**“Thy Kingdom Come” The Present Truth 11, 36.**

E. J. Waggoner

We are taught to pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” {PTUK September 5, 1895, p. 561.1}

The only part of this earth in which we are directly responsible that the will of the Lord shall be done is in our own hearts. Therefore it is impossible to pray this prayer unless the heart is surrendered to the Lord for the working of His own will. {PTUK September 5, 1895, p. 561.2}

*“As It Is In Heaven.”*-One Scripture which shows how the will God is done in heaven is Psalm 103:20: “Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.” The attitude of the angels is that of waiting and listening to catch the first word of the Father’s command, then hastening to do His will. There is no hesitancy; for they go and return “as the appearance of a flash of lightning.” Ezekiel 1:14. {PTUK September 5, 1895, p. 561.3}

*“So In Earth.”*-The believer’s attitude is to be the same-heart yielded in willing obedience to the Master, the clamour of self silenced, and ears open to hear the first whisper of the Divine voice, then with feet swift to run in the way of righteousness. That strength that excels is for us also; for we are to “be strong in the Lord, and in the power of His might.” With “His glorious power” working in the heart “mightily” (Colossians 1:29), there can be no doubtful hesitating over the question of how the work can be done. As the Word is received the strength comes, and we may hasten joyfully forth to do His commandments. {PTUK September 5, 1895, p. 561.4}

**“‘Grace for Grace’” The Present Truth 11, 36.**

E. J. Waggoner

Speaking of Christ the Word who was in the beginning with God, and who is God, the Creator of all things, the beloved disciple, His intimate friend, says by inspiration, “And of His fulness have all we received, and grace for grace.” John 1:16. {PTUK September 5, 1895, p. 561.5}

Some versions give it, “grace upon the grace,” or “grace instead of grace,” all conveying the one idea that when God gives He simply adds to His own gifts. That is, God bestows good things upon us, not because we have done something to merit them, but because He has already given us good things. {PTUK September 5, 1895, p. 561.6}

There is no one who has not received much from the Lord. “He giveth to all life, and breath, and all things.” Acts 17:25. “He is kind unto the unthankful and to the evil.” Luke 6:35. He “giveth to all men liberally, and upbraideth not.” James 1:5. Now the very fact that we all, no matter what our past life has been, have received gifts from the Lord, instead of indicating that we have no right to expect more from Him, gives us the strong claim upon Him. He gives for His own sake. He gives, not as payment for what we have done for Him, but as a reward for our willingly receiving what He has already given us. {PTUK September 5, 1895, p. 561.7}

Therefore when we begin to realise that even when we have been warring against God, He has been heaping good things upon us, and we exclaim, “What shall I render unto the Lord for all His benefits toward me?” The answer comes, “Take the cup of salvation, and call upon the name of the Lord.” Psalm 116:12, 13. That is, if we would repay the Lord for His benefits to us, we can do nothing except take them as freely as He gives them, and ask for more. We say, “Lord, what shall I do to repay Thee for all Thy gifts?” And He replies, “Take some more.” {PTUK September 5, 1895, p. 561.8}

“He delighteth in mercy.” Micah 7:18. He “hath pleasure in the prosperity of His servant.” Psalm 35:27. He gives us good things because He is good, and His nature can be satisfied only by doing good. {PTUK September 5, 1895, p. 561.9}

Let no one, therefore, hesitate to call upon the Lord. Let not a sense of unworthiness cause you to fear to come before Him, for “His mercy endureth for ever.” Let us say, “I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.” Psalm 116:1, 2. {PTUK September 5, 1895, p. 561.10}

**“Men Whom God Can Use” The Present Truth 11, 36.**

E. J. Waggoner

When those who profess the truth of God have allowed self to become so thoroughly dead that only Christ shall appear in all they do, then there will be mighty works done. Then may be fulfilled the words of Christ, “Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; greater works than these shall he do; because I go unto My father.” John 14:12. But those works cannot be done as long as there is any likelihood of any one’s taking any of the credit to himself. {PTUK September 5, 1895, p. 562.1}

Those who do them must have this spirit which was in Christ: “The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the work.” Verse 10. When men allow the Spirit of Christ to dwell in them and control them, and are willing and anxious that He alone should be glorified; when, like Samson, they can rend a lion with the strength given them of God, and tell neither father nor mother of it,—then will the kingdom of God come with power. Through such men God can work. {PTUK September 5, 1895, p. 562.2}

**“What Intercession Is” The Present Truth 11, 36.**

E. J. Waggoner

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” Hebrews 7:25. Let the reader disabuse his mind of a too common idea of the word “intercession,” as applied to the work of Christ. It is a grievous error to suppose that Christ intercedes to appease the wrath of God, and to induce Him to regard man with favour. God was not so angry with the world that it took the death of His Son to appease His wrath. No; “God so *loved* the world, that He gave His only begotten Son.” God was man’s friend; man was God’s enemy. God did not need to be reconciled to man; but man needed to be reconciled to God. {PTUK September 5, 1895, p. 562.3}

The primary idea of “intercede” is *to pass between*. How involuntarily our minds turn to the statement in the Hebrews, that “God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, *interposed Himself* with an oath.” Hebrews 6:17, margin. It is that oath that gives us confidence in coming to Christ. Christ has pledged Himself-His own existence-for our salvation. His own life is the surety for our safety. So long as our faith holds on to God, the enemy cannot get us till He gets past God, for God has interposed Himself. {PTUK September 5, 1895, p. 562.4}

It is the life of God in Christ, that is our security. He has interposed His own life between us and the enemy of our souls. Before Satan could destroy a soul that trusts in God he would have to kill God. But that is an impossibility. Satan tried that once and failed. He could not touch that life, but Christ voluntarily laid it down. He laid it down that He might take it again, and having taken it, He holds it for ever. “I am He that liveth, and was dead; and, behold, I am alive for evermore.” {PTUK September 5, 1895, p. 562.5}

**“Spiritualism” The Present Truth 11, 36.**

E. J. Waggoner

When Spiritualism first began its modern manifestations-the thing itself is as old as the demon worship of Nineveh and Babylon-it made no profession of Christianity, or even of common morality. It derided the Lord, scoffed at the Bible, and showed the cloven hoof generally. But latterly a change has come in the attitude of the movement, and now it masks itself in the guise of religion, and is quietly taking possession of the outworks of the popular religions of Christendom. Canon Wilberforce is quoted as saying:— {PTUK September 5, 1895, p. 562.6}

Those who are following Spiritualism as a means and not an end, contended warmly that it does not seek to undermine religion or to render obsolete the teaching of Christ; that, on the other hand, it furnishes illustrations and rational proof of them such as can be gained from no other source; that its manifestations will supply deists and atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists from scepticism to Christianity. {PTUK September 5, 1895, p. 562.7}

“Satan himself is transformed into an angel of light.” He must be so transformed, else he could not deceive the whole world, as the Scriptures declare that he will just before the end, by signs and wonders; “insomuch that, if it were possible, they shall deceive the very elect.” {PTUK September 5, 1895, p. 562.8}

The knowledge of life and immortality is not to be found in Spiritualism. Christ “hath brought life and immortality to light through the Gospel,” and only in the Gospel is it brought to light. The only way to know that life is to know its power now, in the forgiveness of sins and the life of faith. The Gospel reveals life to come by giving life now. Paul desired to know the power of the resurrection life day by day, in order that he might “attain unto the resurrection of the dead.” Philippians 3:10, 11. {PTUK September 5, 1895, p. 562.9}

The manifestations of spirit life in Spiritualism can be none other than those “spirits of devils, working miracles” which the prophet declared would come in the last days. But the enemy has so cunningly perverted the truth, turning men from the Word and from the doctrine of the life and resurrection, that nearly all Christendom is ready to fall into the snare when the time comes for the great deceptions which are to crown Satan’s final efforts. 2 Thessalonians 2:8-12. {PTUK September 5, 1895, p. 562.10}

**“‘As He Walked’” The Present Truth 11, 36.**

E. J. Waggoner

The “disciple whom Jesus loved,” and to whom some of the deepest things of God were revealed both by Jesus in person and by the Holy Spirit, has written by inspiration of the Spirit, concerning Christ, “He that saith he abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6. In like manner the Apostle Peter has written that “Christ also suffered for us, leaving us an example, that ye should follow His steps.” 1 Peter 2:21. {PTUK September 5, 1895, p. 562.11}

To be a Christian is to be a follower of Christ. The Christian is one in whom the life and character of Christ are reproduced. This is universally admitted, because the very name implies it; and yet there are many professed Christians who at times will talk as though the one thing necessary for a Christian was to be as unlike Christ as possible. On certain occasions they will argue to the effect that if Christ did a thing that is of itself sufficient reason for our not doing the same thing. {PTUK September 5, 1895, p. 562.12}

As an illustration of this, we quote the following from a letter written us by one who expresses the utmost astonishment that we should keep, and teach others to keep, the Sabbath of the fourth commandment-the seventh day of the week. He says:— {PTUK September 5, 1895, p. 562.13}

According to your contention Christians are still under the law, whereas it is evident to readers of the New Testament they are under grace, the Christ having fulfilled the law for them. {PTUK September 5, 1895, p. 562.14}

We quote this because it expresses a very common idea. Perhaps nine out of ten who object to keeping the Sabbath of the law of God, will give as their reason for not keeping it the fact that Christ kept the law. {PTUK September 5, 1895, p. 562.15}

**“NOT UNDER THE LAW’**

Before taking up this point, however, we must state again that we do not teach nor believe that Christians are under the law. Most emphatically they are not. And the reason why they are not is that they keep the law, even as Christ did. The Psalmist wrote, “I will walk at liberty; for I seek Thy precepts.” Psalm 119:45. {PTUK September 5, 1895, p. 563.1}

“Sin is the transgression of the law.” 1 John 3:4. Now the Apostle Paul writes, “Sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.” Romans 6:14, 15. There is no necessity for any misapprehension as to what it is to be under the law, for the apostle says that those who are not under the law do not sin; that sin has no dominion over them. That is to say, they do not transgress the law. The man, therefore, who is not under the law is the man who keeps the law. Christians are under grace, and the grace of God saves from the transgression of the law. {PTUK September 5, 1895, p. 563.2}

**FULFILLING THE LAW**

Come now to the thought that we do not need to keep the Sabbath of the fourth commandment, because Christ kept or fulfilled the law. This is an acknowledgement of two things, namely, that the seventh day of the week is the Sabbath of the fourth commandment, and that Christ kept it. But let us see how it will work to say that we are absolved from the duty of keeping the Sabbath because Christ fulfilled the law. {PTUK September 5, 1895, p. 563.3}

“What is written in the law? how readest thou?” Remember that there is more in the law than the simple keeping of the Sabbath, and that it all stands together as a unit. The answer which the Lord approved, and which He Himself gave on one occasion, is this: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” Luke 10:26, 27. This is the whole law. {PTUK September 5, 1895, p. 563.4}

Now let us for a moment accept as true the statement that we need not keep the seventh day, according to the law, because Christ fulfilled the law, and see to what it leads us. It is true that Christ fulfilled the law. It is also true that the principal part of the law is, “Thou shalt love the Lord thy God with all thy heart” etc. Now it is certain that Christ fulfilled this commandment. What then must we conclude, according to the theory before us?—Why, simply this, that we do not need to love the Lord our God, since Christ did it for us! {PTUK September 5, 1895, p. 563.5}

The second great commandment of the law is, “Thou shall love thy neighbour as thyself.” But Christ fulfilled the law for us; therefore we do not need to love our neighbour at all! {PTUK September 5, 1895, p. 563.6}

Or to go into particulars, the commandment says, “Thou shalt not take the name of the Lord thy God in vain.” But Christ fulfilled the law for us, reverencing the name of the Father; therefore we may curse and swear! The commandment says, “Thou shalt not kill,” and, “Thou shalt not bear false witness against thy neighbour.” Christ fulfilled this part of the law also for us, and so Christians may murder and lie! {PTUK September 5, 1895, p. 563.7}

“No, no,” says our friend, “that is no part of Christianity.” And so say we. Our friend will say that Christians must reverence the name of God, must honour their parents, must not kill, steal, commit adultery, bear false witness, nor covet; and so say we, because the Bible says so. The fact that Jesus Christ loved the Father, was obedient to His earthly parents, did no violence to any person, and always witnessed the truth, is no reason why Christians should not do the same, but is the strongest reason why they should obey those commandments. So the fact that Jesus kept the Sabbath,—the very day enjoined by the fourth commandment, the seventh day,—is the strongest reason why Christians should keep it also. There is no argument against the Sabbath that does not strike equally against every commandment of the law. The law is one, and he that offends in one point “is guilty of all.” {PTUK September 5, 1895, p. 563.8}

**CHRIST’S LIFE IN US**

Christ fulfilled “all righteousness.” What for? Was it in order that we might be free from righteousness? Far from it. We were already free from righteousness; He fulfilled all righteousness in order that we might be freed from all sin. God sent His own Son, “*that the righteousness of the law might be fulfilled in us.”* Romans 8:3, 4. {PTUK September 5, 1895, p. 563.9}

“For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10. But bear in mind that the life of Christ does us no good unless it is in us. “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” 2 Corinthians 13:5. So that if the life of Christ is not “made manifest in our body” (2 Corinthians 4:10), we are not Christians at all. It is not the mere fact that Jesus kept the law eighteen hundred years ago that saves us, but it is the fact that He still lives, that His life now is the same as it was then, and that He lives in us, and fulfils the law *in us*, not outside of us. {PTUK September 5, 1895, p. 563.10}

“By the obedience of One shall many be made righteous.” Romans 5:19. Notice that it is not simply that by the obedience of One we are accounted righteous, but that it is by Christ’s obedience that we are actually *made righteous*. His obedience is not a substitute for our disobedience, but it is actually our righteousness. Oneness with Christ is the Christian standard. We are “crucified with Christ,” “buried with Him by baptism into death,” “risen with Christ,” in order that we might also “live with Him.” He set the example when He was on earth, and now He is to walk over the same road in us. {PTUK September 5, 1895, p. 564.1}

