

STUDY ON EDUCATION

by

E.J.Waggoner

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I think there is not one here who is not familiar with this expression; you will recognize it and know where it comes from, that the cross of Christ will be the science and the song of the redeemed throughout eternity. We accept that as a true statement and forever truth of that kind there is Bible authority because the Bible is the sum of all truth. I will call your attention to two or three texts that will prove, that, and you can read the thing out of the Bible just as well as you can read it anywhere else. You have these words of the Lord through the Prophet Jeremiah: Jer. 9:23,24: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Here we find that only one thing is to be gloried in. The Lord tells us here that the only thing any man should glory in is in the knowledge of him; but it is the three things that men are most likely to boast of in this world--wisdom, the wisdom of the world, or power, influence, or riches; but however wise a man may be in this world, however powerful he may be; however rich, only one thing is worth glorying in, and that is that he knows the Lord. Put with that this other text, God forbid that I should glory save in the cross of our Lord Jesus Christ.

That was dictated by the same spirit. The Apostel Paul knew what Jeremiah had written, and he exercised himself continually to continue in all things that were written in the law and in the prophets, and did them, and the Apostle Paul moved by the Spirit, did not desire anything except what the Lord had indicated. The Lord said do not let anybody glory except in this, that he understandeth me. Paul by the same Spirit said, Do not let me glory except in the Cross of Christ. Can you tell what the conclusion is from that? Is it not self-evidently just this, that in the cross of Christ we find the revelation of God? It is in the cross that we know God. You might add another text to that, with which you are well familiar, and that is in the second chapter of Colossians, where we read in short that in God the Father, in Christ are hid all the treasures of wisdom and knowledge. Then he who knows the Lord has access to all the treasures of wisdom and knowledge. That is the plain statement of the fact.

Take another text: If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him. First chapter of James.

Take this one in the second chapter of Proverbs; it is a wonderful text, and we can read it, and read it again, and many times: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He is in the paths

judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

There are all the treasures of wisdom and knowledge aren't they? Every good path and all knowledge--it must come from the Lord. There you have the science in the cross. The cross of Christ is the science of the saints, not only in the world to come, but in this world as well; because it is the cross of Christ that reveals God. God is known on this earth, or any other for that matter, by no other means than the cross; and he who knows God, has all the treasures of wisdom and knowledge. Then you have in the 4th chapter of Revelation, They sang a new song; thou art worthy, O Lord, for thou ~~has~~ ~~been~~ wast slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation. That is the song of the translated; the cross. ~~was~~ So in this statement you have the fact that the cross of Christ is the science and the song of the redeemed. It is the song of the redeemed in eternity; it is the science of the redeemed, and that is the knowledge of the redeemed. Now we read that and say, It is so, and then go on and it has no effect upon us. How often we are like the man beholding his own face in a glass, who goes away and straightway forgets what manner of man he was--forgets what he has read. You know the Saviour upbraided the lawyers because they had taken away the key of knowledge. They would not come in themselves, and they would not let others enter in. What is the key of knowledge? It is the Lord Jesus. It is the cross of Christ. That is the key that unlocks all the treasures of wisdom and knowledge. Everybody believes, who ~~has~~ ~~really~~ ~~believes~~, who really believes in the Lord has open before him all the treasures of wisdom and knowledge, and he may attain to it if he will only persevere; if he will only have as much desire for

