**“Front Page” The Present Truth, 12, 6.**

E. J. Waggoner

“I will show him how great things he must suffer for My name’s sake.” Acts 9:16. {PTUK February 6, 1896, p. 81.1}

That was what the Lord said of Saul of Tarsus, when He sent Ananias to baptize him. But that was the secret of Paul’s boldness to preach the truth in the face of threatened death. He entered the work expecting hardship, and he was not taken by surprise when it came. {PTUK February 6, 1896, p. 81.2}

After he had been years in the work, Paul said: “The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” Acts 20:23, 24. {PTUK February 6, 1896, p. 81.3}

The trouble with the most of those who hear the Gospel is that they want an easy time. They have been educated to believe that the duty of Government is “to make it as easy as possible to do right, and as difficult as possible to do wrong.” Professed ministers of the Gospel have appealed to the State to remove the difficulties in the way of the Gospel, until people have come to think that the Lord doesn’t expect them to take any step in His service that will involve serious inconvenience or loss of position. {PTUK February 6, 1896, p. 81.4}

This is why so many people hesitate about keeping the Sabbath of the Lord. It is not popular, Government does not favour it, and they fear the reproach or possible loss of position that may follow. We often hear the statement, “I would keep the Sabbath, if everybody else did.” Well, that does not require much courage. He who says that he would do right if everybody else did right really says that he will do wrong as long as anybody else does wrong. {PTUK February 6, 1896, p. 81.5}

Now the Lord does not deceive people. He does not seek to induce them to serve Him by false representation, or by concealing any fact. He tells us, “In the world ye shall have tribulation.” John 16:33. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. He does not set before men the prospect that they will have an easy time in His service, but in His invitation to them shows them how great things they must suffer for His name’s sake. {PTUK February 6, 1896, p. 81.6}

Is it not a risky thing to set forth the difficulties so plainly?-Certainly not; for difficulties will not affright those who have “respect unto the recompense of the reward,” which is the Lord Himself. Moses cast his lot with the people of God, in the face of fierce opposition, and the certain loss of all worldly honour and position, “esteeming the reproach of Christ greater riches than the treasures in Egypt.” Hebrews 11:26. {PTUK February 6, 1896, p. 81.7}

And why?-Because God “comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” 2 Corinthians 1:4, 5. Therefore, says the apostle, “I take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.” He gloried in infirmities, because then the power of Christ rested on him. 2 Corinthians 12:9, 10. {PTUK February 6, 1896, p. 81.8}

Shall we then wish that the way were easier, and that we could assure the people of a good situation and plenty of admiring friends if they will only accept Christ and His truth?-Not by any means. We will rather rejoice that this Gospel of the grace of God is so wonderful and glorious in its power that it can irresistibly attract people even by the presentation of the cross. {PTUK February 6, 1896, p. 81.9}

**“Look Forward, Not Backward” The Present Truth, 12, 6.**

E. J. Waggoner

“Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. Looking forward, and not backward, is the only way to advance. “Forgetting those things which are behind.” What things?-Everything that is behind. There is no exception. Is it a record of sin? Then forget it. God has said that He will forget it; why then should we try to remember it. From evil only evil can come. We can get no more good from looking at our own sins than we can from looking at those of others. Association with our own evil past will as surely work harm to us as association with some other person’s evil present. When God says that He puts our sins away, let us not waste time wondering if He has really done it, speculating as to where He has put them. {PTUK February 6, 1896, p. 81.10}

But what about “the good things that we have done it”? Forget them, by all means. Nothing is more deadly than to dwell upon them. If they were the good things that we have done, then we may know that “all our righteousnesses are as filthy rags,” and are to be shunned as evil. If they were really good deeds which God wrought in us, thank Him for it, and look forward to the “much more” which lies beyond. {PTUK February 6, 1896, p. 82.1}

Very dangerous it is also to be looking backward to the place where the light of truth first shone upon us. That is the great trouble with the mass of professed Christians to-day. They look back to the time when they were first converted, fearful lest they should lose just that phase of it that appeared to them then. Consequently they do not make any advancement. {PTUK February 6, 1896, p. 82.2}

We need not disparage either the truth, or the measure of it, which we first received; nevertheless we are to look forward, and not backward. We need not be afraid of losing anything of real truth that we ever had, if we look forward to those things which are before; for it is only more light and truth that we shall find ahead, and truth is one. The fact is, truth is always ahead of us. That truth which we first saw was not the whole of some truth, but only a glimpse of the great truth in the distance. If we look ahead, and steadfastly press forward, we shall see that same truth only in a larger measure, and much more clearly. Looking backward is simply to turn our backs on the truth, to gaze at a shadow. {PTUK February 6, 1896, p. 82.3}

He who looks backward is sure to go backward; for a man cannot walk in one direction while continually looking in another. And God’s word to His people is, “Go forward!” {PTUK February 6, 1896, p. 82.4}

**“Making Nominal Christians” The Present Truth, 12, 6.**

E. J. Waggoner

A Japanese missionary, discussing the influence of missions in that country, says that the recent war with China has been the occasion of great changes in the general sentiment. Anxious to show that in their idea following the Lord does not in any wise hinder men from fighting and killing their neighbours, the natives themselves in the field, and the old dislike to “Christianity” has so “broken down the whole army has been thrown open to Christian influences.” {PTUK February 6, 1896, p. 82.5}

The missionary hopes that the Educational Department will be influenced to take the same course, in which case he sees a rosy future before Japan. {PTUK February 6, 1896, p. 82.6}

It would not then be impossible that Christianity might take on the form called political, in which the upper classes would profess it and thus hasten the day when Japan would become nominally a Christian nation. {PTUK February 6, 1896, p. 82.7}

It is plain that the same danger that is before the churches in professedly Christian nations is before missionaries in these great heathen lands which are coming under Western influences. It is the temptation to make Christians in some easier way than by the preaching of the Cross. The missionaries who first went to these lands had no arm of flesh to rely upon, and in the face of the keenest opposition of the powers that be they proved the higher power of the Cross of Christ. As the primitive church endured the opposition of the Roman world and grew stronger under it, but fell before the friendship of that world, so now in these older mission fields a greater danger confronts the Gospel than the hostility of earthly powers. {PTUK February 6, 1896, p. 82.8}

This growing dependence on political influence for doing a religious work is a sign of the times. It is at the root of the Sunday-law movement and all the religio-political controversies continually agitating churches and legislative bodies. It is a sign of a weakening hold on Gospel principles here, as it is in Japan. Indeed, the missionary whom we quote says that the life of the Japanese churches is not seen in large additions, “nor in any special activity in creating a Christian literature.” They “are suffering from the same world-causes that affect church attendance in our own land.” This explains the readiness with which an easier way of making nominal professors is welcomed. It is one of the dreams of the last days that all the world is to be Christianised. The prophet predicted this in the words:- {PTUK February 6, 1896, p. 82.9}

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go out and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob.” Isaiah 2:2, 3. {PTUK February 6, 1896, p. 82.10}

The “many people” make fair professions,-they will walk in the Lord’s ways, and beat their swords into ploughshares, and learn war no more. But while the nominal profession is made, and they say one to another, “Come ye, and do these things,” we know from the Word that none of them will take the Lord’s way, nor give up swords and spears, however much they may cry peace. The actual practice will be directly contrary to the profession, and, as Joel says, the ploughshares will be turned into swords, until the coming of the Lord brings His wrath upon the angry nations. {PTUK February 6, 1896, p. 82.11}

When it is shown that the warning messages of Revelation 14 are directed against the principles of the Papacy, it is sometimes asked how that can be when these great Eastern nations are professedly non-Christian. Really, the principles of the Papacy are but borrowed from the Oriental religions, and there is a striking similarity in doctrines and practices. But aside from this, every year sees these countries brought nearer the formal recognition of nominal Christianity. The studies on the growth of the Papacy, now appearing in these columns, have shown how naturally nominal Christianity fused with pagan philosophy to make the papal religion. Now we see a like movement, by which Christianity is toned down to a mere philosophy, and it is considered a mark of breadth of view to be able to recognise points of contact between Christianity and the Oriental religions. A Sunday law passed in Korea at once leads religious journals to the conclusion that Korea is nearly a Christian country. Thus European Governments are made nominally Christian, and it is perhaps not unreasonably supposed that the nations of the East will yet follow in the same way. {PTUK February 6, 1896, p. 82.12}

But it will still be the work of the missionary with Christ’s message to teach that no nominal profession can save from unrighteousness. All the Governments may unite to make it easy for the people to be nominal Christians, but only in the preaching of the Cross, with its denial of self and its crucifixion unto the world, will be found the power that actually saves from sin. And the world will always make it as difficult as possible to be this kind of Christian. {PTUK February 6, 1896, p. 82.13}

“Religion does not consist in occasionally doing religious things. It consists rather in doing everything religiously.” {PTUK February 6, 1896, p. 82.14}

**“Christ the Liberator” The Present Truth, 12, 6.**

E. J. Waggoner

“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 about 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 the thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God.” Luke 13:10-13. In the verses following we find the statement made by Christ, that the woman had been bound all those years by Satan. Christ loosing her, was therefore a direct evidence of His power over Satan. {PTUK February 6, 1896, p. 84.1}

In this miracle we have an illustration of the loosing of men from the bondage of sin. Sin binds its victims. “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” Proverbs 5:22. “Everyone that committeth sin is the bondservant of sin.” John 8:34. “Sin is the transgression of the law” (1 John 3:4); therefore the bondage is that of a law-breaker. “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. {PTUK February 6, 1896, p. 84.2}

So the poor woman with the spirit of infirmity accurately illustrates the condition of the sinner. She was bound down; so is the sinner. She was bowed together so that she could not lift herself up. She was obliged to go looking down toward the earth. So the Psalmist, describing his sinful condition, says, “Mine iniquities have taken hold upon me, so that I am not able to look up.” Psalm 40:12. The woman would fain have walked upright, but she could in no wise lift up herself. So the sinner would often gladly do that which is right, but he is not able. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Galatians 5:17. {PTUK February 6, 1896, p. 84.3}

Nevertheless the sinner’s case is not hopeless. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” This being the case, we may come “boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Hebrews 4:15, 16. Christ said that this scripture applies to Him, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me 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.” Luke 4:18. {PTUK February 6, 1896, p. 84.4}

To the woman that was bound Christ said, “Thou art loosed from thine infirmity.” So it is with His word that He loses men from the bondage of sin. “Then said Jesus to those Jews which had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free.” John 8:31, 32. The Jews boasted that they were not in bondage, but Jesus showed that they were, by saying, “Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.” Verses 34-36. The bondage, therefore, is the bondage of sin, and the freedom which Christ gives is the freedom from sin. {PTUK February 6, 1896, p. 84.5}

Christ said that it was by the Spirit that He gave liberty. So we read that “where the Spirit of the Lord is, there is liberty.” 2 Corinthians 3:17. The Spirit gives liberty, because it is righteousness; it is the source of the law, for “the law is spiritual.” Romans 7:14. The fruit of the Spirit is obedience to the law. For “the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Galatians 5:22, 23. Those who have this Spirit, and are led by it, are free, because they keep the law; for the Psalmist said, “I will walk at liberty; for I seek Thy precepts.” Psalm 119:45. {PTUK February 6, 1896, p. 84.6}

As Christ healed the poor, infirm woman by His word, so He sets sinners free by His word. His word is law; He speaks the words of the Father; and the commandment of God is life everlasting (John 12:50), because it is His own life. The words that Christ speaks are Spirit and life; and since it is the Spirit that makes free, it is evident that the reception of the words of Christ will make the sinner free. As the bondage is the bondage of sin, and the words of Christ are the words of righteousness, the receiving of those words is in itself the freedom from bondage. Simple faith in the word of Christ is sufficient to give the sinner his liberty; but to every one who has thus been made free, the words of inspiration come, “Stand fast therefore in the liberty wherewith Christ hath made a free.” {PTUK February 6, 1896, p. 84.7}

