

# MONEY & WORK

*COLLECTED PERIODICAL ARTICLES*

E. J. WAGGONER



FRAGMENTS – VOLUME 4

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## About the “Fragments” Series

THE *Fragments* series is composed of 12 books of articles, gathered from the various periodicals which E. J. Waggoner contributed to during his lifetime. There is a separate and parallel series devoted to the writings of Waggoner’s companion in the gospel, A. T. Jones.

In order to bring some cohesion to these collections of articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic. So there are books on Gospel, Law and Sabbath, Healing and Temperance, the Bible, Religious Liberty, the Holy Spirit, the Prophetic Word, etc.

While trying to make this as complete a collection as possible, at times I have not included some smaller articles that carried only local news or material that would not be relevant to our time. Even at that, the amount of included material is quite vast.

In most cases, I have left out articles that already appear in other books. For example, often Waggoner would write a series of articles, and then later publish them as a book. Since these books are available on our website, I did not see the need to duplicate this material.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the “Law and Sabbath” book, but it might also cover “Religious Liberty,” “The Gospel,” and even “The Prophetic Word.” In most cases, I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched its topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that E. J. Waggoner produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to “gather the fragments that none be lost.” *John* 6:12. Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format.

May the Spirit that gave them, bless you as you read!

*“If human beings would open the windows of the soul heavenward,  
in appreciation of the divine gifts,  
a flood of healing virtue would pour in.”*

*Ellen White, Ministry of Healing, p. 116*

## About This Volume

**T**HIS volume, titled: *Money and Work*, gathers together those articles which cover wages, offerings, and the spirit of service as exercised in practical work.

That these topics have a critical bearing on the final gospel work is shown by the prominence that practical labor, and the spirit of self-sacrifice, had in the life of Jesus, both in the years He spent in the carpenter shop, and in the ministry He carried forward during His 3½ years as the Anointed One. We are to labor as He labored:

### **John 14**

<sup>12</sup> He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Secondly, we have the witness of the prophecy of *Isaiah* 58, which foretells the sad state of the church, but how she is to be healed: by proper Sabbath keeping and practical ministry. That is the kind of “fast” God has chosen, to abstain from our own ineffective works, and to do His works, and speak His words.

The Sabbath, which commemorates God’s works and the power of His word, reveals to the church His perfect fitness to clothe and empower her to do the same ministry that Jesus performed.

*Isaiah* 58 also starts with the admonition to “show my people their sins” (verse 1), which aligns perfectly with the message to the last church of Laodicea, who is satisfied with her works, but the Lord announces that she is:

### **Revelation 3**

<sup>17</sup> ...wretched, and miserable, and poor, and blind, and naked.

In the articles that make up this volume, God’s way of working, and His spirit of sacrifice, are clearly shown. It is not our “many” works that we do for Him (*Matthew* 7:22), but “the effectual working of His power” (*Ephesians* 3:7), that will bring the gospel ministry to a close.

God is the great Source of all, and to Him all things belong, and all things are to be returned; placed onto the altar for dispensing into the great tide of love, sacrifice, and blessing that will finally complete the revelation of His character to the world.

# Business Principles



# 1. What is the Use?

Signs of the Times, November 5, 1885

**T**HIS is called a practical age. Men always ask before engaging in any business, Will it pay? And this is correct. It is useless to work to no profit, and so we have Scripture warrant for counting the cost before beginning any enterprise.

## Counting the Entire Cost

But men are not always wise in their estimates. Sometimes, indeed in the majority of instances, the results will show that the entire cost has not been counted. Some factor has been omitted, or else the individual has not looked far enough ahead. We might cite two instances:

It is generally considered a prudent thing for men to amass wealth.

### Psalm 49

<sup>18</sup> Men will praise you, when you do well to yourself.

Indeed, so fixed is the idea that to get rich is the one thing essential, that few, before praising the prosperous men, stop to inquire by what means he obtained his wealth. But according to the Bible standard, the gathering of great wealth may be the most foolish thing a man can do. The wise man says:

### Proverbs 28

<sup>8</sup> He that by usury and unjust gain increases his substance, he shall gather it for him that will pity the poor.

If people knew that men who are toiling and planning night and day in order to accumulate property, were simply working for someone else, and that they themselves should enjoy none of their savings, they would say,

“How foolish to work so hard for nothing.”

Well, that is just what the Bible says.

## **Jeremiah 17**

<sup>11</sup> He that gets riches, and not by right, shall leave them in the midst of his day, and at his end shall be a fool.

How many foolish people there are, who by the world are counted wise.

All this exposes another shortsighted calculation that is very common, viz., that it is safe to do anything which is done by the majority of people. Precedent is a thing that has great weight, both in court and public opinion, oftentimes to the exclusion of justice.

But numbers can never make wrong right, nor will the Lord remit the punishment due for the commission of crime, because very many are engaged in it.

## **Proverbs 11**

<sup>21</sup> Though hand join in hand, the wicked shall not be unpunished.

## **Noah and Lot**

And the truth of this statement has often been demonstrated. In the days of Noah,

### **Genesis 6**

<sup>11</sup> ...the earth was filled with violence,

<sup>5</sup> [because] every imagination of the thoughts of his [man's] heart was only evil continually.

Only Noah was found righteous. Yet the Lord preserved Noah, and destroyed all the wicked,

### **2 Peter 2**

<sup>5</sup> ...bringing in the flood upon the world of the ungodly.

In the days of Lot,

### **Genesis 13**

<sup>13</sup> The men of Sodom were wicked and sinners before the Lord exceedingly.

In all that city, careful search was made,<sup>1</sup> and, besides Lot, not a righteous man was found. But the Lord had no respect to numbers,

## **2 Peter 2**

<sup>6</sup> And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

## **Elijah**

There was also a time when a single man, Elijah, stood out against the whole kingdom of Israel. He was not content with simply disagreeing with the majority, but he was earnest in reproving both monarch and subject.

Baal-worship was popular, and was, moreover, the State religion. How presumptuous that one man attempt to teach the priests and rulers! How was it possible that he alone of all the people should have the truth? And even allowing his claims, what headway could one man hope to make against a nation? What was the use of his engaging in such an unprofitable task?

Thus, in doubt, many reasoned at that time. But God vindicated the faithfulness of His servant. The prophets of Baal were slain; the wicked king and queen had the death of a dog; the apostate nation was carried into captivity; and he Elijah, who was not afraid to engage in an unpopular and seemingly unprofitable work, was taken to heaven in a chariot of fire. Who will now say that his work was to no profit? Not one.

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<sup>1</sup> *Genesis* 18:23-33; 19:12-14.

## Popular Sins

But why is it that men can now approve Elijah's course? Simply because the sins which he particularly denounced are not now popular. For proof of this assertion, we quote from the *Friend*, a religious journal published at Honolulu, HI. It says:

We have for a year or more had a couple of good brethren who among us, who have been devoting their time and strength, and the means of the organization that sent them, to the task of disseminating the idea that Saturday instead of Sunday should be observed as the day holy unto Lord. We have often wished that the two brethren might see their way clear to engage in a worthier and more promising enterprise.

One of them, Brother Scott, we think has gone back to whence he came, and we wish him well. The other brother still tarries among us, and we would not have him depart; but we hope in his behalf for more useful employment.

And then it quotes as follows from an exchange, concerning those were working in behalf of the Lord's Sabbath:

We are sorry to see such a waste of time and pain. If the past shows anything, it shows that the vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest by divine appointment. Can this judgment be reversed? Is there the remotest possibility that it ever will be?

It seems to us that there can be but one answer to these questions. If so, then all the good intentions and conscientious convictions of our brethren do not hinder their efforts from being thrown away. Besides, there is the injurious effect of turning men's thoughts away from the due observance of the day to the very subordinate question of its numerical designation.

Not one hint of a question do we find in the above, as to whether those who educate the observance of the seventh day



are really in the right, but only the consideration of popularity.

The vast majority of Christendom always has been, and it is now, firmly persuaded that the first day of the week is the day of rest.

And since there is no probability that this verdict will ever be reversed, what is the use of trying to show its fallacy?

So the people might have talked in the days of Noah.

We are fully persuaded that the course which to us seems good is right, and you might as well quit your preaching. Better come and join us.

Likewise when Lot went out to warn the inhabitants of Sodom,

### **Genesis 19**

<sup>14</sup> He seemed as one that mocked.

No doubt he was called an old fool for his pains. And in both of these cases it was found that there was not any possibility of changing the universal verdict. Will the *Friend* say that they ought to have ceased preaching? What does the Lord say?

### **Isaiah 58**

<sup>1</sup> Cry aloud, spare not, lift up your voice like a trumpet, and show my people there transgression, and the house of Jacob their sins.

### **Ezekiel 2**

<sup>3</sup> Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me, even unto this very day.

<sup>7</sup> And you shall speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

## Truth, not Popularity

The question to be asked, then, is not,

“Is the prevailing sentiment favorable to my message?”

or,

“Is there any hope of changing the general opinion?”

but,

“What is truth?”

As a matter of fact, the majority of people have never been in the right, in spite of all efforts to lead them in the right way, and there is indeed no hope that they ever will be. Let us cite two authorities.

Luther, as a reformer, was very much like Elijah. In reality he was more alone than was the prophet. But the strongest arguments brought against his work was that the pope, bishops, divines, counsels, and universities were against him, and that he could not hope to convince them that they were in error. The majority never were convinced, but Luther replied as follows:

Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of King Ahab; Ezekiel was alone at Babylon. God has never chosen for his prophet either the high priest, or any other person of exalted rank; he has generally chosen men of a mean and low condition,—in the instance of Amos, even a simple shepherd.

The saints in every age have been called upon to rebuke the great of this world,—kings and princes, priests and scholars,—and to fulfill the office at the peril of their lives....I say not that I am a prophet; but I say that they have the more reason to fear because I am alone, and they are many. Of this I am sure, that the word of God is with me, and that it is not with them.

But it is further objected that men high in station pursued me with their censures. What then! Do not the Scriptures clearly show...that the majority has always been on the side of falsehood, and that the minority only on the side of truth? It is the fate of truth to occasion an outcry.<sup>2</sup>

The second authority, we have only to refer to the overwhelming wickedness in the times of Noah and Lot, and then read these words of Christ, which brings the matter home to our own day:

### **Luke 17**

<sup>26</sup> And as it was in the days of Noah, so shall it be also in the days of the Son of man.

<sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

<sup>28</sup> Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built;

<sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

<sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.

These illustrations are sufficient to show us that instead of appealing to common custom for proof of the correctness of any practice, that very fact ought to cause us to doubt.

### **Jeremiah 10**

<sup>3</sup> The customs of the people are vain.

## **Heathen with Christian Names**

And it will not do to say that, in the instances mentioned, those who were in the majority, and wrong, were heathen, while, in the matter of Sunday observance, the majority are Christians. In Elijah's time it was the house of Israel—the church—that had taken Baal in preference to Jehovah. Ezekiel was sent with his warnings to the church of God; and in order

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<sup>2</sup> D'Aubigne's *History of the Reformation*, Part 1, Book 7, par. 168, 173.

that he might perform his thankless task, it was necessary that his face should be made...

### **Ezekiel 3**

<sup>9</sup> ...harder than flint.

Moreover, he was plainly told that the house of Israel would not listen to him.

### **Ezekiel 3**

<sup>4</sup> And He said unto me, Son of man, go, get unto the house of Israel, and speak with my words unto them.

<sup>5</sup> For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel;

<sup>6</sup> Not to many people of a strange speech and of a hard language, whose words you cannot understand. Surely, had I sent you to them, they would have hearkened unto you.

<sup>7</sup> But the house of Israel will not hearken unto you; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

<sup>8</sup> Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.

<sup>9</sup> As an adamant harder than flint have I made your forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

- Isaiah was commanded to show *God's people* their transgression.
- John the Baptist lifted up his voice in the wilderness against the sins of the very leaders *of the church*.
- And it was solely on account of the corruption *of the church* that Luther began to preach the reformation.

Since our reverence for God is measured only by our obedience, and not by our profession, all those who persist in violating any of God's commandments are termed heathen. Throughout the Bible, the judgments of God are pronounced only against the heathen; and many who say, "Lord, Lord," will receive those judgments.

## **Matthew 7**

<sup>21</sup> Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

<sup>23</sup> And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

So in this matter, if it can be shown that God has commanded us to keep the seventh day of the week, those who work to that end are engaged in a profitable business, even though the professed church will not hear. Those who...

## **Revelation 22**

<sup>14</sup> ...do His commandments, [shall] have right to the tree of life.

Next week<sup>3</sup> we shall continue this subject, and show that the “numerical designation” of the day is not a “subordinate question,” and that whatever “injurious effects” may follow the preaching of truth, no blame can be attached to the few who thus labor against the majority.

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<sup>3</sup> This article is contained in the *Sabbath Compendium* collection, and the article is titled, “Numerical Designation of the Sabbath Commandment.”



## 2. The Defeat of Justice

Signs of the Times, December 21, 1888

**D**EFEATS of justice have become so common nowadays that they excite little or no remark except in extreme instances. Especially is this true in criminal cases, though even in civil suits it is difficult for one who has not an abundance of money to get justice.

Why this is so, is well told in the following extract from an editorial in the *Oakland Enquirer* of November 28:

The curse of the legal profession, in respect to the habit of mind fostered in lawyers, is that most of the time the best lawyers are employed against the State instead of for it. The lawyers who are able to make the largest incomes from their practice will not accept moderate salaries paid to public prosecutors, and it is not often that they care to assume the dignities of a judgeship.

Thus it comes that many lawyers spend their lives in trying to beat the civil and criminal laws of the Government under which they live, and it is sometimes surprising that they do not despise themselves for the uniform success of their attempts.

It is unquestionably true that every accused person has the right to have the best presentation of his defense which the facts admit of, and that defending criminals is reputable business for lawyers, when it is reputably conducted. But twenty or thirty years of this, unmixed with any experience of public advocacy, will certainly narrow and dwarf the mind, if anything can, and stifle all generosity of sentiment.

In other words, a lawyer is not a good citizen when he subordinates everything to his profession and cares not whether the laws be good or bad so long as he makes his fees. We need only look at the history of San Francisco in California to be satisfied that many of the leading lawyers of the past thirty years have been men of this class.

If it is true that the law is a noble profession the nobility of it must be sought in something else than in breaking of public statutes which were drawn for the public good but without sufficient skill, or in fighting legal battles with absolute disregard of the right or wrong, justice or injustice, involved. Cases of this sort are inseparable from the practice of law, but the lawyer who does not rise high enough in sentiment to feel at all times of the laws ought to be executed alike upon the rich and the poor, and the statutes should be made strong enough to withstand the attacks of millionaire criminals, is really no ornament to society.

The responsibility of the lawyer for the perfection of the law is of no ordinary kind, because he spends his life in studying it and commenting on it; therefore, if he is not willing to give of his knowledge and his experience for the benefit of the public, the loss is a very sensible one.

The design of the law, and of courts of law, is to guarantee to every man his rights, to protect life, person, and property, and it ought to be the purpose of every member of every court to carry out fully the spirit of a law.

But such is seldom the ruling principle in the legal breast. Lawyers undertake cases not simply with the determination that their clients shall have their rights, but that they shall have all the advantage which can possibly be gained for them by whatever means.

The legal profession needs renovation, but there is small hope that it will ever be better than it is now. So long as Mammon holds sway in the hearts of men, lawyers will work, not for right and justice, but for money, for place, and for power.



### 3. A Christian Life in the Business World

Original title: Front Page  
Present Truth, June 29, 1893

The great question that has always confronted man is:

“How can I live a Christian life in the midst of the rush and bustle of the world?”

Too often it has been given out as unanswerable. Most people have thought, and still think, that it is impossible. So they have not attempted to be Christians, or have put it off until they could retire from the world and live a sort of hermit life.

Still others have thought that there must be a different standard for one living in the thick of the busy world, from that for those who live in comparative solitude.

Every such idea is a mistaken one. While the example of Christ with His disciples shows that it is right and necessary for one to have seasons of retirement, it is a fact that He made no provision for any such class as monks or permits. To the Father He said of His disciples:

#### **John 17**

<sup>15</sup> I pray not that You should take them out of the world, but that You should keep them from the evil.

His people are to be the light of the world; and the object of a light is to shine in the midst of the darkness. They are to be the salt of the earth, which means that they are to come in contact with those who need saving.

Salt that has to be kept shut up in a box and carefully kept from coming in contact with any perishable substance, lest it lose its savor, might as well be thrown away at once. So the religion that has to be kept in a cell, in order that it be not lost, is not worth preserving.

In short, the Christian is not to live for self, but for others. He is to preserve his Christianity by putting it to active service. Thus it was with Joseph, with Daniel and his three fellows, with David and Hezekiah in the midst of the cares of a great people. What was the secret? They walked with God, and could be alone with Him even in the midst of a crowd.

Nehemiah was cup-bearer to Artaxerxes, king of Persia. As he served the king his heart was heavy because of the condition of Jerusalem. The king learned the cause of the trouble, and asked him what he wanted; and while the cup was in his hand, before replying to the king,

### **Nehemiah 2**

<sup>4</sup> [He] prayed to the God of heaven.

It is the presence of the Lord that makes every place sacred, for He himself is a sanctuary for His people, and we need not lose Him in the crowd.

The healing of the seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again.<sup>4</sup>

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<sup>4</sup> John Greenleaf Whittier, Hymn: *Immortal Love, Forever Full*.

## 4. God's Ways and Man's Ways

Present Truth, September 28, 1893

**G**OD'S ways are not man's ways. This is well illustrated by the following comment on man's ways, from the *Religious Herald*:

Steal a chicken, and you are a thief; steal \$1,000 from your employer, and you are an embezzler; steal \$5,000 from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of \$10,000, and you are a financier; rob him of \$100,000 to \$500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a "magnate"; wreck a great railroad system, and you are a "railroad king"; conduct a "negotiation" by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "the times are out of joint."

God has but one named for all such transactions, and but one standard by which to measure those who engage in them. He sees not as man sees; for:

### **1 Samuel 16**

<sup>7</sup> Man looks on the outward appearance, but the Lord looks on the heart.

He is not at all blinded by the things which dazzle and bewilder fallen and finite man. No brilliancy of intellectual power or magnitude of achievement; no splendor of wealth or station, can palliate the slightest degree in His mind the wrongdoing of men.

Business principles and usages which are permitted by men and sanctioned by human law and custom, do not thereby undergo the slightest alteration in the character which is given

them by the declarations of God's law; for it is His law that determines the character of everything.

We should remember that it is by God's law, and not by man's law or man's customs, that our deeds are judged and given their characters for eternity.

## 5. Dearth Amidst Plenty

Present Truth, October 12, 1893

Original title: Front Page

THE condition of things which prevails in a great civilized country of the world attracts our attention by reason of its peculiar as well as serious nature.

United States journals tell us of bread riots in the streets, and at the same time state that the farmers have difficulty in finding sufficient help to harvest their crops. There is a riot and starvation in a land of peace and plenty. Surely this is an emergency not generally contemplated hitherto by the statesmen who have in charge the welfare and prosperity of nations.

Such a state of things would never exist in the ordinary course of nature. The natural condition of things is that there should be peace and prosperity where there is plenty, and riot and depression and want where there is a dearth. But in this last decade of the nineteenth century the world beholds the strange and unnatural spectacle of prosperity and plenty going hand-in-hand with riot and want.

A new lesson must be taken in the science of statesmanship; and upon the interpretation of that lesson will turn the outcome of the present situation. The writer of *Ecclesiastes* states a fact which lies at the bottom of the whole difficulty.

### **Ecclesiastes 7**

<sup>29</sup> Lo, this have I found, [says he,] that God has made man upright; but they have sought out many inventions.

Nothing but an invention of man could produce the artificial condition of affairs which we have before us. Man has sought out these inventions for the reason that the conditions of things as he found them did not afford such opportunities as he desired to gratify his perverted taste. The selfish nature within him clamored for opportunities for a fuller exercise of

its depraved desires, and man, obedient thereto, has exercised his God-given faculties to devise ways by which such opportunities could be had.

And one of the selfish desires—the most prominent one, perhaps—is the desire for worldly gain.

### **1 Timothy 6**

<sup>10</sup> The love of money is the root of all evil.

The conditions which exist naturally in the domain of trade and commerce, will not enable men to get rich as fast as they want to. Therefore some artificial conditions must be produced which will allow of attaining the selfish goal. And as men cannot compel the natural source of wealth—the earth—to furnish such conditions, they must necessarily be obtained from manipulations of another and unnatural source—their fellow-men.

The wealth of the world's millionaires, with possibly a few exceptions, comes not from the pockets of the earth but from the pockets of their fellows. It comes not from a natural condition of things, or from an equitable and just condition, but from artificial, invented conditions, having legal but not equitable support, by which they are unable to take advantage of the wants of mankind, and squeeze from hard necessity that which inclination would never consent to give.

We see men today in our own land who do not hesitate to starve the poor, in order that there may be a sudden and extensive swelling of their own bank account, by conditions which have no natural necessity for existence; for it is more than probable that the great coal strike which is so conspicuous among present evils in our land was not necessitated by circumstances beyond the control of man, but is the result simply of human greed, taking the advantage of circumstances to put upon a much-needed commodity an artificial value.

The same principle underlies every “corner” in trade, with which the public are now so familiar. And it is even stated upon good authority that the financial crisis in America is the product of nothing but human greed. We reprint an extract bearing upon this point, taken from an interview had by a correspondent of the *London Chronicle* with a prominent citizen of Minneapolis, Minn.:

“You speak of the tyranny of monopoly. Do you mean its political power, its omnipotence in the lobbies of Washington and of the State legislatures?”

“Yes, I mean that, and I mean more than that. Monopoly is strangling the industries of the country, and turning the bounty of nature in this vast Continent into a curse. Here is this money panic, which has led to the destruction of business confidence, and the throwing of millions of men idle on the streets. It is a purely artificial panic brought about by the financiers to enable them to appreciate gold which they held in reserves. The real industrial life of the country is perfectly healthy, but it is throttled by the money power. Why, last year the New York bankers (and Mr. Owen quoted from Mr. Henry B. Clews, the noted Wall-street magnate) actually lamented the abundant harvest, because it did not suit financial interests.”

“But how does monopoly strangle industry and enterprise?”

“Now, you take this city of Minneapolis, with its 200,000 people, not more than thirty years old, so rapidly has it grown. You can’t establish any industry in this city; it is a literal fact; you can’t do it. Every great industry, those mills and elevators, are all in the hands of rings, and no man can get into the business today unless on the rings’ term. Talk of free competition! It is as dead here in this great new city as it was in a walled town in the Middle Ages! The whole city is in the grasp of syndicates which deny to people the right to labor on the raw material of the globe.”

The result, when this comes to be generally believed, will be a mighty impetus to Socialism, or, as is predicted by many, the establishment of a new political party, in the platform of which will be embodied those ideas of needed reforms, both civil and religious, which have latterly been attaining to popularity.

But the lesson to be learned from it all is that to insure good government and prosperity to all, the world needs something it does not possess, and which human wisdom cannot furnish. It needs something to successfully combat that universal desire of mankind—the love of money; for it is this that is the root of all evil which the spectacle of financial prostration and paralyzed industries presents before us.

The struggle between rich and poor is a part of a great contest between good and evil; and only that which avails in the one will avail in the other. But the contest against human selfishness can only be successfully waged by means of the gospel of Jesus Christ. Temporary reliefs for existing troubles may be devised by the wisdom of man; but only the power of the gospel can touch the root, and destroy the evil at its source.

This is what the world needs, though it knows it not. This is that for which the present situation calls,—not an alliance of the gospel with politics, but its reception into the heart.

The lesson is, government cannot give the world what it wants for the peace and prosperity of its inhabitants. Let it be ours to point men to the gospel of God:

### **Romans 1**

<sup>16</sup> ...the power of God unto salvation,

—and to the coming of that better kingdom and government which will be the answer to the prayer,

### **Matthew 6**

<sup>10</sup> Your will be done on earth, as it is in heaven.



## 6. God's Promises

Present Truth, October 12, 1893

**T**HE promises of God are to all His children alike. He has no favorites among them, and makes no preference on account of differences in race, color, wealth, or station.

### **Acts 10**

<sup>35</sup> In every nation, he that fears Him and works righteousness is accepted with Him.

### **2 Chronicles 15**

<sup>9</sup> The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward Him.

What then is to hinder the manifestation of the mighty power of God, the power of Him who can do all things, in your behalf? Nothing, except it be your own refusal to let your mind be perfect toward Him,—your own refusal to believe that He can and will show himself strong toward you in spite of the circumstances which seemed destined to make your life a failure.

What is it that God will do for us when our heart is perfect toward Him? How will He show himself strong in our behalf? He may not work as man wishes or desires, but He will always do that which is for the best. He will do what anyone would wish Him to do, could he see his needs with the eye of God. He will show himself strong in our behalf, not merely in one way, but in all the affairs in which we may need help.

The idea is altogether too common among people, that while God will help them in spiritual things if they earnestly seek Him, in the temporal affairs of life they must look out for themselves. But this is a great mistake. God can make temporal things, even of the most trifling nature, the minister to our

spiritual welfare. He can be glorified in all the everyday affairs of our lives, if we will but let Him into them.

And what a blessing it will be to ourselves! How many unnecessary steps are taken, how much work done that needs to be done again, where God is left out of the undertaking! How many unwise plans are laid, that can only result in failure! And how much unnecessary discouragement and sorrow is thereby brought into our lives—all because we thought we must lay our plans by our own wisdom and carry them out in our own strength.

### **Psalm 55**

<sup>22</sup> Cast your burden on the Lord, and He shall sustain you:  
He shall never suffer the righteous to be moved.

What burden? the burden of sin? Yes; and your burden of care also. He will take care of every burden that you have. There is no “may be” or “perhaps” about it. The word is,

“He *shall* sustain you.”

The burden of care comes because we are afraid of being brought into some place where we will not be sustained. We are afraid of having to experience some want. We must be constantly looking and studying to know how we are to meet some contingency that looms up before us in the near future, and no sooner is one disposed of than we see another ready to take its place; and it seems to be a necessity that we should devise some way to meet it.

Children do not feel this burden of care and anxiety because they have not yet learned the lesson of doubt. They know that there are difficulties to be met, but they have implicit confidence in the ability of “papa” and “mama” to provide for them. They have perfect faith that all their wants will be supplied.

But the children of God have not so much confidence in Him! They are constantly afraid that He will not be able to

provide for them without with some help from themselves! It is true that God does not work for individuals independently of their own efforts: but when they unite their efforts with God's, they should believe that He will sustain them, and carry no burden of care and anxiety as to the result.

Therefore it is your privilege now to be as free from this burden as a little child, as free as if you had suddenly found a relative or friend who was able and willing to attend to all your wants. For you have such a Friend, as real and tangible as any that your eyes behold, who is willing and...

### **Ephesians 3**

<sup>20</sup> ...able to do exceeding abundantly above all that [you can] ask or think.

### **2 Corinthians 9**

<sup>8</sup> And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may bound to every good work.

Therefore,

### **Philippians 4**

<sup>6</sup> Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

<sup>7</sup> And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.



## 7. True Riches

Present Truth, December 7, 1893

**T**RUE riches do not consist in the possession of gold, or real estate, or government bonds, or any of the many things which we commonly associate with the idea of riches. True riches cannot be seen with the natural eye.

Gold can secure to an individual many advantages, but it cannot save him from accident, loss of physical and mental power, or of life itself. The true riches consist in that which secures to the soul the highest blessings, and benefits which will never be lost.

True riches are not laid up in earthly banks, but are stored in the bank of heaven. We are exhorted,

### **Matthew 6**

<sup>19</sup> Lay not up for yourselves treasures upon earth...

<sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal.

In another text we are told how to lay up treasure in heaven:

### **Luke 12**

<sup>33</sup> Sell that you have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that fails not, where no thief approaches, neither moth corrupts.

By disposing of our earthly riches, in the right way, we may obtain the true riches. That which is done for the sake of Christ here, is a deposit in the bank above, which will never be lost.

But the true riches cannot be purchased with money. The obtaining of them is not dependent upon the possession of earthly wealth. The poorest and humblest of mortals possess them as well as the kings and potentates of the financial

world; yes, even easier, for earthly gold is naturally a barrier to the possession of the wealth of greater value.

And this is the satisfactory thing about the true riches,—all may have them. Inequalities of earthly fortune are no barrier in the way of any in obtaining this wealth. It is a gift, and anyone may have it who will take it. The faithful and true Witness says,

### **Revelation 3**

<sup>18</sup> I counsel you to buy of me gold tried in the fire, that you may be rich.

Are you seeking for earthly wealth? Pause and listen to these words of Christ, for they are addressed to you. His counsel cannot be disregarded except at a price which no man can afford to pay. You are not too poor to buy, for we buy of God,

### **Isaiah 55**

<sup>1</sup> ...without money and without price.

And what is the “gold tried in the fire”? The fire is...

### **Isaiah 48**

<sup>10</sup> ...the furnace of affliction.

And the gold is that which will enable us to endure it. Peter refers to this in language addressed to those who...

### **1 Peter 1**

<sup>6</sup> ...now for a season, if need be,...are in heaviness through manifold temptations.

He says,

<sup>7</sup> That the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

The gold is faith, and faith, we are told,

## **Galatians 5**

<sup>6</sup> ...works by love.

