**“Accountability for Light” The Present Truth, 12, 32.**

E. J. Waggoner

Of Jesus Christ is written, “That was the true Light, which lighteth every man that cometh into the world.” John 1:9. {PTUK August 6, 1896, p. 497.1}

The light is His life. “In Him was life; and the life was the light of men” because this life has been given to every man that was ever born into this world, the light has been manifested to every man. {PTUK August 6, 1896, p. 497.2}

Every man, therefore, who is not saved will be “without excuse;” for the light has enlightened every man. The most benighted heathen, without the written law and revelation, nevertheless receives life from Him, and the very life by nature gives him sufficient knowledge of the law of God, so that in the Judgment his conscience will witness for or against him. Romans 2:14-16. {PTUK August 6, 1896, p. 497.3}

The man who knows least of the will of God knows better than he has done, and is conscious of guilt. And it is not for not knowing that he will be condemned, but for not believing and doing what he knew. God is just. The condemnation is not that men did not know, but “that light is come into the world, and men loved darkness rather than light.” {PTUK August 6, 1896, p. 497.4}

“Unto whomsoever much is given, of him shall be much required.” It is the law of the kingdom of heaven. Great light brings greater responsibility. When the Word reveals God’s will to a person, who sees it for the first time in his life, he can never go on in the old way, turning from the light, and be the same that he was before the fresh light came to him. “If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.” John 15:22. {PTUK August 6, 1896, p. 497.5}

The record concerning the cities of Galilee illustrates this principle of accountability for light rejected. Jesus came and dwelt in Capernaum. “That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” Matthew 4:14-16. {PTUK August 6, 1896, p. 497.6}

Here Christ lived and wrought most of His mighty works. The region was populous and one in which to reach men of all nations. Says Dean Farrar, in his “Life of Christ“:- {PTUK August 6, 1896, p. 497.7}

Through this district passed the great caravans on their way from Egypt to Damascus; and the heathens who congregated at Bethsaida Julias and C?sarea Philippi must have been constantly seen in the streets of Capernaum. In the time of Christ it was, for population and activity, “the manufacturing district” of Palestine, and the waters of its lake were ploughed by 4,000 vessels of every description, from the war-vessels of the Romans to the rough fisher-boats of Bethsaida, and the gilded pinnaces from Herod’s palace. {PTUK August 6, 1896, p. 497.8}

But the great light was seen, and the people rejected it. It was not convenient just then to receive it, and they lapsed again into the shadow of death; but now into denser darkness than before. And so Christ pronounced the woe upon these busy cities, Chorazin, Bethsaida, and Capernaum. {PTUK August 6, 1896, p. 497.9}

“And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.” Matthew 11:23, 24. {PTUK August 6, 1896, p. 497.10}

Yet Capernaum, the religious centre of the North, prided itself on its scrupulous performance of religious forms, and its formal piety. But in rejecting the “great light” that had arisen, it sunk lower than Sodom, which sinned so terribly and yet without as great light as Capernaum. {PTUK August 6, 1896, p. 497.11}

Sharing with Jerusalem in the rejection of the light, Capernaum and the coasts of the sea shared in the general desolation that fell upon the land which had filled up the cup by centuries of apostasy. Of the region now, a visitor, Archdeacon Farrar, {PTUK August 6, 1896, p. 497.12}

says:The shores are now deserted. With the exception of the small and decaying town of Tiberias-crumbling into the last page of decrepitude-and the “frightful village” of Mejdel (the ancient Magdala) where the degradation of the inhabitants is best shown by the fact that the children play stark naked in the street-there is not a single inhabited spot on its once crowded shores. One miserable, crazy boat-and that not always procurable-has replaced its gay and numerous fleet. {PTUK August 6, 1896, p. 498.1}

The ruins here piled about amidst the rocks and brambles bear mute testimony to the fulfilment of such portion of the woe as pertains to this world. And in the day of account the fearful record of rejected light must be faced by those who might have walked in it. The mighty works brought in Galilee are written that we might believe and have life. John 20:31. They trusted in following the ways of the fathers, the traditions of the elders, and refused to walk forward in the light. Nowadays we hear much of the enlightenment of the Reformation. But the light that shines from the Word since the Reformation set it free, and since God’s providence has so multiplied it and made it possible for all to study it, only throws upon people of this generation the greatest responsibility that has ever come to a generation since Jesus walked among men in Galilee. The light still shines. The Reformation is not ended. As Jesus said to the people in that day, so He says to all now, “Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.” {PTUK August 6, 1896, p. 498.2}

**“All Things Were Made by Him” The Present Truth, 12, 32.**

E. J. Waggoner

The activity of natural forces is ceaseless. Such an expression as this does not seem to be necessarily religious in its character. Indeed men indulge in many so-called expressions of scientific facts, and philosophical statements, and often congratulate themselves that they are avoiding all reference to questions of religious truth, or possible religious controversy. But this is a mistake. Though couched in the most abstruse and philosophical language, all questions having to do with the powers of nature must lead directly, whether it be acknowledged or not, to a discussion of religious truth, and some reference to God and His providence. {PTUK August 6, 1896, p. 498.3}

Often, of course, if indeed it be not usually, the phraseology will be such that he who only recognises statements of religious truth by the formal language in which they are expressed will repudiate them, and even criticise them, perhaps, as materialistic or irreligious. Frequently, indeed, it is true that the very writer or speaker himself does not appreciate, or would even deny, the force of his own words,-strangely thinking that by the use of Greek or Latin derivative he can eliminate God from a thought which is clearly filled with Him when expressed in simple Saxon. The truth is that as language itself is from God, and the very mentality which develops and uses speech is also the gift of God, therefore it is utterly impossible to so use language as to ignore or deny the existence of God. {PTUK August 6, 1896, p. 498.4}

He who would deny and blaspheme in the terms of his denial proves that which he would deny,-and he who blasphemes acknowledges and confesses by his very blasphemy. The man who thinks to discourse upon the ceaseless beneficence of the forces of nature, or any other subject for that matter, and ignore or deny the existence of Divinity in it all must be himself unaware of the origin, growth, and history of the very words which he is himself using. {PTUK August 6, 1896, p. 498.5}

**“Walk Carefully” The Present Truth, 12, 32.**

E. J. Waggoner

The Lord exhorts us to “lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way.” Christ’s life is an example of path-setting. In fact, the only straight path there is is the one He made, “leaving us an example that ye should follow His steps.” The trouble is that so often we follow carelessly, forgetting that the careless step may be a cause of stumbling to those who are behind. Speaking of the fact that believers do not live unto themselves, a look or word, insensibly to themselves, having a far-reaching influence on others, Dr. Hugh Mcmillan uses some illustrations from the physical world which very vividly emphasise the need of careful attention to the walk if the lame are not to be turned aside from the way. And remember that it is not carefulness in externals merely that can guard against evil influence. What we need is to set the heart to follow hard after the Lord, and he who gives power to walk in his footsteps will attend to the influence of the life. Only when the heart is right, single before the Lord, will the walk be right. A straight tree will cast a straight shadow:- {PTUK August 6, 1896, p. 498.6}

“Chemists tell us of substances whose ownership is disturbed by the slightest motion, so that they rush into permanent combinations. The touch of a feather will cause the iodide of nitrogen to explode, and the vibration of any kind of sound will decompose it. The scratch of a pin will so alter the arrangement of the molecules of mercury that their action on light is altered, and the colour of the whole mass is changed at once from yellow to bright red. Many other substances could be named whose equilibrium is so unstable, whose affinity is so weak, that the most insignificant and apparently inadequate causes will immediately change their properties, so that they become henceforth quite different from what they were before. {PTUK August 6, 1896, p. 498.7}

“Among the high Alps, early in the year, the traveller is told to proceed as quietly as possible in certain places. On the steep slopes overhead, the snow hangs so evenly balanced that the sound of the voice, the crack of the whip, the report of a gun, or the detachment of a snowball, may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything within reach in ruin. {PTUK August 6, 1896, p. 498.8}

“Applying these illustrations of the physical world to the condition of society around us, are there not many whose moral character is so unstable, whose principles are so unfixed, who are so evenly balanced between good and evil, that a word, a look, may incline them to the one side or to the other, and produce effects that will alter the colour and the nature of their whole future existence? Are there not souls around us hanging so nicely poised on the giddy slopes of temptation, watching us, and ready, on the least encouragement to evil from us-of which we ourselves are not conscious-to come down in terrible avalanches of moral ruin, crushing themselves and others in their fall?” {PTUK August 6, 1896, p. 498.9}

**“Will It Always Work?” The Present Truth, 12, 32.**

E. J. Waggoner

Will tribulation always work patience in those who believe the Lord?-Yes, invariably. “Well,” says one, “I am sure that anybody would be impatient if he had as much to trouble him as I have.” Question-Would Christ become impatient? He had the things to endure that you have? Did He not have as much to endure, and more? You must admit that He did. Was He impatient?-“He was oppressed, and He was afflicted, yet He opened not His mouth.” Isaiah 53:7. Then if He were in your place, He would be patient. Why, then, do you not let Him be in your place? Faith brings Christ into the heart, so that He is identified with us, and therefore He bears the burdens. “Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.” Psalm 55:22. {PTUK August 6, 1896, p. 498.10}

**“The Promises to Israel. Israel in Egypt” The Present Truth, 12, 32.**

E. J. Waggoner

It will be remembered that when God made the covenant with Abraham, He told him that he himself should die without having received the inheritance, and that his descendants should be oppressed and afflicted in a strange land, and that afterwards, in the fourth generation, they should come into the promised land. {PTUK August 6, 1896, p. 499.1}

“And He gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.... Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham had bought for a sum of money of the sons of Emmor, the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose who knew not Joseph. The same dealt subtilly with our fathers, so that they cast out their young children, to the end they might not live.” Acts 7:8-19. {PTUK August 6, 1896, p. 499.2}

The king “who knew not Joseph,” was one of another dynasty, a people from the East which conquered Egypt. “For thus saith the Lord, Ye were sold for naught, and ye shall be redeemed without money. For thus saith the Lord God, My people went down at the first into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now, therefore, what do I here saith the Lord, seeing that My people is taken away for naught? they that rule over them do howl; saith the Lord; and My name continually all the day is blasphemed. Therefore My people shall know My name; therefore they shall know in that day that am He that doth speak; behold, it is I.” Isaiah 52:3-6. R.V. {PTUK August 6, 1896, p. 499.3}

**WHAT EGYPT SIGNIFIES**

From the text last quoted we learn that the oppression of Israel in Egypt was opposition and blasphemy against God; that contempt for their God and their religion had a great deal to do with its rigour. We learn also that their deliverance from Egypt was identical with the deliverance which comes to all who are “sold under sin.” “Ye have sold yourselves for naught; and ye shall be redeemed without money.” “Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19, R.V. A brief study therefore of what Egypt stands for in the Bible, and of the real condition of the Israelites while there, will enable us to understand what was involved in their deliverance. {PTUK August 6, 1896, p. 499.4}

**EGYPTIAN IDOLATRY**

Of all the idolatry of ancient times, that of Egypt was undoubtedly the grossest and most complete. The number of the gods of Egypt was almost beyond computation. “Every town in Egypt had its sacred animal, or fetish, and every town its local divinities.”-Encyc. Brit. But “the sun was the kernel of the State Religion. In various forms he stood at the head of each hierarchy.”-Sun Images and the Sun of Righteousness, in O. T. Student, Jan. 1886. “Ra, the sun, is usually represented as a hawk-headed man, occasionally as a man, in both cases generally bearing on his head the solar disc.” {PTUK August 6, 1896, p. 499.5}

The union of Church and State was perfect in Egypt, the two being really identical. This is set forth in “Religions of the Ancient World” (Rawlinson) page 20:- {PTUK August 6, 1896, p. 499.6}

Ra was the Egyptian sun-god, and was especially worshipped at Heliopolis. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honour.... The kings for the most part considered Ra their special patron and protector; may, they went so far as to identify themselves with him; to use his titles as their own, and to adopt his name as the ordinary prefix to their own names and titles. This is believed by many to have been the origin of the word Pharaoh, which was, it is thought, the Hebrew rendering of Ph’ Ra-the sun. {PTUK August 6, 1896, p. 499.7}

Besides the sun and moon, named Osiris and Isis, “the Egyptians worshipped a great number of beasts, as the ox, the dog, the wolf, the hawk, the crocodile, the ibis, the cat, etc.” “Of all these animals, the bull Apis, called Epapris by the Greeks, was the most famous. Magnificent temples were erected to him while he lived, and still greater after his death. Egypt then went into general mourning. His obsequies were solemnised with such pomp as is hardly credible. In the reign of Ptolemy Lagus, the bull Apis dying of old age, the funeral pomp, besides the ordinary expenses, amounted to upwards of fifty thousand French crowns. After the last honours had been paid to the deceased, the next care was to provide him a successor, and all Egypt was sought through for that purpose. He was known by certain signs which distinguished him from all other animals of that species: upon his forehead was to be a white spot, in form of a crescent; on his back, the figure of an eagle; upon his tongue, that of a beetle. As soon as he was found, mourning gave way to joy; and nothing was heard in all parts of Egypt but festivals and rejoicings. The new god was brought to Memphis to take possession of his dignity, and there installed with a great number of ceremonies.” Rollin’s Ancient History, Book 1, part 2, chap. 2, sec. 1. {PTUK August 6, 1896, p. 499.8}

These ceremonies, it is hardly necessary to say, were of an obscence character; for sun-worship when carried out to its full was nothing else but the practice of vice as a religious duty. {PTUK August 6, 1896, p. 500.1}

So strong a hold had superstition upon the Egyptians that they worshipped even leeks and onions. In this we are reminded that superstition and abominable idolatry are not necessarily connected with a low order of intellect, for the ancient Egyptians cultivated the arts and sciences to a high degree. The practice of idolatry did, however, cause them to fall from their former high position. {PTUK August 6, 1896, p. 500.2}

The very name Egypt is a synonym for wickedness and opposition to the religion of Jesus Christ, and is coupled with Sodom. Of the Lord’s “two witnesses,” it is said that “their dead bodies shall lie in the street of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” Revelation 11:8. That the Israelites in Egypt took part in its wickedness and idolatry, and that they were prevented by force from serving the Lord, is evident from several texts of Scripture. {PTUK August 6, 1896, p. 500.3}

In the first place, when Moses was sent to deliver Israel, his message to Pharaoh was, “Thus saith the Lord, Israel is My son, even My firstborn; and I say unto thee, Let My son go, that he may serve Me.” Exodus 4:22, 23. The object of the deliverance from Egypt was that Israel might serve the Lord, an evidence that they were not serving Him there. {PTUK August 6, 1896, p. 500.4}

So again we read that “He remembered His holy promise, and Abraham His servant. And He brought forth His people with joy, and His chosen with gladness; and gave them the lands of the heathen; and they inherited the labour of the people; that they might observe His statutes, and keep His laws.” Psalm 105:42-45. {PTUK August 6, 1896, p. 500.5}

But strongest of all the evidence that Israel had joined in the idolatry of Egypt is found in the reproach for their not forsaking it. “Thus saith the Lord God: In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt...then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt.” Ezekiel 20:5-8. {PTUK August 6, 1896, p. 500.6}

**STILL IN EGYPTIAN BONDAGE**

Neither has it been done unto this day. The darkness that overspread Egypt at the time of the plagues was no more dense than the darkness that Egypt has cast over the whole earth. That physical darkness was but a vivid representation of the moral darkness into which the people had fallen, and of that which has since come from that wicked country. The story of the apostasy in the Christian church is but the record of the errors which were brought from Egypt. {PTUK August 6, 1896, p. 500.7}

