United States, it may be stated that twenty-five years ago there were in all only 500; now there are 4,500. {PTUK November 9, 1899, p. 718.6}

-During the past year England and Wales spent on relief of the poor the sum of ?10,828,276. In London the charge of maintaining the poor amounts to 14s. 6d. per head of the population. {PTUK November 9, 1899, p. 718.7}

-Artesian wells are a boon to the northern part of New South Wales, where the flow is reported as 164,000,000 gallons from 379 artesian wells. {PTUK November 9, 1899, p. 718.8}

-One who has looked into the matter reports that in the pawn shops of Paris there are 37,000 quilts and blankets, 10,000 mattresses, 19,000 sheets and 435,000 articles of wearing apparel. This indicates who the patrons are, and to what straits they are reduced. {PTUK November 9, 1899, p. 718.9}

-England has a public debt amounting to ?20 for each man, woman, and child in the nation, and is paying out ?50,000,000 a year on her army and navy. {PTUK November 9, 1899, p. 718.10}

-As an indication of what people will pay to see a popular demonstration, it may be stated that a Chicago millionaire paid ?200 rent for a house in the line of the Dewey parade in New York; the lease was for two days. {PTUK November 9, 1899, p. 718.11}

-Far behind as China is in certain directions, she has two of the fastest war ships in the world’s navies-a torpedo boat that goes over thirty-five knots an hour, and a 4,400 ton cruiser that goes twenty-three knots an hour. {PTUK November 9, 1899, p. 718.12}

-The medical officer of the Abercain District Council has just reported a very serious outbreak of diptheria at Crumlin, Monmouth, due to the permission granted some thirty show children to view a corpse of a victim of the disease. {PTUK November 9, 1899, p. 718.13}

-The London County Council have decided to clear four slum areas in St. Luke’s, Southwark, Poplar, and Clerkenwell, at a cost of ?500,000, on which buildings of approved sort will be erected, to accommodate at least 6,000 families. {PTUK November 9, 1899, p. 718.14}

-There is certainly need for the existence of the National Society for the Prevention of Cruelty to Children, as according to the report, as many as 2,206 cases of cruelty by parents were verified by their officials during the past month. {PTUK November 9, 1899, p. 718.15}

-The vicar of Standish, near Wigan, has given a piece of land for a nominal rent of one shilling a year, on which a company are building a weaving shed to hold 400 looms, so as to find employment for female parishioners. This is practical Christianity. {PTUK November 9, 1899, p. 718.16}

-An imperial decree of the Sultan of Turkey has been issued, abolishing all measures that prevented the free movements of Armenians; and ordering the restoration of governmental assistance, of the churches, schools, and monasteries destroyed during the late troubles. {PTUK November 9, 1899, p. 718.17}

-A London paper estimates that the world consumes no fewer than 12,000,000,000 cigars! Taken in connection with the amount of the filthy weed that is consumed by chewing, the quantity is almost past comprehension, and in view of it, it is no wonder that the race is going down at such a fearfully rapid pace. {PTUK November 9, 1899, p. 718.18}

-For two and a half years the dog muzzling order has been strictly enforced in London, on the 28th ult. the order was revoked, as no case of rabies have been reported for several months, and it was really amusing to note the apparent satisfaction of the canines, at being freed from the annoying appendage. {PTUK November 9, 1899, p. 718.19}

-A new style of rapid-firing gun has just been completed in the United States that fires six-pound shells at the rate of sixty a minute. The highest speed that has hitherto been attained by the rapid firers was twenty-two shots per minute, but they were at random and not aimed. Truly the indications are that the great battle of Armageddon is not far in the future. {PTUK November 9, 1899, p. 718.20}

-Relations between the Italian Government and the Vatican are reported recently to have become still more strained than ever, owing to the action of the Minister of Public Worship, himself a Roman Catholic, who withdrew the State-paid stipend of the Archbishop of Sorrento because the latter reprimanded a parish priest for delivering a patriotic speech in favour of the Savoy dynasty. {PTUK November 9, 1899, p. 718.21}

-The War-Office has just accepted from each of two London firms, 13,000 bottles of soda water, for the use of the troops at the front. It would be a wonderful boon to the army if nothing stronger as a beverage were used by the soldiers. In this connection, it may be stated that the Boers have issued a proper order closing all hotel bars and a fine of ?600 and confiscation of all liquor for violation of the order. {PTUK November 9, 1899, p. 718.22}

**“Back Page” *The Present Truth* 15, 45.**

E. J. Waggoner

The *Chronicle* says that wounds made by the Manser rifle bullet heal very quickly, as was proved in the Cuban war. “The number of men who died ostensibly from wounds were generally victims of the commissariat department.” That is usually the case. Eating, which is designed as a means of sustaining life, causes more deaths than almost any other one thing. {PTUK November 9, 1899, p. 720.1}

It seems that there are some compensations for prison life. The *Hospital* calls attention to the fact that in the countries where meat-eating prevails most, cancer shows the greatest increase, and adds: “Dr. Roger Williams points to the rarity of cancer in prisons and workhouses, where but little animal food is allowed, and hard work is exacted.” Fortunately it is not necessary for anybody to go to prison to secure this advantage. {PTUK November 9, 1899, p. 720.2}

Proof that the dog muzzling order which has been in force for three years has not been a curse, and that its abolition cannot be counted a blessing, is afforded by the fact that within a few hours after the muzzles were removed, four persons who had been severely bitten by dogs were received at St. Thomas’s Hospital. Muzzles may not be pleasant for dogs, neither are bites pleasant for men; and the human animals would seem to be entitled to first consideration. {PTUK November 9, 1899, p. 720.3}

The infallibility of the Pope of Rome is claimed by Monsignor Vaughan partly from the following text: “Lo, I am with you alway, even unto the end of the world.” Matthew 28:20. “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive.” John 14:16, 17. “When He, the Spirit of truth is come, and He will guide you into all truth.” John 16:13. “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26. {PTUK November 9, 1899, p. 720.4}

But all these things were spoken to all the disciples-to all believers, the church as a whole. There is no room for a pope of any kind, for the Holy Spirit is Christ’s representative, and He is sent to the whole church, and to each individual impartially. The humblest believer is therefore far better qualified to declare the truth than the Pope of Rome is, for each believer has all the advantages that the Pope can possibly have, with this additional advantage, that he does not profess to be pope. Self-exaltation shuts away the revelation of the Holy Spirit. Christ is meek and lowly in heart, and the truth of God is revealed unto babes. Matthew 11:25, 29. “If any man willeth to do His will, he shall know of the doctrine.” John 7:17. {PTUK November 9, 1899, p. 720.5}

A Russian man-of-war recently fired upon and sunk a Japanese ship for “illegal sealing,” and the crew consisting of eighteen men were drowned. This appears in the newspapers without comment, as a mere incidental news item. Was it done because the Russians object to cruelty to animals?-Not by any means, but they wish to preserve those seals for themselves. Those seals represent money, and human life counts for nothing when money or its equivalent is in the other side of the scales. “The love of money is the root of all evil,” and has been the cause of nearly all the wars that have ever occurred. {PTUK November 9, 1899, p. 720.6}

One of the serious charges against the theatre, and plays in general, is unconsciously made by a prominent member of the profession in a criticism of a new play. He said of it that it was “unnecessarily realistic, and consequently vulgar.” Now nobody in the world would claim that every real thing is vulgar, and that there is no such thing as real respectability or morality. It follows, therefore, that the stage never deals with anything but the vicious side of life, and that the perfection of theatrical art is to present wickedness in a veiled form, suggesting the evil, and leaving the minds of the spectators to form the conclusions. The education of theatre-goers is therefore in the line of constructing, or rather filling out, combinations of evil. Let everyone decide whether that can produce as healthy characters as this rule: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” Thank the Lord, there is yet virtue to think about. {PTUK November 9, 1899, p. 720.7}

One day last week a policeman saw a miserably-dressed man throw a brick through the plate-glass window of a tailor shop in South Kensington. He at once arrested the man, who was perfectly sober, and who said: “I have been walking about for many days, and I cannot get any work. This is a last resource. I want to be locked up, for I shall be better off in prison than wandering about hungry and homeless.” When sentenced by the magistrate to two months’ imprisonment with hard labour, the poor man expressed his thanks. {PTUK November 9, 1899, p. 720.8}

At about the same hour another man, a sign-writer smashed a plate-glass window in the city, and then walked up to a policeman, who asked him why he did it. “I am starving, and I wanted a lodging,” was the reply. {PTUK November 9, 1899, p. 720.9}

It is pitiful that where there is food enough now for all, and thousands are living in luxury, some should be so pressed by hunger as to long for even the hard fare of prison with its accompanying hardships. {PTUK November 9, 1899, p. 720.10}

In writing of the Congregationalist Council in Boston, U.S.A., Washington Gladden, D.D., mentions as “agreements which marked a substantial progress in theology,” the fact that “the method of creation is the method of evolution was strongly asserted by several speakers, and was not, so far as I know, contradicted by any. The rights of the Higher Criticism were also clearly affirmed, and there was no dissent.” From this it appears that “progress” in theology means abandonment of the Bible. It is far better to be a Bible student than a theologian. {PTUK November 9, 1899, p. 720.11}

The German Emperor is determined that Germany shall possess a first class Navy, and the proposal that he has now made is that the existing Naval force shall be doubled by 1916, so far as battleships are concerned. Will the British Government feel bound, as in the case of Russia, to build twice as many ships, in order to preserve the ratio of England equal to the two strongest Powers? Well may it be asked, “Where is the race of armaments going to stop, and what burdens will the new century lay on mankind if this is the way we are going to open it?” {PTUK November 9, 1899, p. 720.12}

**“Front Page” *The Present Truth* 15, 46.**

E. J. Waggoner

“The children in this world are wiser in their generation than the children of light.” This is shown in the care taken by those who are striving for success in this world, to have their bodies in the best possible condition, while many professed Christians seem to think that it is almost irreverent to speak of health and the care of the body, in connection with the Gospel. Those who are running for an incorruptible crown ought to be far ahead physically, as well as spiritually, of those who have only a corruptible crown in view. Our “reasonable service” is to present our bodies “a living sacrifice,” holy, acceptable unto God. {PTUK November 16, 1899, p. 721.1}

**“The Gospel of Isaiah. ‘I Am with Thee.’ Isaiah 43:1-7” *The Present Truth* 15, 46.**

E. J. Waggoner

(Isaiah 43:1-7.)

*1. “Yet now, thus saith Jehovah;
Who created thee, O Jacob; and who formed
thee, O Israel:
Fear thou not. for I have redeemed thee;
I have called thee by thy name; thou art
Mine. {PTUK November 16, 1899, p. 721.2}*

*2. When thou passest through waters, I am with
thee;
And through rivers, they shall not overwhelm
thee;
When thou walkest in the fire, thou shalt not
be scorched;
And the flames shall not take hold of thee. {PTUK November 16, 1899, p. 722.1}*

*3. For I am Jehovah, thy God;
The Holy One of Israel, thy Redeemer;
I have given Egypt for thy ransom;
Cush and Seba in thy stead. {PTUK November 16, 1899, p. 722.2}*

*4. Because thou hast been precious in My sight,
Thou hast been honoured, and I have loved
thee;
Therefore will I give men instead of thee;
And peoples instead of thy soul. {PTUK November 16, 1899, p. 722.3}*

*5. Fear thou not, for I am with thee;
From the east I will bring thy children,
And from the west I will gather thee to-
gether; {PTUK November 16, 1899, p. 722.4}*

*6. I will say to the north, Give up;
And to the south, Withhold not;
Bring My sons from afar;
And My daughters from the ends of the
earth: {PTUK November 16, 1899, p. 722.5}*

*7. Every one that is called by My name,
Whom for My glory I have created;
Whom I have formed, yea, whom I have
made.” {PTUK November 16, 1899, p. 722.6}*

No attention should be paid to the chapter division here, although as a matter of convenience we have made it the division of a lesson. But there is no break in the subject, and we cannot get the full force of the scripture here quoted without reading the last part of chapter 42. “Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon them the fury of His anger, and the strength of battle; and it hath set him on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart. But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by name; thou art Mine.” And then follows the assurance that God is with them even in the fire and the water, and that they shall not be burned or overwhelmed. He who gave Israel into captivity is his Redeemer. {PTUK November 16, 1899, p. 722.7}

**PRESENT HELP**

Our versions make the mistake of rendering verse 2, “I *will be* with thee.” The common version is better than the Revision, in that it places the words “will be” in Italics, indicating that they are not found in the Hebrew, as they are not. There is no verb expressed, as is often the case in the Hebrew, which is very brief. Now it is evident that when the copulative verb is omitted, the simplest form of it is that which should be supplied, which is the present tense, and not the future. Therefore it is correctly given by Lowth, “I am with thee.” That exactly represents the character of God, whose name is I AM. There can be no doubt that God will be with us, when He is always present. With Him the present contains both the past and the future. He is always I AM; therefore in all the ages to come He will be the hope of His people. But if we read it, “I will be with thee,” we are apt to forget the present. The present is all that we are concerned with; if we have God with us as “a very present help in trouble,” we can ask for nothing more. With God it is always now. {PTUK November 16, 1899, p. 722.8}

**THE SECRET OF DISCONTENT**

“Be ye free from the love of money; content with such things as ye have, for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, {PTUK November 16, 1899, p. 722.9}

*“The Lord is my Helper; I will not fear;
What shall men do unto me?”*

Hebrews 13:5-6, R.V. {PTUK November 16, 1899, p. 722.10}

Having Him, we have everything. That is true enough, and no one will deny it; and yet we very seldom act as though we believed it. And that shows how rare real Christianity is; for the very fundamental principle of Christianity is the continual presence of the Lord, and that He is everything. He who does not believe that God is always present, always loving, and always all-powerful to carry out His loving designs, does not believe in God. But whoever believes that must be content, because he knows that with the Lord he has all things. Romans 8:32. It follows, therefore, that anxiety and worry are marks of heathenism. “Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:31-33. {PTUK November 16, 1899, p. 722.11}

**WHAT CONSTITUTES HEATHENISM**

There is more to this than appears on the surface. We are not aware how often we proclaim ourselves heathen. Consider this very apparent distinction between the heathen and the worshiper of the true God: The heathen is not content without a god that he can see; while the Christian trusts the God who dwelleth in the light which no man can approach unto, whom no man hath seen, neither can see. 1 Timothy 6:16. In short, the heathen cannot trust his god out of sight, while the Christian has as much confidence in his God when he cannot see Him as when he can. Now no one would ever complain if he could see all that he desired ready to hand. It is when we cannot see how we are to get on, that we begin to murmur or grow anxious. Yea, it is often a murmur, in that the desponding one says, “God has forsaken me.” Because he cannot see God, he thinks that He does not exist. We doubt God, because we cannot see Him. We cannot endure that He should work behind a veil. Thus we proclaim ourselves heathen. People may think that it is not a very great thing to believe in God, but really to believe in God is everything. Real belief in God means freedom from all worry, because God cares for us, and tells us to cast all our care on him. 1 Peter 5:7. {PTUK November 16, 1899, p. 722.12}

**GOD’S NEARNESS**

“I am with thee.” Therefore we are not to fear. Jesus came and said, “Lo, I am with you alway, even unto the end of the world,” and He had just said, “All power is given unto Me in heaven and in earth.” Matthew 28:18, 20. He cannot leave us nor forsake us, because He fills heaven and earth. Jeremiah 23:24. In every sunbeam, in every sparkling drop of water, in every breath of air, the Lord is present, and His presence is with us for the purpose of giving us rest. Exodus 33:14. How near He is, when we can feel His breath upon our cheek, yea, even in our nostrils. “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?” Deuteronomy 4:7. {PTUK November 16, 1899, p. 722.13}

**CHRIST’S SAVING PRESENCE**

“Fear not!” Why not? “For I am with thee.” The Lord has left on record some examples of the saving power of His presence, so that we may learn not to fear. After the miracle of feeding the five thousand with five loaves, when the people were about to take Jesus by force, and make Him king, he constrained His disciples to get into the boat, and to go before Him to the other side of the sea, while He sent the multitudes away. The night came on, and “the sea arose by reason of a great wind that blew,” and the ship in which the disciples were “was now in the midst of the sea, tossed with the waves,” “and it was now dark, and Jesus had not come to them.” Then suddenly they saw a form walking calmly on the angry waters, and they cried out with fear; but Jesus said to them, “It is I;” literally, “I am;” “be not afraid.” It is the same word, “Fear not, for I am with thee.” They thought that they were alone on the waters, but His eye was upon them all the time. His name is I AM, and He was with them when they could not see Him as well as when He appeared to them. {PTUK November 16, 1899, p. 722.14}

**THE AUTHOR AND FINISHER**

When the disciples recognised the Lord, “they willingly received Him into the ship.” Their fear was past. Then what? “Immediately the ship was at the land whither they went.” He is the beginning and the end. With His presence there is the fulfilment of all things. The task that is but just begun is finished if it is begun in Him. They feared no more, after Jesus came to them; yet there was no more reason to fear before they saw Him, than there was afterwards. Would we fear in any circumstances whatever, if we could see Jesus right before us, or at our right hand? You say, “No; not at all.” But we do fear, and yet He is present. “I have set the Lord always before me; because He is at my right hand, I shall not be moved.” Psalm 16:8. Are our fears due to the fact that we do not have confidence in the saving power of the Lord? or because we do not believe that He is present? In either case, they are a remnant of heathenism that we have not yet shaken off. {PTUK November 16, 1899, p. 722.15}