Have you faith and love? If not, you may buy them,

## **Isaiah 55**

<sup>1</sup> ...without money and without price,

—of Him who counsels you to obtain them. He has such gold to sell; He has gold that has been tried in the fire. It is His own faith and love, which were tried in the furnace of affliction while He was...

## **Isaiah 53**

<sup>3</sup> ...a Man of sorrows and acquainted with grief,

—here on the earth. It is faith and love that have stood every test to which humanity can by any means be subjected. If such faith and love are in our hearts, they will keep us amidst all the trials and temptations of this life, as they kept the Saviour while He lived and walked in human form among the inhabitants of Judea.

Are you seeking for earthly riches, to the neglect of the true riches, the gold tried in the fire? If you are, then God says unto you,

## **Luke 12**

<sup>20</sup> You fool,

<sup>21</sup> [For] so is he that lays up treasure for himself, and is not rich toward God.

## **Matthew 6**

<sup>23</sup> Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.

Seek first the true riches, and all other riches will come after them,—if not immediately in this life, then when our brief existence here is ended; for the children of Abraham by faith are heirs with him of the whole world.

## **Romans 4**

<sup>13</sup> For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

## **Galatians 3**

<sup>7</sup> Know you therefore that they which are of faith, the same are the children of Abraham.

## **James 2**

<sup>5</sup> Hearken, my beloved brethren, [writes the Apostle James,] has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him?

Are you one of the “poor of this world”? Then be satisfied if you are “rich in faith;” for you are an heir of all things, and no reversal of fortune can take the inheritance from you. The Apostle Peter writes,

## **2 Peter 1**

<sup>5</sup> And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

<sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness;

<sup>7</sup> And to godliness brotherly kindness; and to brotherly kindness charity.

Here is marked out the road to wealth, and all may enter it who will. There are not too many competitors in the way to lessen in any degree the certainty of success. These are golden steps, at the top of which are riches that infinitely exceed all the fortunes of earth, awaiting whomsoever will come and take them.



## 8. Dare You Trust Him?

Present Truth, January 11, 1894

**R**IGHTEOUSNESS is its own reward; for righteousness is life, the life of Christ; and he who has this knows that he has all things that are needful. Therefore the Lord says,

### **Matthew 6**

<sup>33</sup> Seek first the kingdom of God and His righteousness; and all these things shall be added unto you.

<sup>34</sup> Take therefore no thought for the morrow;

—or,

“Be not therefore anxious for the morrow.”

Living only one day at a time, we know that He who is from eternity will be living on the morrow and in days still future, and His life is ours, and the care that is over the grass of the field and the fowls of the air is over us all.

At the beginning of the Christian life we count the cost. We forsake all, give up everything; and then, having lost our own life, we have His. There is therefore no more anxiety, and nothing for us but to follow Christ whithersoever His voice may lead us. He never yet let anyone out into the wilderness to perish. There may be the path to the wilderness, seemingly impenetrable, but:

### **Isaiah 41**

<sup>17</sup> When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

<sup>18</sup> I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

All we need is to know what the Lord says, and we turn to obey Him and follow His leading, knowing that He takes the responsibility of fulfilling His own promises. The man who

steps out in faith, believing God, and not as an experiment to find out if the Lord really means what He says, will always find that...

### **Proverbs 15**

<sup>19</sup> The way of the righteous is made plain.

We are so apt to take counsel with our fears and our own resources, and forget the Lord our Maker,

### **Isaiah 51**

<sup>13</sup> ...that has stretched forth the heavens, and laid the foundations of the earth.

Some men are afraid to be strictly honest in business, for fear they will fail in these days of keen and unscrupulous competition. Others fear they may come to want, and dare not walk out on the bare promise of God when some duty is newly brought to their mind in the word. If they could but plan the future, and see clearly the way out they would not hesitate.

But have we more confidence in our own plans and ability than in the Lord's? He has planned a way out from the beginning to the end. He is the Way, and the man who has Christ as a living Presence knows that he has more than all the world can afford.

Israel in the wilderness limited the Lord's power in their behalf by unbelief, and yet He cared for every detail of their necessities. The Lord says by Moses,

### **Deuteronomy 1**

<sup>33</sup> Yet in this thing you did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way you should go, and in a cloud by day.

In this busy world men are every day putting confidence in their own ability and efforts to make their way, forgetting that they are dependent upon God for the natural life and strength

which they are daily using. And even those who profess to believe the Lord are often thrown into doubt and perplexity when the path of right and duty interferes with previously formed business relations, just as though the Lord is not able to make up to them all that is vital to life and godliness if they trust Him.

The Lord warned the Israelites against being tempted to disobey Him in the busy harvest time. He said,

#### **Exodus 34**

<sup>21</sup> Six days shall you work, but on the seventh day you shall rest: in earing time and in harvest you shall rest.

No pressure of circumstances can shut the real believer away from obedience to God's word. The blessing of God in Sabbath-keeping is worth more than all the riches of the Orient, because it has in it all that Christ is to men. So it is in every duty and privilege. Not an anxious thought need be given to temporal necessities.

#### **Matthew 6**

<sup>32</sup> Your heavenly Father knows that you have need of these things.

In the days when Israel dwelt in the land of Canaan they were commanded to let the land rest every seventh year, and the Lord said,

#### **Leviticus 25**

<sup>20</sup> And if you shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

<sup>21</sup> Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

Sometimes the Lord comes to men plainly revealing some duty which seems to involve their whole life work. Perhaps the labor and capital representing many years must all be left if the call of duty is responded to. Many have this to face when they come to consider the question of true Sabbath

keeping, and in various ways the test may come. Whatever it may be, and however it may come, we have only to remember God's promises and power.

The King of Judah had once hired an army of Israel to help him, when the word of the Lord came saying he should not let Israel go with him to the battle.

## **2 Chronicles 25**

<sup>9</sup> And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give you much more than this.

God is able to make all things to abound unto His children:

## **2 Corinthians 9**

<sup>8</sup> God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work.

And He will withhold no good thing:

## **Psalms 84**

<sup>11</sup> No good thing will He withhold from them that walk uprightly.

Therefore He says,

## **Proverbs 8**

<sup>10</sup> Receive my instruction, and not silver; and knowledge rather than choice gold.

<sup>11</sup> For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Tho' I have friends so many,  
Love, and gold, and health;  
If I have not Thee, my Saviour  
Hold I any wealth?<sup>5</sup>

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<sup>5</sup> Corie F. Davis, Hymn: *Only Thee*, or, *Have I Need of Aught, O Saviour*.

## 9. Religion and Business

Present Truth, February 1, 1894

**T**HE idea of a distinction between religion and business is a great mistake.

Every man is brought into the world for the purpose of serving God. That is his business. Time is given him in order that He may prepare for eternity. To do that is of far more importance than everything else. Men who make religion a matter merely of church relationship, do not know what Christianity is.

Nowhere is true religion more productive of results upon unbelievers than in business. God never puts a person in any place, even for a moment, where he cannot serve Him. Religion is man's business, always. "Business," in the worldly sense of the term, is only an incident.

### **Matthew 6**

<sup>33</sup> Seek first the kingdom of God and His righteousness, and all these things shall be added unto you.

### **1 Corinthians 10**

<sup>31</sup> Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God.



## 10. A Worthy Ambition

Present Truth, April 5, 1894

**I**T IS a fact that we are exhorted in the Scriptures to be ambitious. The word *ambition* is very generally associated with an evil disposition. We think of an Alexander or a Caesar, thirsting for dominion, or a Hildebrand grasping for combined ecclesiastical and temporal sovereignty.

The ordinary ambition is simply the clamor of self and passion. It aims to secure place or wealth, or to be thought well of by men, or to be the leader of a regiment of followers, however small and insignificant.

The ambition recommended in the letter to the Thessalonians is of a different character.

**1 Thessalonians 4** [RV, margin]

<sup>10</sup> But we exhort you, brethren, that you abound more and more;

<sup>11</sup> And that you be ambitious to be quiet.

This is a rare ambition, and very often we need a great deal of it in order to rest in quietness and confidence. The person who would advance Christ's kingdom in the cause of truth, must learn how to be quiet in season, as well as how to speak in season.





# 11. The Great Question

Present Truth, May 3, 1894

## Matthew 6

<sup>33</sup> But seek first the kingdom of God, and His righteousness; and all these things shall be added unto you.

THE great question, the question that most vitally concerns each of us, is not,

“Am I getting wealthy?”

or,

“Am I acquiring distinction?”

or,

“Am I rising to a position of power?”

These are all secondary matters to the one great consideration, which is,

“Am I seeking first the kingdom of God and His righteousness?”

In inspired biographies of men we find this point always made most prominent. We read generally at the commencement that:

“He did that which was right in the sight of the Lord,”<sup>6</sup>

or that,

“He did that which was evil.”<sup>7</sup>

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<sup>6</sup> 8 Kings of Judah: Jehoshaphat (*2 Chronicles* 20:32), Jehoash, or Joash (*2 Kings* 12, *2 Chronicles* 24), Amaziah (*2 Kings* 14, *2 Chronicles* 25), Azariah, or Uzziah (*2 Kings* 15, *2 Chronicles* 26), Jotham (*2 Kings* 15:34, *2 Chronicles* 27), Ahaz (*2 Kings* 16, *2 Chronicles* 28), Hezekiah (*2 Kings* 18, *2 Chronicles* 29), Josiah (*2 Kings* 22, *2 Chronicles* 34).

<sup>7</sup> 24 Kings of Judah and Israel: Saul (*1 Samuel* 15:19), Solomon (*1 Kings* 11), Rehoboam (*1 Kings* 14:22), Nadab (*1 Kings* 15:26), Baasha (*1 Kings* 15:34),

This sums up the whole case, and the rest is but a narrative of particulars. When all other questions have faded and melted into the mists of time, this question still remains, looming broader and clearer as we near the threshold of eternity.

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Zimri (*1 Kings* 16:19), Ahab (*1 Kings* 16:30), Ahaziah (*1 Kings* 22:52), Jehoram (*2 Kings* 3), Joram (*2 Kings* 8:18), Ahaziah (*2 Kings* 8:27, *2 Chronicles* 22:4), Jehoahaz (*2 Kings* 13:2), Jehoash (*2 Kings* 13:11), Jeroboam (*2 Kings* 14:24), Zachariah (*2 Kings* 15:9), Meahem (*2 Kings* 15:18), Pekahiah (*2 Kings* 15:24), Pekah (*2 Kings* 15:28), Hoshea (*2 Kings* 17:2), Manasseh (*2 Kings* 21:2, *2 Chronicles* 33:2), Amon (*2 Kings* 21:20, *2 Chronicles* 33:22), Jehoahaz (*2 Kings* 23:32), Jehoiakim (*2 Kings* 23:37, *2 Chronicles* 36:5), Jehoiachin (*2 Kings* 24:9, *2 Chronicles* 36:9), Zedekiah (*2 Kings* 21:19, *2 Chronicles* 36:12).

## 12. Ancient Finance

Present Truth, September 27, 1894

THE record in *Genesis* 23 of the purchase of the cave of Machpelah, of Ephron the Hittite, shows that it was as business-like and definite a transaction as though it had been done in the present commercial age.

### **Genesis 23**

<sup>16</sup> Abraham weighed to Ephron the silver, which he had named...four hundred shekels of silver, current money with the merchant.

<sup>17</sup> And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

<sup>18</sup> Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

The long-buried records of the past that are being brought to light by students of Assyriology add interesting facts to what the Scripture tells us of commercial transactions in the ancient days.

Only recently the authorities of the British Museum have placed in the Assyrian Department an ancient weight, of hard polished stone, about four inches high, which was used for weighing silver in ancient Babylonia. The ten lines of the inscription tell us that it was made by Nebuchadnezzar, 605 BC, and that it is exactly copied from the original standard weight, the *maneh*, authorized by Dungi, King of Babylon, over 2,000 years BC.

The “current money with the merchant” very probably was weighed according to the Babylonian standard. It was not until later Babylonian times that money was stamped as coin.

In Abraham’s day the Hittites seem to have been a thoroughly commercial people, and even after the overthrow of

the Hittite empire the Assyrians had, besides their own “royal maneh,” the Hittite standard of the “maneh of Carchemish.” Carchemish was a great trading emporium. Situated in Northern Syria, it was on the highway of traffic between the East and the West, and doubtless profited by the trade of Assyria and the commerce of Phoenicia.

The latter country, with which David and Solomon had such intimate business relations also left its mark on the business transactions of the Eastern empires, as shown by Assyrian weights. The bronze lion weights, discovered by Layard in the Palace Nimroud, are also exhibited in the Assyrian Department at the Museum. They are of various sizes, and many are marked by both cuneiform and Phoenician inscriptions, showing that the standard weights were internationally recognized.

The people among whom Abraham lived and preached the Gospel were not a barbarous, unlettered people. The little business transaction recorded in *Genesis* 23 shows fixed commercial methods.

## 13. The Commerce of Solomon

Present Truth, September 27, 1894

**S**OLOMON formed a trading partnership with Hiram, king of Tyre, of Phoenicia, and they did a business which would not be called small even in these days, when steamships are on every sea.

The Phoenicians were the great seafaring people of ancient times, and their ships brought wealth to Tyre from far distant lands. They were skilled in the manufacture of all kinds of goods, getting materials from one country and making it up into articles to be sold by their merchants in another. They provided the fir and cedar trees for the great temple which Solomon built in Jerusalem, and also sent the skilled workmen to do the finest of the work in wood and metal.

We are told that Solomon made a navy of ships in Ezion-geber, on the shore of the Red Sea. This was a good port from which to send ships to Arabia, India, and all countries round the Indian Ocean.

### **1 Kings 9**

<sup>27</sup> And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

<sup>28</sup> And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon.

In our money this would make over four million pounds sterling.<sup>8</sup> Then Solomon joined with Hiram of Tyre in trading with the West.

### **1 Kings 10**

<sup>22</sup> [He] had at sea a navy of Tharshish with the navy of Hiram.

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<sup>8</sup> E. J. Waggoner wrote this in 1894. 4 million pounds in 1894 would be equivalent to approximately 524 million pounds in 2020.

This was on the Mediterranean Sea; and,

<sup>22</sup> ...once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

They doubtless got gold and silver from the mines of Spain and Northern Africa, and they found on the African coast the elephants tusks of ivory, and the apes and peacocks. They went out through the Straits of Gibraltar into the Atlantic, and traded up and down the west coast of Africa, and in later centuries even rounded the Cape and sailed up the East coast.

We know also that the Phoenician fleets came as far as England, and from the tin and lead mines of Cornwall and the Scilly Isles they got much-needed metals which they could exchange very profitably with countries where gold was a drug in the market. "Gold for brass," the rate of exchange in some places.

### **1 Kings 10**

<sup>14</sup> Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

<sup>15</sup> Beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia.

The amount of gold named is over six and a half million pounds.<sup>9</sup>

<sup>23</sup> So King Solomon exceeded all the kings of the earth for riches and for wisdom.

It was for the latter that he was most famous.

<sup>24</sup> And all the earth sought to Solomon, to hear his wisdom, which God had put into his heart.

God prospered him to show him how much he depended upon Him for everything; but like so many whom God helps, he began to be proud of his might, and departed from the right way in his later years. All the riches and glory that the

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<sup>9</sup> Or about 850 million pounds in 2020.

earth could pour into his treasury could not make up for the loss of purity and righteousness, and so it was that Christ said of the lily of the field,

**Matthew 6**

<sup>29</sup> That even Solomon in all his glory was not arrayed like one of these.





# 14. The Gifts of God

Present Truth, December 13, 1894

## All from Above

### James 1

<sup>17</sup> Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

To every person the word comes,

### 1 Corinthians 4

<sup>7</sup> Who makes you to differ from another? and what have you that you did not receive? Now if you did receive it, why do you glory, as if you had not received it?

### John 3

<sup>27</sup> A man can receive nothing, except it be given him from heaven.

Even the power which earthly rulers have, is granted them from heaven. Jesus said to Pilate, who boasted of his power,

### John 19

<sup>11</sup> You could have no power at all against me, except it were given you from above.

## Natural Talents

It must be evident, therefore, that it is a mistake to speak of some men as having greater natural endowments than others, or for men to take pride in their abilities, as though they themselves originated them. Each one's ability is a gift direct to him from heaven.

The keen intellect that is employed in opposition to the truth of God, is a gift from that same God that is opposed. The power to acquire wisdom, is also a gift from God. It is God that gives men power to acquire wealth:

## Deuteronomy 8

<sup>18</sup> But you shall remember the Lord your God: for *it is He that gives you power to get wealth*, that He may establish His covenant which He swore unto your fathers, as it is this day.

King David recognized this when he made his offerings for the temple. He said,

## 1 Chronicles 29

<sup>14</sup> But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of You, and of your own have we given You.

## Chosen Vessels

Men often speak of the Lord as looking about, whenever He has any special work to be performed, for some person with the necessary ability to do it. Thus it is said that He found in Luther the qualifications that would make him a leader in the Reformation, and that He chose Paul because he had had the training that would fit him for the work to be done.

This is true in a sense, but the very way in which it is stated conceals the real truth, namely, that God himself had been training those men for the work that He had for them. It was not by accident that God found certain men ready to do certain work.

While they were unconscious of any design in their lives, God was fitting them to the work for which He designed them. Paul was a chosen vessel; but he was not chosen because he had the necessary qualifications for the work, but he was chosen for the work, and then taken through the school that would fit him for it. He was chosen from his birth,<sup>10</sup> as were also John the Baptist,<sup>11</sup> and Jeremiah.<sup>12</sup>

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<sup>10</sup> **Galatians 1** <sup>15</sup> But when it pleased God, who separated me from my mother's womb, and called me by His grace, <sup>16</sup> To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood.

## To Every Man His Work

### Mark 13

<sup>34</sup> For the Son of man is as a man taking a far journey, who left his house, and gave authority to servants, and to every man his work, and commanded the porter to watch.

Here we learn that God has a work for every one. It is not merely that there is *work* for every one, but that there is *a work* for every one. Each person has some specific work laid out for him.

It may be a very humble work, but that makes no difference. Not all have the same work, or the same kind of work; very few are chosen to carry on a great work that will attract the attention of the world, yet their work is none the less planned for them by the Lord. And since the Lord's work cannot be complete unless all the parts are finished, it is evident that the least work is not unimportant.

And the man who is appointed to a small task, and who does it well, will receive the same commendation from the Master that is received by the one who has a greater amount to do.

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<sup>11</sup> **Luke 1** <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for your prayer is heard; and your wife Elisabeth shall bear you a son, and you shall call his name John. <sup>14</sup> And you shall have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

<sup>12</sup> **Jeremiah 1** <sup>5</sup> Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you, and I ordained you a prophet unto the nations.

## Everything Planned

### Acts 15

<sup>18</sup> Known unto God are all His works from the beginning of the world.

The Psalmist said,

### Psalm 139

<sup>1</sup> O Lord, you have searched me, and known me.

<sup>2</sup> You know my downsitting and my uprising, you understand my thought afar off.

<sup>3</sup> You compass my path and my lying down, and are acquainted with all my ways.

<sup>4</sup> For there is not a word in my tongue, but, lo, O Lord, you know it altogether.

<sup>5</sup> You have beset me behind and before, and laid your hand upon me.

There are therefore no accidents in our lives. If we realized this, there would be less complaining. God knows the way that we take. That circumstance that is seemingly the most untoward is designed by God to aid us in our appointed task. Even though the devil lays an obstacle in our way, God will use that as a help.

Knowing this, we can rejoice in tribulation. We serve a Master who...

### Ephesians 1

<sup>11</sup> ...works all things after the counsel of His own will.

## Refusing the Task

But God compels no one to labor for Him. Allowing us to work for Him is an honor that He bestows upon us; but we may refuse the honor. There are very few who did not make more or less objection.

Saul of Tarsus wearied himself in fighting against the design of the Lord. God knew from the beginning what He wished to have him do, and was training him for it, but Saul resisted for

a long time, because he had planned something else for himself.

He is not the only one that has kicked against the pricks. What a sad thing it is when men persist in refusing to do the work that God has for them, because they do not relish the necessary training, or else wish to have their own way. Not the least among the sorrows of the lost in the day of Judgment, will be the revelation of the honorable position to which God called them, and which they foolishly rejected.

Many men who have been mighty to do evil, will see with bitter sorrow that at a certain turning-point in their lives they had just within their grasp a position of trust that would have given them an honored name throughout eternity. They refused it, because in the blindness of human calculation it seemed to be obscure and mean.

### **Making "Sacrifices"**

From this point of view how contemptible seem all men's boasts of what they have sacrificed for the Lord. Many who have wealth or great mental ability and attainments, and who enter the service of the Lord, are regarded and often regard themselves, as though they had conferred a great favor on the Lord. People act as if they had originated something, and had at great cost fitted themselves for usefulness, and now had enriched the Lord with themselves and their gifts.

Let such remember that they have nothing that God did not give them, and that He gave it to them for a purpose. If before we entered the service of the Lord we had certain attainments, or if we have a peculiar aptness for a certain line of work, let us not boast of that, but consider that God gave us that readiness, in order that we might do the work to which He has called us.

Instead of boasting, we have rather need to feel ashamed that our childish fretfulness against the training of the Lord

has deprived us of much of the ability that we ought to bring to His service.

## 15. What We Need

Present Truth, December 13, 1894

**W**HAT we need is not prosperity, as we would naturally define it, but the grace of Christ. The Saviour said to Paul,

### **2 Corinthians 12**

<sup>9</sup> My grace is sufficient for you.

<sup>9</sup> ...Most gladly therefore, [says the apostle,] will I rather glory in my infirmities, that the power of Christ may rest upon me.

<sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, and persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong.

All is prosperity that is accompanied by the grace of Christ. That grace is...

### **Ephesians 2**

<sup>7</sup> ...exceeding riches.

But while self lives in the heart the true riches cannot be discerned, and men turn aside from them and heap to themselves "treasure" of a different sort. Despising...

### **Romans 2**

<sup>4</sup> ...the riches of His goodness and forbearance and long suffering,

—they treasure up for themselves...

<sup>5</sup> ...wrath against the day of wrath and revelation of the righteous judgment of God.

The riches of His grace are all that we need, under all circumstances, both in this life and in that to come.

### **James 4**

<sup>3</sup> You ask and receive not, [writes James,] because you ask amiss, that you may consume it upon your lusts.

If we would receive that which we ask, we must pay the price. We must not shrink from the thorns in the flesh. The flesh must be pierced by something more than thorns, for Christ's flesh was pierced not only by thorns, but by the nails of His cross; and we must be crucified with Him.

Whatsoever we shall ask in the name of Christ, we shall receive; but His name means His meekness, His unselfishness, His sacrifice. We cannot ask in His name without partaking of His Spirit.

The Lord causes His face to shine upon us only that it may manifest in us the glory of His name.



## 16. Hard to Bear

Present Truth, January 10, 1895

**T**HERE would be less complaining over adversity if we would remember that one of the hardest things for a human being to bear is prosperity. There is, indeed, only one condition under which this is possible, and that is when self is dead; for wherever self is, prosperity and pride are sure to go hand in hand.

Even the Apostle Paul could not bear the special marks of God's favor bestowed upon him in visions and revelations, and was given a thorn in the flesh, the "messenger of Satan"<sup>13</sup> to buffet him, lest he should be exalted thereby.

It is natural to seek favors from God without thinking of the thorn in the flesh. John and James desired of Christ...

### **Mark 10**

<sup>37</sup> ...that they might sit one on His right hand and the other on His left, in His glory.

The Saviour asked them,

### **Mark 10**

<sup>38</sup> Can you drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?

<sup>39</sup> They said unto Him, We can.

But there came a time soon afterwards when they would not have answered the question in this confident manner. In the garden of Gethsemane, when He drank of the cup, they with the other disciples, filled with sorrow and amazement,

### **Mark 14**

<sup>50</sup> ...forsook Him and fled.

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<sup>13</sup> 2 Corinthians 12:7.



## 17. A Financial Forecast

Present Truth, January 17, 1895

**T**HERE never was a time when there was greater struggle for wealth than the present; as the Apostle James predicted by inspiration, men are engaged in heaping...

### James 5

<sup>3</sup> ...treasure together for the last days.

And, as outlined in the same chapter, it is accomplished by the impoverishment of the people; so that we have enormous wealth and grinding poverty existing side by side.

But the anxieties and the uncertainties of riches, as well as the perplexities of the conditions of modern life as regards temporal affairs, were never more strikingly manifest than now. The *Investor's Review*, a well-known journal, this month makes a forecast of the year's prospects, replying to the query, "Is trade going to revive?" and the *Chronicle* says of it,

We envy the man, whether millionaire or miner, laborer or stockbroker, or even our old friend the "small investor," who can read his negative answer without a shudder.

Following is the *Chronicle's* summary of the situation:

Mr. Wilson first paints his picture of the present state of nations and their industries. Wheat is lower than ever before, and so is cotton. Wool has not risen in price as it was expected to do when placed upon the American free lists. Prices at home, with hardly an exception, are lower than they were a year ago, and it is only lavish Government orders for new war-ships that keep up the iron industry.

Central and South America, with the single exception of Chile, are no outlets for our spare capital, because—not to put too fine a point upon it—they are inhabited chiefly by swindlers.

“The United States are filled up with railways far beyond the capacity of the trade of the country to make profitable; Canada is sodden with debts, and with the enterprises which, if not already bankrupt, appear on their way to become so.”

Italy, Spain, and even France and Germany, are in a bad way financially.

“The wealthier countries do not want our assistance; the poorer and sicklier cannot be made to look tempting enough to draw money from us.”

The position of the Australian colonies “excites the deepest indignation, or the most profound pity. Slowly, but relentlessly, they are being forced downward into the position of helpless defaulters.”

In India “the British State is like a weary Atlas crushed to the earth with debt as with a world all too heavy for his shoulders.”

## 18. Going to Law

Present Truth, January 17, 1895

THE Saviour, in the “Sermon on the Mount,” instructed His followers, to avoid going to law, even though they had to give double the amount asked in order to settle a matter out of court. He said,

**Matthew 5 [RV]**

<sup>40</sup> If any man would go to law with you, and take away your coat, let him have your cloak also.

The practical wisdom of this is often illustrated. The *Daily Chronicle* has been giving some attention too excessive law costs, and in a recent number, two cases were related by the victims.

One case was that of a man who sued for payment for a literary work which he had done. His case was so clear that the counsel for the defense made no attempt to deny it. He was awarded £50 for his work. Of this sum he received nothing, his costs swallowing it all up; and further, his solicitor told him that they could legally charge him £40 more!

The other case was still worse. The man sued to recover £20 which he had loaned. There was really no defense, and the man tells the result as follows:

My Solicitor (who had previously been unable to get payment of two debts, one of £9 6s and another of £20 from the same man) sent me his bill of costs, amounting to £92 5s, with an intimation that unless I paid promptly the amount would be substantially increased and a writ issued against me.

This man would have been much the gainer even if he had given his debtor another £20, and avoided the law.

## **1 Timothy 4**

<sup>8</sup> Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

## 19. Proverbs

Original title: Front Page  
Present Truth, January 31, 1895

WHEN we are reproved for a fault, it does not mend matters in the least to say that our reprover has the same fault. Our neighbor's disease can never cure ours.

The sun blows no trumpet and rings no bells, to call the attention of people to itself. It simply shines. The man who has virtues does not need to boast of them.

There is nothing ever lost by being given to God, whether it be money, time, or talents. That which is placed in God's hands is but yielded to its rightful owner, and placed where it will be put to the best possible use. Only that is lost which is withheld from Him; for all that is not of Him must finally pass away.

## 20. Power, Honor, and Wealth

Original title: Front Page

Present Truth, April 25, 1895

**G**OD wants to invest all men with power and honor and wealth. This is His purpose towards us in Christ Jesus.

All men may be sure of obtaining these things if they will seek them in God's appointed way. And not only this, but He will give man an eternity of life in which to enjoy them.

### **Romans 2**

<sup>7</sup> To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.



## 21. Compensation

Present Truth, November 14, 1895

**A**MAZIAH, king of Judah, had hired a hundred thousand men, of the kingdom of Israel, to fight with him against his enemies. The prophet of the Lord warned him that this would weaken rather than strengthen him; for the Lord was not with the men of Israel, because of their wickedness.

### **2 Chronicles 25**

<sup>9</sup> And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give you much more than this.

Men sometimes say nowadays,

“But what of my business? What of the capital invested in business which will have to be relinquished if I obey the Lord? What of the loss if I do not fulfill the contract under which I am bound to give my services to my employer?”

To all of the excuses which are made for not obeying the voice of the Lord, which put the claims of men or of business investments before the claims of the Lord, the words of the prophet replied,

<sup>9</sup> The Lord is able to give you *much more* than this.

God may not always pay in earthly inheritance, but the “much more” is sure in that inheritance that is incorruptible and cannot pass away,

### **1 Peter 1**

<sup>4</sup> ...reserved in heaven for you.

Will you accept the compensation?