Near the close of the second century of the Christian era, a new system of philosophy sprung up in Egypt. “This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria-Athenagoras, Pantaenus, and Clemens Alexandrinus-are said to have approved of it. These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all the sects of philosophers; and, therefore, that it was the duty of every wise man, and especially of a Christian teacher, to collect these fragments from all quarters, and to use them for the defense of religion and the confutation of impiety.” {PTUK August 6, 1896, p. 500.8}

“This mode of philosophising received some modification, when Ammonius Saccas, at the close of the century, opened a school at Alexandria, and laid the foundation of the sect called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony, or attempted to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship. And here, especially, lies the difference between this new sect and the eclectic philosophy, which had before flourished in Egypt. For the eclectics held that there was a mixture of good and bad, true and false, in all the systems; and therefore they selected out of all, what appeared to them consonant with reason, and rejected the rest. But Ammonius held that all sects professed one and the same system of truth, with only some difference in the mode of stating it, and some minute difference in their conceptions; so that by means of suitable explanations they might with little difficulty be brought into one body. He, moreover, held this new and singular principle, that the popular religions, and likewise the Christian, must be understood and explained according to the common philosophy.”-Mosheim’s Eccl. Hist., Cent. 2, part, ch. 1, Secs. 6, 7. {PTUK August 6, 1896, p. 500.9}

“Clement of Alexandria has been mentioned as one of the Christian teachers who was devoted to this philosophy. Mosheim tells us that “Clement is to be ranked among the first and principal Christian defenders and teachers of philosophic science, indeed that he may even be placed at the head of those who devoted themselves to the cultivation of philosophy with an ardour that knew no bounds, and were so blind and misguided as to engage in the hopeless attempt of producing an accommodation between the principles of philosophic science and those of the Christian religion.”-Mosheim’s Commentaries, Cent. 2, Section 25, Note 2. {PTUK August 6, 1896, p. 500.10}

Let it be remembered that the only philosophy was pagan philosophy, and it will be very easy to imagine the inevitable results of such devotion to it on the part of those who were the teachers in the Christian church. Mosheim tells us that “by the Christian disciples of Ammonius, and more particularly by Origen, who in the succeeding century (the third) attained to a degree of eminence scarcely credible, the doctrines which they had derived from their master were sedulously instilled into the minds of the youth with whose education they were entrusted, and by the efforts of these again, who were subsequently for the most part called to the ministry, the love of philosophy became pretty generally diffused throughout a considerable portion of the church.” Origen was at the head of the “Catechetical School” or theological seminary of Alexandria, which was the seat of learning. He stood at the head of the interpreters of the Bible in that century, and was closely copied by the youth who flocked to that seminary. “Half the sermons of the day,” says Farrar, “were borrowed, consciously or unconsciously, directly or indirectly, from the thoughts and methods of Origen.”-“Lives of the Fathers,” chap. 16, sec. 8. {PTUK August 6, 1896, p. 500.11}

Origen’s skill as an “interpreter” of the Bible was due to his skill as a philosopher, which consisted in making evident things that had no existence. The Bible was used by him and his companions, as were the writings of the philosophers, as a thing upon which to display their mental skill. To read a simple statement, and to believe it as it reads, and to set plain truth before the minds of students, leading the minds of the people to the Word of God, was considered too childish, and altogether beneath the dignity of a great teacher. Anybody could do that, they thought. Their work was to seem to draw from the Sacred Word something which the common people would never find there, for the reason that it was not there, but was the invention of their own minds. {PTUK August 6, 1896, p. 501.1}

In order to keep their prestige as deep scholars and great teachers, they taught the people that the Bible does not mean what it says, and that whoever follows the plain letter of Scripture will certainly be led astray; and that it could be explained only by those who had exercised their faculties by the study of philosophy. Thus they effectually took the Bible from the hands of the common people. With the Bible practically out of their hands, there was no way by which the people could distinguish between Christianity and paganism. The result was not only that those who already professed Christianity were in a large measure corrupted, but that the heathen came into the church without changing their principles or practices. “It came to pass that the greater part of these Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.” {PTUK August 6, 1896, p. 501.2}

Thus it came to pass that “nearly all those corruptions by which, in the second and subsequent centuries, Christianity was disfigured, and its pristine simplicity and innocence almost wholly effaced, had their origin in Egypt, and were thence communicated to the other churches.” “Observing that in Egypt, as well as in other countries, the heathen worshipers, in addition to their public religious ceremonies, to which everyone was admitted without distinction, had certain secret and most sacred rites, to which they gave the name of mysteries, and at the celebration of which none except persons of the most approved faith and discretion were permitted to be present; the Alexandrian Christians first, and after them others, were beguiled into a notion that they could not do better than make the Christian discipline accommodate itself to this model. The multitude professing Christianity were therefore divided by them into the profane, or those who were not as yet admitted to the mysteries, and the initiated, or faithful and perfect .... From this constitution of things it came to pass, not only that many terms and phrases made use of in the heathen mysteries were transferred and applied to different parts of the Christian worship, particularly to the sacraments of baptism and the Lord’s Supper, but that, in not a few instances, the sacred rites of the church were contaminated by the introduction of various pagan forms and ceremonies.” {PTUK August 6, 1896, p. 501.3}

**THE CALL TO COME OUT OF EGYPT**

It is not necessary to enumerate the various false doctrines and practices that were thus introduced into the church. Suffice it to say that there was not a thing that was not corrupted, and there was scarcely a heathen dogma or ceremony that was not either adopted or to a greater or less extent copied. The light of God’s Word being thus obscured, the “Dark Ages” necessarily resulted, continuing until at the time of the Reformation the Bible was once more put into the hands of the people, for them to read for themselves. {PTUK August 6, 1896, p. 501.4}

The Reformation, however, complete the work. A true reformation never ends; when it has corrected the abuse which first called it forth, it must go on with the good work. But those who came after the Reformers were not filled with the same spirit, and were content to believe no more than the Reformers had believed. Consequently the same story was repeated. The word of men came to be received as the word of God, and therefore errors still remained in the church. To-day the current is setting strongly downward, as the result of the wide-spread acceptance of the doctrine of Evolution, and of the influence of the so-called “Higher Criticism.” Several years ago the historian Merivale, Dean of Ely, said, “Paganism was assimilated, not extirpated, and Christendom has suffered from it more or less ever since.”-“Epochs of Church History,” p. 169. {PTUK August 6, 1896, p. 501.5}

It may easily be seen, from this brief outline, that the darkness that at any time covers the earth, and the gross darkness that envelops the people, is the darkness of Egypt. It was not merely from physical bondage that God set Himself to deliver His people, but from the spiritual darkness that was far worse. And since this darkness still remains to a great extent, that work of deliverance is still going on. Ancient Israel “in their hearts turned back again into Egypt.” Throughout their whole history they were warned against Egypt, an evidence that they were never fully free for any length of time from its blighting influence. Christ came to earth to deliver men from every species of bondage, and to that end He placed Himself to the fullest extent in man’s position. There was therefore a deep significance in His going down into Egypt, that it might be fulfilled which was spoken by the Lord through the prophet, “Out of Egypt have I called my Son.” Since Christ was called out of Egypt, all who are Christ’s, that is, all the seed of Abraham, must likewise be called out of Egypt. This is the work of the Gospel. {PTUK August 6, 1896, p. 501.6}

**“On the Way to Jerusalem” The Present Truth, 12, 32.**

E. J. Waggoner

Just as the Lord was about to start on His last journey up to Jerusalem, to the passover, Himself to be the Lamb led to the slaughter, He called His disciples aside, where He might speak to them alone, and told them plainly what was about to come to pass. His language could not well be more clear than when He said: “Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priest and scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again.” {PTUK August 6, 1896, p. 501.7}

They must all have heard it. He took them apart by the way, so that there could be no reason why their attention should be distracted and they fail to comprehend the reality of the facts which He was about to relate to them, or to feel their importance. Then He told them these things in words capable of no double interpretation. One by one, in regular sequence, He named the different scenes in the tragedy that was about to be enacted. First was the going up to Jerusalem,-then the trial,-the condemnation to death,-the delivery to the Gentiles,-the mocking and scourging, the crucifixion,-and, lastly, the resurrection on the third day. {PTUK August 6, 1896, p. 501.8}

How strange it seems that so remarkable a prediction as this, couched in such plain terms, did not immediately and completely absorb their whole attention, occupy their whole thought, and become the entire subject of their conversation. But there is no evidence that they even gave His words a second thought. Seemingly, they were no more to them than the blowing wind,-they did not even make so much impression as they might have done had they entered one ear to pass out at the other. Indeed Luke says, “And they understood none of these things.” It seems now incomprehensible that they should, by any possibility, have failed to understand. One would have thought that as they went up to Jerusalem they would have been saying to each other on the way, “The Master said we should go up to Jerusalem, and now here we are on the way; when we get there, so He told us, He is to be betrayed to the chief priests.” Then when the trial took place, one would have thought that they would have looked in each other’s faces, not needing to speak, for each would know what was in the other’s mind,-that the next step was the condemnation to death. And then when the decree of death was granted they would have known that the delivery to the Roman authorities, the mocking, scourging, and then crucifixion was to follow. But then, when all these different steps, one by one, in their specified order, had been fulfilled, their hope and faith, would have become a certainty, assured,-“and the third day He shall rise again.” {PTUK August 6, 1896, p. 501.9}

But instead of this, they understood none of these things, having scarcely listened while He told them all this alone, apart by the way. {PTUK August 6, 1896, p. 502.1}

It is evident why two of them, at least, did not understand. The very next verses, recounting the request which they and their mother made to the Lord, show that the reason why they did not hear and understand was that they were absorbed in thoughts of self. Mark 10:35. {PTUK August 6, 1896, p. 502.2}

In those days, and in the presence of those men, the words of the Lord were fulfilled, and they were ignorant of that which had been opened as clear as the daylight before their eyes, and so missed the blessing. {PTUK August 6, 1896, p. 502.3}

In these days, and in our presence, the words of the Lord are being fulfilled no less than then. It behoves us to be purged of that darkness of self, and be filled with His life which is the light of men, that we may hear, see, and understand the history which God is making in the world, and know that it is the fulfilment of His prophecy, step by step, as surely as that from the road to Jerusalem to the cross and the resurrection. Of the attitude of wakeful believers, the apostle says, “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” {PTUK August 6, 1896, p. 502.4}

**“The Tea Cigarette” The Present Truth, 12, 32.**

E. J. Waggoner

This latest invention in the smoking line comes from Paris. Next it was heard of as a vice of fashionable New York ladies. And now a London morning paper says it is being introduced at home. We think none of our readers will be in danger of trying the foolish practice if we give the particulars of the way in which the cigarettes are made. We do this that it may be seen that the evil effects are due simply to the poison that is in the tea leaf, of which every user of tea as a beverage gets more or less to the detriment of the health. A drug that has such effect when inhaled is not a good thing to put into the stomach. We take the following from the Daily Mail:- {PTUK August 6, 1896, p. 510.1}

One of the most injurious and dangerous of new fashions is the tea cigarette. {PTUK August 6, 1896, p. 510.2}

Several descriptions of the tea cigarette have been printed, but these have erred in the presumption that the tea was taken as sold, rolled up in a paper and smoked. This would be practically impossible, as the sharp edges of the tea would cut the paper in all directions, spoil the draught, and render the cigarettes unsmokable. {PTUK August 6, 1896, p. 510.3}

To make the tea cigarette one takes a grade of green tea which has but little dust, being composed of unbroken leaf, and dampens it carefully, just enough to permit the leaves to be unrolled without being broken, and so as to be left pliable and capable of being stuffed in the paper cylinder, while the dampness is not sufficient to stain the paper. The cigarettes are to be laid aside for a few days and are then ready to be smoked. {PTUK August 6, 1896, p. 510.4}

The feeling of a tea cigarette in the mouth is peculiar. The taste is not so disagreeable as might be supposed, but the effect on the tyro is a sense of thickening the head and a disposition to take hold of something or sit down. If the beginner quits them, that settles it, he will not try tea cigarettes again. If, however, the smoker sits down and tries a second cigarette, inhaling it deeply, then the thickening feeling passes and is succeeded by one of intense exhilaration. The nerves are stimulated until the smoker feels like flying, or doing something else entirely out of the common way. This stage lasts as long as the smoke continues, which is until the reaction of the stomach sets in. {PTUK August 6, 1896, p. 510.5}

Words cannot describe the final effects of the tea cigarette. The agony of the opium fiend is a shadow to that of the nauseated victim of the tea cigarette. It will be hours before food can he looked at, yet the first step toward a cure is a cup of tea. An hour afterward comes the craving for the tea cigarette. {PTUK August 6, 1896, p. 510.6}

**“Items of Interest” The Present Truth, 12, 32.**

E. J. Waggoner

-In France, when a railroad train is more than ten minutes late, the company is fined. {PTUK August 6, 1896, p. 510.7}

-A German gunboat with seventy-five men has been lost in a typhoon off the Chinese coast. {PTUK August 6, 1896, p. 510.8}

-Matches have not yet displaced the tinder-box in certain rural district of Spain and Italy. {PTUK August 6, 1896, p. 510.9}

-It is said that no one is allowed to die in the sacred island of Miyajima, Japan. Any one mortally ill is sent away by boat to the adjacent land. {PTUK August 6, 1896, p. 510.10}

-There are at least 14,000 people in Lucknow who are opium-smokers, and so wedded to the vies that the habit is unconquerable. In that city there is no secrecy about selling or purchasing the drug. {PTUK August 6, 1896, p. 510.11}

-A race riot between Swiss and Italians has occurred at Zurich. Houses have been sacked and several persons injured. It was found necessary to pall out the military to quell the disturbance. {PTUK August 6, 1896, p. 510.12}

-Miss Clara Parrish is to start in August on a round-the-world missionary tour for the Woman’s Christian Temperance Union. This will be the seventh such tour which has been made under the auspices of that organisation. {PTUK August 6, 1896, p. 510.13}

-The largest encyclopedia in the world is a Buddhistic work of 225 volumes, weighing 8,000 pounds. One copy is owned by the British Government and another by the Russian. The latest quoted price is said to be ?280. {PTUK August 6, 1896, p. 510.14}

-The great Nijni Novgorod exhibition of Russian industries and area promises to turn out a complete failure. Although the Government have greatly reduced the already cheap railway fares from all parts of Russia to the great fair city, Russians do not seem to take much interest in the exhibition. {PTUK August 6, 1896, p. 510.15}

-During the peat year a demand has been made in Russia for the abolition of corporal punishment, and for the introduction of universal popular education. The first has been refused, and such active measures taken in opposition to the second that the committees of education at St. Petersburg and Moscow have been abolished. {PTUK August 6, 1896, p. 510.16}

-Mail advices from depot state that fully 30,000 people were killed by the tidal wave last month. The wave was eighty feet high in parts, and about three hundred miles of coast was swept. A pestilence is feared owing to the bodies unburied, though the authorities are working to relieve distress and to secure proper sanitary arrangements. {PTUK August 6, 1896, p. 510.17}

-The trouble in the north is being felt throughout South Africa. Everywhere the natives are on the qui vive. Pondoland, the Transkoian territories of the Cape Colony, Basutoland, and Bechuanaland-in all these places the natives are watching their opportunity, and would most assuredly rise en masse, says a newspaper correspondent, in the event of any repetition of the Zulu War disaster in Rhodesia. {PTUK August 6, 1896, p. 510.18}

**“Back Page” The Present Truth, 12, 32.**

E. J. Waggoner

A call comes to our brethren in Norway to send help in the way of workers to Iceland, where there are a number of believers wishing to see our work established in their island. One delegate from Iceland attended the recent annual conference of our Norwegian churches. Publications are being prepared in the Icelandic tongue. {PTUK August 6, 1896, p. 512.1}

A tidal wave in China has followed the one in Japan, 4,000 being reported killed, and large tracts being inundated, so that famine and pestilence are threatened. While the world is quarreling over possessions and trade in these populous countries of the East, the calamities that are so often sweeping away thousands call loudly upon Christians to preach the Gospel to those who have never heard it. {PTUK August 6, 1896, p. 512.2}