There is altogether too much failure to recognise what true Christianity is. Too many seem to think it is sufficient to acknowledge that Jesus Christ once came in the flesh, was crucified, buried, and raised, forgetting that true Christianity is the present life of Christ in human flesh. “Every spirit that confesseth that Jesus Christ *is come* in the flesh is not of God.” 1 John 4:2, 3. It is not enough to confess that Jesus Christ once came in the flesh; we must confess that He even now *is come* in the flesh, even ours, and that He is “the same yesterday, and to-day, and for ever” (Hebrews 13:8), and that therefore His life in us must be the same that it was eighteen hundred years ago in Judea and Galilee. {PTUK September 5, 1895, p. 564.2}

Let us not therefore think that since Jesus fulfilled the law we may ignore any part of it, but rather remember that “He that saith he abideth in Him ought himself also so to walk even as He walked.” {PTUK September 5, 1895, p. 564.3}

**“History Repeating Itself” The Present Truth 11, 36.**

E. J. Waggoner

A correspondent in the Midlands sends us a copy of one of the New York morning newspapers containing several columns on the trials of Seventh-day Adventists in the Tennessee courts, under the Sunday law, and giving, among other sketches illustrative of the case, a picture of our brethren at work with the chain-gang. {PTUK September 5, 1895, p. 564.4}

The account says that, as the guards had perfect confidence in our brethren and know they will make no effort to escape, they are not required to wear the chain, and are even allowed to return to their homes each week to spend the Sabbath, reporting themselves the following Monday. {PTUK September 5, 1895, p. 564.5}

It is very sure, however, that the principle animating the Sunday law will in future cases demand its full due for any present leniency. When the Christians in early centuries were brought before the courts of pagan Rome many magistrates dealt leniently with them at first, and tried by favours to win them from what they considered fanatical, though perhaps honest, disregard of established religious customs. Of the end of these efforts on the part of the magistrates one writer says:— {PTUK September 5, 1895, p. 564.6}

When the Christian replied that he could not under any form or pretence whatever worship any other God than the Father of our Lord Jesus; nor honour any other by any manner of offering; nor call the emperor lord *in the manner of the statute*, then, the governor understanding nothing of what the Christian called confessions, and seeing what he considered the kindest possible offers counted of no worth, his proffered mercy was often turned into wrath. He considered such a refusal an evidence of ingratitude and obstinacy unworthy of the slightest consideration. {PTUK September 5, 1895, p. 564.7}

It was because the laws were in themselves wicked, and not because those who were charged with enforcing them were more brutal than average men, that such wicked results followed. And human nature and religious laws are the same to-day. From the *Sentinel*, the New York organ of our society, we learn that the judge in Tennessee who formerly declared the law unjust dealt lightly with previous cases, even recommending the governor of the State to “pardon” those convicted, now, in these latest cases, imposed fines from three to five times the amounts formerly set. Our contemporary says:— {PTUK September 5, 1895, p. 564.8}

“Had heavy penalties been imposed upon the Rhea County Adventists for the first offence, public sympathy would have been aroused in their behalf, and the so-called law might have been swept from the statute books; but the sympathy of the judge, the kindness of the sheriff and his deputies, the pardon by the governor, all serve to create a feeling that having been treated with such a marked consideration, the Adventists ought to be willing to compromise, to surrender their consciences; and the fact that they will not compromise in the least, that they remain loyal to God and to conscience, is taken by many as an evidence of contumacy, and their further punishment is regarded as well merited. {PTUK September 5, 1895, p. 564.9}

“We have little hopes of influencing the State of Tennessee in this matter, or of even lightening the persecution of the Adventists there. Forewarned by the Word of God, we have long looked for such things in this country, and we expect them to increase rather than diminish. The return to the maxims and methods of the Dark Ages has begun, and the goal is certain. We expect to save from the ruinous course upon which they have entered neither the State of Tennessee nor yet the United States, which has in many ways approved the wicked principle which Tennessee has adopted; but we do expect to save honest-hearted individuals from participation in the wrong.” {PTUK September 5, 1895, p. 564.10}

**“News of the Week” The Present Truth 11, 36.**

E. J. Waggoner

-Affairs in Morocco are very unsettled, and there is fighting among the tribes. {PTUK September 5, 1895, p. 574.1}

-By a revolt in Ecuador the Government has been defeated and insurgents have captured Quito, the capital. {PTUK September 5, 1895, p. 574.2}

-Another Armenian district has been harried by Turks and Kurds, and the populace fear another massacre. {PTUK September 5, 1895, p. 574.3}

-The estimates of the grain product of the world for this year show a considerable reduction below last year’s figures. {PTUK September 5, 1895, p. 574.4}

-Russia is planning a canal to connect the Baltic with the Black Sea. The land is so level that it is said but two looks will be necessary in the whole distance. {PTUK September 5, 1895, p. 574.5}

-The peasantry in Sicily are in revolt. They say they can only starve at the present wages. Proprietors say that to grant the demands of the labourers would ruin themselves. {PTUK September 5, 1895, p. 574.6}

-The Sultan complained to France and Russia that Great Britain was pressing too severely for Armenian reforms. But those powers refuse to interfere, and Lord Salisbury declines to moderate his demands. {PTUK September 5, 1895, p. 574.7}

-Cholera is raging in Pekin, 40,000 deaths occurring during August. A few cases have been reported in Europe, but thus far there is promise that it will not come westward this year to any serious degree. {PTUK September 5, 1895, p. 574.8}

-Lincolnshire farmers say they can scarcely remember a time when harvest labour was so plentiful. A larger number than usual have come from Ireland and other districts in search of work, and thus labourers command less wages than usual. {PTUK September 5, 1895, p. 574.9}

-The Czar evidently knows how to give presents that will please those Balkan States which Russia desires to dominate. He has just sent 30,000 rifles, 15,000,000 cartridges, and cannon, machine guns and dynamite as a present to Montenegro. {PTUK September 5, 1895, p. 574.10}

-Germany has been celebrating the campaign of the Franco-German war with festivities and military and religious pomp. While Germany is rejoicing over her victory, her neighbour France is pledging herself to wipe out the humiliation of the defeat some day. {PTUK September 5, 1895, p. 574.11}

-There seems to be little to choose between Bulgarian and Turkish methods. Further particulars of the Bulgarian attack upon a Turkish village, show that the houses were blown up by dynamite bombs while the inhabitants were sleeping, and nearly 800 are reported killed. {PTUK September 5, 1895, p. 574.12}

-News during the past week shows that the French are getting well on toward the Madagascar capital, and it is said that the Queen and Court, thoroughly demoralised, are giving way to foolish dissipation and gambling. The Times correspondent says the French have armed a tribe of Sakalavas, half savages, who are preceding the expedition in raiding hordes. {PTUK September 5, 1895, p. 574.13}

-After considerable temporising the Chinese authorities have allowed British and American representatives to be present at the commission of inquiry into the recent massacres, and it is said the real criminals are being discovered. Usually some criminals or paupers entirely innocent of the offence charged have been executed by the mandarins to satisfy the demands of the powers in such outrages as these. {PTUK September 5, 1895, p. 574.14}

**“Back Page” The Present Truth 11, 36.**

E. J. Waggoner

Many in South Africa, we hear, are protesting against the tax on breadstuffs while Cape brandy is free from excise. They say brandy is cheaper and bread dearer than in any other part of the world. {PTUK September 5, 1895, p. 576.1}

Canada joins in the cry for Sunday observance by authority of the police court, the Divine authority being lacking. A Seventh-day Adventist in Ontario has been sentenced to prison for thirty days for work done on a farm. {PTUK September 5, 1895, p. 576.2}

The great Catholic Congress closed last week in Munich with a parliamentary session attended by seventy members of the Catholic party in the Reichstag. Resolutions were passed in favour of the re-establishment of the Pope’s temporal power, and in favour of more complete Sunday observance. {PTUK September 5, 1895, p. 576.3}

The question of the marriage laws in the Crown colony of Malta is again being agitated. Even after all these years no marriage can be celebrated there save by a Catholic priest, under pledge that all children of such marriages shall be brought up in the Catholic religion. {PTUK September 5, 1895, p. 576.4}

It is to those who “look for Him” that Christ will appear the second time without sin unto salvation. “Every eye shall see Him,” but only those who truly look for Him will be abiding in Him and “not be ashamed before Him at His coming.” The signs of the times are to tell when He is near, “even at the door;” “but of that day and hour knoweth no man.” {PTUK September 5, 1895, p. 576.5}

There are two possibilities that it is best for us to bear in mind when we think that our abilities are not recognised, and that we are rated by others lower than we deserve. The first is, that others may be able to judge of our ability better than we ourselves can; we may have over-estimated ourselves, while they may judge accurately. We are fully as liable to be mistaken in our estimate of ourselves as others are in their estimate of us. The second thing to consider is that they may be wrong; we may really have more ability than they think we have. In that case, their estimate cannot make any difference in the fact, and time will demonstrate their error. The combined result of keeping in mind these two possible conditions will be that we shall preserve our peace of mind, and shall not be betrayed into unseemly behaviour. {PTUK September 5, 1895, p. 576.6}

Added to its social troubles, which make an uprising of the peasants imminent, poor Rome-cursed Sicily has now to reckon with the advent of a “Messiah” after whom the ignorant and superstitious people are gathering in hundreds. {PTUK September 5, 1895, p. 576.7}

The proposed change in the religion of the baby Bulgarian prince is seriously discussed by Catholic organs, which speak of the “suggested apostasy of the infant heir.” When he gets older it may be explained to him how near apostasy he was. {PTUK September 5, 1895, p. 576.8}

“He that is not with Me is against Me.” If Christ is not given dominion in the heart, to live His life, there is no possible means by which we can escape having Satan in possession. There is no place for the man who does not do right, but who does “nothing very bad.” Not being with the Lord is rebellion against Him. {PTUK September 5, 1895, p. 576.9}

An unbelievers says his religion is to treat others as he wants them to treat him. That is good; it is the religion of Jesus Christ. But none but the Christian can follow the Golden Rule. Thus, the Lord is constantly treating the unbeliever kindly, giving him life and breath and all things, and in return he will not so much as thank the Lord for His goodness, nor give to the Lord his service, although God is constantly serving him. {PTUK September 5, 1895, p. 576.10}

Our printing works were again visited last Sunday by the Factory Inspector, and the visit will doubtless be followed by an early prosecution. {PTUK September 5, 1895, p. 576.11}

In advocating the truth simply by calling attention to what the Lord says, no one need feel anxiety at the opposition which may come. It can only work for the truth, as what God says in the Word will remain after all that may be set against it. One of the workers in the island of Jamaica, to which we have sent thousands of books, says:— {PTUK September 5, 1895, p. 576.12}

Our work and books are being spoken against by both religious and secular papers, which only increases the desire to hear. To illustrate: one minister who read the reports, called and asked for the book spoken against, read it through, and said it was an excellent book. {PTUK September 5, 1895, p. 576.13}

**“Religion In Buttons” The Present Truth 11, 36.**

E. J. Waggoner

*Religion In Buttons*.-There are many ways in which a church possessing governmental power may force itself upon unwilling people. In Russia there is considerable agitation just now among the students of the higher educational establishments over a law requiring the wearing of a semi-military costume, on the buttons of which are stamped the arms of the Holy Synod. Trouble is anticipated in enforcing the law, but the dignity of the Synod must be upheld, and the buttons must be worn. {PTUK September 5, 1895, p. 576.14}

**“The Pope as Arbitrator” The Present Truth 11, 36.**

E. J. Waggoner

*The Pope as Arbitrator*.-A Rome despatch states that the presidents of the two West Indian republics of Hayti and San Domingo have written to the Pope expressing their willingness to accept his decision in the matter of a territorial dispute between the two countries, and the Pope has undertaken the role of arbitrator. Of course it is well understood that these matters are arranged by the agents of Rome, and the meaning of it all is well stated in the article in another column which shows how Rome papal has inherited and continued the policy of Rome pagan. {PTUK September 5, 1895, p. 576.15}

**“‘We have a Law’” The Present Truth 11, 36.**

E. J. Waggoner

*“We have a Law*.”—That is what the leaders of the Jewish church said when Pilate declared Christ innocent. “And by our law He ought to die.” A newspaper in Tennessee, where a company of Seventh-day Adventists are at work in the chain-gang for loyalty to the Sabbath, has interviewed leading clergymen of the place on the question of Sunday laws. The Rev. Thomas C. Warner, D.D. said:— {PTUK September 5, 1895, p. 576.16}

The question of righteousness should never decide whether an existing law is to be enforced or not. Is it the law of the land? That question settled in the affirmative, then let the law be enforced. If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains upon the statute books. {PTUK September 5, 1895, p. 576.17}

This Doctor of Divinity is as unconscious of the fact that he is helping to fulfil the prophecies of Scripture concerning the final conflict before the coming of the Lord, as were the Jewish Doctors of the Law when, “because they knew Him not, nor yet the voice of the prophets,” they “fulfilled them in condemning Him.” {PTUK September 5, 1895, p. 576.18}

**“An Ancient ‘Stickler’” The Present Truth 11, 37.**

E. J. Waggoner

*An Ancient “Stickler’*.—“I have stuck unto Thy testimonies.” Psalm 119:31. {PTUK September 12, 1895, p. 577.1}

In Bible study observe how constantly the Word couples together statements of God’s power with expressions of His tenderness toward us. {PTUK September 12, 1895, p. 577.2}

Thus: “He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names.” Psalm 147:3, 4. {PTUK September 12, 1895, p. 577.3}

Again: “Great is our Lord, and of great power; His understanding is infinite. The Lord lifteth up the meek.” Verses 5, 6. He gives assurance of His great power in order that we may trust our little and heavy trials to Him. {PTUK September 12, 1895, p. 577.4}

Many have an idea that because God is so great He cannot pay attention to such trifling perplexities as come in ordinary life. But that is just the reason why He can and does care for the little things, even to the sparrow that falls, and to the very hairs of the head. He tells us of His great might in order to assure us that He is able to save us. {PTUK September 12, 1895, p. 577.5}

*“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath
said,
Who unto the Saviour for refuge have fled?” {PTUK September 12, 1895, p. 577.6}*

**“‘God Was with Him’” The Present Truth 11, 37.**

E. J. Waggoner

“And the patriarchs, moved with envy, sold Joseph in Egypt; but God was with him, and delivered him out of all his afflictions.” Acts 7:9, 10. {PTUK September 12, 1895, p. 577.7}