## 22. Business Success

Present Truth, March 5, 1896

**I**T IS the very common mistake of youth to expect a royal road to success, and of this age, perhaps more than any before it, it is a characteristic to want to be at the top without waiting to climb up. Archdeacon Farrar writes as follows in giving some qualifications necessary to success in any line of work:

A very rich man, who died with a title, once said to me, "Because I have been successful in life, many young men come to me and ask me to give them a start. But they all want to begin more or less where and how I end, not where and how I began. My own history was this:

"I was the son of poor parents; the only education I ever got was at a free school, which I left at the age of fourteen. I was then put into an office, I did my very best there; but, as I was determined to get on, I looked out for the most eminent man in my profession, went to him, and asked him to let me work for him gratuitously when my business hours were over, simply that I might thoroughly understand the conditions of the business to which I had been apprenticed.

"He allowed me to come and work in the evening in his office with no salary. I worked hard. By the end of the year I had learned what I wished, but I had also made myself indispensable; and the great man pressed me to enter his service with a good and increasing salary. That was the foundation of my present fortune."

"Yes," he said, "there is a cheque for a hundred pounds for your church. Don't thank me! I really shall not miss it in the slightest degree at the end of the year. It makes no difference to me."

His remarks were only an illustration of the proverb that the crowd is all at the bottom. "There's plenty of room at the top."

## 23. International Trusts

Present Truth, September 24, 1896

**A**N *Exchange* publishes the following paragraph from an American paper:

Among the marks of the last days are the existence of “rich men” and the heaping together of treasure. The state of things and the oppression arising therefrom is increasing. Recent dispatches have informed us of the formation of three great trusts. The *Standard Oil Company* has combined with its only rival, and succeeded in its efforts to control the oil trade of the world. The borax output of the world has passed into the hands of one international company, with a capital of \$2,500,000; and the Coates, the Clarks, and the Kerrs have united in a “cotton-thread trust,” with a prospect of controlling the cotton-thread trade of the world.

This tendency to the consolidation of business interests for the benefit of the few, within the “ring,” and to the disadvantage of the great public, has especially characterized the last decade.

That the “trust” and “combines” are now developing to their highest possible extent and becoming international, would seem in itself to argue that the pinnacle from which the disastrous fall was to take place is just about to be reached. The days are coming in which men do indeed say to each other, “A confederacy.” There is a scriptural warning in reference to that time.

### **Isaiah 8**

<sup>11</sup> For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

<sup>12</sup> Say not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear their fear, nor be afraid.

<sup>13</sup> Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread.

## 24. Bargaining with the Lord

Present Truth, December 31, 1896

**T**HERE are wonderful promises in the Word of what God will do to sustain those who trust Him. But the man who says,

“Now I will trust God, and see if He will not give me something,”

–is only experimenting, not trusting, and can get nothing. So, too, the man that reads God’s promises and says,

“Now I will serve the Lord in order to get what He promises,”

–is not serving God and cannot claim the promises. He reasons that if he will do this or that God will give him something. He is trying to make a bargain over the counter with the Lord, and will make a sad failure.

The man who finds his reward in the joy of the knowledge of God and His salvation can never be disappointed.

## 25. One Sure Thing

Present Truth, August 5, 1897

IN THE book of *Proverbs* much is said about surety, and people are more than once warned against going surety, not only for a stranger, but even for a friend. In the 11<sup>th</sup> chapter, verse fifteen, we read,

### **Proverbs 11**

<sup>15</sup> He that is surety for a stranger shall smart for it: and he that hates suretiship is sure.

In the margin we have in the place of “suretiship”:

“those that strike hands.”

That is, a man cannot be safe unless he refrains from giving his hand as surety for another. But read further, and see what is said in the twenty-first verse:

<sup>21</sup> *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

Notice that the words “though” and “join” are in italic type, indicating that they are not in the Hebrew. The literal Hebrew, as indicated in the margin of the *Revised Version*, is:

“Hand in hand.”

Here, then, we find an instance of giving the hand, or, as rendered,

“My hand upon it!”

In two translations before me, I read,

“One can give his hand for it, that the wicked shall not be unpunished; but the seed of the righteous shall escape.”

So sure is it that God will see that justice has its due! Men are often tempted to think, as did David, that the wicked have

the best of it, and that in unrighteousness is the most prosperity to be found;<sup>14</sup> but let no one be deceived in this matter. So sure is it that wickedness will be punished, and that the reward of the righteous will not be forgotten, that one may safely give his hand upon it, and be a surety for it.

It is the only sure thing in this world.

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<sup>14</sup> *Psalm 73.*

## 26. Signs of the Times in the Business World

Present Truth, September 30, 1897

**I**T IS an age of confederacies and “trust.” The rich form them to add to their riches, and the poorer are joining together for common action against those holding the means of production. In it all, the rights of the individual are not considered, and the tendency is toward the tyranny of the combination over the individual.

The Scripture foretells the troubles that will come in the last days because of the rich heaping together their riches. In the end they will be for “booties” unto the oppressed, Habakkuk warns them:

### **Habakkuk 2**

<sup>5</sup> ...he...cannot be satisfied, but gathers unto him all nations, and heaps unto him all people:

<sup>6</sup> Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increases that which is not his! how long? and to him that lades himself with thick clay!

<sup>7</sup> Shall they not rise up suddenly that shall bite you, and awake that shall vex you, and you shall be for booties unto them?

<sup>8</sup> Because you have spoiled many nations, all the remnant of the people shall spoil you; because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein.

And the prophet James pronounces the woe upon them for their covetousness, at the same time showing that all the Lord’s people will keep clear of both sides in the controversy, and wait patiently for the coming of the Lord.

### **James 5**

<sup>1</sup> Go to now, you rich men, weep and howl for your miseries that shall come upon you.

<sup>2</sup> Your riches are corrupted, and your garments are moth-eaten.

<sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.

<sup>4</sup> Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cries: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

<sup>5</sup> You have lived in pleasure on the earth, and been wanton; you have nourished your hearts, as in a day of slaughter.

<sup>6</sup> You have condemned and killed the just; and he does not resist you.

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain.

<sup>8</sup> Be also patient; stablish your hearts: for the coming of the Lord draws nigh.

The signs of the coming struggle are apparent everywhere, but in America they are most plainly to be seen. An American correspondent of the *National Review* says that the commercial world is full of rumors of the creation of new trusts so gigantic and so far-reaching in their scope that those trusts already in existence are mere pygmies compared to them.

One trust now controlling the oil, iron ore, and sugar industries of America, purposes adding several other businesses, having so great an income that it can easily buy the industry. Thus business and wealth in the United States are coming more and more into the hands of a few. The *National Review* says of this:

It is difficult to see what the end will be and when this process of absorption will end. There are perhaps two solutions which may be looked forward to during the next quarter of a century. One is a universal trust with a few men controlling all the industrial activities of the United States, and



with the bulk of the American people its employees. The other is a repetition of the French Revolution, but the revolution of 1925, if it comes, will be more terrible in its consequences and more destructive in its results than that of 1793, because today the people are more numerous, more determined and more intelligent, and their power to work good or evil has increased tenfold since the days of Robespierre and Danton.

The one thing that would hold in check these elements of violence, both as to the lawless greed of the capitalists and the lawless covetousness of the poor, is the Gospel. But the world does not want this generally. And too often the churches—and this is the general tendency in America—distrusting the power of the Gospel, are going in for political reform.

But the more the churches enter the arena of political strife the less power of God for righteousness will they have to wield for peace. One of the signs of the Lord's coming was to be the...

#### **Luke 21**

<sup>25</sup> ...distress of nations, with perplexity.

We see it in more directions than one, and men's hearts are alarmed as they look into the future. It is a good time to persuade men to put their trust in God. He has a care for the individual.

## 27. Selling the Soul Cheap

Present Truth, October 21, 1897

THE methods of trade are a snare to multitudes even of people who count themselves religious.

“It is the way all do,”

—is the excuse for little ways of deception and cheating in business. The green-grocer, for instance, who shows one thing in the front of his stall and sells a poorer quality from behind, follows the almost universal methods of the trade, but he sells his soul as cheaply as Esau did when he traded the birthright for a dish of lentils.

People tell little lies for small advantages to be secured, or just because it humors a fancy, forgetting what a tremendous interest they are selling for naught. In one of the morning papers a correspondent who plays golf complains of the cheating at the game, done merely for the pleasure of winning:

The men whom I know to be habitually dishonest at golf, are men of position and reputation in business and such an accusation, if made and unsubstantiated by more than the bare assertion of the player's partner would recoil on his own head. But the fact remains that there is an amount of cheating at golf which is positively appalling, and which there seems to be no effective way of dealing with.

Doubtless it would be found that men who cheat in a game of skill, have in business so accustomed themselves to the ways of the world in this matter of petty deceptions and departures from strict integrity, that it seems a trifling thing to carry the same principle into recreation.

## 28. A Straw

Present Truth, March 17, 1898

“Straws show which way the wind blows.”

**A**ND the following from the *Christian* serves to show that a serious storm is threatening:

One of the difficulties of reform in the treatment of employees in places of business, is the fact that tradesmen anxious to introduce reforms complain that on principle competitors make it impossible. To obviate this hindrance, the Christian Social Union executive recently published little pamphlet advocating the principle of “preferential dealing,” which means “the practice of purchasing goods only from tradesmen who observe the standard regulations for each trade,” but as these vary, they are taken to mean “the best that can be secured at a given time in a particular locality.”

We must be slow to admit the principle of boycotting; but certainly some pressure should be brought to bear on such tradesmen as stand out against humane regulations in the treatment of those who work for them. Some men are so selfish that not until their interests are affected will they fall into line with right.

To say,

“If you don’t do it as I say, I’ll kill you,”

—would be considered violent language most unbecoming to a Christian; but to say,

“If you don’t do as we think best, we will make it impossible for you to earn a living,”

—has now come to be reckoned quite the thing for Christians. It is in the line of the fulfillment of the prophecy in *Revelation* 13, of the time soon to come when no one may buy or sell,

### **Revelation 13**

<sup>17</sup> ...save he that had the mark, or the name of the beast, or the number of his name.

Not thus does God deal with the rebellious, and neither do His children.

### **Matthew 5**

<sup>44</sup> I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven;

<sup>45</sup> For He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.

To deal gently with the erring, is the work of a child of God. Christ has...

### **Hebrews 5**

<sup>2</sup> ...compassion on the ignorant, and on them that are out of the way.

If God dealt with us as many of His professed people have thought that they ought to deal with those who did not come up to their standard, we should all have been dead long ago. How can one claim to know the Lord, when He upholds a course which emanates from the devil, and which is directly opposed to the character of God?

### **Luke 23**

<sup>31</sup> If they do these things in a green tree, what shall be done in the dry?

When professed Christians use the devil's methods, and think they are serving God, what can be expected of those who do not profess to care for God? Will not the earth be filled with violence? and will there not be a time of trouble such as never was?

## **2 Timothy 3**

<sup>1</sup> This know also, that in the last days perilous times shall come.

<sup>2</sup> For men shall be lovers of their own selves, covetous, boast-ers, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>3</sup> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

<sup>4</sup> Traitors, heady, highminded, lovers of pleasures more than lovers of God;

<sup>5</sup> Having a form of godliness, but denying the power thereof: from such turn away.



## 29. Uncertain Riches

Present Truth, May 12, 1898

**I**N THE April number of *Chambers's Magazine* appears an interesting contribution on the subject of "mine-salting." It describes some of the methods by which unproductive mining property can be made to appear capable of rich yield, when it is desired to effect a sale.

According to the writer, mine-salting is much more common than is generally supposed. It is practiced in every mining district in the world with more or less success, and it is hardly too much to say that fully ten per cent of the foreign and colonial mines sold to London companies are purchased on samples obtained from salted workings.

Several instances are given, among them being one which occurred in New South Wales a few years ago. Over three hundred ounces of gold were used to salt the mine, with the result that the property was purchased by a Sydney syndicate for £30,000. So well was the salting done that expert after expert was deceived, and it was not until the market price of the syndicate shares totaled over £400,000 that the property was proved to have been prepared.

These facts are interesting in view of the enormous sums of money which change hands over mining shares. There probably never was a time in human history when so many enterprises were inviting people to invest their means, with the certainty of becoming speedily rich; and now, as never before,

### **1 Timothy 6 [RV]**

<sup>9</sup> They that desire to be rich fall into a temptation and a snare.

Men of great ability have set themselves to the task of easing others of their wealth, and stop at no means whereby they can accomplish this end. The man whose trust is in uncertain

riches may well be uneasy when he considers the powerful combinations which are seeking to augment their own wealth at his expense. The words of the Saviour come with special force to this generation:

**Matthew 6**

<sup>19</sup> Lay not up for yourselves treasures upon earth.

**Luke 12 [RV]**

<sup>33</sup> Sell that you have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that fails not, where no thief draws near, neither moth destroys.



## 30. Treasure

Present Truth, December 1, 1898

ONE feature of the last days is that treasure will then be heaped together in a special manner. It will be obtained by dishonesty and oppression, but it will not profit its possessors.

### James 5

<sup>1</sup> Go to now, you rich men, weep and howl for your miseries that shall come upon you.

<sup>2</sup> Your riches are corrupted, and your garments are moth-eaten.

<sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.

The fulfillment of this sure word of prophecy is at present more noticeable in the United States than in any other part of the world, but other countries are fast following in the same train. A recent estimate of the capital invested in trusts in the United States shows that it amounts to nearly £541,000,000 sterling. About half of this is taken up by nine trusts.

In spite of Anti-trust laws, which recognize the danger of such gigantic combinations, the evil continues to grow. The present year has shown in England what a comparatively small trust can do to raise the price of wheat and cause distress among the poorer classes. The report on the trusts concludes:

What the actual value of the property covered by the stocks and bonds of these companies is it would be difficult to say, but the figures show to what an extent the abuse has spread and the dangers that are involved to the community by this unrestrained centralizing of capital.



# 31. Business Corruption

Present Truth, March 16, 1899

**A**N UNPLEASANT light has been thrown on present-day business methods by the report of a special committee of the *London Chamber of Commerce*. It would seem from the report that it is extremely difficult, if not impossible, in almost all trades, for the manufacturer, to obtain orders without bribing the “buyers” of commercial establishments. Goods of inferior quality, and incorrect invoices, are passed, if the person whose duty it is to check these is “squared” to his satisfaction.

The bribes are often given unwillingly, and against the voice of conscience, but those who do not like the system say that if they stood out against it they might as well go out of business as try to compete with other houses which give these secret commissions. The same evil is said to be firmly established in all the professions.

It may seem to some that civilization has vastly improved business conditions and commercial honesty, but every now and then some evidence of deep-rooted and wide-spread corruptness breaks through the surface, and shows the worthlessness of all life that is not hid with Christ in God.

Instead of becoming more and more free from the evils which cursed the world before the gloss of civilization was used so much to cover them up, men are fast hastening to the condition foretold by the prophet:

## **Micah 7**

<sup>2</sup> The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

<sup>3</sup> That they may do evil with both hands earnestly, the prince asks, and the judge asks for a reward; and the great man he utters his mischievous desire so they wrap it up.

<sup>4</sup> The best of them is a briar: the most upright is sharper than a thorn hedge.

What shall the Christian merchant do under such circumstances as these? Shall he follow a multitude to do evil and give Satan a chance to utter his old taunt,

### **Job 1**

<sup>9</sup> Does this man serve God for naught?

The Lord calls for faithful witnesses, men like Caleb who will serve Him wholly.

### **2 Chronicles 16**

<sup>9</sup> The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him.

The closeness of the contest between good and evil shows that the climax is fast approaching. It will come when the decree is made...

### **Revelation 13**

<sup>17</sup> ...that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

The time is very near then when those who had gotten the victory over these things are seen,

### **Revelation 15**

<sup>2</sup> ...standing on the sea of glass, having the harps of God.

No one need feel that the contest against the organized forces of Satan is a hopeless one. The fight may be severe, but the victory is sure for the faithful.

When it is no longer possible to live on this earth, and live righteously, Christ will come to take to the mansions in His Father's house the remnant...

## **Revelation 14**

<sup>12</sup> ...that keep the commandments of God and the faith of Jesus.

To those who feel that they cannot separate themselves from the corrupt practice of the world, for fear of losing their business, the solemn question is addressed:

## **Mark 8**

<sup>36</sup> What shall it profit a man if he shall gain the whole world, and loss his own soul?

## **2 Corinthians 2**

<sup>14</sup> Thanks be unto God, which always causes us to triumph in Christ.

This is a word to be remembered in times of discouragement. There is no failure for the one who commits his way to God. In the darkest circumstances he may rejoice to know that all the heavenly agencies are working together for good.

## 32. Vanderbilt on Money

Present Truth, September 28, 1899

**M**R. CORNELIUS VANDERBILT, head of the millionaire family, died at New York on the 12<sup>th</sup> instant, of paralysis, at the age of fifty-four, really just in the prime of life. His wealth is estimated at £25,000,000.

He was a railway king, and like other magnates, played the game that built up wealth at the expense of less fortunate capitalists. He was a man of an iron will, and sought to have his own way in everything. He had his full share of domestic unhappiness, and in 1896 disinherited his favorite son because he married against his wishes. Of his wealth he once said,

Such wealth as mine is too heavy a burden for any man to bear. The weight of it is crushing me. I have no pleasure in it, and no use for it.

At another time he said,

In what respect am I better off than my neighbor who has not wealth. He commands more readily than I can all the true happiness of life, he is healthier than I, because he has less anxiety; he will probably live longer than I shall; and above all he can trust his friends.

Wealth is a snare to those who do not use it aright, and...

### **1 Timothy 6**

<sup>10</sup> The love of money is the root of all evil.

## 33. A Good Book for Business Men

Present Truth, July 4, 1901

ONE of the best books for any man to study, is the book of *Proverbs*. It was written by the wisest man that ever lived, and its purpose is...

### **Proverbs 1**

<sup>4</sup> To give subtilty to the simple, to the young man knowledge and discretion.

The word "simple," is the same as in:

### **Proverbs 14**

<sup>15</sup> The simple believes every word: but the prudent man looks well to his going.

Its root idea is that of open-mouthed credulity. This book, if heeded, will make such a silly person cautious and prudent, shrewd, and one who cannot be deceived. No matter how credulous and easily deceived and led astray one may be, the book of *Proverbs* will make him wise.

But that, of course, is on the condition that he listens to it, and ceases to hear false instruction. Then when he hears only the truth, his quality of believing every word will stand him in good stead; for the truth of God gives true wisdom. It *is* wisdom, and therefore everybody who receives it must necessarily receive wisdom.

Then read the book; study it; become permeated with its teachings, and you will know how to deal wisely in every condition of life.





## 34. Business Principles

Present Truth, May 22, 1902

**W**HILE the selfish saying, "Honesty is the best policy," ought never to be countenanced as the utterance of a really honest man, it is nevertheless true that the Saviour's rule,

### **Matthew 7**

<sup>12</sup> All things whatsoever you would that men should do to you, do you even so to them,

—expresses the only principle on which any business can be successfully carried on in the long run.

The following story from the *Youth's Companion* illustrates this, and shows also that a reputation for honest work and fair dealing is the best advertisement that any man can have. The man, however, who would have his work praise and recommend him, must do good works from the love of it, without thought of the reward; for "policy" always overreaches itself.

"You have a peculiar fire insurance agent in this town," remarked a newcomer one day to an old resident. "I had about made up my mind to change my insurance from the L. M. Mutual Company to some other concern; I had a suspicion that it might not be absolutely sound. So, having seen the advertisement of a number of companies on the window of a Mr. Patlin, your agent, I went in there. He seemed to represent almost all the important companies about here except the one I thought of pulling out of.

"It seemed strange, but he advised me strongly to let the insurance stay where it was, even persuading me that the L. M. Mutual was perfectly sound. He said he could do no better by me, and perhaps not so well. So of course he lost so much business."

"Well," said the old man, "I'm not only not surprised, but I should not have known what to make of it if you had had any other experience with Mr. Patlin. He always advises ev-

everybody else to do what he himself would do in the same circumstances. It never makes the least difference to him whether what he says is going to increase or decrease his own business. That is the way with all that family; his brothers are just so, in other lines of trade."

"But how do they get along?" the young man queried.

"Does this agent make a success by letting business go by that is all ready to drop into his lap?"

"No businessman in town has more to show as the result of his methods," replied the other; "and yet I suppose some of the self-proclaimed 'hustlers' would think Mr. Patlin a little slow. What they lose sight of is the long haul. He has been here a good while; he intends to be here a good while longer. People, for some reason, get back to his office, even if he does drive them off occasionally."

The young man didn't carry the argument any further, but he went away with something new to think about.

## 35. Taking Advantage of Necessity

Original title: Back Page

Present Truth, October 16, 1902

### Proverbs 11

<sup>26</sup> He that withholds corn, the people shall curse him; but blessing shall be upon the head of him that sells it.

**T**HIS text was forcibly brought to mind by reading the following item last week:

House coal of all classes was advanced by 1s. a ton in London, yesterday. "This movement is entirely due to the cold weather coming on," said a dealer on the London Coal Exchange to a *Daily Chronicle* representative yesterday, "and has nothing to do with the American demand for coal."

If we should have an unusually cold winter, such items of news would be a frequent occurrence. Yet the cold weather does not in the least increase the cost of the production of coal. The increase in the selling price is simply the taking advantage of the necessity of the people, especially of the very poor, and is therefore on a par morally, with the act of the man who receives money from the trembling wayfarer at the mouth of his pistol.

Take notice that the text does not say that people ought to curse those who withhold the necessities of life in order to get a higher price for it, but that they will do so; and we call attention to it, not for the purpose of arousing indignation against those who thus enrich themselves at the expense of the poor, but to caution any who read, against following the same unrighteous practice.

Such a procedure is so common that it is considered only as "ordinary business policy," and many well-meaning persons may be led into it without thinking how opposed it is to the principles of Christianity.



# Labor Principles



# 1. Unprofitable Servants

Signs of the Times, February 11, 1889

Luke 17:7-10

## Luke 17

<sup>7</sup> But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

<sup>8</sup> And will not rather say unto him, Make ready wherewith I may sup, and gird yourself, and serve me, till I have eaten and drunken; and afterward you shall eat and drink?

<sup>9</sup> Does he thank that servant because he did the things that were commanded him? I think not.

<sup>10</sup> So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

**A** VERY important lesson is conveyed by our Lord's illustration in *Luke 17:7-10*.

It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition.

With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they with-

hold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment.

Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say,

“We cannot afford to keep the Sabbath.”

Which is as much as to say,

“If God does not furnish me with everything I want, He need not expect my services.”

Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says:

#### **Luke 17**

<sup>10</sup> So likewise you, when you shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

The truth is that the obligation is upon the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says,

#### **Lamentations 3**

<sup>22</sup> It is of the Lord's mercies that we are not consumed.

Every moment of man's life places him under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve Him.



But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth...

### **Romans 3**

<sup>25</sup> ...for the remission of sins that are past, through the forbearance of God,

—the best of men would fail to obtain heaven. And so after all that has been done, eternal life must be...

### **Romans 6**

<sup>23</sup> ...the gift of God,...through Jesus Christ our Lord.

A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency.

Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon Him, and our own utter weakness. Let us heed these words of the apostle:

### **Romans 12**

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.



## 2. How to be Free from Want

Present Truth, October 20, 1892

**W**HO would not be glad if he could be assured that he could have everything he wanted? How many people there are who are filled with unsatisfied longings!

This is a world of want and woe. It is not only those who have no money who are in want. Often those who suffer the most from unsatisfied desires, are those whose money is reckoned by millions. They want more.

Well, there is a sure way by which every man may have all that he wants,—may have every desire gratified. Here it is:

### **Psalm 37**

<sup>3</sup> Trust in the Lord, and do good; so shall you dwell in the land, and verily you shall be fed.

<sup>4</sup> Delight yourself also in the Lord; and He shall give you the desires of your heart.

It is a sure thing. Whoever delights in the Lord will have everything he wants.

### **Psalm 84**

<sup>11</sup> No good thing will He withhold from them that walk uprightly,

—or sincerely; and those who delight in the Lord will want nothing but that which is good. Christ himself is the surety for the fulfillment of this promise. He says:

### **John 15**

<sup>7</sup> If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.

He has an unlimited supply, for the apostle assures us,

### **Philippians 4**

<sup>19</sup> My God shall supply all your need according to His riches in glory by Christ Jesus.

His riches are unsearchable. Why will men persist in being in want, when they might have abundance?

### 3. The Handiwork of Man and God

Present Truth, September 14, 1893

**T**HE handiwork, or handwork, of a man is really the work that he has done with his hands.

You can tell a great deal about a man by looking at his works,—the things that he has made. If he finishes off the smaller things as carefully as he does the greater, and takes pains to make the hidden parts as perfect as those parts that are plainly seen, you say that he is a faithful workman.

The man who can make a steamboat is wiser, you say, than the one who can make only a row boat, and the man who can by his word set a whole army in motion is more powerful than the one who can send out but one man. The one who chooses to make only those things that are for the convenience and comfort of those around him is more kind than the one who chooses to make things to weaken and destroy his neighbor.

But did you ever stop to think of the great difference between the handiwork of God and the handiwork of man?

The wisest man that ever lived could never make a ship out of nothing, and hang it upon nothing, and cause it to make regular trips year after year, and year after year, for thousands of years. Yet look at the earth which carries millions of people and animals and all the things they need,—their houses, gardens, pasture lands, forests, and everything else, at the rate of thousands of miles an hour. God but spoke the word, and it was. He hung it upon nothing and it does not fall. It daily and yearly travels in its appointed track and passes the stations at the appointed seasons.

Look at its twinkling lights. What man could even count them? Yet they came at God's call, are upheld by His word, and daily do His bidding; and He knows them each by name.

How perfect even now is the earth in every part! How full of light and beauty! The tiniest flower or the eye of an insect is formed as perfectly as the loftiest tree or the highest mountain. Think of the faithfulness of the Master workman!

What man could put life into the smallest blade of grass? Yet see grass, flowers and trees, and insects, birds and animals, and men, women and children, all living and growing by the power of the life-giving God.

What man in his handiwork has shown such kindness? Out of the ground grows every tree and plant that is pleasant to the sight and good for food. In the ground are treasures for man and beast. The waters and the air are filled with things of beauty and comfort; and the heavens with their light and warmth and beauty are a continual reminder of the love and kindness and goodness of God, as well as of His glory and power.

How mean, how weak, how ignorant does man appear when we compare his handiwork with the handiwork of God.

### **Psalm 8**

<sup>3</sup> When I consider your heavens, and the work of your fingers, the moon and stars, which You have ordained;

<sup>4</sup> What is man, that You are mindful of him? and the Son of man that You visit him?

The God of nature and of grace

In all His works appears;

His goodness through the earth we trace,

His grandeur in the spheres.<sup>15</sup>

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<sup>15</sup> James Montgomery, Poem: *The Visible Creation*, 1819.

## 4. Wanted: a Gospel for the Age

Present Truth, September 28, 1893

“Wanted: a Gospel for the Age.”

**S**UCH is the thought that is beginning to take shape in the minds of some who are set to minister to the spiritual needs of men and women today, in view of the existing state of things in the social and industrial worlds. It is a thought that is full of meaning.

If a gospel for this age is wanted, it must be that there is none now which is suited to the demands of the present. And if that be true, we may well stop and consider the desperate nature of the situation.

We are reassured, however, as we look into our Bibles, for there we find the grace of God, mercy and forgiveness of sin, Divine power, and every provision for every need of mankind, set forth in language which applies as well to our own age as to any age in the past. We have today all that there is to be had from any possible source of moral strength. We have the gospel of Jesus Christ, which is...

### **Romans 1**

<sup>16</sup> ...the power of God unto salvation to everyone that believes.

There is no greater power unto salvation than the power of God, for God is omnipotent. But it may be that this power of God unto salvation is not realized and felt by all, so that there seems to be a gospel needed for some; for it is not the power of God unto all men, but...

<sup>16</sup> ...to everyone that believes.

Not all men believe. Indeed, it will hardly be denied that the number of true believers is comparatively very small. There is an intellectual belief which many have—a mere assent to the

truth of what the Bible says respecting the existence of God, the coming of His Son to the earth, His life here, and His death, burial, and resurrection—and there is a similar assent to these truths in the minds of the devils themselves, for we are told that:

### **James 2**

<sup>19</sup> The devils also believe, and tremble.

But this is not faith toward God. Faith is that which takes hold of the heart as well as the head, which has not only our assent to the truth of what God says, but our will that it should be true, and calls into exercise every power of our being to live in harmony with it. This faith but few possess; yet it is this which is referred to by the words,

### **Romans 1**

<sup>16</sup> ...every one that believes.

Those who believe in this way are the ones that experience...

<sup>16</sup> ...the power of God unto salvation.

What is needed then is not a new gospel, but faith in the gospel which now is, not a new provision for the moral needs of mankind, but an appropriation of the provisions that are already made. The gospel has not failed, but a failure has been made by men.

If men would today accept the gospel which is declared to them in the word of God, the difficulties which exist in industrial and social life, and darken the horizon of the future, would vanish as if by magic.

All that is needed is an application of the Golden Rule. Let all men do to others as they would that others should do to them, and there will be no further thought of a new gospel. The old one will be found amply sufficient. Strikes and lock-outs will disappear instantly, distress will be relieved, and



prosperity and peace will reign in all the land as they never have done before.

The principle which rules in the world is selfishness. This it is which causes the distress and the evil under which the earth is growing. Each one is spent on his own advantage, without reference to the interests of others.