it as a man has for wealth; if he will cry for it; if he will seek for it; if he will think about it day and night he will apply himself to it. For although it is through the cross that we get the knowledge of God, there is searching, there is application too, in order that one may attain to it. I know, and there is no guess work about it, we neither know nor appreciate the Bible. If we appreciated the Bible, if we had any adequate conception of what the Bible is, of what the Bible says, and what the Bible reveals, and what it can do for us, we should be a denomination of Bible students, which we are not. I am not bringing any railing accusation against anybody. I am convicted every day myself of ignorance of the Bible. I am myself made to feel very painfully how much I have neglected opportunities in the past, and how far short I come of having that knowledge of the Bible that I ought to have. Let me ask you--I won't ask you to answer to expose yourselves if you do not want to, in any way; but I wonder how many of this congregation there are who would be ready at a moment's notice to stand an examination, or conduct an examination in any book of the Bible--in any one book. Of course, when I say any one book, that gives you a good deal of leeway. You could take the book of Jude. There is only one chapter of that, and it ought not to be a very difficult thing to learn that; but I wonder how many of this congregation including a good many ministers, would be ready at a moment's notice to stand or conduct an examination on any book of the Bible. And what I mean is that you could tell the subject of every chapter--and in it; that you could walk right along through the book with the Bible shut; that you could take a class and drill them in it with the Bible lying on the table, asking them and knowing if their answers were correct, What is the subject of this chapter? What

different things are told in this chapter? Where in the book will you find this thing? How many times in the book do you find this thing mentioned? How many different places and where do you find this subject mentioned? That is what I mean by knowing the Bible, and standing an examination in it, or conducting the examination. Brother Jones says, How many could do it with the Book of Daniel? How many could do it with the book of Genesis? Now we profess to be Bible students. Let us think a minute. Are we Bible students? Are we acquainted with the Bible?

Suppose for comparison we had a man who professed to be a teacher in mathematics, very skillful. Wouldn't you think his pretensions were altogether pretensions only if he could not stand an examination in the fundamental principles of arithmetic? He professes to be a profound mathematician, and he can not stand an examination in the first book of Euclid, or he can not pass an examination in the very beginnings of mathematics. Surely, then, unless we are able to stand an examination in the very beginning of the Bible, we certainly can not call ourselves Bible students very much, can we? Now I am sure that the great reason why people do not understand the Bible is because they have no idea of what it contains, and what it can do for them, and what it can reveal for them. One reason why they have no idea of it is because they do not believe what is told them. The Bible reveals God. It is the revelation of God's Word, God's thought. In him are hid all the treasures of wisdom and knowledge, and we could learn anything that God designs that people should know in this world better through the Bible than through anything else.

Take, for instance, that text in Deut. 4:5,6. Moses said, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

It is not any mere "piety," as it is called in the worst sense of the term, it is not any mere sentiment, that you get ~~an~~ ⁱⁿ understanding ~~in~~ the Bible and taking the precepts of the Bible; but it is wisdom, such as the nations of the world will recognize as wisdom. The Lord ~~may~~ said that if His people kept His precepts,---and that means the whole Word,---the nations of the world ~~would~~ ^{great} ~~recognize~~ would say, "This ^{great} nation is a wise and understanding people."

The Lord giveth wisdom; out of His mouth cometh knowledge and understanding. You have the demonstration of that in the case of Solomon. He got his wisdom from the Lord, and all the people of the earth sent messengers, and kings came, and they sent ambassadors from the ends of the earth to hear the wisdom of Solomon that he got from the Lord.

But do not think that Solomon laid down to sleep one night, and woke up in the morning a wise man. Wisdom does not come that way. ^{in Proverbs} The verse ^A that I just read to you, tells you how he got it. He cried for it; he inclined his ear for it; he searched for it as men search for silver and gold. You know how men search for silver and gold. They ~~g~~ dig for it; they lie awake nights to plan how to get it the next day. That is the one thing they are after, and they get it.

Now the Lord says, whosoever will search for wisdom the same way, he shall know it, and he shall know every right way; he will know the right thing; he will not make mistakes.

The first Psalm tells us that the man who meditates on the law of God day and night, and who delights ~~mm~~ in it, shall be like a tree planted by the rivers of water.