**IN THE FIRE**

There were three Hebrew captives in Babylon, who proved the power of the presence of the Lord. A stern decree had been issued, commanding everybody to bow down before a golden image that the king had set up. The penalty for disregarding the decree was burning in a furnace. They unqualifiedly refused to bow down to the image. Here was a test as to who was God. Was it the king and his idols? or was it the God of Israel? If the three men had bowed down through fear, what would their act have said? It would have said that they did not believe in God; that they could not trust in Him to deliver them from the king and his idols. But their profession of faith was more than a theory. They knew whom they had believed, and that their God was able to deliver them. So into the fiery furnace they went, where the fire was so hot that it slew the men who had to draw near to the outside of it to cast them in. But what of them? God had said, “When you walkest in the fire, thou shalt not be scorched; and the flame shall not take hold on thee;” and so it was. Only their bands were burned off, and the three men rose and walked erect in the midst of the furnace; for God was with them. Then the king commanded them to be brought out, “and the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed upon them.” Daniel 3:27. {PTUK November 16, 1899, p. 723.1}

**PRESENT THOUGH VISIBLE**

Did you ever think that we hear nothing more about the form of the fourth after the three men were taken from the furnace? He was clearly seen for a few moments, walking to and fro with them in the flames; then the doors were opened and the men were called forth, and their companion disappeared. Did He forsake them? Not at all; He was as near them when they could not see Him as when He appeared. In fact, there is nothing to show that the three men in the fire saw Him at all. His appearance was more for the benefit of the king and his idolatrous court, then for the three men themselves. They knew that He was present without seeing Him. It was the consciousness of His presence that made them able to stand unmoved in the presence of the threatened punishment. God is unchangeable. Jesus Christ is the same yesterday, and for ever; therefore He is as near when unseen as He is when He is seen. They who believe and trust in His presence when they cannot see Him will at the last have the privilege of seeing His face, and beholding Him for evermore. {PTUK November 16, 1899, p. 723.2}

**DWELLING WITH EVERLASTING BURNINGS**

There is coming a time when “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” 2 Peter 3:12. “The earth also and the works that are therein shall be burned up.” Then the inhabitants of the earth shall be burned, and few men will be left. Isaiah 24:6. Who will be the few men left? Only those who are able to dwell with the devouring fire, and amidst everlasting burnings. Isaiah 33:14, 15. Those who make the Most High their habitation, being confident of His presence, even though it may seem that He has forsaken them, will be able to dwell in the midst of the fire that devours the earth, for they dwell with God, and “our God is a consuming fire.” Hebrews 12:29. This promise in Isaiah will be very real to many before very long. But none will be able to trust in it when the great test comes, except those who have lived in the consciousness of God’s presence, and the proof of it in the deliverance from sin. {PTUK November 16, 1899, p. 724.1}

**GOD WITH US**

What is the practical daily result of having God with us? Well, of course, in the first place it is that we have life, and breath, and all things, for “in Him we live, and move, and have our being.” Everybody in the world gets this from the Lord; but those who acknowledge His presence, and who delight in it, get benefits that others do not. Of Christ we read that God anointed Him with the Holy Ghost and with power, and that He “went about doing good, and healing all that were oppressed of the devil; for God was with Him.” Acts 10:38. So the benefit that those receive, who love and acknowledge the presence of God with them, is the power to do good to others. Now remember that the name of Jesus is “Emmanuel, which being interpreted is God with us.” Matthew 1:23. He is with us all the days until the end, and therefore God is with us, that we, like Him, may do good. {PTUK November 16, 1899, p. 724.2}

Of the child Samuel we read, “And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.” 1 Samuel 3:19. The result of God’s being with him was that he spoke “as the oracles of God,” so that his words were too valuable to be lost. If we invite God to stay with us, we must consent to allow Him to manage all our affairs, and us too; but that ought not to be considered a hardship, since His way is perfect. {PTUK November 16, 1899, p. 724.3}

Perhaps the most instructive case of all, as illustrating the presence of God with a man, is that of Joseph. “The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his affliction, and gave him favour and wisdom in the sight of Pharaoh.” Acts 7:9, 10. Note this, that God was with him when he went down to Egypt, although he went as a slave. It was not merely in the prosperity that God was with him, but in his affliction. Indeed, it was God who sent Joseph into Egypt. When Joseph arrived in Egypt, he was sold again, but the Lord did not forsake him. “The Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.” Genesis 39:1, 2. But it was not all smooth before him, even though God was with him. Joseph was falsely accused, and without being given any chance to clear himself, he was cast into prison. Surely the Lord had forgotten him then. Not at all. “The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. And the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.” Genesis 39:21-23. The Lord is not afraid or ashamed to go to prison, so that the fact that a man is in prison does not prove that the Lord has left him. Indeed, the Lord is often in prison. See Matthew 25:36, 43. {PTUK November 16, 1899, p. 724.4}

After a long time, and much weary waiting, Joseph was taken from prison, and placed over the land of Egypt. He became practically the king of Egypt. He was ruler over all the land, and all that he lacked was a seat on the throne. Joseph did not know what he went to prison for until Pharaoh sent for him; and then he found out that that was the way to the place of power. But Joseph did not spend his time mourning, although he could not see the way out of prison. We can look back to that time, and seeing the end at the same time that we see the experience that he passed through, it seems to us a matter of course that Joseph should do as he did. But we must remember that to Joseph things looked as black and hopeless during those years in prison as they would to us. If we could see our way clear, we should never murmur, nor doubt the presence and goodness of God. Joseph could not see ahead, but he did not mind that; God was with him all the way, and that was sufficient; he did not need to see ahead. If we would but remember that He knows the way that we take, and can see the end from the beginning, it would save us much time and useless despondency. God is with us in the dark as well as in the light, in fire, and water, and prison, as well as in times of ease and prosperity. {PTUK November 16, 1899, p. 724.5}

**“Honest Work” *The Present Truth* 15, 46.**

E. J. Waggoner

The Rev. Dr. Newman Hall, nearly eighty-four years of age, has been ill for a few weeks, but writes to the *Christian* to correct the impression that his illness was due to overwork. He says:- {PTUK November 16, 1899, p. 724.6}

Preaching Christ has been the chief joy of my life since eighteen years of age. I was never injured by it-never caught cold by open-air preaching, never became hoarse by exercise of voice, never lost my sleep through the anxiety and excitement of meetings and addresses. {PTUK November 16, 1899, p. 724.7}

Hard, honest work never yet injured anybody, for to do work was what man was made for. It is true that many people have died from working when, because of a feeble condition brought on by carelessness or wrong habits of living, they were not fit for work; but work of any legitimate kind never yet of itself injured anybody. It is the work done at table that is responsible for the most of the langour, lassitude, the jaded and “overworked” condition, of which so many complain. {PTUK November 16, 1899, p. 724.8}

At the half-yearly meeting of the “Catholic Truth Society,” Father Maturin, an ex-member of the Church of England, expressed his belief that the Ritualist movement in the Anglican Church is bound to end at Rome. Nobody who understands the situation can have any doubt of it, since it is wholly Roman to begin with. {PTUK November 16, 1899, p. 724.9}

**“Notes on the International Sunday-School Lessons. Woes of Intemperance” *The Present Truth* 15, 46.**

E. J. Waggoner

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? {PTUK November 16, 1899, p. 725.1}

“They that tarry long at the wine; they that go to seek mixed wine.” {PTUK November 16, 1899, p. 725.2}

“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.” Proverbs 23:29-35. {PTUK November 16, 1899, p. 725.3}

Place with this lesson a few other texts. “Wine is a mocker, strong drink is a raging; and whosoever is deceived thereby is not wise.” Proverbs 20:1. {PTUK November 16, 1899, p. 725.4}

“Be ye not unwise, but understanding what the will of the Lord is. And be not trunk with wine, wherein is excess: but be filled with the Spirit.” Ephesians 5:17, 18. {PTUK November 16, 1899, p. 725.5}

Let us consider the last text first. In wine there is excess, or riot, as the Revision has it. Here we have the answer to those who talk about taking wine in moderation, but not going to excess. Take notice that the text does not say of wine in it one can go to excess, but that excess is in wine excess. Wherever there is wine there is excess. {PTUK November 16, 1899, p. 725.6}

How much wine must one have in order for it to be said of him that he has wine?-No more than a single drop. We say, “a drop of wine.” A barrel of wine is nothing more than a mass of drops of wine. The single drop is wine just as surely as is the barrel. Therefore if one has but a drop of wine, he has excess, and it can be truly said of him that he has drunk to excess. Excess is in the wine, in every drop of it, so that one cannot have a single drop of it without going to excess. One drop is too much. All the evil that is in a hogshead of wine is in the one drop, only of course not to the same degree. The evil that is in the large quantity is only the evil of the single drop multiplied. There is no element in the barrel of wine that is not in the one drop. The thing to do therefore is to let it alone. {PTUK November 16, 1899, p. 725.7}

Wine is deceitful. That is the reason why the one who uses it never thinks that he has too much. Men think that it supplies a demand of the system, when the fact is that it creates the demand which it seems to supply, but which it never satisfies, because the more one takes, the greater the demand. {PTUK November 16, 1899, p. 725.8}

People drink too drown trouble. Yes, and people commit suicide for the same purpose. When a man is dead he knows no trouble, or anything else. But that is the worst remedy in the world for trouble. Drink helps a man who is in trouble in just the same way that suicide does: it takes away his consciousness, so that the one who by drinking forgets his troubles also forgets everything else. {PTUK November 16, 1899, p. 725.9}

Drink does not help the man in trouble, but it helps people into trouble. At first it produces exhilaration of spirits; but that is deception, for the good feeling is not real. Everything appears in a rosy light, and the man thinks that he is the happiest person in the world. He thinks that he can do anything that he undertakes, and he feels well in body. But he is no better off than he was before, and is no stronger, for that which stimulates does not strengthen. Then there comes the reaction. Just to the extent that one is exhilarated, is there a corresponding depression of spirits. {PTUK November 16, 1899, p. 725.10}

Our nerves were given us for a definite purpose, namely, to warn us of danger, and also to enable us to appreciate that which is good,-to discern good from evil. If they be excited unnecessarily, they lose this power of discernment, and cannot warn us of danger. If a bow be kept bent all the time it loses its elasticity, and at last will not respond to the one who draws it. So if the nerves be stimulated, they in time lose the power to respond to legitimate use. This is true of every part of the body. The brain suffers most of all, so that the one who uses stimulants, even though they may for a time seem to make his brain more active, are diminishing its usefulness. So drunkenness destroys the intellect. Therefore we have the injunction not to be drunk with wine, in connection with the exhortation to understand what the will of the Lord is. {PTUK November 16, 1899, p. 725.11}

“Thine eyes shall behold strange women.” There is no greater cause of impurity in the world than the use of stimulants and intoxicants. It is utterly impossible for an intemperate man to be a pure man. The spirit of wine is in direct opposition to the Spirit of God. “The wisdom that is from above is first pure, then peaceable.” James 3:17. But wine destroys the sense of Divine things, working against the knowledge of the will of the Lord. Therefore it tends to impurity. Since it is taken solely for the pleasure that it gives to the flesh, it is but natural that it should stimulate the desires of the flesh. Absolute temperance, in the fear of God, would for ever settle the question of “social evil.” But this cannot be brought about by any wholesale methods. The individual must be dealt with, and brought to the knowledge of God. {PTUK November 16, 1899, p. 725.12}

They that tarry at the wine have contentions. “Pure, peaceable, gentle, and easy to be intreated,” is the wisdom that comes from above, and the stimulant that deadens the perception of God’s will necessarily tends to make one impatient and irritable. An intemperate man, cannot be a patient man. On the other hand, a perfectly temperate man can never be an impatient man. Faith, virtue, knowledge, temperance, patience, is the order that is given in the Scriptures, and it is not accidental. 2 Peter 1:5, 6. {PTUK November 16, 1899, p. 725.13}

Too often people mistake the evil and the source of intemperance, and therefore their efforts against it are futile. The sin of drunkenness does not consist in taking a certain amount of liquid from a glass. One may take water and be innocent. Neither would there be any sin in taking any amount of any kind of liquor, if there were no evil results from it. The sin consists not, in the mere act of drinking, but in the injury done to the temple of God, and to the consequent robbery of God, in the fact that the service due Him cannot be rendered. But this state of things is often arrived at in many other ways than the drinking of intoxicating liquors. The most of the drunkards in the world are made at the home table, even in homes where liquors are never found. The stimulating and even intoxicating tea and coffee accomplish the same results although to a lesser degree, and lead to the use of the stronger stimulants. No one ever saw a confirmed tea-drinker who was not nervous and easily irritated, especially if he or she were deprived of the accustomed stimulant a little longer than usual. Tea and patience are never done up in the same parcel. It would not be so if tea and coffee were food, but they are not, and they supply no want of the body, but are only detrimental. {PTUK November 16, 1899, p. 725.14}

Overeating, which is the almost inevitable result of the modern method of cooking, as one cook vies with all others to see what complicated dishes can be produced, is a prolific source of drunkenness. It is in itself one of the grossest forms of intemperance. Victuals are prepared, not with reference to the absolute needs of the body, but with reference to perverted tastes, and to the creating of perverted taste. So people are led on by the tickling of their palates to eat far more than is necessary, and that, too, of food which is in itself the producer of poisons in the system, which have the same effect as alcoholic liquors. Many earnest and conscientious temperance women labour hard to eradicate the evil of intemperance, while at the same time they are working with all their might to promote it, by means of the food which they set upon their tables. Those who think to stop intemperance, even in a single individual, by working solely against alcoholic liquors, while they pay no attention to the matter of food, are working to little purpose. {PTUK November 16, 1899, p. 726.1}

But some one will say that not all people who drink are impure, and that many people who drink do not exhibit the affects here mentioned; and concerning tea, coffee, spices, and rich foods, they will most certainly say that they know many people who use these things and are not injured at all. Even allowing that this were true, it would not prove that these things are not injurious. There are many men who have put their heads in lion’s mouth, and have been uninjured, but that would not be taken as proof that it is not dangerous, even beneficial, to put one’s head in a lion’s mouth. Many men have done this thing once too often, and it has been found that a seemingly innocent lion is not to be trifled with. It is far safer to keep one’s head out of such places. But the fact is, that no one can indulge in any of these things without injury. It is not always apparent, but it is none the less certain. A person indulges his appetite for many years, with seemingly no evil results, and he thinks that he is an exception; but suddenly he dies after a very short illness, or sometimes with no warning at all, and people wonder how so strong a man should be taken off so suddenly. If the foundations are undermined, the house cannot stand, no matter how strongly it be built. {PTUK November 16, 1899, p. 726.2}

The whole matter is summed up in a few words. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Corinthians 10:31. It is our duty, which we owe to God, to eat “for strength, and not for drunkenness.” The needs of the body, and not “the desires of the flesh and of the mind,” should be attended to. “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Galatians 6:7, 8. {PTUK November 16, 1899, p. 726.3}

**“All Responsibilities His” *The Present Truth* 15, 46.**

E. J. Waggoner

A Christian lady, when asked “If God gave her a choice, whether she would prefer to live,” replied, “she would not make a choice, but would refer the matter back to Him.” So does the holy soul decline all responsibilities of its own and confides alone in the wisdom of the Father. {PTUK November 16, 1899, p. 727.1}

**“Little Folks. ‘The First Adam’” *The Present Truth* 15, 46.**

E. J. Waggoner

Read in your Bibles in the first two chapters of Genesis all that you can find about Adam, the first man that God made, and then we will talk over together some of the things that we are told about him. Notice all these things particularly, for we shall speak of them again next week. {PTUK November 16, 1899, p. 730.1}

First, God said: “Let us make man in our image.” In the first chapter of Luke we read that “Adam was the son of God.” He was a perfect likeness of his Father; so that all who looked upon him could see at once that he was a child cf God. {PTUK November 16, 1899, p. 730.2}

Next God said: “Let them have dominion.” Over the whole earth and everything upon it,-the beasts, the cattle, the creeping things; over the air and all the birds that fly in it; over the waters, the fish, and all “whatsoever passeth through the paths of the sea,” Adam was to have dominion; that is, all these things were to be his kingdom, he was to rule. {PTUK November 16, 1899, p. 730.3}

What do we call one who has a kingdom? A king, you will say at once. And how is a king distinguished,-what is the mark of a king or queen? If you were in a large assembly of people among which was a king or queen, I think I know what you would look for; the crown, would you not? And you would know that the one upon whose head you saw it was the king. But it is not always, in fact it is very seldom, that the kings and queens of earth wear their heavy gold crowns; they can put them on and off just as they like. {PTUK November 16, 1899, p. 730.4}

Queen Victoria has not worn her crown more than twenty times during all the sixty-two years of her reign. {PTUK November 16, 1899, p. 730.5}

Adam, the king of the earth, had a crown, but it was not like that. It was not something that could be put on, and the burden of which would make his head ache, but it was a part of himself: “Thou hast crowned him with glory and honour.” His crown of glory was the shining forth of his own kingly character, the image of God in which he was made; it was “a crown of glory that fadeth not away.” {PTUK November 16, 1899, p. 730.6}

In the kingdoms of this world where everything has been turned upside down by sin, it is the crown that makes the king; that is, one is *made king* by *being crowned*. But that is not God’s way. He made man a king by giving him His own kingly nature; and this royal character was itself the crown of glory that encircled his head. He was *crowned* by being *made king*, and not made king by being crowned. {PTUK November 16, 1899, p. 730.7}

But although Adam himself was perfect, and lived in such a beautiful home, and was king over every living thing, there was still something wanting to make him quite happy. God said: “It is not good for the man to be alone.” He had no companions who could enter into his plans and feelings, and share the kingdom with him. {PTUK November 16, 1899, p. 730.8}

God brought before Adam everything that He had made, but among them all “there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.” {PTUK November 16, 1899, p. 730.9}

While Adam slept, God pierced his side, and from his own being formed a suitable companion for him. “And Adam called his wife’s name Eve, because she was the mother of all living.” But Eve herself came from the side of Adam, so the whole human family really came from him. He was to be the head of all the human race, and all who lived and reigned with him on the earth would be his own children, formed from his body and bearing his image-just *himself multiplied*. {PTUK November 16, 1899, p. 730.10}

Think what a beautiful picture of happiness and peace; man in the perfect image of God, crowned with glory, one happy family ruling over everything in the earth. But Adam, as you know, fell from his high position as king; he lost his crown, disgraced himself and his family, and sold all their possessions for nothing. {PTUK November 16, 1899, p. 730.11}