**“Palestine 3,500 Years Ago” The Present Truth, 12, 6.**

E. J. Waggoner

The following from the Edinburg Review give some instructive facts gleaned from recent discoveries in the East, showing the literary life of the days of Moses and before. Incidentally the writer rebukes the Higher Critics, who, years ago, before these bricks and tablets were dug up, refused to believe that Moses could have written anything in his uncivilised day. The rebuke is useless. The critics believe the tablets, of course, but now the theory is that the Scripture record of the creation and later history is from the tablets. Well, Christians can only preach the Word, knowing that it convicts the sinner, and that sinful departure from God is the source of infidelity. Here are the paragraphs referred to:- {PTUK February 6, 1896, p. 85.1}

“We have become possessed of certain very important indications as to the early civilisation of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new, or that it conflicts with that which has been deduced from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites of Phoenicians at Megiddo, in 1600 B.C. (a century before Amenophis III. acceded), reaped a spoil which indicates the advanced civilisation of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high ?sthetic value, and that he found corn, wine, and oil abundant in the country, and many hundreds of walled towns, in which there were already temples of the gods. Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that, though placed in the very centre of the ancient civilised world between the Egyptians and the Assyrians, they were, nevertheless, unacquainted with any arts and uninfluenced by surrounding culture. {PTUK February 6, 1896, p. 85.2}

“The new discoveries insist on quite another understanding of their ancient history. It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was no doubt a writer of great originality and acumen, though, from our present standpoint, wonderfully ignorant of antiquity. He finds it hard to believe that Homer’s poems could have been written down before 500 B.C., and asserts that papyrus had not been invented in Egypt in the time of Moses, though we now possess in the maxims of Ptah-hotep a manuscript as old as the pyramids. We find, on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle, which in the space of a few inches contained as much information as can now be condensed into a sheet of notepaper. Such letters were neither heavy nor bulky, and could be carried in the turban or in the folds of the shirt-bosom just as easily as paper letters are now carried, with the additional advantage that they were imperishable, as is witnessed by the fact that they are now being read three thousand five hundred years after they were written.” {PTUK February 6, 1896, p. 85.3}

**“Among French Spiritualists” The Present Truth, 12, 6.**

E. J. Waggoner

Not long ago one of the London organs of Spiritualism, boasting of the power of the cult, said that Spiritualists never had apostasies from their ranks. It is a fact that Spiritualism has a powerful hold upon all who get fairly entangled in its meshes. Beginning by willingly, and perhaps curiously, tampering with it, ignorant of the fact that it is the Devil’s manifest working, they end by being “taken captive by him at his will.” When one submits to God his will is set free and continues free; but when to Satan the will is enslaved, the great slave master does not willingly release it. {PTUK February 6, 1896, p. 85.4}

But the power of truth can save to the uttermost, and bring every honest soul out of the snare. We have known of more than one Spiritualist who, on learning that the manifestations which deceived him were Satanic, has turned to the truth. And one of our American papers just at hand contains the following report of the work of one of our French ministers in the West, whose meetings the Spiritualists had evidently thought to break up:- {PTUK February 6, 1896, p. 85.5}

“One French Spiritualist family had already embraced the truth, which had greatly aroused the other members of the circle to which they had belonged for four years. Wonders had been performed among them, such as speaking in tongues and in trances, and healing the sick under the influence and through the power of pretended spirits of the departed. We knew of no alternative except either to let the enemy have the ground and still control those he had bound in darkness, or with love, prudence, the sword of the Spirit, and reliance on the mighty One, break into the Spiritualistic ring. The latter we decided to do. We have had three encounters with them, one of which held us one day and part of one night, the other two a half day each. {PTUK February 6, 1896, p. 85.6}

“It was hard to keep unruly spirits at bay while we set forth man’s nature, his state in death, the two kinds of angels, the Holy Spirit and its operations. But God gave us wonderful victories. At the close of our last interview, as we were giving the benediction, the Spirit of God came in with such power that one who had been a leading medium and speaker was overpowered, and under the influence of the Holy Spirit, vindicated the truth before a room filled with Spiritualists, and in the presence of a trance speaker who had come from Green Bay to oppose us, and in the effort had barely managed to manifest a faint outburst of imprecations, and of self-laudation in the matter of healing the sick. {PTUK February 6, 1896, p. 85.7}

“That one of their number should be thus overpowered, and vindicate the truth under such circumstances, was indeed wonderful. It remains to be seen what the outcome of all this will be. Some of the Spiritualists are turning away from us; a few are under conviction, and we pray that the spell of the enemy may be entirely broken, and that the captives may be wholly set free.” {PTUK February 6, 1896, p. 85.8}

**“Church Growth” The Present Truth, 12, 6.**

E. J. Waggoner

“And the Lord added to the church daily such as should be saved.” Acts 2:47. Whether we follow this or the rendering of the Revised Version,-“And the Lord added to them day by day those that were being saved,”-a wonderful condition of things is revealed. There were no hypocrites in the church at that time. None joined except those who were in the way of salvation. Why was this?-Because the Lord added the people to the church. It was not the work of men. It is a good deal better that the Lord should bring additions to the church than that new members should be brought in by this or that minister. That which the Lord does is done right. {PTUK February 6, 1896, p. 85.9}

What were the believers doing?-They were praising God, not alone with their voices, but by their lives. They were, with voice and life, showing the power and goodness of God. This is the way that God wants His people to work for Him. David said: “I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and trust in the Lord.” Psalm 40:1-3. {PTUK February 6, 1896, p. 85.10}

**“The Secret of Reformation” The Present Truth, 12, 6.**

E. J. Waggoner

When Wycliffe was translating, or was about to translate, the Bible into the English language, he wrote these words:- {PTUK February 6, 1896, p. 86.1}

As the faith of the church is contained in the Scriptures, the more these are known in their true meaning the better; and inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Forasmuch, also, as the doctrines of our faith are more clearly and exactly expressed in the Scriptures, than they may probably be by priests,-seeing, if I may so speak, that many prelates are but too ignorant of Holy Scripture, while others conceal many parts of it; and as verbal instructions of priests have many other defects,-the conclusion is abundantly manifest that the leadership ascertain for themselves what are the true matters of their faith, by having the Scriptures in the language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instruction, nor in any of their words, but as they are founded in Holy Writ,-since the Scriptures contain the whole truth. {PTUK February 6, 1896, p. 86.2}

The work of translating the Scriptures into the language of the people has now been almost completed. Still the work of the Reformation is not complete. It is not enough that the Bible should be furnished in the language of the people; it must be read and studied by the people. It is of little use to have the Bible, if the words of man are to be taken as to what it means, instead of reading it for one’s self. To too great an extent at the present day, as in the days of Christ, when the people had the Bible in their own tongue, the fear of God is taught by the commandments of men, rather than by the Word of God. So the work of the true teacher is to take the Bible which the people have already to their hand, and bring them to face to face with it. {PTUK February 6, 1896, p. 86.3}

To be a follower of the Reformers does not mean to believe just what they believe, and nothing more. To be a worthy follower of the Reformers is to be actuated by the same spirit that moved them. That was loyalty to the Word of God. Their principle was that the Bible should settle all questions; that it, and it alone, was the truth. They did not know all that the Bible teaches. No man has ever yet known it all. Sometimes, also, they were mistaken in their views of Scripture, and made the common mistake of teaching what they thought instead of what they knew. Whether a man is right or wrong, if we follow the man we shall surely go wrong; for at the best we shall get only partial truth; but if we follow the Scriptures we cannot make a mistake. Only they are true followers of the Reformers, who have the same loyalty to the Word they had, regardless of what they thought about certain points. {PTUK February 6, 1896, p. 86.4}

**“Peace” The Present Truth, 12, 6.**

E. J. Waggoner

“Peace I leave with you, My peace I give unto you,” said the Lord. That perfect peace in which He continually lived is ours, therefore, and we have to make use of it, to know its greatness. He has given it to us, whether we accept it or not. If we have once had it, and have thrown it away, still it is ours. He has not withdrawn it, for He said, “My peace I leave with you.” So then in the place where we rejected or lost the peace, there we may always find it. {PTUK February 6, 1896, p. 86.5}

**“Items of Interest” The Present Truth, 12, 6.**

E. J. Waggoner

-The Turkish army is nearly three-quarters of a million strong. {PTUK February 6, 1896, p. 76.1}

-Locomotives and steamship engines use a third of the coal mined in England. {PTUK February 6, 1896, p. 76.2}

-Ocean steamers of the first class each consume from 800 to 400 tons of coal a day. {PTUK February 6, 1896, p. 76.3}

-During the year just closed the services of about 35,000 men were accepted for the army. {PTUK February 6, 1896, p. 76.4}

-Queen Ranavalona, of Madagascar, has signed away the last shred of independence in a new treaty, and France takes over the complete administration of the island. {PTUK February 6, 1896, p. 76.5}

-Companies have been formed in America for the manufacture of acetylene, a gas said to possess forty times the brilliancy of ordinary illuminating gas. It is a product of coal drat and lime dust, treated in an electric furnace. {PTUK February 6, 1896, p. 76.6}

-Another terrible mining disaster in South Wales, by which fifty-seven miners lost their lives last week, reminds us that those who dig out our coals are daily in peril of their lives. Had this last explosion occurred an hour later 2,000 men would have been in the mine. {PTUK February 6, 1896, p. 76.7}

-The Duke of Bedford expressed the general apprehension in a speech last week when he said “he could not detect the least harmony in the concert of Europe against Turkey, but it appeared as very likely that harmony would be shown in the concert of Europe against England.” {PTUK February 6, 1896, p. 76.8}

-Reports from the naval stations of all the great powers of Europe state that unusual activity is seen. The Russians are putting their Black Sea fleet in order, and Turkey is completing the armament of its cruisers. Rumours of alliance between Russia and Turkey are taken seriously. {PTUK February 6, 1896, p. 76.9}

-The photographic discovery by which, with the aid of electricity, a bullet or a fracture may be located, is to be utilised in hospital practice. The rays of light are shown to penetrate flesh, but not bones or metal bodies, so that the surgeon can determine from the photograph the nature of the difficulty with which he has to deal. {PTUK February 6, 1896, p. 76.10}

-The Yellow River is styled the “Sorrow of China.” During the last century it has changed its course twenty-two times, and now flows into the sea through a mouth three hundred miles distant from that of a hundred years ago. It is estimated that its floods in the present century have cost China something like eleven millions of lives. {PTUK February 6, 1896, p. 76.11}

-A workman in the alkali works at Widnes was overcome by gas and fell into a sewer. A companion rushed to his rescue and also fell, and another who tried to rescue them was also overcome. “These brave men knew the danger, and knew that if they waited for a rope it would be too late, though with a rope under their arms they would have run no risk themselves. They faced the risk, and lost their lives in the attempt. When a descent was made, later on, all three were found dead. Greater love hath no man than this.” {PTUK February 6, 1896, p. 76.12}

**“Back Page” The Present Truth, 12, 6.**

E. J. Waggoner

Grumbling is only bad. The man who grumbles that the thing that is wrong does not right the wrong, but only puts himself in the wrong. {PTUK February 6, 1896, p. 96.1}

Anti-slavery workers are still agitating in behalf of the slaves in Zanzibar and Pemba, of whom there are at least 200,000, held under law and administered by the British Consul-General. {PTUK February 6, 1896, p. 96.2}

The saddest of all the pitiful sorrows of Armenia is that the truly Christian and peaceable Armenians, of whom there are many, are made to suffer innocently along with those who, under the mask of Christianity, have unsuccessfully worked for political revolution, and prove the truth of the scripture, “All they that take the sword shall perish with the sword.” {PTUK February 6, 1896, p. 96.3}

The Bookman says that the recently published life of the late Cardinal Manning is gravely disapproved of by influential Roman Catholics, and there is talk of legal proceedings. The biographer to whom the late cardinal committed all his papers published too much, and gave a sorry picture of ecclesiastical intriguing and rivalry. {PTUK February 6, 1896, p. 96.4}

As the result of circulating literature in Iceland our friends in Scandinavia report good interest in that island. One Lutheran preacher there has, with his family, been led to accept the Bible Sabbath and desires to fully co-operate with our Danish brethren in the work. Iceland is a Danish possession and has a population of nearly 71,000, mostly of the Lutheran Church. {PTUK February 6, 1896, p. 96.5}