I wish you would all go into the gardening business, even in your houses. You can do it. What I should like to have you do would be to do it in your houses, where you can watch the plant growing, and see how it grows by the water. You will be surprised how much education you can get out of seeing a single plant grow. Take some beans, some peas, some wheat, or some Indian corn, and put it in a moist place where it is reasonably warm. In two or three days it will sprout. Keep it moist. Then take a glass jar or a tumbler full of water, and tie over the top of it a little thin cloth, like cheese-cloth, that is not too tight in its meshes, and lay the seeds on that, and then keep it moist. Through the scent of water that is below it, it will grow. It will send its stock upward, and its roots downward. Then you will find that it is really wonderful to see the intelligence displayed,--- to see how methodically and how regularly that plant goes about its business of growing. You ~~mm~~ may find---you certainly will, if you have a lot of seeds together---in the seeds, the root end of the stock will be uppermost, and the stock will be below, so that it must go down; and yet the root that must supply the stock with nourishment, and which can get it only in liquid form, only where there is water, will turn anyway, and will

invariably go downward to find the water; and the stock will turn, and go upward.

And then, if you should have it in soil, and let it be in dry soil, and put your moisture upon one side only, then you will find that those rootlets will make no mistake. They do not make any experiments, either; but, just as true and as certain as the needle will point to the pole, they will go directly to where the water is, and they will not go over the other way.

When we get this in mind, then we read the first Psalm. He that meditates on the law of God day and night, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." That is, he will not be making experiments, and he will not be making mistakes. There is such knowledge in the Bible that it will direct the man in the right way every time.

Now the reason we do not believe this (and we do not), is because we have not enough knowledge of the Bible; we have not done that thing enough yet to demonstrate it. But if we believe that, we shall find that it is so, just to the extent that we become familiar with the Scriptures,--not merely technically, not merely with the head, but with the whole being,--- shall we find that there is knowledge that directs the man right every time.

I will take another scripture: "The fear of the Lord is the beginning of wisdom;" or, take another still---you have it in the last verse of the twenty-eighth of Job: "The fear of the Lord, that is wisdom; and to depart from evil is

understanding." In the Psalms is another: "A good understanding have all they that keep His commandments." That agrees exactly with what we read in Deuteronomy,---that the keeping and doing of God's statutes and judgments "is your wisdom and your understanding." With this connect another scripture, found in the one hundred and thirtieth Psalm: "There is forgiveness with Thee, that Thou mayest be feared." Then we find that a knowledge of God, and a knowledge of the Word of God, resides primarily, or comes through, the forgiveness of sins; and that brings us back to our original statement, that it is in the cross of Christ that we ~~in~~ get knowledge. The ~~main~~ ~~main~~ cross of Christ is to be the science ~~and~~ and the song of the redeemed throughout eternity.

Let me bring it before your minds, so that you can see that this is reasonable. You can see it yourself, just as plainly as you can see the sunshine, the light, to-day. Suppose you take a man who is wise in all the knowledge of the schools of this world, but who does not know and believe the Lord. He has not the one thing that is needful, but he is "cultured." You take another man who is illiterate. He can barely spell his way through the Bible, but he can do that; and he knows the Lord; he knows Jesus Christ, the Saviour from sin. Now let the Lord come: the one man goes into the pit of corruption,---he is cut off just where he is; the other man goes into the kingdom of God, and studies there. But what will he study? What will be the subject of his study in the kingdom of God?

Voices: The science of the cross.

E. J. Waggoner: He will study the cross of Christ. That

will be the only thing he will have to teach him to sing, and to teach him all knowledge.

A thousand years, and a little more, will expire, and then those two men will stand on the earth together again. Then how will they compare in knowledge? Which of the two will know the more,---the man who has had all the wisdom of the schools, or the man who studied only the cross of Christ? Which do you think would stand the best examination?---The man who was accounted ignorant in this world, but who knew the one thing needful. He had the key of knowledge, and then he had a thousand years of free access to all the treasures of knowledge; and you would find that he would stand the best examination, on whatever ^{subject} you might question him.

"But then," you will say, "that is too simple a proposition, because this man who was educated in the schools and went to the grave, could not have been more than seventy or eighty years old, at the most; and the other man has had a thousand years. It is not a fair comparison at all. Any man ought to be able to learn more in a thousand years than another man could in fifty."