Yet in all these things of which we have spoken God had been “preaching the Gospel beforehand,” showing how all that man, lost through sin could be brought back to him. Next week we will talk of this again, and see what “good tidings” God has hidden there for us. {PTUK November 16, 1899, p. 730.12}

**“Items of Interest” *The Present Truth* 15, 46.**

E. J. Waggoner

-Two powerful battle ships and one cruiser have just been ordered added to the French navy. {PTUK November 16, 1899, p. 734.1}

-A terrible epidemic of dysentery is reported in Japan. Out of 50,000 persons attacked, 12,000 have died. {PTUK November 16, 1899, p. 734.2}

-Last year 25,000 persons were killed by wild animals in India. Tigers were responsible for about 1,000 deaths. {PTUK November 16, 1899, p. 734.3}

-The English Presbyterian Church has ten hospitals connected with its missions in China and India, where 30,000 patients are annually treated. {PTUK November 16, 1899, p. 734.4}

-A baby while sleeping in its cradle in a village near Nice, was pounced upon by an eagle and carried off, and no trace of the child has been discovered. {PTUK November 16, 1899, p. 734.5}

-From a careful computation of the church-going people of London, it is estimated that there are three main 3,750,000 persons who never enter into place of worship. {PTUK November 16, 1899, p. 734.6}

-To care for the starving people in India, the Government has endeavoured to provide places for them on public works, and over half a million are so employed at present. {PTUK November 16, 1899, p. 734.7}

-Smallpox following hard on famine has, according to the latest news from Mombasa, been making fearful ravages in certain sections of British East Africa, the natives dying by the thousand. {PTUK November 16, 1899, p. 734.8}

-The Japanese empire has established a national system of education, in which it is decreed that “religion in any form,” shall “no longer be taught in any of the schools receiving financial aid from the national funds.” {PTUK November 16, 1899, p. 734.9}

Pope Leo XIII. is declared to be worth ?4,000,000. The Christ and the Pope professes to represent went through the world without even a home. It is expected that most of this money will be left the Catholic church! {PTUK November 16, 1899, p. 734.10}

-Rich gold deposits have been discovered on the northwestern shore of the Sea of Okhotsk, and already expeditions are planning to brave the severe weather conditions existing there, in search of the precious metal. What will not a man give in exchange for gold? {PTUK November 16, 1899, p. 734.11}

-The excavations in the ruins of Babylon have demonstrated the fact that the “broad walls of Babylon” were one hundred and thirty-eight feet thick. There was first an outer wall twenty-four feet thick, and inner wall forty-three feet thick, “built of burnt brick bearing the stamp and impress of Nebuchadnezzar,” and between these two walls there was a filling of seventy-one feet. {PTUK November 16, 1899, p. 734.12}

-The Transvaal leads the world in the amount of gold produced 1898. Australia comes second and the United States is third. The world’s output of gold for 1898 is worth ?57,400,000. {PTUK November 16, 1899, p. 734.13}

-Fashion has now decreed that owls must be sacrificed, because there the others are wanted for spring trimmings. In spite of all the protest to the contrary, it would seem as though the slaying of birds for ornamentation is on the increase, rather than diminishing. {PTUK November 16, 1899, p. 734.14}

-According to the report of the London School Board there are over 55,000 of the pupils in attendance at the schools, that are underfed, and a movement is on foot to augment the voluntary agencies that work in this direction, whereby all these can be supplied with at least one meal during the day. {PTUK November 16, 1899, p. 734.15}

-On account of the withdrawal by the British Admiralty of so many freight boats between the United States and England, to be used as transports to the Transvaal War, at Boston, U.S.A., every elevator is filled to its utmost capacity with grain, and over 1,000 loaded freight car stand on the sidetracks waiting to be emptied. {PTUK November 16, 1899, p. 734.16}

-The Head Pension Agent of the United States reports that his bureau has on file 20,000 applications for pensions arising out of the Spanish war-a number which implies that more than half the total force is engaged in that brief campaign were killed, wounded or disabled. This is, of course, a palpable fraud, but it indicates to what lengths men will go in these days for the sake of obtaining a little money without working for it in an honest and legitimate manner. {PTUK November 16, 1899, p. 734.17}

-The Christian Endeavour Society will hold a world’s convention in London in 1900. Forty thousand delegates are expected to be present, and the convention will take the form of a huge camp-meeting instead of being held in halls in various parts of the city. Two huge tents, capable of holding 10,000 persons each will be brought over from America, and it is expected that around these will be pitched up words of 1,000 smaller tents, which will form a “white city” which will be remembered in the history of religious gatherings. {PTUK November 16, 1899, p. 734.18}

-A prospect of terrible suffering is reported from Cape None, Alaska. This is the latest bonanza in the gold fields. According to reports, the metal is picked up in fabulous quantities along the seashore. There is plenty of gold, but there are at least a thousand more men in the camp than can be supplied with food and shelter. The men have been warned, but in their desire to be on the ground in the spring, they could not be induced to leave. Coal is from ?15 to ?20 per ton, and no supplies can reach them during the winter. {PTUK November 16, 1899, p. 734.19}

-An international congress, under the patronage of the French Government, has been appointed to be held in September, 1900, to consider the question of Sunday as a legally and socially recognized day of rest. Representatives of both Catholic and Protestant clergy are on the committee, which will include members of Parliament, economists, and delegates from various commercial and manufacturers’ unions. The congress will be open to all who are interested in the programme, but only active members and delegates will have a right to take part in the sessions. {PTUK November 16, 1899, p. 734.20}

-Twenty-two traction engines with trucks have just been dispatched from England to South Africa for use in the Transvaal military operations. They weigh about fifteen tons each, are capable of carrying forty tons, and travelling thirty or forty miles per day. One engine can do the work of eighty horses. In the tests they were submitted to, no obstacle seemed too great for them to cope with. Trees were lifted with roots attached, deep gullies navigated, and under the skilful guidance of the operators they seemed as sinuous as serpents, as they were guided about. {PTUK November 16, 1899, p. 734.21}

**“The Only Way” *The Present Truth* 15, 46.**

E. J. Waggoner

“Could not God have devised some other way to save man?” {PTUK November 16, 1899, p. 736.1}

Who has not heard this foolish question asked? Yet foolish though it be, it must be answered, because it indicates an entire lack of comprehension of the nature and greatness of the Gospel of salvation; and that ignorance must be helped, in order that the questioner may lay hold of the hope set before him. {PTUK November 16, 1899, p. 736.2}

The question is foolish, in that it does not become people who are in deadly peril to stand and argue over the means provided for their rescue. Here is a man in deep water, and he cannot swim. He is in danger of drowning; indeed, he will drown if help does not come. Now a rope is thrown to him, but instead of grasping it, he begins to question. “Is this the only rope that has been provided for the saving of the drowning? Could not some other mode of rescue have been hit upon? Why could it not have been just as well to throw out a plank?” Before the man could have time to finish all his questions, he would go down. {PTUK November 16, 1899, p. 736.3}

The question is the more foolish, because it is not asked with any thought that the means of salvation that God has provided are not sufficient to save mankind. If there were danger that the board over which a man must pass from a burning building to safety might break, and let him fall into the street far below, there would be excuse for examining it carefully. But the question is asked merely to satisfy an idle curiosity, which, as before said, ill becomes a lost person. {PTUK November 16, 1899, p. 736.4}

The question implies that salvation is not a very good thing. The one who asks it seems to think that almost any man can carry about in his head three or four schemes for saving men, each of them about as good as the one that God has provided; and here again is it dishonouring to God. Infinite wisdom has provided only one way of salvation, but finite man would plan half a dozen. {PTUK November 16, 1899, p. 736.5}

But to come to the question itself. Here is the fact: Speaking of the Name of Jesus, in which the former lame man stood before the Council a perfectly sound man, the Apostle Peter said, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. This being the case, it is useless to look further, or to speculate about what might have been. {PTUK November 16, 1899, p. 736.6}

We may and should, however, consider the way of salvation, because it is plainly set forth before us; and when this is done there must be an end of all speculation. God has set forth Jesus “to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are passed.” Romans 3:25. We are “justified freely by His grace through the redemption that is in Christ Jesus.” Verse 24. This is the way, and the only way that has been provided. Could there have been another way? {PTUK November 16, 1899, p. 736.7}

Who is this Jesus? The answer to this question will settle the other one. What think ye of Christ? whose Son is He? He was born of the seed of David according to the flesh, but “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:4. He in whom we have redemption through His blood, is “the image of the invisible God, the Firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Colossians 1:15-17. What think ye? Could there have been any other way? is there anything outside of Him? {PTUK November 16, 1899, p. 736.8}

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without [that is, apart from] Him was not anything made that was made. In Him was life, and the life was the light of men.” John 1:1-4. That which fallen man needs is life; and he can get it only from Him who is life, and who alone has life to bestow. Angels are created beings, living by the power of Christ, just the same as men, and therefore one of them or all of them could no more bring salvation to mankind than any man could. {PTUK November 16, 1899, p. 736.9}

“Hereby perceive we the love of God because He laid down His life for us.” 1 John 3:16. God has purchased the church “with His own blood.” Acts 20:28. He is the only God, and the living God, therefore He says, “What could have been done more for My vineyard that I have not done in it?” Isaiah 5:4. When God Himself can find nothing else to do for men, it is useless for men to seek further. {PTUK November 16, 1899, p. 736.10}

One thing more. God must be just, at the same time that He is the justifier of him that believeth in Jesus. He that believeth not is condemned; but none could justly be condemned, if there was a possible way of salvation, that had been left untried. The way which God sets forth is a tried way, and He has ventured His reputation and His life upon it. There will not be found in the Judgment of the last day a single mouth opened in criticism of God, but all will admit that He is just, and that He has done all that could be done for the salvation of man. The provision is ample enough for all, and “now is the accepted time; now is the day of salvation.” Therefore make haste, and “lay hold on eternal life.” {PTUK November 16, 1899, p. 736.11}

**“Back Page” *The Present Truth* 15, 46.**

E. J. Waggoner

At a recent meeting of the Playgoers’ Club, at the Hotel Cecil, an actor said that the Viennese audiences “did not dine heavily before play-going. It dined early, and went with all its wits about it. Would not the British merchant forego his big dinner in the interests of dramatic art. The existing methods of play-going in England did not favour that unquenchable joy in dramatic art which the Viennese exhibited.” Shall church-goers wait for theatre-goers to show them how to derive “unquenchable joy” from the service of God? Will they not rather set a far higher example, and, by recognising that light spirits and heavy feeding never go together, so live that their dinner will never interfere with their ability to appreciate spiritual things, but will, on the contrary, be a help? {PTUK November 16, 1899, p. 736.12}

**“The Blood of Sprinkling” *The Present Truth* 15, 47.**

E. J. Waggoner

The longsuffering of God had waited on Pharaoh in vain, so far as he was concerned. Through many and grievous plagues God had preserved him, to show His power in him, that the name of God might be declared throughout all the earth. And truly the power of God was manifested, and manifested, as it always is, for salvation; but Pharaoh would not believe, and so it was ineffectual in his case. {PTUK November 23, 1899, p. 737.1}

Delay was no longer of any avail. Judgments were unheeded, and mercy was despised; and the Lord was about to send all his plagues upon the heart of Pharaoh, and to put him off from the earth. Yet one more chance would be given him. By one act every person, both of the children of Israel and of the Egyptians might show their faith in God if they had any. {PTUK November 23, 1899, p. 737.2}

Directions were given concerning the preparation of a lamb. Each family was to have one, and to kill it in the evening. And so the order ran: “They shall take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it.” “It is the Lord’s Passover. For I will pass through the land this night, and will smite all the firstborn in the land of Egypt, both man and beast; ... and the blood shall be to you a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” Exodus 12:6, 7, 11-13. {PTUK November 23, 1899, p. 737.3}

The directions were very specific. Moses called for all the elders of Israel, and told them how to kill a lamb, and continued: “Ye shall take of a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Verses 21-23. {PTUK November 23, 1899, p. 737.4}

Here was perfect equality. There was no difference made between Jew and Gentile, because the same Lord over all is rich unto all that call upon Him. Romans 10:12. If the Jew did not believe, he would suffer with the unbelieving Egyptians; and by the same rule if the Egyptians believed, he would be saved with the believing Jew. Faith is the distinguishing mark of the true Israelites. {PTUK November 23, 1899, p. 737.5}

What is all this to us? What interests have we in the history of that affair that took place nearly thirty-five hundred years ago? Just this: “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. The lamb that was slain signified Christ, who is our Passover, and who is sacrificed for us. 1 Corinthians 5:7. {PTUK November 23, 1899, p. 737.6}

God’s people are still in Egypt, and the Lord has set his hand again the second time to deliver them from the house of bondage. Isaiah 11:15, 16. The darkness that covered the land of Egypt was but a sign of the darkness that covers the earth, and the gross darkness that covers the people, when the Lord shall arise upon them, and His glory shall be seen upon them, as the Sun of Righteousness arises with healing in His wings. {PTUK November 23, 1899, p. 738.1}

Therefore we come to Jesus the Mediator of the new covenant, and to the blood of sprinkling. We are not redeemed from our vain manner of life by corruptible things as silver and gold, but by the precious blood of Christ, as of a Lamb without blemish and without spot. 1 Peter 1:18, 19. We have all sinned, and therefore sentence of death has been passed upon us, but we are justified freely by the grace of God, through the redemption that is in Christ Jesus, “whom God hath set forth to be a propitiation, through faith in His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God.” Romans 3:23-25. {PTUK November 23, 1899, p. 738.2}

The blood is the life, and this is what Christ poured out to us and for us on the cross. “Being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 8:9, 10. He died for all, so that all, without exception, may appropriate the blood. And He lives for all, so that all may take shelter under His life. {PTUK November 23, 1899, p. 738.3}

Faith takes hold of the sacrifice, made “once for all,” and appropriates it. Everywhere we may see it, for the drops of blood shed by Christ have fertilised the soil even of the sin-cursed earth, so that it brings forth bud, and flower, and fruit, the stalk and the ear and the full corn in the ear. But for that blood, which flows from the throne of God in a “pure river of water of life, as clear as crystal,” and distils to the earth in the dew and the rain, the earth would be but a desert-a chaotic mass. Christ Himself has sprinkled the blood upon us; for “as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.” Romans 5:18. {PTUK November 23, 1899, p. 738.4}

What have we then to do? Abide in the house! God is and has been our dwelling place in all generations. Life only by the faith of the Son of God, who loved us, and gave Himself for each one of us. God was in Christ reconciling the world unto Himself (2 Corinthians 5:19); hence He has purchased us “with His own blood.” Acts 20:28. If we abide under the blood,-the life of God,-He must pass over us when He goes out to destroy, for “He cannot deny Himself.” “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,” and be as secure as He is. Living by faith in Him, it is no longer we, but God living and working in us, so that He sees not us, but His own life. What a sure dwelling place! {PTUK November 23, 1899, p. 738.5}

*“Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power.” {PTUK November 23, 1899, p. 738.6}*

**“The Gospel of Isaiah. God’s Witnesses. Isaiah 43:8-13” *The Present Truth* 15, 47.**

E. J. Waggoner

(Isaiah 43:8-13.)

“Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the peoples be assembled; who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are My witnesses, saith the Lord, and My Servant, whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no god formed, neither shall there be after Me. I even I, am the Lord; and beside Me there is no Saviour. I have declared, and I have saved, and I have showed, and there was no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God. Yea, before the day was, I am He; and there is none that can deliver out of My hand; I will work, and who shall let it?” {PTUK November 23, 1899, p. 738.7}

**A NEW CHALLENGE**

This lesson brings us to the very heart of the trial. All nations are challenged to come into court with their witnesses, and justify themselves in their opposition to God. They refuse to submit to His authority. In that case therefore they ought to be able to show themselves superior to Him. This is a repetition of the call made in the forty-first chapter, but the student will notice that the Lord abates something of His demands upon them. In the former instance He called upon them all to come, and to produce their strong reasons, saying, “Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods.” That was altogether too much, and there was none that could utter a word. Now the Lord says, “Who among them can declare this, and show us former things?” They cannot tell things to come; very well, try something easier: show what has happened. Surely that is the least that could be asked of proud boasters. {PTUK November 23, 1899, p. 738.8}

**THE PROPHET THE ONLY TRUE HISTORIAN**

But they cannot do even that. It requires just as much prophetic power to tell correctly what has happened as it does to tell what shall take place in the future. There are thousands of histories written, but after one has read all of them, he does not know the truth of the things concerning which they treat. Even many of the events recorded never took place, but are merely local gossip that grew with the telling, and after the lapse of hundreds of years, is taken as fact. Everybody knows how a rumour will grow, and how in a very few days it will be repeated in all seriousness by the most well-intentioned persons as a veritable fact. It is said that Von Ranke, one of the greatest historians, has an object lesson in this, which made him very careful in his writing. He was absent from home for a few days, and during his absence an accident occurred, by which several persons were injured. On his return he tried to ascertain the facts in the case, but none of his informants, all of whom saw the affair, agreed in their accounts of it. One had one story, and another had another. Of course all could not be correct, and it was quite likely that all were more or less wrong. Then the historian said, “If I cannot get the exact facts about a thing that happened in my own neighbourhood within a few days past, when I can talk with the eyewitnesses, how can I be sure of what happened hundreds of years ago?” We do not need to go abroad for an experience in this respect; who has not had many similar experiences in trying to learn the details of any affair? Carlyle, himself, an historian, says, “Foolish History, ever, more or less, the written epitomised synopsis of Rumour, knows so little that were not as well unknown.” Even when we have the exact facts recorded, the human historian cannot tell us the truth of what lay behind the events: the motives of the actors. He draws inferences, but he cannot read the heart; and so the real history remains a sealed book. Only in the Judgment will the exact truth of all things be known. When the hidden things of darkness are brought to light, and the counsels of the heart are made manifest (1 Corinthians 4:5), at the coming of the Lord, then we can study the history of the world with certainty. {PTUK November 23, 1899, p. 738.9}