These are the words of Stephen as he stood before the council full of the Spirit of God, and with a face like an angel. {PTUK September 12, 1895, p. 577.8}

God was with Joseph. When was God with him? God was with him when his brethren cast him bound into the pit in the wilderness, and when he went down to Egypt as a slave. God was with him when he was a bond-servant in the house of Potiphar, and He was with him when he resisted the temptations of his mistress. God was with him also when he was in prison, no less than when his captivity ended, and he was made ruler over all the land of Egypt. God did not come to him, but He went with him. He did not merely come to deliver him from his afflictions, but He went into prison with him. It was because God was with him that he was delivered. {PTUK September 12, 1895, p. 577.9}

Let this fact be remembered, that the Lord goes to prison when His servants go there for His sake. Christ said that when He comes in glory He will say to some, “I was in prison, and ye came unto Me,” and to others that they did not visit Him when He was in prison. {PTUK September 12, 1895, p. 577.10}

There are many people who think much of being with the Lord in heaven, when He comes, but who do not realise the necessity and the blessedness of being with Him here in this present time. And it is a mistake to suppose that we have the presence of the Lord only when everything seems to favour us. When Jacob said, “All these things are against me,” God was with him as much as when he was in Bethel or Peniel, and was preparing, out of those afflictions, the means of his future sustenance. {PTUK September 12, 1895, p. 577.11}

So very often it is the case that we can have God with us only by suffering affliction. Joseph, for instance, could not have kept God with him without going to prison. He might have kept out of prison if he had been willing to deceive his master, and sin against God, but not otherwise. Now it is certain that if Jesus of Nazareth had been in the place of Joseph, He would have done as Joseph did, and would have been obliged to suffer imprisonment for refusing to sin. Indeed, it was only because Jesus was with him, that he resisted the temptation and went to prison. He had the choice, therefore, of going to prison with the Lord, or of staying out of prison without the Lord. Joseph did not hesitate a moment in choosing. {PTUK September 12, 1895, p. 577.12}

When Jesus was on earth His delight was to do the will of God, whose law was within His heart. Psalm 40:8. He said, “I have kept My Father’s commandments, and abide in His love.” John 15:10. Not one of the ten commandments did He slight, not even the fourth. “As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.” Luke 4:16. Every one who reads the New Testament must say, in the words of Canon Knox-Little, “It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday.” {PTUK September 12, 1895, p. 578.1}

Now we read of Jesus Christ that He is “the same yesterday, and to-day, and for ever.” Hebrews 13:8. He kept the commandments when He was in the earth, because they were in His heart before He came to earth. They were His life. He did not come to earth to act a part, but to reveal God to men; and this He could do because He was in the beginning with God, and was God. He was the same on earth that He was in heaven, and He is the same in heaven that He was on earth. “Jesus Christ, the same yesterday, and to-day, and for ever.” {PTUK September 12, 1895, p. 578.2}

Therefore it is absolutely certain that if Jesus were on earth to-day, in the flesh, as He was eighteen hundred years ago, He would keep “the Sabbath day according to the commandment.” In other words, it is certain that He would keep the seventh day, and *would not keep Sunday*. What then would be the result?—Just this: If He were in Russia, He would be banished; if He were in America, He would be imprisoned, and driven to work in the chain-gang; if He were in England, He would have His goods sold, if He had any, and if not, He would be thrust into prison, for refusing to recognise Sunday as worthy of receiving in the slightest degree the honour due to the Sabbath of the Lord. Indeed, when He was on earth, He suffered imprisonment, and every form of indignity, simply because of His faithfulness to the law of God. {PTUK September 12, 1895, p. 578.3}

It is only by the faith of Jesus that any man can keep the commandments of God. Whoever is truly faithful and keeping the commandments of God, even though the laws of men forbid him to keep them, can be so only if the Lord is with him. If for that faithfulness he suffers the loss of all things, or goes to prison, he may have the comfort of knowing that he is sharing the affliction with the Lord. But if he knows the Lord to that point, he will know that poverty and imprisonment with the Lord, are more to be desired than riches and freedom without Him. With Moses, he will find that “the reproach of Christ,” is greater riches than all the treasures of earth. {PTUK September 12, 1895, p. 578.4}

The Egyptians did not know that they were sending the Lord to prison when they put Joseph into the dungeon. The Jewish rulers did not know that they were sending the Lord to prison when they shut up His apostles. The princes of this world did not know that they were crucifying the Lord of glory when they condemned the humble Galilean carpenter to death. Yet they might have known, because in every case the penalty of the law was inflicted because of loyalty to the truth, and whatsoever is of the truth is of God. {PTUK September 12, 1895, p. 578.5}

**“A Real Battle-field” The Present Truth 11, 37.**

E. J. Waggoner

The horrors of war are covered from the people, and even from those who are training for it, by the pomp and display, the music and the fascination of military drill, and high-sounding phrases appealing to the sentiment of patriotism. The real thing is thus described by Channing. When this sort of thing is “blessed” by the benediction of the Church is it by any words of the Beatitudes, with their holy counsels of peace, and of love and goodwill even toward enemies and those who despitefully use us? This is what war is:— {PTUK September 12, 1895, p. 578.6}

Repair in talked to a field of recent battle. Here are heaps of slain, weltering in their own blood, their bodies mangled, their limbs shattered, and almost every vestige of the human form and countenance destroyed. Here are multitudes trodden underfoot, and the war-horse has left the trace of his hoof in many a crushed and mutilated frame. Here are severer sufferers; they live, but live without hope or consolation. Justice despatches the criminal with a single stroke; but the victims of war, falling by casual, and directed blows, often expire in lingering agony, their deep groan is moving no compassion, their limbs writhing on the earth with pain, their lips parched with a burning thirst, their wounds open to the chilling air, the memory of home rushing on their minds, but not a voice of friendship or comfort reaching their ears. Amidst this scene of horrors you see the bird and beast of prey gorging themselves with the dead or dying, and human plunderers rifling the warm and almost palpitating remains of the slain. If you extend your eye beyond the immediate field of battle, and follow the track of the victorious and pursuing army, you see the roads strewed with the dead; you see scattered flocks and harvest trampled underfoot, the smoking ruins of cottages, and the miserable inhabitants flying in want and despair; and even yet the horrors of a single battle are not exhausted. {PTUK September 12, 1895, p. 578.7}

**“Deluge Tablets” The Present Truth 11, 37.**

E. J. Waggoner

It was of course impossible that tradition should fail to preserve for many generations some memory of the flood; and, as within a few years of this deluge the whole world lapsed into idolatry, these traditions would necessarily be interwoven with the religious notions of the times. In the Chaldean deluge tablets, dating perhaps from the days of Abraham, are many passages which are interesting as showing how many details were more or less accurately preserved to memory, although the moral lesson of the flood and Noah’s life of righteousness was lost sight of. {PTUK September 12, 1895, p. 578.8}

The tablets represent the gods as having decided to destroy the earth, and the man who survived tells the story. The making of the ark:— {PTUK September 12, 1895, p. 578.9}

*And on the ground I make the ship which
thou commandest.
On the fifth day two sides were raised
In its enclosure (hull) fourteen ribs
Also fourteen they numbered above
I placed its roof and enclosed it
Sixthly I made it firmly, seventhly I divided its
passages
Eighthly its interior I examined
Openings to the water I stopped
I searched for cracks and the wanting parts I
fixed
Three sari of bitumen I poured over the interior. {PTUK September 12, 1895, p. 578.10}*

The record in Genesis gives the Lord’s command to “pitch it within and without with pitch.” The tablets tell of the preservation of animals and the storing of the ark with food for all. The memory of those who scoffed at Noah was preserved in the lines— {PTUK September 12, 1895, p. 578.11}

*The building of this ship which thou commandest
If it be made by me
Then will laugh at me the children of the people
and the old men
Each opened his mouth and spake to me, his
servant
If they laugh at thee, thou shalt say to them
Every one who has turned from me
Shall be punished for the protection of the gods is
over me. {PTUK September 12, 1895, p. 579.1}*

So it goes on, describing the coming of the rain at the appointed time, the cessation of rain, the floating corpses, the sending out of the dove and raven, the setting of the rainbow, and the promise that there would not be another flood. {PTUK September 12, 1895, p. 579.2}

The fact that the generations of the sons of Noah were able to preserve such records of the great judgment against sin shows how great was their guilt in refusing to keep God in their knowledge and to learn the lesson which the flood was designed to teach. But out from amid a people who were thus turning the truth of God into a lie came Abraham, the Father of the Faithful. All knew enough to turn from their wicked ways, but he alone was willing to be counted as a friend of God. {PTUK September 12, 1895, p. 579.3}

**“The Panorama of a Past Life” The Present Truth 11, 37.**

E. J. Waggoner

Those who have come very near death, as by drowning or otherwise, and have been rescued at the last moment, have frequently described the strange action of the mental faculties, by which the events of the past life were brought in review before the mind in an instant of time. Admiral Beaufort, who was almost drowned in Portsmouth Harbour, thus describes the experience:— {PTUK September 12, 1895, p. 579.4}

Thus travelling backwards every past incident of my life seemed to glance across my recollection in retrograde succession; not however in mere outline, as here stated, but the picture filled up with every minute collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right and wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity. {PTUK September 12, 1895, p. 579.5}

What an illustration-though a feeble one-of that time when the secret things of the heart shall be revealed, when “every one of us shall give account of himself to God,” even “for every idle word.” “Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men.” {PTUK September 12, 1895, p. 579.6}

It is a glorious thing that we have an Advocate by whose righteousness the evil things of life may be blotted out of the records, and by whose power we may in this present life, now, “while it is called to-day,” be kept in the way of righteousness. Not only are we to yield up every known sin, but we may pray, “Cleanse Thou me from secret faults.” {PTUK September 12, 1895, p. 579.7}

**“‘The Holy Catholic Church’” The Present Truth 11, 37.**

E. J. Waggoner

There is a feeling of what might properly be called jealousy between the Church of Rome and other religious bodies over the possession of the name “Catholic.” It is claimed again and again that the former body has no exclusive right to the name, and that by applying it to itself an injustice is done to other professed Christians. It may strike some as strange that a name which is contended for so strongly, as though there were some virtue in a name, is not found in the Bible at all; but that is the fact. {PTUK September 12, 1895, p. 579.8}

**WHAT THE WORD MEANS**

The word “Catholic” is formed from two Greek words meaning, literally “through the whole,” or universal. According to the old canon, a Catholic is that *quod semper, quod ubique, quod ab omnibus creditum est*, that is, “what has been believed always and everywhere, and by all.” A very little thought will suffice to show anyone that there has never been, and never can be, any such thing as a Catholic Church, and, least of all, a Christian Catholic Church. {PTUK September 12, 1895, p. 579.9}

There is not anything in the world that has always, or at any time, been believed by all the people. And from the very nature of man, there never can be such a time. There have been times when the great majority of the world held certain views in common, so much so that, roughly speaking, the belief in that thing was universal. But, nevertheless, there have always been some dissenters. So it will be in the future. Therefore, according to the definition, there can be no such thing as a Catholic Church. {PTUK September 12, 1895, p. 579.10}

**THE BROAD WAY**

But there has been, and will yet be, an approximation to a Catholic Church. Even that, however, is not a thing that is so desirable that people should boast of belonging to it. Let us see what the Scripture has to say about the belief of the majority. Christ says, “Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matthew 7:13, 14. Wherever, therefore, the great majority are found, there we may know is the way of death. Whoever would show that there can ever be such a thing as a Catholic Church, in the way of life, must first show that the Saviour’s words are untrue. But if that were done, then there would be no truth at all in which the professed Catholic Church could walk, for Christ Himself is all the truth there is. The claim for a Christian Catholic Church is, therefore, a denial of Christ. {PTUK September 12, 1895, p. 579.11}

Christ did not say that few would find a way of life because He wanted it to be so, but because He knew men, and saw what they would do. Men are by nature the children of wrath. The gathering of them into one body of professors, whether by legal enactments or by their own profession, does not constitute them the children of God. “As many as are led by the Spirit of God, they are the sons of God.” Romans 8:14. But as it has ever been, so will it still be, that the majority of men will resist the Holy Spirit. Thus it was in the days of Noah. When the flood came there were but eight persons in the whole world who feared the Lord. Thus it will be till the close of time; for “as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” Matthew 24:37, 38. {PTUK September 12, 1895, p. 579.12}

**LATTER DAY CONDITIONS**

The Apostle John through the Spirit says, “We know that we are of God, and the whole world lieth in the evil one.’1 John 5:19. The Apostle Paul wrote thus: “Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Timothy 3:12, 13. But this could not be if there were an universal Church of Christ, and it will be almost universal. “This know also, that in the last days perilous times shall comment. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. {PTUK September 12, 1895, p. 579.13}

That will be the condition of the “Catholic Church” of the last days. Not every one who professes to belong to the Catholic Church in these days bears the character there described. God has people everywhere, and He knows them. His call to them is to come out from the world and be separate. The danger is that many will be so carried away with the idea that there must be a “Catholic Church,” that they will compromise with error, thinking that even though the majority of professors hold error, they must in time come out right. To warn some against that danger is the object of this article. {PTUK September 12, 1895, p. 580.1}

**“Spiritual Realities” The Present Truth 11, 37.**

E. J. Waggoner

One of the most common mistakes that people make in their study of the Bible and of heavenly things, it is to make a contrast between *spiritual* and *literal*, or between *spiritual* and *material*. The idea is that a spiritual thing is not real. The fact is, however, that the most real things are those that are spiritual. “For the things that are seen are temporal; but the things which are not seen are eternal.” 2 Corinthians 4:18. {PTUK September 12, 1895, p. 580.2}

Spiritual things alone will endure throughout eternity. This natural body that we have can hold together but a few years, and is weak at its best. But the spiritual body, which will be given at the coming of the Lord and the resurrection, will endure to all eternity, and will always retain its strength and vigour. So the spiritual blessings that are given to us in Christ are real things. They are actual substance; and he who appropriates them by faith knows that they are much more substantial than the things that his eyes can see and his hands can handle. {PTUK September 12, 1895, p. 580.3}