Ritualism is apparently as flourishing in the Disestablished Church in Ireland as in the Establishment in England. This month a primate is to be selected, and a stiff fight is to be made by Protestants against the election of an archbishop who is a Sacerdotalist. But the latter party appeared to be the stronger. No church can hold the leaven of Sacerdotalism, and insisting upon observances contrary to the Word, and at the same time keep the leaven from affecting the whole lump. {PTUK February 6, 1896, p. 96.6}

The spirit of militarism is rising everywhere, and no one knows how soon the accursed forced conscription of the Continent may come upon us. The Sydney correspondent of the London journal says:- {PTUK February 6, 1896, p. 96.7}

The Government of South Australia is pushing forward a Defence Forces Bill. This divides the forces into two-active force and reserve. If there are not sufficient Volunteers, the Government is empowered to declare military districts, in which all men between eighteen and forty-five are liable to be called upon to serve, the unmarried men being taken first. {PTUK February 6, 1896, p. 96.8}

And the newspaper publishing this note adds: “It is high time some similar steps should be taken in England.” {PTUK February 6, 1896, p. 96.9}

An order of monks is invited by the French Resident to colonise Madagascar. Free passages and other inducements are offered. Of course, as in other French colonies, they will represent the official religion which will attract natives who desire to stand well with the ruling power. In former times Protestantism was the official religion of the Court, and this patronage made the cause of genuine Protestantism languish. Perhaps now, under Catholic opposition, the Protestant missions will gain new life. {PTUK February 6, 1896, p. 96.10}

“Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, again spiritual wickedness in high places.” Ephesians 6:11, 12. Since it is only by the strength of God that we can win in this wrestling contest, how pertinent the prayer, “Let not the foot of pride come against me, and let not the hand of the wicked remove me.” Psalm 36:11. {PTUK February 6, 1896, p. 96.11}

The annual conference of our friends in South Africa has just been held as a camp-meeting in the Cape Town suburbs. The Cape Times of Jan. 8, just received, makes the following reference to the preparations of the meetings:- {PTUK February 6, 1896, p. 96.12}

Quite a cotton city has been springing up near Mowbray railway station within the past two days. The Seventh-day Adventists have over forty tents erected, which are being fitted up for temporary homes for families in attendance from various parts of the Colony. The public services are to be held in a pavilion 50x70, which can be enlarged by another twenty feet if the occasion requires. A fifty-foot circular tent is erected in which the children’s and youths’ meetings will be held. A specially constructed tent is to be used as a dining tent, in which meals are to be furnished for all the campers who wish to avail themselves of such accommodation. {PTUK February 6, 1896, p. 96.13}

Bishop Hendrix, of the American Methodist Episcopal Church, writes as follows of an interview recently had with Li Hung Chang, which shows that the Chinese statesman does not share in the popular hostility to the “foreign teachers” which led to the recent riots:- {PTUK February 6, 1896, p. 96.14}

He spoke at some length of the great service which both the schools and hospitals of the missionaries had been to China, and how much they needed yet more. Having twice asked: “Can’t you persuade the American people to send over more teachers and physicians?” I replied: “If all were like your Excellency, it would be much easier to send over more.” The great Viceroy then said, with much emphasis: “Say to the American people for me to send over more for the schools and hospitals, and I hope to be in a position both to aid them and to protect them.” {PTUK February 6, 1896, p. 96.15}

The “conversion” of the infant heir to the Bulgarian throne continues to agitate cabinets. The Governments of earth patronise religion because it is useful in carrying out their political aims. Could anything more plainly show how completely religion is officially identified with politics than the following from a St. Petersburg journal:- {PTUK February 6, 1896, p. 96.16}

The latest information from Bulgaria causes a serious belief to be entertained here that Prince Ferdinand can no longer delay the baptism of Prince Boris in the Orthodox faith without compromising the security of his throne. The baptism would be hailed here with great satisfaction as a moral victory for Russia and the Orthodox Church. {PTUK February 6, 1896, p. 96.17}

**“A Place for Safety” The Present Truth, 12, 6.**

E. J. Waggoner

A Place for Safety.-“The name of the Lord is a strong tower; the righteous runneth into it and is safe.” Proverbs 18:10. And what is the name of the Lord? Let the Lord Himself answer. “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Exodus 34:5-7. This is the strong tower of safety, and so the Psalmist said, “I have trusted in thy mercy; my heart shall rejoice in Thy salvation;” and, “I will sing of the mercies of the Lord for ever.” {PTUK February 6, 1896, p. 96.18}

**“A Lesson from the Birds” The Present Truth, 12, 7.**

E. J. Waggoner

From the living creatures around us, as well as from inanimate nature, God designs that we shall learn lessons concerning Him and His love. {PTUK February 13, 1896, p. 97.1}

*But ask now the beasts, and they shall teach thee;  
And the fowls of the air, and they shall tell thee;  
Or speak to the earth, and it shall teach thee;  
And the fishes of the sea shall declare unto thee.  
Who knoweth not in all these  
That the hand of the Lord hath wrought this?  
In whose hand is the soul of every living thing,  
And the breath of all mankind.*

Job 12:7-10, R.V. {PTUK February 13, 1896, p. 97.2}

The great lesson that we are to learn from the lower orders of creation is the care that God has for all His creatures, and to be sure that since God cares for the lowest, He will much more care for man, whom He has made in His own image, and placed over the works of His hands. {PTUK February 13, 1896, p. 97.3}

The Saviour said, “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.” Matthew 10:29. Still stronger: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” Luke 12:6, 7. {PTUK February 13, 1896, p. 97.4}

Again the Lord says, “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your Heavenly Father feedeth them. Are ye not much better than they?” Matthew 6:26. In the care of God for the birds we have the assurance that He will care for us; and as they do not spend time in anxious thought and worry, much less need we. Surely God will take as much better care of men than He does of birds, as the needs and the value of men are greater than those of the birds. {PTUK February 13, 1896, p. 97.5}

But the care of God for the birds does more than assure us of His care for our physical wants. The life is more than meat. God’s care assures us that He will supply all our need, “according to His riches in glory.” Philippians 4:19. He who cares for that which is least, will not forget that which is the greatest. {PTUK February 13, 1896, p. 97.6}

God’s care for the wants of the smallest of His creatures should be taken by us as comfort when we appear before the throne of grace to ask for mercy, and grace to help in time of need. Here is our warrant:- {PTUK February 13, 1896, p. 97.7}

*The Lord is gracious, and full of compassion;  
Slow to anger, and of great mercy.  
The Lord is good to all;  
And His tender mercies are over all His works.  
All Thy work shall give thanks unto Thee, O Lord;  
And Thy saints shall bless Thee.  
They shall speak of the glory of  
Thy kingdom, And talk of Thy power;  
To make known to the sons of men His mighty acts,  
And the glory of the Majesty of His kingdom.  
Thy kingdom is an everlasting kingdom,  
And Thy dominion endureth throughout all generations.  
The Lord upholdeth all that fall,  
And raiseth up all those that be bowed down.  
The eyes of all wait upon Thee;  
And Thou givest them their meat in due season.  
Thou openest Thine hand,  
And satisfieth the desire of every living thing.  
The Lord is righteous in all His ways,  
And gracious in all His works.  
The Lord is nigh unto all them that call upon Him,  
To all that call upon Him in truth.  
He will fulfil the desire of them that fear Him;  
He also will hear their cry, and will save them.*

Psalm 145:8-19, R.V. {PTUK February 13, 1896, p. 97.8}

But the fact that God cares for all His creatures, and that all get their supplies from His open hand, does not imply that they are to sit still and wait for the food to drop into their mouths. He provides food for all, and expects them to take it. {PTUK February 13, 1896, p. 97.9}

*These wait all upon Thee,  
That Thou mayest give them their meat in due season.  
That Thou givest unto them they gather;  
Thou openest Thine hand, they are satisfied with good.*

Psalm 104:27, 28, R.V. {PTUK February 13, 1896, p. 98.1}

The birds fly about, and gather that which the Lord has provided for them; but that does not indicate that they do not receive it direct from the hand of God. So the fact that man works for his living is no sign that he does not receive it direct from the Lord. Man is actually as much depended on the Lord for his daily bread as the birds are for their food. But for God’s provident care there would be nothing to gather, and but for the same care there would be no ability on the part of men to gather it. {PTUK February 13, 1896, p. 98.2}

“When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;...then thine heart be lifted up, and thou forget the Lord thy God,...and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.” Deuteronomy 8:10-18. {PTUK February 13, 1896, p. 98.3}

From the physical we are to learn lessons concerning the spiritual. God has provided every spiritual blessing that man needs, and more than he can realise. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ.” Ephesians 1:3. A man to whom this was quoted once asked, “If this is so, why do I not have all spiritual blessings? Why is it that I lack so much, and have so little enjoyment in the Christian life?” {PTUK February 13, 1896, p. 98.4}

The answer ran thus: “What would you say of a man who should come to your house nearly starved, if, when you have loaded the table with the best that your house affords, he still rings his hands, and moans, ‘Oh, I am so hungry; how I wish I had something to eat!’ You would say, that if he is hungry the fault is all his own; that plenty has been given him, and that all he has to do is to take hold and eat. The fact that he is still starving does not prove that you have not given him everything he needs. Thus it is with the gracious gift of God. He has given you all spiritual blessings, and if you lack it is because you will not take that which He has so richly provided.” {PTUK February 13, 1896, p. 98.5}

The man insisted that this was not a fair illustration, for, said he, “the beggar can see the food before him on the table, but I cannot see the blessings of God.” True, we cannot see them, but we may be more sure of them than if we could see them. We have the assurance of the Word of God that they have been given to us, and there can be no doubt about it. Our eyes often deceive us, but the Word of the Lord never does. “The things which are seen are temporal; but the things which are not seen our eternal.” 2 Corinthians 4:18. God’s Word makes thing so that did not exist before; therefore we may rest assured that all things that we need for this life, as well as for that which is to come, have been freely given to us, and that we have only to appropriate them. {PTUK February 13, 1896, p. 98.6}

**“Unwise Caution” The Present Truth, 12, 7.**

E. J. Waggoner

There is such a thing as being too cautious. This is the case when men hesitate to act upon the Word of the Lord. How often it happens that people will acknowledge the clearness of the Word of God, and still hesitate to let themselves rest upon it. “I know that the Bible says so, but I believe in being cautious. I do not believe in moving too hastily.” Such caution is sin. It is simply unbelief. How differently Mary did when the angels announced to her the birth of a son. “Behold the handmaid of the Lord; be it unto me according to Thy word.” And the Holy Ghost, by the mouth of Elizabeth, pronounced a blessing upon her for her ready belief. See Luke 1:45. {PTUK February 13, 1896, p. 98.7}

Note also the ready belief of the shepherds when the birth of Jesus was announced to them. As soon as the angels departed, they said one to another: “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.” Luke 2:15. The people who are too wise to take things hastily would have said, “Let us go to Bethlehem and see if this thing is so.” But those shepherds were just simple enough to believe the word of the Lord without any questioning. That is the kind of faith with which the Lord is pleased. {PTUK February 13, 1896, p. 98.8}

**“Church Attendance” The Present Truth, 12, 7.**

E. J. Waggoner

Church Attendance.-A Bolton man had a census of the attendance in all the places of worship in Bolton taken Sunday evening, Dec. 22, the evening when there would likely be the largest attendance of the year. Deducting the aged, sick, etc., estimated at 45,000, there were left 80,000 able to attend services. The figures showed that 13,214 were present at all of the sixty-one places of worship. During the time of services 10,000 people were passing along the main streets. The figures are of interest as showing about the proportion of church-goers in the average town. {PTUK February 13, 1896, p. 98.9}

**“A Discontented World in Arms” The Present Truth, 12, 7.**

E. J. Waggoner

The signs by which it may be known that we are living in the last days multiply about us with startling rapidity. Some are written so plainly across the current history of the world that men of the world are forced to observe them with misgivings. The meaning of these things and the lesson to every soul are apparent to those who look at them in the light of the Word. Unfortunately the great mass of the world never has read the signs of the times which God in mercy has always hung out before them. So trifling a thing as reading the face of the sky to determine the weather on the morrow is not beyond the worldling, but he fails to discern the signs of his times, and so fails to prepare for duty in the crisis. {PTUK February 13, 1896, p. 98.10}