Not only so, but the world is full of men, many of them rich and powerful, who not only disregard the interests, but also the rights, of their fellow-men. The powerful dictate to the weak; the rich oppress the poor. The fortunate extort from their less fortunate fellows all that opportunity offers, regardless of the misery which they may thereby inflict upon them.

This is what we see all over the world today. We see the rule of the principle of self. By it men are divided into two opposing classes, and the conflict between them rages with ever-increasing violence. And so it must be as long as self continues to rule. It is a question of the survival of the strongest.

The principle of the gospel is just the opposite. It is the principle of unselfishness.

### **Philippians 2**

<sup>4</sup> Look not every man on his own things, but every man also on the things of others.

### **1 Corinthians 10**

<sup>24</sup> Let no man seek his own, but every man another's wealth.

What a change would be produced in human affairs by the introduction of this principle. Instead of each individual working for himself, at the expense (as it so often is) of others, each one would have in view the interests of friends and neighbors. Instead of having only his own efforts upon which to depend for prosperity, he would have the united efforts of all those around him.

Could the result be otherwise than the happiness and prosperity of each? It is rarely that an individual cannot be prosperous with the help of but one other person; how certain would his prosperity be, then, with the help and sympathy of all who know him!

And this is what the gospel of Jesus Christ would do for the world if men would only let it. This age no more needs a different gospel than any other age before it. Doubtless it does need, however, a new preaching of the gospel,—a preaching which is not the presentation of the power and wisdom of man, but of the power and wisdom of God.

### **1 Corinthians 2**

<sup>4</sup> My speech [wrote the Apostle Paul,] and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

He preached...

### **Romans 1**

<sup>16</sup> ...the power of God unto salvation,

—and his words were effectual in the minds of his hearers. This is the preaching that is wanted today; and when we have it, it will be found as powerful and efficient for this day as it was in the days of Paul.

## 5. Capital and Labor

Present Truth, November 2, 1893

### **Ruth 2**

<sup>4</sup> And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless you.

**T**HERE was no conflict there between capital and labor; nor will there ever be when such expressions can be used between employer and employees, not as a matter of form, but from the heart.

When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can be no clashing.

But only the Spirit of God in the heart can bring this about. Strikes, wars, and fighting will go on as long as evil desires reign in the human heart.

## 6. Living with Him

Present Truth, March 1, 1894

**W**E ARE to dwell in the house of the Lord continually, and the Lord doesn't have a spare chamber for visitors. He has nothing that is not for everyday use.

The best robe, the robe of righteousness, is not too good to be worn every day. His best room, the...

### **Psalms 91**

<sup>1</sup> ...secret place of the Most High,

—is for us.

When we leave a good meeting, we need not leave the Lord behind. We may go to the house of worship with Him, and go away in His company.

And do not think the love of the Lord is going to forsake you when you get into the routine of daily work. The Lord loves a woman just as much when she is washing the dishes, as when praying in a prayer-meeting.

Do not let this idea of the love of God be a thing for occasional use. He is not ashamed to associate with us in our daily tasks. His presence, if we let Him go with us, will keep us from vanity, and will keep us humble.

## 7. Christian Service

Present Truth, March 22, 1894

**I**F THERE was less talk about service, there would be more service. We talk about service, and seem to regard the Lord as a Master merely. He is indeed a Master, and a very good one; but He is more than that: He is a Father, and He loves His children, and has given His life for them. The service which He wishes us to do for Him, is to yield ourselves to Him, that He may serve the world through us.

We do not discount the idea of laboring. The one who knows the Lord, and loves Him, will do all the Lord wants him to do, and the Lord wants people to be very busy and active.

But there are those active who do not know the Lord. Mere activity is not a sign of knowing the Lord. The Lord's own life of activity and blessedness will be operating and controlling in that one who really knows Him and receives that life by faith.

Before working there is something necessary, and that is, to get alive. And when one gets alive, and lives by faith there will be work done.

The people in darkness want light, but it is the life of Christ that is the light of men. Many seem to regard light as a mere working of the intellect. It is supposed that we get light by a well drawn argument showing the relation of two or more texts. But that kind of light does not lighten the darkness.

### **John 8**

<sup>12</sup> He that follows me shall not walk in darkness, but shall have the light of life.



## 8. The Burden Bearer

Present Truth, May 10, 1894

Original title: Front Page

The words of inspiration by the Apostle Peter are,

### **1 Peter 5**

<sup>6</sup> Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:

<sup>7</sup> Casting all your care upon Him; for He cares for you.

**H**OW few there are who do this. Some do not seem to realize that God cares for them. David knew it, for he said, by the Spirit,

### **Psalms 40**

<sup>17</sup> But I am poor and needy; yet the Lord thinks upon me; You are my help and my Deliverer.

And Jesus said,

### **Luke 12**

<sup>6</sup> Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

<sup>7</sup> But even the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.

God not only knows our need, and cares for us, but He is able to do whatever His love prompts Him to do. Happy the man who can say with Job,

### **Job 42**

<sup>2</sup> I know that You can do all things, and that no purpose of yours can be restrained.

Or with Paul,

### **2 Timothy 1**

<sup>12</sup> I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

## **1 Peter 5**

<sup>7</sup> Casting all your care upon Him,

—means therefore to put it upon Him, and to leave it there with the assurance that He will see to it.

### **Psalm 37** [margin]

<sup>5</sup> Roll your way upon the Lord; trust also in Him; and He shall bring it to pass.

When we go to a railway station, we deliver our luggage into the hands of a porter, and then go our way, thinking nothing more about it, confident that it will be taken care of. Surely we ought to trust the Lord more than we do a man.

But the trouble with so many is that they deal with the Lord just as they do with the railway porter. They deliver their luggage—their cares—into His hands, and then after a while they take it from Him again. We are to cast our cares on the Lord, and leave them there forever, receiving His peace as our surety, and not to take them again as the traveler does his luggage. He says,

### **Matthew 11**

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

In the first book of Samuel we have an instance of this rolling the burden upon the Lord, and trusting Him. Hanna was greatly troubled. Her childless condition had been a reproach to her. She had suffered hardship because of it. So she prayed to the Lord for a son. Eli, misunderstanding her, had reproved her, and she said,

### **1 Samuel 1**

<sup>15</sup> I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

<sup>16</sup> Count not your handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken



hitherto.

Thus we see how greatly she had been burdened.

<sup>17</sup> Then Eli answered and said, Go in peace; and the God of Israel grant you your petition that you have asked of Him.

<sup>18</sup> And she said, Let your handmaid find grace in your sight. So the woman went her way, and did eat, and her countenance was no more sad.

Young translates the last clause thus:

“And her countenance has not been sad for it any more.”

A strictly literal rendering is,

“And her face was not to it again.”

That is, she had thrown her burden upon the Lord, and she left it there, and went her way, thinking no more about it. She did not resolve that she would think no more about it; but her trust in the Lord, that He would bring her desires to pass if according to His will, was so great that she could not worry about the matter any more, and her face, as a natural consequence, ceased to be sad.

From the above precepts and example let us learn how to trust God.



## 9. The Labor Problem

Present Truth, May 24, 1894

**T**HE greatest problem that confronts the statesmen of the world today is the labor problem. For years they have been trying to solve this problem, but their efforts have not been successful. On the contrary, its aspect has been growing more serious year by year, and thoughtful minds are beginning to see with alarm that it carries political and social earthquakes in its train.

We have reached the time of...

### **Luke 21**

<sup>25</sup> ...distress of nations, with perplexity,

—foretold in the prophecy of our Saviour, and...

<sup>26</sup> Men's hearts [are] failing them for fear, and for looking after those things that are coming on the earth.

We may shut our eyes to these things and refuse to look beyond the narrow compass of our own individual affairs, but the facts of the situation remain, and sooner or later will find us out, whether we find them out or not.

In view of this, there is only one wise course to pursue, and that is to open our eyes to the truth, however unwelcome, and prepare ourselves to meet the issue before us. And this is not, to anyone, a hopeless task. We have the truth, and it only remains for us to open our eyes and hearts to receive it.

God's word is truth,<sup>16</sup> and that word is not silent in matters which concern both our temporal and spiritual welfare. It is a lamp unto our feet, and a light unto our path<sup>17</sup> in times of peril, as well as in the days of safety. And by its counsel we may know exactly how to meet the issue that is coming.

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<sup>16</sup> **John 17** <sup>17</sup> Sanctify them through your truth: *your word is truth.*

<sup>17</sup> **Psalms 119** <sup>105</sup> Your word is a lamp unto my feet, and a light unto my path.

It is time now to gather our wisdom from that word, rather than from political speeches and the utterances of the press. *Luke 21*, *Mark 13*, and *Matthew 24*, will afford us a clearer view into the future than all the oracular sayings of statesmen and politicians.

There is but one solution of the labor question, and that is contained in the words of Christ:

**Matthew 11**

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

What the laboring men of the world need is rest in the Lord; not idleness, but rest. They do not know that they need this; they have never known it. But Christ knew it, and knows it today. Those who come to Him will find rest and satisfaction, and life will become to them a plain path to the realization of the heart's longings and aspirations.

But those who will not come to Him will never find what they need elsewhere, no matter how many plans they may devise for lifting themselves up to the Elysium of their dreams. No man can, by taking hold of himself, raise himself into the air. The base metals of fallen human nature cannot, by any alchemy of the human mind, be transmuted into the gold of love, joy, and peace. These are the fruits of the Spirit,—the result of the touch of the magic finger of God.

**Isaiah 57**

<sup>20</sup> The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

<sup>21</sup> There is no peace, says my God, to the wicked.

The only message that has in it light and wisdom and hope for the human race, or any power to elevate them above their present plane of existence, is the message of the Gospel.

The political messages of the day, of which so many are being heard, are the preaching of the power of man unto salva-

tion. The Gospel message is the preaching of the power of God unto salvation.

**Romans 1**

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

Can we hesitate in deciding which one of these to choose and obey?



## 10. Christ and the “Living Wage”

Present Truth, May 24, 1894

**N**O PERSON ever took so great an interest in the welfare of human beings as did the Lord Jesus Christ. No person can take so great an interest in them as He does today.

But the method which He took to relieve the woes of humanity, and raise mankind to a higher plane of life, was not that of the men who have so much to say nowadays about the “living wage;” although some of these, both in Church circles and out, would have us think that Christ would stand exactly in their place and speak their words if He were here.

Recently we saw it announced that the Rev. Mr. \_\_\_ would on the following Sunday discuss the question,

“Why did Christ demand a living wage for a one-hour day?”

—referring, presumably, to the parable of the laborers in the vineyard.

The Saviour was not forgetful of the physical wants of men when He ministered among them, but He never occupied the position of a socialist, or labor agitator, or a politician, or a statesman. Christ was none of these; and He ever put first before men that which was spiritual, and through this reached and relieved their physical wants, and bettered the circumstances and prospects of their lives. He knew—what men now need to know—that the only uplifting power in the world among men is the Gospel of God.

The socialist and labor questions existed in the days of Christ just as they exist in our day; no doubt with some difference of feature and detail, but the same in general aspect. We read that great multitudes followed Christ in His journeys throughout Judea, and it is plain that their interest in Him was not all due to the spirituality of His teachings. No doubt

they consisted largely of the unemployed, or those who had no pressing and constant occupation. And on one occasion, when they numbered above five thousand, He gave them all a free dinner. Let us notice this instance.

After commanding the multitude to sit down, He took the five loaves and the two fishes which His disciples had, and blessed them, and then commanded His disciples to distribute them among the multitude; and...

### **Matthew 15**

<sup>37</sup> ...they did all eat and were filled.

And in the account given by John,<sup>18</sup> we read that:

### **John 6**

<sup>15</sup> When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain himself alone.

The man who could create for them loaves and fishes, was just the kind of a king that they wanted. Here was a solution of the labor question—the wants of men supplied without any cost to themselves, or any burden upon the Government, or any doubtful dependence upon politicians and statesmen.

Who would ask anything better than this at the present time? Yet there is something better even than this, and it is what all men can have if they will take it. It is the Gospel. That is God's way of bettering the condition of mankind, laboring classes and all. When Jesus again saw the multitude (for we read that they came again seeking Him), He said to them,

<sup>26</sup> You seek me, but not because you saw the miracles, but because you did eat of the loaves, and were filled.

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<sup>18</sup> *John* 6:1-15.



This reveals the thought which actuated them in their attempt to make Him a king. But the Saviour immediately added,

<sup>27</sup> Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you.

This is God's counsel on the labor question, and it is the best counsel on the subject that was ever given. Then does not God have regard for the physical needs of men? Most certainly; the Saviour, speaking of these needs in His sermon on the mount, said,

### **Matthew 6**

<sup>32</sup> Your heavenly Father knows that you have need of all these things.

<sup>33</sup> But seek first the kingdom of God and His righteousness, and all these things shall be added unto you.

The only trouble is, that men will not take God at His word and put in practice the instruction He has given.

In the miracle of the Saviour which the multitude had witnessed, was a most valuable lesson which they might have learned on this point: namely, that man does not need very much, if he only has with it the blessing of God. A little, with His blessing, becomes a large amount.

And as God blessed the loaves and fishes then for the good of the multitude, so He will bless them now for the good of any of His creatures; for He is not partial, and never changes.

Loaves and fishes are the laboring man's food. And the laboring man today may for the asking have God's blessing upon his food and all that he has, and find in that the solution of his difficulties; for:

### **Proverbs 10**

<sup>22</sup> The blessing of the Lord, it makes rich, and He adds no sorrow with it.

Riches without care or sorrow! Surely no one would ask for more than this.

## 11. Simplicity

Present Truth, May 31, 1894

**T**HE life that God intended men to live is a simple one. When God made man He gave him a garden, and his work was to dress it and keep it. Adam was a gardener, and as such he was contented and happy. He had greater facilities for enjoyment than the greatest and most honored men of the world have ever had.

It was when man fell that he lost his simplicity and began to seek out inventions, and as we read in the book of the *Ecclesiastes*, his inventions have been many.

### **Ecclesiastes 7**

<sup>29</sup> Lo, this only have I found, that God has made man upright; but they have sought out many inventions.

From being natural and simple, life has in most cases come to be something highly artificial,—something which results from the running of ponderous and intricate machinery. And whenever by the wickedness or shortsightedness of men this intricate system gets out of running order, privation and want are the inevitable result.

Consider, for instance, the financial depression which prevails over the world today. There has been no famine, no failure of crops, no lack of any of those things which supply the necessities and comforts of life; and yet in all the great cities are scores of thousands on the verge of starvation.

There is land enough, and enough of all that which the land produces; but some hitch has occurred in the money system, and the machinery of exchange is almost disabled. The system has been carried to a point of artificiality where its efficiency is for the time almost lost; and the more its intricacy is extended, the greater will be its liability to break down and become useless, with a panic and hard times as the result.

What is needed is a return to simplicity of living, with a discarding of the artificial systems which the cupidity and folly of men have introduced. How this can be done for nations and for the world, if it be possible at all, is a problem for statesmen; but the way is open for every individual in the world to return to the simplicity of life which God ordained,—the life of the Christian.

The wants of the Christian, so far as they relate to things worldly and temporal, are few and simple. Faith is a simple thing, the Gospel is plain and simple, and the union of the soul with Christ is as simple as that of the branch with the vine.

In the Christian life, God attends to the intricacies, and the part of man is only to believe and live, receiving life from God with a thankful heart, and doing His will in love.

## 12. Divine Drudgery

Present Truth, May 31, 1894

When the Lord said,

### **1 Corinthians 10**

<sup>31</sup> Whatsoever you do, do all to the glory of God,

—He plainly told us that He is glorified by any kind of work which it is legitimate for a Christian to do. This ennobles the commonest kind of toil and service. In another place we are told,

### **Colossians 3**

<sup>17</sup> Whatsoever you do in word or deed, do all in the name of the Lord Jesus.

Every deed is to be done in the name, or by the authority of God himself. Can there be such a thing, then, as irksome and monotonous drudgery? No; for God is glorified in the task, whatever it may be. The end of life is to glorify God. That is the service of the angels.

These are good scriptures for the housewife who has the same daily round of duties to perform, from one year's end to another. Remember that God is glorified in all the endless details of the daily tasks. And a preacher in the pulpit who preaches the word of God can do no more than glorify Him.

This applies as well to the man or woman who is working for a master or mistress as to those who work for themselves.

<sup>23</sup> Whatsoever you do, do it heartily, as to the Lord, and not unto men;

<sup>24</sup> Knowing that of the Lord you shall receive the reward of the inheritance.

George Herbert sang truly,—

A servant with this clause  
Makes drudgery divine:

Who sweeps a room as for Thy laws,  
Makes that and th' action fine.<sup>19</sup>

If every professor of religion really thought that every word and deed was to be in the name of God, and by His authority, there would not be two rules of conduct, one for worship and one for business. It will be found a helpful practice to ask yourself in every work or conversation in which you may be engaged,

“Am I doing this by the authority of God?”

The Lord does not give His authority to every practice in which professed Christians often engage. It is a fearful sin to forge His name to that which He has never sanctioned. When the Lord authorizes the believer to use His name in the performance of every deed and word in all the details of life, He grants a trust which cannot be lightly held.

But it is a cheering thought that one may lay brick or stone, drive a nail, mend a shoe, cook a dinner, sweep a room, or add a column of figures—all to the glory of God.

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<sup>19</sup> George Herbert, *The Elixir* (from the book, “The Temple”), 1633.

## 13. God's Word to the Poor Rich and the Rich Poor

Present Truth, June 7, 1894

**T**HE vast increase of labor disputes in all countries shows that the wage-earners of the world are learning their strength, and are resenting the control of the wealth of the world by the few. From what we already see, and from the testimony of history, and by the word of God, we know that the fear of the Lord will not keep the selfish rich from covetousness nor the selfish poor from methods of violence.

Now is the time, as never before, for those who do fear the Lord to keep clear from the prevailing evil; for in these days we are told that times are especially perilous, because men are...

### **2 Timothy 3**

<sup>2</sup> ...lovers of their own selves, covetous,

—and the warning is given to Christians in order that they may not partake of the spirit of the times.

The coming of the Lord is surely drawing near. The woe that will then come upon those who have spent their God-given powers to amass wealth is thus spoken by the prophet:

### **James 5**

<sup>1</sup> Go to now, you rich men, weep and howl for your miseries that shall come upon you.

<sup>2</sup> Your riches are corrupted, and your garments are moth-eaten.

<sup>3</sup> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.

The word goes on to state that the rightful hire of the laborers has been kept back by fraud. Not unnaturally, such a course as this leads to dissatisfaction and strife, and the con-

flict is already begun. The passions of the natural heart lead on both sides of the strife, and the natural heart never works according to the Golden Rule.

The attitude of the really Christian man who suffers under the oppression of the mighty and powerful is shown by the apostle when he says to the oppressors,

**James 5**

<sup>6</sup> You have condemned and killed the just; and he does not resist you.

The principle of non-resistance, which Christ taught by precept and example is popularly supposed to be obsolete; but in the text just quoted the Lord lays it down as the rule for us in these last days. At the time when men are banding together to fight for their rights after the manner and methods of the world, His counsel to us is:

<sup>7</sup> Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain.

<sup>8</sup> Be also patient; stablish your hearts; for the coming of the Lord draws nigh.

<sup>9</sup> Grudge not one against another, brethren, lest you be condemned: behold, the judge stands before the door.

Christians are not to be found fighting with the worldly for this world's possessions when the Judge of all is even at the door. There is wisdom in the 5<sup>th</sup> chapter of *James* for every one of us in these unsettled times.



## 14. Settling Labor Troubles

Present Truth, July 19, 1894

**T**HERE are two ways of settling labor troubles,—man’s way and God’s way.

Man’s way is by force, as represented in a strike, where each party seeks to compel the other to submit.

God’s way is by persuasion, and never by force. God’s way teaches men patiently to endure wrong,<sup>20</sup> trusting in Him who is all-powerful to enable them to endure every ordeal, and who has said that He would never suffer the righteous to be moved.<sup>21</sup>

God’s way converts men, and thus cleanses the fountain of people at its source.<sup>22</sup>

Man’s way simply dams up the tide, and by that very thing increases the evil at its source. And therefore man’s way can never permanently succeed, and the only hope for peace and order among men lies in the uplifting power of the Gospel.

Wherever the Gospel is received, there will be quietness and peace;<sup>23</sup> and wherever it is rejected, there we may look for confusion and every evil work.<sup>24</sup>

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<sup>20</sup> **Hebrews 6** <sup>15</sup> And so, after he had patiently endured, he obtained the promise.

<sup>21</sup> **Psalms 55** <sup>22</sup> Cast your burden upon the Lord, and He shall sustain you: He shall never suffer the righteous to be moved.

<sup>22</sup> Ellen White, *The Desire of Ages*, p. 72: “The fountain of the heart must be purified before the streams can become pure.”

<sup>23</sup> **Isaiah 32** <sup>17</sup> And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

<sup>24</sup> **James 3** <sup>16</sup> For where envying and strife is, there is confusion and every evil work.

## 15. Christ at the Helm

Present Truth, July 26, 1894

**I**F CHRIST is at the helm why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, results to God.

Then let us work and wait and trust, cast our burdens on the Lord, leave them there and go right on with our work. The prophet says,

### **Isaiah 26**

<sup>3</sup> You will keep him in perfect peace whose mind is stayed on You.

## 16. Keep At It

Present Truth, November 1, 1894

ONE of the first lessons that we need to learn is to keep doing the little things, to go on learning the simple lessons one by one, until time and patience give us the victory.

You may have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said:

“I will show you how we can take the castle.”

And he pointed the cannon to one spot and fired, and kept on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same the next day and the next. By and by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle wall big enough for the army to walk through.

## 17. Rest is not Idleness

Present Truth, January 31, 1895

Original title: Rest Not Idleness

SOME people have the idea that the Lord's rest is idleness, and that resting in the Lord is the same as laziness. It is a great mistake. Jesus came to give rest, yet He said,

### **John 5**

<sup>17</sup> My Father works hitherto, and I work.

In His most perfect rest, the Lord is intensely active. So the man who is most completely resting in the Lord, will be most active in His service.

The man who is not resting in the Lord, makes a great deal of stir, but accomplishes nothing; while the man who rests in the Lord does very much, but without bustle or boasting.

## 18. Unsatisfactory Wages

Present Truth, June 6, 1895

THE person who labors for popularity and applause receives very unsatisfactory wages. Success brings no satisfaction; for popular reputation is so transient a thing that the life is worn feverish and fretful in the effort to hold it.

It was pitiful to read in the reports of the last days of Robert Louis Stevenson, the novelist, that he was greatly worried by the fear that his popularity was waning. And the other day a novelist, who has been successful in capturing popularity with works pandering to the modern taste and novels, said to an interviewer:

Literature is a precarious calling, and success depends on many circumstances. Absolute merit in a book does not of itself ensure success. An external matter, the humor of the public, may destroy a work of genius. Barnum brought Tom Thumb here when Benjamin Haydon was exhibiting his pictures. Tom Thumb became the rage, the interest in Haydon's pictures disappeared, and he went and committed suicide. But my point is that the greatest author may have, and as a matter of fact every famous author of the country has had, a period of eclipse. Scott, Eliot, Dickens, George Eliot, Charles Reads, Wilkie Collins—they all, after they had achieved a reputation, experienced waves of depression and unpopularity.

Oh, the hollowness of it all! Yet the desire for the good opinion of the world, or even of a few associates, is the ruling passion in human nature—that for which men desire wealth, and to attain which they will even sacrifice wealth. It holds people back from obeying the Lord, and makes them slaves to vanity.

The Lord has something better than that for us—not slavery, but the freedom of the Lord. He points us to that list of worthies who live not to please the world, but who obtained this

testimony, that they “pleased God.” There is satisfaction, full and complete, in that.

## 19. The Secret of Contentment

Present Truth, August 1, 1895

SOME very pertinent observations as regards the problem of shorter hours and higher wages, for which the labor organizations are so earnestly striving, are these of Sir William Harcourt, made at a recent temperance demonstration:

We hear of an eight hour day, but what is the use of an eight hour day if the other hours are spent in drink? We hear of high wages, and we wish to see them; but what is the use of high wages if they are spent in drink? Why, there are few men in this country who cannot raise their own wages if they like by the pursuit of temperance.

The trouble is that human foresight and power are too weak to penetrate to the root of the difficulty which is making existence miserable for so large a portion of mankind. After higher wages and shorter hours have been secured, there will still remain the evil propensity of the heart, to spend those hours and wages in a way that will make the condition of the individual worse instead of better. There can be no sure amelioration of an individual's condition without a change of heart, and this can be accomplished only by the power of the Gospel.

The language of a follower of Christ is,

### **Philippians 4**

<sup>11</sup> I have learned, in whatever state I am, therewith to be content.

<sup>12</sup> I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

<sup>13</sup> I can do all things through Christ which strengthens me.

And this is not the language of sloth and indifference, but was written by one who labored and toiled as few men have ever done. But it is the language of peace and contentment.

The Christian is always content with his lot. And well he may be, for he has Christ and eternal life. Christ is the one great panacea that all men need.



## 20. A Labor Platform

Present Truth, August 29, 1895

### **Ecclesiastes 9**

<sup>10</sup> Whatsoever your hand finds to do, do it with I might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.

### **NO IDLERS**

**T**HE Lord called no idlers into His work when He chose His disciples. He took, so far as the record goes, men from active work—fishing, repairing nets, sitting at the receipt of custom—all doing just what their hands found to do, and not waiting for some excuse for dropping laborious tasks.

### **GLORIFYING GOD**

#### **1 Corinthians 10**

<sup>31</sup> Whatsoever you do, do all to the glory of God.

This shuts out every wrong employment or practice; for God cannot be glorified by that which wrongs any man. But the blessed lesson of these words is that every duty that comes to hand, working in the fields, the shop, at the desk, or in the kitchen may be done to God's glory, and He is glorified in the doing of it.

### **THE LORD THE MASTER**

When we remember this, the most monotonous and irksome tasks cease to be commonplace. And those who patiently suffer wrong and are deprived of reasonable reward for services rendered, may look joyfully forward to the grand day of settlement. Therefore,

#### **Colossians 3**

<sup>23</sup> Whatsoever you do, do it heartily, as to the Lord, and not unto men;

<sup>24</sup> Knowing that of the Lord you shall receive the reward of the inheritance; for you serve the Lord Christ.

<sup>25</sup> But he that does wrong shall receive for the wrong which he has done; and there is no respect of persons.

## 21. Master and Servant

Present Truth, December 5, 1895

### **Psalm 116**

<sup>16</sup> O Lord, truly I am your servant; I am your servant, and the son of your handmaid; You have loosed my bonds.

**F**ROM this we may learn that the Lord's servant is a free man. The Lord looses the bonds of those who acknowledge themselves to be His servants, and that freedom which He gives them is what binds them more closely to Him.

### **Servants by Redemption**

Every soul on earth might, if he would, say with the Psalmist, "O Lord, truly I am your servant," for the Lord has purchased all mankind with His own blood.

### **Titus 3**

<sup>14</sup> [He] gave himself for us, that He might redeem us.

### **1 Corinthians 6**

<sup>19</sup> You are not your own;

<sup>20</sup> For you are bought with a price.

### **1 Peter 1**

<sup>18</sup> You were not redeemed with corruptible things, as silver and gold,...

<sup>19</sup> But with the precious blood of Christ.

And He has proclaimed liberty to all who are bound.

### **Isaiah 61**

<sup>1</sup> The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

It matters not who the man may be, he is the Lord's servant; for Christ has bought all. He tasted death for every man.

## Hebrews 2

<sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

## Two Classes of Servants

But there are two classes of servants,—those who serve, and those who do not serve,—the “good and faithful” servants (*Matthew 25:21*), and the “wicked and slothful” servants (*Matthew 25:26*). The fact that a man does not acknowledge himself to be a servant, does not diminish his obligation to serve.

He who does not acknowledge himself to be the Lord’s servant, is a slave.

## Romans 7

<sup>14</sup> For we know that the law is spiritual; but I am carnal, sold under sin.

## John 8 [RV]

<sup>34</sup> Everyone that commits sin, is the bondservant of sin.

## 2 Peter 2

<sup>19</sup> Of whom a man is overcome, of the same is He brought in bondage.

## Isaiah 52

<sup>3</sup> You have sold yourselves for nought, and you shall be redeemed without money.

This last text shows not only that all who do not serve the Lord are slaves, but also that those who serve Him are free. Whoever says from the heart,

## Psalms 116

<sup>16</sup> O Lord, truly I am your servant,

—may also as truly say,

<sup>16</sup> ...You have loosed my bonds.

### **1 Corinthians 7**

<sup>21</sup> He that is called in the Lord, being a servant, is the Lord's free man.

So the sum of the matter is that all men, from the greatest king to the humblest peasant, are in truth the Lord's servants:

- Those who do not acknowledge the Lord as their Master, are slaves, even though they be kings; while
- Those who yield themselves to the Lord's service, are free, even though they be servants.

## **Only One Master**

### **Matthew 23**

<sup>10</sup> One is your Master, even Christ.

He is the only rightful Master.

### **Matthew 4**

<sup>10</sup> You shall worship the Lord your God, and Him only shall you serve.

### **Ecclesiastes 12**

<sup>13</sup> Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man.