In view of the distinction which the popular standard of the world’s judgment makes between armed expeditions bent on killing in military fashion, and the man who goes single-handed to kill an enemy, it is not surprising that one of the great morning papers the other day said, “The truth is that the whole question of when you may and when you may not kill a man, grave as it seems to be, is very much in a muddle.” {PTUK August 6, 1896, p. 512.3}

It is a fact that the idea of glory is mainly associated with military exploits. In all the world greater glorification of men of arms exists than of those who give themselves to the arts of peace, or who risk their lives in mines or dangerous trades which minister to the comforts and conveniences of life. Distinction may be won in other ways, but glory, after this world’s standard, is most often attained on the field of blood, and national churches give place to the monuments of those who have thus gained fame. {PTUK August 6, 1896, p. 512.4}

**“To Prevent Disappointment” The Present Truth, 12, 32.**

E. J. Waggoner

To Prevent Disappointment .-The surest way to prevent being disappointed in this life, is to have small expectations, and not to make large demands on our fellow-men. The humble man, who does not think that other people were made for the purpose of serving him, but rather that he is servant of all, will, instead of meeting disappointments, be continually surprised and astonished at the kindness and goodwill he receives. On the other hand, the man who expects the most from the Lord, and who, depending on God’s promises, makes the largest demands upon Him, will never be disappointed; for God gives “exceeding abundantly, above all that we ask or think” (Ephesians 3:20), and never forsakes those who put their trust in Him. Psalm 9:10. And a humble man, with the lowest opinion of his own worth, is just a man who can and will confidently make the largest demands on God, for God “has respect unto the lowly,” and he who inhabits eternity dwells with the humble and the contrite ones. Isaiah 57:15. Therefore the humble man is the only truly happy man on earth. He is always contented, for all his desires are abundantly satisfied with the fatness of God’s house. {PTUK August 6, 1896, p. 512.5}

*“He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.” {PTUK August 6, 1896, p. 512.6}*

**“Sunday Laws at Work” The Present Truth, 12, 32.**

E. J. Waggoner

Sunday Laws at Work .-Canada has recently been imprisoning Seventh-day Adventists for working on Sunday, and one or two are now in gaol there. The last mail from the States brings word that three others have been sentenced in Tennessee. The real offence, of course, is Sabbath-keeping, as those who do not keep the Sabbath or any day have always worked freely on Sunday. Reports from New Zealand state that our brethren there are also being threatened with prosecution, the churches having taken up a crusade for enforcing the Sunday laws of the colony. It is the one spirit moving the forces of evil in all the world. {PTUK August 6, 1896, p. 512.7}

**“Remedy for War” The Present Truth, 12, 32.**

E. J. Waggoner

Remedy for War .-In the conference at Grindelwald, last week, while the subject of International Arbitration was under discussion, Dr. Parker said that the true remedy for war was to turn the hearts of the people to the Lord. “If the people were penetrated by the Spirit of Jesus Christ they would lead rulers aright.” In this Dr. Parker solves the whole question. In that proportion in which Christianity, pure and undefiled, rules in the hearts of the people, individually, will there be peace. The solution then is simple-preach the Gospel to the whole world, individually. If they receive it there will be peace. If they do not receive it, the Lord has said that when His Gospel has been preached to the whole world He will come and make peace. That will be His kingdom, and in no other way can it come. {PTUK August 6, 1896, p. 512.8}

**“Japan’s Calamity” The Present Truth, 12, 32.**

E. J. Waggoner

Japan’s Calamity .-The detailed reports of the earthquake and tidal wave in Japan, on June 15, which have but just been received, show this to have been a greater calamity than the earthquake of 1891, which destroyed so many villages in the interior of Japan, and rent their sacred mountain Fujiyama. It seems that a tidal wave variously reported as from twenty to fifty feet in height swept the coast for a long distance, and devastating the country for a distance of two miles inland. Twenty-seven thousand persons were drowned, two thousand received serious injuries, and at least sixty thousand are rendered homeless and destitute. {PTUK August 6, 1896, p. 512.9}

**“The Sea Roaring” The Present Truth, 12, 32.**

E. J. Waggoner

The Sea Roaring .-Some sentences of the published accounts of this catastrophe are suggestions of our Lord’s description of the scenes which should immediately precede His second coming, “upon the earth distress of nations, with perplexity; the sea and the waves roaring.” One narrator says that a faint rumbling was heard at first and then,- {PTUK August 6, 1896, p. 512.10}

In a few minutes the noise swelled into a tremendous sound, as coming from the sea. Just at this moment a tidal wave about fifty feet high came over, and in a few seconds it penetrated inland as far as Yokomachi, some two miles from the beach. The water dashed about in every direction from terrific force for about five minutes, and then subsided as quickly as they had arisen. {PTUK August 6, 1896, p. 512.11}

Another speaks of the slight shocks of earthquake and says, “About half-past eight o’clock P.M . , a wild roar of raging waves, resembling the noise made by a violent wind rushing through a forest, rapidly approached.” Then in a moment the village was overwhelmed. {PTUK August 6, 1896, p. 512.12}

**“Not Education and Culture” The Present Truth, 12, 32.**

E. J. Waggoner

Not Education and Culture .-Many talk as though civilisation and education must necessarily bring people nearer to Christianity; but this is far from being true. An Indian missionary says of the Parsees: “It is quite true that they are advanced in civilisation, education, and branches of commerce; but I have noticed that the more the heathen native of India becomes advanced in these things, the further he, as a rule, gets from Christ, and the harder it is to convert him.” It was of the intellectually cultured Greek and Roman civilisation that Paul was speaking when he wrote the first chapter of his epistle to the Romans. {PTUK August 6, 1896, p. 512.13}

**“The Mind of the Natural Man” The Present Truth, 12, 33.**

E. J. Waggoner

The Mind of the Natural Man .-Daniel tells how, just before Nebuchadnezzar was stricken and humbled, the proud king walked up the terraces of his palace, saying, “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” {PTUK August 13, 1896, p. 513.1}

Memorials of Vanity. -He not only spoke it, but engraved like sentiments in his inscriptions upon the royal tablets, now dug up and read. One of them says: “For the astonishment of men I built this house; all of the power of my majesty encompasses its walls.... In Babylon alone I raise the seat of my dominion.” This vanity is the common frailty of the human mind. {PTUK August 13, 1896, p. 513.2}

The Mind of Christ. -Contrast with this Christ’s attitude as he came into the world to show men how to live for man. He had not built a pile of bricks and mortar, but the very earth and all living things upon it and the heavens were the work of His hands. Yet He said, “I can of Mine own self do nothing.” “I came not to do Mine own will.” “I have glorified Thee on the earth.” Nebuchadnezzar glorified himself as the builder of a great city now buried in the sands. Jesus, in whom all things consist, glorified God. “Have this mind in you which was also in Christ Jesus: who...emptied Himself.” Philippians 2:5, 6, R.V. {PTUK August 13, 1896, p. 513.3}

**“‘Wanted: Religious Reciprocity’” The Present Truth, 12, 33.**

E. J. Waggoner

Under this title, a correspondent of the Daily Chronicle calls attention to the hollow pretence of the Papacy in professing to favour religious liberty. The present Pope lauds religious liberty in lands where papal principles are not fully in the ascendant, but wherever the Papacy has control Protestants are treated as enemies to the civil order. Nor while printing this letter, showing papal inconsistency, can we forebear calling attention to the inconsistency of Protestants who disapprove of Spanish laws seeking to exact deference to Romish ceremonies and observances, but who, at the same time, approve of Sunday laws in England or elsewhere, which are as distinctly religious laws, and as distinctly Roman Catholic, as any of the Spanish regulations. The correspondent says:- {PTUK August 13, 1896, p. 516.1}

“Judging by the account given in your issue of Monday of the imposing Roman Catholic public procession, which caused all the vehicular traffic between Farringdon-road and Holborn Town Hall to be suspended for nearly three-quarters of an hour, it is most evident that it is a glorious privilege to reside in a Protestant country. How happy should we be if like liberty were known in Roman Catholic countries! But alas! what do we find? Take Spain-that most Catholic of countries-there, no ism but Romanism is allowed to do anything that can give the public to know that it even exists. At this very moment Protestant chapels remain closed by order of the authorities. In one town which I could name, a goodly band of law-keeping, devout Protestants are strictly prohibited from even meeting together in an “upper room.” For nearly two years these local Roman Catholic authorities have defied the best efforts of British Consul and British Ambassador at Madrid to obtain through the Spanish Government liberty for these Protestants to worship God even in secret. {PTUK August 13, 1896, p. 516.2}

“Well may our Roman Catholic, Jewish, Greek and other non-Protestant fellow-subjects of Queen Victoria bless God that they dwell under the glorious flag of a free and Protestant England. In most Catholic Spain religious liberty is granted to no one except Roman Catholics. But that is the least of it, for free-born Spanish Protestants are compelled by law to do public obeisance to images, etc., set up by the Church of Rome. Law-abiding subjects are sent to prison and fined for not violating their consciences by kneeling-or, at least, uncovering-in the public streets before the images borne by a papist in procession. ‘Twas but the other day that an immense deputation of grandees waited on the Queen Regent of Spain imploring her, by all things sacred, on no account to allow the members of the Spanish Reformed Church the liberty of meeting to worship God under their own roof. {PTUK August 13, 1896, p. 516.3}

“We have the Pope sending his best thanks to the Queen for granting liberty of worship, etc., etc., to Roman Catholics; when will the day dawn in which the Queen will be in a position to thank the Pope for even so much as suggesting to Roman Catholic countries that liberty of worship be granted to Protestants? Why should all the liberty be on one side? How can the Pope and his agents with any conscience ask and accept that which they would rather die than grant in their turn?” {PTUK August 13, 1896, p. 516.4}

**“Understanding the Bible” The Present Truth, 12, 33.**

E. J. Waggoner

There are two principal causes why people find the Bible difficult, even after they give assent to the fact that it means what it says, and think that they believe it. The first is the power of preconceived opinions. They come to the study of the Bible with certain fixed ideas, and they think that they must find those ideas in it. When they read a certain passage that conflicts in any degree with their ideas, they modify the statement to agree with their ideas. This they do unconsciously. They do not mean to put their ideas in the place of the Bible statement, but they are so firmly persuaded that their ideas are according to Scripture that they think the passage in question must be toned down a little to agree with some other text. {PTUK August 13, 1896, p. 516.5}

This suggests a principle that must be grasped and firmly adhered to before one can hope to get any real benefit from the Bible; and it this is: The Bible means just what it says in every text. No text can modify another, so as to make it mean less, or anything different from its plain reading. True, no one text tells all that may be said upon any subject, or else there would not be another one written on the same subject; but every text must be allowed to stand just as it is written. “Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.” Proverbs 30:5, 6. {PTUK August 13, 1896, p. 516.6}

The other cause is the impatience of the reader. He cannot wait for an understanding of the text. He must know at once. So he rushes off to a commentary, or to some friend in whom he has confidence, and inquires for the meaning. Having received an answer, he thinks that he knows the meaning; but he does not. Even though the exact truth be told him, he does not know it. By and by some other commentator or friend will give him another explanation of the same text, and then his doubt is greater than before. The poor man sees that learned men differ, and he wonders, “How am I to know which is right?” He could not know, if he were to depend on the testimony of men, for he would never know what men to depend on. But he may know for a certainty, if he will let the Lord tell him. {PTUK August 13, 1896, p. 516.7}

“For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 2:6. The knowledge of God is found in His Word, and He alone can give the understanding. We do not get light upon the Word of God, but we get light from it. The Word itself is light. If at the first we do not perceive the light, that is no evidence that it is not there. It will be revealed to us if we look long enough. {PTUK August 13, 1896, p. 516.8}

**“Ritualistic Theory” The Present Truth, 12, 33.**

E. J. Waggoner

According to the Ritualistic theory, the Church of England is the true Church in England, and the Roman Catholic the true Church on the Continent. Rev. R. C. Fillingham, Vicar of Hexton, has been showing how supremely absurd the position is. “Is it not ridiculous,” he says, “childishly ridiculous, to be forced by one’s theory to assert that a man will be damned at Dover for believing what he would be damned for not believing in Calais?” {PTUK August 13, 1896, p. 516.9}

**“The Promises to Israel. The Time of the Promise” The Present Truth, 12, 33.**

E. J. Waggoner

We have Israel in Egypt, and we know something of what that signifies. The bondage, as well as the deliverance, had been foretold to Abraham when the covenant was made with him; and that covenant had been confirmed by an oath of God. {PTUK August 13, 1896, p. 517.1}

Now let us turn again to some of the words spoken by Stephen when, full of the Holy Ghost, he stood before the Jewish Council. He began his discourse by a positive proof that the resurrection was necessary to the fulfilment of the promise to Abraham; for having repeated the promise, he declared that Abraham had not so much as a foot-breadth of theland that was promised, although God had said that both he and his seed should possess it. {PTUK August 13, 1896, p. 517.2}

Since Abraham died without inheriting it, as did also a vast number of his descendants even those who, like him, had faith, the conclusion was inevitable that the fulfillment could be only through the resurrection. The only reason why so many of the Jews rejected the Gospel was that they persisted in ignoring the plain evidence of the Scriptures, that the promise to Abraham was not temporal, but eternal. Even so at the present time the belief that the promises to Israel convey an earthly and temporal inheritance, is incompatible with a full belief in Christ. {PTUK August 13, 1896, p. 517.3}

Stephen next recalled the word of the Lord to Abraham, that his seed should sojourn in a strange land, and be afflicted, and afterwards delivered. Then he said, “But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.” Acts 7:17. Then followed the oppression, and the birth of Moses. What is meant by the drawing near of the time of the promise which God had sworn to Abraham? A brief review of some of the Scriptures already studied will make this question very clear. {PTUK August 13, 1896, p. 517.4}

In the account of the making of the covenant with Abraham we read the words of the Lord to him, “I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” Then follow the details of the making of the covenant, and then the words, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterwards they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorities is not yet full.” Genesis 15:13-16. {PTUK August 13, 1896, p. 517.5}

That covenant was afterwards sealed with circumcision, and then when Abraham had shown his faith by the offering up of Isaac, the Lord added His oath to the promise, saying, “By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.” Genesis 22:16, 17. {PTUK August 13, 1896, p. 517.6}

This is the only promise concerning which God swore to Abraham. It was a confirmation of the original promise. But, as we have already seen, it involved nothing less than the resurrection of the dead through Christ, who is the seed. “The last enemy that shall he destroyed is death,” that the words of God by the prophet may be fulfilled, “I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction.” Hosea 13:14. Not till then will the promise be fulfilled, which God swore to Abraham, for not till then will all his seed possess the gate of his enemies. {PTUK August 13, 1896, p. 517.7}

To the weeping mothers who mourned the loss of their children that had been slain by the command of Herod, the Lord said, “Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” Jeremiah 31:16, 17. Only through the resurrection can the seed of Abraham, Isaac, and Jacob come again to their own border. This was indicated to Abraham when he was told that before his seed should possess the land they should be afflicted in a strange land, and that he should die; “but in the fourth generation they shall come hither again.” {PTUK August 13, 1896, p. 517.8}

There can therefore be no doubt but that God designed that the return of Israel from Egyptian bondage should be the time of the resurrection and restoration of all things. The time of the promise drew nigh. How long it would have been after the going forth from Egypt, before the full restoration would have taken place, we have no means of knowing. There was of course much to be done in the way of warning the people of the earth; and the time depended upon the faithfulness of the children of Israel. We need not speculate upon how all things would have been fulfilled, since the Israelites were not faithful. All that concerns us now is the fact that the deliverance from Egypt meant nothing less than the complete deliverance of all God’s people from the bondage of sin and death, and the restoration of all things as they were in the beginning. {PTUK August 13, 1896, p. 517.9}