**HOW TO STUDY HISTORY**

But can we not know anything of the past? Must we discount everything that we read in history? Is all study of history useless? Yes and no. We may study history profitably or we may study it to no profit whatever. We may know some of the things that have happened in the past, if we study in the light of the Word of God, who was, and is, and is to come, and who therefore knows things past and present and future equally well. He can do what He challenges the heathen to do; tell former things and also what shall be. Whoever studies history, and ignores the revelation which God has given, might far better let the study alone. It is to him worse than useless. God, who knows the hearts of men, always tells the exact truth, and He alone can do it. If one will first become acquainted with God’s Word, knowing it not merely as a record of facts, but as a living power, he may read history written by men with profit; for being filled with the Spirit of truth, he will be able to discern the truth and error, even of things of which the Bible has not spoken particularly. When we say that the Bible is the place to study history, we do not mean that the Bible contains an account of all that has happened in the past, nor even of all that it may be useful to know; but the Bible does contain an outline of all history, even of what are called “pre-historic times,” so that it is a faithful guide, and it enables one to know the truth. This is the promise of Jesus, “If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth.” John 8:31, 32. Man cannot tell the truth even of what is passing in his own heart; how foolish then are his assumptions of wisdom in the face of God! {PTUK November 23, 1899, p. 739.1}

**GOD ALONE SPEAKS TRUTH**

“Let them bring forth their witnesses that they may be justified.” If men could tell the truth, the whole truth, then it follows that they would be justified. That is self-evident. If men could substantiate their statements, if they could make their words stand for ever, then there could be no case against them. In that case, God would be disgraced, because their words are against Him. But every day proves how utterly unable man is to tell the truth, even when he does not mean to deceive. On the contrary, the Word of God is settled for ever in heaven, and even the thoughts of His heart endure to all generations. Psalm 119:89; 33:11. The instead of our seeking to justify ourselves, let us hear the Word of God, and say, “It is truth.” {PTUK November 23, 1899, p. 739.2}

**MEN TO BE GOD’S MOUTHPIECES**

Now God speaks to the people whom He has called from the north and the south, and from the ends of the earth, even every one that is called by His name, and says, “Ye are My witnesses.” God has spoken, but His word is denied; His character has been impeached; it is evident, therefore, that He must have somebody to testify in His behalf, if He shall win His case. This is not theory, but actual fact. If there could be no one found to testify for God, He would lose His case; for the charge against Him is that He is not able to save. He started out by making man, and placing him over the earth as its lord; man has lost the dominion; he has turned against the One whom he was designed to represent; if therefore God were unable to win anybody back to Him, to be faithful and true witnesses for Him, that would prove that He was not God. So God must have witnesses, and have them He will, even if he should be obliged to make new men out of stones. Although God has spoken, He rests His case on the testimony of men. It is by the lives of men, that the world is to learn the truth of God. John 17:21. {PTUK November 23, 1899, p. 739.3}

We are associated with Jesus as witnesses in this case. The Lord says, “Ye are My witnesses, and My Servant whom I have chosen.” See chapter 42:1-4. From Him we are to learn the kind of witness to be rendered. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. Only in Christ can we know who God is, so that we can testify in His behalf, and we can know Him only as He is revealed in us. Let us first then study Christ as a witness for God. {PTUK November 23, 1899, p. 739.4}

**CHRIST THE FAITHFUL AND TRUE WITNESS**

His name is the Word of God, and He is also called Faithful and True. Revelation 19:11-13. He is “the faithful and true witness, the beginning of the creation of God.” Revelation 3:14. Before Pontius Pilate He “witnessed a good confession” (1 Timothy 6:13), and said to him, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.” John 18:37. He Himself is the truth. John 14:6. In Him all fulness dwells, therefore He tells the whole truth; and there is no unrighteousness in Him, so that He tells nothing but the truth. He is therefore a perfect witness, He does not testify of hearsay, but says, “We speak that we do know, and testify that we have seen.” John 3:11. {PTUK November 23, 1899, p. 739.5}

Jesus was able to render perfect testimony, because “God was with Him.” “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Corinthians 5:19. But God is with us, beseeching by us as He was by Christ, and we are ambassadors in the stead of Christ. Therefore if we do not properly represent the Lord it is because we reject His presence. {PTUK November 23, 1899, p. 740.1}

**THE SPIRIT OF THE TRUE WITNESS**

When God calls our attention to His Servant whom He upholds, He says, “I have put My Spirit upon Him.” Isaiah 42:1. “It is the Spirit that beareth witness, because the Spirit is truth.” 1 John 5:6. Without the Spirit of truth, no one can tell the truth; his very life is a lie. So before Christ sent His disciples forth, He said, “Ye shall receive power, when the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.” Acts 1:8. We are therefore placed on an equality with Christ, in the matter of witnessing, since we have the same Spirit given to us that He had. {PTUK November 23, 1899, p. 740.2}

**REPROOFS OF INSTRUCTION**

Wisdom cries, and says, “Turn you at My reproof; behold, I will pour out My Spirit upon you, I will make known My words unto you.” Proverbs 1:23. This is in keeping with the message of comfort. The Holy Spirit, the Comforter, comes with conviction; if we turn at His reproofs, then we receive the fulness of the Spirit, and thus we know the words of God; and then the Spirit dwelling in us will testify of the truth. This testimony will not be merely verbal, but will be the testimony of the life, revealing itself in “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5:22-23); in short, all the attributes of God. {PTUK November 23, 1899, p. 740.3}

**THE WITNESS OF CREATION**

All nature testifies of God. His everlasting power and Divinity are revealed in everything that He has made. Romans 1:20. Even among heathen peoples, where the Scriptures were never seen, He left not Himself without witness, in that He did good, and gave rain and fruitful seasons, providing food and joy for the people. Acts 14:17. “The heavens declare the glory of God.” From inanimate creation we learn the kind of witness that the Lord desires. It is simply the revealing of His indwelling presence. It is simply to let the world know that He is. In that He is, He is in us; therefore if our lives do not reveal the character of God, we are false witnesses; we make Him seem to be other than He is. {PTUK November 23, 1899, p. 740.4}

God has a claim upon all men; all are rightfully His witnesses. He has summoned all, and has given to all the witnesses, even the blood of Christ-His own life. There is not a soul on earth that does not live solely by the life of God, the life that is secured to us by the death of Jesus Christ whom He has sent. Since all receive life from Him, and it is His own life, it is self-evident that the character of God, and that only, ought to be revealed in all. If any do not reveal the character of God, they say either that it is not the life of God which they have (which is a lie), or else that God is such an one as they are, which is also a lie. Every one who testifies against God is therefore one of God’s witnesses who has perjured himself. {PTUK November 23, 1899, p. 740.5}

**GOD ALONE HAS POWER**

In what God has done for us when there was obviously no other helper, He has given evidence that He is God. Verse 2 was specially enacted when Israel came out of Egypt, and crossed the Red Sea. All the idols of Egypt had been overthrown, and the things in which the Egyptians trusted, were shown to be useless, and were destroyed. God saved His people when there was no strange god among them, and they acknowledged that Jehovah was a great King above all gods. By His working among them they were witnesses that He is God. We ourselves are in the same position. Every day are we unconscious witnesses that He is God. Whatever gods men serve besides the only true God, are gods of their own making, and therefore of less power than the men themselves. Every day men breathe, without giving the matter a thought; they even lie down at night and sleep, losing all consciousness, yet they continue breathing. Every breath is therefore a witness to the presence and loving power of God. Then when men speak against God, or speak that which is not truth, they prove themselves to be false witnesses, because their witness is contradictory. With the breath which is evidence of the love and power of God, they deny Him. God’s case is sure; there is none but He that can deliver, and there is none that can pluck one of His saved ones out of His hand. {PTUK November 23, 1899, p. 740.6}

There is the most blessed comfort imaginable in this, that all are of right witnesses. All are “accepted in the Beloved.” He has not cast off a single soul. It is on the fact that He in no wise casts any out, but that He receives and pardons and cleanses all, making them new creatures, kings and priests, that God rests His case. God is obliged to receive all who come to Him, or else the charge against Him will stand good. But it is not merely a question of whether or not God will receive a man. He does not leave it uncertain. That is, He does not give anybody cause to wonder if He will receive him. No; God Himself goes out to seek the lost, and whenever He finds one who is dishonouring His name, it may be by lying drunk in the gutter like a beast instead of standing upright like the king that God made man, He says, “You belong to Me; you are one of My witnesses; I have a right to your testimony, for I have given you My life.” And by the power of His own life; by the power by which He is from everlasting to everlasting, and by which He upholds all things, He will show His perfect character in that degraded man’s life, if the man will surrender to Him. He says, “I will work, and who shall let it?” {PTUK November 23, 1899, p. 740.7}

**“Notes on the International Sunday-School Lessons. Keeping the Sabbath” *The Present Truth* 15, 47.**

E. J. Waggoner

“In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day.” Nehemiah 13:15-22. {PTUK November 23, 1899, p. 740.8}

This lesson is called “Keeping the Sabbath,” but it should rather be called “Breaking the Sabbath,” for that is what it is all about. {PTUK November 23, 1899, p. 741.1}

In order to understand the acts of Nehemiah, it is necessary to put ourselves in his place. Therefore we must consider the Jewish State, and note the difference between it and nations generally. The great mistake that most people make in reading this account, is in supposing that his action is a model for rulers in these days. Let us see why it is not. {PTUK November 23, 1899, p. 741.2}

In the first place, Israel was not a nation in the ordinary sense of the term. When Balaam tried to curse Israel, God made him bless them, so that we know that whatever he said was directed by the Spirit of the Lord. Looking at Israel, he said, “Lo, the people shall dwell alone, and shall not be reckoned among the nations.” Numbers 23:9. {PTUK November 23, 1899, p. 741.3}

Then what did Israel constitute?-Simply “the household of God,” the church. It was never God’s design that His people should be governed as other people are, but that He should be their sole ruler. If they had lived by faith in God, as Abraham did, there would never have been any need for judges or any sort of officers of the law. All these things came in solely as a result of that lack of faith which rejected God as ruler. {PTUK November 23, 1899, p. 741.4}

The family is the one institution which God has designed. The head of every family was to be the priest for the family, and each family, including all the dependents, would form a congregation, or what in modern language is erroneously called a church. That this family plan was to be perpetuated, is seen in the promise to Abraham, “In thee shall all families of the earth be blessed.” Genesis 12:3. {PTUK November 23, 1899, p. 741.5}

In harmony with this plan God was bringing Israel out of Egypt-a great collection of families constituting God’s great family, which was to be added to as others accepted the faith. That the family is still the unit of God’s Government, and that His people all form one family, is seen by the fact that we come into the kingdom of God only by a new birth. “Except a man be born again, he cannot see the kingdom of God.” John 3:3. God’s subjects are all His children, and His kingdom consist solely of His family. “The whole family in heaven and earth” is named from Christ, who has been placed over it as Head. Ephesians 3:14, 15. God is the Father of all. {PTUK November 23, 1899, p. 741.6}

When the children of Israel called for a king, like other people, God said that it was a rejection of Him. 1 Samuel 8:7. They wanted a king, that they might be like the nations, or, literally, like the heathen around them. All the nations were heathen, and in fact the formation of nations is in itself heathenism,-the rejection of God as ruler. {PTUK November 23, 1899, p. 741.7}

Although the people rejected the Lord, He did not reject them. He still claimed them as His children. He reserved the right to select their king, and the family idea was still maintained as far as possible. We must remember that it was religion, and that alone, that made the people of Israel. The name itself signified victory over sin, the victory of faith. There were no different “denominations” in the kingdom, as in England, for instance, for the entire nation was simply the church of God, although they had deviated from God’s plan for them. {PTUK November 23, 1899, p. 741.8}

At the time which our lesson covers, Nehemiah was at the head of this family government. Israel had returned from the Babylonian captivity, wither they had been taken because they kept not the Sabbath. See 2 Chronicles 26:14-21. Now that the seventy years of captivity were at an end, and the people were in their own land again, it was a terrible thing to begin at once to do that which had before brought such calamities upon them. It is not to be wondered at that Nehemiah was greatly aroused over it. {PTUK November 23, 1899, p. 741.9}

Remembering that the whole people were really one family, for Jacob was the father of all, we read the commanded concerning the Sabbath: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. {PTUK November 23, 1899, p. 741.10}

There is no question that every man has the right to demand that the Sabbath shall not be profaned in his house, either by servants or visitors. It is his duty to do this. It is his duty to see that tradesmen do not deliver goods on that day. He has no right to enter into the homes of others and say how they shall do on the Sabbath, but he himself must keep the Sabbath, and that means that he must not allow the Sabbath to be profaned on his premises. Nehemiah was under God the leader of this family. He was the leader of the church. As such it was his province to exhort all the members of the family, and to warn strangers that they must not come upon the premises for the purpose of doing business on the Sabbath day. But this no more gives the rulers of ordinary governments the right to legislate concerning Sabbath-keeping, than it gives them the right to say whether or not men shall be Christians. The two cases are not at all parallel. {PTUK November 23, 1899, p. 741.11}

It must not be lost sight of that it was *the Sabbath*, and *not Sunday*, that was in question here. It was the seventh day of the week, the day before the first day of the week, commonly called Sunday. The people in those days had no more thought of the first day of the week as the Sabbath, than they had of the fourth. It was not until long after the crucifixion and ascension of Christ, that Sunday began gradually without any precept or authority, to take the place of the Sabbath of the Lord. Remember that God does not change. His ways are equal. Ezekiel 18:25, 29. He once punished Israel severely for violating the Sabbath-the seventh day of the week. This is well known. Now can anybody say that there would be equal dealing if He should now look upon labour on that day as a lawful thing, and should punish men for labouring on a day on which He then allowed and commanded them to labour? If God did so, how could He judge the world? No; depend upon it, God does not change, and not one jot or tittle of His law has changed. The same day is now the Sabbath that was the Sabbath in the days of Nehemiah, and so it will be to all eternity. Do you think it is not a light thing to disregard God’s commandments? If so, read Isaiah 42:24, 25. {PTUK November 23, 1899, p. 741.12}

**“The Knowledge of God Is Power” *The Present Truth* 15, 47.**

E. J. Waggoner

Jesus said, “If any man willeth to do His [God’s] will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:17. {PTUK November 23, 1899, p. 743.1}

There is no knowledge but the knowledge of God; and the knowledge of God is given for use, for action, and not for speculation. God wishes men to *do* His will, and to this end He makes known the knowledge of it. But it is God who works both to *will* and to *do*, so that the real knowing of God’s will is the doing of it. The knowledge of God is power, even the power of an endless life, since to know Him is life eternal. John 17:3. Hence he who really knows the Lord is one with Him-one in thought, in spirit, in life. When the new covenant is finally made with men, all will know God from the least to the greatest, and His will then will be done on earth as it is in heaven. {PTUK November 23, 1899, p. 743.2}

**“For Little Ones. The Second Adam” *The Present Truth* 15, 47.**

E. J. Waggoner

“By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sin.” You know who is the one man through whom sin and death came upon the whole human family,-the first Adam, of whom we were talking last week. {PTUK November 23, 1899, p. 746.1}

What a change from the happy condition of things as God first created them! Think of all that he lost through sin. In the beginning he was *a perfect man*. If we want to know what a perfect man is, we must look at Adam before the fall, for there we see just what God meant man to be. He bore the image of God; he was a king, and had dominion over all things in the earth. {PTUK November 23, 1899, p. 746.2}

But when he fell from this position because of disobedience to the Word of God, he lost everything. He lost the image of God, his kingly nature; and with that went his royal robes of light and his crown of glory; his kingdom also, for when he lost the power to rule himself, and became the slave of sin and Satan, he could no longer rule the earth and all other creatures, but these also passed under the power of Satan. The sad proofs of this are seen in the marks of the curse and of death everywhere in the earth; everything shares man’s imperfection. {PTUK November 23, 1899, p. 746.3}

But what now? Was the plan of God when He made a perfect man and gave him the earth to be his home and kingdom, all upset by the wicked work of his enemy Satan? No; for nothing can hinder the purpose of God, but everything that is done to stop His work He will use to make it all the more glorious. {PTUK November 23, 1899, p. 746.4}

He says: “My Word... shall accomplish that which I please, and it shall prosper in the thing were unto I sent it.” And His Word has gone forth saying, “Let us make man in our image, and let them have dominion” over the earth. “Whatsoever God doeth it shall be for ever.” So the earth must for ever be the home and kingdom of the children of men, bearing the perfect image of God. {PTUK November 23, 1899, p. 746.5}

But where can such be found? for all the family of Adam share his sins, his imperfection, and his death. They are all, as we found last week, a part of himself, “bone of his bone and flesh of his flesh,” and so “by one man’s disobedience many were made sinners,” and “in Adam all die.” {PTUK November 23, 1899, p. 746.6}

Ah, but thank God there is One Man, one perfect Man, “the Man Christ Jesus,” through whom all God’s plan of love for the children of men, and for this whole world, can be carried out. Jesus is called “the Second Adam,” for He takes the place of the first Adam, as King of the earth, and Father of a family of perfect human beings who shall live and reign with Him on the earth. “The Son of man is come to seek to save that which was lost.” {PTUK November 23, 1899, p. 746.7}

Through no fault of our own, but “by one man’s disobedience,” through the sin of our first father Adam, we are all born sinners. This is why even little children have naughty thoughts and ways, and are sometimes disobedient, and unkind to each other. {PTUK November 23, 1899, p. 746.8}

But there is a way of escape for us out of the old sinful nature that makes us do these naughty things. Listen:- {PTUK November 23, 1899, p. 746.9}

“For as by one man’s disobedience many were made sinners, even so by the obedience of One shall many be *made righteous*.” To be made righteous is to be made again into the beautiful image of God, able to obey His Word and do His holy will. {PTUK November 23, 1899, p. 746.10}