The lack of vital experience that so many professed Christians exhibit, is largely due to this practice of considering spiritual things as unreal. The poor souls don’t know what to look for and expect one may ask the Lord for His presence and blessing. Let them but realise that spiritual things are solid realities, and the joys of heaven will begin on earth. {PTUK September 12, 1895, p. 580.4}

**“Moses’ Choice” The Present Truth 11, 37.**

E. J. Waggoner

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.” {PTUK September 12, 1895, p. 580.5}

Was his choice a wise one? We know well how it must have appeared to the world-loving Egyptians at the time. Moses, with learning and culture, the highest positions the world could offer within his reach, turned from these prospects joining himself to a cause that was under reproach, and made himself one with a people in bondage, enduring penal servitude according to the laws of the land. “What fanaticism!” his highly placed friends must have exclaimed, as they saw him giving up a “sure thing” for such a cause. {PTUK September 12, 1895, p. 580.6}

To-day we look at the ruins of the land of Egypt, and may even look at the mummies of long-forgotten rulers in ancient Egypt, exhibited to the gaze of curious tourists in that land which has become the basest of kingdoms. Was Moses’ choice a wise one? We think of his life of trial and leading a host of murmurers and fault-finders, but also of his unparalleled communion with God, as with a friend, face to face. And then, too, we think of him as he is now-for he was raised to life (Jude 9)-and as he appeared on the mount of transfiguration with Elijah who never died; and how small do the glories of Egypt, which he might have held for a few years, appear in contrast with the eternal glories which are his. {PTUK September 12, 1895, p. 580.7}

It is so always, but when Christ and His truth bring us to the choice now, how large seems a little fragment of this world’s possessions or prospects, and how far off seems the Divine inheritance. It is because the devil blinds the eyes, and men do not believe the Lord. But the faith of Jesus in Moses’ days led him to set the proper value upon this world, and the faith of Jesus now will lead every one who will accept it to make the same wise choice. {PTUK September 12, 1895, p. 580.8}

**“Light and Life” The Present Truth 11, 37.**

E. J. Waggoner

One of the characteristics of light is that it may multiply itself indefinitely without diminishing itself in the least. A lighted candle may give light to a million candles, and yet its own light be just as bright. The sun supplies light and heat to this earth, and there is enough for all. Each individual gets as much benefit from the sun now as it was possible for anyone to get when the population of the earth was only half as great as it now is. The sun gives its whole strength to each person, and yet it has much heat and light as though it supplied no one. {PTUK September 12, 1895, p. 581.1}

Jesus Christ is the Sun of Righteousness, and the Light of the world. The light which He gives is His life. “In Him was life, and the life was the light of men.” John 1:4. He says, “He that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. His life He gives for the world. All who believe on Him receive His life, and are saved by it. Just as the light of the candle is not diminished although many others are lighted by it, so Christ’s life is not diminished though He gives it to many. Each individual may have it all in its fulness. {PTUK September 12, 1895, p. 581.2}

**“The Growth of Catholicism” The Present Truth 11, 37.**

E. J. Waggoner

Statistics do not represent the real growth of the influence of Catholicism in the world. The most significant signs of growth are seen in the rapidity with which Roman Catholic principles are dominating the professedly Protestant world. The activity of the manifold agents of the Church of Rome, marvellous as the system is in its workings, does not just now account for so much as the workings of the leaven of Catholic principles and traditions in the world at large, leading to the rejection of the Bible and the example of Christ as the Christian’s pattern, substituting Church customs for the Word, and the power of courts and majorities for the power of the Lord. {PTUK September 12, 1895, p. 582.1}

These things are bringing the world again under the rule of Roman principles, and so far as the principle is concerned it matters nothing whether the one who enforces these principles is called priest or presbyter. The fact is established that the Papacy is again making all nations drink of the wine of the wrath of her spiritual corruption. {PTUK September 12, 1895, p. 582.2}

However, according to the following figures, there has been a great growth in numbers also, during the last half-century, in those countries not distinctively Roman Catholic:— {PTUK September 12, 1895, p. 582.3}

“Monsignore Loubet, a French missionary, has recently published a book treating of the progress of Catholicism during the present century, which contains the following statistics: In 1850 there were scarcely 3,258,440 Catholics in all the Protestant European countries; there were 8,000,000 in Ireland, 6,000,000 in Germany, 6,500,000 in Poland, and 350,000 in Switzerland. In Turkey in Europe, Monsignore Loubet tells us that there were only 250,000 Catholics. There were 381,600 in Asiatic Turkey, 475,000 in the Indian Vicariate, 310,000 and Indo-China, 6,000 in Korea, 61,000 in the United States, 120,000 in Canada, 105,000 in the West Indies, 38,000 in Texas and California. The Catholics in England have now increased to 1,690,921. There are 1,626 more churches and 2,000 more Catholic schools than in 1850. Germany now counts 16,000,000, instead of only 6,000,000 and Holland 1,488,852, instead of 350,000. Switzerland now accounts 1,800,000, and Russia 2,882,891, the Caucasus 26,815, Siberia 24,316, and Central Asia 1,396 Catholics. In Persia and Asiatic Turkey Catholics increased from 400,000 to 659,690. There were 475,000 Catholics in India in 1890; to-day there are more than 1,692,937. Only five missions existed in China in 1800; there are now thirty-eight, and 576,440 faithful. The United States shows a return of 7,977,778 Catholics in 1890, and Canada 2,000,000.” {PTUK September 12, 1895, p. 582.4}

**“Items of Interest” The Present Truth 11, 37.**

E. J. Waggoner

-The wheat harvest in England is estimated to be 22,000,000 bushels below last year. {PTUK September 12, 1895, p. 590.1}

-Turkey appeals to the Powers to support it in putting down the Macedonian uprising. {PTUK September 12, 1895, p. 590.2}

-Thousands of hop-pickers are busy in Kent just now. The fields are crowded with workers. {PTUK September 12, 1895, p. 590.3}

-The activity of the Anarchists in Paris lately shows that executions do not deter them from this mad warfare against society. {PTUK September 12, 1895, p. 590.4}

-A Parliamentary committee has been appointed to supervise the construction of a railway from the East Coast to Uganda. {PTUK September 12, 1895, p. 590.5}

-It is not good news that India is increasing its output of home-brewed beer; 55 per cent, of it is used by the troops, and 45 by civilians. {PTUK September 12, 1895, p. 590.6}

-The bad feelings between Hindus and Mohammedans in India led to a riot in Bombay last week, in which a number were killed by a volley from the police. {PTUK September 12, 1895, p. 590.7}

-The Kurds who have been oppressing Armenians had a now experience lost week. Turkish troops attacked a band of thorn, driving them from the Armenian district which they were pillaging. {PTUK September 12, 1895, p. 590.8}

-The fruit harvest has been a good one, and in Cambridgeshire especially greengages have been plentiful. Tomatoes are more plentiful in the markets than usual. Some come from so far as Tasmania. {PTUK September 12, 1895, p. 590.9}

-The insurgents in Formosa still resist the Japanese, and even women are said to fight. So stubborn a resistance has embittered the Japanese, who now grant no quarter to the foe, sparing neither women nor children. {PTUK September 12, 1895, p. 590.10}

-The German Government is renewing its effort to stifle the Socialist opposition. The Socialist organs have criticised the celebrations commemorative of the Franco-Prussian war, and attacked the memory of the first Emperor William. {PTUK September 12, 1895, p. 590.11}

-Yet another explosive wash is to “revolutionise war.” A Frenchman has invented an article by which it is claimed each man can carry 240 rounds of ammunition without being over-weighted, and the explosive force is higher than cordite or mélinite. {PTUK September 12, 1895, p. 590.12}

-The discussion of the occupation of Chitral in the House last week showed that on both aides the opinion was that the Indian frontier still presents sufficient difficulties to make war possible at any time. Russia continues threatening, and the loyalty of the tribes to the Indian Government is very uncertain. {PTUK September 12, 1895, p. 590.13}

-The final settlements of the Chino-Japanese war are not yet entirely closed. Russia and France still press Japan to withdraw from China, and Japan holds out for a greater indemnity than those Powers wish to see granted. Germany is still wavering between supporting Russia or Japan in the matter, and the Japanese are supposed to be looking toward the support of Great Britain. {PTUK September 12, 1895, p. 590.14}

**“Back Page” The Present Truth 11, 37.**

E. J. Waggoner

The Catholic party in the German Reichstag holds 100 seats, and knows well how to use them in Catholic interests. {PTUK September 12, 1895, p. 592.1}

It is possible to “believe a lie,” but it is not possible to have faith in an untruth. Faith comes by hearing the Word of God (Romans 10:17), and without the hearing of the Word there can be no faith. {PTUK September 12, 1895, p. 592.2}

China’s largest province, Kan Su, is in the throes of an insurrection. The Imperial troops have been routed, and the opposition to foreign influence is venting itself freely upon native Christians. The expediency of inviting Russian aid is being discussed in Pekin. {PTUK September 12, 1895, p. 592.3}

One of our Australian workers, who has been spending some time on Thursday Island, the pearl-fishing station, says that there one meets Japanese, Javnese, Chinese, Cingalese, Siamese, Syrians, Malays, Frijians, New Guinea boys, Kanakas, and Manila men, besides the nationalities ordinarily met with in the colonies. {PTUK September 12, 1895, p. 592.4}

Those critics who dissect and set at naught the writings of Moses and the prophets and so profess to believe in Christ, forget that all that the prophets wrote was the voice of “the Spirit of Christ which was in them.” 1 Peter 1:11. So Jesus said of Moses, “If ye believe not his writings, how shall ye believe My words?” John 5:47. Those writings are His words. {PTUK September 12, 1895, p. 592.5}

Whenever an ecclesiastical appointment is to be made it is pitiful and fairly astonishing to read the threats and prayers by which one portion of the Church of England press tries to move the Prime Minister to “do Evangelicals a good turn.” Yet somehow the Sacerdotalists get most of the appointments. But by what right do these papers claim to speak for a free Gospel while parties to an arrangement which makes the offices of the church subject to mere politicians, who may or may not be even professing Christians? {PTUK September 12, 1895, p. 592.6}

The eleventh of Hebrews speaks of those “who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.” We may not have to face lions, but the faith that stop the lions’ mouths is needed every day to work righteousness and obtain promises. It requires just as much faith to trust God and obey Him on the bare promise of His word, when everything appears hopeless, as to work those deeds which are commonly regarded as wonderful. {PTUK September 12, 1895, p. 592.7}

**“Inconceivable” The Present Truth 11, 37.**

E. J. Waggoner

*Inconceivable*.-Sometimes we hear men speak of certain things contained in the Bible as inconceivable. Again, we hear those who are combating certain forms of error in regard to the work of God, say that such things are inconceivable. “We cannot conceive of God’s doing such things,” they say. All this may be so, and yet it does not affect the case in the least, one way or the other. The works and ways of God are not to be measured by man’s finite conception. Let us beware of putting our ignorance as a substitute for the knowledge of God. {PTUK September 12, 1895, p. 592.8}

**“Deprived of the Bible” The Present Truth 11, 37.**

E. J. Waggoner

*Deprived of the Bible*.-One of our workers in British Guiana writes of a visit to a Leper Asylum there by invitation of three inmates who, by reading our literature, had accepted the truths advocated. There is great rivalry between Presbyterians and Catholics who have charge of the religious instruction among the lepers. Both however unite against the truth, and regard the Bible as unsafe in the hands of one who believes and follows its teaching. {PTUK September 12, 1895, p. 592.9}

While conversing with the three Sabbath-keepers, I learned that the minister had warned the rest against them, and that the Bible had been taken away from them. They evidently consider the Bible a dangerous thing in the hands of Sabbath-keepers. Three individuals come together every Friday evening for prayer and study, and also upon the Sabbath. {PTUK September 12, 1895, p. 592.10}

**“Russian Quakers” The Present Truth 11, 37.**

E. J. Waggoner

*Russian Quakers*.-The *Chronicle* gives an account of the persecution of a colony of Christians, a kind of Quakers, in Transcaucasia. They refused to serve in the army, and a mock execution was devised to terrify them. But this failed, and then Cossacks charged a company of them repeatedly, killing some. No resistance was offered, and finally scores of them were flogged, the operation lasting six days, after which many families were banished, no one knows where. The report says:— {PTUK September 12, 1895, p. 592.11}

The unpleasant thing for the Government is that there was no meeting, no riot-nothing which a commander can put down with a troop of Cossacks. There is only something which one cannot shoot or hang-the eternal living Spirit of Christ. {PTUK September 12, 1895, p. 592.12}

And how helpless all the powers of earth are in the face of that Spirit. Let it be remembered that the authorities are only maintaining the law. But as Christians these people refuse to go in training to kill their fellow-men, while the commandment says, “Thou shalt not kill.” {PTUK September 12, 1895, p. 592.13}

**“The School Question” The Present Truth 11, 37.**

E. J. Waggoner

*The School Question*.-Those who are after public money for denominational schools are confident and active. Cardinal Vaughan declared recently that Catholic schools were very certain of having justice done them. Of this the *Christian* says:— {PTUK September 12, 1895, p. 592.14}

The “justice” he means is the privilege to use public money for teaching Romanist dogmas; and the same is desired by the Sacerdotalists of the Church of England. Would this be just to Protestants? If the principle be conceded we shall indeed have a dark day in England. {PTUK September 12, 1895, p. 592.15}

And the dark day has been hastened by the inconsistent position of Protestants who demand that public money shall be used to teach religion, drawing the line only at what they call the dogmatic teaching of the Sacerdotalists and Romanists. Cannot every one see that this concedes the very principle? And when those who wish to go only as far as pleases them are unable to keep the Government from going far enough to please the more advanced party, they are merely beaten at their own game. {PTUK September 12, 1895, p. 592.16}

**“Strange but True” The Present Truth 11, 37.**

E. J. Waggoner

*Strange but True*.-The New York *Christian Advocate*, doubtless the most widely circulated Methodist journal, speaking of the motley company in the Brooklyn Penitentiary, says:— {PTUK September 12, 1895, p. 592.17}

In that prison there are but ten or twelve bank presidents, besides bookkeepers and cashiers, some of them alumni of colleges. Prominent members of Christian churches of almost every denomination are there.... These people would not be there if they had kept the Ten Commandments. {PTUK September 12, 1895, p. 592.18}