Well, then, suppose you take the two men, several thousand years ago. Suppose the man of the schools lived in the time of Methusaleh, and for a thousand years attended the worldly schools, studying, acquainting himself with all the knowledge of the schools, but not knowing God. Take another man, accounted illiterate, but knowing God, salvation by faith, that the Lord was pleased with him, that He would take him to heaven as he did Enoch. Now one man lives in heaven, studying

only the cross, and going there a reputed ignorant man; and the other man remains on the earth, studying everything but God. At the end of the thousand years, who will be the better educated men? ---The one who has had the better opportunities. He has had the wider range. He has had the key of knowledge. He started in ~~n~~ the right way---at the beginning. And the wisdom of that second man will be wisdom that is recognized by the world, too. He obtained it through the cross; but the world does not take that into the account. They simply recognize the fact that he has it. Then they will ask, as they ~~and~~ did of Christ, "Whence hath this man wisdom?" Where did he get his knowledge? No matter how wise the scribes and Pharisees and doctors of the law were, they found that Christ knew more than ~~n~~ they. "How ~~things~~ did this man get wisdom? He never went to our schools. We never had him enrolled in the school at Jerusalem? How did he find this out?" Brethren, do you know how He found it out? He meditated on the Word of God day and night, and that is the way He found it out.

I know the question comes up in your minds, when you read about the Bible as the foundation and the sum of all science, of all knowledge, "Why," some one will ask me, "how can you study physiology from the Bible? How can you study botany from the Bible?" Well, that is a very short-sighted question, and the question itself shows that the ~~person~~ person does not know the Bible; he does not have the key of knowledge.

A.T. Jones: He does not know how to study botany.

E.J. Waggoner: No; he does not know how to study botany, and he does not know how to study physiology.

"Well, where in the Bible do you find out how many bones a man has?" Nowhere. "Where in the Bible do you find out how many petals a lily has?" Nowhere. "Where in the Bible do you find the description of different plants?" Nowhere at all. "Where in the Bible can you find out how far it is to the sun?" Not anywhere. "Well, then," you say, "how are you going to know science? How are you going to find out astronomy? How are you going to study botany, or physiology, from the Bible, when it does not tell these things?" Use your eyes.

How many times is it necessary for the Lord to write a thing down in order that we understand it, and find it out? If you have a book to tell you certain things, a scientific book, for instance, how many times in that book do you want a certain thing repeated, in order that you may know it? Why, if it says it once, that is enough, is it not? You do not have to have that in every page. You could turn to that page, and find that statement every time, until you have it thoroughly learned. You would say that it is useless, a useless repetition to have the same thing told over and over and over again. You can go to the one place and find that.

Now that is the sort of common sense that the Lord uses. He has put in the Bible what with our stupid minds we can not get anywhere else. A man could get it somewhere else, if he had his eyes open enough; but our eyes are shut so

much that we have in the Bible what we can never learn anywhere else. We can not see it anywhere else. But that which the Lord has plainly written, everywhere, it certainly would be "vain repetition" to put it in the Bible. Why, you can go to the lily, and find out how many leaves and petals it has. You can look for yourself and see it. That is all that is needed. The man, if, when he arrives at the proper state in the study of mathematics, he can see for himself, by parallax, how far it is to the sun, and the man can discover easily enough, by looking at the skeleton of a man, that is dead, he can find out how many bones he has. Why should the Lord tell that, when you can go and find it for yourself? Anybody can find out there. A man who does not believe the Lord, and he does not know anything about the Lord, can find out about all those things. This gives us the key, this is the index, this lets us into the secret of learning. The secret of the Lord is with them that fear Him. Here the Lord tells us where we will find the truth, how to go to work to learn the truth about the things that we see.