We did nothing to make ourselves sinners; we are born so, but the first Adam dragged us all down with him in his fall. Neither can we do anything to make ourselves good; but the Second Adam, the Lord Jesus Christ, by His perfect obedience to every word of His Father, has redeemed us all, and lifted the family of man back again to the place where God meant for them. {PTUK November 23, 1899, p. 746.11}

He has won back the kingdom and the crown, and has power to restore the image of God in men, making them again the sons of God. But there is only one way that we can become His children, and sure all these blessings with Him. We became the children of the first Adam by being born so, and that is the only way that we can ever be the children of the Second Adam. He Himself tells us, “Ye must be born again.” “For as many as received Him to them gave He power to become the sons of God, even to them that believe on His name, which were born ... of God.” {PTUK November 23, 1899, p. 746.12}

**“Items of Interest” *The Present Truth* 15, 47.**

E. J. Waggoner

-Over 8,000 British emigrants went to the United States last month. {PTUK November 23, 1899, p. 750.1}

-On June 1st, 1900, the United States will begin taking the twelfth Census of that country. {PTUK November 23, 1899, p. 750.2}

-During the last month there were seventy-one British vessels lost, involving the loss of 109 lives. {PTUK November 23, 1899, p. 750.3}

-When soaked in liquid air, cotton wool and absorb so much oxygen that forms an explosive as strong as dynamite. {PTUK November 23, 1899, p. 750.4}

-It has been about 390 years since Russia pastor decree of banishment to Siberia. During that time 1,500,000 persons have been sent into exile. {PTUK November 23, 1899, p. 750.5}

-The plague of locusts is unabated in Argentine, myriads of these in sects depositing their aches in wheat centres, which is producing a very depressing effect on the agricultural populace. {PTUK November 23, 1899, p. 750.6}

-There were eighty-seven fresh cases of the plague reported by the Governor of Mauritius during the week ending Nov. 9, sixty-two of which were fatal. {PTUK November 23, 1899, p. 750.7}

-Immense damage has been done in Mandalay by floods, caused by heavy rainfall. There has been a host cell destruction of property and great loss of life to cattle. {PTUK November 23, 1899, p. 750.8}

-The largest egg known to exist in the world was sold last week at an auction room in London for forty-two guineas. The egg is equal in size to six ostrich eggs. {PTUK November 23, 1899, p. 750.9}

-According to the report of the inspectors of lunatic asylums in Ireland just issued, there are now confined in insane establishments in that country 20,304 persons, which is an increase of nearly 1,000 over the report of the previous year. {PTUK November 23, 1899, p. 750.10}

-By virtue of a treaty, Great Britain has renounced all her rights in Samoa, and Germany and United States to buy the islands between them. England received compensation in the Tongan Islands and the Solomon group, and also in West Africa. {PTUK November 23, 1899, p. 750.11}

-When the Cape to Cairo railway is made, it will be the longest stretch of line in the world. The Canadian Pacific line is to 2,906 miles long; the Siberian railway, when completed, will be 4,741 but the Cape to Cairo line will be nearly 6,000 miles in length. {PTUK November 23, 1899, p. 750.12}

-It is estimated that the gold obtained from there to the end of 1998 amounted to three and three quarter millions of pounds. But the estimate is also made that 30,000 people went to obtain it, and that their expenses would not be less than ?10,000,000. {PTUK November 23, 1899, p. 750.13}

-As an illustration of how a man can fail from a trusted position by misconduct, the papers state that one day last week Francis Hewitt was sentenced to a month of Leamington Spa for public begging. Only a few years ago he was a bank manager drawing a salary of 1,500 a year. {PTUK November 23, 1899, p. 750.14}

-Submarine boats the past week have made very successful trials. The *Holland* ran a mile in nine minutes in the New York, on an even keel submerged to a depth of ten feet, and the *Goubet* under water for five hours with a crew of three men, without accident. These boats are doubtless destined to become very important adjuncts in naval warfare in the future. {PTUK November 23, 1899, p. 750.15}

-The Russian Government owns a remarkable vessel. It is a boat called the *Ernack*, was built with the object of cutting passages through the ice. It is a steamer of 8,000 tons, with a propelling force of 10,000 horsepower. For propellers are employed, three behind, and one on the fore part of the ship. This vessel will work its way through a ice eight and nine feet thick. {PTUK November 23, 1899, p. 750.16}

-As an indication of the growth of the tea trade, Mr. John Ferguson read before the Royal Colonial Institute a paper concerning the development of trade in Ceylon tea. The export trade began in 1873, with 23 pounds. By 1879 it arose to 100,000 pounds of, and at the close of 1899 the export trade will have reached 125,000,000 pounds. There are now 380,000 acres under tea cultivation. {PTUK November 23, 1899, p. 750.17}

-The relations between Russia and Japan are reported to be in a very critical condition, the point being that Japan has refused Russia possession of land on the sea front held by Japanese subjects at Masampo, which is a port on the coast of Korea. Japan has made a special demand on the shipbuilders of Glasgow, who are constructing for that government a battleship which will be one of the largest afloat, and the force of workmen has been doubled. Other things indicate that unless a satisfactory adjustment of matters is arrived at, there may be a settlement of the difference by war. {PTUK November 23, 1899, p. 750.18}

**“Back Page” *The Present Truth* 15, 47.**

E. J. Waggoner

There are few if any living ministers of the Gospel, who have preached and written more real Gospel than Dr. Theodore L. Cuyler. In a recent letter to young pastors he gives this good advise: “Never defend your Bible; preach it boldly in love, the whole of it. God’s Word is its own vindication.” {PTUK November 23, 1899, p. 752.1}

**“Substitution of Ceremonies for Reality” *The Present Truth* 15, 47.**

E. J. Waggoner

The incongruity of two “Christian nations” engaged in deadly conflict at the same time celebrating what they suppose to be the birthday of the Prince of peace, and listening to the message, “Peace on earth, goodwill to men,” appeals very forcibly to some people, and accordingly it has been suggested to the authorities in South Africa, both at Cape Town and the Transvaal, that “on that day, at any rate, there should be peace from midnight to midnight.” {PTUK November 23, 1899, p. 752.2}

It is sad that any Christian should have so little knowledge of the Gospel as not to see the incongruity of such a proposal. What a caricature of peace it would be, what a travesty of upon the Gospel of peace, for two armies to cease all hostilities on midnight of the 24th of December, expecting to resume them at midnight on the 25th, and in the meantime solemnly to announce that they were celebrating the birthday of the Prince of peace! It would be awful mockery. {PTUK November 23, 1899, p. 752.3}

The proposal, evidently made in all sincerity, shows how much the Gospel has come to be considered as a mere form and ceremony, as satisfied by the observance of certain days and certain ceremonies. Such religion is essentially heathenism, differing from that which is ordinarily known as such only in kind. If the suggestion were adopted, it would doubtless be hailed as an evidence of the hold that Christianity has on the people of the world, whereas it would simply show how greatly people are controlled by superstition in spite of centuries of Gospel preaching. We are reminded of the man who reckoned himself a good Christian, for while he would usually swear till the air was blue with oaths, he never swore on Sunday! {PTUK November 23, 1899, p. 752.4}

Even supposing that the 25th of December were the day on which Jesus was born in Bethlehem, which it most certainly is not, the mere observance of that day, in any way whatsoever, would have no element of Christianity in it. Christianity is a life, and if it exists at all in any person, must be the whole of his life. People often have enough perception of the fitness of things to say that it is useless to give one day of the week to God and all the rest to the world and the devil; but the fact is, such a thing is impossible. Such an idea is on a par with the stories of dead men who on certain occasions come out of their graves and walk about. It is just as impossible for a man to render real acceptable service to God on only one day in the year, or in the week, and to serve himself and the devil all the other days, as it would be for a man to come from the grave in full vigour one day in each year or each week, and lie lifeless all the rest of the time. {PTUK November 23, 1899, p. 752.5}

God can raise the dead, but when He does it, it is to the end that death shall no more have dominion over them. The Spirit of God can quicken into life those who are “dead in trespasses and sins;” but He does not do this periodically. Christ “ever liveth,” but His life is nothing to us unless He lives in us; and while He is longsuffering, and will come back even after having been received and again thrust out, it is not conceivable nor possible that any soul should open the door at midnight to receive Him, with the express understanding that He must leave at the next midnight to come again if called for at any time. That would be but to make a plaything of the Lord. {PTUK November 23, 1899, p. 752.6}

The birth of Christ must be regarded, but not by celebrating a day. We are left in utter ignorance of the day when Jesus was born in Bethlehem, so that there need be no temptation to substitute the celebration of it for real acceptance of Him; just as God did not allow the Israelites to see any form when He talked with them from Sinai so that they could not attempt to make a likeness of Him, and substitute that for Him. Deuteronomy 4:15-19. Yet men have presumed to do both. The birth of Christ is to and for each individual. If Jesus be not born in a man’s heart and life, it will be of no avail to him that He was born in Judea nineteen hundred years ago. {PTUK November 23, 1899, p. 752.7}

The Gospel is “Christ in you the hope of glory.” Colossians 1:27. If He be not in us we have no hope. And the new birth which makes the sons of God, is the beginning of Christ in us. We become the sons of God, because Christ, the only begotten Son, is conceived in us, and brought forth in our lives. So Paul said to the Galatians, who were losing the faith, “I travail in birth again until Christ be formed in you.” Galatians 4:19. {PTUK November 23, 1899, p. 752.8}

Not more to Mary in Nazareth and to us is the Word spoken, “the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” Luke 1:35. Compare Acts 1:18: “Ye shall receive power, when the Holy Ghost is come upon you.” When that takes place, then are we truly children of God, because Christ is born in us, not to live apart from us, but to be our life. {PTUK November 23, 1899, p. 752.9}

This must be celebrated, not in form, but in fact, every day. For “though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16. Not merely one day in the year, but every day is the message to sound to us, and through us to the world: “Peace on earth, it goodwill to men;” for the peace of God is to rule in the hearts (Colossians 3:15), and is to keep our hearts and minds through Christ Jesus.” Philippians 4:7. Let this be so in you, and you can continually give the glad news of the birth and resurrection of Christ, as surely as did the shepherds, and the women who came to visit the sepulcher. You can bear witness to the fact that Christ lives, because you will know in your own body the power of His birth and resurrection. This, and this only, is Christianity. {PTUK November 23, 1899, p. 752.10}

**“Front Page” *The Present Truth* 15, 48.**

E. J. Waggoner

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel.” Micah 5:2. {PTUK November 30, 1899, p. 753.1}

If we compare this verse with the rendering that is given in the quotation in the Gospel of Matthew, we shall learn something of what God means by a ruler, and how He rules: “And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come forth a Governor that shall rule My people Israel.” Matthew 2:6. {PTUK November 30, 1899, p. 753.2}

The margin has “feed,” and the Revision has “be shepherd of,” as an equivalent. These two are the same; for the shepherd feeds the sheep; and one or the other of those means must be used here, since the Greek word cannot be rendered “rule.” It must be rendered, “He shall feed,” or, “He shall shepherd” them. The translators of our common version evidently had the original passage in Micah in mind, and feared that if they translated Matthew 2:6 literally, it would seem like a contradiction; so they gave us “rule.” But there is no need to be afraid to take God’s Word just as it reads. There is no contradiction between the text in Micah and the quotation in Matthew; we simply learn that God’s idea of ruling is that of feeding. {PTUK November 30, 1899, p. 753.3}

God is Ruler of the universe; He is King over all; yet “Jehovah is my Shepherd.” Christ is “that great Shepherd of the sheep.” Hebrews 13:20. Earthly rulers expect to be supported by those over whom they rule; God Himself supports all His subjects; indeed, His rule consists in feeding them, acting as Shepherd, leading them by still waters and in green pastures. He does not rule them and feed them, but His feeding of them is His ruling. {PTUK November 30, 1899, p. 753.4}

Jesus said: “I am the good Shepherd; the good Shepherd giveth His life for the sheep.” John 10:11. So the Ruler feeds His people with His own body. What a foolish choice Israel made when

they rejected God as their Ruler, and desired a king like the heathen round them! God warned them, saying, “He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.... And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants.” 1 Samuel 8:11-17. {PTUK November 30, 1899, p. 753.5}

Contrast this with Christ, who “gave Himself for us.” The earthly king took of his subjects for himself; the heavenly King gives Himself for His subjects. It is a poor exchange that men have made; but there is still opportunity for us to change back, and to accept as our Ruler the One who gave Himself for us, and who rules only by virtue of His life in us, upon which we are to feed that we may live. {PTUK November 30, 1899, p. 754.1}

For our king is “the Bread of Life.” He came forth out of Bethlehem-the “house of bread.” What wonderful fitness! He is the corn that fell into the earth to die, that He might bear much fruit. John 12:24. He was bruised and crushed for us. As the Bread of Life, His body was and is broken for us, that we may eat, and be “filled with all the fulness of God.” “This is the Bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.” John 6:58. {PTUK November 30, 1899, p. 754.2}

Yet the manna was bread from heaven. Exodus 16:4, 15. Spiritual meat, even Christ’s body, which is the true food (John 6:55), was given to the children of Israel in the wilderness, and eaten by them. 1 Corinthians 10:3, 4. Nevertheless they died. “With many of them God was not well pleased; for they were overthrown in the wilderness.” Wherefore? Because they did not eat in faith. It was because of unbelief, that they could not enter the promised land, but died in the wilderness. Hebrews 3:17-19. “They believed not in God, and trusted not in His salvation; though He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels’ food.” Psalm 78:22-25. {PTUK November 30, 1899, p. 754.3}

This Bread of Life is given to us, that we may eat, and not die (John 6:50); yet if the man who eats of Him does not believe, he will certainly die. See Romans 14:23; 1 Corinthians 11:29, 30. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” John 3:18. So he who does not eat of Christ in faith, discerning His body, is the same as though he did not eat. It is therefore only by faith that we really and truly eat of the Bread of Life; and “the just shall live by faith.” So he who truly eats the Bread of life will live for ever. {PTUK November 30, 1899, p. 754.4}

The children of Israel died because they lusted after evil things. 1 Corinthians 10:5. They said, “There is nothing at all, beside this manna before our eyes” (Numbers 11:6), and, “our soul loatheth this light bread.” Numbers 21:5. That shows that they did not believe that the manna was the body of Christ,-bread from heaven,-for if they had believed it, they would have been satisfied with it. Men are “abundantly satisfied” with the fatness of God’s house (Psalm 36:8); but it can never be taken except by faith. If one does not discern the Lord’s body, he gets no real and lasting benefit from it. {PTUK November 30, 1899, p. 754.5}

Three different events are set before us in the Scriptures, to enable us to discern the body of Christ. We have read of the manna in the desert, and are told that it was bread form heaven-spiritual food. The same night that Jesus was betrayed, He took bread,-the pure, unleavened bread that was upon the table at the Passover meal,-and, after giving thanks, said, “This is My body.” 1 Corinthians 11:23, 24. Here we have Christ’s testimony to the effect that pure food is His own body, and that in eating it we are feeding upon Him. On at least two occasions he had miraculously fed some thousands of hungry people with a very small portion of good. There was not bread enough for all to get a crumb, yet all were filled. Where did the bread come from?-Evidently from His own body. He did not at that time say anything (although He did the next day); yet no words would have made it clearer, that it was from the body of Christ that the multitude ate that day; for they saw it demonstrated. {PTUK November 30, 1899, p. 754.6}

God gave the children of Israel manna in the desert, in order that they might “know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:3. In eating it, therefore, they were eating the Word of God. Why does God feed us? What is the real object of eating?-“That we may live,” some one will say. That is true; but in saying that, we must not forget that God is our life and the length of our days. Deuteronomy 30:20. Only in Him do we live. Acts 17:28. It would be possible, as has been proved on occasion, for God to keep us alive without our eating; but if that were done, we should have no visible proof that we do not have life in ourselves; in taking food, however, which we are obliged to do regularly, we have the proof constantly before us, that we have no life in ourselves, but must receive it daily from God, who feeds His flock with His own life. Food is given to us in order that we may know God, and not forget His benefits. {PTUK November 30, 1899, p. 754.7}

The rulers of the Jews-the princes of this world-crucified the Lord of glory, because they did not know Him. 1 Corinthians 2:8. They did not discern, under the veil of human flesh, the body of Christ. If they had, they could not have crucified Him. Their ignorance was their sin, but there was forgiveness for it if they repented, and accepted Him. Can we be guilty of the same sin?-Certainly. How?-By not discerning Christ’s body, under the veil of the food that he provides for us daily. “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.” 1 Corinthians 11:27, 28. Whoever eats bread, not simply on the set occasions when the Lord’s Supper is formally eaten, but at any time, and does not discern the Lord’s body-His life in it, given to us that we may have life with which to serve Him, is guilty of the death of Christ just as certainly as were the rulers of the Jews. {PTUK November 30, 1899, p. 754.8}

Just a moment’s thought will make this clear. For example: If I am seen taking a man into my house, and the house is watched, but the man is never seen to come out again, I shall be charged with murdering him. There will be strong presumptive evidence of it, and the finding of his body will prove it. Well now, when we eat the daily bread that God provides us, we take His body, His life. That is plainly to be seen. That puts us under obligation to let His life appear in our bodies, and to control us; for He alone has the right and power to live His own life. But if we do not discern the fact that we are taking His life in the food that He gives us, we shall not yield ourselves to it. We shall assume that the life that we have is our own, to use as we please. Thus we take Christ in, but He is not seen again. We take His life, and bury Him. We are thus guilty of His death. That is a terrible thing. {PTUK November 30, 1899, p. 754.9}

Let us not do so any more. We do not need to. Christ liveth. He may be, and should be, and *is*, crucified in us: but if we confess, Him-if we confess that “Christ is come in the flesh,”-and then believe in our heart that God hath raised Him from the dead, and so allow Him to live in us by the power of the resurrection, we shall continually eat righteousness and life and salvation. He is made unto us righteousness; and they who hunger and thirst after righteousness shall be filled. Oh, receive not the grace of God in vain! {PTUK November 30, 1899, p. 755.1}

**“The Gospel of Isaiah. The Sin-bearer. Isaiah 43:14-28” *The Present Truth* 15, 48.**

E. J. Waggoner

(Isaiah 43:14-28.)