**“Peace and Safety!” The Present Truth, 12, 33.**

E. J. Waggoner

The general view of the condition of affairs throughout the world, given in the columns of almost any morning paper, is scarcely assuring, one would think, to those who look for men and nations to develop into perfection through their own efforts, and establish an earthly millennium. {PTUK August 13, 1896, p. 518.1}

The decision of the court as to the legal guilt of the South African raiders, and their condemnation to terms of imprisonment, only serves to emphasise the fact that the peace of that district which they disturbed shows no evidence, as yet, of being re-established. It seems to be now acknowledged that but for this abortive conspiracy, of which the ride of these raiders is the part now known to all the world, none of this native uprising with all its consequent slaughter, suffering, and disaster, would have occurred. The gusto with which the soldiery, in published letters, speak of hunting natives and shooting them down, shows a spirit just as ignorantly bloodthirsty as that of the wild Matabele themselves. An arid, infertile country, cattle plague, drouth, and locusts, all add to the unfavourable picture. {PTUK August 13, 1896, p. 518.2}

On the Nile and in the Soudan there is nothing to show as yet the approach of suspension of military operations; in the meantime, heat and cholera are even more destructive than the ferocious fighting Dervishes. In Crete nothing yet happens to stop the mutual slaughter that is going on. In Armenia, apparently, nothing will bring about a cessation of butchery but a lack of men, women, and children to murder. The sanguinary civil war in Cuba shows no signs of coming to an end. In Madagascar, despite the technical victory and possession by French arms, there is still war and violence. {PTUK August 13, 1896, p. 518.3}

Add to this the terrific catastrophes for which man is not responsible, such as earthquakes and tidal waves in the East, and the frightful storms which with increasing frequency devastate parts of America, and which have lately been felt in modified form in different places on the Continent,-take all these things into consideration-the forces of evil which are working in man and in nature,-and one wonders how men can think they see any possible chance for the amelioration of the condition of mankind, and the world, short of the personal intervention and second coming of the Saviour of mankind, according to His promise. {PTUK August 13, 1896, p. 518.4}

**“Sights of the Battle-field” The Present Truth, 12, 33.**

E. J. Waggoner

So long as Christendom glorifies war, and so long as the religious world explains away the teachings of Christ in order to make it appear that the Christian can become a part of the machinery of this world’s administration, and bear the sword, which is the symbol of political power, it will be necessary not only to repeat the doctrines of Christ, but to show what a hideous thing war is. It is so outrageous a thing that only one possessed by the very spirit of Satan could justify it if he knew what it is on the battle-field. {PTUK August 13, 1896, p. 518.5}

The editor of Good Words, Dr. Donald Macleod, prints a conversation he had with two German military men, who told him of some of the sights to be witnessed in battle. We do not apologise for printing such things, though they make terrible reading, for this is what nearly all Christendom seeks to justify every time the rights and integrity of the empire or country are threatened. It is only where the doctrine that men are bound to maintain their rights in this world must lead every one who does not recognise the higher right of living at peace with God which Christ’s life illustrated for us. This is part of the interview with the two German officers, who were speaking of the late Franco-German war. And these are only a hasty glance at one or two incidents, repeated with variations all over the field of carnage:- {PTUK August 13, 1896, p. 518.6}

“It is terrible to think of it. Do you remember, W—-, that at the bridge of Orleans? Himmel! what a thing it was! We had been cannonading the bridge and had driven the French across; but when following them up, when I reached the nearer end of the bridge, I saw there a French soldier propped up against the side of the bridge. All his stomach and entrails had been shot completely away, but he was alive and apparently conscious, and looked up at me with such a pleading look. What could I do? His wound was mortal-worse than mortal-it was hideous, so I called to an army doctor who was near me and said, ‘For heaven’s sake, give that poor man something which may put an end to his sufferings, for he cannot live, and it is too awful to leave him.’ ‘My duty, sir, is to save life, not to destroy it.’ ‘But you can’t save him, and it will be the greatest mercy to give him release.’ ‘That, sir, I dare not do.’ Well, there was nothing for it but to get a soldier’s blanket and to tie it tight round him, and to give him something to wet his lips with, and, having done this as rapidly as we could, we left him; but I could not get over the look of his eye following me as I went away. {PTUK August 13, 1896, p. 518.7}

“And there was still a worse spectacle-if such there could be-at the other end of the bridge, for there was another soldier who had had a part of his skull shot away, and he was leaping in the air, as you may have seen a wounded hare do, leaping up and then tumbling down, leaping high up and then tumbling. ‘Ach!’ I said to the doctor once more, ‘here is a still more fearful case. Give him something, do give him something to put him out of his agony.’ ‘It is impossible, sir, for me to do so.’ What shall I do? I thought, but as I was thinking, he gave one great leap which sent him over the bridge into the water, and I was so thankful that he at last got release in death.... {PTUK August 13, 1896, p. 518.8}

“After the engagement I was sent out to visit the out-posts. Such a mission, after a great battle, forms one of the most trying of experiences. Never shall I forget those cries coming in the dark from every side, and heard over long stretches of country, from the woods, from the fields, from everywhere, always the same pitiful cry, ‘Water! water!’ in French and German, one piteous wail after another from the parched lips of the wounded. It was impossible to do more for them than we were doing, because the demands on the ambulances were so enormous, and the numbers of wounded not only great, but widely scattered. When riding along I came upon a great barn or shed, and, looking in, found it crammed with German and French wounded, poor fellows! all the bitterness of war was forgotten in the comradeship of a common suffering. It was shocking to see the various ways in which these brave men had been injured, and the ghastly methods in which they had tried to staunch their wounds, but worst of all were the loud entreaties for ‘Water! water!’ which came from all.” {PTUK August 13, 1896, p. 518.9}

Oh, who but men incarnating the very spirit of demons could contemplate perpetrating such ghastly mutilations of their fellow men, who are of one blood, brothers, if they only recognised it. And what is it all about?-Rights of territory, trade, political rights, or some other such object. The Christian is entirely out of it all. Christendom is into it because it is overwhelmingly pagan and worldly in spirit, when Christians get out of the world-spirit they leave the contentions and methods of the world behind. All the kingdoms of this world are maintained by the sword. That is the reason why Christians, who are forbidden to take the sword, remain in this world merely as ambassadors of another kingdom, having no part in the quarrels and political animosities agitating those whose possessions and interests centre in the kingdom of men. We seek a better country, that is, an heavenly. {PTUK August 13, 1896, p. 518.10}

**“A Pertinent Question” The Present Truth, 12, 33.**

E. J. Waggoner

A Pertinent Question .-The Missionary puts this pertinent question: “Would it not be well for even Christian people to study afresh those bits of wonderful missionary history from the Book of Acts? Paul is now a hero, and his name surrounded with a halo of glory. In every pulpit and in every Christian home his name and career are a watchword and an inspiration. Yet he lived that wonderful life amid human surroundings just like ours, and if he were here to-day, and proposed to go to Kucheng, China, or the New Hebrides, or the heart of Congo, how many, even of God’s people, would cry, ‘Tempting Providence! Why this waste?’” {PTUK August 13, 1896, p. 519.1}

**“Poison in the Pot” The Present Truth, 12, 33.**

E. J. Waggoner

It is but a short time since a large seizure of tinned meats was made in London, under circumstances which showed that its unwholesome condition was well known to those who had purchased and were using it. From the surroundings it was also evident that a systematic business was being carried on in re-cooking, and so spicing and preparing this poisonous material as to conceal its dangerous character, and make it marketable to cheap eating-houses and dealers, to whom low price, rather than high quality, was the first consideration. {PTUK August 13, 1896, p. 526.1}

The lesson which should be learned from such an incident as this is emphasised by the following extract:- {PTUK August 13, 1896, p. 526.2}

In conversation with a Lloyd’s reporter yesterday a London medical officer of health stated that the trade in poisonous foods was far more extensive than the public had any idea of. The mode of procedure by those engaged in the nefarious trade was for them or their agents to go round to the wholesale importers of tinned foods, and buy up all the cast-away tins damaged in transit. In some instances these buyers represented themselves as manure manufacturers; and when, on that distinct understanding, they acquired possession of the tins, they set to work to sort and re-sell the best of them and make the contents of others up into “soups” or “potted meats.” The tins were easily known by the traders by being bulged out with the air, but some of the dealers had a method of expelling the air, and then soldering over the small pin-holes, which unless looked for easily escaped the notice of buyers. Sometimes the meat went bad through being undercooked and improperly tinned abroad, but bad importations were easily detected. The public would be surprised to know at what a cheap rate this putrid meat was bought, and how, in many instances, it was treated with chemicals, spices, or condiment, and sold all over the country as “potted meat” or soup. Tradesmen were often imposed upon, and bought stock only to find themselves compelled to destroy it. The evil was so great and so much unsuspected sickness was caused by it, added the officer, that he believed he might with certainty say it would have to be sternly grappled with in the near future by the authorities. {PTUK August 13, 1896, p. 526.3}

**“The Meat Bill” The Present Truth, 12, 33.**

E. J. Waggoner

The total quantity of dead meat, including rabbits, imported into Great Britain in the month of May last was 5,458,002cwt., as compared with 4,907,800 cwt. and 4,301,394cwt. for the corresponding periods of 1895 and 1894. For meat imported alive we have paid in the last five months ?4,414,091, and for dead meat, including poultry and game, ?10,183,332. {PTUK August 13, 1896, p. 526.4}

When it is remembered that this represents the meat bill for imported meats alone, it will be seen that the people pay out a large sum during the year for flesh foods. What would be the difference in the price of food and the condition of nourishment which the people would show if all this money, as well as the time and money spent in producing flesh food, were expended on grains, fruits, and vegetables? {PTUK August 13, 1896, p. 526.5}

**“Items of Interest” The Present Truth, 12, 33.**

E. J. Waggoner

-The Czar is to visit Paris in October. {PTUK August 13, 1896, p. 526.6}

-Affairs in Crete are going from bad to worse. A Mussulman force pillaged Heraklion last week. {PTUK August 13, 1896, p. 526.7}

-The Matabele forces sustained a severe defeat in their stronghold last week, with a loss of about 300. {PTUK August 13, 1896, p. 526.8}

-Dock and ship labourers are meditating an international strike if their terms are not accepted. {PTUK August 13, 1896, p. 526.9}

-A newspaper paragraph reports that a man has been fined for betting in the streets of London on Sunday. {PTUK August 13, 1896, p. 526.10}

-It is said that camel meat, supplied from Algona, is now being consumed in Paris. The hump is said to be the choicest cut. {PTUK August 13, 1896, p. 526.11}

-The tidal wave, which recently destroyed 4,000 lives in the Chinese coast, is said to have travelled at the rate of 550 miles per hour. {PTUK August 13, 1896, p. 526.12}

-The East, End of London has been suffering from water famine, the water company failing to get, sufficient supply for domestic use. Disease has greatly increased. {PTUK August 13, 1896, p. 526.13}

-The Cuban insurgents have eighty thousand men under them. Spain is making preparations to send several thousand soldiers to reinforce her forces already in Cuba. {PTUK August 13, 1896, p. 526.14}

-Fish have been discovered in an artesian well sunk some time ago in the desert of Sahara. They are of a variety of carp which live at a depth of two hundred to five hundred feet, and could not have been brought there across the desert. {PTUK August 13, 1896, p. 526.15}

-The weekly census of metropolitan paupers, taken at the instance of the London Local Government Board, shows that on the last day of the fourth week of July there was within the metropolitan area a total of 97,011 paupers who were in the receipt of relief. {PTUK August 13, 1896, p. 526.16}

-A whirlwind, quite limited in influence but of considerable force, lately occurred on the sea-front at Eastbourne. Several row-boat, were carried into the air and blown about like paper. A number of people were thrown down or carried along by the wind, but no one seriously injured. {PTUK August 13, 1896, p. 526.17}

-If we can tryst the telegraphic statement, the most enormous meteorite ever yet reported fell to the earth last month in the district of Chihuahua, Mexico. It is said to have struck the side of a mountain that fell, bringing down with it in its course...as of the cliffs, and finally plunging many feet into the ground. It destroyed the house of a miner, killing his two children. This is not the first ease on record in which a meteorite has destroyed a house. {PTUK August 13, 1896, p. 526.18}

-Two ocean steamers have reached port lately much buffeted era battered. The stories which both tell are quite striking. In southern aims the steamship Seminole ran into a school of whales, and was attacked by them, coming out of the conflict with battered sides and inner furnishings upset and broken by the force of the concussions from the blows of charging whales. In the North Atlantic the steamer Etolia fell in with a school of icebergs, from collision with which it suffered severely. {PTUK August 13, 1896, p. 526.19}

**“Back Page” The Present Truth, 12, 33.**

E. J. Waggoner

We have received from the Calcutta branch of our Society some new literature in the Bengali language. {PTUK August 13, 1896, p. 528.1}

Notwithstanding the German Emperor’s advice to preachers to stick to their pulpits and keep out of politics, the “Christian Socialist” party seems to be growing and active. {PTUK August 13, 1896, p. 528.2}

A new edition of the little work, “Who Changed the Sabbath?” Quoting a Catholic and Protestant testimony has recently been prepared. The price is 1d., by post 1 1/2nd. {PTUK August 13, 1896, p. 528.3}

The late Cardinal Manning was a humane and naturally kind-hearted man, and these qualities as a man only throw in a clear relief his sentiments as an ecclesiastical. Possessed by the spirit of the Papacy, which, having no hope of a kingdom in the world to come, is struggling for a place amongst the kingdoms of this world, the Cardinal once told Mr. Price Hughes that “he would be willing to deluge the whole of Europe with blood in order to destroy the unity of Italy, and recover the temporal power of the Pope.” To such lengths an evil principle will drive the one who is dominated by it. {PTUK August 13, 1896, p. 528.4}

While here and there the ancient Sunday law of Charles II. is being enforced, at Manchester it seems it is realised that there is something incongruous either in the law or its enforcement, as is shown by the following newspaper paragraph: {PTUK August 13, 1896, p. 528.5}

Manchester City Council yesterday referred back to the Watch Committee for further consideration a resolution recommending that no proceedings be taken against barbers to open their shops on the Sunday. The chairman of the committee said they had found it impossible to get convictions for Sunday trading by the magistrates. The whole question ought to be dealt with under a new Act, that of Charles II. having become obsolete. {PTUK August 13, 1896, p. 528.6}

The trouble with this aged Act of Charles II. is not so much that it is obsolete as that it is, and always was incongruous with justice and true religion. The question ought not to be dealt with under a new Act, however obsolete the old may have become, for the reason that it is not a question for legal action at all,-and it is because this is so that the Act of Charles II. has become so nearly obsolete as it has. {PTUK August 13, 1896, p. 528.7}

At the recent great conference of Wesleyan Methodists it was stated by those in touch with the people in various districts of England that betting and gambling had become almost as terrible a curse throughout the country as the drink evil. The mad rage for amusements was also an increasing evil. Good words were spoken as to the necessity of personal Gospel work in fighting these evils, which legislation can scarcely touch. {PTUK August 13, 1896, p. 528.8}

In 1882 the Queen of Madagascar officially proclaimed Christianity the religion of the country. But the proclamation made no one a Christian. The preaching of the Word by consecrated missionaries has brought many to the knowledge of the Lord, but multitudes of those who were only officially “Christians” have taken advantage of the overturn of affairs to act out the innate paganism of their natures. A missionary of the Norwegian Mission says of the present conditions:- {PTUK August 13, 1896, p. 528.9}

The people are rebelling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed. {PTUK August 13, 1896, p. 528.10}