The “distress of nations, with perplexity,” that fearful “looking after those things which are coming on the earth” which the Lord forecast in describing the condition of the world at His second coming, are signs that must be seen by all, whether all read the lesson or not. A few days ago the Spectator, a cautious and conservative review, not given to “alarmist” tendencies, gave a survey of the great Powers which is worth reproducing in part. This is the age of boasted enlightenment and progress, and of marvellous increase of wealth (and of want to), yet the journal mentioned gives its review of nations under the title which best expresses the condition of the world, “The Dissatisfaction of Nations.” {PTUK February 13, 1896, p. 98.11}

“The century has been,” it says, “one of almost continuous progress, but it’s close is being marked by a singular epidemic of restlessness among the nations. They all say they are powerful and prosperous and advancing, but they all give signs of deep dissatisfaction with their position.” {PTUK February 13, 1896, p. 99.1}

**FRANCE**

“In France, where population does not increase, large divisions of the people declare the social system a mere source of misery, while the whole community restlessly desire to change the external position of their country. They are thirsty for more glory, more excitement, more “position” among the nations of the world. They are afraid of war, yet hunger for war, and would risk almost anything if they could only be sure of striking some grand coup which would live in history and increase the world’s perception that the French are a great people. It is not only their provinces they want, but what Byron styled ‘the earthquake voice of victory.’ No statesmen even professes to know what France in her feverish discontent with men, institutions, events, and above all, rivals, may be impelled to do.” {PTUK February 13, 1896, p. 99.2}

**GERMANY**

“In Germany discontent is actually burning, and is fed every day by an Emperor who cannot be quiet, and who dreams dreams of a Germany grown suddenly rich, and of an empire as great in the world as it is now in Europe, wherein he shall be recognised as the “mighty” child of the centuries. There the unrest is deepened by an economic situation which, if it continues, will produce the greatest results. The people increase yearly in numbers, their industrial activity goes on ever developing; but their physical comfort does not increase in the same proportion. The spread of material civilisation makes them feel their poverty in a new way, and they are positively raging with desire for changes, which, nevertheless, they see no way to realise at once.... With more than two millions of soldiers, they number more than two millions of active Socialists; and the Emperor, whom no one opposes, speaks always as if he expected one day to meet his people in arms.... There are signs in Germany which are ominous of coming trouble in the world.” {PTUK February 13, 1896, p. 99.3}

**THE REST OF EUROPE**

“The situation in Austria is little better, with these differences, that there is deep liking for the Emperor, that the people do not think of colonies, and though over-governed, it is by men who, at bottom, are carelessly good-natured. In Russia, though nothing stirs, there is yet no content; the population increases like that of Germany, and with it the feverishness for more room and freer access to the sea, while the people show in the outbreaks against the Jews, in the new agitation against corporal punishment, and in the local displays of resistance to the payment of arrears of taxes, a sense that they are administratively overpressed. In Italy no one is happy, and in Turkey the dominant race is so stirred by fears and furies, that it is deliberately threatening all its Christian subjects, and extirpating one ancient people with horrid incidents of cruelty and lust.” {PTUK February 13, 1896, p. 99.4}

**UNITED STATES**

“In the United States the unrest is as great, but it comes from a different origin. There is economic trouble produced by the great change in the value of silver, but the unrest in the main is that of the peasant, who has become a great man, and longs not only for a larger sphere, but for a higher place among mankind. Ever growing larger, richer, and more active, never meeting with neighbours as strong as itself, and tormented by unsatisfied pride, the American nation is half-tempted to forgo old policies, and declare itself sole arbiter and mistress of two great Continents. That would be rank in the world, and to the prosperous and the strong rank always seems the next thing to be sought.” {PTUK February 13, 1896, p. 99.5}

**GREAT BRITAIN**

“Even in England, with all her external calm, there are great signs of restlessness. An uneasy idea that the world is hostile, and a pessimist idea that the people multiply too fast to be easily provided with hot suppers, having taken hold of the ruling classes and ruling men, and while the country under both parties has been silently arming, those classes have also been straining themselves to acquire more wealth, wider estates.... We also are troubled, uncertain of our way, ready for war, yet hating war, straining all of us in a leash, yet with no clear perception of the quarry we wish to strike. Even economically nothing is settled. We say in economics that we only desire justice, and never settle what justice is. In foreign politics we say we only desire to be let alone, but we mean in our hearts that we only desire to increase in peace-and that aspiration excites in the remainder of mankind a keen resentment.” {PTUK February 13, 1896, p. 99.6}

**THE WORLD A POWDER MAGAZINE**

“The civilised world, in truth, which for nearly a century has advanced so rapidly on the path of material progress, is at this point of its strenuous labours seething with discontent, ready to risk all it has attained in an outburst of furious wars, intended to secure objects which it only half perceives in the distance, and is by no means certain that it really at heart desires.... A very small match just now would fire the magazine, and we feel no confidence, as we did five years ago, that all the matches are in safe hands. It is useless to say that the extent of the armaments is a guarantee of security, or that the people’s will not permit war, or that war is too wicked for the sensitive consciences of the modern nations.” {PTUK February 13, 1896, p. 99.7}

Such a waking up of nations the world has never seen before. And this review of the situation leaves out the populous countries of the East which are learning the arts of war from the Western and professedly Christian nations. Yet the match is not dropped. The dogs of war, straining at their leashes, are not loosed. There is nearly always a little conflict on somewhere, but the death grapple is delayed, all the preparations for it, so long continued, are increasing discontent and exhausting resources. {PTUK February 13, 1896, p. 99.8}

What holds back the tempest? It is not statesmanship alone, as statesmen are responsible for the preparations for strife. It is not the pulpit of popular Christendom; for it is a lamentable fact that during the critical times of the last few months the pulpits which have made their voice most heard have called for war with Turkey. The hand that holds the winds of strife in check is the Divine hand, for before the battle of the last day the everlasting Gospel is to be proclaimed in every nation and kingdom. There are to be wars and rumours of wars, but not until the Gospel is preached as a witness unto all nations will the end come. Matthew 24:14. John saw in vision the angry nations gathering, and he saw also the hand of God restraining the tempest of hate until His work was done. Revelation 7:1-3. {PTUK February 13, 1896, p. 99.9}

Then as the signs multiply that show that in this our day the coming of the Lord is at hand every believer is to remember that “it is high time to wake out of sleep.” What is the message to the world? “The everlasting Gospel” (Revelation 14:6-14), with its final call to every nation, and kindred, and tongue, and people to worship God and give glory to Him. Now is the time to give that message, as every year and every month but increases the difficulty of carrying it to the world. Now, as never before, let believers proclaim it by the life and by the Word; for the world is worshipping Mars, the god of war, it is worshipping the Papacy, it is serving self, and needs to be brought face to face with the Word of “Him that made heaven, and earth.” There is a surer foundation to build upon than this discontented, unstable earth, and that foundation is the everlasting Word. {PTUK February 13, 1896, p. 99.10}

**“Making a Way” The Present Truth, 12, 7.**

E. J. Waggoner

Many hesitate about giving themselves to serving the Lord in His own way because they concede no way to get on if they do so. The blessed thing about it is that even where there is no way the Lord can make one. {PTUK February 13, 1896, p. 100.1}

When the children of Israel were before the sea, with the Egyptians behind them, they distrusted the Lord and thought there was no way out of their trouble. But the Lord made a way. Isaiah puts into the mouth of those who are surrounded by the trials of the last days the appeal: “Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the deep of the sea a way for the ransomed to pass over.” Isaiah 51:10. {PTUK February 13, 1896, p. 100.2}

It would have been just as easy for Him to have made a way over the surface of the sea, as when Jesus called Peter out to meet Him on the waves. The Lord makes ways for those who believe. But men are so slow to believe the Lord and trust Him. {PTUK February 13, 1896, p. 100.3}

**“The Jesuits” The Present Truth, 12, 7.**

E. J. Waggoner

The Jesuits.-It was inevitable that such a body as the Jesuits should spring from the Papal system. Its organisation is so strong that successive popes have tried in vain to free themselves from its grasp, and now and then something is made public showing that the Jesuits still know how to gain their ends in spite of the popes and cardinals, who dare not break with them. “We are informed on good authority,” says the Chronicle, “that Cardinal Manning left papers containing an important statement dealing with the Society of Jesuits and their policy, with distinct directions for the publication of the statement after his death. This came to the knowledge of the Jesuits, who made extraordinary efforts for the suppression of the papers in question, and with success. Thus it has come about that a solemn message which the Cardinal designed to reach the ears of Christendom has been deliberately and secretly suppressed.” {PTUK February 13, 1896, p. 100.4}

**“Items of Interest” The Present Truth, 12, 7.**

E. J. Waggoner

-The boy King of Spain has commenced smoking. {PTUK February 13, 1896, p. 110.1}

-Besides her plague of rabbits Australia is now threatened with a plague of foxes. {PTUK February 13, 1896, p. 110.2}

-France has decided to form a new army Corps, which will increase her standing army by 30,000 men. {PTUK February 13, 1896, p. 110.3}

-Great Britain owns 2,570,000 square miles of territory in Africa, an area almost equal to that of the United States. {PTUK February 13, 1896, p. 110.4}

-British troops last week twice defeated the Arab slave-raiding chiefs in the British Central African Protectorate. {PTUK February 13, 1896, p. 110.5}

-Over 30,000,000 pairs of gloves are used in England every year, and of these fully three-quarters are worn by ladies. {PTUK February 13, 1896, p. 110.6}

-Discontent in Portugal manifested itself in a bomb explosion in Lisbon the other day. Numerous arrests of anarchists were made. {PTUK February 13, 1896, p. 110.7}

-Great preparations are being made at Moscow for the coronation of the Czar, enormous sums having been voted for decorations and illuminations. {PTUK February 13, 1896, p. 110.8}

-In the Italian army the pay of the private is one penny per day, with rations. Yet its army costs Italy so much that the country is poverty-stricken. {PTUK February 13, 1896, p. 110.9}

-It is said that the widowed Princess Beatrice will make her home on the Isle of Weight, the Queen having given her Osborne Cottage as a life residence. {PTUK February 13, 1896, p. 110.10}

-After suffering from a drought Australia has been visited by a tornado in Queensland. The wind and rain destroyed immense property, and many were drowned by the floods. {PTUK February 13, 1896, p. 110.11}

-The Medical Society of Berne advises the passing of a law prohibiting the publication of suicides, on the ground that the reading of such accounts suggests suicide to certain people. {PTUK February 13, 1896, p. 110.12}

-Newspaper correspondents report that Russia is massing troops along the Armenian frontier, and it is expected that the understanding between Russia and Turkey will lead to Russia’s co-operation in pacifying disturbed districts the spring if necessary {PTUK February 13, 1896, p. 110.13}

-In Saxony no one is permitted to shoe horses unless he has passed a public examination, and is properly qualified. A great school at Dresden has students from all parts of the world studying “farriery.” This includes not only shoeing horses, but their care and treatment. {PTUK February 13, 1896, p. 110.14}

-A company has been formed to put autocars on the streets of Paris in competition with the cabs. This auto-cab is to seat three passengers inside and one by the side of the driver. It will be driven by means of a petroleum motor, and in winter will be warmed by the vapour and water used to cool the cylinders. A French journal humorously suggests that perambulators shall be fitted with motors so that the nurse can ride as well as the child. {PTUK February 13, 1896, p. 110.15}

**“Back Page” The Present Truth, 12, 7.**

E. J. Waggoner

It is only about a year since any public effort was begun by Seventh-day Adventists in Jamaica, West Indies, following the interest awakened by the canvassers who sold our literature throughout the island. Yet we see by a recent report that there are now about 200 observers of the Sabbath in the island. {PTUK February 13, 1896, p. 112.1}

Italy has now over 30,000 Italian troops in Africa, prosecuting her Abyssinian campaign. “This is the largest European force,” says a newspaper, “ever gathered in Africa since Napoleon’s time.” Italy is “advancing civilisation” in Africa. The usual term “Christian civilization” would hardly be used in this case, as the Abyssinians also proclaim themselves “Christians.” {PTUK February 13, 1896, p. 112.2}