“Thus saith the Lord, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. I am the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power; they lie down together, they shall not rise; they are extinct, they are quenched as flax: Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now shall it spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert. The beasts of the field shall honour Me, the jackals and the ostriches because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen: the people which I formed for Myself, that they might set forth My praise. Yet thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel. Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices. I have not made thee to serve with offerings, nor wearied thee with frankincense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am He that blotteth out thy transgressions for Mine own sake, and I will not remember thy sins. Put Me in remembrance; let us plead together; set thou forth thy cause, that thou mayest be justified. Thy first father hath sinned, and thine interpreters have transgressed against Me. Therefore I will profane the princes of the sanctuary, and I will make Jacob a curse, and Israel a reviling.” {PTUK November 30, 1899, p. 755.2}

**GOD’S POWER TO DELIVER**

Again we have a reminder of God’s power and His care for His people. We recall from the fortieth chapter that Israel says, “My way is hid from the Lord, and my judgment is passed over from my God.” Therefore God tells what He has done for their sake. All the enemies of His people, who put their trust in their war ships, are taken captive by Him. He delivers His people from bondage, even making a way in the sea, and a path in the mighty waters, as when He brought Israel out of Egypt. The chariot and the horse, the army and the power, are as nothing compared with the Lord. “The horse and his rider hath He thrown into the sea.” “Pharaoh’s chariots and his host hath He cast into the sea; his chosen captains also are drowned in the Red Sea. The depths have covered them; they sank into the bottom as a stone.” Exodus 15:1, 4, 5. {PTUK November 30, 1899, p. 755.3}

That was a wonderful deliverance; but the Lord will do still more wonderful things. “Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had drive them; and they shall dwell in their own land.” Jeremiah 23:7, 8. The things which God will yet do for His people are so great that the marvelous events of the exodus will pale into insignificance by the side of them. {PTUK November 30, 1899, p. 755.4}

**GOD’S CHILDREN DELIVERED FROM EGYPT**

The Lord is the God that has brought His people out of the land of Egypt. “Out of Egypt have I called My Son,” says the Lord by the prophet, and this is true of every one of His sons. Out of the land of Egypt must we all come; and that wonderful deliverance in the days of Moses, will stand as the evidence of God’s power to save, and the quickener of faith, until the future, final deliverance shall have been effected, and then to all eternity the “new thing” that God has done will be the theme of the saved. In the performance of this new thing the Lord will make a way in the wilderness, and rivers in the dessert to give drink to His chosen witnesses, His servants. Now this was written nearly a thousand years after the exodus from Egypt, when God caused the waters to run in the dry places like a river, so that Israel might drink; and since that time there has never been a similar occurrence, that is, none on a similar scale; therefore it is evident that these things are yet to be fulfilled. That they are to be literally fulfilled, we cannot doubt. If we should deny that we here have statements of what will actually occur, the only reason for it would be the improbability of such things being done, because we are not accustomed to them. But that would be a denial of the Lord. This is a case in which God’s power and love are called in question, and He will do such things as will leave no chance for doubt. In the time of trouble of which we have previously read, when the flame devours the pastures of the wilderness, God will cause rivers of water to spring forth from the dry ground to refresh His children. {PTUK November 30, 1899, p. 755.5}

**POWER YET TO BE MANIFESTED**

The wild beasts will also honour God. We remember that Jesus was in the wilderness of temptation forty days, and was with the wild beasts. Mark 1:2, 13. They compassed Him about, and gaped upon Him with their mouths, and He was threatened by the lions, and was seemingly about to be tossed by the horns of the wild oxen (Psalm 22:11-13, 21); yet not one of them touch Him. They recognised in Him the authority of their Creator. Even so it was with Daniel in the den of lions. Their refusal to harm the prophet of God, although they were hungry, as was shown by their instantly devouring his accusers, was a testimony to the saving power of God. Thus they honoured Him. God’s people are yet to be brought into just such close places for their faith, and the wild beasts of the desert will do homage to the power of the righteousness of Jehovah in them. God made man to have dominion over the beasts, and this he had as long as he remained his loyalty to God, and when men become perfect witnesses for God,-when the image of God is perfectly restored in them, and the life of Jesus is manifested in their mortal flesh,-the authority of God in them will be recognised by wild beasts and serpents. When it is thus demonstrated that man has recovered his kingly authority, it will be but a very short time until the first dominion will be restored to him. {PTUK November 30, 1899, p. 756.1}

**GOD’S GLORY REVEALED IN AND BY ME**

“This people have I formed for Myself; they shall show forth My praise.” It is of us that the Lord speaks. The Apostle Peter says, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that hath called you out of darkness into His marvellous light.” 1 Peter 2:9. That is what God has made us for. He has chosen us as His servants, that He might reveal Himself in us. It is our “high calling in Christ Jesus.” Is it not a wonderful thing, that even as the glory of God shone forth of old from the sanctuary, so now He will let His glory shine forth from the men who will acknowledge themselves to be the temples of God? And the glory of God that is seen on them, will be their own glory, shining forth from them. “He will beautify the meek with salvation.” {PTUK November 30, 1899, p. 756.2}

**ACCEPTABLE SACRIFICE**

What shall we think of the Lord’s complaint against Israel, that they have not brought burnt-offerings to Him, and have not honoured Him with their sacrifices? Does it mean that they had been remiss in their daily and yearly services? Not by any means. Remember what He said to them in the very beginning of the prophecy of Isaiah. “To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.” Isaiah 1:11. What does He mean then, by what He says here? He means just what He meant in the beginning, when He said, “Bring no more vain oblations.” Their sacrifices were vain, because there was no heart in them. They did not give themselves, and that is all the sacrifice that is acceptable to God. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” Psalm 51:17. When these are present, God is “pleased with the sacrifices of righteousness.” God says, “I have not caused thee to serve with a burnt offering, nor wearied thee with incense.” In like manner He said by the prophet Jeremiah: “I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well with you.” Jeremiah 7:22, 23. Sacrifice was never anything in itself; for God has made the only sacrifice that can be of any value. Sacrifices were never anything more than an expression of trust and thanksgiving. {PTUK November 30, 1899, p. 756.3}

**MAKING GOD TO SERVE**

“But thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities.” This is one of the most striking statements to be found in the Bible. Instead of being the servants of God, we have made Him our servant! The term is the same as that used in Exodus 1:13, where we read that “the Egyptians made the children of Israel to serve with rigour.” Also Exodus 6:5: “I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage.” Isn’t it shocking? Just as the Egyptians made slaves of the children of Israel, putting them to hard and distasteful service, even so we have done to God, piling upon Him all our sins, and making Him carry the load day after day. Now we begin to get hold of that which will reveal to us the infinite patience of God. {PTUK November 30, 1899, p. 756.4}

We are all familiar with the words: “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29); but few read the word in the margin, which ought to be in the text, namely, “beareth.” If we always thought of Him as the Lamb of God who bears the sin of the world, it might make His work mean more to us. “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” 1 John 2:2. Mark it; He is, not, He makes propitiation for sins. He “His own self bare our sins in His own body on the tree.” 1 Peter 2:24. These things we have all heard, and they are so common that they have almost lost their meaning to us. Our lesson brings before us in the most vivid manner the Lord’s relation to us and our sins. {PTUK November 30, 1899, p. 756.5}

**ALL SIN IS UPON GOD’S LIFE**

Take the words in the first chapter of Hebrews, that Christ, being the effulgence of the Father’s glory, “and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high.” He upholds or bears all things. The weight of the universe rests upon Him. Not a thing but is held in place by the power of His life. “In Him all things consist,” and “in Him we live, and move, and have our being.” He is the Soul of the universe. There is no life anywhere but the life that flows from the heart of God. That is the simple truth, which is easily said, but which we may well think upon for days and years. {PTUK November 30, 1899, p. 757.1}

The fact that God is in all things, even in sinful man, is scarcely ever thought of; and too often wholly disbelieved. Compare Deuteronomy 30:11-14 with Romans 10:6-8. In the first passage, together with the context, we learn that Moses was addressing the children of Israel, and exhorting them to obey God. That shows that they were not wholly obedient, and we well know that they were not. Then he tells them that they need have no difficulty in obeying the Lord, for the commandment is not hidden from them, neither is it very far off. They do not need to go across the sea for it, nor ask somebody to go up to heaven, to bring it down for them, that they may hear it and do it. No; the commandment, the Word, is very nigh, in their mouth, and in their heart, that they may do it. It is there whether they do it or not; it is there in order that they may have no excuse for not doing it. {PTUK November 30, 1899, p. 757.2}

**SAVED BY THE LIFE**

Read now the parallel text in Romans. It is quoted from this one, but inasmuch as Christ is the Word, the name “Christ” is substituted for “Word.” “The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, that is, the Word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.” Confessing the Lord Jesus means confessing the truth concerning Him, namely, that He “is come in the flesh,” even in our own sinful flesh. Why should He come there?-In order that “the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. The theory that would make Christ keep entirely away from sinners until they begin to serve Him, would throw upon them the labour of converting themselves. No; Christ dwells in every man, waiting his permission to reveal Himself. Therefore the wrath of God is justly revealed from heaven against all ungodliness and unrighteousness of men, because they “hold down the truth in unrighteousness.” Romans 1:18. Christ is the truth. John 14:6. That which may be known of God is manifest in wicked men, for God hath showed it unto them; for His everlasting power and Divinity are to be seen in everything that He has made, including man. They are therefore without excuse for their sin. Christ is present in every man to save him from sinning. {PTUK November 30, 1899, p. 757.3}

It is therefore idle for the sinner to say that the Lord will not receive him. Why, the Lord has you; He has been carrying you all your lifetime. There never has been a heart throb, not a pulse beat, not a tingle of a nerve, that did not reveal the presence of the life of God; for all those things reveal the presence of life, and there is no life in the universe but the life of God. If there were, then there would be another God. That is the whole question in controversy-whether creatures can live separate from the Creator. They who think to save God from the disgrace of being in sinful men, do Him no honour. They are conceding all that the devil would claim. If any man can establish his ability to live an hour without the Lord’s life, then he can live for ever without Him. But this no man can do, and it is the Lord’s mercy that he cannot. {PTUK November 30, 1899, p. 757.4}

**WHAT GOD ENDURES FOR MAN**

“The Word was made flesh, and dwelt among us.” But for that we could not live at all. In our flesh, our life, is the Divine Word,-God Himself. And what is our condition?-“Laden with iniquity, a seed of evil-doers, children that are corrupters;” “the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment.” Isaiah 1:4-6. This is the condition of the flesh in which the Divine Word has condescended to dwell. “Himself took our infirmities, and bare our sicknesses.” Matthew 8:17. All the loathsomeness of sin the Lord who hates sin was pleased to take upon Himself, that we might be freed from it. He has for ever identified Himself with humanity. Every sin that is committed by the vilest transgressor is committed with the life that God has loaned to him. God dwelling in human flesh is made the servant of men’s passions. They are corrupters, in that they corrupt the life that God has given them. He is not responsible for a single sin, for “in Him is no sin,” yet because it has been committed with His life, He assumes the responsibility. The weight of every sin is upon the Lord, and that it is no small weight is seen from the fact that it crushed the life out of the Son of God. What infinite patience, that He still continues to bear it! {PTUK November 30, 1899, p. 757.5}

**LOATHSOMENESS OF SIN**

But it is loathsome to Him. With the picture of the body utterly corrupt, full of putrefying ulcers from head to foot, and you have an idea of what God is bearing. Can you wonder then that He says, “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins?” Ah, we do not need to plead with Him, to make Him willing to cleanse us from all unrighteousness; He is most anxious to do it; it is He who pleads with us to allow Him to do it for us. {PTUK November 30, 1899, p. 757.6}

Yes, and Christ has by Himself made purification for sins. With all the sins of the world upon Him, He gave up His life; but because He knew no sin He came forth from the grave, and so when we confess that Christ is come in our flesh, we may know that He is risen from the dead, so that He lives in us with the power of the resurrection life. As soon therefore as we make the confession, and yield completely to Him, we are freed from the bondage of sin; for God is not so in love with sin that He will retain it a second after we turn it completely over to Him. He will cast it into the depths of the sea. {PTUK November 30, 1899, p. 757.7}

The Lord has bought our sins; they belong to Him. He has bought us, and we belong to Him. We therefore have no right to do anything with ourselves. But when we refuse to confess our sins, and at the same time to confess Christ, we are claiming the sins that are upon Him. We are retaining them, because we refuse to acknowledge that they are sins, and we go on putting more sins upon Him. Patiently He abides with us, however, literally suffering long. He has our sins, whether we acknowledge it or not; therefore it does not add one whit to His burden for us to let them rest upon Him alone, and not try to bear any of them ourselves. On the contrary, it relieves Him for us to confess our sins, and cast them entirely upon Him, for then He casts them off, and bears us alone. Before, He bore us and our sins; now He bears us freed from sin. Why not grant the Lord this favour? {PTUK November 30, 1899, p. 757.8}

He asks us to remind Him of what He has done for us. “Let us plead together,” says He. Literally, “Let us go into court together.” If we will but declare the truth, we shall be justified, for the truth s that He has all our sins upon Him. All that is required of any man, in order to be saved, is that he tell the simple truth about what he sees. If we admit that God is supporting us, that we live by His life, and that consequently all our sins are upon Him, and that we are in harmony with that arrangement, then we are freed from them. So although our first father sinned, and we as a consequence were born in sin, we are made as free from them as the only begotten Son of God. What a wonderful Saviour! {PTUK November 30, 1899, p. 757.9}

**“‘The Church Militant’” *The Present Truth* 15, 48.**

E. J. Waggoner

Several weeks ago the President of the United States visited the Methodist camp-meeting at Ocean Grove, New Jersey, and made a short speech. After he had gone away, the General Secretary of the Epworth League delivered a sermon in which he said:- {PTUK November 30, 1899, p. 758.1}

When President McKinley spoke about peace with honour, and meeting our duty in the islands of the sea like men, our souls leaped within us, for we recognised in him the conquering spirit of the old Roman and the militant aggressive spirit of Christianity.... He spoke as a patriot and a Christian. There are more than one million young men in the Epworth League alone. No Alexander or C?sar ever had an army like that. We aspire to be the Tenth Legion for any campaign. President McKinley may plan for peace at home or peace with honour abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington’s Iron Brigade could surpass. He has our prayers to-day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed. {PTUK November 30, 1899, p. 758.2}

The report says that these remarks “aroused the enthusiasm of his hearers, and the Auditorium resounded with loud ‘amens.’” This is a most striking sign of the “perilous times” that are to come, when war and bloodshed will be reckoned the highest manifestation of Christian zeal. The Crusaders or the Mohammedans could not surpass this. {PTUK November 30, 1899, p. 758.3}

**“Notes on the International Sunday-School Lessons. Unacceptable Service: Lessons in Giving. Malachi 1:6-11; 3:8-12” *The Present Truth* 15, 48.**

E. J. Waggoner

The title of this lesson is simply, “Lessons in Giving,” but the first portion of Scripture has no reference to giving, but to the service of the sanctuary, so that the lesson properly comes under two heads. Both portions of Scripture are so pertinent that they need to be reprinted, that everybody may read them. {PTUK November 30, 1899, p. 758.4}

“A son honoureth his father, and a servant his master: if then I be a Father, where is Mine honour? and if I be a Master, where is My fear? saith the Lord of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name? Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?” saith the Lord of hosts. “And now, I pray you, beseech God that He will be gracious unto us; this hath been by your means; will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts.” Malachi 1:6-11. {PTUK November 30, 1899, p. 758.5}

Whoever reads the book of Malachi entirely through will see that while it is addressed to all Israel, the priests are especially singled out. The people had departed from the Lord, but it was the priests that had led the way. “The priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.” Malachi 2:7, 8. A great responsibility rests upon religious teachers and leaders. Apostasy begins at the head, rather than at the foot. It is the elders that draw away disciples after them. Acts 20:28-30. If the people are going astray, be sure that the priests are still farther astray. Christ said that He sanctified Himself, in order that His followers mighty be truly sanctified. John 17:19. That is the true way, but it is seldom done. All reforms among the people have to be carried out in spite of the leaders of the people. The people are ready to follow the light, but they are hindered by the teachers of the law, who take away the key of knowledge, and will not enter in themselves, nor allow others to do so. If a religious teacher or one in authority in the church is not far ahead of the people, leading them along, then he is far behind them, dragging them back. {PTUK November 30, 1899, p. 758.6}

“Ye offer polluted bread upon Mine altar,” says the Lord. how did they do this? How did it become polluted? By being in the unclean hands of the priests. “Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.” Haggai 2:11-14. A clean person cannot make a thing clean by touching it; but an unclean person defiles everything that he touches. So the priests, who had unclean hands, made every offering polluted, even though it was clean when it came into their hands. {PTUK November 30, 1899, p. 758.7}

This scripture has often been quoted as showing how unwilling people were to do any service unless they were paid for it; but such use of the text is based upon a misunderstanding of it; rightly read, it contains nothing about working with or without pay. Notice that the first words, “for naught,” are in Italics, indicating that they are not in the Hebrew. The Revised Version has a fairly correct renderings of the text, thus: “Oh that there were some one among you that would shut the doors, that ye might not kindle a fire upon Mine altar in vain!” The Lord is not complaining because the priests and people would not work for nothing, but because they did any service at all. What He desired was that they should leave off all form of service in the sanctuary. For while people often think that Divine service consists mostly in form, and that things cannot be wholly bad if there is at least a form of godliness, the Lord tells us that under such circumstances it would be a relief to Him if there were no form of service, no going to meeting, no preaching nor praying. {PTUK November 30, 1899, p. 759.1}

Compare Isaiah 1:10-15: “Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto Me; I am weary to bear thee. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.” {PTUK November 30, 1899, p. 759.2}