There are now no Seventh-day Adventists there, but-it is strange but true-it is extremely probable that before long some of our brethren in New York will be in this prison for *keeping* the Ten Commandments. Sabbath-keepers are serving terms in other States for loyalty to the fourth commandment; and unless the *Advocate* changes its policy, it will utter no protest when it comes to this in New York. {PTUK September 12, 1895, p. 592.19}

**“Interpretation” The Present Truth 11, 38.**

E. J. Waggoner

*Interpretation*.-To interpret means to explain what is unintelligible,—to put that which is vague and mysterious into plain language. {PTUK September 19, 1895, p. 593.1}

*The Bible Plain*.-But the Bible does not stand in need of this. It is simple and plain to those who are simple enough to believe just what it says, without trying to make it fit their ideas. {PTUK September 19, 1895, p. 593.2}

*Light*.-David said, “Thy Word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. A light is for the purpose of making other things clear; but a light which could not be seen without the aid of another light, would not be much of a light. {PTUK September 19, 1895, p. 593.3}

*All Light*.-Even the most difficult portions of the Bible are for the purpose of giving light. “We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Peter 1:19. “At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matthew 11:25. {PTUK September 19, 1895, p. 593.4}

*The Difficulty*.-How is it, then, that people find such difficulty in understanding the Bible? It is because there is a settled conviction in the minds of most people that the Bible does not mean what it says. Accordingly people will go everywhere except to the Bible, to find out the meaning of the Bible. They get from some source or other an idea of what the Bible means, and then try to fit the language of the Bible to that idea. This makes necessary a “system of interpretation;” and as different classes of people have different ideas, so there are different systems of interpretation, and all tend to obscure the light. {PTUK September 19, 1895, p. 593.5}

*Teachers*.-Is there, then, no need of teachers? Indeed there is. The gift of teaching is third in order of the gifts of Christ, and is above the gift of working miracles. See 1 Corinthians 12:28. But remember that it is a gift of the Spirit. Teaching the Bible properly does not consist in “interpreting” it by human wisdom, but in “comparing spiritual things with spiritual” (1 Corinthians 2:12, 13), by the aid of the Spirit, whose office it is to guide into all truth. John 16:13. {PTUK September 19, 1895, p. 593.6}

*Example of Christ*.-Jesus, the great Teacher, who was anointed with the Holy Spirit for the purpose of preaching the Gospel to the poor, occupied His time in directing the minds of the people to the Word. They could not understand it because they had glossed over so much with human speculation and tradition. See Matthew 15:3, 6-9; John 5:46, 47. {PTUK September 19, 1895, p. 593.7}

*The Walk to Emmaus*.-When He walked with the two disciples to Emmaus, “He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:27. That is, as they had been slow of heart to believe, He set the Scriptures so plainly before them that they could not help seeing them as they were, and, referring to the matter, they said, “Did not our heart burn within us, while He talked with us by the way, and while He *opened to us* the Scriptures?” Verse 32. {PTUK September 19, 1895, p. 593.8}

*The Opened Word*.-That is what is wanted. Let the Scriptures be *opened*. “The opening of Thy words giveth light.” Psalm 119:130. For they themselves are light. “It giveth understanding to the simple.” What is necessary is that we should consider what the Lord *says*, and He will give us “understanding in all things.” 2 Timothy 2:7. {PTUK September 19, 1895, p. 593.9}

*Rest on the Word*.-Before the crucifixion Jesus had told the disciples these things. He had spoken plainly of His coming decease. But the difficulty was that they did not listen to what He *said*. Their thoughts were on their own plans, their own ideas as to how it ought to be, and notwithstanding the plainest statements, they did not hear what He told them. Now, when the Lord had been removed from their sight, and they failed to recognise Him on the walk to Emmaus, He directed their minds to the Word, and they saw what they could not see before because they listened to it without preconceived opinions and plans of their own. It is evident that “their eyes were holden that they should not know Him” in order that their faith might rest on the Scriptures alone, and that having found Christ and His life in the Word their faith might stand when His visible presence was removed from them. {PTUK September 19, 1895, p. 593.10}

**“‘Good Things’” The Present Truth 11, 38.**

E. J. Waggoner

Sometimes people get discouraged because they do not receive from the Lord the things they think they need. But nearly every one knows what it is to think they need a certain thing at one time, and then to find later that it was a good thing they did not get what they desired at first. {PTUK September 19, 1895, p. 594.1}

The Lord wants to give us good things. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give *good things* to them that ask Him.” When we ask in our ignorance for the stone or the scorpion, our heavenly Parent does not give us the evil thing, and afterwards we always find that He knew best. It will save as much fretting and discontent if we remember that all the time He is giving us only the good things. {PTUK September 19, 1895, p. 594.2}

**“Substituting Mars for Jehovah” The Present Truth 11, 38.**

E. J. Waggoner

In the fiftieth Psalm, which is a psalm of the second advent, the Lord finds fault with men because, as He says, “Thou thoughtest that I was altogether such an one as thyself.” It has always been the trouble with men. It is because fallen nature substitutes self for God, and the desires and hatreds and strifes of the natural heart are taken as movings of the will of the Lord Himself. {PTUK September 19, 1895, p. 594.3}

So when nations quarrel, as when individuals quarrel, it is natural for each to claim the Lord as an ally, and we have the spectacle of two professedly “Christian” nations, each thirsting for the other’s blood, and chaplains on each side praying to the same God for victory. Could anything show more clearly the utter heathenism of war? {PTUK September 19, 1895, p. 594.4}

Germany has been celebrating, with religious ceremonies, her victories over her enemies, French pulpits have resounded with the praise of those who fought to repel the German army. Speaking of a service in Notre Dame, a Catholic paper says:— {PTUK September 19, 1895, p. 594.5}

To say that he preached would be hardly correct, for what he delivered was an “allocution” on the battle of Gravelotte. The enthusiasm with which he described the events of the day would, considering the place, seem strange indeed elsewhere than in France where military heroes are made to wear almost a halo of sanctity. {PTUK September 19, 1895, p. 594.6}

Thus war is made religion, and in these three countries the follower of Christ who refuses to worship at the shrine of Mars, the god of war, is punished as a criminal. So completely has Satan persuaded the greater part of mankind that God is such an one as themselves. {PTUK September 19, 1895, p. 594.7}

**“Self-salvation” The Present Truth 11, 38.**

E. J. Waggoner

The Catholic religion, as every religion of human nature, rests on self-justification. And as it is the effort of men to save themselves, very naturally there follows the idea of punishing self for its failures and misdeeds. In modern times the zealous believer in the doctrine is ready to go as far apparently as in the medi?val days. Even outside the Roman Catholic fold-though really inside it in all but name-among Anglo-Catholics, there is such a demand for instruments of self-torture as to furnish a steady employment to the nuns in a French convent, who manufacture the articles. {PTUK September 19, 1895, p. 594.8}

A London magazine gives pictures of some of these instruments in use amongst Ritualists of the Church of England. Here are some descriptions, and a price-list:— {PTUK September 19, 1895, p. 594.9}

For self-flagellation you may buy a “discipline” for 4s. 6d. or more, according to the number of knotted thongs, or you can get the same thing in knotted steel, with which you may drench your back with blood. You can have a wristlet for 1s. 6d., or 2s. 6d., or an anklet for 10s. 6d. large enough to wrap round any part of your leg, or a cincture which will enwrap your waist for 16s. These are made of steel wire, and at the intersections of the links there are sharp-hooked steel points for the tearing of your skin at every movement of wrist, or leg, or body. Hair shirts can also be had at various prices. {PTUK September 19, 1895, p. 594.10}

This is the logical end of the effort to get good out of an evil heart. How it emphasises the Gospel, with its power to change the heart and mould the life, as we contrast it with the substitute, which by punishment tries to make the evil bring forth good. And the logic of the doctrine leads directly to the Inquisition, with its scheme for making men religious by punishing them. “With His stripes we are healed,” and not by stripes upon our sinful, helpless flesh; and His is the one who alone has “power over all flesh.” {PTUK September 19, 1895, p. 594.11}

**“Sabbath Traditions in Ancient Babylonia” The Present Truth 11, 38.**

E. J. Waggoner

Amongst the tablets dug up in the East showing the descendants of Noah preserved traditions of the creation and the deluge, there are records, also, showing that the knowledge of the institution of the Sabbath had not been entirely lost by the great nations of antiquity, although the world lapsed into the darkest idolatry within a few years of Noah’s day. Mr. Boscawen, in his “Bible and the monuments,” just published, gives the following translation of one of the most ancient Babylonian calendar tablets, supposed to be as old as the days of Abraham: {PTUK September 19, 1895, p. 595.1}

The seventh day is a resting day to Merodach and Zarpanit, a holy day, a Sabbath. The shepherd of mighty nations must not keep flesh cooked at the fire or in smoke. His clothes he changes not. A washing he must not make. He must not offer sacrifice. The king must not drive in his chariot. He must not issue royal decrees. In a secret place the augur a muttering makes not. Medicine for the sickness of his body one must not apply. For making a curse it is not fit. In the night the king makes his free-will offering before Merodach and Istar. Sacrifice he slays. The lifting of his hand finds favour with his god. {PTUK September 19, 1895, p. 595.2}

This is interesting merely as a mark of the progress made at that early time in forgetting the Lord and the Sabbath, and changing “the truth of God into a lie.” Romans 1:25. When the descendants of Noah who knew God refused to retain Him in their knowledge (Romans 1:28) they also willfuly forgot the Sabbath, which is the sign of the true God. {PTUK September 19, 1895, p. 595.3}

**“Some Sabbath Miracles” The Present Truth 11, 38.**

E. J. Waggoner

The reason why we have the record of so many of the miracles of Jesus, is thus given: “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John 20:30, 31. {PTUK September 19, 1895, p. 595.4}

In the teaching of Jesus and the apostles we are told the way of life; but in the miracles which God wrought by them we have visible manifestations of the reality of the life, and of its power. There is not a spiritual truth set forth in the Epistles, that does not find an illustration in some of the miracles performed in the bodies of men. {PTUK September 19, 1895, p. 595.5}

God gave to Jesus “power over all flesh, that He should give eternal life” to all who come to Him. By the power which He had to deliver the bodies of men from disease, He showed power to release their souls from sin. “For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then He saith to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.” Matthew 9:5-8. {PTUK September 19, 1895, p. 595.6}

Some of the most striking of the miracles of Jesus were done on the Sabbath day, and to a few of these we wish to call special attention. First we read the story of the healing of {PTUK September 19, 1895, p. 595.7}

**THE MAN WITH A WITHERED HAND**

“And it came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him. But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other.” Luke 6:6-10. {PTUK September 19, 1895, p. 595.8}

The right hand is one of the most necessary parts of the body, especially to the labouring man. Very difficult indeed would be to work with the right hand hanging useless at the side, and many kinds of work would be impossible. What Jesus did was to give that man power to work. The man stretched forth his hand in faith, and was made strong to work, thus illustrating the words of Jesus, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. {PTUK September 19, 1895, p. 595.9}

**THE MAN BLIND FROM BIRTH**

“And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” “And it was the Sabbath day when Jesus made the clay, and opened his eyes.” John 9:1-7, 14. {PTUK September 19, 1895, p. 595.10}

By this miracle Christ gave a visible proof of the fact that He is the light of the world. The blind beggar listened to the words of Christ, and so received his sight. From this we may know the truthfulness of Christ assertion: “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” John 8:12. When the blind man’s eyes were opened he was able to see the light of the sun, but nevertheless Christ was his light, showing that the light which the sun in the firmament sheds upon the earth is only the light which it has received from the Sun of Righteousness. {PTUK September 19, 1895, p. 595.11}

We cannot see Christ, and it is impossible for our minds to comprehend how His life can be given to us, so that we may have eternal life and righteousness; but we do know the fact that the sun gives light to the earth, and that in its light there is life; and since in the miracles of giving sight to the blind we have the evidence that this light and life come from Christ, we may in like manner know the fact that He can impart to us His life of righteousness. It is just as easy to believe in Christ as the Saviour from sin and death, as it is to believe in the sun as the cause of life and fruitfulness to the earth. {PTUK September 19, 1895, p. 596.1}

Sin is darkness. The hearts of men became darkened when they did not glorify God as God. Romans 1:21. They had “the understanding darkened, being alienated from the life of God.” Ephesians 4:18. Christ gives the light of life, so that just as He gave sight to the blind, He takes away the darkness of sin from all who accept Him in truth. {PTUK September 19, 1895, p. 596.2}

**HEALING THE INFIRM WOMAN**

“And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him.” Luke 13:10-17. {PTUK September 19, 1895, p. 596.3}

This woman had been bound by Satan. The loosing of her, therefore, was a striking illustration of Christ power to free from sin; for “whosoever committeth sin is the bond-servant of sin” (John 8:34), and “is of the devil” (1 John 3:8); and “of whom a man is overcome, of the same is He brought in bondage.” 2 Peter 2:19. {PTUK September 19, 1895, p. 596.4}

The woman could not lift herself up. So every sinner may truly say, “Mine inquities have taken hold upon me, so that I am not able to look up.” Psalm 40:12. But the same sinner, seeing the power of Christ on the infirm woman, may also say, “Thou, Lord, art a shield for me, my glory, and the lifter up of mine head.” Psalm 3:3. {PTUK September 19, 1895, p. 596.5}

The woman “had a spirit of infirmity.” Christ had compassion on her and healed her. So we may know that “we have not an High Priest which cannot be touched with the feeling of our infirmities” (Hebrews 4:15), and we may also know that His sympathy is of a practical kind. In this miracle and the one preceding, we have a blessed illustration of the power that is in Christ to open the eyes of men, “and to turn them from darkness to light, and from the power of Satan and to God.” {PTUK September 19, 1895, p. 596.6}

**THE IMPOTENT MAN HEALED**

“After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered.... And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.... And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.” John 5:1-17. {PTUK September 19, 1895, p. 596.7}

The man had no strength. Moreover, it was sin that had reduced him to that condition, as we learn from Christ’s words to him, “Sin no more, lest a worse thing come unto thee.” Verse 14. This is a practical lesson for us, “For when we were yet without strength, in due time Christ died for the ungodly.” Romans 5:6. We have no power, but He is able to strengthen us with might by His Spirit. {PTUK September 19, 1895, p. 596.8}