The rendering in the margin of the *Revision* is equally true:

### **Ecclesiastes 12 [RV]**

<sup>13</sup> ...this is the duty of all men,

### **Luke 20**

<sup>38</sup> ...for all live unto Him.

This is what is written in the law:

### **Luke 10**

<sup>27</sup> You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all

your mind; and your neighbor as yourself.

We are not obliged to distinguish between different lines of duty, for the law is one, and love is its fulfilling. Loving our neighbor as ourselves is part of our duty to God. If we do not love our fellow-men, it is because we do not love God. Our one anxiety should be to seek the kingdom of God, and His righteousness.

#### **Romans 14**

<sup>17</sup> The kingdom of God is...righteousness, and peace, and joy in the Holy Ghost;

—and,

<sup>18</sup> He that in these things serves Christ is acceptable to God, and approved of men.

Let it not be forgotten that the Lord is the only Master. This is shown by the fact that we are to serve Him with all our heart, and with all our soul, and with all our strength, and with all our mind. So if we do our whole duty to God, we have no strength for any other service than His. If all our strength is given to the Lord, there can be none left for anyone else. And to this end the Apostle Paul says:

#### **1 Corinthians 7**

<sup>23</sup> You are bought with a price; be not the servants of men.

### **Serving Christ Through Earthly Masters**

Yet the same one who wrote, “be not the servants of men,” wrote also,

#### **Ephesians 6**

<sup>5</sup> Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

—and,

### **Colossians 3**

<sup>22</sup> Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God.

There is no contradiction here. The secret is found in the last clause of each verse quoted, and in what immediately follows.

### **Colossians 3**

<sup>23</sup> Whatsoever you do, do it heartily, as to the Lord, and not unto men;

<sup>24</sup> Knowing that of the Lord you shall receive the reward of the inheritance; for you serve the Lord Christ.

And so also in *Ephesians* where servants are exhorted to serve...

### **Ephesians 6**

<sup>5</sup> ...in singleness of your heart, as unto Christ;

<sup>6</sup> Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

<sup>7</sup> With good will doing service, as to the Lord, and not to men.

If all servants acted on this plan, regarding themselves not as servants of men, but as servants of Christ alone, no employer would ever have occasion to complain of unfaithful service. With such a servant it would make no difference whether his master were present, or not; his real Master is Christ, who is always present.

### **Christ the Master Laborer**

There is in this thought encouragement for every laborer, no matter what his employment. Somebody has well said,

“Whatever you know how to do best, God knows how to do it better.”

That is, God knows far more than we do, even of that of which we may think ourselves masters. The master of workmen in any line of work is one who knows all about that work. If he is a competent master, he knows more about it than any of those who are under him. But the Lord is the Master of us all, so that no matter what the business may be, if we are in trouble we may go to Him with confidence that we shall find...

### Hebrews 4

<sup>16</sup> ...grace to help in time of need.

To give us confidence in coming to Him, He came to this earth as a servant, and passed a thorough apprenticeship as a laborer. He knows how to help.

The dignity of service depends much on the Master whom one serves. The servant partakes of the dignity or dishonor of his master. If one serves a mean master, then his is a mean service. Without any play upon words, we may truly say that such service is menial. But the one who realizes that in all things he serves the Lord Christ, can never have any degrading work. The humblest service is noble and dignified, when done to the Lord, and not to man. As George Herbert quaintly put it:

A servant with this clause  
Makes drudgery divine:  
Who sweeps a room as for Thy laws,  
Makes that and th' action fine.<sup>25</sup>

## Not Two Masters

### Matthew 6

<sup>24</sup> No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and Mammon.

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<sup>25</sup> George Herbert, Poem: *The Elixir*, 1633.



The servant who thinks to follow two lines, making a distinction between service to Christ and his Master according to the flesh, will become hopelessly confused. No matter what our grade of service, nor what the rank of our earthly master, we have only to consider what will please the Lord. He who does this, will render to man every service that he has any right or duty to give.

If two servants are together, and one of them is unfaithful, that is no excuse for the other one to be unfaithful also. If a dozen servants refuse to serve, that does not warrant another in neglecting his duty. Even though the others, being in a majority, persecute the faithful servant, and threaten him with the worst kind of treatment, it is evident that he is not justified in neglecting his duty.

#### **Proverbs 1**

<sup>10</sup> My son, if sinners entice you, consent not.

It makes no difference whether the enticement be in the shape of gifts if we yield, or of threats of vengeance if we do not, we are forbidden to be a party to sin.

### **Exhortation to Earthly Masters**

Remember now that all men are alike servants to God. After the exhortation to servants, the apostle addresses masters, saying,

#### **Colossians 4**

<sup>1</sup> Masters, render unto your servants that which is just and equal; knowing that you also have a Master in heaven.

Still more emphatically,

#### **Ephesians 6 [RV]**

<sup>9</sup> You masters, do the same things unto them, and forbear threatening; knowing that both their Master and yours is in heaven, and there is no respecter of persons with Him.

Both masters and servants are therefore servants of one Master, the Lord Jesus Christ. If some servants do not acknowledge their obligation to serve Him that does not in the least diminish the obligation.

Suppose that the master so far forgets his duty to the one Master, as to demand that his servant shall do that which is sinful, and shall offer large inducements for such acts; we have the injunction,

### **Proverbs 1**

<sup>10</sup> If sinners entice you, consent not.

The fact that the servant who is entrusted with greater responsibilities refuses to serve, does not warrant the more humble servant in neglecting his duty. We have the following instruction for such a case as that:

### **1 Peter 2**

<sup>18</sup> Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

<sup>19</sup> For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

<sup>20</sup> For what glory is it, if, when you be buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable with God.

If a servant did everything that even the wicked master told him to do, he would have no occasion to suffer. But the fact that he is exhorted “for conscience toward God” to “endure grief, suffering wrongfully,” shows that one may be obliged to refuse obedience to some command, since it will involve sin against God. If he is indeed a faithful servant of the Lord Christ, that very fact will keep him from yielding to a simple requirement. In that case, he must suffer patiently the buffeting that may follow.

The Lord, the real Master of both, will settle the case when He comes, for He has told what shall be the fate of that evil servant who smites his faithful fellow-servant.

## **Same Principles for Earthly Kings**

These principles apply equally in the case of rulers and subjects. Christ is King of kings and Lord of lords.

### **Revelation 1**

<sup>5</sup> [He is] the Prince of the kings of the earth.

Just as servants are exhorted to be obedient to their masters according to the flesh,

### **Ephesians 6**

<sup>5</sup> ...with fear and trembling, in singleness of your heart, as unto Christ,

—so with kings.

### **Psalms 2**

<sup>10</sup> Be wise now therefore, O you kings; be instructed, you judges of the earth.

<sup>11</sup> Serve the Lord with fear, and rejoice with trembling.

If they do not serve the Son, then destruction will be their portion.

Jesus Christ is anointed...

### **Psalms 2**

<sup>6</sup> ...King upon [the] holy hill of Zion,

### **Ephesians 1**

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

### **1 Corinthians 11**

<sup>3</sup> The head of every man is Christ,

—and not any earthly power. To Christ, both rulers and people alike owe allegiance. The service of the humblest peasant is due directly to Christ, and to none other.

This obviates the necessity of laying down rules as to how far we may go in our duty to civil rulers, without infringing on the rights of God. But that way of putting it implies that earthly rulers are to be considered before God. The fact is, that Christ is the direct head of “every man.” He is Lord and Master of all. To Him is supreme allegiance due, and whoever faithfully discharges his duty to the Lord, will never fail in any particular of respect that is due to any that are “in authority” on earth.

He will never be found in the ranks of anarchy and lawlessness in opposition to government; for he delights in the law of the Lord, which tells him not to resist even oppression, to...

#### **1 Peter 2**

<sup>17</sup> Honor the king,

and

#### **Titus 3**

<sup>2</sup> To speak evil of no man.

### **When Earthly Laws Oppose God's Law**

But suppose those servants who are “in authority” refuse to serve the Lord, or, professing to serve Him, ignore and trample upon His law, and threaten punishment upon those who will obey it in all particulars; what then?

#### **Proverbs 1**

<sup>10</sup> If sinners entice you, consent not.

If some servants refuse to serve, that is no reason why others should forsake the Lord's service.

This settles the whole question of Sunday laws. God's law says to all men,

## **Exodus 20**

<sup>8</sup> Remember the Sabbath day to keep it holy.

<sup>9</sup> Six days shall you labor, and do all your work:

<sup>10</sup> But the seventh day is the Sabbath of the Lord your God; in it you shall not do any work.

It places the first day of the week commonly called Sunday, among...

## **Ezekiel 46**

<sup>1</sup> ...the six working days,

—which are to be habitually devoted to labor, in distinction from “the Sabbath of the Lord,” which is to be invariably devoted to rest from ordinary labor. A clear distinction must be observed between it and them.

But the governments of earth, being infected with the spirit of the Papacy, have presumed to defy this law of God, and to prohibit the use of the first day of the week as “an ordinary working day.” The amount of deference which they require paid to the Sunday differs in different places; but whatever the amount, it is in direct defiance of the one...

## **Romans 10**

<sup>12</sup> ...Lord over all.

If now someone says that, no matter what the law of the land is, we must obey it, we have only to reply,

“We must serve Christ.”

If His servants in the highest places refuse to serve Him, that will not justify us in being unfaithful to Him.

“But it is so common to keep Sunday; almost everybody keeps it.”

What of that? The Lord has anticipated that condition of things, by saying to us,

## **Exodus 23**

<sup>2</sup> You shall not follow a multitude to do evil.

It is true that many do not know that they are doing evil. So much the more reason for faithfulness on the part of those who do know. Once more,

## **Ecclesiastes 12**

<sup>13</sup> Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man.

The line of duty is very simple, when we know that we have but one Master. Then we need not and shall not have any fear of the consequences, for His servants are as free as He himself.

Even when in prison for His sake, they are free; for since He has the power to deliver them at any moment, it is evident that they remain there only during His pleasure. In such case they may, with Paul, rejoice that they are prisoners of the Lord.<sup>26</sup>

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<sup>26</sup> **Ephesians 4** <sup>1</sup> I therefore, as the *prisoner of the Lord*, beseech you that you walk worthy of the vocation wherewith you are called.

## 22. Envy Not the Oppressor

Present Truth, December 12, 1895

Original title: Front Page

### **Proverbs 3**

<sup>31</sup> Envy not the oppressor, and choose none of his ways.

**I**T IS so natural to envy such men that the exhortation needs to be often repeated. Again we read,

### **Proverbs 24**

<sup>1</sup> Be not envious against evil men, neither desire to be with them.

Why does anybody envy wicked men? The Psalmist tells why he envied them:

### **Psalms 73**

<sup>3</sup> I was envious at the foolish, when I saw the prosperity of the wicked.

<sup>7</sup> Their eyes stand out with fatness: they have more than heart could wish.

But why should we envy...

<sup>12</sup> ...the ungodly, who prosper in the world, [who] increase in riches?

Again the answer comes, coupled with a repetition of the exhortation:

### **Psalms 37**

<sup>1</sup> Fret not yourself because of evildoers, neither be you envious against the workers of iniquity.

<sup>2</sup> For they shall soon be cut down like the grass, and wither as the green herb.

On the other hand, it is...

### **James 2**

<sup>5</sup> ...the poor of this world, rich in faith,

—who are heirs of the kingdom of God.

### **Psalm 37**

<sup>9</sup> Evildoers shall be cut off: but those that wait upon the Lord shall inherit the earth.

<sup>10</sup> For yet a little while, and the wicked shall not be: yea, you shall diligently consider his place, and it shall not be.

<sup>11</sup> But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

### **1 John 2**

<sup>17</sup> The world passes away, and the lust thereof, but he that does the will of God abides for ever.

To choose this world, or to envy those who do choose this world, which is quite the same thing, shows a failure to make a right estimate of the value of things. He who knows that he has...

### **Hebrews 10**

<sup>34</sup> ...in heaven a better and an enduring substance,

—will not be moved to murmur at his own poverty in this world, nor to envy the prosperous wicked. The man who has gold in the bank does not envy the poor imbecile who plays with a glittering toy, and fancies that it is a diamond.

People often wonder why the wicked should so often be allowed to prosper in this world, while godly people are in distressing poverty. Why should it not be so? They who have...

### **1 Peter 1**

<sup>4</sup> ...an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for [them],

—can afford to own nothing in this life; but those who have no hope in the world to come and who will have no inheritance there, surely ought to have all they can possibly enjoy in this world. The true Christian can never envy them.



Thus the Christian's hope in the future, brightens up the darkness of the present.

## 23. Wretchedness of the World

Present Truth, December 26, 1895

Says a newspaper, speaking of the East and West of London:

That is the double prospect that appalls every beholder nowadays. At the West, luxury and selfishness enervating and emasculating the rich and high-born; at the East, privation and disease crushing out the last remnants of health and manhood from the dregs of our people. And every remedy we try for these sores is but a plaster which hides their rottenness, but does not relieve it.

And London's problem is only that of the whole world. It is not that the work of the many self-denying workers in the poor districts and the rich ones is useless. Many souls are snatched from the misery of sinful ways by such efforts. But the great mass of the world refuse the Gospel, which alone can deal with the problem.

The only remedy is the coming of the Lord, which will bring the reign of sin to an end and bring in the everlasting reign of righteousness in the earth made new. The sadness of the wretchedness of the world, as well as the gladness of the great day of the Lord's coming must put in every heart that loves the thought of the coming of the Lord the prayer,

### **Revelation 22**

<sup>20</sup> Even so, come, Lord Jesus.

## 24. How the Lord Helps

Present Truth, January 23, 1896

**W**HERE human wisdom and foresight can see nothing but failure, God can see success.

### **Isaiah 41**

<sup>17</sup> When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

When there is no water, how can thirst be satisfied?

<sup>18</sup> I will open rivers in high places, and fountains in the midst of the valleys.

The natural thing is to find rivers in the valleys and springs in high places, but the Lord is not dependent on the ordinary course of nature. He can do what men cannot.

Where the way of the Lord seems difficult, if not impossible, when it is a human impossibility to walk in the path in which the voice of the Lord directs, we are to remember that he who yields to the Lord unreservedly lays the burden of responsibility on One who is able to bear it.

Another word in this 41<sup>st</sup> of *Isaiah*, all of which is written to teach that God's power is for us, says,

<sup>13</sup> I the Lord your God will hold your right hand, saying unto you, Fear not; I will help you.

That means you.

## 25. Making a Way

Present Truth, February 13, 1896

**M**ANY hesitate about giving themselves to serving the Lord in His own way because they concede no way to get on if they do so. The blessed thing about it is that even where there is no way, the Lord can make one.

When the children of Israel were before the sea, with the Egyptians behind them, they distrusted the Lord and thought there was no way out of their trouble. But the Lord made a way.

Isaiah puts into the mouth of those who are surrounded by the trials of the last days the appeal:

### **Isaiah 51**

<sup>10</sup> Are You not it which has dried the sea, the waters of the great deep; that has made the deep of the sea a way for the ransomed to pass over.

It would have been just as easy for Him to have made a way over the surface of the sea, as when Jesus called Peter out to meet Him on the waves.

The Lord makes ways for those who believe. But men are so slow to believe the Lord and trust Him.

## 26. Why Men Love the Lark

Present Truth, May 28, 1896

THE lark is happy in singing, and winging his way toward heaven, but just as happy, when, weary, he closes his pinions and drops to his lowly nest in the greensward.

There is an ecstasy in all high endeavor and great achievement,—a certain rapture of lofty loneliness in the altitude which removes the heroic actor in exceptional scenes, from the humdrum daily life of the ordinary multitude. Yet, after all, the test comes to him who has borne his part in great enterprises when he returns again to the common level of home life. It is the petty details of every day existence that try men's souls, and prove their metal.

The exultant cloud-song of the lark does not detract in the least from the sweetness of his roundelay by the side of his mate in the heather. So it happens that the plain little bird, which is equally at home in the sky or on the meadow, appeals to the heart of the world.

The skylark's ambition to pour out his morning song at the very doors of the sun, as they open to its earliest beams, does not lead him to forget that the gates of heaven are just as near his own home nest. And so mankind loves the lark.

But men love the lark not because, in its ambitious flight, it loses its joyous voice and tiny form in the far blue heavens, but because, in the midst of its wildest enthusiasm of song, and from its loftiest heights, it drops with plummet swiftness to the level of home cares and domestic life; and because it brings to its home, and to us, the song of the sky with all its brightness, and purity, and sweetness.

If every morning the lark climbs above to renew its song and fill its heart anew at the fount of heavenly melody, it is

with the intent to return and bless the work-a-day world all the day long with its mission of heavenly music.

So the value of lofty impulses and heroic deeds is proved by their application to the affairs of daily life, on the common level, and among the multitude.

- The poet who sings only in the sky has no vocation either for man or angels.
- The hero whose noble deeds are done only among the clouds, and who never imprisons his lightning and brings it down to serve his fellow man, is only a tinsel hero after all.

Our great Example brought Godhood, and the angelic, from heaven to earth, to the service of man. In following Him, though the path be very humble, is the highest and divinest heroism known to man.

But he who brings the message of heaven to man must mount daily to heaven's gate in prayer and song, and return with joy-filled heart to live and work among his fellows as the singing, soaring lark returns to the meadows and to his mate.

## 27. Our Rest

Signs of the Times, September 10, 1896

### Hebrews 4

<sup>9</sup> There remains therefore a rest to the people of God.

### THE LORD'S REST

**T**HIS rest, as we learn from the connection, is the Lord's rest. The promise is left us of entering into His rest.

### Hebrews 4

<sup>1</sup> Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

### PRESENT REST

That rest is not something to which we are to look forward, but it is to be enjoyed in the present. It is a rest that "remains." It has existed since the days of old, and has not been withdrawn.

### RESTING NOW

Evidence of the truth of this is found in the fact that the rest that remains is the Lord's rest. The Lord is not looking forward to a time when He can rest, but is resting now. He calls us to share His rest with Him, saying,

### Matthew 11

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

### FROM THE BEGINNING

Since what time has this rest been ready for man? The answer is:

### Hebrews 4

<sup>3</sup> The works were finished from the foundation of the world.

A finished work means rest; and so we read in the next verse that:

<sup>4</sup> God did rest the seventh day from all His works.

The Sabbath day—God’s rest—is the sign or seal of creation complete and perfect.

### **Genesis 1**

<sup>31</sup> God saw everything that He had made, and, behold, it was very good.

And then He rested from His work. From that time—from the close of the sixth day—God’s rest has been ready for man.

### **EDENIC REST**

And at that time man—the new man whom God had created—entered upon that rest.

### **Genesis 2**

<sup>15</sup> The Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

“Eden” means “pleasure” or “delight.” A very literal rendering of the Hebrew would be that the Lord took the man and “caused him to rest in the garden of delight.” Work was given him, but it was work without weariness.

### **THE REST LOST**

But the man did not continue in that rest. He disobeyed the word of God, and thus lost the rest that was in it. God said,

### **Genesis 3**

<sup>17</sup> Because you have hearkened unto the voice of your wife, and have eaten of the tree, of which I commanded you, saying, You shall not eat of it; cursed is the ground for your sake; in sorrow shall you eat of it all the days of your life;

<sup>18</sup> Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field;

<sup>19</sup> In the sweat of your face shall you eat bread, till you return unto the ground.



## THE SEAL OF THE REST

Nevertheless God's rest remained. The Sabbath—the perfect rest of the new earth—still was left to man as an evidence that God had not cast him away, and as a pledge of the rest in the earth again made new. This perfect Sabbath rest, the seal of a new creation, is found in Christ.

### **Colossians 1 [RV]**

<sup>16</sup> In Him were all things created.

### **2 Corinthians 5**

<sup>17</sup> If any man be in Christ, he is a new creature.

Since man lost his rest only by sin, he recovers it only by the righteousness of God in Christ.

## REST IN LABOR

God's rest, however, does not mean long idleness. Although God entered into His rest at the creation, Jesus said,

### **John 5**

<sup>17</sup> My Father works hitherto, and I work.

He works by means of His word, on the strength of which He rested. If that word works in us, we also shall find rest from labor.

### **Ephesians 2**

<sup>10</sup> For we are His workmanship, created in Christ Jesus unto good works.

Just as when God made man and set him to work, yet gave him rest, so when He makes the man new, He makes him new in order that he may work, yet it is restful work.

## REST IN CHRIST

And that is what the Saviour's call teaches us. When He invites the weary to come to Him for rest, He immediately adds,

### **Matthew 11**

<sup>29</sup> Take my yoke upon you and learn of me.

Working yoked up with Him, we work with Him, and He works in us. His works were all done by the word of God. If we, like Him, give heed to every word of God, we shall do the works, and find the rest.

Who will accept His gracious invitation?

## 28. Deliverance from a Scourge

Present Truth, September 24, 1896

**I**T IS God's power that causes the earth to bring forth its fruit, the same word that caused the plants to spring up in the beginning still working.

This manifestation of God's blessing is so regular and commonplace that even Christians too often fail to recognize the Divine care in it, and the worldling congratulates himself on the good luck of the careful planning which secured him a good crop, without giving a thought to the Being whose life is springing up in the herbs to give food for man and beast.

In the *Home Missionary*, one of the organs of our Society in America, we find the following simple narrative, written by a woman in one of the Western States, showing how this Divine care was manifested in a special way, in the blessing upon the fields in time of plague.

One year the grasshoppers, a scourge like the locusts, had destroyed nearly all the fields in the region and had deposited eggs so thickly that the prospects for the next year were very forbidding. The writer says:

My father was an old man in very feeble health; mother was not strong, and I had two little brothers. My health was also very poor; and our income was small. Still, we were not discouraged; we studied the Bible, and believed that the promises of God were the same to us in these last days as they were to His people in olden times, and we laid the matter before Him.

We told Him how we were situated, and asked Him to bless us in planting a garden, and to protect it from the grasshoppers; and we believed He would do it. We knew that He was the same God yesterday, today, and for ever, and that His promises were sure; they could not fail. We had known them to be verified many times. We loved the Lord, and we knew

that He loved us.

In the spring when the grasshoppers hatched out, they covered a large portion of our small garden spot. To all outward appearance, it would be useless to plant a garden there. However, we had the ground prepared, and planted our garden, trusting in the Lord to protect it from the grasshoppers.

When the seeds came up, there were no grasshoppers in our garden, and the vegetables grew rapidly. When the grasshoppers were full grown, in the time of day when they hopped and flew, it sounded like the fast falling of hail all round and over the garden; and in the time of day when they were quiet, they were in great heaps round the garden.

When I went into the garden, and saw everything growing so thriftily, exceeding everything I had ever seen or heard of, and the grasshoppers so very thick round it, and knew that everything else was destroyed for many miles round by them, it seemed almost like holy ground. I could not but think what a kind heavenly Father we have, and how utterly unworthy we are of His favors.

Not only were the grasshopper's prevented from destroying the garden, but the yield was extraordinarily heavy.

When people came to buy of us, they wondered at the abundant yield, in the midst of the grasshoppers. Even those who were not Christians, when they saw our garden, would exclaim, "How you are blessed!"

It was for no good thing that we had done, but through the abundant love and goodness of God, who is "great in goodness, and good in greatness." We took the Lord at His word; we believed He would do as He had promised, and He did not disappoint us.

I am sure it grieves the Lord when we disbelieve Him. I believe the Lord is willing, and more than willing, to give us such things as we need, if we ask Him. He says He will do more for us, if we trust Him, than we can ask or even think. We asked a blessing; the Lord gave us sevenfold.

We had just begun to pay tithes, it being the first time we had ever heard anything on the tithing system, and had not noticed what the Lord says in *Malachi* 3:8-11: “Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings. You are cursed with a curse: for you have robbed me, even this whole nation. Bring all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, says 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.”

In this the Lord fulfilled His promise, and if we love and trust Him, He will do greater things for us than this.

“Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” (*Psalms* 107:8)



## 29. The Value of Burdens

Present Truth, October 13, 1898

### Lamentations 3

<sup>27</sup> It is good for a man that he bear the yoke in his youth.

**A** YOKE is for the purpose of carrying a burden, so that the words of the prophet are equivalent to the statement that it is good for a man to bear burdens in his youth. It is not natural for people to like to bear burdens. Whenever we have them, we are inclined to drop them, or to shift them on to other shoulders, as soon as possible.

Now learn a parable from the grass of the field. You may, at some time when you have seen the tiny, slender, white blade of grass standing upright under the load of a heavy clod of earth, or perhaps a stone, have taken pity on it, and removed its burden. Mistaken kindness! The stem which before stood erect, now droops, and leans upon the earth. It has not strength enough in itself to stand alone, yet the power of the Word of life working in it enabled it not only to stand upright, but to bear a heavy burden as well. Only with the burden could it stand.

How often we see this same thing in human grass. Young men shirk responsibility, they chafe under some burden which God in His wisdom has allowed to rest upon them, and they throw it all off. They think that they cannot stand so much. Neither can they in their own strength, which is nothing but weakness.

But in throwing off the burden, they reject the strength which God provides for bearing it, and with this strength gone, they could not stand at all. All the strength that any man has with which to stand is the strength which God gives him, and God is as able to make a tender shoot lift a ton as He is to make it grow at all.

## **2 Corinthians 12**

<sup>9</sup> [God's] strength is made perfect in weakness.

He allows no trial or temptation to come upon any soul without at the same time furnishing the strength needed to bear it.

## **Isaiah 40**

<sup>29</sup> To him that has no might, He increases strength.

How much better to bear burdens with the strength which God gives, than to bear nothing and to be utterly destitute of power.



## 30. A Really Good Man

Present Truth, October 27, 1898

### **Luke 6**

<sup>45</sup> A good man out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil.

<sup>43</sup> A good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit.

**F**ROM good only good can come. A good man does only good things. A good man can no more do bad things, than a good tree can bear bad fruit.

<sup>44</sup> Every tree is known by his own fruit.

No matter what the appearance of a tree may be, its fruit is the test of its character. If it looks good, and yet brings forth poor fruit, that shows that its pretenses are false. Even so if a man professes to be good, and is called good, and yet does bad things, that shows his profession to be a vain one.

But what is it to be good, and to do good deeds? The last part of this question answers the whole. To be a good man is to do good deeds,

### **1 John 3**

<sup>7</sup> He that does righteousness is righteous.

Not that doing good deeds makes one good. Far from it. It is the being good that makes one do good deeds. The good deeds are the natural, inevitable result of the goodness that is within. But the good deeds are the measure of the man's goodness. To be good is to do good, for goodness is active.

Righteousness is right doing. Just as a man cannot do good unless he is good, so a man cannot be good without doing good. It is the fault of mere "professors" of religion, that the world has for the most part a false idea of what Christianity

is. It is too often thought to be mere sentiment, the holding of certain correct ideas.

Passing by all false ideas, we come direct to the truth, which is that Christianity is a life,—the life. To be a Christian, is to live right. Christianity is the life of Christ in men and women. One's life is made up of what one does; of everything that one does. Every moment of a man's life, and every act, goes to make up his life. Every act of the true Christian is a Christian act. That means that every act of the true Christian is a Christlike act,—an act which is the product of Christ's life.

Christ is the standard of Christianity. He is...

**Matthew 8**

<sup>20</sup> ...the Son of man.

He is...

**1 Timothy 2**

<sup>5</sup> ...the Man Christ Jesus.

Only as one is in Him, can one be...

**Ephesians 4**

<sup>13</sup> ...a perfect man.

Christ is the representative Man. He is God's idea of what a man ought to be. In Him we find the reality of God's ideal as to man. That is to say, that every real man, every true man, every perfect man, must be a Christian. Just to the extent that a man is below the standard of Christ's life, is he below the standard of a perfect man; he is so much less than a man.

People often complain of the narrowness of their sphere. They long for great things. They feel that their field is too narrow to allow any real expansion to their lives. They despise the humdrum of the everyday round of duties.

Such should remember that the greater part of Christ's life on earth was lived in an obscure town of mean reputation,

and that there He was but a common laborer. Only the last three years of His life was he before the public as a teacher and preacher.

At twelve years of age, a Jewish child was reckoned a member of the synagogue, to which only men belonged, and at that age, Jesus, who was subject to His parents, would naturally begin to take an active share in the work of the family.

At thirty, He began His public ministry. Therefore we see that eighteen years of His life were spent as a carpenter. That is, His experience as a carpenter was just six times as long as His career as a public teacher.

But during all that time He was the Son of God. He was the Saviour, Christ the Lord, just as really while He was working at the carpenter's bench, as when He was teaching and healing diseases. He was doing the will of God just as really, and just as perfectly, when He was driving the saw and the plane, as when He was silencing the Pharisees, blessing little children, and making the lame to walk.

#### **Acts 10**

<sup>38</sup> God was with Him,

—when He was a carpenter in Nazareth, just the same as when He was going about and...

<sup>38</sup> ...healing all that were oppressed of the devil;

—for He said to the Father,

#### **Psalms 71**

<sup>5</sup> You are my trust from my youth.

These are simple facts in the life of Christ that are too often overlooked, but which it is necessary to remember if we would live the real Christian life. Did you ever hear the question asked,

“What kind of carpenter was Jesus of Nazareth?”

Do you say that it is impossible to answer it? that we have no statement about it? Not so; we know just as well as we know anything about Him, that He was a good carpenter. How do we know that? We know it from the fact that “God was with Him,” and that He was a good man. God was in Him, and that was what made Him...