Now let me give to you a statement by a scientist from a scientific book, that is recognized in all the world, a statement of the limitations of science as it is named in the schools of the world. Kerner, professor of botany in the University of Vienna, in his "Natural History of Plants," gives, at the beginning, the introductory portion, a little view of the workings of science, and the arriving at the laws of nature as they are called, the "theories of science." It runs something like this: Observers discover a certain number of facts,

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phenomena.

They are a confused mass in their minds, until some master-mind arises, and he generalizes; he collates materials ~~gathers~~ together,---all those facts and phenomena,---and generalizes them, and announces the law.

Here is something that is common to them all.

This is the law of their growth. Scientific instruments become more delicate, and they are able to make

more minute investigations; and soon, as their range becomes wider, they find that there are exceptions to this law. It will not apply in every case.

And these exceptions increase, until they find the law does not hold at all. They find that the reason why they thought that was the law, the reason, the cause, was

simply because of the limitation of their knowledge. They knew only a little, and they find at here is a wide range of facts outside of this little circle that will not come in under this law.

The law is obsolete.

And then another one comes up, and from this larger ~~group~~ of facts and phenomena, he adduces another law. This law now.

Before, that first law, so-called, was ~~generalized by ~~scientific~~ men~~ as science; now, that ~~of date~~, and they have another law. But no one except a narrow-minded person, he says, can say that that is the

Thus it has ever been, and thus it will And we can see, he said, that that is so; getting at the study of truth, in trying to find the

things, which is the ordinary way of study, taking the reason, the law, the universal law, by ~~finding~~ the reason, the law, the universal law, by

facts. But they do not know enough of them, so

that they can come to finality.

How long will it take them to arrive at a knowledge of all the facts, of all the things that there are to be known, so that they know all the facts and all the phenomena, so that if they had a man capable of grasping it all, they ~~it~~ could deduce it all? How would ~~it~~ would ~~it~~ it take? [Voices: Eternity.] ~~Because what is the problem, what is the task set them? It is to know everything that there is in the universe, is it not? Take this one world alone, and leave out all the other worlds: In order to know the law of knowledge, to arrive at the knowledge of it by the study of facts and phenomena, the man must know every plant that grows out of the ground.~~

Not only that, but he must know all about every plant. And he must know every animal that lives, every bird that flies, every fish that swims, every insect that creeps, and everything that the microscope can reveal as well as everything the telescope can make known. He must know all those things and everything about each one of those things before he can arrive at its law. How long will it take him to do that? Eternity would not enable him to do it. In eternity there will always be something that we have not seen yet; that is what will make it interesting. If there ever could come a time that we would know everything God has ever created, from that time on eternity would begin to get monotonous; there would not be anything more to learn. We would simply sit still and say, O, I have seen that; I have been there; it is nothing new, and eternity would get monotonous to us, and we would get tired and want to go somewhere else than the kingdom of God. But the joy, the freshness of eternity in the kingdom of God is that there is always something new opening up before us to learn, and that will be always in God, for in him, in Christ, all things are. Don't you see that however much one is studying he must be studying the Lord even though he does not know it, because no one can learn anything either in this world or in heaven that is not in the Lord, in Christ.

Another statement I will put with this one of Kerner's by another noted scientist, Lord Amesbury, Sir John Lubbock. He said There is not a single plant even the commonest of which the full history and its habits of life are completely known. There is not one plant that would not well repay, I say not the devotion of an hour, but of a lifetime. Now you get your problem. How long will it take a man in the ordinary way of scientific study to arrive at the knowledge of the truth? Here is the problem. In order to

arrive at the knowledge of the truth, at the secret of all things, to get at the very beginning, the germ, he must know all the things, all the facts that there are in the universe. But the commonest plant that grows by the roadside is so marvelous in the variety of its phenomena that the devotion of a lifetime could be given to it, and he would not then know it all. You see you have there a perfect illustration of the words of the Apostle Paul, "Ever learning, and never able to come to the knowledge of the truth," and they can not that way. But, you will say, there are wise men. Yes, they are wise in this world, but the wisdom of this world is foolishness with God. He taketh the wise in their own craftiness; and it is an interesting thing to study words as the Lord uses them, because they always mean something when the Lord says them. You can trace the thought of that word craftiness. Craft is work; a craftsman is a workman. He takes the wise in their own craftiness.