It is now given out that the British navy is to be augmented by seventy-four new vessels, namely four battleships, four first-class cruisers, six third-class cruisers, and sixty torpedo destroyers. This increase will involve an outlay of nearly ?10,000,000 sterling, and it is possible that the number of third-class cruisers may be still further increased. Weapons and engines of war, like everything else, are made for use; and so, however much people may talk about peace and arbitration, it is evident that there will be some terrible fighting sometime. {PTUK February 13, 1896, p. 112.3}

A reliable journal states that Mrs. Cleveland, the wife of the President of the United States, and the sister of the Secretary of Agriculture, are leaders in a movement among religious women, especially those connected with the Administration, to promote Sunday observance in the city of Washington. It is expected that this movement will meet with a large measure of success, for, as the paper says, “the example of the fashionable world pressure to be followed, in a measure, by the community at large.” But let them not forget that “the friendship of the world is enmity with God.” Such a means of promoting Sunday observance, is of itself sufficient to show that it has no Divine authority. {PTUK February 13, 1896, p. 112.4}

The Christian truly says that “the recent display of temper in three great nations nearly all allied in blood and interest, over what, in other and calmer times, would pass without arousing any comment, is an ominous symptom of the unrest of the uncivilised world.” It is a sign that we are nearing the time thus described in Revelation 11:18: “And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and that Thou shouldest destroy them that destroy the earth.” {PTUK February 13, 1896, p. 112.5}

We learn from the papers that many who have hitherto avoided the theatre are enthusiastic in praise of a play now running in London which depicts the sufferings of the early martyrs, the whole pivoting upon the usual love story which must, we suppose, be a part of every stage play. People feel deeply impressed, and some even “feel” as though converted by the exhibition. What shall be said of a spiritual temperament that does not feel nauseated at the thought of mimicking on the stage at so much a night to a gallery of staring and emotional people the sufferings of those who died for the faith of Jesus? {PTUK February 13, 1896, p. 112.6}

The only thing that need be said of it all is that those early Christians who endured martyrdom for the love of Jesus at the hands of the Roman mob were not playing a part. They were not thinking of dramatic effects. Nor can anyone who enters into the Spirit of Christ which constrains them to follow Him find any profit in the attempt to dramatise spiritual things, making them clumsily profane. The temper of a society that can do such a thing, or applaud it, is not the temper that endured the sufferings. It is rather that of the gay world that sat in the amphitheatres of Rome and witnessed the sufferings of the dying and heard their moans of agony, finding it as interesting as a play. Nor was it by any “sign of the cross” that men were drawn out from that pleasure-loving world to a life of holiness, but by the lifting up of the cross indeed in the preaching of the Word. {PTUK February 13, 1896, p. 112.7}

One of the prominent Sunday-law advocates of America, Mr. Morse, of Massachusetts, introduced a Bill into the House of Representatives, advocating the “abolition” of the Sultan, and the transformation of the provinces of Turkey into “a Christian federation to be headed by a Christian President, under the control of the International Commission.” This proposition is quite “up to date” in the line of “Christian Statesmanship;” but like all other plans with regard to Turkey, it will probably lie dormant for a while. {PTUK February 13, 1896, p. 112.8}

“The path of the just is as the shining light, that shineth more and more unto the perfect day.” Yet the light itself ever remains the same. The light that shines from God was as great and as bright in the beginning as it is now, or as it will ever be. How then is it that the path of the just becomes brighter and brighter?-Evidently because he keeps advancing, walking in the light. The only way to get more light is to walk in the light that we now have. He who stands still, waiting for the light to become brighter, before he will take a step, is in danger of losing that which he has. “Walk while ye have the light, lest darkness come upon you.” {PTUK February 13, 1896, p. 112.9}

**“The Majority” The Present Truth, 12, 7.**

E. J. Waggoner

The Majority.-Many say of various duties which would lead them aside from the easy path of human tradition, “Yes, that is plainly the thing to do; but it does not seem necessary, and the great majority have followed the other way for centuries.” They forget that one who would go with the multitude need not profess Christianity. A German statistician has just published figures putting down all professedly Christian people (and counting whole populations as Christians) 500,000,000. The number of heathen, Mohammedans, and Jews is just twice that. And aside from this everybody knows that the majority, in every country, are indifferent to real religious life. We are to follow the Lord and not the crowd. {PTUK February 13, 1896, p. 112.10}

**“‘The New Light’” The Present Truth, 12, 8.**

E. J. Waggoner

All over the civilised world people are now discussing a new discovery and photography, a specimen of which we present on this page. A few words may suffice to give the reader some idea of what the discovery is. {PTUK February 20, 1896, p. 113.1}

It is well known that ordinary light consists of different rays, which may be separated by the spectrum. The rainbow is proof that there are different colours in sunlight. Some of the rays of light may be seen, and others are invisible to the eye. {PTUK February 20, 1896, p. 113.2}

The rays of light with which we are familiar will pass through a glass, but not through wood, paper, etc. Consequently we see through a glass, but not through wood. The new ray which has been discovered in the course of electrical experiments, will not pass through a glass, but will pass through wood, paper, and sheets of aluminum. So although the human eye cannot see through those substances, since it cannot perceive the light that penetrates them, a sensitive plate upon which those peculiar rays of light are gathered up, reveals the fact that those substances which we have named are not really opaque after all. Coins and metals have been photographed through wood, so that in the photograph you can, as it were, see through the box that incloses them. {PTUK February 20, 1896, p. 113.3}

This is very wonderful, but something more wonderful still, and which promises to be very practical, is that the newly-discovered light will pass through flesh, but not bone. Consequently the skeleton of a living man may be photographed. In the photograph of a man’s hand, shown in the cut, we see all the bones distinctly through the flesh, which appears only in outline as a shadow. {PTUK February 20, 1896, p. 113.4}

This discovery promises to be, and has already proved, of practical benefit in surgery, enabling the surgeon to locate a bullet or piece of steel in the body, or to detect the exact nature of any disease or malformation of bone. The exact nature of a fracture, or the progress of repair of bone, may be clearly seen by the aid of the new light. {PTUK February 20, 1896, p. 113.5}

But it is to the Christian Bible student that this discovery is the most interesting, since it is full of suggestion and illustration of spiritual truths. Remember that this so-called “new light” is not new at all, but has only newly come to the knowledge of man. It has been from the beginning. Remember also that God “is in the light,” and that He “is light, and in Him is no darkness at all.” These rays, as others of which we know nothing, and which doubtless have still greater power of penetration, have always been visible to His all-seeing eye. And, lastly, remember that His Word produces light; because His Word is light. {PTUK February 20, 1896, p. 113.6}

With all this in mind, and this picture before us, with what new force and reality the scripture comes to us: “The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do.” Hebrews 4:12, 13. How much more real the truth is that He can see through every substance. {PTUK February 20, 1896, p. 113.7}

The Psalmist prayed, “Search me, O God, and know my heart; try me, and know My thought; and see if there be any wicked way in me.” Psalm 139:23, 24. This prayer was inspired by the Spirit of God, and therefore shows what God really does. So in the same psalm we read, “O Lord, Thou hast searched me, and known me.... Thou understandest my thought afar off.” Verses 1, 2. {PTUK February 20, 1896, p. 113.8}

Again we are told, “All things that are reproved are made manifest by the light; for that which does make manifest is light.” Ephesians 5:13. God holds us up to the pure light of His Word, which penetrates not only flesh and bone, but soul and spirit. Sin only is dark and opaque. That light will reveal the cherished sin, just as this new light will reveal the leaden bullet embedded in the flesh. If the soul loves the light, he becomes “light in the Lord” (Ephesians 5:8), and so he “cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:21. The light shines through him, and reveals no foreign substance. He is then “sincere, and without offence.” {PTUK February 20, 1896, p. 113.9}

Jesus has said that “there is nothing covered that shall not be revealed: and hid, that shall not be known.” Matthew 10:26. The day of the Lord will declare it. When He comes, His glory shall fill the earth, and He “will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” {PTUK February 20, 1896, p. 114.1}

When a man first sees his own sinful condition, he imagines that God is as much surprised at the discovery as he is, and that God must abhor him as much as he does himself. He forgets that what is newly revealed to him was perfectly plain to God from the beginning, and that it was only the hitherto-undiscovered rays of the light of God’s Word that enabled him to see it. But the same light that reveals the sin will remove it if we acknowledge it. If not, in the last day when every hidden sin will stand revealed as clearly to every eye as are the bones in the photograph, by Him whose eyes are as a flame of fire, the light will remove the sinner with his sin; “for our God is a consuming fire.” {PTUK February 20, 1896, p. 114.2}

God gives evidence, not explanation. He lets us know facts, but does not attempt to make our finite minds comprehend how they are accomplished. But He illustrates. We now know the fact that light will penetrate substances hitherto considered impervious to its rays. We cannot tell how it is; and a few weeks ago if anybody had said that it is possible to see through a board, and through human flesh, everybody would have said, “It is impossible; I don’t believe it.” Yet now we know it to be a fact. Is not this discovery granted for the purpose of confounding those who say that they do not believe that Christ can dwell in the heart, because they do not see how it can be done? He is the Light of the world, and His representative is the Spirit of light. What matters it that we do not know how it can be? His Word assures us that it is even so; and if we will but believe it we shall know the truth of it, “because the darkness is past, and the true light now shineth.” {PTUK February 20, 1896, p. 114.3}

**“Preserved from All Evil” The Present Truth, 12, 8.**

E. J. Waggoner

The Apostle Paul wrote in his last epistle, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.” 2 Timothy 4:6, 7. {PTUK February 20, 1896, p. 114.4}

He was about to suffer death, but he did not regard that as a calamitous ending of his life’s work. With his head almost under the executioner’s sword, and knowing that it must fall, he said, “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.” Verse 18. {PTUK February 20, 1896, p. 114.5}

They could take off his head but they could not force him into evil. Naturally we should regard the execution, and even the imprisonment before it, as a great evil that had befallen us and was hanging over us. We sometimes confound trial with evil, and pray the Lord to deliver from the trial instead of maintaining our faith in God’s power to deliver from all evil in the trial. Paul, “the prisoner of the Lord” knew that he was in the hands of the Lord, and that all the power of the Roman Empire could not separate him from God’s care. {PTUK February 20, 1896, p. 114.6}

**“War Without the Glory” The Present Truth, 12, 8.**

E. J. Waggoner

What would be thought of a man who should go in amongst a drove of fine horses in a pasture and hack them in pieces with a cutlass? What man would do it? But this is what is done in a war, and while horses are cut down by artillery, it is men who go in among their fellow-men, shooting, hacking, stabbing, disemboweling, braining, cursing-men transformed into very demons in their work of death and mutilation. Words could never picture the gruesome horrors of a hard-fought battle-field. Anyone who allows himself to think of it can easily understand what ghastly mutilations are wrought in the fury of a contest; not many who have written of them have dared to do more than hint at the awful sights. Not many readers are so morbid as to care to read detailed descriptions of the sights of a slaughter pen, where animals are prepared for food; still less would they wish it of a human slaughter pen. {PTUK February 20, 1896, p. 114.7}

Why speak of it, then, at all? Because that is what war is. Because it is to this work that “Christian nations” send their armies, and call it glory and honour for men to engage in it. And, too, because it is rare to find even a religious paper in any country to-day which does not favour a resort to war if necessary to sustain national “honour” and “dignity,” just as formerly gentlemen thought that their honour could be sustained by a chance at killing or being killed in a duel. {PTUK February 20, 1896, p. 114.8}

This is the kind of moral code which ordains that if political leaders of two countries fall out and declare war the question of one country must kill his brother Christian of the other, instead of meeting him as a brother. The word kill has received a conventional gloss which does not express the thought. He might shoot him as he wouldn’t shoot a horse. He must stick a bayonet through him, and see his blood flow, and hear his gasps for breath. What ghoulish work! {PTUK February 20, 1896, p. 114.9}