**WHY DONE ON THE SABBATH?**

It will be observed that the fact that these miracles were done on the Sabbath is specially noted. Take notice also that in none of them was the need so urgent that the healing might not have been deferred another day. The blind man could have waited another day without special inconvenience. The man who lay by the pool was not in such imminent danger that he must necessarily be healed immediately. So also in the other cases, their infirmities were not immediately endangering their lives. Besides, none of them were expecting to be healed, so that they would not have suffered any disappointment if Jesus had said nothing to them until the Sabbath was past. {PTUK September 19, 1895, p. 596.9}

But Jesus did not delay an hour. Moreover He healed them on the Sabbath day, knowing full well that it would offend the Pharisees, and increase their hatred for Him. These things show that He had a special object in doing these miracles on the Sabbath day, and that the Holy Spirit had a purpose in calling our attention specially to the day in which they were performed. What was that object? {PTUK September 19, 1895, p. 596.10}

The answer is easy. We may dismiss at once the supposition that Jesus acted in a spirit of bravado, to show His contempt for the Pharisees, or that He would unnecessarily stir up their hatred towards Him. The miracles were done for the same purpose that they were recorded, “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” {PTUK September 19, 1895, p. 596.11}

Neither did Jesus do these miracles out of disrespect to the Sabbath day, for He kept all the commandments. Some have the mistaken idea that Jesus did them to show that the Sabbath may be broken in case of necessity. But Jesus did not break the Sabbath, although the Jews falsely accused Him of so doing. It is never necessary to break the Sabbath, but Jesus Himself said, “It is lawful to do well on the Sabbath days.” Matthew 12:12. {PTUK September 19, 1895, p. 596.12}

We learn therefore that Jesus, instead of breaking the Sabbath, as the blind Pharisees suppose, was showing its true meaning. True, He worked upon it, but how?—It was by His Word. Ever since the creation of the world, when the heavens and the earth were finished, and all their host, and “God did rest the seventh day from all His works,” He has still continued to work by the Word of His power, which upholds all things. {PTUK September 19, 1895, p. 597.1}

God gave the Sabbath that we might know that He is the God that sanctifies us. Ezekiel 20:12. So in performing those miracles on the Sabbath day, Jesus were showing that the Sabbath is to free man from bondage, and not to be a bondage to them. It commemorates creative power, by which all who believe are made new creatures in Christ. “For we which have believed do enter into rest,” even God’s rest. {PTUK September 19, 1895, p. 597.2}

God rested when He had finished His work. He rested upon His Word of power. So we find rest through work,—not our work but God’s work. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. But believing, as we have seen, gives us rest. The work of God gives us rest from sin, for we triumph in the work of His hands. Psalm 92:4. {PTUK September 19, 1895, p. 597.3}

So by these miracles Christ teaches us that the Sabbath, even the day which the Jews held as the Sabbath, but which they did not keep according to God’s commandment, is the crowning glory of the Gospel. Kept as God has given it to us, it enables us to see Christ as both Redeemer and Creator,—as Redeemer because He is Creator. The Sabbath of the Lord-the memorial of creation-reminds us of the power of God to salvation to every one that believeth. It reveals to us, as nothing else can, Christ as the anointed by the Holy Spirit “to preach the Gospel to the poor;” “to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Luke 4:18, 19. {PTUK September 19, 1895, p. 597.4}

**“Struggles of the Blacks” The Present Truth 11, 38.**

E. J. Waggoner

No more pitiful picture can be presented than that of native tribes who, because their territory is desirable, find themselves slowly and surely going down before the vices and intemperance of the white races. Chief Khama, of Bechuanaland, is now in England petitioning that his country may not be handed over to the Chartered Company, of South Africa. For many years he has fought the drink traffic which he saw ruining other tribes, and he pleads that his work may not be defeated now “simply because their skins are black.” His petition is touchingly simple and direct:— {PTUK September 19, 1895, p. 597.5}

“Your petitioners have heard that you are about to hand their country over to others because it costs you too much money to protect it. They see that you have spent much money in maintaining soldiers, who have done harm and not good in their country; and they would point out that no quarrels or disorderliness has ever occurred in their tribe to call for the interference of the soldiers.... Your petitioners do not know much about the Chartered Company, except that it does not protect the natives from the white man’s liquor, but your petitioners have heard much of the injustice and oppression which the Chartered Company inflict upon the tribes who live in the north; and your petitioners fear very much lest they should be killed and eaten by the company. For your petitioners see that the company does not love black people; it loves only to take the country of the black people and sell it to others that it may see gain. Your petitioners have already given the company the right to dig for minerals in their country, and they say, ‘Let the company be satisfied with minerals, and, as for us, let us continue to be the children of the Great Queen.’” {PTUK September 19, 1895, p. 597.6}

**“When Jericho Fell” The Present Truth 11, 38.**

E. J. Waggoner

When the spies entered Jericho they were protected by Rahab, the harlot, whose house was on the wall of the city. Rahab, wicked woman as she was, had heard of the wonderful march of Israel, and knew God was with them. All the inhabitants of Jericho found their hearts melting for fear, but only this woman was willing to allow that God was “God in heaven above, and in earth beneath.” Joshua 2:11. She accepted the ray of light that came to her, and turned her face toward the Lord. {PTUK September 19, 1895, p. 597.7}

What was the result? When the walls of Jericho fell down flat-and remember that “her house was upon the town wall, and she dwelt upon the wall”—Rahab’s house was preserved, with all her kindred. The Lord watched over the doomed city of Jericho, and saved out of it the one woman who was willing to be saved, with her kindred. He knows, then, in every crowded city, and in all the world, as it is rushing on to the great day of destruction, every heart that is turning toward Him, and longing for something better than the service of self. He has the power to save very such heart from destruction. He can hold us up when all about us is falling if we abide in the refuge of His Word. {PTUK September 19, 1895, p. 597.8}

In Rahab’s case we have the story of a great sinner who had but little light; but she accepted what she did see and trusted the Lord, and found Him the Friend of sinners indeed. {PTUK September 19, 1895, p. 597.9}

**“Items of Interest The Present Truth 11, 38.**

E. J. Waggoner

-The Shahzada of Afghanistan is making the pilgrimage to Mecca, while on his way home. {PTUK September 19, 1895, p. 606.1}

-Russian railways are introducing naphtha as fuel for locomotives instead of coal, and it is said to answer the purpose excellently. {PTUK September 19, 1895, p. 606.2}

-The inquiry into the missionary massacres in China is being obstructed by the officials. In Wenchow the British consul was stoned by a mob last week. {PTUK September 19, 1895, p. 606.3}

-France is engaged in its annual army man?uvres with about 120,000 men under arms, rather more than Germany has just had in the field for its yearly drill. {PTUK September 19, 1895, p. 606.4}

-The war against Socialism continues in Germany. Several editors are under arrest, and papers have been confiscated for remarks derogatory to the Emperor. {PTUK September 19, 1895, p. 606.5}

-A well informed press correspondent who is in Cuba declares that the rebels have had the best of it so far, and that Spain can retain the island only by granting a complete measure of self-government. {PTUK September 19, 1895, p. 606.6}

-Six persons lost their lives, and 150 cattle were buried by an avalanche in Switzerland a week ago. Over a million and a half cubic yards of ice and boulders are estimated to have fallen 10,000 feet into the valley. {PTUK September 19, 1895, p. 606.7}

-A despatch from Australia last week said that owing to the long continued drought, which is of a very severe character, the Government of New South Wales had ordered last Sunday to be observed as a day of humiliation and prayer. {PTUK September 19, 1895, p. 606.8}

-One has to stop to think a moment in order to satisfy himself that the great railway industry of the world has sprung up within the lifetime of a man. Last week the oldest engine-driver in the country died in a London hospital. He had been the driver of the “Rocket,” Stephenson’s first invention. {PTUK September 19, 1895, p. 606.9}

-“I have lost my interest in politics,” said Bismarck recently. “What is far more important to me now is the weather and the harvest. I occupy my time now with agriculture. That is a far more grateful employment than politics. In politics ingratitude is the rule; in agriculture it is the exception.” {PTUK September 19, 1895, p. 606.10}

-It is wonderful how small the world is getting to be. A few weeks ago Brazil was excited over the occupation of a little uninhabited island in the South Atlantic by Great Britain, and recently the French papers have talked strongly about the rumoured raising of the British flag on a pile of rocks near the Channel Islands. {PTUK September 19, 1895, p. 606.11}

-The evening schools conducted by the Board Schools in London began their fourteenth session this week. Nearly 50,000 pupils were enrolled last session, which shows how great benefit the evening classes are to those who can attend. Classes in cookery, dress-cutting, and laundry work are arranged for women and girls, and classes for instruction in woodwork for men and boys, in addition to the usual course of instruction. {PTUK September 19, 1895, p. 606.12}

**“Back Page” The Present Truth 11, 38.**

E. J. Waggoner

The Sunday visits of the Factory Inspector to our printing works still continue regularly, and when next the case is brought into court a larger number of indictments will be presented than at any previous trial. {PTUK September 19, 1895, p. 608.1}

Last week a party of four adults sailed from Liverpool to reinforce the work of our Society in the West Coast of Africa. Another party sailed from the same port for South America to increase the labouring forces in Argentina and Chile. {PTUK September 19, 1895, p. 608.2}

The *Herold der Warheit*, the organ of our German work in Europe, comes to us this week from Hamburg. It was formerly printed in Basel, Switzerland, but owing to the operation of the Swiss Sunday laws its publication has been transferred to Hamburg, the headquarters of the work in Germany. {PTUK September 19, 1895, p. 608.3}

The lines of Sunday legislation have been drawn so closely in Austria that bakers and tradesmen, and workers generally are agitating against compulsory Sunday-keeping. They do not want the “protection” which the Clerical party forces upon them. The public are said to sympathise with the revolt. {PTUK September 19, 1895, p. 608.4}

The Roman Catholic order of the “Sacred Heart,” devoted to the education of girls of higher classes, possesses personal property to the value of ?4,000,000. It would be interesting to know how much of this wealth has come through daughters of professed Protestants whose parents thought the kind of school to which they sent their children was a matter of little importance. {PTUK September 19, 1895, p. 608.5}

At the Clifton Catholic Congress it was made very plain that help for Catholic schools would be demanded from the public funds, and objectors will be met with the report that rates already go to schools which give religious instruction. {PTUK September 19, 1895, p. 608.6}

The increased frequency of the earthquake ought to remind men of the world that something more stable and secure than this earth is needed to trust in. Old earth is groaning under the curse which has been devouring it for six thousand years. By the Word we know that these things must increase in frequency until the last great shaking which brings the “great day of His wrath.” {PTUK September 19, 1895, p. 608.7}

Early in this month the Central American State of Honduras was the scene of an earthquake by which some hundreds of people lost their lives. The *Chronicle* says of it:— {PTUK September 19, 1895, p. 608.8}

Imagination finds it hard to picture the horrors of the earthquake in Honduras. Shocks extending over three days, a roar as of a heavy cannonade, a stream of burning lava engulfing cattle and men and houses, a pillar of flame in the mountains, and towns rocked like cradles-these were the dread accompaniments of the visitation. “Then shrieked the timid and stood still the brave,” wrote Byron in describing the last moment of a shipwreck. But death, coming in such a form as at Yotapan, might well o’ercome the stoutest heart. {PTUK September 19, 1895, p. 608.9}

“Will a man rob God? Yet ye have robbed Me.” Man can rob God by withholding tithes and offerings, by refusing to yield up the sins which Christ has purchased, or to give the service which is due from one who has been redeemed with a great price. And man can rob God by taking the day which God has reserved as His own—“My holy day”—and turning it to his own use. {PTUK September 19, 1895, p. 608.10}

Think what must be the character of a religious institution when preachers tire of attaining their end by moral suasion, and by successful combination secure the services of the police to force men to pay regard to it. This is the character which the Sunday institution is given by the New York *Independent*, the leading religious journal of America, which says: “We believe that the cause of Sunday rest is gaining immensely by the activity of our police in enforcing Sunday laws.” {PTUK September 19, 1895, p. 608.11}

**“Chinese Calendars” The Present Truth 11, 38.**

E. J. Waggoner

*Chinese Calendars*.-When missionaries go to China and place the Bible in the hands of the people, telling them to follow it and the example of Christ they have no ground for complaint if the Chinese do follow it instead of the customs by which the Word is made void, and keep the seventh day as God commands. One of the “difficulties” which those meet who do not follow the Word is thus alluded to by Dr. G. E. Morrison, of Scotland, as quoted in one of the Birmingham daily newspapers:— {PTUK September 19, 1895, p. 608.12}

Difficulties are inevitable, and success must be retarded where missions are working, as they are in China, not in a “band,” but with little apparent concord and often at complete variance. Let me give an instance-trivial, no doubt, but instructive. It came to my notice on the last occasion on which I had the pleasure of travelling in the company of missionaries in China. My companions were two most excellent, worthy men, members of that American Protestant Mission which somewhat arrogantly styles itself “The Christian Mission.” We were selling Chinese illustrated wall calendars printed with appropriate Scriptural texts. We were fairly successful. We would have been more successful, the missionaries explained, had it not happened that a week before a missionary brother from Shanghai, of the Seventh-day Adventists, had gone over the same ground-in the province of Chah Kiana, from Shanghai to Soochow-also selling Scriptural wall calendars. Our calendars marked the Sabbath on the usual day. The rival calendars represented the Sabbath on a totally different day. And the unhappy Chinese who bought the foreign goods are, I understand, still puzzled as to which were the honest vendors, the Seventh-day Adventist or “*The* Christians.” {PTUK September 19, 1895, p. 608.13}

**“Springing up in India” The Present Truth 11, 38.**

E. J. Waggoner

*Springing up in India*.-A worker in India writes that an organisation has been formed there to secure, by legislation and other means, the observance of Sunday amongst “Christians and non-Christians.” The whole world is to be urged to honour the Papacy in this way, and that is why the warning against this recognition of the power of the Papacy to change God’s law is sent to “every nation, and kindred, and tongue, and people.” Revelation 14:6-12. {PTUK September 19, 1895, p. 608.14}