An organisation called the National Federation of Afro-American Women has just been formed in the United States. At its first annual convention, held in Washington, Mrs. Douglas Sprague, a sister of the late Frederick Douglas (and, by the way, a member of the Washington Seventh-day Adventist church) in speaking for her race expressed these practical needs, as quoted by the Christian World:- {PTUK August 13, 1896, p. 528.11}

Our wants are numerous. We want homes in which purity can be taught, not hovels that are police-court feeders; we want industrial schools where labour of all kinds is taught, enabling our boys and girls to become skilled in the trades; we want the dram shop closed; we want the pool rooms and gambling dens of every variety swept out of existence; we want kindergartens and schools established; we want reform schools for our girls in such cities where the conscience of the white Christian is not elastic enough to take in the negro child. {PTUK August 13, 1896, p. 528.12}

**“The End Coming” The Present Truth, 12, 33.**

E. J. Waggoner

The End Coming .-“He shall come to his end, and none shall help him,” is the prophetic assurance regarding the Ottoman Power in the latter days. Weakening everywhere, the end even now hastens. Says a morning paper:- {PTUK August 13, 1896, p. 528.13}

While this power and that is straining its diplomatic energies to preventing the disruption of the Turkish dominion it is breaking up before the eyes of all men. And one of these days we shall find that but one Power is ready to face the catastrophe. What that Power is our readers need not be conformed. {PTUK August 13, 1896, p. 528.14}

But the triumph of that great Power will be short-lived, for the prophet says: “At that time...there shall be a time of trouble, such as never was since there was a nation.” Then follows the end, not only the Ottoman Power, but of all the kingdoms of men, and the coming of the Lord and the resurrection. Daniel 12:1-3. {PTUK August 13, 1896, p. 528.15}

**“‘For the Truth’” The Present Truth, 12, 33.**

E. J. Waggoner

“For the Truth.” -Last week we mentioned the fact that three Seventh-day Adventists have been committed to gaol in Tennessee for Sunday work. About the same time another was released from the same gaol, having served his time for the like “crime” of refusing to observe Sunday. Rather, he had, by mistake of the authorities, served thirty days more than the legal time. Of his case the New York American Sentinel says:- {PTUK August 13, 1896, p. 528.16}

The Scripture declaration that “we can do nothing against the truth, but for the truth,” is illustrated in the action of the Tennessee authorities against J. W. Lewis, just released from Tiptonville Gaol. It appears from his own statement, made in a private letter, that three of his fellow-prisoners have been converted and commenced the observance of the Sabbath, as the result of his association with them in bonds. This must seem rather discouraging to the authorities. {PTUK August 13, 1896, p. 528.17}

**“The Tares” The Present Truth, 12, 33.**

E. J. Waggoner

The Tares .-In the late work of Mr. Gladstone, entitled “Studies Subsidiary to Butler’s Works,” occurs the following sentence, in reply to the question as to whether human character is developing for good or ill:- {PTUK August 13, 1896, p. 528.18}

The cruelty of Christians is more cruel; the lust of Christians is more lustful; the animal greed of Christians is tenfold more greedy; and the pre-Christian times afford us no panorama of Mammon worship to compare for a moment with our own. The luxury and the worldliness of old were but child’s play in relation to those of modern times. {PTUK August 13, 1896, p. 528.19}

This is a true indictment of false Christianity. He who is the father of all falsehoods is the father of it. The evil and the good, the wheat and the tears, must grow together until the harvest. As they develop and ripen they must become more and more like their Master whose purposes they serve. The evil will grow more Satanic, the righteous will develop into purer, nobler, and more Godlike lives. {PTUK August 13, 1896, p. 528.20}

**“Thine Is the Kingdom” The Present Truth, 12, 34.**

E. J. Waggoner

“Thine is the kingdom, and the power, and the glory, for ever. Amen.” Matthew 6:13. {PTUK August 20, 1896, p. 529.1}

This is an everlasting truth, for the Lord Himself has spoken it; yet to how many who daily utter the words are they little more than a form of speech. As a matter of fact, it is a confession, which, if made with the spirit and with the understanding, brings the soul into the closest and most perfect relation to God. {PTUK August 20, 1896, p. 529.2}

The kingdom belongs to God. How exhaustive is it? “The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all.” Psalm 103:19. “The Lord is in His holy temple; let all the earth keep silence before Him.” Habakkuk 2:20. “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein.” Psalm 24:1. “The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.” Daniel 4:17. “For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen; God sitteth upon the throne of His holiness.” Psalm 47:7, 8. Wherever in the universe created beings can look up and see a canopy of space above them, there is God’s kingdom. Read Psalm 139:1-12. {PTUK August 20, 1896, p. 529.3}

People in general do not recognise God as universal King, but that makes no difference with the fact. A portion of God’s dominion is in rebellion against Him; but that does not destroy the fact that the kingdom is His by right. Many people worship gods of their own making, but that does not destroy the fact that there is but one God. In the beginning God gave the dominion of this earth to man (Genesis 1:27), but He did not thereby renounce His right to it. God is the King of kings, and it pleased Him to rule this portion of this dominion through man, whom He had made in His image. Man was to be simply the agent through whom God would manifest His power on earth. The fact that man has refused to be the instrument of God’s will, does not in the least impair God’s original and eternal right to the kingdom. {PTUK August 20, 1896, p. 529.4}

But our confession to God comes closer home. When the unbelieving Pharisees demanded that Jesus should tell when the kingdom of God should come, he replied: “The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you.” Luke 17:20, 21. {PTUK August 20, 1896, p. 529.5}

There is a story of a king who visited a school and questioned the pupils. Taking up a paper weight, he asked them to what kingdom it belonged. They replied, “To the mineral kingdom.” Then pointing to a plant, he asked the same question, and they said, “To the vegetable kingdom.” Then he asked, “To what kingdom do I belong?” The children were afraid to say that he belonged to the animal kingdom, and, as they hesitated, one said, “To God’s kingdom.” That was a truth, for every created thing in the universe belongs to God’s kingdom, and there is but one law for all, namely, God’s law. {PTUK August 20, 1896, p. 529.6}

Some one will say, “But God does not rule in wicked men’s hearts.” Quite true, because His rule is love, which they reject; but the fact remains that every human heart is God’s rightful kingdom. His right is demonstrated by the fact that “He giveth to all life, and breath, and all things,” “For in Him we live, and move, and have our being.” Acts 17:25, 28. It was with His life alone that we live, for we have none of our own; and since the life belongs to Him, He alone has the right to direct it. {PTUK August 20, 1896, p. 530.1}

That which may be known of God, that is, “His eternal power and Godhead” is manifest in men, even in the heathen, as well as in all the things that God has made. Romans 1:19, 20. But men, unlike the trees of the field, “hold down the truth in unrighteousness,” choosing rather to be their own masters than to allow God to rule. But “the way of man is not in himself; it is not in man that walketh to direct his steps.” Jeremiah 10:23. Man has no more power in himself than the grass of the field has, and therefore when he attempts to rule the kingdom himself, he makes a sad failure. {PTUK August 20, 1896, p. 530.2}

Who alone has the right to rule?-He to whom the kingdom belongs. So when we say to the Lord, “Thine is the kingdom,” we acknowledge that He alone has the right to rule, not only in our hearts, but in all the earth. But if we truly acknowledge the fact, we yield the kingdom fully to His control. {PTUK August 20, 1896, p. 530.3}

Just here is where many make a fatal mistake. They say, “The kingdom is the Lord’s, but people in general will not acknowledge it, therefore we must compel them to submit to Him.” Such a course as that is virtually a denial of the fact that the kingdom is the Lord’s. To say the least, God is as able to use force as we are, and if He wished people to be forced to submit to Him, He would do it. The fact that He does not compel people to serve Him, is sufficient evidence that He does not wish man to seek to do so. His law is love, and therefore force is in direct opposition to His kingdom. {PTUK August 20, 1896, p. 530.4}

All that we are called upon to do, no matter who we may be, is to acknowledge God’s right to the kingdom. Whoever acknowledges that the kingdom-that is, all mankind, including himself-belongs to God, will very naturally refrain from attempting to rule any part of it. He to whom the kingdom belongs has the sole right to rule, and if we are sincere in our acknowledgement of God’s right, we will not meddle with His affairs. We will leave Him to deal with other people as He sees best. By acknowledging His right to rule all the kingdom, we ourselves disclaim the right to rule any portion of it, even to our own lives. The only part of the kingdom, however, that we can yield up to God, is ourselves. When we have done this, then we may tell others how good His rule is, and persuade them also to yield to His dominion. {PTUK August 20, 1896, p. 530.5}

There is strength in the heartfelt confession, “Thine is the kingdom,” for God is able to protect His own. The battle is not ours, but His to whom we belong-“the King of glory.” “Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.” In His hand is power and might, so that none is able to withstand Him. His thoughts toward us are thoughts of peace, and He desires nothing so much as our welfare both here and in eternity. What a blessed thing to know that “the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.” {PTUK August 20, 1896, p. 530.6}

**“The Rival Popes” The Present Truth, 12, 34.**

E. J. Waggoner

At a time when the Papacy was preparing to destroy Wycliffe, and silence his testimony, the papal agents had their attention distracted, and the Reformer was granted a little time for quiet work, by the great schism in the Papacy which exhibited to the world two Popes, each anathematising the other as antichrist. Wiley thus describes the origin and history of the schism:- {PTUK August 20, 1896, p. 530.7}

“On the seventh of April, 1378, the cardinals assembled in the Quirinal to elect a successor to Gregory. The majority of the sacred college being Frenchmen, the Roman populace, fearing that they would place one of their own nation in the vacant chair, and that the Pontifical court would again retire to Avignon, gathered round the palace where the cardinals were met, and with loud tumult and terrible threats demanded a Roman for their Pope. Not a cardinal should leave the hall alive, so did the rioters threaten, unless the request was complied with. An Italian, the Archbishop of Bari, was chosen; the mob was soothed, and instead of stoning the cardinals it saluted them with ‘Vivas.’ But the new Pope was austere, penurious, tyrannical, and selfish; the cardinals soon became disgusted, and escaping from Rome they met and elected a Frenchman-Robert, Bishop of Geneva-for the tiara, declaring the former election null on the plea that the choice had been made under compulsion. Thus was created the famous schism in the papal chair, which for a full half-century divided and scandalised the papal world. {PTUK August 20, 1896, p. 530.8}

“Christendom now saw, with feelings bordering on affright, two Popes in the chair of Peter. Which was the true vicar, and which carried the key that alone could open and shut the gates of Paradise? This became the question of the age, and a most momentous question it was to men who believed that their eternal salvation hung upon its solution. Consciences were troubled; council was divided against council; bishop battled with bishop; and kings and governments were compelled to take part in the quarrel. Germany and England, and some of the smaller States in the centre of Europe, sided with the first-elected pope, who took possession of the Vatican under the title of Urban VI. Spain, France, and Scotland espoused the cause of the second, who installed himself at Avignon under the name of Clement VII. Thus, as the first dawn of the Gospel day was breaking on Christendom, God clave the papal head in twain, and divided the papal world.” {PTUK August 20, 1896, p. 530.9}

**“In an Unknown Tongue” The Present Truth, 12, 34.**

E. J. Waggoner

The Bohemian churches were missioned from the East, and had received from the Greek Church the custom of conducting their services in the tongue of the people, at a time when Rome was shutting away the Word of God by insisting that the public service should be in Latin. In 1079 Pope Gregory the Great issued an order requiring the Bohemians to conform to this practice, telling them that “after long study of the Word of God, he had come to see that it was pleasing to the Omnipotent that His worship should be celebrated in an unknown language, and that many evils and heresies had arisen from not observing this rule.” {PTUK August 20, 1896, p. 530.10}

One wonders what portion of the Word the great Gregory found on which to base his conclusion that God liked to have people address them in a language which none of them could understand. {PTUK August 20, 1896, p. 530.11}

**“The Promises to Israel. ‘The Reproach of Christ’” The Present Truth, 12, 34.**

E. J. Waggoner

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.” Hebrews 11:24, 25. {PTUK August 20, 1896, p. 531.1}

Here we are told most positively that the treasures of Egypt were the pleasures of sin; that refusing the treasures of Egypt was to refuse to live in sin; that to cast in one’s lot with the Israelites, was to suffer the reproach of Christ. This demonstrates that Christ was the real leader of that people, and that that which had been promised them, and to share which they were to be delivered from Egypt, was to be theirs only through Him, and that, too, through His reproach. Now the reproach of Christ is the cross. Thus we are again brought face to face with the fact that the seed of Abraham,-the true Israel,-are those who are Christ’s through faith in His blood. {PTUK August 20, 1896, p. 531.2}

Very few stop to think what it was that Moses gave up for the sake of Christ. He was the adopted son of Pharaoh’s daughter, and was heir to the throne of Egypt. All the treasures of Egypt were therefore at his command. He “was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” Acts 7:22. The crown prince, a scholar, a general, and an orator, with every flattering worldly prospect open before him,-he gave up everything to cast in his lot with a despised class of people for the sake of Christ. {PTUK August 20, 1896, p. 531.3}

He “refused to be called the son of Pharaoh’s daughter.” That implies that he was urged to retain his position. It was in the face of opposition that he gave up his worldly prospects, and chose to suffer affliction with the people of God. We cannot over-estimate the contempt with which his action would be regarded, nor the epithets of scorn that must have been heaped upon him, among which that of “fool” must have been the mildest. When people in these days are called upon to accept an unpopular truth at the expense of their position, it will be well for them to remember the case of Moses. {PTUK August 20, 1896, p. 531.4}

What led him to make the “sacrifice?” “He had respect unto the recompense of the reward.” It was not merely that he sacrificed present position for the hope of something better in the future. No; he got more than an equivalent as he went along. He esteemed the reproach of Christ, of which he had a full share, greater riches than the treasures in Egypt. That shows that he knew the Lord. He understood the sacrifice of Christ for man, and he simply chose to share it. He could not have done this if he had not known much of the joy of the Lord. That alone could strengthen him in such a case. Probably no other man has ever sacrificed so great worldly prospects for the sake of Christ, and therefore we may be sure that Moses had such knowledge of Christ and his work as few other men have ever had. The step that he took is evidence that he already knew much of the Lord; the sharing of the reproach and the sufferings of Christ must have made very close the bond of sympathy between the two. {PTUK August 20, 1896, p. 531.5}

When Moses refused to be called the son of Pharaoh’s daughter, he did it for the sake of Christ and the Gospel. But his case, like that of Jacob, as well as of many others, shows that the most sincere believers often have much to learn. God calls men to His work, not because they are perfect, but in order that He may give them the necessary training for it. At the first Moses had to learn what thousands of professed Christians have not yet learned in this age. He had to learn that “the wrath of man worketh not the righteousness of God.” James 1:20. {PTUK August 20, 1896, p. 531.6}

He had to learn that the cause of God is never advanced by human methods; that “the weapons of our warfare are not carnal, but 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 August 20, 1896, p. 531.7}

“And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; Why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.” Acts 7:23-29. {PTUK August 20, 1896, p. 531.8}

It was true that the Lord designed that the people of Israel should be delivered by the hand of Moses. Moses himself knew this, and he supposed that his brethren would also understand the matter. But they did not. His attempt to deliver them was a sad failure, and the reason for the failure lay in him as much as in them. They did not understand that God would deliver them by his hand; he understood that fact, but he had not yet learned the method. He supposed that the deliverance was to be affected by force; that under his generalship the children of Israel were to rise and conquer their oppressors. But that was not the Lord’s way. The deliverance which God had planned for His people was such a deliverance as could not be gained by human efforts. {PTUK August 20, 1896, p. 531.9}