**“An Old Error” The Present Truth, 12, 8.**

E. J. Waggoner

Some are saying that Christ has already come, and that we are now living in the new earth. One wonders how anyone believing the theory could advocate it, but all winds of doctrine are blowing and there is no knowing what strange idea will be met next. However, this is not a new thing. Paul once said, warning against strife about words and theories, and the increase of them, “Of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.” 2 Timothy 2:17, 18. The first resurrection takes place when the Lord comes (2 Thessalonians 4:15-17) and therefore to say that the Lord has come is to ignore all the Scriptures which describe His second advent and the attendant events, and to revive the old error to which Paul referred. The commonly held ideas that the dead go to their reward at death, and that Christ’s coming will be secret, have paved the way for just such errors. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew 24:27. {PTUK February 20, 1896, p. 114.10}

**“Creation and Redemption” The Present Truth, 12, 8.**

E. J. Waggoner

“In the beginning God created the heaven and the earth.” Genesis 1:1. In this brief sentence we have the whole of the truth of the Gospel summed up. He who reads aright, may derive a world of comfort from it. {PTUK February 20, 1896, p. 116.1}

In the first place, let us consider who it was that created the heaven and earth. “God created.” But Christ is God, the brightness of the Father’s glory, and the express image of His person. Hebrews 1:3. He Himself said, “I and My Father are one.” John 10:30. He it was too, representing the Father, created the heaven and earth. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” John 1:1-3. And again we read of Christ, that “by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist.” Colossians 1:16, 17. {PTUK February 20, 1896, p. 116.2}

The Father Himself addresses the Son as God, and as Creator. The first chapter of Hebrews says that God has not at any time said to any of the angels, “Thou art My Son, this day and have high begotten Thee;” “but unto the Son He saith, Thy throne, O God, is forever and ever; a sceptre of Thy righteousness is the sceptre of Thy kingdom.” And He has also said to the Son, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands.” Hebrews 1:5, 8, 10. So we are well assured that when we read in the first chapter of Genesis, “in the beginning God created the heavens and earth,” it refers to God in Christ. {PTUK February 20, 1896, p. 116.3}

Creative power is the distinguishing mark of Divinity. The Spirit of the Lord through the prophet Jeremiah describes the vanity of idols, and then continues: “But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion.” Jeremiah 10:10-12. The earth was made by His power, and established by His wisdom. But Christ is “The power of God, and the wisdom of God.” So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator, do we acknowledge His Divinity. {PTUK February 20, 1896, p. 116.4}

Christ is Redeemer by virtue of His power as Creator. We read that “we have redemption through His blood, even the forgiveness of sins,” because that “by Him were all things created.” Colossians 1:14, 16. If He were not Creator, He could not be Redeemer. This is shown in the statement of the apostle but the Gospel is the power of God unto salvation, which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made. Romans 1:16, 20. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption. {PTUK February 20, 1896, p. 116.5}

There has been a great deal of idle speculation as to which is greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin. {PTUK February 20, 1896, p. 116.6}

The Scriptures are very clear on this point. The Psalmist prayed, “Create in me a clean heart, O God, and renew a right spirit within me.” Psalm 51:10. The apostle says that “if any man be in Christ, he is a new creature,” or a new creation. 2 Corinthians 5:17. And again we read: “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:8-10. {PTUK February 20, 1896, p. 116.7}

Compared with God, “man is less than nothing, and vanity.” In him “dwelleth no good thing.” But the same power that in the beginning made the earth from nothing, can take every one who is willing, and make of him that which is “to the praise and glory of His grace.” {PTUK February 20, 1896, p. 116.8}

**“The Education Question in West Australia” The Present Truth, 12, 8.**

E. J. Waggoner

The crusade which is now going forward in demand of State aid to Roman Catholic, Anglican, and all voluntary schools adds an interest to the following account of Rome’s tactics in West Australia. It is furnished to the organ of our Society in Melbourne, the Bible Echo, by a West Australian correspondent:- {PTUK February 20, 1896, p. 116.9}

Just now the education question is being threshed out in Parliament. The Government party, which in reality is the Roman Catholic party, were forced to introduce a bill for the abolition of the assisted-school system; but the bill was prepared in such a way that instead of abolishing the State aid to the Roman Catholic schools, it will really perpetuate them. During the last twenty-three years Roman Catholics have received from the State for their schools ?34,559, an annual average of ?1,500; and during that time they have, by reason of this grant, acquired school property to the extent of ?37,000. The bill now before the House of Parliament proposes to give them an additional ?20,000. This invested at the rate of 7 per cent. (and that is the rate at which money can be invested on mortgage in the colony), will give them an annual income of ?1,400, whereas the average grant for twenty-three years has been only ?100 more. {PTUK February 20, 1896, p. 116.10}

Thus it will be seen that instead of Catholicism suffering a defeat, it is really gaining a great advantage; for under the present system they have to submit to Government inspection, as well as to restriction as to books used in the school; but when this bill is passed (and it no doubt will be, as the Government have a large majority), then they will not only have the same amount of money annually, but, free from all restraint, they will be better able to make their schools what they are intended for, a means of propagating Roman dogmas, and by doing that, cementing their political influence. {PTUK February 20, 1896, p. 117.1}

That which, twenty-three years ago, here in West Australia was granted to Rome as a charity, is to-day demanded, and in no uncertain way, by the Pope’s representative, Bishop Gibney, as a right. The work “Great Controversy” has well said: “The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her powers, in preparation for a fierce and determined conflict to regain control of the world.” And what a close observer sees enacted here in West Australia is but an illustration of what she is accomplishing throughout the world. {PTUK February 20, 1896, p. 117.2}

**“An Unclean Beast” The Present Truth, 12, 8.**

E. J. Waggoner

Anyone who will look at the list of clean and unclean animals and fowls as given by the Lord through Moses (Leviticus 11:and Deuteronomy 14.) will see that the distinction was not an arbitrary or ceremonial one. Some animals were called clean, others unclean. Amongst the former were the ox, goat, sheep, etc. The list of clean fowls is not given, but the list of unclean fowls shows the distinction. Some unclean beasts were named, as the camel, the swine, etc., while the unclean fowls named are the eagle, the vulture, the owl, and others. {PTUK February 20, 1896, p. 126.1}

When the Lord says the vulture, the mouse, the lizard; the camel, and (by the descriptions given) the dog, the horse, the rat, and each like are not good for food, that they are unclean, who in ordinary communities does not naturally recognise the fact that such things are unclean for food? Yet when the Lord included the swine in the list, along with the camel, the vulture and the mouse, what reason is there to suppose that He made a mistake? {PTUK February 20, 1896, p. 126.2}

Some time ago, before a medical congress, a sanitary authority gave the following description of the habits of the swine from ancient times to the present. It shows why the swine is physically unfit for human consumption:- {PTUK February 20, 1896, p. 126.3}

The most careful diet and thorough breeding has failed to eliminate certain disorders which are a constant menace to good health to consumers of pork; of these disorders we will mention two-scrofula and trichinosis. {PTUK February 20, 1896, p. 126.4}

From remotest antiquity the unclean habits of the hog have challenged man’s aversion and disgust. The Egyptians, the Ethiopians, the Libyan, the Comani, the Scythians, the Galatians, the Zabbi, the Hindus, and the Phoenicians abominated and detested the dirty, mire-loving swine. Mohammed denounced its use as food, and the Bedouins consider it the only object whose touch is pollution. The Egyptian priests inveighed against it declaring that it engenders many superfluous humours. The Talmud, or general code of Jewish laws, states that “ten measures of pestilential sickness were spread over the earth, and nine of them fell to the share of pigs.” {PTUK February 20, 1896, p. 126.5}

Plutarch and Tacitus speak of the detestation in which the hog was held by the people of their time on account of the “leprous emanations appearing upon his belly.” Herodotus and a host of more recent chroniclers unite in ascribing various disorders to the use of pork as food. What the hog was 2,000 years ago he is to-day. No animal has such filthy habits. No place exists so foul and loathsome that will exclude him. Animal carcasses, undergoing decomposition and filling the air with pestilential odours, are sought after by trim with epicurean gusto. He will leave a repast of nuts in the Southern woods to dispute with the buzzard the possession of the putrid remains of a defunct mule. He is the scavenger of the shambles. He is voted the freedom of our village streets, to act as a sanitarian in removing the filth and garbage therefrom. {PTUK February 20, 1896, p. 126.6}

These filthy habits are natural, not acquired, and no amount of careful breeding will ever modify them. Is it, then, surprising that among all nations and in all ages the flesh of the hog has been supposed to “engender many superfluous disorders”? The derivation of the terms “scrofula,” and choiras,” applied to a disease alarmingly frequent-the former from the Latin scrofula, meaning a “breeding sow,” the latter from the Greek-indicated that the ancients had good reasons for excluding the flesh of the hog from their dietary regime. {PTUK February 20, 1896, p. 126.7}

**“Items of Interest” The Present Truth, 12, 8.**

E. J. Waggoner

-The average yearly worth of articles left in cabs in London is put down at ?20,000. {PTUK February 20, 1896, p. 126.8}

-The Congo River has with its tributaries, navigable waterways of more than 6,000 miles. {PTUK February 20, 1896, p. 126.9}

-There are in Wales about 910,289 Welsh speakers, and about 236,000 outside the Principality. {PTUK February 20, 1896, p. 126.10}

-Since its inauguration in 1866, the Guion Line claims to have conveyed over one million passengers across the Atlantic without the loss of a single life. {PTUK February 20, 1896, p. 126.11}

-In 1801 less than 2 per cent. of mankind spoke English, while 2? per cent, spoke French. Now there are over 8 per cent, who speak English, and less than 2? per cent. who speak French. {PTUK February 20, 1896, p. 126.12}

-Only seventy years have elapsed since the first railway in the world was finished. During that comparatively brief period 400,000 miles have been constructed, the British Empire accounting for about a sixth. {PTUK February 20, 1896, p. 126.13}

-Ecuador, the equator country, for that is what the name means, has no Protestant missionary, and never has had. Its area is twice as great as that of Great Britain and Ireland. It has a population of 1,220,000. {PTUK February 20, 1896, p. 126.14}

-In Great Britain the average output of books is-sermons, one volume a day; novels, five a day; educational hooks, two a day; art and science, two each every week; histories or biographies, six a week; and law, one every two weeks. {PTUK February 20, 1896, p. 126.15}

-A Parish Council in the Thrapston district has been so economical in its administration that its whole expenditure for the first financial year amounted to the modest sum of one shilling. The account, however, had to be officially audited, and to complete this process it was necessary to affix an audit stamp of five shillings. {PTUK February 20, 1896, p. 126.16}

-Paper is now being used for building. An American has perfected a paper pulp substitute for building stone, which casts into perfect slabs. It is light, hard, a non-conductor of sound and heat, and non-porous. In Norway there are two mills turning out roofing tiles of paper. We are, in short, entering on a paper age. {PTUK February 20, 1896, p. 126.17}

-This year is a leap-year, and the 20th of February will make it possible for those both on that date to celebrate their birthday this year it they desire to. But they will not be able to celebrate another birthday for eight years, or til 1904, if time continues so long. By the Gregorian calendar a leap-year is dropped at the end of three centuries after four, so that 1900 will not be a leap-year. {PTUK February 20, 1896, p. 126.18}

-M. Borchgrevink, the Antarctic explorer, says that in his last expedition he and his party wrote a letter, all signed it, and then it was placed in a small bladder which had been given him for the purpose by the Norwegian Consul in Melbourne. Then they threw it overboard, and watched to see their mail depart. To their chagrin, before the bladder had gone many yards, a large albatross hove in sight, pounced on it, and gobbled it all up. {PTUK February 20, 1896, p. 126.19}

**“Back Page” The Present Truth, 12, 8.**

E. J. Waggoner

A ship mission has recently been opened by our friends in South-eastern Europe in Galatz, for the Danube and the Black Sea. Publications in the Balkan languages are being increased. {PTUK February 20, 1896, p. 128.1}

Letters from our workers on the African Gold Coast show that they are finding much to do. Some of them have suffered severely from the climate, which, as shown by the fatalities in connection with the Ashantee expedition, is no friend to the white man. {PTUK February 20, 1896, p. 128.2}