**“A Present Experience” The Present Truth 11, 38.**

E. J. Waggoner

*A Present Experience*.—“Whosoever believeth... is born of God.” It is always a present experience. When one is not believing he is not born of God. The new life is a constant springing up of the life of God, and believing is simply the receiving of the life. Sometimes people are troubled to know whether they were really converted at some time in the past. That can make no difference in the present. Do you believe the Lord now? To believe is to build on the Word of the Lord. {PTUK September 19, 1895, p. 608.15}

**“Front Page” The Present Truth 11, 39.**

E. J. Waggoner

“All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” Matthew 7:12. {PTUK September 26, 1895, p. 609.1}

Here is a portion of Scripture with which everybody agrees, in theory. It is hardly possible that any man, no matter how opposed to Christianity, has ever found fault with this precept. However far men are from obeying it, they all agree that it is the correct principle, and that it would be a grand thing for the world if it were universally followed. {PTUK September 26, 1895, p. 609.2}

Every schoolboy knows that it “isn’t fair” for one to be seeking or even quietly accepting favours from others, which he is not willing to return. The man or boy who seeks all good things for himself, and is not willing to do as well by anybody else, is voted “mean.” Now it is a fact that nobody in the world likes to be ill-treated. People can endure it, but nobody would prefer to be ill-used. Therefore the person who does not do the good to others that he would like to receive from them, is not acting with common fairness. {PTUK September 26, 1895, p. 609.3}

Read the words once more: “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” It is not that we should do to others as we can endure that they should do to us, nor even as we may be willing that they should do, but that we should do to them what we should like to have them do to us-what we are anxious to have done to us. And this not only to one man, but to everybody. {PTUK September 26, 1895, p. 609.4}

Recall the fact already noted, that this is universally admitted to be just and right; as being only common fairness. Now note the Saviour’s comment upon the rule: “for this is the law and the prophets.” That is, it includes all that the Scriptures require; it is Christianity. The man who does to everybody just what he would like to have everybody do to him, is a Christian. But since it is admitted that not to do so is not fair, it follows that the man who is not a Christian is not acting with common fairness. {PTUK September 26, 1895, p. 609.5}

The Scriptures tell us that to serve the Lord is but our “reasonable service.” Romans 12:1. The most reasonable thing in the world is to be a Christian, a follower of Him “who went about doing good.” Acts 10:38. The one who does to all as he would like them to do to him, is a Christian; “for all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.” Galatians 5:14. {PTUK September 26, 1895, p. 609.6}

This does not exclude love to God, but grows out of it, because “love is of God.” Only by the love of God can we love one another. 1 John 4:7. And this indicates how we may do that which is seemingly impossible, namely, love our neighbour as ourselves. Christ went about doing good, because “God was with Him.” He gives freely His Holy Spirit, and all “good things” to those who ask Him, and “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:5. {PTUK September 26, 1895, p. 609.7}

And this shows why the “golden rule” is introduced by the word “therefore.” The Saviour had just been saying that if we ask we shall receive, and had shown how willing our heavenly Father is to give “good things,” even the Holy Spirit, to those who ask Him. Matthew 7:9-11; Luke 11:11-13. Parents give food and clothing to their children without being asked. So God does good, and sends rain from heaven (Acts 19:17) “on the just and on the unjust,” and makes His sun “to shine on the evil and on the good.” Matthew 5:45. The free gift of God to us are ample reason why we should do good to our fellow-men (See Matthew 18:23-35); how much more, then, do they demand our service to Him from whom every good and perfect gift comes. {PTUK September 26, 1895, p. 609.8}

**“Doing God’s Work” The Present Truth 11, 39.**

E. J. Waggoner

The work of preaching the Gospel, by whatever means, is very properly called the work of the Lord. People who engage in Gospel work are said to be engaged in the Lord’s work. How often do we think what that means? Because the force of the expression is so much lost sight of, a great deal of work is not the work of the Lord at all. Only the Lord Himself can do the Lord’s work. Jesus said of Himself, “My meat is to do the will of Him that sent Me, and to finish His work.” John 4:34. But He also said, “The Father that dwelleth in Me, He doeth the works.” And again, “I can of Mine own self do nothing.” John 5:30. How much more, then must this be true of us? {PTUK September 26, 1895, p. 609.9}

Suppose a man goes to work in his own strength, and calls what he does the work of the Lord; what is he really claiming for himself? Simply this, that he represents God on earth; that he himself is capable of doing as well as God Himself. That is the spirit of the Papacy. It is the beginning of the manifestation of “that man of sin, who... sitteth in the temple of God, setting himself forth as God.” The difference between him and the Pope of Rome is only one of degree. It is not meant that all who do work in their own strength are consciously acting the part of the Pope. They think that they are doing the work of the Lord. Even so it was with the Papacy in its beginning. Men were deceived then, and the same deception works to-day. None of us are so safe from the possibility of being thus deceived that we do not need to be sharply reminded of our danger. Let God do the work in us, and let Him have the glory. {PTUK September 26, 1895, p. 609.10}

**“The Wars of Israel” The Present Truth 11, 39.**

E. J. Waggoner

When the wickedness of war is pointed out, and it is shown by the precepts of Christ that Christians can have nothing to do in settling the quarrels of the powers of the world, it is often urged that the wars of the children of Israel constitute a justification of war. {PTUK September 26, 1895, p. 610.1}

But the wars of Israel were not personal or national quarrels. The Lord was casting out the inhabitants of Canaan for their iniquity and destroying them, as He will destroy all the nations of this world at His second coming. Death did not come, as in modern warfare, to innocent and guilty alike, to men in sin cut off from all chance of a possible future repentance. The Lord sent Abraham’s seed into Egypt to wait for four generations for the time of possessing the land, because the iniquity of the Amorites was not yet full. Genesis 15:16. Not until the wicked inhabitants have rejected every offer of mercy, and the Lord could do nothing more for them, did He “drive them out;” and the Lord did it, who knew the hearts of all. {PTUK September 26, 1895, p. 610.2}

When the Israelites came to a city, they were first to “proclaim peace unto it,” and in the case of Rahab, in Jericho, we see how the Lord interposed to save even one of the wicked inhabitants of the city when she was willing to accept His salvation. Thus not one soul who would by any means be saved was allowed to be destroyed. The Judge of all the earth, who can do no wrong, was using Israel as an instrument of His judgments against sin, even as He will use the elements and the brightness of His glory and the armies of heaven when He comes the second time to destroy sin and sinners from the earth. {PTUK September 26, 1895, p. 610.3}

He reads carelessly who makes the Lord responsible for all that Israel did, and many things the Lord suffered them to do because of the hardness of their hearts. But the fact that the Lord destroyed Sodom by fire does not justify a man or a nation in venting hatred against an enemy by firing his house or a city. God is no respecter of persons or of nations, and when the nations quarrel, just as persons do, over a bit of land or about their rights, filling the earth with violence, it matters not whether it is China and Japan, or Germany and France, the slaughter is alike pagan and Satanic. {PTUK September 26, 1895, p. 610.4}

All “the kings of the earth and their armies,” when the Lord comes will be “gathered together to make war against Him.” Revelation 19:19. There will be no Christians in those ranks, and now, while Satan is stirring up strife and urging the powers of this world on to the “battle of that great day of God Almighty” (Revelation 16:14), it is high time that Christians should recognise the fact that their “citizenship is in heaven,” and that their service is due to that “better country, that is an heavenly.” Where the peace of God rules in the heart there must be peace. {PTUK September 26, 1895, p. 610.5}

**“The ‘Religious Life’” The Present Truth 11, 39.**

E. J. Waggoner

“All English Catholics are agreed that the revival of the religious life for man in the Church of England is most desirable.” {PTUK September 26, 1895, p. 610.6}

Thus writes a “priest” of the Church of England, to the *Church Times*. The statement will be assented to by very many people who are not “Catholics” of any kind, and who are not even Churchmen. Indeed, we should go much further, and say that the revival of the religious life is most desirable, not only for men, but also for women, and not only in the Church of England, but in every denomination. {PTUK September 26, 1895, p. 610.7}

But we read further, and find that the “religious life” to which the writer to the *Times* refers is a religious life of a special kind. He signs himself as head of the “Brotherhood of St. Paul,” and says: “I have now three or four promising men waiting for reception into the Novitiate, but am unable to receive them, simply because I have only a very small roof to shelter those already with me, and can take no more men until I have more accommodation; ?250 will enable me to build cells for nine novices.” So we find that this “religious life,” the revival of which is thought so desirable, is simply the revival of monkery. {PTUK September 26, 1895, p. 610.8}

Now without saying a word against the character of monks themselves, or of any order of monks, and even admitting that they are sincere and honest, and wholly engaged in works of charity, the fact still remains that the evils wrought by such orders is infinitely greater than all the good they can possibly do. {PTUK September 26, 1895, p. 610.9}

How so? Simply because they give the people in general utterly false ideas as to what constitutes a religious life. A false standard of religion is raised. The idea is given that in order to live a religious life one must withdraw from ordinary business and from family and social relations, living wholly apart from the rest of mankind, except when he meets them in the discharge of the duties of his order. {PTUK September 26, 1895, p. 610.10}

It is evident that when such an idea of the religious life prevails, the inevitable result must be that common working people will think that they cannot be religious, and will make no effort. There are then two classes of people in the community,—the religious class and the working class, and the business of being religious is left, with the exception of a few ceremonies, to the former class. It is a fact that wherever monkery has flourished, there the general morality has been lowest. {PTUK September 26, 1895, p. 610.11}

The probability of there ever being any great revival of such a “religious life” in England is so small that it would not be worthwhile to write about it if it were not a fact that as a result of the teaching of “the Church” in time past, the idea is still quite prevalent that it is much more difficult for one to be a Christian when engaged in the ordinary duties of life than when living alone with little to do except to read, sing, pray, and meditate. {PTUK September 26, 1895, p. 610.12}

**“UNSPOTTED FROM THE WORLD’**

The Bible tells us that “pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27. {PTUK September 26, 1895, p. 610.13}

Notice this, that it does not say to keep *out of* the world, but to keep *unspotted* from the world. Christ prayed for His disciples: “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” John 17:15. They are to be in the world, but not of it. But a man may be of the world in a monk’s cell or in a cave, just as much as if he were in a place of business. {PTUK September 26, 1895, p. 610.14}

“The lust of the flesh, the lust of the eyes, and the pride of life” is of the world. 1 John 2:16. An unconverted man is of the world though he may live like a hermit, and a truly converted man is not of the world, though he be surrounded by the crowds of the city. It is what is within a man that determines whether or not he is defiled. “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.” Mark 7:21-23. The only way to keep “unspotted from the world,” is to have Christ within. Without that there can be no pure religion. {PTUK September 26, 1895, p. 611.1}

**FREEDOM FROM TEMPTATION**

Many people imagine that if they were by themselves, with no one near to bother them, they would be free from temptation. Well, suppose they would? The truly religious life does not consist in not being tempted, but in resisting temptation. Temptation is not sin, but the yielding to it is. Christ was tempted, but He did not sin. {PTUK September 26, 1895, p. 611.2}

The man who has never been tempted to commit a certain sin may feel very well satisfied with himself, and yet he may know far less of the religious life than the man who in the midst of temptation has gained the victory over it through Christ, even though he fell many times before he learned how to stand in Him. {PTUK September 26, 1895, p. 611.3}

But the fact that a man is alone and released from the responsibilities of active life, does not free him from temptation. It is from within, not from without, that sin comes. It is utterly impossible for any person to be on this earth in the possession of his senses, and be free from temptation. No person ever becomes so good that he has no temptations to sin. The One who lived entirely free from sin, was tempted more than anybody else ever was tempted. {PTUK September 26, 1895, p. 611.4}

It is possible, however, to live a righteous life, no matter where one’s lot may be cast. But in order to do it one must get away from himself, and this he cannot do simply by living alone. He takes himself with him. The only way is by putting off the old man, and putting on the new man, the Lord Jesus Christ. Then one can be a Christian wherever he is. Christ was a carpenter till He was thirty years old, and was always, with the exception of certain periods of retirement, in the midst of busy, social life; and He most surely lived “the religious life.” {PTUK September 26, 1895, p. 611.5}

**“THE SALT OF THE EARTH’**

If the Lord had designed that men should live by themselves, shut away from human society and fellowship, He would have made them like snails or oysters. But that was not His design. Jesus says to His followers, “Ye are the salt of the earth; but if the salt have lost its savour wherewith shall it be salted?” Matthew 5:13. But if the salt were to be kept shut up closely in a box, it would make no difference if it had no savour. It is of use only as it permeates a substance. So Christians are of no use in the world if they are not really in it. Yet as salt retains its savour, and does not cease to be salt even when in use, so Christians must be Christians in the world. {PTUK September 26, 1895, p. 611.6}

Again, “Ye are the light of the world.” A light is of no special use if it is surrounded by thousands of other lights equally brilliant. Its loss would not be felt if it were removed. The light is needed where there is darkness. Christ, the light of the world, shown in the darkness. So Paul exhorts us to “be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Philippians 2:15. {PTUK September 26, 1895, p. 611.7}

**RELIGION IN WORK**

The Bible tells us to “pray without ceasing;” but that does not mean that we should be continually in the closet on our knees; for the command is to all, and some at least must work. We are also told to be “not slothful in business; fervent in Spirit; serving the Lord.” Romans 12:11. The Apostle Paul also wrote, “Let ours learn to profess honest trades for necessary uses, that they be not unfruitful.” Titus 3:14, margin. He himself practised what he preached, for although he was the chiefest apostle, he worked at his trade as tentmaker. Acts 18:3. The man who cannot pray while his hands are actively employed does not know how to talk with the Lord at any time. {PTUK September 26, 1895, p. 611.8}

There are many hard-worked housewives whose time is closely occupied with the care of a large family, who are so influenced by the old monkish idea that they imagine that they are doing no religious work, and they either fear lest they shall fail at last to hear the words, “Well done, good and faithful servant,” or else they become indifferent. If such ones are not making unnecessary work for themselves, but are simply doing the necessary work that comes to hand, they are serving the Lord as truly as a missionary who is teaching the heathen. {PTUK September 26, 1895, p. 611.9}