By this failure of Moses we learn much as to the nature of the work which God proposed to do for the Israelites, and of the inheritance to which he was about to lead them. If it had been a deliverance from mere physical bondage that He designed for them, and if they were to be led only to an earthly, temporal inheritance, then it might possibly have been accomplished in the way that Moses began. The Israelites were numerous, and under the generalship of Moses they might have conquered. That is the way in which earthly possessions are gained. History affords many instances in which a small people threw off the yoke of a great one. But God had promised to Abraham and his seed a heavenly inheritance, and not an earthly, and therefore it could be gained only through heavenly agencies. {PTUK August 20, 1896, p. 532.1}

**LABOUR TROUBLES AND THEIR REMEDY**

At the present day we find very much the same conditions that existed in the case of the children of Israel. Surely the “sweating system” prevailed at that time as much as it ever has since. Long hours, hard work, and little or no pay, was the rule. Capital has never oppressed labour more than at that time, and the natural thought of the oppressed then, as now, was that the only way to secure their rights was to meet force with force. But man’s way is not God’s way; and God’s way is the only right way. No one can deny that the poor are grossly abused and trodden down; but very few of them are willing to accept God’s method of deliverance. No one can condemn the oppression of the poor by the rich any more strongly than it is done in the Bible, for God is the poor man’s friend. {PTUK August 20, 1896, p. 532.2}

The Lord cares for the poor and the afflicted. He has identified Himself so closely with them that whosoever gives to the poor is considered as lending to the Lord. Jesus Christ was on this earth as a poor man, so that “he that oppresseth the poor reproacheth his Maker.” Proverbs 14:31. “The Lord heareth the poor.” Psalm 69:33. “The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever.” Psalm 9:15. “The Lord will maintain the cause of the afflicted,and the right of the poor.” Psalm 140:12. “For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.” Psalm 12:5. “Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?” Psalm 35:10. With the Almighty God so interested in their case, what a pity it is that the poor are so ill-advised as to seek to right their own wrongs. {PTUK August 20, 1896, p. 532.3}

The Lord says: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your old and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you.” James 5:1-6. {PTUK August 20, 1896, p. 532.4}

This is a terrible indictment against the oppressors of the poor, and those who have defrauded them of their rightful wages. It is also a promise of sure judgment against them. The Lord hears the cry of the poor, and He does not forget. Every act of oppression He considers as directed against Himself. But when the poor take matters into their own hands, meeting monopoly with monopoly, and force with force, they put themselves in the same class with their oppressors, and thus deprive themselves of the good offices of God in their behalf. {PTUK August 20, 1896, p. 532.5}

To the rich oppressors God says, “Ye have condemned and killed the just, and he doth not resist you.” The injunction, “I say unto you, That ye resist not evil,” means just that, and nothing else; and it is not out of date. It is just as applicable to-day as it was eighteen hundred years ago. The world has not changed in its character; the greed of men is the same now as then; and God is the same. Those who heed that injunction, God calls “the just.” The just do not resist when they are unjustly condemned and defrauded, and even killed. {PTUK August 20, 1896, p. 533.1}

“But how then can there ever be any remedy for these wrongs, if the poor suffer even to death?” Listen further to what the Lord says to the poor themselves. He is not ashamed to call them brethren, and He says, “Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” James 5:7, 8. {PTUK August 20, 1896, p. 533.2}

The coming of the Lord is the time when all oppression shall cease. The trouble is that, like Esau, people do not have faith nor patience to wait. So a lesson is drawn from the farmer. He sows his seed, and does not become impatient because he does not reap the harvest the same day. He has long patience in waiting for the fruit of the earth. “The harvest is the end of the world.” Matthew 13:39. Then those who have committed their cause to the Lord will receive ample return for their trust and patience. Then will be proclaimed claimed liberty throughout all the land, and to all the inhabitants thereof. {PTUK August 20, 1896, p. 533.3}

That which makes known this deliverance, and which gives even now the joy of it, although grievous trials oppress, is the Gospel of Jesus Christ. That is the power of God unto salvation to every one that believeth. The worldly-wise scoff at the preaching of the Gospel as the remedy for the labour troubles of the present day. But the labour troubles of to-day are no greater than they were in the days of Moses; and the proclamation of the Gospel was the only means that God then approved of and used for their betterment. When Christ came, the strongest proof of the Divinity of His mission was that the Gospel was preached to the poor. Matthew 11:5. He knew the needs of the poor as no other ever can, and His remedy was the Gospel. There are possibilities in the Gospel that have scarcely been dreamed of as yet. The right understanding of the inheritance which the Gospel promises can alone make man patient under earthly oppression. {PTUK August 20, 1896, p. 533.4}

**“An Important Difference” The Present Truth, 12, 34.**

E. J. Waggoner

An Important Difference .-Dr. Gordon was once asked the secret of his power as a soul winner, and replied: “I used to pray for the baptism of power that I might be a successful preacher. I used to try to use the Holy Spirit. Now I let the Holy Spirit use me.” He here makes a very fine distinction, but an all-important one. It is so easy for zeal to attempt to make of the Lord a servant; to talk and act as though the Lord were in duty bound to carry out the will of His servants instead of His servants being subject to His will. {PTUK August 20, 1896, p. 533.5}

**“Development of Religious Law” The Present Truth, 12, 34.**

E. J. Waggoner

What is the origin of the present development of human law for the enforcement of religion? Paul asked the Thessalonians if they did not remember that when he was with them he had told them of these things; and that they should let no man deceive them, for there should be a falling away and the man of sin be revealed, by whom the mystery of iniquity was already, even at that time, working. {PTUK August 20, 1896, p. 533.6}

The Thessalonians were to remember-and are we to forget that this was said to them?-that God was to be opposed, and there should be one who would exalt himself above God, and should, from the very temple of God itself, attempt to show that he was himself God. They were told not to forget-and are we to fail to remember?-that the iniquitous workings, then begun in secret, should at length be revealed, and that which was planned in secrecy should finally be proclaimed on the housetops. {PTUK August 20, 1896, p. 533.7}

Here was the origin of human laws for the enforcement of religion, and this subtle deceivableness of unrighteousness, which is now working with power and signs and lying wonders, is the mystery of the deeds of sin of that wicked one who will be consumed and destroyed by fire out of heaven in that last great and terrible day of the Lord. {PTUK August 20, 1896, p. 533.8}

This wicked one still works in secret and his deeds are yet a mystery to most-but not to all. That mysterious antichristian influence which has permeated the world-has invaded and corrupted churches-has, with consummate tact and diplomacy, insinuated itself into civil councils and dominated governments-is not now utterly unknown and unrecognised. {PTUK August 20, 1896, p. 533.9}

Prophecy has pointed out the progress of the mystery of iniquity, and history has recorded the fulfilment and realisation of prophecy step by step, and emphasised each prophetic milestone by such unmistakable inscriptions that the most ignorant may read and comprehend. The line of march of the mysterious commander of the forces of Antichrist is marked by ever increasing inroads into the confines of true religion and civil justice; while pagan observances are added to, or mingled with, methods of worship, and practice, until they become accepted forms. Those who have resisted the encroachments of evil, and remain true to the teachings of Christ and the apostles, acknowledging no rival authority, and submitting their lives to no rule but that of God and His Word, have, at the behest of this commander, filled the cells of the Inquisition, suffered under its instruments of torture, fed the flames with their flesh, and soaked the earth with their blood. {PTUK August 20, 1896, p. 533.10}

The same spirit of fraud, and violence, and force, and cruelty, and injustice, is still at work. Its field of operations is not circumscribed. It is not confined to the battle-grounds of former campaigns. Fresh fields of conquest have been opened in new worlds. The same tactics which have been so successful in former ages are still in vogue, in forms modified to suit changed and social and political conditions. Religious observances, pagan and idolatrous in character, have been ingrafted into the accepted religious formality. These observances have grown and developed until they overshadow the real purpose of religion, and take the place, in the minds of their devotees, of true religion itself. The test of a profession of religion has, oftentimes, become the acceptance of the popular and accepted forms of superficial and fashionable devotion. {PTUK August 20, 1896, p. 533.11}

Not infrequently they who occupy the highest seat in the synagogue ignore Christ and His teachings, and, although they profess to accept the Word of God, deny the authority of its precepts, and affirm the authority of the traditions of men. {PTUK August 20, 1896, p. 533.12}

The pulpit has been set in the open doorway of the temple of Janus. While it remains there those doors can never be shut. From such a pulpit the gospel of force must be preached. From such a pulpit but the soldier and the police constable will be accredited emissaries. Such a gospel does not persuade or convert, it subjugates; it does not convict sin, it establishes the sinner in an hypocrisy which covers people with an affectation of good, and imputes evil were good is. {PTUK August 20, 1896, p. 534.1}

**“Prayers for the Dead” The Present Truth, 12, 34.**

E. J. Waggoner

The revival of ultra-Catholic practices in the Church of England continues. Speaking of the increase of prayers for the dead in that Church, the English Churchman says:- {PTUK August 20, 1896, p. 534.2}

The Guild of All Souls exists for the special purpose of organising prayers for the dead. Every month, according to its own printed statements, Masses are said for the “faithful departed.” The notorious Society of St. Osmund has published a pamphlet on the subject, dealing with a variety of details, and suggesting the desirability of setting apart paid Mortuary Priests! The Confraternity of the Blessed Sacrament offers Masses for the dead yearly, as does the English Church Union. As instances of the spreading influence of this mischievous propaganda, it may be added that the usage of praying for the dead has been openly advocated in the pulpits of St. Paul’s Cathedral and Westminster Abbey, while at its recent Diocesan Conference the Archbishop of Canterbury expressed a sympathetic opinion on the practice. {PTUK August 20, 1896, p. 534.3}

Much as Evangelicals deprecate the practice, it is a fact that when they stoutly maintain the doctrine of man’s natural immortality they build up the foundation of error on which rest those other Romish doctrines-prayers for the dead, invocation of saints, and purgatory. {PTUK August 20, 1896, p. 534.4}

The only safeguard against these dealings with the dead, and against Spiritualism is that Word which reveals the only source of life, and which declares that the departed “sleep in the dust of the earth” until the awakening of the resurrection. This is the testimony from one end of the Bible to the other. But the mythology of ancient heathen religions peopled a fabulous region with the souls of the dead, and the living sought to the dead for knowledge and offered sacrifices for them and to them. The same notions came into the church in the days of apostasy, and are to-day responsible for this propaganda which is making such headway in the Church of England. {PTUK August 20, 1896, p. 534.5}

**“‘Their Flesh Shall Ye Not Eat’” The Present Truth, 12, 34.**

E. J. Waggoner

Some interest has lately been aroused by a mysterious case of poisoning at an English country house, where the entire corps of servants, eight or more in number, were made very ill from eating rabbit pie, one of the number dying. {PTUK August 20, 1896, p. 542.1}

The Daily Chronicle commenting upon this says:- {PTUK August 20, 1896, p. 542.2}

“Any doubt cast upon the wholesomeness of the rabbit as an article of food will alarm a very large proportion of the humbler population of this country. Thanks to the reproductive habits of the rabbit itself, and also to the fact that it serves as an object of sport to so many people, its flesh forms one of the cheapest articles of animal food. Dr. Stevenson, however, the eminent analyst to the Home Office, stated in his evidence at the inquest on the servant who died of eating rabbit-pie, that in the course of his experience he had found large numbers of live rabbits affected with micro-organisms to such an alarming extent that they frequently died in consequence. The organisms, he added, were generally killed by cooking, but this could not be taken as a safeguard.” {PTUK August 20, 1896, p. 542.3}

In the eleventh chapter of Leviticus may be found the word of the Lord Himself to Moses directing him as to what animals were fit for food and what were not. This is the counsel of Him who created these animals, therefore no more competent expert testimony could possibly be had. In the sixth verse of this chapter the hare is especially mentioned as being unfit for food, and the eighth verse says, “of their flesh shall ye not eat, and their carcass shall ye not touch: they are unclean to you.” The prohibition even of contact with the dead body of these animals would seem to suppose a possible condition of poisonous virulence, which, in the light of investigations of modern science, we know would be accompanied by the very condition which Dr. Stevenson names. {PTUK August 20, 1896, p. 542.4}

**“Items of Interest” The Present Truth, 12, 34.**

E. J. Waggoner

-In making experiments to test the varying currents of air, at different heights, a kite has lately been flown to the altitude of one and twoflf the miles. {PTUK August 20, 1896, p. 542.5}

-The German Inventor who was thought to have found at last a flying machine was killed by a fall from a height of about 100 feet while testing his invention. {PTUK August 20, 1896, p. 542.6}

-Southern Spain has been troubled lately by whole districts being ravaged by brigands. The hard times have driven many of the peasantry to a life of brigandage. {PTUK August 20, 1896, p. 542.7}

-The Blackburn Chamber of Commerce has sent a mission to China to work in the Interests of the Lancashire cotton trade. The mission in expects to spend three years in its work. {PTUK August 20, 1896, p. 542.8}

-For the second time this summer serious floods, causing much damage, have occurred In different parts of Switzerland. The Canton of Basel it said to have especially suffered. {PTUK August 20, 1896, p. 542.9}

-The different censuses of church goers in Newcastle, taken since 1851, show the increase in population of that city to be about six times greater proportionately than the increase in the number of church-goers. {PTUK August 20, 1896, p. 542.10}

-Numerous fatalities are reported from the Alps, which furnish every year a list of victims. It is strange that people will climb in dangerous places, where there is no reason for going except that it is adventuresome. {PTUK August 20, 1896, p. 542.11}

-According to a census of Great Britain, lately published, the population of her African colonies and dependencies of 4,035,669, while that of her protectorates, or spheres of influence, is 25,504,374, making a total of 29,540,048. {PTUK August 20, 1896, p. 542.12}

-Greek insurgents in Macedonia are advancing constantly, driving Turkish troops before them. The feeling in Greece is so intense that the Government has been compelled to cease its efforts to forcibly hinder its subjects from going privately to the relief of the Cretans. Rumour now has it that Russia and England are approaching an understanding by which they hope to restore order in the near East. {PTUK August 20, 1896, p. 542.13}

-The second week in August was one of unparalleled heat throughout portions of North America. In New York and Chicago large numbers of men and horses died from the effects of the heat. Two hundred persons are reported to have been struck down in one day in New York,-three hundred and sixty-nine died from sunstroke during six days. Hundreds of horses are said to have died. Central Europe has also been suffering from an unusual hot wave. {PTUK August 20, 1896, p. 542.14}

-The first part of the Report of the Royal Commission on Vaccination recommends that the operation of vaccination shall not be insisted upon when a parent tasked a written declaration of his objection to it. In part two the majority urge new methods of procedure, and insist upon the employment of calf lymph. In part three the minority wholly discountenance any State or public interference with a parent as regards vaccination. The report, as a whole, approves of vaccination. {PTUK August 20, 1896, p. 542.15}

**“Back Page” The Present Truth, 12, 34.**

E. J. Waggoner

The state of anarchy in Madagascar is said to be unparalleled. Over three hundred churches have been burned, and missionaries have fled from outlying stations to the large centres. {PTUK August 20, 1896, p. 544.1}

The Rector of Hutton writes to the Church Review, “as an English Priest and son of a Bishop,” urging that the English Church should accept the doctrines of papal infallibility and the immaculate conception in order to facilitate complete reunion with Rome. {PTUK August 20, 1896, p. 544.2}

Arbitration is much talked of nowadays. The Bible suggests a court which will keep the Christian altogether out of disputes. “Let the peace of God rule [arbitrate, literally] in your hearts.” Colossians 3:15. Where this arbitration is allowed no third party is necessary to find terms of peace. {PTUK August 20, 1896, p. 544.3}

The remarkable fulfilment of prophecy in the ruins of Nineveh, Tyre, Babylon, and in the history of ancient empires cannot fail to convince every open mind of the truth of Revelation. A well illustrated booklet, called “The Testimony of the Centuries,” issued by our publishers, calls attention to these facts of prophecy and history. Price 1d., by post, 1 1/2nd. {PTUK August 20, 1896, p. 544.4}