The French religious budget for this year is 45,000,000 francs. This is paid to the clergy and for repairs and care of churches. The French Catholic missionaries in the East are also paid by the State, as they are regarded as representing French political interests. {PTUK February 20, 1896, p. 128.3}

Sicily is poverty-stricken, but the Sicilian idea of paying homage to Mary may be inferred from the report that thieves recently entered a Palermo church and stripped a statute of her twenty pairs of diamond earrings, dozens of valuable bracelets, and her robe, which was ablaze with precious stones. {PTUK February 20, 1896, p. 128.4}

The Little Prince Boris, aged two, about whose religion the cabinets of Europe have been exercised for so long, was last week received into the Greek Church. The ceremony being concluded, “Prince Boris, amidst the thunder of guns and the acclamations of the multitude, was taken back to the Palace.” {PTUK February 20, 1896, p. 128.5}

It having been finally decided that the baby Prince Boris of Bulgaria was to be “converted” to the Greek Church, the Roman Catholic authorities at once showed...hostility to his father. The Chronicle’s Vienna correspondent wrote on Monday, Feb. 10, “Yesterday, for the first time, there were no prayers for Prince Ferdinand in the Roman Church of Sofia.” When Rome thought that Ferdinand was all right, she prayed for him; now that she thinks he is going wrong, she will pray for him no more. That shows that Romanism is the religion of human nature: blessings for its followers, curses for those who act contrary to its wishes. But how different from the example and teaching of Christ. {PTUK February 20, 1896, p. 128.6}

In one of the provincial towns, but a few days ago, a young woman died in giving birth to her first child. The child itself did not live to see the light. The husband naturally desired to bury both mother and child together, and arrangements were made accordingly. He then visited a church official with the title of “Canon,” requesting him to conduct the funeral. On learning the facts, the Canon refused to officiate if the mother and child were to be buried together, since “the child, not having been baptized, was not a Christian like its mother, and could not be buried in the same grave with her.” The husband yielded to the demand of the priest, and the infant was taken from the arms of its mother in the coffin, and was buried in another place. {PTUK February 20, 1896, p. 128.7}

We give the simple facts, without names, since we desire the attention of the readers to be fixed solely upon the foolishness, to say nothing of the wickedness, of that which by “the Church” is called baptism. The callousness of the priest was but the natural product of ecclesiasticism, which always exalts ceremony above humanity or even Divinity. But that may be passed by in this case, since the one whose feelings were most concerned acquiesced, and no harm was done to the dead, since the “unconsecrated ground” in which the child was buried is every whit as sacred as that which had been presumptuously “consecrated” by some bishop. {PTUK February 20, 1896, p. 128.8}

But this case sets forth the doctrine of so-called infant “baptism” in all its ridiculous wickedness. If the child had lived but two minutes, long enough merely to draw a few unconscious breaths, and somebody had placed his moist fingers upon its forehead and mumbled a formula, it would have been a Christian, according to Church teaching; but for lack of that, it was a heathen. The bear statement of the doctrine should be sufficient to cause it to die of its own inherent absurdity. {PTUK February 20, 1896, p. 128.9}

It is almost incredible that any person of intelligence should ever seriously believe any such nonsense; yet we are sure that to many it is sober reality. Why?-Simply because being accustomed to follow the teachings of men instead of that of the Bible, they have no conception of what constitutes Christianity. Christ and the loving-kindness and tender mercy of God are left out, and religion is wholly from men and under human control. And herein lies the essential wickedness of infant “baptism,” which is not baptism at all: it makes a person’s salvation or damnation entirely independent of either himself or the Lord, and subject wholly to accident or to the will of man. Surely, “the customs of the people are vain.” {PTUK February 20, 1896, p. 128.10}

**“The War Spirit” The Present Truth, 12, 8.**

E. J. Waggoner

The War Spirit.-“The ‘war spirit,’ as it is called,” says a London newspaper, “is more common just now than it has been since the Crimean days.” One symptom of it is seen in the demand for war histories and literature, which publishers are ready to supply, thus increasing the demand by cultivation of the spirit which glorifies deeds of blood and daring. Not only in this country but in America and elsewhere it is the same. School histories are very much to blame for stimulating the natural spirit of combativeness in the youth, and more than one recent writer on the serious outlook for the peace of nations has called attention to this propaganda of “patriotism,” which gives the child immoral ideas of what is glorious and honourable that bear evil fruit in after life. {PTUK February 20, 1896, p. 128.11}

**“Sunday In Scotland” The Present Truth, 12, 8.**

E. J. Waggoner

Sunday In Scotland.-Reports of deputations and frequent correspondence on the Sunday question find place in the newspapers of Scotland, showing that the question is being agitated in that part of Britain. Now and then some friends of the Sabbath in Scotland find opportunity to call attention to the mistake of applying the name Sabbath to Sunday. Scotland has long called the Sunday by this name, but it is a fact that it was the last part of Britain to keep Sunday. Not until Queen Margaret’s day, and then by virtue of the command of “the blessed Pope Gregory,” was Sunday rest generally observed in Scotland. The demand for stricter Sunday legislation in Scotland, and elsewhere, is of itself a confession of the human origin of the observance, which must be sustained by human laws. Sabbath observance cannot be enforced by human laws, nor can Sunday laws blot out the Sabbath. {PTUK February 20, 1896, p. 128.12}

**“Front Page” The Present Truth, 12, 9.**

E. J. Waggoner

Thus the Psalmist David wrote: “Lord, remember David, and all his afflictions; how he sware unto the Lord, and vowed unto the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.” Psalm 132:1-5. {PTUK February 27, 1896, p. 129.1}

Yet David never built the house for the Lord. He “found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house.” Acts 7:46, 47. Moreover, David surely knew that it would be impossible for him to build the temple that he desired to build for the Lord, or any kind of habitation, before he should go into his own house or close his eyes to sleep. Yet he deliberately made the vow that we have just read. {PTUK February 27, 1896, p. 129.2}

And why?-Because he knew that “the Most High dwelleth not in temples made with hands.” Solomon, who built the temple, understood that well, as we learn in his prayer at its dedication. See 2 Kings 8:27. Heaven is His throne, and the earth is His footstool. David knew that the only real dwelling-place he could find for the mighty God of Jacob was a humble and a contrite heart. {PTUK February 27, 1896, p. 129.3}

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 57:15. {PTUK February 27, 1896, p. 129.4}

“Know ye not that ye are the temple of God?” 1 Corinthians 3:16. Jesus Christ is the chief corner-stone, “in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Ephesians 2:20-22. {PTUK February 27, 1896, p. 129.5}

This is the habitation that every soul may find for the Lord, in which He will dwell in all His fulness. Ephesians 3:19. And there need be no delay, because He is waiting to enter. He says, “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Revelation 3:20. “To-day, if ye will hear His voice, harden not your hearts.” It is every reader’s blessed privilege to find such an habitation for the mighty God of Jacob before he sleeps. Shall it not be done? {PTUK February 27, 1896, p. 129.6}

**“The Final Cleansing” The Present Truth, 12, 9.**

E. J. Waggoner

As before the close of His earthly ministry the Lord cleansed the temple, so before He closes His heavenly ministry and comes to take His own He cleanses His temple, the church, that it may meet Him without guile at His coming. A few Scriptures show this. {PTUK February 27, 1896, p. 131.1}

“But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap; and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Malachi 3, 2, 3. {PTUK February 27, 1896, p. 131.2}

The falling away and the great apostasy have left traces which the Lord must purge away. The eighteenth of Revelation shows the desperate condition of the religious world just before the Lord comes, and the call from God is, “Come out of her, My people.” It is a call to reformation of life, to forsake sin and self and to take the salvation of God. {PTUK February 27, 1896, p. 131.3}

It is by the Word that the sinner is cleansed (John 15:3) and that the Gospel is preached (1 Peter 1:25), and in Revelation 14:6-14 the Lord has given an outline of the message which is to go to every creature with the power to cleanse all who would be living stones in the living temple of God. It is the work in which every believer should now be engaged, for the day of the Lord is surely at hand and His Word is to be set before the people to prepare them to abide the day of His coming. {PTUK February 27, 1896, p. 131.4}

“Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1. “Be ye clean that bear the vessels of the Lord.” {PTUK February 27, 1896, p. 131.5}

**“Fighting the Drink” The Present Truth, 12, 9.**

E. J. Waggoner

**THE ONE POWERFUL WEAPON**

There are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the “obstacles that are in the way of its progress.” One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them. {PTUK February 27, 1896, p. 131.6}

Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, no impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance; and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance; and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the Gospel, as well as is intemperance. {PTUK February 27, 1896, p. 131.7}

**VARIOUS KINDS OF SLAVERY**

“But it is easier to get rid of these things than it is to get rid of intemperance.” Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that some people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his word is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one’s neighbours, or from thinking evil, and it would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards. {PTUK February 27, 1896, p. 131.8}

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, but those who never in their lives had any desire to use strong drink, but who had been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses. {PTUK February 27, 1896, p. 131.9}

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is. {PTUK February 27, 1896, p. 131.10}

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters as denominated “public sentiment,” regard some kinds of sin as much worse than others. A man could not be admitted into the “best society” if he were a common drunkard, whereas impatience at home and with his employés, such love of money as would lead him through his agent to wring the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member “in good and regular standing,” who is impatient, covetous, lustful, envious, given somewhat to gossip, and very much to evil thinking; but not if he is a drunkard, because drunkenness “brings a reproach upon the church.” We do not say this to apologise for the drunkard, but to set sharply before the reader the unequal way which people have of looking at things. {PTUK February 27, 1896, p. 131.11}

**REMOVING THE OBSTACLES**

Well, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Quit trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do. The only thing that the Gospel is in the world for us is to remove obstacles. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the image of Him who created him. {PTUK February 27, 1896, p. 132.1}

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are “mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Corinthians 10:4, 5. {PTUK February 27, 1896, p. 132.2}

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them “the riches of the glory of this mystery,” “which is Christ in you the hope of glory,” and let us preach Him, “warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.” Colossians 1:27, 28. {PTUK February 27, 1896, p. 132.3}

**“The Gods of the Nations” The Present Truth, 12, 9.**

E. J. Waggoner

The gods of the nations in ancient times were expected to fight for those who made them. They were the deifications of human character, sharing the passions and ambitions of those whose fancy created them. “They that make them are like unto them,” said the Psalmist. {PTUK February 27, 1896, p. 132.4}

Nor was it necessary in this apostasy to make images or multiply gods. Those who knew of the true God could put away His revelation of Himself and make of Him, by their own conception, a strange god. “Thou thoughtest that I was altogether such an one as thyself,” the Lord said to sinful Israel, and still says to every sinful man who thinks God’s ways must be as his ways, and God’s thoughts as his thoughts. {PTUK February 27, 1896, p. 132.5}

The Jews thought God was like themselves because they did not know Him. They were not worshipping the true God; for they regarded the object of their worship as their national possession solely, and crucified Christ who manifested God. Not even the destruction of Jerusalem could subdue their stubborn fancy that God must belong to them, subject to their own lusts and devices. {PTUK February 27, 1896, p. 132.6}

It is human nature to deify one’s own way and desires, and so it is as natural for nations to make gods after their own imaginations now as it was in ancient times. The Daily News, in a leading article a little time ago, hit off this notion very aptly:- {PTUK February 27, 1896, p. 132.7}

The universal Deity is still tribal in our most secret thoughts. There is a strong disposition to regard Him as a good American or a good Englishman, according to longitude.... To this day, the masters of Cuba believe that their Maker is, above all, a good Spaniard. When the first levies started for the suppression of the insurrection of Cuba they had a “send-off” in a public blessing on their enterprise, with book and candle and all the pomp of ecclesiastical pageantry. The same Maker would certainly be invoked for aid in their discomfiture by the insurrectionary bands. Where are we to stop? There is no stopping. It is so well-known that the Ruler of the Universe is, at heart, a thorough Englishman that no one thinks it worth while to labour the point. That He may be relied on to “protect France” is conclusively demonstrated by the invocation around the rim of the five-franc pieces. We shape the Celestial Powers according to our material rather than our spiritual needs. {PTUK February 27, 1896, p. 132.8}