When the Lord was about to come down upon Mount Sinai, to proclaim the ten commandments in the assembly of the people, He gave them certain directions, among which was this: “Let them wash their clothes.” Exodus 19:10. That is a commandment of the Lord, and is as important as any other. When the Israelites were washing their clothes, they were serving the Lord just as well as when they were standing in the congregation listening to the proclamation of His law. Cleanliness is as essential now as it was then. Therefore when the God-fearing woman is washing the clothes of herself and family she is serving the Lord just as truly as when she sits with her family in those same clean garments and sings and prays. {PTUK September 26, 1895, p. 611.10}

Let those who are doing honest work that naturally falls to them, remember that they can do it “to the glory of God.” 1 Corinthians 10:31. “Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” Colossians 3:22, 24. {PTUK September 26, 1895, p. 611.11}

**GRACE SUFFICIENT FOR THE NEED**

Finally, as to the idea that it is much more easy to serve the Lord in some situations than in others. It is very true that it is more easy to serve the Lord when we are in a place where He wishes us to be than when we are in a place where He has not sent us. Suppose Jonah had been allowed to finish his journey to Tarshish, and to work there in quiet; he might have led a very quiet, contemplative life, but it would have been more difficult to serve the Lord there than in the busy streets of Nineveh. In fact, he could not have served the Lord at all in Tarshish. If God places a man in the midst of ungodly and scoffing shopmates, he may serve the Lord there, and live the religious life just as well as he could in the quietest place in the world. {PTUK September 26, 1895, p. 611.12}

God “giveth more grace.” “Where sin abounded, grace did much more abound.” Romans 5:20. The Christian has the promise of “grace to help in time of need.” Hebrews 4:16. Nothing is too hard for the Lord. He works and upholds by “the word of His power.” And it is no more difficult for Him to speak the word that upholds the universe, than to speak the word that carries the thistle-down. So when we are in a specially trying situation, if we cast all our care upon Him, the burden will be no greater for us than if we have but a light load to roll upon Him. {PTUK September 26, 1895, p. 611.13}

The true religious life, therefore, is the life of Christ. It is lived only by Christ dwelling in the heart of the one who is yielded to Him. And just as Christ Himself could live a sinless life in any part of the world, and under the greatest temptation, so can He, by the power of His life, keep every soul who puts his trust in Him, and can present him “faultless was before the presence of His glory.” {PTUK September 26, 1895, p. 612.1}

**“The Ransom of Rome” The Present Truth 11, 39.**

E. J. Waggoner

*The Ransom of Rome*.-For want of something better to talk about one of the London daily papers has started the discussion of a scheme by which a writer “well acquainted with the policy of the Vatican” proposes to ransom Rome from Italian rule. Italy is badly off financially and needs money, and it is proposed that “Catholic countries and peoples of the world should combine” to raise ?200,000,000 to buy off Italy, and secure a little kingdom of this world for the Pope. Of course it is all talk, but it is worth remarking that more and more attention is being given to the Papacy and its influence. The *Chronicle*, discussing this scheme of its contemporary, suggests that as the Pope is now He “wields an influence admittedly greater than nearly any pope since the Reformation. His empire is in men’s minds and hearts.” However the temporal power question may come out, it is a fact that more and more every day the Papacy is regaining its influence in the world, and parties and power taking its policy and attitude into account in framing political and social policies. Rome, too, knows how to play one party against another, when her aims can so be furthered. {PTUK September 26, 1895, p. 614.1}

**“Ecclesiastical Displays” The Present Truth 11, 39.**

E. J. Waggoner

Some time ago in a note about the new Westminster Cathedral, we alluded to the pomp and display which figure so largely in the Catholic religion. An Anglican correspondent takes us to task for this calling attention to the “great solemnity” of the cathedral services and decorations, and says: “Look at our noble St. Paul’s and Westminster Abbey; we seem to feel more holy when we step into one of such places.” {PTUK September 26, 1895, p. 614.2}

That is why these displays have been introduced. They make people “feel” holy, and holiness and religion become a matter merely of sense and feeling, and not of the heart. This appeal to a feeling is the strength and mystery of all Paganism. And it is openly confessed by intelligent Catholics that these things were adopted from Paganism for the purpose of attracting to the church the same heathen classes who had felt the drawing power of the religion of the senses in the services of the pagan temples. {PTUK September 26, 1895, p. 614.3}

When one is willing to open his eyes and see things as they are, one does not see in these ecclesiastical trappings anything to regard as sacred. During the Tractarian controversy, when some Anglican writers charged Rome with having in its religion a large measure of the ancient Paganism, Cardinal Wiseman retorted by showing that the Church of England had taken the same things. He cited the pagan characteristics appearing in the building and services of St. Paul’s Cathedral, and declared that “if a Roman pagan were to be raised to life and brought to St. Paul’s he would recognise the likeness to his ancient faith on every hand.” {PTUK September 26, 1895, p. 614.4}

Cardinal Newman declared that “the very instruments and appendages of demon worship” were brought into the Church in the early centuries. When we know that faith is not feeling, and that the Word of God is the source of faith, the one faith of Jesus, and when we read of God’s warnings to have no fellowship with the practices of heathen worship, we can feel no solemnity about the sensual display which attend high services. The Lord does not desire His Church to adopt the livery of Paganism in His service, and He calls, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” {PTUK September 26, 1895, p. 614.5}

**“Items of Interest” The Present Truth 11, 39.**

E. J. Waggoner

-The Jewish New Year 5656 was celebrated the 19th. {PTUK September 26, 1895, p. 622.1}

-England works up ?1,700,000 every year into jewellery. {PTUK September 26, 1895, p. 622.2}

-Macedonian insurgents are still giving the Turkish troops trouble. {PTUK September 26, 1895, p. 622.3}

-The British Army uses up nearly 25,000 black bear skins every year in caps and trappings. {PTUK September 26, 1895, p. 622.4}

-Great Britain has had, it is estimated, 66,000 acres of land added to it by the Wash in 1,700 years. {PTUK September 26, 1895, p. 622.5}

-Pirates still ply their vocation on the Moorish coast. Last week a British ship was boarded and plundered. {PTUK September 26, 1895, p. 622.6}

-2,907,236,000 is a large number, but it represents the number of letters, etc., handled by the Post Office this year. {PTUK September 26, 1895, p. 622.7}

-France and Brazil are having a quarrel over boundary lines between Brazil and French Guiana. Fighting is expected. {PTUK September 26, 1895, p. 622.8}

-The labour world is quiet, but not altogether settled. Strikes are impending in the weaving, baking, and ship-building trades. {PTUK September 26, 1895, p. 622.9}

-The high price of the sable skin is due to the scarcity of the animal, but 2,000 skins come annually into the English market. {PTUK September 26, 1895, p. 622.10}

-There have been more than the usual number of disasters to passenger boats round the coast lately, one closely following another. {PTUK September 26, 1895, p. 622.11}

-71,589,069 telegrams were sent in the United Kingdom last year. This means of rapid communication is used more frequently every year. {PTUK September 26, 1895, p. 622.12}

-Last year, ?36,000,000 worth of butter, cheese, eggs, ham, bacon, fowls, ducks, and other farm produce was imported into this country from the Continent and America. {PTUK September 26, 1895, p. 622.13}

-As a result of the presence of official military representatives from Russia at the French army man?uvres it is expected that those two powers will be still more closely allied. {PTUK September 26, 1895, p. 622.14}

-Seven Chinese have been executed for taking part in the massacre of missionaries. It is not certain whether they are guilty or whether, as is often the case, they are substitutes for the guilty ones. {PTUK September 26, 1895, p. 622.15}

-Affairs on the Mekong, where the French and English are facing one another over the division of portions of Burmah and Upper Siam, are rather critical. The French have occupied some of the disputed territory. {PTUK September 26, 1895, p. 622.16}

-The Thames is continually enriching Essex at the expense of Gloucester and Oxford. Every year it carries down sufficient solid matter to create twenty-four acres of good land six feet deep at the mouth of its estuary. {PTUK September 26, 1895, p. 622.17}

-The official report of a Select Committee on Adulteration shows that there exists systematic adulteration in the production of the foods most commonly used. Frauds of all kinds and degrees are practised, and honest traders are handicapped by dishonest rivals. {PTUK September 26, 1895, p. 622.18}

**“Back Page” The Present Truth 11, 39.**

E. J. Waggoner

Two of our workers left London this week on their way to Calcutta, India. Others will soon follow to the same field. {PTUK September 26, 1895, p. 624.1}

During the past week our publishing office has sent considerable shipments of books to Burmah, Austria, and South Africa. {PTUK September 26, 1895, p. 624.2}

In the news that three thousand of the French troops have died in Madagascar of climatic ailments one cannot help seeing something of retributive justice, following a campaign of robbery. {PTUK September 26, 1895, p. 624.3}

In a notice of the Factory Inspectors continued Sunday visits to the office of the International Tract Society, and of the prospect of another prosecution, a Church of England paper, *The Church of To-day*, says:— {PTUK September 26, 1895, p. 624.4}

The Adventists, let it be remembered, are not Sabbath-breakers, and pay the greatest regard to Saturday; but they decline, on conscientious grounds, to be bullied into keeping Sunday. {PTUK September 26, 1895, p. 624.5}

In Belgium the Clerical majority are making it compulsory that every school receiving State help shall teach the Catholic religion. Heretofore they have worked under a compromise, but the end of all compromises must come sooner or later, and the party in power will have its way. When religion is made a branch of politics it will inevitably become merely an instrument of party machinery, and Rome will in the end be the gainer, because the Gospel is not preached in this way, whether in Belgium or England. {PTUK September 26, 1895, p. 624.6}

The Bible tells us that in the last days the word will be “Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; ... let the weak say, I am strong.” Joel 3:9, 10. There has never been a time when the very air seemed to be so charged with the spirit of war as now. War is being elevated by the religious press to the rank of a Christian institution. Not long ago a Church paper said that war ought to be conducted “in the spirit of worship;” and now one of the leading religious journals in the world publishes on its first page a poem entitled, “In Time of Battle,” the first portion of which thus extols war and suicide:— {PTUK September 26, 1895, p. 624.7}

*It is a seemly thing to die in battle,
Ensanguined for the Right;
The sudden swoon, the ominous death-rattle
Mere phantoms in the fight
Against the music and the Victor’s cry,
’Tis noble so to die. {PTUK September 26, 1895, p. 624.8}*

*And if one fall, ‘tis hell in such disaster
Like Saul to end the day. {PTUK September 26, 1895, p. 624.9}*

If that is Christianity, can anybody tell what Paganism is? {PTUK September 26, 1895, p. 624.10}

Referring to the Pope’s letter on Unity, the Archbishop of Canterbury in a recent pastoral says: “For the unquestioned kindness which now invites our common prayers, already gladly offered, we are thankful.” The Archbishop earnestly desires reunion with Rome, but he is not willing to have it except on condition that Anglican orders are recognised as valid, a condition which Cardinal Vaughan says can never be granted. It will be worth while to watch to see which party will yield. Of one thing we may be sure, that any compromise that may be effected will not be to Rome’s disadvantage. {PTUK September 26, 1895, p. 624.11}

The *Osservatore Romano*, the organ of the Vatican, speaking of the Archbishop of Canterbury’s pastoral letter, in which he says of the Pope’s letter that “recognition might have lent a meaning to the mention of reunion,” says that the Archbishop has a wrong view of the question since “the Pope addressed himself either to the pseudo-episcopate nor to the pseudo-clergy of Anglicanism, but to the English people, calling on them to unite with the Roman Church.” It adds, “The question is not whether the Anglican Church should unite with or submit to the Roman Church, but that Anglicanism should disappear, when the Anglicans become Catholics.” {PTUK September 26, 1895, p. 624.12}

Friday, the 20th inst., was the twenty-fifth anniversary of the entry of Italian troops in Rome. One of the features of the celebration was a speech by Signor Crispi, at the unveiling of a monument to Garibaldi, in which he gave the Pope some good advice, giving evidence that the statesman knows more about Christianity than the man in the Vatican does. Among other things he said:— {PTUK September 26, 1895, p. 624.13}

The enemies of Italian unity have sought to interpret these f?tes as an insult to the Pope, but it must not be forgotten that Christianity, Divine in its nature, had no need of cannon to defend itself. {PTUK September 26, 1895, p. 624.14}

And again:— {PTUK September 26, 1895, p. 624.15}

Prayer and religion are not and cannot be affairs of State. In no other country, moreover, does the Church enjoy as much liberty and respect as in Italy, the only nation which has set the example of renouncing all claim on behalf of the State in ecclesiastical matters. {PTUK September 26, 1895, p. 624.16}

In showing how much the Pope’s influence had increased since the loss of temporal power, Signor Crispi stated a significant and most alarming fact. He said:— {PTUK September 26, 1895, p. 624.17}

Protestant Sovereigns, and even those who are outside the religion of Christ, bow respectfully before him and defer to his judgment. {PTUK September 26, 1895, p. 624.18}

And that shows that they are not Protestant at all. {PTUK September 26, 1895, p. 624.19}

**“Fulness of Joy” The Present Truth 11, 39.**

E. J. Waggoner

*Fulness of Joy*.—“In Thy presence,” says the Psalmist, “there is fulness of joy.” And again he asks, “Whither shall I flee from Thy presence?” No one can escape from the presence of the Lord. Therefore it is not simply in heaven, but in earth also that there is fulness of joy for every one who will believe it. {PTUK September 26, 1895, p. 624.20}

**“Search for Heretics” The Present Truth 11, 39.**

E. J. Waggoner

*Search for Heretics*.-A German paper publishes the text of a letter addressed to the Russian authorities by that Grand Inquisitor, the Procureur-General of the Holy Synod, urging that a minute inquisition be made into the views of Sunday-school teachers in order that persons suspected of teaching heterodox social and political views may be removed from the schools as quickly as possible. {PTUK September 26, 1895, p. 624.21}

**“That Precocious Infant” The Present Truth 11, 39.**

E. J. Waggoner

*That Precocious Infant*.-The infant prince of Bulgaria is again receiving attention on account of his religious views. A despatch says:— {PTUK September 26, 1895, p. 624.22}

According to intelligence from Sofia, Prince Ferdinand has decided to have his son, Prince Boris, converted to the Orthodox Church. The act of baptism will soon take place. {PTUK September 26, 1895, p. 624.23}

What strange ideas of conversion must be held when the press and statesmen can discuss such a farce as this seriously. {PTUK September 26, 1895, p. 624.24}