## **1 Timothy 2**

<sup>5</sup> ...the Man.

If He had not been a good carpenter, He would not have been a good man. If this seems irreverent to anyone, it is because he has not accustomed himself to think what it means to be a Christian. To be a Christian means to be a good man,—just such a man as Christ was; and a good man is one who does everything well that he has to do.

Remember the axiom that being good means doing good work, not a part of the time, but all the time. It does not mean doing some things well and other things poorly, but doing well everything that he professes to do. More than half the earthly life of Jesus was spent as a carpenter. It is evident therefore that if He had not done good work as a carpenter there would have been a large part of His life when He was not good, and this thought cannot be entertained for a moment.

As before stated, and as it must be evident to every person, it takes every act of a man's life to make up his life. There is not a single thing that one has to do as a carpenter, a farmer, a housekeeper, a dressmaker, or as a servant in any line whatever, that does not go to make, up the life. Now if one is a Christian, every one of these acts, no matter how seemingly insignificant, must be a Christian act, that is, an act that comes from the life of Christ dwelling in the person; for the Christian has not two lives, but only one, and that is the life of Christ.

In this connection a few texts might be read with profit, as showing that the Gospel is concerned with every detail of one's life and work.

### **Ecclesiastes 9**

<sup>10</sup> Whatsoever your hand finds to do, do it with your might.

### **Colossians 3**

<sup>23</sup> And whatsoever you do, do it heartily, as to the Lord, and not to men;

<sup>24</sup> Knowing that of the Lord you shall receive the reward of the inheritance; for you serve the Lord Christ.

<sup>17</sup> Whatsoever you do in word or deed, do all in the name of the Lord Jesus.

From all this it is evident that for a professed Christian to do poor work, to slight his work, and not to put the full measure of his strength into everything that he does, is a disgrace to his profession. It is to dishonor Christ.

Since Christianity does not consist merely in singing hymns and making prayers, and in doing certain acts of benevolence, but in the whole of the daily life, it follows that the true Christian, being a good man, will be a good workman in whatever line he follows.

Of course all men are not equally adapted to the same thing; but the man who is led by the Spirit of the Lord will not make the mistake of choosing labor to which he is not adapted. Having been guided to the right thing, to the work that God has given him to do, he will be guided by the same Spirit to perfection; for in Christ there is perfection.

### **Psalms 1**

<sup>1</sup> Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

<sup>2</sup> But his delight is in the law of the Lord and in His law does he meditate day and night.

<sup>3</sup> And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.

There is no exception here. Everything that the godly man does shall prosper. There is nothing that concerns any human being that is too small for God to be interested in, and to direct. There is nothing in this world, of anything that needs to be done, that is so small and insignificant that it can be done right without the power of God. And whatever is done wholly in His strength, must be done in the best possible manner.

Every inspired prayer is a promise.

### **Romans 8**

<sup>27</sup> ...the Spirit...makes intercession for the saints according to the will of God.

Therefore when the Spirit prompts a prayer, we know that it is God's will that we should have the thing prayed for. Now in the prayer of Moses the man of God we read,

### **Psalms 90**

<sup>17</sup> Let the beauty of the Lord our God be upon us: and establish the work of our hands upon us; yea, the work, of our hands establish it.

So then if one is consciously and willingly a dweller in God, the work of his hands, no matter in what line, whether great or small according to man's estimate, will be established. Everything that he does will be done so well that it will stand throughout eternity. He will not be engaged in a business that he will be ashamed of in the Judgment, as the work that he does will be such that he will not be ashamed to have it exhibited there. Isn't that a glorious possibility?

Christianity is not a small matter. To be a good man means a great deal more than most people think. The true idea of Christianity, if accepted, would make a complete revolution in one's whole life. A few such Christians in every community

would make a vast difference in that community, even though they were but day laborers.

Would that all professed Christians would rightly represent “the Man Christ Jesus!”<sup>27</sup> Would that all might more perfectly comprehend the high calling of God in Christ Jesus! Then men would see that...

#### **1 Timothy 4**

<sup>8</sup> ...godliness is profitable unto all things.

And the time would soon come when God’s kingdom would come, and His will be done on earth as it is done in heaven.

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<sup>27</sup> 1 Timothy 2:5.





## 31. The Reality of God's Gift

Bible Echo, April 3, 1899

(Also appears in *Studies in the Gospel of John*, John 6:1-12)

**A**S WE have freely received, so are we freely to give. That is, we are to give as much as we have received, and on the same terms. We have received everything; we are to give everything.

The fact that we do not have a big stock to carry about with us to exhibit, does not prove that we have nothing. God is our treasure house.

### **Ephesians 3**

<sup>8</sup> The unsearchable riches of Christ,

—are all and always “in Him,” for:

### **Colossians 1 [RV]**

<sup>16</sup> In Him are all things created,

and

<sup>17</sup> ...in Him all things consist,

—and He is ours. He saves us the trouble of looking after and caring for our vast property, while we have all the use of it on demand. He says,

### **Isaiah 45**

<sup>11</sup> ...concerning the work of my hands, you command me.

These are realities, and not empty words. In all this God is trying to teach the world that:

### **Luke 12**

<sup>15</sup> ...a man's life consists not in the abundance of the things which he possesses.

—or seems to have. He would have us know, and teach others, that He cares for us, and keeps us. He would have all men

know that all things come from Him, so that all may give Him glory, by receiving from Him the things that He gives.

True, He has said that the man who will not work shall not eat, but that does not teach us that man must support himself. No man on earth “earns his own living.” No man can earn a living. Life is too precious a commodity to be bought with money, or earned by human labor. Life is a gift.

### **Acts 17**

<sup>25</sup> [God] gives to all life, and breath, and all things.

The occasions when He gives us help, when it is manifest that we are unable to do anything for ourselves, are to show us that even where we are most active we simply gather up what He showers down.

Now when Christ’s followers rise to their privileges,

### **2 Corinthians 6**

<sup>1</sup> ...as workers together with Him,

—realizing that He was on earth as a representative Man, showing what every child of God ought to do when occasion calls for it, the world will see that there is something better than what this world can give. They will not all believe, but the work that God designs for the world will speedily be accomplished.

They will see that poverty does not handicap a man of God; that the expression,

### **James 2**

<sup>5</sup> ...rich in faith,

—is not an empty phrase; and that the poor Christian can do what the wealthy worldling cannot. How to give with nothing is the lesson that God teaches, for He takes the things that are not, when He has a great work to do.

Therefore let us know that a great need only magnifies God's gift. Instead of despairing when we cannot see the way to accomplish a necessary thing, remember that Christ himself is the way. Yea, He is a...

### **Hebrews 10**

<sup>20</sup> ...new and living way.

With Him at hand, knowing His real presence, we do not need to be worried over "ways and means." When the Lord asked Philip how they could buy bread for the multitude, Philip might well have answered,

"Lord, You know, for You are the Bread."

## 32. The Lord Will Provide

Present Truth, August 31, 1899

Original title: Back Page

THE Lord supplies all our needs. So many people do not believe this. If they would but open their eyes, they might see the illustration of it on every hand.

Not very long ago a rat, by accident, got into a cold storage house, and when discovered, had on its tail a thick, heavy coat of hair. Why? Simply to protect it from the cold. There it was, in a cold place, no way to get out, it needed more covering than it had, and so the Lord supplied it.

Why do certain birds leave when cold weather approaches? Who tells a young robin six or eight months old that cold weather is coming, and that warm weather is in the south?

Now, if God supplies all the needs of the beasts of the field and the fowls of the air, why should we, who are of infinitely more value in His sight, worry and be anxious concerning our needs? Let us stop it, and from this time forward believe the Lord.

### 33. A Royal Waiter

Present Truth, September 13, 1900  
Luke 12:37

**W**HAT a sensation would be created if a member of any of the royal families of Europe should provide a dinner for a multitude of people, and should himself stand behind the guests, with a servant's cap and apron on, serving them with food.

Yet in our lesson this week we read these words of Christ:

#### **Luke 12**

<sup>37</sup> Blessed are those servants, whom the Lord when He comes shall find watching; verily I say unto you, that He shall gird himself, and make them sit down to meat, and will come forth and serve them.

The King of kings serving His servants! What greater honor could He bestow upon them? Could anything more perfectly show the dignity of service?

It is shown first in the fact that the Lord himself does not consider it beneath His dignity to be a servant, and second, in the honorable position given to the servants.

And yet there are professed Christians who feel themselves above common labor, and who feel that those who serve are of a lower class than they are.

Can there be any question as to how such ones really regard the Lord?



## 34. Content with Life

Present Truth, February 7, 1901

**W**E SHOULD not only be content under all the varying conditions of life, but we should be content with life itself,—be content merely to be alive. Both of these ideas are expressed in the writings of the Apostle Paul. He said,

### **Philippians 4**

<sup>11</sup> I have learned, in whatsoever state I am, therewith to be content.

<sup>12</sup> I know both how to be abased, and I know how to abound.

And again,

### **1 Timothy 6**

<sup>6</sup> Godliness with contentment is great gain.

<sup>7</sup> For we brought nothing into this world, and it is certain that we can carry nothing out.

<sup>8</sup> And having food and raiment, let us be therewith content.

In the first text the apostle stated that he was content in every state of life; in the second, he exhorts us to be content merely to be alive; for food and raiment mean simply the support of life. Why should we not be satisfied with simple life? Christ came to this earth for the purpose of giving us life, and of perpetuating it.

### **John 10**

<sup>10</sup> I am come that they might have life, and that they might have it more abundantly.

He himself is the life, and all things are in Him. If we have life indeed,—if we consciously lay hold of it,—we have everything that we need, or can desire.

These thoughts are most important for all who live in these last days. A time of trouble is coming upon the earth, and it has even now begun. The Lord says:

## **Jeremiah 45**

<sup>4</sup> That which I have built will I break down, and that which I have planted, I will pluck up, even this whole land.

So He says,

<sup>5</sup> Do you seek great things for yourself? seek them not.

Why not? Because...

## **Isaiah 2**

<sup>12</sup> 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.

<sup>17</sup> 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.

What is the use of seeking great things for ourselves, when everything is to be destroyed? When every lofty thing is to be overthrown, the only one who can escape is he who is already low.

He that is down need fear no fall,  
He that is low, no pride.<sup>28</sup>

But there is a special promise to those who are satisfied with the life which God gives, and it is worth everything. God says,

## **Jeremiah 45**

<sup>5</sup> ...I will bring evil upon all flesh;

—but though disease—the fruit of their own evil habits—comes upon all flesh, He says to the contented ones,

<sup>5</sup> ...Your life will I give unto you for a prey in all places where you go.

What a precious promise!

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<sup>28</sup> John Bunyan, *Pilgrim's Progress, Part II*, 1684.



## **Psalm 91**

<sup>5</sup> You shall not be afraid...

<sup>6</sup> ...for the pestilence that walks in darkness; nor for the destruction that wastes at noonday.

But bear in mind that our life is promised to us only as “a prey.” It is “a spoil” that is to be seized upon and saved out of the general destruction.

In laying hold on eternal life, we are to fight the good fight of faith. Who is so much in love with life that he will fight for it against all the powers of evil? Whosoever is, shall live, not only now, but forever, for...

## **1 Timothy 4**

<sup>8</sup> ...godliness is profitable for all things, having promise of the life that now is, and of that which is to come.



## 35. Losing One's Place

Present Truth, April 25, 1901

WHEN you see a man professedly studying a book, who is always obliged to mark the place where he leaves off, in order to be able to take up the subject later on at that same point, what do you think of his study?

When you see a boy weeding onions, who has to set a stake in the ground when he goes to dinner, so that when he comes back he may be able to find his place, what do you think of his work?

Do you not say in both cases that the individual in question really had no place? The man has no place in his book, for all places are alike to him; and the boy has no place in the field of onions. It is just the same as though he were not there.

This helps us to understand the case of the man employed in some business, or holding some position of responsibility, who is afraid of "losing his place." Such instances are very common. What is the trouble? The man really has no place. The man who is so closely connected with his work that he is a part of it, and whose work shows where he has been, is never troubled with fear that he will lose his place. He makes his own place, and he can never lose it as long as he lives.

In the book, *Up from Slavery*, Mr. Booker T. Washington tells the story of his struggles to obtain an education for himself, and of the efforts, which have finally been crowned with success, to give members of the colored race in the United States a practical education. He certainly has had to contend with great difficulties, among the chief of which was the intense prejudice against the negro, but he says:

"My experience is that there is something in human nature, which always makes an individual recognize and reward merit, no matter under what color of skin merit is found."

So we repeat that the man who has a place in the work for the world, and who knows what it is, will never be afraid of losing it. The man who looks askance at some other person, suspicious that the other has designs upon his "place," thereby shows his own consciousness that he really has no place anywhere.

## 36. Rich Laboring Men

Present Truth, May 23, 1901

**I**T IS quite common for people who are engaged in daily labor with their hands, to regard capitalists as men who live lives of ease, and to suppose that the possession of money brings freedom from care.

As a matter of fact, there are few harder worked men than the heads of corporations representing millions; and it is highly probable that the majority of ordinary day-laborers would strike instantly if they were asked to work as hard as the capitalist. One intimately acquainted with the late P. D. Armour gives the following account of his business life:

During at last thirty years of his business career he tried the frightful experiment of handling the details. He rose at five o'clock in the morning; he and his wife breakfasted by candlelight, and he walked into the city to his office, arriving there at or before seven o'clock. In the winter it was barely daylight when he started his daily labors. He took a short time for lunch at noon, and went back to his desk. He rarely left it until five or six o'clock. He knew his hundreds of clerks by name, he knew the capacity of each for work, he knew also the men in his stockyards, and many of the men on his railways.

Surely no man who labors with his hands has any cause to envy the millionaire, for the toiler with his hands is sure of better sleep and a better appetite. But all will agree that Mr. Armour was competent to speak with authority when he said:

“I never know a healthy man that constant work injured; it's worry and neglect that kill men.”



## 37. A Son of Belial

Present Truth, June 13, 1901

THE “wisdom of the East” is proverbial, and the practical good sense of the Chinese ambassador to the United States shows that the New West may still learn from the Old East.

With the simple freedom of the Orient, the ambassador asked a reporter what his salary was, and the reply was one hundred and fifty dollars (£30) a week. The ambassador bluntly said:

“That is too much; you are not worth more than twenty-five dollars.”

Soon afterward he learned that the reporter actually received fifty dollars a week, but had said one hundred and fifty in order to make an impression. The next time that the reporter visited the Legation for news, the ambassador refused to tell him anything, saying,

“You lied about your salary, and you would misrepresent what I might tell you.”

Then, he added,

“I wish to revise my former estimate: I said you were worth twenty-five dollars a week; but you are not worth anything.”

This is exactly the Scripture estimate of the man who departs from the truth. A wicked person is called...

### **1 Samuel 25**

<sup>17</sup> ...a son of Belial.

Now “Belial” is not the name of a person, but is a Hebrew term meaning worthless, good-for-nothing. The expression is equivalent to saying that he is a good-for-nothing fellow. No

matter how clever a man may be, if he knows not the Lord, who is “the Truth,”<sup>29</sup> he is good for nothing.

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<sup>29</sup> **John 14** <sup>6</sup> Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.



## 38. Scattering and Finding

Present Truth, August 22, 1901

**I**N THE scripture assigned for the International Sunday-school lesson we have read that:

### **Genesis 26**

<sup>12</sup> Isaac sowed in that land, and received in the same year a hundredfold.

The *Revised Version* has “found” in the place of “received,” and this is also in the margin of the common version. As indicated there, it is the exact rendering of the Hebrew.

“Isaac sowed,...and found.”

Now this suggests a great truth, which we may learn if we will think as we read. What does one do when he sows grain? He scatters the grain on the ground, does he not? He actually throws it away. And this is the meaning of the Hebrew word, “to sow.” It means, “to scatter,” as we might naturally expect. So we may read the text thus:

“And Isaac scattered in that land, and found in the same year a hundredfold.”

He scattered, and he found. Now we have the lesson clearly set forth before our eyes.

### **Proverbs 11**

<sup>24</sup> There is that scatters, and yet increases; and there is that withholds more than is meet, and it tends to poverty.

### **Ecclesiastes 11**

<sup>1</sup> Cast your bread upon the waters; for you shall find it after many days.

And when you find it, you will find more than you cast away. Would it not then be the part of wisdom to scatter—sow—all that we have? Keep all the talents you have, whether of

money, intellect, or strength, in constant use to God's glory, and they will increase. Withhold nothing, or you will lose it.

A man there was, though some did count him mad;  
The more he cast away, the more he had.<sup>30</sup>

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<sup>30</sup> John Bunyan, *The Pilgrim's Progress*, part 2, par. 521.

## 39. Living to Work, or Working to Live

Present Truth, October 10, 1901

**T**HE question whether or not it is necessary for one to work for a living may easily be settled. We have only to remember that life is first, and work second.

If it were the case that we must work in order to live, then one would need to work before he could have life; but that is an absurdity, and impossible. One must have life first, else one can never work.

There is not a man in the world who did not have life for years before he did a stroke of work. Everyone gets life without any thought or effort on his own, and has it continued to him for years when he is not competent to do anything.

All these years the younger human being, under proper conditions, is carefully tended and instructed, and given the best possible chance for life—what for? In order that in later years he may be able to take his place among the world's workers.

Thus it is self-evident that instead of having to work for a living, life is given to us in order that we may work. If men would remember this simple truth, they would never hesitate to obey any of God's commandments, lest they could not "make a living."

### **John 12**

<sup>50</sup> We know that His commandment is life everlasting.

### **Proverbs 11**

<sup>19</sup> Righteousness tends to life.

And God says,

### **Proverbs 4**

<sup>4</sup> Keep my commandments and live.

Therefore the surest way to get a living is to obey God implicitly. Then one will work more than ever, not to get a living, but from thankfulness to God who bestows life as a free gift.

## 40. Love Before Labor

Original title: Back Page

Present Truth, October 10, 1901

**W**HICH is higher and greater, to love, or to be loved? To love, most certainly, because God, who is the Most High, and the Almighty, loves even when He is not loved.

### **Romans 5**

<sup>8</sup> But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

His love, put into our hearts by the Holy Spirit, enables us to love, and that exalts and magnifies us. True greatness comes only through service rendered to others.

### **Matthew 23**

<sup>11</sup> But he that is greatest among you shall be your servant.

Everybody recognizes the fact that we labor for those whom we love; but many do not know that it is equally true that we love those for whom we labor.

### **Matthew 25**

<sup>40</sup> Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

If there are people for whom you feel no love, do something for them. Whoever performs a service for another, with his whole heart in it, is sure to want to repeat the act. The real pay for doing a kindness is the privilege of doing another.



## 41. Rest by the Way

Present Truth, February 6, 1902

**M**OSES had a difficult task before him. His work was to lead the undisciplined, childish, murmuring host of Israel through the wilderness to the promised land. The care of hundreds of thousands of souls rested upon him day and night. Not for a single moment could he throw off the burden. He felt that the load was too great for him, and then the Lord comforted him with this promise:

### **Exodus 33**

<sup>14</sup> My presence shall go with you, and I will give you rest.

When was Moses to have rest? all the time he was on the way; for God's presence was to be with him all the way, and His presence gives rest. So all the time Moses had the heavy weight of responsibility on him, he could be resting.

What a blessed assurance! How different from the idea, even among Christians, too many of whom "resting by the way" means an occasional stopping and throwing off the load, to rest by the wayside, and afterwards to pick up the burden and go on the weary journey, singing "Resting by and by."

### **Hebrews 11**

<sup>27</sup> [Moses] endured as seeing Him who is invisible.

And, knowing God's presence with him, he rested all the way. That is why he did not wear out under his excessive labors, but at the age of one hundred years had the fire and freshness of youth. This was...

### **Romans 15**

<sup>4</sup> ...written for our learning.

The same Lord says:

### **Matthew 11**

<sup>28</sup> Come unto me all you that labor and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

Also,

### **Matthew 28**

<sup>20</sup> Lo, I am with you always.

Therefore to the extent that we appropriate the mercy of God, and the grace which He gives in time of need,

### **2 Corinthians 4**

<sup>1</sup> ...we faint not,

—or, literally, “do not grow weary.”

### **Isaiah 40**

<sup>31</sup> For they that wait upon the Lord shall renew their strength;...they shall run and not be weary, they shall walk and not faint.



## 42. Christian Work

Signs of the Times, February 26, 1902

Someone has said,

“Let Christ be in you, your all in all, and it will surprise you how much you can do for Him.”

**Y**ES; but it will not all be in the line of preaching and singing, or of holding Gospel conversations. These are good and necessary; but they do not by any means constitute the sum of work for Christ. The term “Christian work” is almost wholly restricted to these things, but it is a great mistake.

All the work that Christ did was most certainly Christian work in the highest sense, and for eighteen years He worked as a carpenter. He spent six times as long in Christian work at the carpenter’s bench as in public teaching; and it is by that part of His life that we are saved, as much as by the latter part.

Whoever does his daily task faithfully, no matter what it may be, giving diligence to become master of it, and to do it as well as it can possibly be done, is doing work for Christ; and whoever slights his work, no matter how small it may be, is not serving the Master.

### **Colossians 3**

<sup>17</sup> Whatsoever you do in word or deed, do all in the name of the Lord Jesus.

## 43. Bearing the Yoke

Present Truth, April 10, 1902

### Lamentations 3

<sup>27</sup> It is good for a man that he bear the yoke in his youth,

—wrote the prophet of old. This truth is illustrated in a very simple, homely manner, in the story of the bees in our “Children’s Corner” this week.<sup>31</sup> Everyone who has had the experience will corroborate that prophet’s testimony; for one will rarely if ever hear a man regretting hardships that he has met and conquered.

In his book *Up from Slavery*, Mr. Booker T. Washington after telling of the difficulties that he encountered in the early days of the Industrial Institute that now has world-wide fame, says:

As I look back now over that part of the struggle, I am glad that we had it, I am glad that we endured all those discomforts and inconveniences. I am glad that our students had to dig out the place for their kitchen and dining-room. I am glad that our first boarding-place was in that dismal, ill-lighted, and damp basement...It means a great deal, I think, to start off on a foundation which one has made for one’s self.

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<sup>31</sup> This article was part of a series for children called, *Easy Steps for Little Feet*, article: “Bees.”

## 44. Accepted in the Beloved

Present Truth, April 10, 1902

### **Ecclesiastes 9**

<sup>7</sup> Go your way, eat your bread with joy, and drink the wine with a merry heart; for God now accepts your works.

**T**HIS language is addressed to all,—to each one of us in particular. God has...

### **Ephesians 1**

<sup>6</sup> ...made us accepted in the Beloved,

—and therein has accepted our works also. How can our works be accepted, since we are not saved by works, and we are at the best...

### **Luke 17**

<sup>10</sup> ...unprofitable servants?

It is just because we are “accepted in the Beloved.” It is...

### **Titus 3**

<sup>5</sup> ...not by works done in righteousness, which we did ourselves,

—but by the works wrought in God; for,

### **Psalms 18**

<sup>32</sup> It is God that girds me with strength, and makes my way perfect.

### **Colossians 2 [RV]**

<sup>9</sup> In [Christ] dwells all the fullness of the Godhead bodily,

<sup>10</sup> And in Him you are made full.

When we know this, it is easy to see how God now accepts our works.

What blessed comfort there is in this. We know that we are feeble and ignorant, and that our best work is very faulty. We ourselves are conscious of it, and if we were not, friends kind

and unkind would not fail to remind us of it. Yet we need not lose heart in the least, for if our work was done in faith and love, God accepted it and made it perfect. We need never, therefore, be disheartened or downcast.

And, on the other hand, this knowledge will keep us from being conceited, or elated by praise or flattery. For when one has the assurance that he pleases God, the approbation of men will be tame, and one cannot depend on it for encouragement; while the recollection that God accepts our work only because He has made it perfect, will keep us from self-satisfaction over His approval. We shall only...

### **Romans 5**

<sup>11</sup> ...joy in God through our Lord Jesus Christ.

## 45. Happiness in Self-Forgetfulness

Present Truth, April 17, 1902

PART of the lesson drawn from the temptation of Christ, in the “Editor’s Private Corner” this week<sup>32</sup>, is thus stated by Booker T. Washington, in his story of his life work, in *Up from Slavery*:

In order to be successful in any kind of undertaking, I think the main thing is for one to grow to the point where he completely forgets himself; that is, to lose himself in a great cause. In proportion as one loses himself in this way, in the same degree does he get the highest happiness out of his work.

Everybody who has observed at all, can bear witness that the most unhappy people in the world are those who are continually thinking of themselves.

There is nothing else equal to the great love and work of God, for absorbing the mind and employing all the energy; and therefore nothing else can give perfect happiness.

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<sup>32</sup> This article was called “Between Death and the Resurrection.” It is included, along with all the other “Editor’s Private Corner” articles, in a book entitled, *Bible Questions Answered*.



## 46. The Model Religious Life

Advent Review and Sabbath Herald, December 30, 1902

**W**HAT is the model religious life? Every reader naturally exclaims at once,

“That is the life of Christ, of course,”

—and then as naturally begins, consciously or unconsciously, to put a wide gulf between himself and Christ, assuring himself that nobody can live such a life on this earth as Christ lived.

The life of Christ is indeed regarded by most people as a model to be set up on a pedestal, and looked at and admired from a distance, rather than to be lived every day.

This is part of the legacy that we have received from the Church of Rome, which has represented Christ as so far removed from human sympathies that no human mortal can presume to come directly to Him, or expect to receive anything from Him except through the intercession of Mary or the glorified saints. This sentiment, so deeply embedded in the mind, is one of the last Papal fetters to be thrown off.

But Christ himself, who calls us to learn of Him, always identifies himself with us, by the term Son of man, which He so much loved, and says,

### **Matthew 11**

<sup>29</sup> I am meek and lowly in heart.

He is the living representative of God the Father, who says:

### **Isaiah 67**

<sup>15</sup> I dwell in the high and holy place with him also that is of a contrite and humble spirit.

And He has also made the way very simple and plain for us, by setting especially before us as the model, not the man

skilled in meeting the sophistries of the scribes and doctors of the law, but the little child subject to its parents.

### **Matthew 18**

<sup>2</sup> And Jesus called a little child unto Him, and set him in the midst of them,

<sup>3</sup> And said, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven.

<sup>4</sup> Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.

What do we know of the life of Jesus? Only this:

### **Luke 2**

<sup>51</sup> And He went down with them [Joseph and Mary], and was subject unto them.

That is the whole, and it is enough. It shows the little child always ready to run errands or to render such household service as tender hands could perform; the child whose ear was quick to catch the first sound of the call to duty, and whose highest pleasure was found in being useful. That is the religion of childhood, and it is the religion for the mature man as well.

This was the religion of the child Samuel.

### **1 Samuel 2**

<sup>18</sup> Samuel ministered before the Lord, being a child.

### **1 Samuel 3**

<sup>1</sup> And the child Samuel ministered unto [served] the Lord before Eli.

What did he do? Just what a little child could do, and nothing more. He was not a priest, he could not enter into the holy place and offer incense. But he could wait on the priest. We read that after God had called him and spoken to him by night he...



### **1 Samuel 3**

<sup>15</sup> ...lay until the morning, and opened the doors of the house of the Lord.

There we get a glimpse of him at his daily service. His work was to make himself generally useful, no matter how lowly the task; and in the faithful discharge of those humble duties he was ministering unto the Lord.

It is not *what is done*, but *how it is done*, that determines whether or not one is ministering unto the Lord. The person who slights his task, or performs it unwillingly, wishing that his work were something “more honorable,”—something that would attract more attention, or command greater pecuniary reward,—is not serving the Lord, no matter what nor where his work may be, even though it be in the temple itself. For that person is not a free man, but a slave; and God has no slaves in His employ.

All God’s servants are free; they are kings. God is King of kings, and He has no one in His service or in His kingdom of lower rank than king. Therefore every one who is the servant of the Lord is master of his work, and never allows it or circumstances to master him.

Servants, no matter how menial their service, are to obey orders...

### **Ephesians 6**

<sup>5</sup> ...in singleness of heart, as [under] Christ;

<sup>6</sup> Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

<sup>7</sup> With good will doing service, as to the Lord, and not to men.

### **Colossians 3**

<sup>23</sup> Whatsoever you do, do it heartily, as to the Lord, and not unto men.

This was the characteristic of Jesus, who said,

## **Psalms 40**

<sup>8</sup> I delight to do your will, O my God,

—and He was doing God’s will just as much when He was assisting Mary in her household tasks, or Joseph in the carpenter’s shop, as when He was preaching to the multitudes, and healing the sick. The first was the preparation for the last.

Elisha was a prophet of the Lord, performing many wonderful miracles, yet for years he was but a servant, and...

## **2 Kings 3**

<sup>11</sup> ...poured water on the hands of Elijah.

That was his “training for the ministry;” for how can one train for any calling better than in the exercise of that calling? And that lowly service, done willingly from the heart, was the true ministry. Elisha never served the Lord better than when he waited on Elijah.

So it was when Samuel was doing his childish tasks with a faithful, willing spirit, that he was called to the highest service that could be given to a man—that of bearing a message from God to the high priest of God. Yet the service was in reality no higher than the other.