Surely this is enough for one lesson. If we learn it, we have learned all that we need to know. Service that is rendered to the Lord from an impure heart and with unclean hands, is an abomination. He would much rather that one did not profess to serve Him. “Divine service” does not consist in going to church, in saying or hearing prayers or sermons, and in singing, nor in keeping fast and feast days. In what does it consist? Hear the Word of the Lord: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” Isaiah 1:16, 17. Service to God means the same kind of service that Jesus rendered, when He went about doing good. When He washed the feet of the disciples, when He fed the hungry, when He blessed the little children, when He cleansed the lepers, when He cheered the heart of the widow, and when He spoke words of compassion and courage to the repentant sinner, He was doing Divine service. The only kind of Divine service there can possibly be, is the service that the Divine Son of God does. If we allow God to work in us, both to will and to do of His good pleasure, we shall render Divine and acceptable service. {PTUK November 30, 1899, p. 759.3}

Cannot a sinner then serve the Lord? Oh, yes. “The sacrifices of God are a broken spirit; a broken and a contract heart, O God, thou wilt not despise.” Psalm 51:17. The ointment that was poured upon the feet of Jesus by a sinful woman was far more pleasing than the grand feast of the self-righteous Pharisee. Luke 7:36-50. God is pleased with the sacrifices of righteousness, and He counts every sacrifice a sacrifice of righteousness, no matter how vile the sinner who brings it, when it is brought in contrite love. {PTUK November 30, 1899, p. 759.4}

There is a promise in this lesson, an assurance of a time when the Lord will be served acceptably by all. “For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering.” Righteousness will prevail at the last, even though wickedness seem now to have the supremacy. Christ was never more powerful than when He hung up on the cross, the butt of all the ridicule that an unfeeling mob could heap upon Him. That despised cross was the power of God. By the power of the cross a new creation is to be effected. “If any man be in Christ, there is a new creation.” The power of the cross is the power that creates and upholds. The power that created the heavens and the earth in the beginning still acts. Whatsoever God doeth, it shall be for ever; therefore the new heavens and the new earth shall again spring forth from the cross which men despise. Then all shall know the Lord, from the least unto the greatest, and every service will be acceptable. Every offering will be pure, for it will be brought by pure hands, the gift of a pure heart,-a heart in which God rules. But that new heavens and new earth will not be created until it is seen that there is need for them, that is, and tell there are new creatures, who need a suitable dwelling-place. So even before the creation of the new heavens and the new earth, there will be a pure offering, an offering in righteousness. Who will accept the transforming grace of God, so that every work of their hands will be acceptable and will be established, because prompted by the Christ who dwells within? {PTUK November 30, 1899, p. 759.5}

**“Robbing God” *The Present Truth* 15, 48.**

E. J. Waggoner

“Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and He shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith the Lord of hosts.” Malachi 3:8-12. {PTUK November 30, 1899, p. 759.6}

There are a few principles underlying the statements made in this portion of Scripture, that need emphasising. If they are remembered and followed, there will be no difficulty. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.” Psalm 24:1. This text stands over the Royal Exchange, but it is very doubtful if any of the men who do business there ever looked at it, or believe it if they do. There is a standard of honesty among businessmen. If one does not act according to it, he is soon discredited. One point is that a man has the right to the control of his own affairs, and that property belonging to another must be delivered to him. The man who cannot or will not meet his obligations, must cease to do business. He is shut out of the Exchange. Meeting an obligation, means the delivering to another that which belongs to him. Now people do not believe that the earth belongs to the Lord, or else they do not deal with Him with the same honesty that they deal with their fellow-men. If the earth belongs to the Lord, then He has the right to control it, and every man ought to yield to Him His own. Ah, not only do they not believe that the earth belongs to the Lord, but very few even believe that there is any God. Heathen principles prevail not only in the world, but largely among those who call themselves Christians. {PTUK November 30, 1899, p. 759.7}

Although the earth is the Lord’s, He has given it to the children of men. Psalm 115:16. This does not absolve them from acknowledging the gift. To receive a gift, and never to acknowledge it, is ingratitude such as always brings a man into disrepute, if manifested toward one of his fellows. But in giving the earth to man, the Lord has reserved a portion for Himself, as He certainly has the right to do, when it is all His. “All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s; it is holy unto the Lord.” “And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.” Leviticus 27:30, 32. {PTUK November 30, 1899, p. 760.1}

This is not a mere “Levitical law.” There is the statement of the simple fact: “The tithe is the Lord’s.” There is no limitation, no qualification. It is not limited to time nor to place. It is true all over the earth, in all time. “Didn’t Christ do away with it?” Christ did not come to this earth to overturn the Father’s Government, but to establish it. He did not come and give His life for the purpose of upsetting what God had established. Even if that had been His purpose, He could not have accomplished it with regard to the tithe, for there we have not a law, but a fact, and nothing can ever change a fact. “The tithe is the Lord’s,” and nothing can ever change the fact. The tithe may be kept back from Him, by robbery, but robbing one of his property never proves that it is not his. If a thing belongs to me, it can never cease to belong to me unless I sell it or give it away. If a man steals it, it is mine still; if I lose it, it still belongs to me if it can be found. Now we have no record that the Lord has ever sold or given away His right to the tithe. That is to say, there is no evidence to show that God has ever renounced all claims on this earth and on mankind. The tithe belongs to Him now just as much as it did four thousand years ago. “I am the Lord, I change not.” {PTUK November 30, 1899, p. 760.2}

“But did not Jesus reprove the Pharisees for paying tithe so strictly?” Let us read what He said. “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin.” “There you have it; that relieves us of all obligation!” Not so fast, please; let us read a little further: “Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” Matthew 23:23. The woe is not for paying the tithe, but for their unrighteousness, while outwardly very punctilious in the smallest details. It is the same thing as in the first chapter: no service is acceptable to the Lord when the heart is corrupt and deceitful. Hypocrisy is what the Lord hates. The people could see that the Pharisees were scrupulous in the payment of tithe, therefore they paid it; but that could not atone for their deeds of oppression and their lack of mercy. To pay tithe of what they had rung from some poor widow was not acceptable to the Lord. God says, “I hate robbery for burnt offering.” Isaiah 61:8. After naming judgment, mercy, and faith, the Lord says, “These ought ye to have done,” but He did not say that they ought to have done these things instead of paying tithe. “These ought ye to have done, and not to leave the other undone.” That is, they ought not to have ceased paying tithe, which is the same as saying that they ought to have paid it, but they ought at the same time to have done works of mercy, judgment, and faith. Christ did not spend time on this earth trying to overthrow the truth, for He is the truth. He came to bear witness to the truth, and one truth is that the tithe is the Lord’s. {PTUK November 30, 1899, p. 760.3}

When a man has exhausted his argument against the payment of tithe, he will often turn, and say, “A Christian cannot be content with giving only a tenth, as they did under the law, but must give more, corresponding to the greater light and privileges that he has.” Very well, but the greater always includes the less. If it is one’s duty to render to the Lord more than a tithe, that certainly does not abolish the tithe. But mark the words, and you will note several things that may have escaped your notice. In the first place, we are not told to give the Lord a tithe. It belongs to Him, and we are to pay it. It is not a gift to Him. To be sure, the word giving may be used in connection with it, just as one may say, “To-day I met Mr. A., and gave him the five pounds that I owed him,” but he does not mean that he made the man a present of five pounds. So in handing the tithe over to the Lord, we are simply giving Him what belongs to Him; over and above that are offerings that ought to be made. And these were due the Lord in ancient times just as much as to-day. The very simplest way that we can show that we and all that we have belong to the Lord, is to pay to Him His own. {PTUK November 30, 1899, p. 760.4}

God says, “Ye have robbed me.” Will a man rob God? One would think that God is the last One that one would think of robbing; but it is not so. Men who would feel grossly insulted if it were intimated that they would rob a man of a penny, or would take anything from him that belonged to him, will not hesitate to rob God. All their lives they rob Him, and never once feel any compunctions of conscience. Why is this? Is it because God is so far away, and does not press His claims as men do? Is it because nobody thinks any the less of a man who robs God, while it is disreputable to rob men? If it is for one or both of these reasons, is it not plain that such a man would rob his neighbour if he could do it without losing his standing in society? Can such a man be called an honest man? If a man be brought into court charged with theft, can he clear himself of the charge by saying, “I robbed only one man, and he was a foreigner; I have never robbed one of my neighbors.” Robbery is robbery, no matter who the victim is. Surely it is no less a crime to rob God than it is to rob a man. What a big debt we all owe to the Lord! {PTUK November 30, 1899, p. 760.5}

Marvellous to relate, the Lord positively rewards men for doing their duty that is to say, He rewards those who have robbed Him, when they come and restore what they have stolen. What man would do that? Giving to the Lord, or paying Him what is His due, never impoverishes anybody. People do not grow poor by serving the Lord. There are thousands of people in the direst poverty to-day, who would in a few months be in comfortable circumstances if they would serve the Lord in truth; not make a profession of religion, but really serve the Lord with a perfect heart. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Timothy 4:8. They are in poverty because of habits of life, which a perfect living out of the Gospel would take away, leaving them free. God says that when a whole tithe is brought to Him, He will open the windows of heaven, and bless till there is not room enough to receive it; it will overflow. If anybody wishes to know what sort of blessings the Lord will pour out, he has only to prove the Lord, as He says, and he will see for himself. How many men who invest thousands in doubtful speculations, dare take the Lord at His Word, and give over to Him that which belongs to Him. {PTUK November 30, 1899, p. 760.6}

But do not try an experiment with the Lord. It is not best to keep too strict a book account with Him. Do not go to making the experiment for a year, resolved that if at the end of that time you do not see a marked increase in your business, you will leave off, and pay no more tithe to the Lord. That is not to bring a whole tithe into the storehouse. The payment of the tithe is in itself an acknowledgment that the whole belongs to Him. The tithe of yourself, that is, a tithe of your labour belongs to the Lord, but you cannot divide yourself, therefore you belong to Him entirely. So the only way in the world for you to bring a whole tithe into the storehouse of the Lord, is for you to give Him yourself. You will find that the Lord knows a great deal more about business than you do, and can manage your affairs better than you can. “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the firstfruit of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Proverbs 3:5-10. Give yourself to the Lord with His tithe, and you will find a blessing that will overflow to others. {PTUK November 30, 1899, p. 761.1}

**“Forewarned—Forearmed” *The Present Truth* 15, 48.**

E. J. Waggoner

The memorable battle of Arbela, that resulted in the overthrow of the Persian kingdom, is one of the most remarkable of all history. The Persians under Darius numbered over 1,000,000, while the Macedonians under Alexander were only 47,000. The attack of the Macedonians seemed but madness, the odds were so heavy against them; but Alexander knew his strength, and the secret of this self-confidence lay in the fact that, on the eve of the engagement, there fell into his hands full and complete details of the plans of the approaching attack of Darius, and by this foreknowledge, he was enabled so to place his army that the Persian forces were routed, and he gained the victory that made him monarch of all the then known world. {PTUK November 30, 1899, p. 761.2}

There is no more unequal struggle in all history than that of the man who endeavours to cope with the devil without the help of Jesus Christ. But Christ knows all the wicked plans of the archenemy of souls, and these He has revealed to His children. “But ye brethren are not in darkness,”-for God has been faithful in giving due warning of any judgments that were to come upon the world, that all who would might escape. Noah preached a coming flood for one hundred and twenty years; Lot was warned of the destruction of Sodom; and the Christians knew years before, of the overthrow of Jerusalem, and so definite was the sign given of the latter event, that when the time came, every Christian within the walls of that doomed city knew it and escaped. {PTUK November 30, 1899, p. 761.3}

But merely because we are “the children of light”-because we know these things theoretically,-that alone will not save us. Lot’s wife knew of the destruction of Sodom, but that did not save her from being turned into a pillar of salt; and the Saviour in speaking of what would take place in the end of the world, and the danger there would be of even the elect being deceived and turned out of the way, uses these significant words, “Remember Lot’s wife.” What did she do? Simply “looked back,”-that is all, but that meant her destruction. She desired to escape the doom of the city, but while her body was on the plain, her *heart* was in Sodom. There is in this a lesson of a special importance for those who live in the last days, for “as it was in the days of Lot ... even thus shall it be in the day when the Son of man is revealed.” Luke 17:28, 29. “Come out from among them, My people,” are the Lord’s words to His children, and “be ye separate.” There can be no compromise. Some of the Lord and a little of Sodom or Babylon will never save us. {PTUK November 30, 1899, p. 761.4}

The struggle is a fierce one; but with all the secret plans of Satan laid bare, for “we are not ignorant of his devices,” and with Jesus as our commander and leader, we are ten thousands times more sure of victory, in this conflict, than was Alexander the Great; and he who is faithful to the end, who overcomes, will reap as a reward, a never-ending life in the kingdom of God. {PTUK November 30, 1899, p. 761.5}

**“For Little Ones. A Gospel Lesson” *The Present Truth* 15, 48.**

E. J. Waggoner

“As in Adam all die, even so in Christ shall all be made of life.” {PTUK November 30, 1899, p. 762.1}

You remember we learned last week that “in Adam all die,” because all his children have his own sinful nature. You know that in the beginning God set Adam over all the works of his hands. {PTUK November 30, 1899, p. 762.2}

But that he might be *multiplied* and not live here alone with none of his own kind to associate with him, God caused a deep sleep to fall upon him, and took out of his side a rib which he made into a woman and brought to Adam. So all the human family has come from the one man whom God first set over the earth. {PTUK November 30, 1899, p. 762.3}

We learned also that Jesus has won back by His perfect obedience to every word of God, the dominion that the first Adam lost through disobedience. The word of God, speaking of Him, says: “Unto Thee shall it come, even *the first dominion*.” And again, God promises to give to His Son “the uttermost parts of the earth” for His possession. {PTUK November 30, 1899, p. 762.4}

But the first Adam did not want to rule the kingdom alone, nor does Jesus, the second Adam. Not for His own sake, but for ours, He became man, that He might win back for all the children of men their lost inheritance and character and life. {PTUK November 30, 1899, p. 762.5}

And now see how the Gospel was taught to Adam in a beautiful figure even before He sinned. For the deep sleep which God caused to fall upon Him was a type or figure of the sleep of death into which the second Adam for our sakes was cast, when He laid down His life upon the cross, that He might give birth and life to a great multitude who should for ever share with Him the restore dominion. {PTUK November 30, 1899, p. 762.6}

Then, too, the opening of the side of Adam while he slept, that other beings might be formed from his body, what did this teach or signify? {PTUK November 30, 1899, p. 762.7}

The Apostle John who stood by the cross of Jesus after He had fallen asleep upon it, bears this record of what he saw: “And one of the soldiers with a spear pierced *His side*, and forthwith flowed there out blood and water.” {PTUK November 30, 1899, p. 762.8}

His heart’s blood, the water of life, a healing stream, flowed out that all the children of men might drink and be healed of all their sins and diseases, and share His own everlasting life. {PTUK November 30, 1899, p. 762.9}

“Whoso drinketh death of the water that I shall give him,” He said to the woman at the well, “shall never thirst, but the water that I shall give him shall be in him a well of water springing up into *everlasting life*.” {PTUK November 30, 1899, p. 762.10}

The fountain of His precious everlasting life has been opened that by drinking of Him we may become a part of Himself, we may share His Divine nature, and become just like Him. {PTUK November 30, 1899, p. 762.11}

Adam said of the woman taken from his side, “This is now bone of my bone and flesh of my flesh.” And this is just what Jesus says of all who share His life; for “we are members of His body, of His flesh, and of His bones.” {PTUK November 30, 1899, p. 762.12}

Remember that He is the Seed that God promised, and except the seed “die, it abideth alone; but if it die it bringeth forth much fruit.” Like the seed that is cast into the ground, Jesus *died* that He might be *multiplied*. {PTUK November 30, 1899, p. 762.13}

And as in the beginning to the first Adam, the king of the earth, God the Father brought the woman whom He had taken out of His own pierced side, so at last to Christ the second Adam, the King of the earth, will He bring the company that have received the life that He poured out for them from His own body. {PTUK November 30, 1899, p. 762.14}

They shall be presented to Him “a glorious church, not having spot or wrinkle or any such thing,” but “holy and without blame before Him.” {PTUK November 30, 1899, p. 762.15}

Are you not glad that you may be one of this beautiful and glorious company, and live with Jesus for ever in the happy home that He has bought back for us? Drink every day of the cleansing, healing stream that flows from Him, the fountain of life, and this will make you His own child, a “partaker of the Divine nature.” {PTUK November 30, 1899, p. 762.16}

**“Items of Interest” *The Present Truth* 15, 48.**

E. J. Waggoner

-Wireless telegraphy has been adopted by the Royal Navy and in America, the tests in the latter country being of a very satisfactory character. {PTUK November 30, 1899, p. 766.1}

-The weight of water passing over the Niagara Falls is estimated to exert about 7,000,000 horsepower, more than the whole human race is capable of exerting. {PTUK November 30, 1899, p. 766.2}

-A watchmakers’ trust, that will include all the watch-mount manufacturers in America has just been formed. It represents the sum of ?6,000,000 capital. {PTUK November 30, 1899, p. 766.3}

-In an unaccountable manner, jewellery to the amount of ?25,000 was recently stolen from the South Kensington Museum. As yet no clue to the robbers has been made public. {PTUK November 30, 1899, p. 766.4}

-In 1898, strong drink to the value of only 66 was sent from America to the Philippines. During the first five months of 1899, the export of liquor to that locality from America reached the sum of ?17,360. {PTUK November 30, 1899, p. 766.5}

-The Premier of New South Wales has just publicly announce the draft of a Government measure of compulsory early closing of shops. In metropolitan areas shops will be obliged to close at six on four days of the week, at one o’clock on one day and at ten on one day. {PTUK November 30, 1899, p. 766.6}

-The British War Office has under practical consideration the question of adapting bicycles to warfare over rough country. A practical test was so highly satisfactory, that it is understood the Government will provide these for use in the. The bicycles are to be built on a somewhat different plan from the ordinary safeties, being made with springs specially to allow over a rough surface without discomfort. {PTUK November 30, 1899, p. 766.7}