Three hundred French priests meet at Rheims next week to form an active “Christian Socialist” party. Socialistic theories are all abroad and the Church of Rome has long given evidence of a desire to turn the movement to the advantage of the Catholic Church. The temper of the times favours the tyranny of the majority over the individual, and when ecclesiasticism is able to dominate the majority it will be as well able to place its mark upon all men as ever it was in the days when it worked through kings and princes instead of the democracy. {PTUK August 20, 1896, p. 544.5}

That well-known missionary traveller Mrs. Isabella Bishop, has lately been travelling in the extreme Western Provinces of China. In some provinces she found the hostility to missionaries and Europeans astonishingly intense, the feeling having greatly increased since the provinces were forced to pay large sums as compensation for mission property destroyed in the riots two years ago. It is a very short-sighted policy for missionaries to apply to governments to punish their enemies. Paul had many hard experiences, but we never hear of his appealing for the punishment of those who wronged and mobbed him because he preached the Gospel. {PTUK August 20, 1896, p. 544.6}

**“Sunday Baking” The Present Truth, 12, 34.**

E. J. Waggoner

Sunday Baking. -It seems that in Broad-street a Jewish baker has lived and carried on his business for many years. This Jewish baker’s yeast works, and his bread rises, and his fire burns, and his oven bakes on Sundays,-therefore the London District of the Amalgamated Society of Bakers sent its spy, at four o’clock Sunday morning, to look through a basement window and see this forbidden industry of the yeast, the dough, the fire, the oven, and the Jew, and to report the same to the magistrate. The baker’s solicitor explained that the defendant was a Jew, that he had not baked his bread upon the Sabbath, and that he had baked bread for years on Sunday, and it was necessary that those who neither baked nor bought on the Sabbath should buy on Sunday. But the reply of the magistrate was that “by the Act the baking of bread on Sunday mornings was forbidden. The defendant would therefore have to pay a fine of 10s. with 4s. costs, and he would advise him not to offend again.” There is a grim humour about all this, the ponderous title of the prosecutor, the loitering spy in the grey of the morning, the application of the law irrespective of justice, and the gratuitous warning of the magistrate which is suggestive of history. {PTUK August 20, 1896, p. 544.7}

As a parallel to the case of the London baker referred to in another paragraph, we make mention that our American exchanges say that the enemies of the Sabbath in the wilds of Tennessee, after sending three male Sabbath-keepers to prison, have been trying “to secure indictments against some of the women and larger children for doing the family washing on Sunday” in their country homes. From New Zealand and Australia, across America, and eastward to Russia, every nation is giving proof of having partaken of the wine of Roman apostasy, and all are moving simultaneously to revive Sunday laws. Prophecy is truly fulfilling. {PTUK August 20, 1896, p. 544.8}

**“Sabbath Essays” The Present Truth, 12, 34.**

E. J. Waggoner

Sabbath Essays .-The “Sabbath Observance Society,” Edinburgh, offers to all Y.M.C.A. and Y.W.C.A. members an opportunity of winning a bronze medal for essays on the Sabbath. The Society requires that the following admirable specification shall be complied with:- {PTUK August 20, 1896, p. 544.9}

The Essay is to be based entirely upon the Word of God, the following to be the heads of the Essay:- {PTUK August 20, 1896, p. 544.10}

The Sabbath ordered by our Creator-Genesis 2:3. {PTUK August 20, 1896, p. 544.11}

Christ our Creator-John 1:1-3 and 10. {PTUK August 20, 1896, p. 544.12}

The Sabbath amplified and enforced-Exodus 20:8-11; 31:18, and 34:28. {PTUK August 20, 1896, p. 544.13}

The Sabbath a sign between God and His people-Exodus 31:17, Ezekiel 20:12, 20. {PTUK August 20, 1896, p. 544.14}

Sabbath-breaking punished by God-Numbers 15:27-36. {PTUK August 20, 1896, p. 544.15}

Sabbath obedience specially rewarded-Isaiah 58:13, 14, and Jeremiah 17:19-27. {PTUK August 20, 1896, p. 544.16}

Christ’s teaching as to obedience-John 14:15, 1510, 14, on Matthew 28:20, and Luke 6:46. {PTUK August 20, 1896, p. 544.17}

Christ’s teaching as to the permanence of the Commandments-Matthew 5:17-20, and Luke 16:17. {PTUK August 20, 1896, p. 544.18}

Christ’s instructions how to remember the Sabbath Day to keep it holy-Matthew 24:20. {PTUK August 20, 1896, p. 544.19}

If this outline is intelligently followed the Society must certainly receive some good essays. But what has all this to do with Sunday? Not a scripture contains a hint of Sunday sacredness. On the contrary the scriptures referred to establish the Divine authority and permanent obligation of the Sabbath of the Lord, which He says is the seventh day, not the first. {PTUK August 20, 1896, p. 544.20}

**“Religious Strife” The Present Truth, 12, 34.**

E. J. Waggoner

Religious Strife .-No wars in history have been so cruel and vindictive as those in which religious feeling has had a place. This has recently been illustrated in the troubles in Turkey and Crete. The Under-Secretary for Foreign Affairs said last week in the Commons:- {PTUK August 20, 1896, p. 544.21}

The second difficulty with which we are confronted is one which it is almost impossible to escape, and that is the outbreak of religious and political animosity which unhappily prevails in the island. One day one party is the aggressor, and the next day the other party is the aggressor. It is not fair to say that in every case the Christians have been the victims. If the House could all realise the intensity of the religious feeling which prevails, it would try and avoid taking sides. {PTUK August 20, 1896, p. 544.22}

The origin of all trouble is political, and religious animosity on both sides causes men to act as men can only act when they make a religion of violence and intrigue. It is for this very reason that the introduction of religious questions into politics in all countries can only embitter politics and ruin religion. History speaks with one voice on this matter. {PTUK August 20, 1896, p. 544.23}

**“Made From Nothing” The Present Truth, 12, 35.**

E. J. Waggoner

“Praise ye the Lord.” Who? You-whether you have ever done so before or not. {PTUK August 27, 1896, p. 545.1}

Why? “Praise Him for His mighty acts: praise Him according to His excellent greatness.” Psalm 150:2. {PTUK August 27, 1896, p. 545.2}

His mighty acts are seen in the things which He has made. One may have little of the world’s possessions, but all share in the light, the air, the life, and those things of creation which no man’s selfishness can monopolise. {PTUK August 27, 1896, p. 545.3}

Made From Nothing .-In the beginning God created the world from nothing, “so that things which are seen were not made of things which do appear.” “He spake and it was, He commanded and it stood fast.” We may praise Him for the might which could make something where nothing was before. {PTUK August 27, 1896, p. 545.4}

Made From Less Than Nothing .-The same power that created now saves. If we could make any comparison between the various ways in which Infinite power is exercised, we might say that the mightiest of the acts for which all may praise Him is the great act of salvation. He made the earth from nothing. It was a harder case in making the Christian, for fallen man was “less than nothing, and vanity.” Praise God for His excellent might, which can create the “new creature” where was worse than nothing. {PTUK August 27, 1896, p. 545.5}

**“The Claims of Priestcraft” The Present Truth, 12, 35.**

E. J. Waggoner

Even the scribes, with all their self-assumption, knew that it was blasphemy for man to assume to forgive sins against God. “Who can forgive sins but God only?” they asked when Christ said to the sick of the palsy, “Son, thy sins be forgiven thee.” They were all right as to the power which alone could forgive sins, but their failure was in not recognising who Christ was. Jesus thereupon demonstrated “that the Son of man hath power on earth to forgive sins” by healing the sinner bodily as well as spiritually. {PTUK August 27, 1896, p. 547.1}

But the Catholic priest goes beyond the scribes and assumes to himself the authority which God alone possesses. Thus, a Catholic priest, as reported in the Derry Journal, says, truly enough, that neither angels nor Mary can forgive the sinner. Of course not; for Mary is dead, and the angels are not able to do that which God alone can do; nor, since they witnessed the fate of the fallen angels, who tried to usurp the place of God, can they have any desire to emulate the example of Satan and his hosts. This spirit of evil, however, is the great genius of the Papacy, which, as Paul foretold, has sought to exalt itself “above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thessalonians 2:4. Therefore this priest, after telling his hearers that angels cannot forgive the sinner his sin, says:- {PTUK August 27, 1896, p. 547.2}

Who can do this for him? The priest of God. He can rescue the sinner from hell, and make him worthy to be received in the heavens; go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. Thus we see that the priest is raised beyond the brightest spirits which God has created or ever will create, and that to him are given powers, which have been denied to the Mother of God, and to the angels in heaven. Are we any longer, then, surprised to hear our Lord addressing those solemn words of warning to the Church at large:-“Beware of touching My anointed ones, he who touches them touches the apple of My eye.” Is it any wonder that St. Francis of Assisi should have exclaimed, “If I met an angel and a priest at the same time, I would first bow my knee to the priest, and then to the angel.” {PTUK August 27, 1896, p. 547.3}

And the difference between the priest of Rome and the angel of God would be that while the angel would rebuke such adulation (Revelation 22:8, 9), the priest would encourage it and even command it. Priestcraft is as arrogant and proud in its claims now as ever in the days of Tetzel and his chest of money, in which the chinking of every golden coin signalled a soul released from purgatory, as easily as the penny-in-the-slot machine delivers a cake of chocolate. Times have changed a little, and the matter must be conducted rather more discreetly than that old indulgence seller found necessary, but the old claims are still made, and still mortal men assume the power to let men in or shut them out of the Church of Christ. {PTUK August 27, 1896, p. 547.4}

**“The Crusades” The Present Truth, 12, 35.**

E. J. Waggoner

Eight hundred years ago this summer and the first Crusade was organised and started for the Holy Land. To commemorate this anniversary twelve persons are about to start from Amiens, France, from whence Peter the hermit, with his followers, started out eight hundred years ago, on a program made to Jerusalem. They go on foot, as did the rank and file of the age crusaders. {PTUK August 27, 1896, p. 548.1}

It seems there is a “Society of the Crusades” in England, and this society has thought it fitting that Englishmen should also celebrate this anniversary with some memorial of the part taken in those strange and desperate expeditions by English kings, princes, knights, and people, against the Turks to recover the Holy Sepulchre. Therefore this society announces a second pilgrimage, to start from England in September, evidently not to go on foot, for a meeting is appointed in advance to be held in the Christian Temple, Jerusalem, on October 1, to decide what the memorial shall be which they will raise to the memories of those who fell in the battles of the Crusades. {PTUK August 27, 1896, p. 548.2}

It is evident, from the early date of this appointment that the English contingent of this nineteenth century crusade does not intend to march to Palestine, but will ingloriously accept the aids of modern civilisation, and will make its descent upon the Holy Land quite after the manner of the modern tourist. Indeed the ways, and manners, and methods, and purposes, of the tourist parties of the present day, personally conducted by gracious and well-informed gentlemen, are incontestably preferable to those conducted by Peter the Hermit and his confreres. {PTUK August 27, 1896, p. 548.3}

There are many theories as to the great value to the world of the influence of the Crusades, and much mistaken sentiment. The invasions of the Goths and Vandals and Huns and Saxons,-and the return trips of the Crusaders, were the ancient method of travelling, influenced by dire necessity or by fanatical zeal and bigotry. {PTUK August 27, 1896, p. 548.4}

The tourists of those days travelled either on foot or horseback, and instead of paying their way with good coin of the realm, took what they required or desired at the edge of the sword or the point of the pike. {PTUK August 27, 1896, p. 548.5}

But these expeditions resulted in slaughter, cruelty, shameful deeds, and enormities of such extent and character that the Turkish-Armenian massacres of the present day which chill the world with horror are yet productive, in comparison, of but the minutest fraction of human woe. Out of the millions who undertook the desperate journey to Palestine, men, women, and children, but a few thousand returned, strewing pestilence, plague, and leprosy along their homeward way-bringing everywhere destruction alike upon themselves, their foes, and their friends. The few survivors from such a terrible school must necessarily have learned something by their experiences. The barbarian churl and semi-civilised knight brought back to hut and castle a bitterly earned knowledge of men and the world. This, by the kindness of an over-ruling providence, has since proved profitable, but at what a cost was this knowledge gained! {PTUK August 27, 1896, p. 548.6}

The plain truth about the Crusades is that they, and all that they stand for, are no more worthy of celebration than the slaughter and persecutions of the Inquisition, or the cruelties of the religious wars of Mohammed, or the massacres of helpless Armenians in Turkey to-day. Although masquerading under different names, they are all the same spirit. {PTUK August 27, 1896, p. 548.7}

**“Hindu Formalism” The Present Truth, 12, 35.**

E. J. Waggoner

Hindu Formalism .-It is very easy for the Christian to let the life or his service die out and follow the round of religious forms mechanically and faithlessly. Such an one finds his counterpart in those followers of non-Christian religions who repeat their formulas, knowing that no power or life comes to them in their service. An Indian missionary says:- {PTUK August 27, 1896, p. 548.8}

“The Hindus have strange ideas as to what constitutes salvation. A fakir in Kuparia told me that his highest ambition was, after death, to enter heaven on a horse. The mode of transit was upon what he laid most stress. Though a religious teacher, he knew absolutely nothing concerning sin and righteousness. Is it any wonder that the common people are ignorant? Other gosains, living at a quiet hermitage at Naraha, said they simply worshipped Hunaman as their fathers had done before them; that they did not derive any real spiritual benefit from what they worshipped; but performed their ceremonies in behalf of others, as they had been taught, and in this way obtained a living. I told them it was wicked to deceive others by teaching that which they knew to be useless; and then sang and explained some Christian hymns and preached to them and to others who had come to listen; and they gave me a good hearing. Many a time, in these secluded spots, have I had a quiet chat with heathen teachers and idol worshippers.” {PTUK August 27, 1896, p. 548.9}

**“The Promises to Israel. Giving the Commission” The Present Truth, 12, 35.**

E. J. Waggoner

Forty years passed by after that first ill-advised attempt, when the Egyptian was killed, before the Lord was ready to deliver His people by the hand of Moses. It took that length of time to fit Moses for the important work. We read of Moses, at a later period of his life, that he was meek above all other men; but that was not his natural disposition. An education at court is not calculated to develop the quality of meekness. From the way in which Moses at the first proceeded to settle the labour troubles of his people, we see that he was impulsive and arbitrary. The blow closely followed the word. But the man who should lead the children of Abraham into the promised inheritance must have very different characteristics. {PTUK August 27, 1896, p. 549.1}

The inheritance promised to Abraham was the earth. It was to be gained through the righteousness of faith. But the righteousness of faith is inseparable from meekness of spirit. “Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” Habakkuk 2:4. Therefore the Saviour said, “Blessed are the meek, for they shall inherit the earth.” Matthew 5:5. “Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?” James 2:5. The promised inheritance, to which the Israelites were to be led, could be possessed only by the meek, and therefore he who should conduct them on the way must necessarily possess that virtue. Forty years’ retirement in the wilderness as a shepherd, wrought the desired change in Moses. {PTUK August 27, 1896, p. 549.2}

“And it came to pass in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.” Exodus 2:23, 24. {PTUK August 27, 1896, p. 549.3}

This covenant, as we have seen, was confirmed in Christ. It was the covenant which God made with the fathers, saying unto Abraham, “And in thy seed shall all the kindreds of the earth be blessed.” Acts 3:25. And this blessing consisted in turning them away from their iniquities.It was the covenant which God remembered in sending John the Baptist, the forerunner of Christ, who should deliver His people from the hand of their enemies, so that they might “serve Him without fear, in holiness and righteousness before Him” all the days of their lives. It was the covenant which assured to Abraham and his seed the possession of land, through personal faith in Christ. {PTUK August 27, 1896, p. 549.4}