What sweet simplicity is seen in the child Samuel! Prompt to answer every call, he rose from his bed without hesitation, time after time, to wait upon the aged Eli, who he supposed was needing assistance. Then, with the artlessness and graceful trust of childhood, he followed Eli’s instructions, and said, when he heard the voice,

## **1 Samuel 3**

<sup>10</sup> Speak, for your servant hears.

Yes, he heard, because he was alert to hear, like the...

## **Psalms 103**

<sup>20</sup> ...angels that excel in strength, that do His commandments, hearkening unto the voice of His word.

In that is summed up the perfect Christian life. How many there are who missed...

### **Philippians 3**

<sup>14</sup> ...the high calling of God in Christ Jesus,

—simply because they despise the day of small things.

### **Jeremiah 45**

<sup>5</sup> Seek you great things for yourself? Seek them not.

For,

### **Ephesians 4**

<sup>2</sup> With all lowliness and meekness,

—comes wisdom.

Oh, give me Samuel's ear,  
The open ear, O Lord!  
Alive and quick to hear  
Each whisper of Thy word;  
Like him to answer at Thy call,  
And to obey Thee first of all.

Oh, give me Samuel's heart!  
A lowly heart that waits  
When in Thy house Thou art;  
Or watches at Thy gates.  
By day and night a heart that still  
Moves at the breathing of Thy will.<sup>33</sup>

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<sup>33</sup> James Drummond Burns (1823-1864), Poem: *The Child Samuel*.

## 47. Pensioners on God's Bounty

Present Truth, January 22, 1903

**W**HAT a wonderful householder God is! how vast is His estate, and what an infinite number of tenants He has!

But, unlike the tenants of most landlords, instead of contributing to His support, they subsist wholly on His bounty, paying no rent whatever. Thus, we read,

**Psalm 104** [margin]

<sup>24</sup> O Lord, how manifold are your works! In wisdom You have made them all: the earth is full of your creatures.

<sup>25</sup> Yonder is the sea, great and wide, wherein are creeping things innumerable, both small and great beasts.

<sup>27</sup> These wait all upon You, that You may give them their meat in due season.

<sup>28</sup> That You give them they gather; You open your hand, they are satisfied with good.

They are all looking to the Lord for their food, and expecting that He will provide it. When the wild beasts roar, they are asking God for their portion. And He has it ready for them; He keeps them merely for the pleasure of seeing them enjoy themselves.

What a source of encouragement this is for man made in His image to be a companion for Him, to trust Him for support.

# Tithes and Offerings



# 1. Where is Your Treasure?

Present Truth, August 10, 1893

**T**HIS is a question which to us is daily becoming more and more important. The so-called safest places in the earth are failing. By the failure of a famous *Building Society* in London, very many people have lost all their property, so that now they are in deep poverty.

Last report showed that no less than 301 trusted banks have recently failed in the United States. Men who have spent all their lives and work early and late in laying up a comfortable amount of money for their old age, have seen their hard-earned treasures swept away in one moment of time.

“How foolish,” you said, “Why did they not put their money in a reliable bank?”

That is just what they thought they were doing, but they see now, when it is too late, that they were mistaken. And are not you and I in danger of making the same mistake if we trust our own judgment?

The Lord of heaven and earth says, and He surely is in a position where He ought to know,—the Lord says that there is only one bank in the universe that we can safely trust, and where we can put our treasures and know that they are perfectly safe,—and that is the Bank of Heaven. He says,

## **Matthew 6**

<sup>19</sup> Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal:

<sup>20</sup> But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal.

And then He adds still another reason why we should lay them up there:

<sup>21</sup> For where your treasure is there will your heart be also.

The Lord yearns for our hearts, and He knows that our hearts always follow our treasures. He therefore allows our faith in earthly banks to be severely shaken sometimes, and then He counsels us to lay our treasures up where they may be safe. He knows that unless our faith in earthly places of safety is shaken we shall be content to leave both our treasures and our hearts here, and He knows that will mean for us not only temporal ruin, but eternal ruin. Can we not in this also see His great love? He says,

### **Colossians 3**

<sup>12</sup> Set your affections on things above, not on things on the earth.

He knows, and wants us to know, that heavenly things alone are enduring. But how can we lay up our treasures in heaven? Heaven is so far away, we are apt to think. Jesus makes it very plain in His answer to the young man, in the 19<sup>th</sup> chapter of *Matthew*:

### **Matthew 19**

<sup>21</sup> Jesus said unto them, If you will be perfect, go and sell that you have, and give to the poor, and you shall have treasure in heaven; and come and follow me.

Again in *Luke* He says:

### **Luke 12**

<sup>33</sup> Sell that you have, and give alms; provide yourself bags which wax not old, a treasure in the heavens that fails not, were no thief approaches, neither moth corrupts.

In *1 Timothy* 6 we read:

### **1 Timothy 6**

<sup>17</sup> Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy;



<sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate;

<sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

In accordance with this we learn in *Proverbs* 19:17 that...

### **Proverbs 19**

<sup>17</sup> He that has pity upon the poor lends unto the Lord,

—and in *Matthew* 25:34-40 that those who have fed the hungry, given drink to the thirsty, and shelter to the stranger, clothed the naked, and visited the sick and those in prison, have done it unto the Lord himself. He says,

### **Matthew 25**

<sup>40</sup> Inasmuch as you have done it unto the least of these my brethren, you have done it unto me.

And these are the ones to whom He says,

<sup>34</sup> Come, you blessed of my Father inherit the kingdom prepared for you from the foundation of the world.

Will not this be greater treasure than any that we could lay up for ourselves on this earth?

- We may invest our money in houses and lands, but we have no continuing city here; a fire, a flood, an earthquake, and our treasures are no more.
- We may pull down our barns and build greater, and store up the golden corn, but we may awake in the morning to find that we have not a grain left.
- We may own the cattle upon a hundred hills, but disease or famine may destroy them all.
- We may expend our wealth on a gold mine and find that its treasures are exhausted, or on a silver mine and find that the value of silver has suddenly depreciated, or we may lay up the most precious diamonds and guard them

with jealous care and finally have them carried off by a thief.

- We may bury our treasure in the earth and find them spoiled with rust and canker.

Surely he that seeks to save his money shall lose it the same as he that seeks to save his life shall lose it.

We may learn a lesson from the bird. One year it began to build on the lower branches of the tree. It hastily gathered the strings and hairs and straws and wove them into its tiny house. By and by the cunning house was finished, the bird laid in it her little eggs and hatched young. How proud she was! What songs floated out from the old tree! and how busily she worked that she might provide a good breakfast for her little family. But one morning the nest was empty. A few scattered feathers told the tale. The cat had destroyed the old bird and all her treasures!

What was the matter? Why this sad ending to such bright hopes? Do you not see? She had placed her treasures too low down, she had built too near the earth.

Now God looks down today and sees us who have minds with which to reason,—He sees some of us beginning to have treasures upon the earth; he sees us planning, and building all our hopes on having pleasures here, on getting rich, on having great earthly wisdom, or a great name among our friends, just as though we always were going to live here. His great heart of love aches as He sees it.

He longs to save us from the trouble that must be ours if we build so low down. He allows some of our treasures to be taken to show us the danger, and then He cries out,

“Build higher! O build higher! If you have your treasures so low down, they will be stolen, or spoiled, or destroyed.”

## **Matthew 6**

<sup>19</sup> Lay not up for yourselves treasures upon earth,...

<sup>20</sup> But lay up for yourselves treasures in heaven.

“Look up, my child, look up. Here you may send up your treasures and they will be enduring. Here are everlasting mansions that I am preparing for you, will you let me write down your name? will you have them? Here is a dazzling crown that when once received no man can take from you. Here are riches eternal and that fade not away. Will you have them?”

God help us to send on our names and our treasures. Then we shall be safe, for we shall want to go where our treasures are.



## 2. The Lord's Treasury

Present Truth, July 5, 1894

### Cutting Off the Income

A NOTICE has been posted on the doors of one of the fashionable West-end churches, to the effect that the stewards who go round with the offertory plates have received peremptory instructions not to receive any coppers in the future.

It is a great pity, for, according to the words of the Saviour, the church officers are by this means cutting off the largest gifts. When He sat over against the Treasury, and saw the rich man casting in large sums, and a poor widow casting in two mites, which make a farthing, He said,

#### Luke 21

<sup>3</sup> Of a truth I say unto you that this poor widow has cast in more than they all:

<sup>4</sup> For all these have of their abundance cast in unto the offerings of God; but she of her penury has cast in all the living that she had.

No church can ever recover from the blow inflicted on it by the rejection of the offerings of the poor.

### Patronizing the Poor

But it must not be supposed that the notice above referred to means that the poor are not wanted in that church. By no means. The following statement appears in the notice.

“Those who cannot afford a three-penny piece are welcome to worship here free.”

This statement, which is doubtless meant in kindness, is the worst feature of the whole affair, for it shows that the idea prevails that gifts to the church are not really freewill offerings, but are payments for the privilege of worshipping there;

and so the poor are put on the basis of objects of charity, dependent on the bounty of the men who have the Gospel in charge, and who will dole out a little portion to them free. This is not the basis on which the Lord puts it, for He says,

### **Luke 6**

<sup>20</sup> Blessed be you poor, for yours is the kingdom of God.

No exclusive rich men can shut them out, and no patronizing ones can offer them any share in it, for it is theirs already.

## **Buying the Gospel**

The statement that the poor are welcome to worship free, gives expression to an unspoken idea that is altogether too prevalent. It is that the privileges of the Gospel are regulated on a money basis:

1. One side of it is that money contributed is in payment for benefits received.
2. The other side is that a man must have privileges in the church, and attention from the ministers of the Gospel, in proportion to his contributions.

The church is thus considered as a sort of stock company, from which each one is to receive dividends in proportion to his cash investment. This feeling often manifests itself in a threat to cease contributing, because one has not had as much attention as he thinks is due to him in consideration of what he has “done for the church.” Such need to learn the first principles of the Gospel.

## **The Gospel is Free**

### **Romans 6**

<sup>23</sup> The gift of God is eternal life through Jesus Christ our Lord.

### **Romans 5**

<sup>17</sup> They which receive the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

## **Ephesians 2**

<sup>8</sup> By grace are you saved through faith; and that not of yourselves; it is the gift of God.

## **Romans 3**

<sup>23</sup> For all have sinned, and come short of the glory of God;

<sup>24</sup> Being justified freely by His grace, through the redemption that is in Christ Jesus.

## **Revelation 22**

<sup>17</sup> Whosoever will, let him take the water of life freely,

—that is, “as a gift.”

## **Isaiah 55**

<sup>1</sup> Ho, every one that thirsts, come you to the waters, and he that has no money; come you, and buy, and eat; yea, come, buy wine and milk without money and without price.

## **Romans 5**

<sup>18</sup> By the righteousness of one the free gift came upon all men unto justification of life.

## **1 Peter 1**

<sup>18</sup> Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

<sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot.

All the wealth of the Rothschilds multiplied by that of the Astors and Vanderbilts, and that multiplied by the wealth of the Czar of Russia, would not be sufficient to pay for the smallest of the favors of God.

## **The Gospel to the Poor**

When Christ announced His mission in the synagogue at Nazareth, He did it in the words written by the prophet Isaiah:

### **Luke 4**

<sup>18</sup> The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor.

When John the Baptist sent to know if He was indeed the Messiah, Jesus gave as the crowning proof of His Messiahship the fact that...

### **Luke 7**

<sup>22</sup> ...to the poor the Gospel is preached.

And so the Apostle James wrote by inspiration:

### **James 2**

<sup>5</sup> Hearken, my beloved brethren, Has not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him?

## **Purchasing the Gift of God**

This is a thing that cannot be done. One Simon tried it once, and grievously failed. Seeing the people receive the Holy Ghost as the result of the laying on of hands by the apostles, he offered them money, asking them to give him the like power.

### **Acts 8**

<sup>20</sup> But Peter said unto him, Your money perish with you, because you have thought that the gift of God may be purchased with money.

<sup>21</sup> You have neither part nor lot in this matter: for your heart is not right in the sight of God.

<sup>23</sup> For I perceive that you are in the gall of bitterness, and in the bond of iniquity.

It was not his act, so much as his thought, that was so distasteful to God. What then must be the condition of men who think that they are entitled to peculiar Gospel privileges and to the favor of God, because of their great gifts?



## **Job 28**

<sup>15</sup> It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

<sup>16</sup> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

<sup>17</sup> The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

<sup>18</sup> No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies.

<sup>19</sup> The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

## **The Purchase of God**

God has paid the price of man's redemption, and in so doing has bought man himself.

### **1 Corinthians 6**

<sup>19</sup> You are not your own;

<sup>20</sup> For you are bought with a price.

### **Acts 20**

<sup>28</sup> Feed the church of God, which He has purchased with His own blood.

Money cannot repay Him, and if it could, no one could make payment, for:

### **Psalms 24**

<sup>1</sup> The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

### **Haggai 2**

<sup>8</sup> The silver is mine, and the gold is mine, says the Lord of hosts.

We are to make offerings to the Lord, but not with the thought that we are enriching Him. Our gifts, if they are real offerings to the Lord, are merely expressions of thanksgiving, and our confidence that He in whose hand are all things can care for us even though we spend all in His service.

## **1 Chronicles 29**

<sup>14</sup> But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of You, and of your own have we given You.

Since we are the purchase of God, it is evident that all that we have is His also.

## **Tithes and Offerings**

Although everything belongs to the Lord, He has placed the treasures of earth in men's possession, for him to use as he will, in order to test him. But He has told us that a certain definite portion is His own in a peculiar sense.

## **Leviticus 27**

<sup>30</sup> And 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.

It is the Lord's in such a sense that for one to appropriate it to his own use is to rob God.

## **Malachi 3**

<sup>8</sup> Will a man rob God?

The natural answer would be that no one would dare do such a thing; but the Lord says,

<sup>8</sup> ...Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings.

<sup>9</sup> You are cursed with a curse: for you have robbed me, even this whole nation.

The fact that God puts the property into man's hands, leaving it wholly to him to decide how he will use it, only increases the guilt; for he who embezzles money left to him in trust, increases the dishonor of the theft.

## **The Sabbath and the Tithe**

Notice that the same expression is used for both the Sabbath and the tithe.

### **Leviticus 27**

<sup>30</sup> The tithe...is the Lord's: it is holy unto the Lord.

God has reserved as absolutely His own the seventh day of the week, and the tenth part of man's income; and no one can appropriate either to his own use without being guilty of robbery.

Notice that neither the Sabbath nor the tithe are mere Levitical regulations. The Scriptures state emphatically,

### **Leviticus 27**

<sup>30</sup> The tithe...is the Lord's.

### **Exodus 20**

<sup>10</sup> The seventh day is the Sabbath of the Lord your God.

These are statements of everlasting facts. The seventh day and the tithe are both the Lord's, and He has never surrendered His claim to either one.

## **Tithe not a Gift**

The tithe is the Lord's; therefore it is evident that in returning it to Him we are not conferring any favor upon Him. We are not giving Him anything. It is entirely distinct from offerings. But even offerings belong to the Lord, as is shown by the fact that in withholding them we rob Him.

## **Not the Payment of a Debt**

Neither can we regard the payment of tithes and offerings as in any sense the payment of a debt. It is not something that we give to God in return for something that He has bestowed on us. It belongs to Him, and we are entitled to no more credit for returning it to Him, than we should before returning to a man a sum of money with which he had trusted us.

The only way in which we can pay God for His gifts to us is by receiving them as freely as He gives them.

**Psalms 106**

<sup>12</sup> What shall I render unto the Lord for all His benefits toward me?

<sup>13</sup> I will take the cup of salvation, and call upon the name of the Lord.

**Use of the Tithe**

The tithe is God's appointed way for the support of the Gospel. He says,

**Malachi 3**

<sup>10</sup> Bring all the tithes into the storehouse, that there may be meat in my house.

It is a Gospel measure, instituted and sanctioned by the Lord Jesus Christ himself. To the hypocritical Jews, He said:

**Matthew 23**

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought you to have done, and not to leave the other undone.

He did not reprove them for being particular in paying tithe, but for neglecting other duties. He declared that they ought to have done both.

God has ordained...

**1 Corinthians 9**

<sup>14</sup> ...that they which preach the gospel should live of the gospel.

—and the tithe is that from which they should live. If all professed Christians were honest in this matter, there would be no empty missionary treasuries, neither would there be such things as bazaars, fairs, etc., by which people dishonor the

cause of God, professing to atone for the results of their robbery of God by buying themselves a supper, or some article to minister to their selfish pride.

### **Neither Gifts nor Wages**

The true church of God is not a pauper. It is supported by the Lord who is its head. The means necessary to the existence of the minister comes from the Lord's own money, when His people are all honest.

The true shepherd of the flock is not a hireling. He does not receive wages in money for what he does. The people who think that he does, show that they do not have a true sense of the value of the Gospel.

God could support His cause without tithes and offerings from men; but He allows men to be His stewards, in order that they may share with Him the blessedness of the work. So He says,

#### **Malachi 3**

<sup>10</sup> Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And remember that even the great God does not despise the day of small things; but that...

#### **2 Corinthians 8**

<sup>12</sup> If there be first a willing mind, it is accepted according to that a man has, and not according to that he has not.



### 3. Giving to the Lord

Present Truth, August 16, 1894

**N**O PERSON is ready properly to give anything to the Lord until he is ready to say with the Psalmist,

#### **Psalm 24**

<sup>1</sup> The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

The very essence of giving is acknowledgment that God is, independently of anything we may do, the rightful owner of all things; that the thing we give is His, and was His before we gave it.

It would not be possible to give that which is due the Lord from us, in any other way. Thus we find in the 96<sup>th</sup> Psalm the exhortation,

#### **Psalm 96**

<sup>7</sup> Give unto the Lord, O you kindreds of the people, give unto the Lord glory and strength.

<sup>8</sup> Give unto the Lord the glory due unto His name.

But what glory and strength has man to give unto the Lord? Even if man possessed some glory and strength, how could he possibly give to the Lord "the glory due unto His name?"

It is very evident that all any person can do to this end is simply to confess that infinite glory and strength belong to God, and that God has them. And so likewise in presenting any other gift to Him, as a gift of money, we must give it as an acknowledgment that all our wealth really belongs to Him. Nor can we say that we have given ourselves to Him unless we did it as a confession that we were His already, both because He created us, and redeemed us by the blood of Christ.

Yet, though we have nothing worth giving to the Lord, He has wonderfully and graciously provided that in offering Him this feeble praise we should actually glorify Him, and He ac-

cepts our “gifts” as graciously as though He were on even terms with us, and gives us all the credit of having done Him a service.



## 4. The Lord's Tenth

Present Truth, November 28, 1895

AT A RECENT Memorial Hall meeting and council regarding foreign and home mission work Dr. Joseph Parker said some good things about the financial problem which confronts every society and curtails their work. His remarks have been somewhat widely copied in the press, and it is to be hoped many will be led to put the plan into practice. This is his suggestion regarding the financial problem:

Now, I tell you how to do it. Devote one-tenth of your income to the Cross every year, and the treasury of every society will overflow. There is the answer. Why all these conferences, discussions, committees, and sub-committees? Unless we are right in our consecration to the Cross we never can be right in our day-to-day life, but we shall be fretted, and filled with anxiety, and irritated in all kinds of ways, and thinking we are always giving.

We are doing nothing of the kind. We are always receiving. We have nothing that we have not received. And until the church gets to that idea and practice of consecration she will have great difficulty over many matters; but the moment she can say under the dropping of that red heart-blood, "I will give one-tenth of all my income to the service of my Master," then she is the owner of millions, then she is master of the situation.

The consideration must take place in each mind, the dedication must take place in each life, and the dedication must not take place after the appeal has been lodged, it must take place at the beginning of the year, and in a face-to-face interview with the Man of Sorrows. Having laid that by, woe be to him who touches it, except for the consecrated purpose!

If all the Christians of the world would do this, instead of whining over our financial difficulties and making Christ a mendicant in His own church, we should have gold upon gold, millions thick, and waiting for the appeals to which we

may respond in the name and the power of the Cross of Christ.

The problem is before you, and the answer is at hand, why hesitate to apply the answer to the problem? We can wriggle out of it if we like, we can state cases in casuistry, we can wonder what is to be done under such circumstances or other circumstances. I would say to my own heart, try the plan and let the difficulties come in the course of the trial of it; do not anticipate the difficulties, work the plan, and God will bring it to a glorious consummation.

Every man who knows anything of business success knows the value of system, and those who make it their first business to serve the Lord will appreciate the value of systematic giving. But the fact that the plan is founded on business common sense is not the main thing in its favor. It is the Divine plan.

The tithing system did not originate with the Levitical ordinances. When God...

### **Galatians 3**

<sup>8</sup> ...preached before the Gospel unto Abraham,

—He must have taught him the Divine plan by which men were to recognize the fact that all comes from the Lord; for Abraham, the Father of the Faithful, gave the tithe to Melchisedec; and Jacob, as of the seed of Abraham, devoted the tenth unto the Lord. Even the Levites paid tithes to the Melchisedec priesthood.

### **Hebrews 7**

<sup>9</sup> Levi also, who receives tithes, paid tithes in Abraham.

<sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.

Not only does the Lord give us all we have, and name us as stewards now, but we live under a priesthood of the order of Melchisedec—even that of Jesus Christ, our great High Priest. Then if, by the faith of the same Gospel preached to Abraham,

we are the children of Abraham, why should we not do the works of Abraham?

**Leviticus 27**

<sup>30</sup> The tithe...is the Lord's,

—and when a man recognizes the Lord's proprietorship of all that he has, he will find he cannot stop with one tenth. Not only tithes but offerings are due the Lord, and the acknowledgment of the Lord's dues is not a duty merely but a blessed privilege.

All the promises of God are for the children of Abraham in Christ, and the promises to those who render to the Lord His own are not the least glorious of all the bright promises.



## 5. The Standard of Liberality

Present Truth, July 20, 1899

Original title: Back Page

“How much ought I to give?”

This question, frequently asked, means very often,

“How little can I give?”

“How much is necessary in order to have it look well in comparison to the gifts of others?”

There is just one standard of liberality, just as there is but one standard of everything good and that is the Lord himself.

### **James 1**

<sup>5</sup> [He] gives to all liberally.

Whoever gives less than God gives, does not give enough, and cannot be called liberal. This is not a rash assertion, but a Bible truth.

What does God give? He gives himself. He purchased the church with His own blood.

### **Acts 20**

<sup>28</sup> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood.

God was in Christ, who loved us, and...

### **Galatians 1**

<sup>4</sup> ...gave himself for us.

This gift includes everything; for:

### **Romans 8**

<sup>32</sup> He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

It could not be otherwise; for:

**Colossians 1 [RV]**

<sup>17</sup> ...in Him all things consist.

God gives us all things in giving us himself, yet if He should withhold himself, He would give us nothing; for we cannot get anything at all outside of Him, and He is not divided, He cannot give us a part of himself without giving us the whole. With Him it is everything or nothing, and so it is always everything.

The grace of God is manifested in giving.

**2 Corinthians 8**

<sup>9</sup> For you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might be rich.

He impoverished himself to enrich us; He gave everything He had;

**Philippians 2 [RV]**

<sup>7</sup> [He] emptied himself.

The spirit of Satan is directly opposed to the Spirit of God. Christ would not hold on to what was His by right; Satan, on the other hand, was determined to get everything for himself, even when he had no right to it. Christ said,

“I will give;”

Satan said,

“I will get.”

There are only these two minds in the world. When the spirit of Satan controls, there is selfishness, so that even though large donations be made, an evil motive takes away all their value. When the Spirit of Christ prevails, there is unselfish liberality. It is always the Spirit of Christ in a man, that

leads him to make a real gift; therefore since it is only Christ who gives, the truly liberal man gives everything.

Whoever gives everything, gives himself. He gives everything, in that he gives himself. A man may give all his goods to the poor, and yet really give nothing. If love be lacking,—the love that purifies the heart,—there is no liberality. The offering that God accepts is the...

### **Malachi 3**

<sup>3</sup> ...offering in righteousness.

It is with the...

### **Deuteronomy 33** [Psalm 4:5; 51:19]

<sup>19</sup> ...sacrifices of righteousness,

—that God is well pleased. Christ saw the rich men cast of their abundance into the treasury, and He saw a poor widow drop in...

### **Mark 12**

<sup>42</sup> ...two mites; which make a farthing,

—and He declared that she had given more than they all. Why? Because she gave all she had. Her gift showed that her soul was in the work of God; she had given herself. The brethren in Macedonia gave liberally out of their deep poverty, because they...

### **2 Corinthians 8**

<sup>5</sup> ...first gave their own selves.

Men are often deceived by appearances. Seeing someone make a donation of thousands of pounds, they say,

“What a liberal man!”

It may be, and it may not be. Money is the easiest thing in the world to give. The man who has not a penny may be more liberal, and may actually give more than the one who bestows

thousands. The man with the money may withhold that which is most needed, namely, himself, his love and sympathy.

Christ had no money, the apostles had no money, but they imparted the gift of life, and that includes everything. Their lives flowed out to others. He who gives this, gives as much as God does, by God's own system of reckoning.

The poor person need not, therefore, waste time in regrets, saying,

“How I wish I were able to give something!”

Why you are able to give everything; you can give yourself. That is the most that God himself can give, and yet it is the least that you can give and give anything at all. God is not deceived, although men are, and by Him the vile person is not called liberal, nor the churl—or the deceitful person—bountiful.

### **Isaiah 32**

<sup>5</sup> The vile person shall be no more called liberal, nor the churl said to be bountiful.

This settles the whole question of giving. A heart given to God, that He may purify it, and then the life of God, which has cleansed it, flowing out to others, is the whole of the matter.

### **Romans 12**

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.



## 6. Robbing God

Present Truth, November 30, 1899

### Malachi 3

<sup>8</sup> Will a man rob God? Yet you have robbed me. But you say, Wherein have we robbed You? In tithes and offerings.

<sup>9</sup> You are cursed with a curse; for you have robbed me, even this whole nation.

<sup>10</sup> Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says 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.

<sup>11</sup> 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, says the Lord of hosts.

<sup>12</sup> And all nations shall call you happy; for you shall be a delightsome land, says the Lord of hosts.

**T**HERE are a few principles underlying the statements made in this portion of Scripture, that need emphasizing. If they are remembered and followed, there will be no difficulty.

### Psalms 24

<sup>1</sup> The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

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. Hea-then principles prevail not only in the world, but largely among those who call themselves Christians.

Although the earth is the Lord's, He has given it to the children of men:

### **Psalm 115**

<sup>16</sup> The heaven, even the heavens, are the Lord's: but the earth has He given to the children of men.

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.

### **Leviticus 27**

<sup>30</sup> 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.

<sup>32</sup> And concerning the tithe of the herd, or of the flock, even of whatsoever passes under the rod, the tenth shall be holy unto the Lord.

This is not a mere "Levitical law." There is the statement of the simple fact:

<sup>30</sup> 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.

<sup>30</sup> 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.

### **Malachi 3**

<sup>6</sup> I am the Lord, I change not.

“But did not Jesus reprove the Pharisees for paying tithe so strictly?”

Let us read what He said:

### **Matthew 23**

<sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin...

“There you have it; that relieves us of all obligation!”

Not so fast, please; let us read a little further:

<sup>23</sup> Woe unto you scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought you to have done, *and not to leave the other undone.*

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 wrung from some poor widow was not acceptable to the Lord. God says,

**Isaiah 61**

<sup>8</sup> I hate robbery for burnt offering.

After naming judgment, mercy, and faith, the Lord says,

**Matthew 23**

<sup>23</sup> ...these ought you to have done.

But He did not say that they ought to have done these things instead of paying tithe.

<sup>23</sup> ...these ought you 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.”

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,

“Today 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 today. 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.

God says,

### **Malachi 3**

<sup>8</sup> You have robbed me.

Will a man rob God? One would think that God is the last One that anyone 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 neighbor 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!

Marvelous 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 today, 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.

#### **1 Timothy 4**

<sup>8</sup> Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

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?

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 labor 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.

### **Proverbs 3**

<sup>5</sup> Trust in the Lord with all your heart; and lean not unto your own understanding.

<sup>6</sup> In all your ways acknowledge Him, and He shall direct your paths.

<sup>7</sup> Be not wise in your own eyes; fear the Lord, and depart from evil.

<sup>8</sup> It shall be health to your navel, and marrow to your bones.

<sup>9</sup> Honor the Lord with your substance, and with the first-fruits of all your increase;

<sup>10</sup> So shall your barns be filled with plenty, and your presses shall burst out with new wine.

Give yourself to the Lord with His tithe, and you will find a blessing that will overflow to others.



## 7. Misappropriation of Funds

Present Truth, October 2, 1902

### 2 Chronicles 16

<sup>1</sup> In the six and thirtieth year reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none none go out or come in to Asa king of Judah.

**T**HAT was a critical situation,—worse than any amount of private debt,—that threatened the very existence of the nation.

If the king of Israel succeeded in building and holding Ramah, then he could command the whole of the kingdom of Judah and put it under tribute. All the traffic of the kingdom would be stopped, or be exclusively in the hands of the king of Israel; no one, from the king to the peasant and tradesman, could have anything that he could call his own.

It was a desperate case, and called for desperate measures,—at least the king of Judah thought so,—and that promptly.