- A number of cases of plague have occurred in Lisbon and Oporto, the last victim being the distinguished Dr. Pestana, Director of the Bacteriogical Institute at the former place. {PTUK November 30, 1899, p. 766.8}

-A has been signed in Washington submitting to the arbitration of the King of Sweden the claims arising out of the bombardment of some of by British and American warships. {PTUK November 30, 1899, p. 766.9}

-A disastrous civil war has broken out in New Guinea. Eleven villages have been obliterated with heavy slaughter of the inhabitants. The missionaries whose lives were in danger, escaped by the exercise of tact. {PTUK November 30, 1899, p. 766.10}

-The Hamburg-American liner *Patria*, from America to Hamburg, caught fire in the channel of Deal, and was totally destroyed. The passengers and crew got off in safety, but without any of their personal belongings. {PTUK November 30, 1899, p. 766.11}

-Some time since, we noted the existence of smallpox in Hull. There appears to be no abatement of the disease, for from November 11 to 19 one hundred and forty-seven person suffering from the disease were removed to the hospitals. {PTUK November 30, 1899, p. 766.12}

-Since 1890, according to a late report, there were in the United States 230 train robberies, in connection with which fully eighty persons were killed all right, about as many wounded, and property to the amount of many millions was secured. {PTUK November 30, 1899, p. 766.13}

-Aldershot has just been experimenting with a gigantic steam plough, which can cut a trench four feet deep, and throw the earth aside, so affording perfect covering for into tree, who can follow immediately in its wake. Several of three implements are to be sent out to the war. {PTUK November 30, 1899, p. 766.14}

-The London *Daily Mail* secured from the poet Kipling a poem called “The Absent-Minded Beggar,” which it published, also selling the right to publish to others, all the proceeds going to the war really fun. To date, over ?12,000 had been realised, with no abatement of interest in the poem. {PTUK November 30, 1899, p. 766.15}

-From Pekin it is learned that at a small seaport town of China to petty French officers were seized by the Chinese and be headed. In retaliation a French warship shelled and destroyed the native village in captured a Chinese worship. It is apprehended that the affair may lead to grave consequences. {PTUK November 30, 1899, p. 766.16}

-It is reported that a cyclone has just passed over Negapatam, India, resulting in terrible havoc. Thousands of native dwellings were levelled to the ground, the railway station, the churches, and nearly every substantial build was unroofed. Fortunately no lives were lost, and the damage done is very great. {PTUK November 30, 1899, p. 766.17}

-In 1820, when missionaries first went to Hawaii, there were either schools, nor books, nor a written language; legal marriage was unknown, and frequently the aged and infirm were thrown from a press as by their children. Education is now general on the islands, the instruction in the public schools being in the English language. There are at present 195 schools with 14,000 pupils. {PTUK November 30, 1899, p. 766.18}

-On November 15th the Queen was present at Bristol to attend the exercises incident to the laying of a quarter stone, and the occasion was made a gala day, in which the children particularly took part. It is estimated that 800,000 people witness the pageant, and that night 12,000 poor people were entertained to sea, all of whom were alive when Her Majesty began her reign. Their ages range from sixty-two to nine-nine years. {PTUK November 30, 1899, p. 766.19}

**“Back Page” *The Present Truth* 15, 48.**

E. J. Waggoner

“That which may be known of God is manifest,” not only to all men, but in all men. Romans 1:19, 20. Do you know the Lord? If not, why not? {PTUK November 30, 1899, p. 768.1}

“The name of the Lord is a strong tower.” Proverbs 18:10. Therefore they that know the Lord will put their trust in Him. Psalm 9:9, 10. You do not need to take this truth at second hand. Trust Him at all times, and you will know from experience that He is “a refuge for the oppressed, a refuge in times of trouble.” {PTUK November 30, 1899, p. 768.2}

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” James 1:17. Remember this: that every good gift that heaven possesses has come down. If we will but walk in the light of God’s countenance, we shall never be among those who complain they ask, “Who will show us any good?” Psalm 4:6. {PTUK November 30, 1899, p. 768.3}

The *Daily Chronicle* says that when the Emperor Menelik, of Abyssinia, visits Paris next year, the French Anti-Tobacco Society intends to confer upon him a diploma of honourary membership, because he is not only opposed to the use of tobacco in any form, but he goes to the length of prohibiting smoking among his subjects. He certainly deserves any honour that may be given him for his good sense and firmness in this respect. We believe in the fullest possible liberty of the individual, yet we really cannot see why the Government may not prohibit the use of the abominable weed, at any rate in public, on the same principle that it muzzles dogs. If this proposal were made, however, there would be a general outcry against such an interference with the rights of the individual; and yet very little protest is made against compulsory vaccination! People who have no objection to being compelled to be poisoned would protest against being prohibited from taking poison and poisoning the others. {PTUK November 30, 1899, p. 768.4}

**“The Bible and the Catholic Church” *The Present Truth* 15, 48.**

E. J. Waggoner

We have no quarrel or controversy with any person or any society or church on earth, neither is it our province or desire to criticise anybody. Our one work is to preach the Gospel, “as the truth is in Jesus.” In the process of setting forth that truth, however, it sometimes becomes necessary to call attention to errors, not for the purpose of refuting them,-since the presentation of the simple truth is the true and only refutation of all error,-but to show the fulfilment of God’s Word of truth, which has foretold the fact that apostasy would take place in the church, and would assume such proportions as to seem to be the church itself. {PTUK November 30, 1899, p. 768.5}

When the Catholic Church is charged with being opposed to the Bible, and with purposely keeping it from the people, in order that it may not stand in the way of their receiving the unwarrantable traditions of men, it is sometimes thought an uncharitable assertion. Accordingly we call attention to some statements that appeared so recently as September 29, in the *Catholic Times* by a priest, the Rev. John Freeland. {PTUK November 30, 1899, p. 768.6}

The article occupies more than a column, and is partially devoted to a comparison of the so called Authorised Version and the Douay Bible. The writer calls attention to the fact that it is not the rhythmical language of the common version that makes it so popular,-for it was a long time before it displaced other versions,-but that its hold upon the people is the prevailing idea that it is the source of authority in religion. He admits that the Bible is by no means a rendering of the Hebrew Bible, but of the Latin Vulgate, and says that the church is bound to the Latin, so that no new Catholic translation would be likely to be an improvement on what already exists. Instances are cited, which show how entirely different the way Bible is from the Hebrew Bible, which is the only Bible there is, so far as the most ancient portion is concerned. {PTUK November 30, 1899, p. 768.7}

The fact is apparent, therefore, that the Bible which the Catholic Church provides in the English language is at best a mixture of the human with the Divine original. The Catholic writer declares that “the Latin Vulgate, whose praise is in all the churches, is a monument of vulgar Latinity, of partly Hebrew, partly Greek idiom, and of bad grammar.” But this is not all: even this is not recommended to the people, but quite the contrary. The following extracts which contain the essence of the article referred to, show this. {PTUK November 30, 1899, p. 768.8}

Having asked the question if there is really any desire on the part of Catholics generally for a different and better translation of the Bible, with a view to making Bible-reading more popular, the writer says: {PTUK November 30, 1899, p. 768.9}

“My experience has been that the Catholic laity are positively unwilling to read the Bible, and I certainly have not found that this unwillingness arises from any great dismay experienced from finding that the Douay version is wanting either in simplicity of diction or majesty of language. The Bible as a book is one in which they feel very little interest.” {PTUK November 30, 1899, p. 768.10}

“The rest of the difficulty is not that of the inferiority of the Douay version as a translation; it is that the attitude of the Catholic Church with regard both to the act of reading the Sacred Scriptures as well as to the place it should hold in our public services, is infinitely different from the attitude of Protestantism..... The principle that ‘the Bible, and the Bible only,’ is the religion of Protestants, and the centre of attraction which that principle has caused the Sacred Scriptures to be, is answerable for all the love which the English-speaking races feel for the version which for nearly three centuries has been read and heard at church and in the home. Once grant that principle (and no Catholic would grant it for one minute in connection with his faith), or once order the public reading of the Bible at our Sunday services, (and I fail to see how this is to be accomplished in these days), and it matters very little what edition is used, it is bound in time to make its way into the heart and to become as music to the ear.” {PTUK November 30, 1899, p. 768.11}

After calling attention to how the way has been prepared for the adoption of the “Authorised Version,” the writer proceeds:- {PTUK November 30, 1899, p. 768.12}

“On the other hand, the Douay version has had no such circumstances as these to make it, so far as the laity are concerned, a success. It was published at a time when the evils of Bible-reading in the vernacular were evident even to the least observing. It was formed for a down-trodden body of men who justly felt that the perusal of the sacred text in their mother tongue was largely responsible for all their woes.... The fact is, the Douay Bible has never had a chance of becoming loved and cherished. It has never even been read in the churches as the ‘Seventy’ and the Latin Vulgate have been; and I certainly have no very particular wish that it should be.” {PTUK November 30, 1899, p. 768.13}

Here we have the plain statement of the case, in the official organ of Catholicism in England, and here we may leave it. The time is close at hand when every man in this country will have to decide for himself whether he will be guided by the Bible or by that power which sets itself above the Bible; and to this end it becomes everybody so to yield himself to the Lord, body and soul, that he will be in a position to decide;-for “if any man willeth to do His will, he shall know of the teaching.” {PTUK November 30, 1899, p. 768.14}

**“The Gospel of Isaiah. The Gift of the Spirit. Isaiah 44:1-8” *The Present Truth* 15, 48.**

E. J. Waggoner

(Isaiah 44:1-7.)

*“But hear now, O Jacob, My servant;
And Israel, whom I have chosen;
Thus saith Jehovah, thy Maker;
And He that formed thee from the womb, and
will help thee;
Fear thou not, O My servant Jacob;
And, O Jeshurun, whom I have chosen;
For I will pour out waters on the thirsty;
And flowing streams on the dry ground;
I will pour out My Spirit on thy seed,
And My blessing on thine offspring.
And they shall spring up as grass among the
waters;
As the willows beside the aqueducts.
One shall say, I belong to Jehovah;
And another shall be called by the name of
Jacob;
And this shall subscribe his hand to Jehovah,
And shall be surnamed by the name of Israel.
Thus saith Jehovah, the King of Israel;
And his Redeemer, Jehovah God of hosts:
I am the first, and I am the last;
And beside Me there is no God.
Who is like unto Me, that he should call forth
this event,
And make it known beforehand, and dispose it
for Me,
For the time that I appointed the people of the
destined age?
The things that are now coming, and are to come
hereafter, let them declare unto us.” {PTUK November 30, 1899, p. 773.1}*

**THE “CHOSEN”**

How often in these chapters we find the word “chosen.” God has chosen Israel. But who are Israel? Israel is the prince of God, the one who overcomes. Does the Lord then choose as His favourites only those who have made a conspicuous success in life? Oh, no: the choice must necessarily be made before the struggle is ended. As we well know, Jacob was chosen before he was born. We are chosen in order that we may overcome. God has blessed us in Christ, “according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” Ephesians 1:3. All are chosen; we have only by submission to His will to make our calling and election sure. {PTUK November 30, 1899, p. 773.2}

**WHY GOD CHOOSES US**

It is evident that Israel means more than one man. The man Jacob, who was by the Lord named Israel, was dead hundreds of years before the prophet Isaiah wrote these words; they apply to all the children of Israel. And here appears some more of the comfort of God. God has taken away every ground for discouragement, in this promise to Israel. Notice that He uses both names, Jacob and Israel. Jacob is the supplanter, the deceitful schemer, the one whose character is anything but attractive. The Lord indicates that He has chosen Jacob from his birth. That means that He has chosen us from our birth. But we have a bad record. No matter, so had the original Jacob. He has chosen us, that He may make us better. So we need not mourn over our early life; God makes all that pass away in Christ. Every inspired prayer is a promise of what God will do; and in Psalm 25:7 we read: “Remember not the sins of my youth, nor my transgressions.” That this is what God promises to do, we have already learned from the preceding chapter, where He says, “I, even I, am He that blotteth out thy transgression for Mine own sake, and will not remember thy “sins.” He has chosen us, “that we might be holy and without blame before him.” Ephesians 1:4. {PTUK November 30, 1899, p. 773.3}

**LITTLE CHILDREN**

“Fear not, O Jacob, My servant; and thou Jeshurun, whom I have chosen.” The word “Jeshurun” occurs only four times in the Bible, the three other times besides this one being in Deuteronomy 32 and 33. It is a diminutive, such as people use as pet names, and is equivalent to “the good little people,” or, “the dear little people.” It is applied to the whole people, just as a mother uses a term of endearment to her child. It reveals the tender affection of God for His people. It corresponds to the “little children,” so frequently used by the Saviour. {PTUK November 30, 1899, p. 774.1}

**THE WATER OF LIFE**

The Spirit of God is the water of life. This is seen from the following texts: “Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive.” John 7:37-39. Remember that this promise in Isaiah is to the same ones who in the preceding chapter are said to be witnesses, and the Spirit is necessary in order that they may bear witness, “and it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one.” 1 John 5:7-8, R.V. God, who is the Fountain of living waters, is Spirit. John 4:24. The Spirit “proceedeth from the Father,” the stream flowing from the fountain head. {PTUK November 30, 1899, p. 774.2}

**COOLING STREAMS**

Nothing gives a more complete idea of satisfaction than cold water to one who is thirsty. God promises not merely to give the thirsty ones a drink, but to pour water upon them. He giveth liberally. If any one has ever know what it is to be faint from thirst in a dry place on a sultry day, he will appreciate this. He longs not merely for a drink, but to plunge into the water. He does not want simply a cupful of water, but a stream of it; and when he sees the stream in the distance, how he runs to it, and, throwing himself down, buries his head in it, or immerses himself in the refreshing liquid. Even so can the soul who thirsts for the living water find satisfaction. {PTUK November 30, 1899, p. 774.3}

**THIRSTING FOR GOD**

Recall the expressions of longing for God, that appear in the Psalms. “As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God; for the living God.” Psalm 42:1-2. “O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee; my flesh longest for Thee in a dry and thirsty land, where no water is.” Psalm 43:1. All are familiar with the expressions, and yet much of their force is lost because they are considered as only figurative, when as a matter of fact they are very literal. The psalmist does indeed use a figure, but it is only to express his longing for God. The thirsting after God is not the figure; that is the fact. As the hart pants after the water brooks (this is the illustration) so his soul panteth after God. This is the thing illustrated. The thirst which God satisfies is real thirst, and He satisfies it as really as the brook satisfies the panting deer. {PTUK November 30, 1899, p. 774.4}

**DRINKING THE LIFE OF GOD**

Recall the passage which says that the glorious Lord will be to us a place of broad rivers and streams. Isaiah 33:21. Remember that the river of water of life clear as crystal, proceeds from the throne of God and of the Lamb. Revelation 22:1. That the water which proceeds from God and the Lamb is real water, such as will satisfy literal thirst, we are taught by the experience of the children of Israel in the desert. Exodus 17:1-7. Christ is the Rock of Israel, and He stood upon the rock which Moses smote, and we are told that the people “drank of that spiritual Rock which followed them.” 1 Corinthians 10:4. From the spiritual Rock comes spiritual water; but spiritual water is very real. It was real enough to satisfy the thirst of the whole company of Israel, and also all their cattle. It is of this water that comes from the throne, that God says He will give all the thirsty ones freely. Revelation 22:17. It is from this stream, flowing from the throne of God, that the thirsty land is watered and made fruitful. “Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness.” Psalm 65:9-11. When we remember that two-thirds of the human body is water, it is easy to understand that water is our life; and then when we learn that the water which comes from heaven and gushes forth from the earth in springs comes direct from the throne of God, we can see that we live by the life of God. {PTUK November 30, 1899, p. 774.5}

**GOD ALONE CAN SATISFY**

It is a fact, therefore, that men may literally thirst after God. Indeed, whenever they thirst for pure, fresh water, it is for God that they are thirsting, although they do not know it. Every desire, every unsatisfied longing, is but an expression of the soul’s need of God. He alone satisfies the desire of every living thing. “None but Christ can satisfy,” even though the soul does not recognise the fact. Sometimes a man tries to satisfy his thirst with alcoholic liquor, but that never satisfies; it only creates a worse thirst; instead of building up, it tears down. That spirit is not the Spirit of life, but of death. Satan, who tries to make people believe that he is the Lord, and that his work is Divine, has stolen the name of the water of life for his spirit, calling brandy *eau-de vie*. That is what pure water is, while the spirituous liquor is the water of death. The exhortation is “Be not drunk with wine, wherein is excess; but be filled with the Spirit.” Ephesians 5:18. {PTUK November 30, 1899, p. 774.6}

**THIRSTING FOR RIGHTEOUSNESS**

“The Spirit is life because of righteousness.” Romans 8:10. The water and the blood, which agree in one with the Spirit, are also life, and consequently righteousness. We know that the blood of Christ is righteousness, because it cleanses from all sin. Drinking of the water of life is therefore drinking of the blood of Christ which is righteousness and life. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. Everything that gives us real life is from God. Whenever we take in that which builds up the body, we are receiving of the life of God, the blood of Christ, the water of life. If therefore we recognise God in His gifts, we may actually take in righteousness with every drink of water that we take. All our thirst is but a longing for that which only God can bestow; but we do not, however, always thirst after righteousness. Instead, we try to satisfy the longing with everything except God. It is not popular to acknowledge our dependence upon God. Men have no hesitation in letting it be known that they are thirsty, but they would never think of admitting that they are longing for the life of God. That is why so few become filled with righteousness. Nevertheless God sheds the Spirit upon us abundantly, even though we do not recognise the gift. He gives to the unthankful as well as to the thankful. If we but recognise the gift, and thank Him for every renewal of it, righteousness will be ours as surely as God lives. How easy and plain is the way of righteousness and life. {PTUK November 30, 1899, p. 774.7}