That word craftiness in the Greek is a word that means able to do everything; but it is the wise who can do all sorts of work; he takes the wise in their own craftiness; just by the way we find here the Bible authority for the statement made some time ago by an evangelical preacher telling his congregation "whatever you know how to do best, the Lord knows how to do better."

By the way, that statement resulted in the conversion of an infidel, because there was a man in the congregation who was an artisan, a watchmaker, a clockmaker, and he heard it. He did not believe the Bible, but he heard that statement, and it staid with him, held latent for a time, but some time after that he had an ancient clock brought to him for repair, that was an old heirloom in a nobleman's family. It was of a very ancient and complicated construction, and it was beyond his knowledge; he could not see

what was the matter with it, what to do to set it right. He studied on it, and looked at it for a long time, and finally that word that the minister came to him, whatever you know how to do best, the Lord knows how to do better. He knew how to repair watches and clocks better than he knew how to do anything else, and here was something beyond him. Of course the spirit of the Lord moved him, and he said he would try that. He kneeled down, and prayed ~~kkk~~ and the Lord showed him how to repair that clock, and the Lord did show him, and he found out how to do it, and he found out the Lord could teach a man in a minute more than he could learn in a lifetime of study. There is something wonderful about the Lord, I tell you; and inasmuch as there is something wonderful about the Lord, there is something wonderful about his book. It ~~is xxx~~ ^{has in it} a secret, a knack if you please, a certain flavor, a certain thing that is not found in any other book that has ever been written, and can not be found in any other book that is ever written, for it does not simply tell you the thing; that is a small affair; but it lets you into the secret of the thing, and of all things. Now which would you rather have, even in this world? A certain long time spent in gathering together facts, in learning independent, isolated statements of fact, in observing, even with his own sight, a certain number of facts, or in starting with the key which will explain all those things, and in starting with the only thing which will let him into the secret of it all? Why, you would say, if he has the key to start with, then he knows where he is going; and he has his eyes open, and he knows how to use what he gets, and he knows its place in the economy of God. This secret of things is the thing that scientists are searching for. All scientists are searching to find out the keys. They do not care so much about the mere fact

for its own sake; they know that that is not knowledge; but they are striving, they are laboring--that is why they deduced these laws. They want to find out the cause of things, the reason for this; but not even Christian men will start with the Bible, because the Bible has the reputation of being unscientific. They want to find it out for themselves, instead of being told, and that is the thing that will never lead them to the knowledge. And why? Because whoever knows must study as a little child, and a little child does not learn anything except by being told. It is told a thing, and then until it has been lied to, and has found out that people do not tell the truth, it believes it knows it. A little child naturally believes, and if nobody ever lied to it, if it never saw deceit, it would believe everything it was told, and would know everything; because did you ever see anything more delightful than the positive assurance of a child who has been told something by its parents or some other person in whom it has confidence? A person tells the child that thing, and the child knows that, has not the slightest doubt about it, and it actually knows it.

Now there is that faculty, that thing, about the Bible--that when you learn a thing from God, from the Bible, you know it, and you know that you know it. There is a satisfaction to it.

Just the same as you can tell, if you have your senses, the difference between that which is food, which is delicious, and that which is not, by the taste of it. And you know the difference between bread and a cake of sand, of clay. Now, why is it that a person can know the secret of things, that is, he can know this truth which scientific men all over the world, and from the earliest ages, have been seeking to discover, he can know it only by being told? Because there is nothing worth knowing except that which is true. You can make make that statement strong or yet, --there is nothing that can be known except that which is true. (Amen). Because the man who knows the thing that is not so, does not know anything. Why? Because there is nothing to know. It is just the same as the man who is deceived by the juggler. He sees certain things done. Does he see it done? No; there is nothing done. I have read, and ^{altho} I have seen it denied, I have seen it reiterated, as true, and I believe it is so, that the thing has been demonstrated in the case of a juggler. Some of the Indian jugglers you know are wonderfully acute, wonderfully skilful, and they will make a man see a thing, and they will make a plant grow, right before his eyes and he will see the plant there, and they will throw a rope up in the air and it