### 2 Chronicles 16

<sup>2</sup> Then Asa brought silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

<sup>3</sup> There is a league between me and you, as there was between my father and your father: behold, I have sent unto you silver and gold; go; break your league with Baasha king of Israel, that he may depart from me.

### 1 Kings 15

<sup>20</sup> So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

## 2 Chronicles 16

<sup>5</sup> And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

<sup>6</sup> Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

So the kingdom of Judah was delivered from the king of Israel, by the prompt action of Asa. At least it seemed to be delivered. Asa had done all that he could do, and the general opinion would be that he could not have done any less.

He not only stopped the plan of the king of Israel and drove him away, destroying the city that was to command the commerce of Judah, but he guarded against any future danger by building Geba and Mizpah, or to translate the words, a hill and a water tower.

To be sure he used the Lord's money with which to do it; but what else could he do? Perhaps he intended to pay it all back again with returning prosperity. That is the way man looks at the case; now hear the truth of the matter from God:

## 2 Chronicles 16

<sup>7</sup> And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because you have relied on the king of Syria, and not relied on the Lord your God, therefore is the host of the king of Syria escaped out of your hand.

<sup>8</sup> Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because you did rely on the Lord, He delivered them into your hand.

<sup>9</sup> For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him. Herein you have done foolishly: therefore from henceforth you shall have wars.

This was not a case of pique<sup>34</sup> on the part of the Lord. He did not propose to punish Asa with wars, because he had re-

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<sup>34</sup> *Pique*: pride, anger, resentment.

lied on the king of Syria, instead of on Him, but He merely told him, through His prophet, what would be the inevitable result of his foolish course, which to human shortsightedness seemed so wise and politic.

Asa did not stop to consider that in bribing Ben-hadad to break his league with Baasha, so that Baasha would be compelled to cease operations against him, he was simply placing means in the hands of the king of Syria, wherewith to attack him at some future time; for Ben-hadad could break his league with Asa as readily as he had broken his league with Baasha. King Asa had simply postponed his trouble, but had by no means ended it.

Here we have an exact parallel to the case of many who are in debt, and sorely distressed, perhaps not knowing even how to supply the wants of their family, to say nothing of paying their debt.

Or it may be that they are not in debt, but they are in exceedingly close circumstances; and they can see no way out except to take the Lord's tithe, or other money belonging to Him, and use it for their pressing necessities. They may say that they will pay it back as soon as they can, but even if they cannot, they must live; they cannot let their family starve. The case resolves itself into this:

"Shall we trust the Lord to use His own unlimited resources in His own way for our deliverance, or shall we seize upon a portion of His property, to help ourselves?"

Enlightened judgment would say that the former was the wiser course. The one who takes the Lord's tithes to pay his own debts, or to keep himself out of debt, as he imagines, does not accomplish his purpose. He succeeds only in putting off the trouble, and the last case will be worse than the first.

If Asa had trusted the Lord, and depended on Him for deliverance from the king of Israel, he would have been delivered; for God has never forsaken those who seek Him.

### **Psalms 9**

<sup>10</sup> And they that know your name will put their trust in You: for You, Lord, have not forsaken them that seek You.

His promise is,

### **Joshua 1**

<sup>5</sup> I will not fail you.

And the deliverance which the Lord wrought would have been decisive, as it was when the Ethiopians came against him, to which the prophet referred. See what took place then. An overwhelming force came against Asa.

### **2 Chronicles 14**

<sup>11</sup> And Asa cried unto the Lord his God, and said, Lord, it is nothing with You to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on You, and in your name we go against this multitude. O Lord You are our God; let not man prevail against You.

Now what was the result of Asa's trust in God?

<sup>12</sup> So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

<sup>13</sup> And Asa and the people that were with him pursued them unto Gerar; and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before His host.

What a pity that Asa did not remember that experience; and what a pity that we do not always remember and profit by the record of it;

### **Romans 15**

<sup>4</sup> For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

How many things were written aforetime concerning how God provided the necessities of life for His people!

- Think of the manna in the desert, and the water from the rock.
- Think of the widow's meal and oil,<sup>35</sup> and of the provision for the payment of the widow's debt, and for her future living, in the time of Elisha.<sup>36</sup>
- Think of the feeding of the multitudes in the wilderness in the days of Christ, and of many other miraculous interpositions on the part of God, as well as the miracle of our very existence day by day, when we are not conscious of want.

The same God lives today, and He is our God. His resources are undiminished, and He is just as compassionate, and just as ready to help the needy. We have been taught to pray,

**Matthew 6**

<sup>11</sup> Give us this day our daily bread,

—and we profess to believe that all that we have comes from Him, and that our existence depends on Him; yet when trouble comes we are likely to act as though God did not exist, and everything depended on ourselves.

Do you not see why these hard times are allowed to come upon us? They are to test our confidence in God. Shall we trust Him in the time of trouble, even to the last extremity, and experience a wonderful deliverance? or shall we trust in ourselves, and multiply our troubles?

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<sup>35</sup> 1 Kings 17:12-16.

<sup>36</sup> 2 Kings 4:1-7.



# Time and Money





# 1. A Wonderful Bargain

Present Truth, October 26, 1893

**P**EOPLE are usually on the lookout for good bargains, and when they see one, are not slow to improve the opportunity presented. Oftentimes it happens, however, that they fail to see the opportunity that is before them, and the chance for a wonderful bargain is discovered only when it is too late; and then there is occasion for much vain mourning and regret.

There is a most wonderful bargain that is within the reach of every one of us, one that will bring us greater and more lasting benefit than was ever bought by gold or silver, if we will only be wise enough to see and improve it. It is a bargain offered us by the Lord of heaven. And though He is so much wiser than we are, we need not be afraid to accept what He offers, for there is no trickery or dishonesty about Him, but all His thoughts toward us are for our benefit.

He offers to make with us a most wonderful exchange. In His word He has told us what this is. We find it referred to in Paul's letter to the Galatians in these words:

## **Galatians 1**

<sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

<sup>4</sup> Who gave himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

To whom did Christ give himself? Who are the principals in this wonderful transaction? We find several texts which answer this question. In His prayer for oneness among His disciples, recorded in *John 17*, Jesus said,

## **John 17**

<sup>23</sup> I in them, and You in me, that they may be made perfect in one.

And we are told that:

### **Colossians 1**

<sup>26</sup> The mystery [that had] been hid from ages and from generations, but is now made manifest to His saints,

<sup>27</sup> ...is Christ in you, the hope of glory.

Again Paul tells us in *1 Corinthians* that all things are ours, and we are Christ's:

### **1 Corinthians 3**

<sup>21</sup> Therefore let no man glory in men. For all things are yours;

<sup>22</sup> Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

<sup>23</sup> And you are Christ's; and Christ is God's.

Also in his letter to the Romans we find him saying,

### **Romans 8**

<sup>32</sup> He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

Christ therefore is in His followers, and God "with Him," freely gives us all things. Thus it is evident that Christ gives himself to us; and as the text says,

### **Galatians 1**

<sup>4</sup> [He] gave himself for our sins.

The transaction is now clearly before us. On the one side is ourselves, with all that we have, which is our load of sins; and on the other side is Christ with all that He has. Christ says to us,

"I will give you myself, and what I have, for yourself, and what you have."

Christ has all that we need; we have only that which we do not need.

- He has righteousness, we have none;

- He has spotless raiment, we have only filthy rags.<sup>37/38</sup>
- He has “all the treasures of wisdom and knowledge.” *Colossians* 2:3.
- He has “unsearchable riches.” *Ephesians* 3:8.
- He has a name which is better than that of angels. *Hebrews* 1:4.
- He is the Son of God, and we also, through Him, are sons and daughters of God.<sup>39</sup>

We, of ourselves, have none of these things. We may think ourselves to be...

### **Revelation 3**

<sup>17</sup> ...rich and increased with goods,

—but if so, we simply do not know that we are...

<sup>17</sup> ...wretched and miserable, and poor, and blind, and naked.

Christ has everything, we have nothing. What an exchange is this! We are offered everything for nothing; yes, for worse than nothing, for our load of sins would surely sink us in perdition unless we should become freed from it.

And Christ simply asks us to give it all to Him; for He has purchased us, and our sins with us. He has paid the penalty of our sins, and He knows what to do with them. He will remove them as far from us as the east is from the west:

### **Psalms 103**

<sup>12</sup> As far as the east is from the west, so far has He removed our transgressions from us.

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<sup>37</sup> **Isaiah 64** <sup>6</sup> But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

<sup>38</sup> **Zechariah 3** <sup>3</sup> Now Joshua was clothed with filthy garments, and stood before the angel.

<sup>39</sup> **2 Corinthians 6** <sup>17</sup> Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup> And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

He will cast them into the depths of the sea:

### **Micah 7**

<sup>18</sup> Who is a God like unto You, that pardons iniquity, and passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy.

<sup>19</sup> He will turn again, He will have compassion upon us; He will subdue our iniquities; and You will cast all their sins into the depths of the sea.

Have we made this wonderful exchange? If not, do we realize that the opportunity is now before us? Will any of us be so foolishly unwise as to refuse to exchange debt for life?

Christ will not compel us to make the trade; but He invites and urges us to do so. The offer will not always hold good, for we read that the time will come when it will be said,

### **Revelation 22**

<sup>11</sup> He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

And how terrible will it be to awake to a realization of this neglected opportunity after it is gone! The opportunity to exchange nothing for everything, death for life, and yet we did not improve it! We let it slip out of our hands! Verily, among those who thus awake, there will be wailing and gnashing of teeth.

But this wonderful exchange can be made just now. It only lies with you to decide to make it, and to do so when you have so decided.

### **2 Corinthians 6**

<sup>2</sup> Now is the accepted time; behold, now is the day of salvation.

## **Revelation 22**

<sup>17</sup> And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.



The Man with the Muck Rake  
(from *Pilgrim's Progress*, by John Bunyan)

## 2. Look Up!

Present Truth, December 7, 1893

**L**OOKING down, when there is a crown of glory just above his head! Looking down, raking to himself the worthless straw and small sticks and the dust of the floor, when there are the eternal riches hanging over him! Dressed in filthy rags, when there are beautiful garments awaiting his upward look! What is the matter with the man? Why does he not look up?

Should we not rather ask, What is the matter with us? and why do we not look up? For have we not been doing just what this man is doing?

- Have we not been so taken up with the perishing things of earth that we have lost sight of the imperishable treasures?
- Have we not become so accustomed to looking down that it is well-nigh impossible to look up, even when we are told of the priceless riches above us?
- And have we not drawn our “filthy rags”<sup>40</sup> of self-righteousness close about us, and failed to realize that we are “wretched and miserable, and poor, and blind, and naked”<sup>41</sup>?

’Tis true that the Father of all has filled the earth and seas with wonders for the comfort and service of man; and:

### **Psalm 111**

<sup>4</sup> He has made His wonderful works to be remembered,

—and to be appreciated. But they were made to lead our minds upward and not downward, to cause us to worship and serve the Creator and not the creature. He plainly tells us that we are to set our affections...

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<sup>40</sup> *Isaiah* 64:6.

<sup>41</sup> *Revelation* 3:17.

### **Colossians 3**

<sup>2</sup> ...on the things above, and not on things on the earth.

Thus we are to...

### **1 John 2**

<sup>15</sup> Love not the world, neither the things that are in the world,...

<sup>17</sup> [For] the world passes away and the lust thereof.

### **Hebrews 13**

<sup>14</sup> Here we have no continuing city,

–but we are to...

<sup>14</sup> ...seek one to come,

### **Hebrews 11**

<sup>10</sup> ...whose builder and maker is God,

<sup>16</sup> For He has prepared for [us] a city.

We are to be...

<sup>13</sup> ...strangers and pilgrims...

–here, with our citizenship in...

<sup>16</sup> ...a *better* country, that is, a heavenly,

–where there is...

### **Revelation 22**

<sup>3</sup> ...no more curse.

We are to strive, not for the corruptible crowns of earth, but for the incorruptible:

### **1 Corinthians 9**

<sup>25</sup> And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible;

–a never-fading crown of glory:



## **1 Peter 5**

<sup>4</sup> And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away;

—a crown of “righteousness” and “life”:

## **2 Timothy 4**

<sup>8</sup> Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

## **James 1**

<sup>12</sup> Blessed is the man that endures temptation: for when he is tried, he shall receive the *crown of life*, which the Lord has promised to them that love Him.

## **Revelation 2**

<sup>10</sup> Fear none of those things which you shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be faithful unto death, and I will give you a *crown of life*.

We are to be clothed, not in the tawdry finery of the earth, but in the robe of God’s own “righteousness”:

## **Isaiah 61**

<sup>10</sup> I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the *robe of righteousness*, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels;

—and with the ornament of His own meek and quiet Spirit:

## **1 Peter 3**

<sup>4</sup> But let [your adorning] be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

- Is there bread and water on earth? there is better Bread and Water in heaven.

- Are there mansions down here? there are better mansions up there.
- Have we friends below? we have a better Friend above.
- Do we belong to the royal families of the earth? it is better to be sons and daughters of the King of kings and Lord of lords.

There are no pleasures and no treasures of earth but that will soon pass away never to return. Therefore the Lord counsels us to lay up our treasures in heaven where moth cannot corrupt nor thieves break through and steal, and to seek the pleasures that are for ever at His right hand.

Then let us “look up”:

### **Luke 21**

<sup>28</sup> And when these things begin to come to pass, then *look up*, and lift up your heads; for your redemption draws nigh.

Let us...

### **Matthew 6**

<sup>33</sup> Seek *first* the kingdom of God, and His righteousness; and all these things shall be added unto you.

If we look down and seek earthly things, we shall receive only earthly things, but if we look up and seek *first* the *heavenly*, we shall receive both the heavenly and all that is necessary of the earthly!

### 3. Haven't Time

Present Truth, December 28, 1893

**H**AVE you no time to think of God, to seek Him, to study His word, and to learn of Him?

#### **John 11**

<sup>9</sup> Are there not twelve hours in the day?

—yes, and in your day? Is it not as long as any other person's day?

#### **Luke 19**

<sup>26</sup> From him that has not, [said the Saviour,] shall be taken away even that which he has.

If you have no time now, you will have none hereafter. None are so short of time as those who have no time to prepare for eternity.



## 4. The Sin of Covetousness

Present Truth, January 4, 1894

The tenth commandment reads thus:

### **Exodus 20**

<sup>17</sup> You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's.

It is generally summed up, in the Scriptures, in the comprehensive prohibition,

### **Romans 7**

<sup>7</sup> You shall not covet.

This commandment, more than any other, shows the spiritual nature of law of God. All the other commandments may be violated openly, as well as in the heart, so that men may see the sin; but the violation of this commandment can be detected by no one but God.

When the sin of stealing is committed, we may know that it has been preceded by covetousness; but no man can know that the tenth commandment has been violated until the sin of covetousness results in the open violation of some other commandments.

From this we may learn the folly of the idea that it can ever rest with men to enforce the law of God. The law of God is not kept while the tenth commandment is broken; but no power on earth can tell when it is broken or when it is kept.

### **Romans 7**

<sup>14</sup> The law is spiritual,

—and eludes the grasp of earthly rulers. But this is not all. That which is true of the tenth commandment is true of them all, for the tenth contains all the rest. The first commandment forbids idolatry. Now read two verses:

### **Colossians 3**

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, and covetousness, which is idolatry.

### **Ephesians 5**

<sup>5</sup> For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God.

Thus we see that the law of God is a perfect circle, ending just where it begins. The violation of the tenth precept is the violation of the first; and this means the violation of all the others, because to reject God is to reject His whole law.

Very emphatic testimony to the comprehensive nature of the tenth commandment is given by the Apostle Paul, in:

### **Romans 7**

<sup>7</sup> What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, You shall not covet.

Here the last commandment is put for whole law. It was the tenth commandment that convicted the apostle of sin. As a Pharisee he had from his childhood been a strict observer of the law, so far as it concerned outward actions. He could appeal to all the Jews, who knew his life from his youth, with no fear that they could convict him of any wrong doing. But,

### **1 Samuel 16**

<sup>7</sup> The Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks upon the heart.

And so when Christ was revealed in Paul, he found that he had never kept a single precept of the law. Evil desire had been in his heart, although unknown to him; and that made the things that he had counted gain, nothing but loss.

Lust, or unlawful desire, precedes every open sin.

## **James 1**

<sup>14</sup> Every man is tempted, when he is drawn away of his own lusts, and enticed.

<sup>15</sup> Then when lust has conceived, it brings forth sin; and sin, when it is finished, brings forth death.

The lust of the flesh, when denied, is not sin; but as soon as it is cherished it becomes sin, for:

## **Proverbs 24**

<sup>9</sup> The thought of foolishness is sin.

And so it is that the violation of the tenth commandment lies at the bottom of the transgression of every other commandment. The law in plain terms forbids covetousness, or evil desires; so that in every case the plain letter of the law is violated before anything is ever done that men can see and recognize as sin. Well might the Psalmist exclaim and pray,

## **Psalms 19**

<sup>12</sup> Who can understand his errors? Cleanse me from secret faults.

And may every heart echo this language. Only the life of Christ can cleanse from all unrighteousness.





## 5. The Two Deposits

Present Truth, May 24, 1894

The Apostle Paul said,

### **2 Timothy 1**

<sup>12</sup> I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

The literal rendering (see margin of RV) is,

“He is able to keep my deposit.”

He had deposited his life with the Lord against that day...

### **Colossians 3**

<sup>4</sup> When Christ, who is our life, shall appear.

People usually put their valuable possessions in the safe deposit or the bank for safe keeping, because they are afraid of losing them. It is dangerous to carry about large sums of money. The apostle knew that he was powerless to keep himself; that the only safe place for his life was with the Lord. So he deposited himself in the bank of heaven, knowing that there was perfect safety there.

If all who are worrying over the conduct of life, fearful of losing their souls, would just make a full deposit with the Lord, they would learn Paul's peaceful confidence. If a child of God who finds the way hard, and is fearful lest the strength promised should fail, will deposit all the cares with God, the burden will be loosed and the abiding rest will be found.

The rich man who deposits his gold in the bank is not required to stand by to guard the deposit. The bank takes the responsibility of holding it. In these days of bank failures the depositor may be anxious for the safety of his funds, it is true. But when we put ourselves, our life, into the hands of God, we know whom we believe, and know that He is able to keep the

deposit. There is no anxious thought for the future where there is a full and complete deposit and perfect confidence.

The apostle speaks of another deposit.

## **2 Timothy 1 [RV]**

<sup>14</sup> The good deposit, [he charges Timothy,] that good thing which was committed unto you,—guard through the Holy Ghost.

The Lord takes our life as a deposit with Him, and deposits with us His life, His grace, and...

## **Revelation 14**

<sup>12</sup> ...the faith of Jesus.

He commits to the believer this life that He may reveal it to sinners who have not the life. It is to be guarded by the power of the Holy Spirit, which is given to all who believe. Only by this power can the sacred trust be held.

When Paul was about to die, he said,

## **2 Timothy 4**

<sup>7</sup> I have kept the faith.

The one who puts His life in the keeping of the Lord will be able to keep the faith committed to him, and to those who make the deposit and keep the deposit will be given the crown of life and righteousness “at that day”:

<sup>8</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Have you committed your whole life to God? Are you keeping the faith of Jesus?

## 6. The Divine Reckoning

Present Truth, June 7, 1894

**T**HIS is the reckoning by which gain or loss, success or failure, is computed in the Christian life. It is mentioned by Paul in his letter to the church at Philippi where he says:

### **Philippians 3**

<sup>7</sup> What things were gain to me, those I counted loss for Christ.

<sup>8</sup> Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

This is the reverse of human reckoning. It must be so, because the life that is so successful by human reckoning, is a failure from the standpoint of Christianity; and vice versa. But it is the only wise and correct reckoning, being the only one based on actual facts and not on appearances.

It is obvious that a change from one method to the other must produce a marked effect upon an individual's life, and at first glance it may seem to be a change for the worse. To count as loss all that has been considered gain is seemingly not a desirable plan to adopt; yet viewed from the standpoint of faith, its advantages over the human method of reckoning gain and loss are clearly apparent.

If those things which the world considers gain are counted as a loss for Christ, there will be far less incentive in the mind to devote valuable time and energy and effort to obtain them.

- Instead of striving for that which is uncertain, the individual will seek for that which cannot fail to reward their earnest, persevering and well-directed effort.
- Instead of seeking for temporal things which can never satisfy the longings of the soul, he will seek for honor, and glory, and immortality at the right hand of the throne of God.

And in this he will have the assurance of the infallible One that...

### **Matthew 7**

<sup>8</sup> ...he that seeks finds;

—for he seeks only for that which God is most anxious and abundantly able to bestow upon him. And while He counts as loss what before was gain, he can also count as gain that which before was a great loss. On this side of his account he can reckon all such things as trials, disappointments, temptations, and afflictions.

This is gain indeed, for it enables him to turn all his sorrow into joy. And sorrow, far more than joy, is the natural heritage of man. In the world he has tribulation, but in Christ he finds comfort and peace. In Him we find the ills of our lives swallowed up and lost in the sea of bitterness which He endured for us upon the cross.

### **Isaiah 53**

<sup>4</sup> He has borne our griefs and carried our sorrows,

—and in Him we lose all sorrows and disappointments, and gain all happiness. The credit side of the account is swelled by all circumstances, even those which seem the most forbidding; for:

### **Romans 8**

<sup>28</sup> All things work together for good to them that love God.

The difference between the human and the Divine reckoning is the difference between the feverish struggle for that which is elusive and uncertain, and the simple reception of that which is certain and satisfying, by trust in God. It is the difference between chasing shadows and acquiring the substance. It is the difference between knowing and not knowing the one from the other,—between reckoning that to be gain which is truly gain, and mistaking the gain for that which is only loss. The rule is,

## **Matthew 6**

<sup>33</sup> Seek first the kingdom of God, and His righteousness; and all these [temporal] things shall be added unto you.

Having the righteousness of God, we have Jesus Christ, and having Him, we have the substance of all things valuable, satisfying, and enduring.

## 7. Debt

Present Truth, July 11, 1895

**I**T IS so much harder to pay for things already eaten or worn, that they seem to cost twice as much as when paid for at the time of their use.

Debt is a destroyer of self-respect, of peace of mind, of one's ability to do the best possible with the amount he has to spend.

Do without until you can pay is sound advice.

## 8. Buying the Kingdom

Present Truth, May 14, 1896

A LADY of means, who was asked for a contribution for the assistance of a mission to convert the Jews, is said to have refused on the ground that the Jews were rich enough, so she understood, to convert themselves.

It was certainly an epigrammatic speech, and a unique application of worldly wisdom. The suggestions which it conveys are worthy of being weighed. Rich enough to convert themselves!

- What are the riches necessary to conversion, and who possesses that wealth?
- What is conversion?
- Can a man convert himself?
- Can a man's money convert him?
- Can a man convert others with his money?

The answers to these questions show how subordinate a part it is that money really plays in the furtherance of the Gospel and the conversion of souls.

The reliance upon the money power is responsible for much of the failure registered against missionary efforts in all parts of the world. It is largely responsible for the worldliness found among professed religionists everywhere.

If that man who trusts in riches for worldly successes so often finds his trust unwisely placed, how much more shall it be true of him who hopes with gold to buy eternity for himself or others. The comparative part which money plays is indeed very small.

Yet money must be used,—but a consecrated pound, put in the hands of God, will bring a knowledge of truth to more

souls than an unconsecrated million in the hands of those who put their faith in the power of money.



## 9. Philanthropy

Present Truth, February 4, 1897

ONE of the magazines has an article calculated to make one pity the poor millionaire, who, with the demands upon his income in the way of town and country houses, yachts, horses, wines, and other demands innumerable, finds it necessary to plan carefully to get ahead. Even philanthropy levies tribute upon him.

“Philanthropy,” the writer says, “is now obligatory upon the rich, utterly because it is the cheapest form of advertisement, but because a non-subscribing millionaire would soon find the great ladies of his acquaintance looking at him coldly.”

So Dives must devote a crumb or two from his thousands to the Lazarus at his gate.

Some rich, however, it must be said, do not devote the mere crumbs to the welfare of others, nor do they give because fashion prescribes philanthropy for a well-conducted millionaire.

Every man who has, must be the steward of his own possessions, and it is very easy for the man who has but a comfortable amount to spend it upon himself or selfishly hoard it. But it is a fact that the great amounts devoted to charity come from the poorer class and not from the prodigally rich.

The man who gives because it would not be “good form” not to do so—whether the amount be a half-crown or a thousand guineas—has had his reward. The poor soul who slips in the farthing because it is all she has, sorrowing that it is so little, will have a large account on the ledger of heaven—that is, if she does not spoil it all by advertising the farthing.



## 10. Uncertain Treasure

Present Truth, October 21, 1897

THESE is for most people a wonderful fascination in the idea of betting something for nothing, and it is this hope that creates such a rush to any newly-discovered gold region. Men expect to get gold merely by picking it up.

That this hope is especially a vain one in the case of the Klondike mines is shown by reliable information. All the claims are taken up, and thousands of men are waiting.

The only way now to share the riches of the Klondike district is to buy an interest in one of the existing claims, and for this, much capital is needed. Prices are enormous, running from £40 to £400 cash per lineal foot. No man with less than £5,000 to £10,000 can hope to buy himself into a good property, and much larger sums are needed to acquire a substantial share.

Following is a statement of some of the difficulties to be encountered:

Would-be miners must also remember that prospecting is arduous and terrible work, as gold is only found on the bed-rock, which lies from 10ft. to 30ft, below the frozen earth and snow, and there are no surface indications whatever. Prospecting can only be carried out in winter, and men must go far, living in tents, with the thermometer at 50deg. below zero, and carrying all their supplies with them over a pathless country. The method of prospecting is also unusually difficult, and can only be learned after considerable experience, which cannot be gained in less than one winter's work.

Yet thousands of men will undergo all that hardship with no certainty of finding any gold. It is estimated that from 50,000 to 100,000 men are only waiting till next spring to join in the mad rush to the gold fields.

What would the world say if men exhibited but half the enthusiasm and exposed themselves to half the dangers in the service of God, where there is the...

**Hebrews 6**

<sup>11</sup> ...full assurance of hope,

—and no uncertainty?

# 11. The Man with the Muck-Rake

Present Truth, December 16, 1897

The interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand; there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.<sup>42</sup>

## Jeremiah 17

<sup>11</sup> As the partridge sits on eggs, and hatches them not; so he that gets riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

## Proverbs 3

<sup>35</sup> The wise shall inherit glory; but shame shall be the promotion of fools.

## 1 John 2

<sup>15</sup> Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him.

<sup>16</sup> For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

<sup>17</sup> And the world passes away, and the lust thereof; but he that does the will of God abides for ever.

## Proverbs 22

<sup>1</sup> A good name is rather to be chosen than great riches, and loving favor than silver and gold.

## 2 Corinthians 4

<sup>18</sup> For the things which are seen are temporal; but the things which are not seen are eternal.

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<sup>42</sup> John Bunyan, *The Pilgrim's Progress*.

## **Matthew 16**

<sup>36</sup> What is a man profited, if he shall gain the whole world,  
and lose his own soul?

## 12. A Hindu Convert's Riches

Present Truth, December 16, 1897

**W**HEN Christ places the claims of truth and His salvation before all else it is because He is before all things, and the one who forsakes all to follow Him finds greater treasures than earth can afford.

The experience of a Hindu convert, told by Mr. Hay, a Baptist missionary, shows how truly the Lord fulfills His promise to the one who must needs forsake all to follow Christ. This is the story:

A young man called at the mission in Dacca under conviction of the truth. He said that in his home there was a widowed mother; she had an older son, a thriftless, profligate fellow. The young convert coveted the privilege of being the comfort and support of that mother; but he knew that he would forfeit it if he took his stand openly as a Christian. In that same home he also had a widowed sister, who would also need all the help and all the solace that a true brother could give, but he would be deprived of the opportunity of ministering to her if he became openly a Christian.

But when they had knelt in prayer again, the Master's mind was made so plain to him, and the power of the Holy Spirit came upon him so greatly, that he declared himself desirous of being baptized there and then. In the little chapel, without any ceremony, that young man passed through the waters of baptism. He went straight to his village home, fifty miles away, and from that home he wrote relating what had happened.

He told how from the moment he entered the home and told his tale his sister had refused to touch food; how, while he was writing, his mother lay prostrate on the floor sobbing as if her heart would break; how his elder brother had stood beside him, and, pointing to his prostrate mother, had said, "To save her will you not come back into Hinduism?"

He told how he had been constrained to rush out into the darkness that he might be alone with God, and how there he asked whether he might, for a few years at least, make a secret of the fact that he believed in Christ, and how the answer came to him, "No; follow me." He closed his letter by saying that he had grace given to him to stand against the whole world.

A few days later he came on to Dacca. He told Mr. Hay that as soon as his relatives saw that he was resolved upon standing true to his convictions, their hearts were set as flints against him; how what looked like overwhelming grief in the case of the mother proved itself to be the degrading power of an awful fanaticism; how she rose from the state of prostration and uttered with fearful vehemence that curse which every Hindu convert dreads more than anything else.

He told how the brother and sister joined with the mother in thrusting him out from the home, tossing out into the road a few scraps of clothing. Gathering his little all together, he came on fasting and footsore to Dacca. He (Mr. Hay) asked, "How do you feel about it all?" Meekly lifting his eyes, he said, "Rich toward God!"