What says the Lord Himself? “The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts all alike; He considereth all their works.” Psalm 33:13-15. Men cannot draw Him into their national rivalries. From the height of His habitation what matters difference of speech or colour of skin, when all are perishing in sin? So the Gospel goes alike to every tongue and tribe, saving all who believe; and when the witness is borne to all nations “then shall the end come,” and all the kingdoms of this world shall be dashed in pieces as a potter’s vessel. What a very paltry thing is all the pomp and pride of earthly powers. {PTUK February 27, 1896, p. 132.9}

**“A Matter of Creation” The Present Truth, 12, 9.**

E. J. Waggoner

“It is of no use; there is not enough in me for the Lord to make a Christian of me,” says one. {PTUK February 27, 1896, p. 132.10}

Many more think it than say it. They see duties which the Lord calls upon them to take up, but shrink from them, as they are so far beyond their strength. And then they get discouraged, and think it impossible for the Lord to make them Christians indeed. {PTUK February 27, 1896, p. 132.11}

Now this is not self-depreciation. It is sincerely thought to be such, but that is a mistake. It comes from the idea that the Lord must have something to work upon in order to make Christians; and they haven’t, they think, enough material to give any hope for good results. {PTUK February 27, 1896, p. 132.12}

This is to estimate oneself too highly altogether. There is not merely nothing for the Lord to work upon, but man is “less than nothing and vanity.” Making Christians is a work of creation, and creation signifies the making of things which had no existence before. {PTUK February 27, 1896, p. 132.13}

“We are His workmanship, created in Christ Jesus unto good works.” Ephesians 2:10. No one has any material to offer the Lord for the process. That is the basis of the hope. God creates all that is. No one can say he has not enough strength to do the good works. God makes the machine or instrument to do the works, and for man to say that he cannot do them is to say that God cannot create an instrument to do His will. {PTUK February 27, 1896, p. 132.14}

To begin right is to know that we have less than nothing for the Lord to begin with. To end right is to hold fast to that, and to know that God can create what He pleases. {PTUK February 27, 1896, p. 132.15}

**“A Record of Blood” The Present Truth, 12, 9.**

E. J. Waggoner

The Apostle Paul wrote by inspiration of the Holy Ghost: “This know also, that in the last days perilous times shall come.” 2 Timothy 3:1. The following from the San Francisco Examiner shows that in one part of the world, at least, there is no lack of proof that the time of which the Apostle prophesied has come:- {PTUK February 27, 1896, p. 134.1}

“The rapid increase of murder in the United States is one of the most distressing facts in our history. The figures are worthy of deep consideration by every man who is interested in the welfare of the country and his own safety. The recorded homicides for ten years run:- {PTUK February 27, 1896, p. 134.2}

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| --- | --- |
| 1886. | 1,449 |
| 1887. | 2,335 |
| 1888. | 2,184 |
| 1889. | 3,567 |
| 1890. | 4,290 |
| 1891. | 5,906 |
| 1892. | 6,791 |
| 1893. | 6,615 |
| 1894. | 9,800 |
| 1895. | 10,500 |

Before the flood “the earth was filled with violence.” This wonderful increase of crime can be accounted for in no other way than that men are rejecting the strivings of the Spirit of God, and that in proportion as they do that a Satanic spirit is taking possession of them, thus preparing the earth for final judgment. {PTUK February 27, 1896, p. 134.3}

**“Items of Interest” The Present Truth, 12, 9.**

E. J. Waggoner

-Russia is actively interfering in Korean affairs. {PTUK February 27, 1896, p. 142.1}

-Building sites in the City of London sell at prices representing a value of nearly ?2,000,000 per acre. {PTUK February 27, 1896, p. 142.2}

-Keen interest in scientific circles has been aroused by the report, as yet unverified, that Dr. Nansen has reached the North Pole. {PTUK February 27, 1896, p. 142.3}

-A squadron of German soldiers, Alsatians, deserted to France last week, marching across the line in company order with their arms. {PTUK February 27, 1896, p. 142.4}

-The prohibition of the sale of oil lamps with glass reservoirs is seriously talked of, owing to the frequent accidents occasioned by the breaking of them. {PTUK February 27, 1896, p. 142.5}

-Every day the Thames scoops out of its banks 1,500 tons of matter, or half-a-million tons a year. All the rivers of the world are doing a similar work; the Mississippi at the rate of 360,000,000 tons a year. {PTUK February 27, 1896, p. 142.6}

-Paris, ever on the outlook for novelties, has found a new food. Arrangements have been made with Algerian butchers to supply that city with camel’s flesh for consumption. There is no accounting for taste. The cats and dogs of Paris may go into the pot next. {PTUK February 27, 1896, p. 142.7}

-The foolish revels of Carnival week, by which the continental pleasure-seekers prepare for the pretended abstinence of Lent, were responsible for the death of forty persons in Portugal last week, who perished by the burning of the hall in which a masked ball was in progress. {PTUK February 27, 1896, p. 142.8}

-Japan can boast of nearly 40,000 doctors, of whom over two-thirds are physicians of the old school, who heal by the old Chinese system of charms and incantations. Many of these old doctors, however, while publicly professing the old plan, have privately studied the European methods, and take advantage of them in their work. {PTUK February 27, 1896, p. 142.9}

-Horse shooting has lately been developed into a profitable branch of sport in some parts of Queensland. On one station near Bundaberg, over 3,000 “brambies” have been shot during the past couple of years, there being a keen demand down in Sydney for horse-skins for the London market. Four hundred wild horses were shot in the course of a couple of days recently by a sporting party in the neighbourhood of Bundaberg. {PTUK February 27, 1896, p. 142.10}

-The famous German “war treasure,” kept on hand to provide against invasion by a foreign country or other emergency, is said to be stored at present in the Julius Tower of the great Fortress of Spandau. The money is all in 10 or 20 mark gold pieces, and is kept in bags, 10,000 marks to a bag. These bags are stored in wooden boxes, held together by screws. The official seal is placed over the head of each screw, to anyone tampering with the boxes could be readily detected. The gold in the boxes is not counted, but is weighed periodically as a precaution against possible loss. The store of gold amounts to 120,000,000 marks. {PTUK February 27, 1896, p. 142.11}

**“Back Page” The Present Truth, 12, 9.**

E. J. Waggoner

A Swiss journal states that the Portuguese local government have expelled the Protestant missionaries from Delagoa Bay. {PTUK February 27, 1896, p. 144.1}

Navies increase every year as a matter of course, but this year it is stated that, as one of the results of the course of recent events, the navies of England, the United States, and Germany are to be specially augmented. {PTUK February 27, 1896, p. 144.2}

The Echo says: “Father Black states that the number of the Anglican clergy in England and Scotland now engaged in hearing confessions is between 1,200, and 1,506; while the number so engaged fifty years ago might safely be reckoned under a score.” {PTUK February 27, 1896, p. 144.3}

The study of the Papacy shows it to be the development and systemisation of the religion of the natural heart-self instead of Christ being manifested. The call to “Come out of her” means, then, a call to come away not merely from an organisation but from a principle; a call to separation from all that is of self and sin. {PTUK February 27, 1896, p. 144.4}

What strange and wicked use of the word Christian is being made. A despatch tells this news of a disturbance in Crete. Some Christians murdered two Turks. In revenge some Turks murdered two Christian families. “As soon as the news was known the Christians of neighbouring villages assembled and attacked the Turks.” {PTUK February 27, 1896, p. 144.5}

The terrible disaster at Johannesburg, by the explosion of over 100,000 pounds of dynamite, shows what a fearfully destructive power the world now has in the high explosives. Whole families were wiped out and hundreds killed or injured. The gold-fields of the Rand are the richest in the world, but the trouble and the suffering which have come because of them within a few weeks past show how far short of a paradise the richest gold-fields are. {PTUK February 27, 1896, p. 144.6}

The poor Emperor of Austria has many ordeals to pass through in the course of the year, prescribed by his ecclesiastics. A newspaper correspondent gives this description of the ceremony he took part in on the day called Ash Wednesday;- {PTUK February 27, 1896, p. 144.7}

The Emperor sat in his private curtained seat. Afterwards he descended into the church and knelt upon a red velvet stool in front of the high altar, where the Palace chaplain strewed ashes upon his grey hair, taking them from a golden cup handed to him on a silver tray by an assistant. The Emperor then withdrew to his apartments with the ashes still in his hair. {PTUK February 27, 1896, p. 144.8}

One of our workers in British Guiana, who has recently been up in the interior, along the Demerara River, says that interest in the truth presented seems to be extending rapidly in the river district, where our publications have gone far beyond the living missionary. One church of believers was organised at Bootooba. “Three of these,” he says, “are Indians, the first-fruits of our work among the aboriginal tribes.” {PTUK February 27, 1896, p. 144.9}

Controversy is not the element in which the Christian thrives. His work is to speak the words of God, to tell what God says. He will always find honest truth-seeking souls who want help. He will also find many who want controversy and strife. In that element one may neither learn or teach the truth. Therefore he can simply pass on to others who are waiting to know what the Lord says. There is the Word. Give to the people to eat. No one can make those eat it who do not want it. One can only invite men to “taste and see that the Lord is good.” {PTUK February 27, 1896, p. 144.10}

**“The French Conscript” The Present Truth, 12, 9.**

E. J. Waggoner

The French Conscript.-Some weeks ago we printed a note from the newspapers stating that a young Frenchman, said to be a Seventh-day Adventist, had been imprisoned in France for refusing to serve in the military, on the ground that as a Christian he could not take part in fratricidal contests. The young man was not known to our Continental brethren. It now transpires that he had only recently arrived in France from South America. He has written as follows to one of our friends in Argentina:- {PTUK February 27, 1896, p. 144.11}

I am now in France, imprisoned for not choosing to do military service. Although through weakness and fear of men I obeyed, formerly, the human law and transgressed God’s law, at the end of two months the Lord gave me strength to obey Him. Finally I am imprisoned. I pass my Sabbaths very happily, thanks be to God. I cannot write what I would like because my letters are read by the Governor. I am at present in the hospital, not on account of sickness, but because I am under observation, that they may see if I have all my mental faculties. Thanks be to God, I have. The Lord is with me with power, and sustains me in all my tribulations. I have faith in Him, that He will make me conqueror. I have been imprisoned about three weeks, and do not know whether I will ever get out; but my faith and confidence are in the Strength of Israel. {PTUK February 27, 1896, p. 144.12}

**“He Was a Barbarian” The Present Truth, 12, 9.**

E. J. Waggoner

He Was a Barbarian.-When King Prempeh came to submit to the British resident his yellow face glistened with oil, and “his somewhat stupid expression,” was, says the Chronicle correspondent, “rendered more idiotic by his sucking a large nut like a fat cigar.” Prempeh is a barbarian who sucks a nut, a stupid thing, certainly; but really why should it make a man look worse to gravely suck a nut than to suck a roll of tobacco leaves? It is merely a question of artistic taste. Of course it would look very funny to see a man walking London streets seriously sucking a nut, or even a lead-pencil but we very commonly see all sorts and conditions of men so walking, with a roll of tobacco leaves or a pipe, unconscious of the fact that it is all very ludicrous. It has taken some centuries for the civilised world to get fairly accustomed to seeing this no longer novel sight, which struck the early discoverers of America with dismay when, for the first time, they saw the aboriginal natives puffing smoke from the rolls of tobacco. But then, those natives, like King Prempeh, were barbarians. {PTUK February 27, 1896, p. 144.13}

**“Missionaries of Islam” The Present Truth, 12, 9.**

E. J. Waggoner

Missionaries of Islam.-Ever since Mohammed’s day Islamism has not lacked for missionaries. It has been propagated by the sword and by the Koran, and with a zeal which has dared and endured everything. There is more organisation and system in the propagation of the creed than is popularly supposed. Of the great educational centre of Islam the Regions Beyond says:- {PTUK February 27, 1896, p. 144.14}

The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1,000, and from 10,000 to 12,000 students are always in attendance, gathered from various parts of Africa. There are 321 sheikhs, or instructors. The instruction is very superficial, and consists largely of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan, and soon disappear into the heart of Africa. These thousands of students become the active propagators of the creed of Islam. {PTUK February 27, 1896, p. 144.15}