will hold, and a boy will climb the rope; and they will see it just as plainly as you see me. But on one occasion some men were there with a camera, photographic apparatus, and you know the Bible says that that which doth make manifest is light, and they let the sun tell the story, and they held the plate there, but there was nothing on it. They could deceive the eyesight, but they could not deceive the sun; they could not deceive the light.

Now we are to see light in God's life, and not in the sparks of ~~our~~ our own kindling, not in the fire that flashes from our own eyes. That is not life.

Now when you turn on the light of God, to the thing, it lets us know whether the thing is there or whether it is not there. Now the thing that is not ~~known~~ ^{truth} cannot be known, altho the man thinks he knows it. How much has the man got who has seen all that jugglery? How much has he seen after all? Nothing. He has not anything. He may have a great number of instances of that kind, but what has he got after all? So put it in the form of statements, or laws, if you please, as men dignify them. Now he has got a lot of those things. He has a great mass of them, but they are not so. It is not truth. This law that is enunciated, is not true; the men who enunciate it know it is not true, because they themselves know that in ten years from ~~know~~ if they live and observe they will have discovered facts and phenomena enough to have made this law entirely obsolete, and they will know it will be so, and yet with just as grave

faces, with just as solemn air, with just as great dignity, they will discuss that law, and talk about it, and build upon it as though they knew it were true, and yet they know it is not true. And that shows that we have deteriorated a long way from the ancient philosophers, and the ~~ancient~~ ^{ancient} augurs, because they tell us two Roman augurs (that is, those who fooled the people with telling them things that were not so), two of them never could meet ^{and look each other in the face} each other without laughing, thinking how they were fooling, but the wise men now can look each other in the face and talk these things without laughing. There are so many of them that we have not even sense enough to laugh at our ignorance, and that is worse than anything else.

The truth is the only thing, I say, not only the only thing that is worth knowing, but the only thing that can be known; for he who knows what is not true, does not know anything so far as that is concerned, it is not so. And the only way that the truth can be known is by revelation. Now God gives us the advantage if we will take it. ~~Maxxxxxxxxkxxxxxxx~~, ~~k~~ He says, those people, if keep His commandments, --you read the 28th chapter of Deuteronomy, shall be the head and not the tail, and God has given to us ⁱⁿ this book, if we will learn it, He has given to us the key by which we can become the head ~~and not the~~ ~~tail~~ of all nations; We must be that. Not for our sakes; that we may be glorified; but that He may be glorified; and if we get the wisdom in the right way and use it in the right way, He

will be glorified and we wont, be glorified, in it, because we wont boast of it, because it is no credit, to a man to know a thing that he sees put before his eyes, face, and when we learn simply by seeing as God, by opening our eyes, if we will anoint them with the eye-salve, so that we may see ; if we simply will look upon Him, and upon His works, that He spreads out before us, and see that thing, we have nothing to boast of, we did not dig it out, no man can boast, for boasting is excluded, because no man can dig out truth. It is simply revealed from God. Now when man starts with a knowledge of the truth, dont you see that he has by a long way the advantage of the man who does not start with a knowledge of the truth ? Here may be a man who has a vast fund of facts and phenomena at his disposal, and now here is a man who has not this, but he has got the key of knowledge, he has the knowledge of the truth; and he knows the reason of everything. How long will it be before , other things being equal, this man who starts in handicapped as it were, that is, behind the other one, will be ahead of the other one in his observation of facts ? He can amass facts and gather them, because everything he sees he has a place to put it, that will hold it, and he can learn ten times as fast as the other one can. That was demonstrated in the case of Daniel and his three fellows.

The End.