But faith in Christ does not assure any man an earthly possession. Those who are heirs of God are the poor of this world, rich in faith. Christ Himself had not a place of His own on this earth, where he could lay His head; therefore, none need think that following Him in truth will assure them worldly possessions. It is more likely to be the contrary. {PTUK August 27, 1896, p. 549.5}

These points are necessary to be borne in mind as we consider the deliverance of Israel from Egypt, and their journey to the land of Canaan. They should be borne in mind in the study of the entire history of Israel, or else we shall be continually making the same mistake that was made by His own who received Him not when He came, because He did not come to advance their worldly interests. {PTUK August 27, 1896, p. 549.6}

“Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover, He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.” Exodus 3:1-10. {PTUK August 27, 1896, p. 549.7}

We do not need to go into the details of the refusal of Moses, and of his final acceptance of the Divine commission. Now that he was actually fitted for the task, he shrank from it. It is sufficient to note that in the commission the power by which the deliverance was to be effected was made very clear. It was such a deliverance as could be accomplished only by the power of the Lord. Moses was to be simply the agent in His hands. {PTUK August 27, 1896, p. 549.8}

Notice also the credentials which Moses carried. “Moses said unto God Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” Exodus 3:13, 14. {PTUK August 27, 1896, p. 550.1}

This is “the glorious and fearful name” of the Lord, which no man can ever comprehend, because it expresses His infinity and eternity. Look at the renderings that are given in the margin of the Revision: “I am because I am,” or “I am who I am,” or “I will be that I will be.” No one of these renderings is complete in itself, but all of them together are necessary to give something of an idea of the title. Together they represent “The Lord which is, and which was, and which is to come, the Almighty.” Revelation 1:8. {PTUK August 27, 1896, p. 550.2}

How fitting that when the Lord was about to deliver the people, not simply from temporal bondage, but from spiritual bondage as well, and give to them that inheritance which could be possessed only by the coming of the Lord and the resurrection, He should make Himself known not only as the self-existent Creator, but as The Coming One, the same title by which He reveals Himself in the last book of the Bible, which is wholly devoted to the coming of the Lord and the final deliverance of His people from their great enemy, death. {PTUK August 27, 1896, p. 550.3}

“And God said, moreover, unto Moses. Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.” Exodus 3:15. Continually are we reminded that all this deliverance is but the fulfilment of the promise made through Christ to Abraham, Isaac, and Jacob. Notice also the significance of the fact that some of the most powerful Gospel sermons recorded in the New Testament, refer to God as the God of Abraham and Isaac and Jacob, an evidence that He is to be known to us by the same title, and that the promises made to the fathers hold good to us, if we will but receive them in the same faith. “This is My name for ever, and this is My memorial unto all generations.” {PTUK August 27, 1896, p. 550.4}

With this name for his support, with the assurance that God would be with him and would teach him what to say, armed with the power to work miracles, and comforted with the assurance that Aaron his brother would join him in the work, Moses set out for Egypt. {PTUK August 27, 1896, p. 550.5}

**“Amongst the Wounded After Battle” The Present Truth, 12, 35.**

E. J. Waggoner

In the Fortnightly, a writer of repute on military subjects discourses on “The Human Animal in Battle,” and forecasts the terrible sufferings of the wounded in future great battles, where long-range weapons will spread destruction, and render it more difficult than ever before to give aid to the wounded. After giving some gruesome examples of the terrible fate of the injured in modern wars, he says:- {PTUK August 27, 1896, p. 550.6}

No wonder that with knowledge such as this, at the Geneva Conference Mr. Twining proposed to end the miseries of the hopelessly wounded by giving the coup de grace. The time may come when such a measure will be permitted; now it shocks our squeamish humanity which cannot bear to read of such things, still less to think of them. {PTUK August 27, 1896, p. 550.7}

This proposition by one whose work and profession is to render aid to the victims of hideous war shows how fearful is the task of those who glean for life on the battlefield. {PTUK August 27, 1896, p. 550.8}

**“The Trials of a Pope” The Present Truth, 12, 35.**

E. J. Waggoner

Years ago, when the plaint of the “prisoner of the Vatican” was bitterer than in recent times, enterprising clericals sold straws to the faithful, the stalks of corn, which brought a good price, being represented as taken from the bed of straw on which the Pope was languishing in prison. Latterly the general knowledge of the sumptuous apartments of the Vatican, with the semi-royal state maintained by the Pope, must have dispelled these ideas even amongst the Catholic masses. But the plaint is still heard. The other day-the day on which he had been celebrating the release of the Apostle Peter from prison-the Pope said to a distinguished newspaper director:- {PTUK August 27, 1896, p. 550.9}

I, too, am a prisoner, and that for eighteen long years. In fact the nineteenth has now begun since I am here in imprisonment-a noble imprisonment, if you like, but still a real imprisonment. For eighteen years I have not been able to get a glimpse of the streets of Rome or of its holy Basilicas. I have had a new apse constructed in St. John Lateran’s, and yet it has been impossible for me to see it. {PTUK August 27, 1896, p. 550.10}

Is the Pope a prisoner? He is not. The only reason why he refuses to go out is that he demands the homage of a temporal prince and the Roman State; and because he has been dispossessed of his temporalities he sulks in his palace, complaining all the time, and intriguing all the time to overthrow the Italian Government in order to recover his place as a petty prince in this world. {PTUK August 27, 1896, p. 550.11}

He seems to realise, however, what many far-seeing observers have repeatedly declared, that his influence in the world at large was never greater in recent times. “One thing greatly consoles me,” he says, “in spite of all this, and it is the universal attention given to the Pope’s voice. I write Ecyclicals, and all give ear to them.” {PTUK August 27, 1896, p. 550.12}

**“Dyspepsia” The Present Truth, 12, 35.**

E. J. Waggoner

Hyperpepsia is, says a medical journal, overwork of the stomach, and may not be abnormal in any other sense than that a more than normal amount of work is done. This sometimes gives various symptoms. Usually there is a good appetite, sometimes tenderness over the stomach, and in some cases sour stomach, which does not come from acid fermentation of food, but simply an over-production of the gastric juices. This condition often gives considerable trouble to the patient, although he is veil nourished; it may, in fact, irritate the nervous system to that extent that it may approach what is termed nervous dyspepsia. {PTUK August 27, 1896, p. 558.1}

This form of dyspepsia can be more easily remedied from the fact that there is no lack of power in the work, and it is easier, as a rule, to check an exaggerated peptic action than to bring a case of low action up to the normal status. Taking less food is the first thing, and restricting the diet to grains, milk, and fruits, leaving off all flesh foods. This diet will materially diminish the gastric juices, which will be a benefit to this class of patients. An hour before meals a drink of cold water will be beneficial, which will not only dilute the gastric juice, and make it less irritating, but will also depress the production of the gastric juice. Many cases often get a good deal of benefit from a drink of common cold water an hour before meals. {PTUK August 27, 1896, p. 558.2}

This class of dyspeptics is the most easily managed of all classes, and scarcely any other treatment is necessary than the above dietary regimen. {PTUK August 27, 1896, p. 558.3}

**“Items of Interest” The Present Truth, 12, 35.**

E. J. Waggoner

-Spain has been alarmed recently by evidences of Anarchist activity. {PTUK August 27, 1896, p. 558.4}

-There are now 1,700 co-operative societies in Great Britain, with 1,250,000 members. The annual trade amounts to 240,000,000, upon which is a profit of 25,000,000. {PTUK August 27, 1896, p. 558.5}

-The American presidential campaign, which is being fought on the currency question, is breaking up old party lines, and very largely arraying the West against the East. {PTUK August 27, 1896, p. 558.6}

-Three-tenths of the earnings of a Belgian convict are given to him on the expiration of his term of imprisonment. Some of them thus save more money in gaol than they had ever saved before. {PTUK August 27, 1896, p. 558.7}

-Mohammedan depositors in the Post Office Savings Banks are enriching the British Government, as their religion forbids them to receive interest. They insist on taking out no more than they put in. {PTUK August 27, 1896, p. 558.8}

-Fast trains now traverse the Trans-Siberian Railway as far as Tomsk, about 800 miles from the Asiatic frontier. There is still a rush of immigrants, in spite of the discouraging accounts given by many who have returned to European Russia. {PTUK August 27, 1896, p. 558.9}

-On account of obscuring clouds the principal astronomical expeditions fitted out for observing the total eclipse of the sun, which occurred on Sunday, August 9, failed completely in their objects. Successful observations were made, however, in Finmark, Nova Zambia, and Ameer. {PTUK August 27, 1896, p. 558.10}

-Statisticians say that 32,214,000 die annually; that is an average of 98,840 a day, 4,020 an hour, and 67 a minute. The annual number of births, on the other hand, is estimated at 36,792,000, an average of 100,800 a day, 9,200 an hour, and 70 a minute, so that the population is increasing at the rate of three to the minute. {PTUK August 27, 1896, p. 558.11}

-There has just been opened in the Sault Ste. Marie Canal, connecting the great American lakes, a look which is the largest construction of its kind in the world, and which has taken seven years to build. It is 800ft. in length between the gates, and 1,100ft. over all; 43ft. high, 100ft. wide, and will accommodate boats drawing 21ft. of water. Its giant centrifugal pumps, driven by compound Westinghouse engines, can fill the lock in thirteen minutes, and empty it in eight minutes. {PTUK August 27, 1896, p. 558.12}

-A missionary lately returned from Central Africa reports the natives there as making rapid development in the adoption and use of the conveniences of civilisation. They are building two storey stone and brick houses, provided with windows and doors, and furniture,-bridges also are being built, and carriages and bicycles coming into use. Of missionary matters he speaks as follows:-“The contrast between the Uganda of to-day and that of 1893 is simply marvellous. I have pointed out some of the progress that has been made, and the same rapid development applies to mission work. In the case of the English Protestant Mission, our great difficulty is to restrain the thousands of natives who flock to us for instruction and apply for baptism.” {PTUK August 27, 1896, p. 558.13}

**“Back Page” The Present Truth, 12, 35.**

E. J. Waggoner

The Belfast riot is a suggestion of the trouble which may come in many parts if the Catholics and Protestants alike press religious differences into the arena of politics. {PTUK August 27, 1896, p. 560.1}

A contemporary reports the case of a man who recently applied for recognition as a Unitarian minister, saying “He was not a Christian, and refuses to profess Christianity.” The examining committee reported him “well qualified to do good work as a minister.” {PTUK August 27, 1896, p. 560.2}

A report from the Hawaiian Islands says that our friends in Honolulu are just starting a sanatorium, with a medical missionary in charge. The Chinese work in the islands is prospering, and some natives connected with the mission are expecting some to return to China to work. {PTUK August 27, 1896, p. 560.3}

Protestants in Malta are still much concerned over the mixed marriage law. Immediately after the Privy Council decree declaring such marriages legal, though not celebrated before a Roman Catholic priest, the Malta Legislature passed a bill declaring them illegal, and the bill is now awaiting the Queen’s assent. It seems impossible that such assent should be given. {PTUK August 27, 1896, p. 560.4}

The Select Committee of the House of Lords, appointed to consider the advisability of relaxing some of the provisions of the “Lord’s Day Act,” of 1781, report that, whilst inappropriate in phraseology, the old law substantially harmonises with public opinion, and they do not advise changing it. {PTUK August 27, 1896, p. 560.5}

While the world rings with praise of the man who gets farthest North into the ice packs, it would puzzle most people to tell what is the practical utility of all the expenditure of lives and means in the mere effort to see how many degrees beyond previous records may be accomplished. {PTUK August 27, 1896, p. 560.6}

**“The Matabeleland Mission” The Present Truth, 12, 35.**

E. J. Waggoner

The Matabeleland Mission .-The brother in charge of our Society’s Mission farm in Matabeleland has visited the farm, and found buildings intact although crops are mostly destroyed by raiding parties, and a few cattle left. The natives about the vicinity have continued loyal, and as he found them in hiding he received a most cordial reception. All were anxious for the mission to be speedily taken up again so that they might return to their homes. Of the causes of ill feeling and consequent savage retaliation this brother says:- {PTUK August 27, 1896, p. 560.7}

Many of the white people do not respect their rights of property, and constantly impose upon the ignorance of the unsuspecting native. Worse than all else is the invasion of family sacredness against the protest of all. These things sometimes seem to me to form a basis for the action of the native race of Matabeleland at this time. I pity them, and pray that the time may come when they may be taught to bear even these cruelties with fortitude rather than to retaliate by shedding blood. Our company are all of good courage. Changes may quickly occur, and we cannot say now what is ahead. We trust in the Lord, and press forward. However, we feel safe, and hope so to yield to the Master that all will be well with us whatever befalls. {PTUK August 27, 1896, p. 560.8}

**“Theosophy” The Present Truth, 12, 35.**

E. J. Waggoner

Theosophy .-A morning paper, which reviews a new work on Theosophy, says, “One advantage of the study of Theosophy seems to be that it makes its disciples thoroughly optimistic. Mrs. Besant holds out to us glorious hopes as to the future of humanity.” The greatest Theosoph of all beguiled men in the beginning by promising great things if only he would turn from the words of God. “Ye shall be as gods,” was the promise. Human nature loves to be flattered by assurances of great things to be developed from within. {PTUK August 27, 1896, p. 560.9}

**“Religion in Rome” The Present Truth, 12, 35.**

E. J. Waggoner

Religion in Rome .-A French critic, who certainly has no Protestant bias, says of the religious life of the masses in modern Rome:- {PTUK August 27, 1896, p. 560.10}

There is no real religion, but simply a childish idolatry; all hearts go forth to the Madonna and the saints, who alone were entreated and regarded as having any existence of their own; it never occurred to anybody to think of God. {PTUK August 27, 1896, p. 560.11}

To see how Mary and the “saints” are allowed to eclipse the Christ one has only to observe the worshippers in out of the way churches, and even in the great cathedrals. The religion of Rome effectually shuts out the Lord as an approachable helper, and puts the human, living and dead, between the sinner and his Saviour. {PTUK August 27, 1896, p. 560.12}

**“Profitable Education” The Present Truth, 12, 35.**

E. J. Waggoner

Profitable Education .-The subject of education has been much before the country of late. It is an important question. Too great stress cannot be laid upon it. But it is easily possible to ask too much of the public school. It is not too much to ask that the pupils of the schools should leave them with trained and developed bodies and minds, and with an understanding of how to continue that training and development. The system of education which does not fit those who pass through it to gain their own living and support those dependent upon them is worthy of the name. But, as life is more than raiment, so there is more in building up a life, and by example and precept helping others to do the same, than there is in simply making a living for one’s self and others. It is only those who have been taught of the Lord to comprehend this, and deny themselves the prizes which the world offers to accomplish it. That system of education which graduates men and women of this stamp is the only one truly profitable to individuals and the world. {PTUK August 27, 1896, p. 560.13}

**“The Crusaders” The Present Truth, 12, 35.**

E. J. Waggoner

The Crusaders .-An article in another part of this number notices the proposal to commemorate the “great good” which the Crusades accomplished. The historian Ridpath gives the following account of the entry of the “Christian” forces into Jerusalem on one of those expeditions:- {PTUK August 27, 1896, p. 560.14}

The Saracens gave way before them. They retreated through the streets, fighting at intervals until they were driven into the precincts of the mosque of Omar. Blood flowed in the gutters, and horrid heaps of the dead lay piled at every corner. None were spared by the frenzied Christians, who saw in the gore of the infidels the white way of redemption. Ten thousand dead, scattered through the city, gave token of the merciless spirit of the men of the West. Another ten thousand were heaped in the reeking courts of the great mosque on Mount Moriah. “God wills it,” said the pilgrims... The spirit of the massacre is well illustrated in the letter which the Christian princes sent to his holiness the Pope. The devout writers say: “If you wish to know what we did to the enemies we found in the city, learn that in the portico of Solomon and in the temple our horses walked up to the knees in the impure blood of the Saracens.” {PTUK August 27, 1896, p. 560.15}