**“‘Prove All Things’” The Present Truth, 12, 36.**

E. J. Waggoner

“Prove all things; hold fast that which is good.” 1 Thessalonians 5:21. A very reasonable exhortation this, and one that should commend itself to everybody’s good sense; yet few heed it, and many of those who profess to regard it misapply it. {PTUK September 3, 1896, p. 561.1}

How are we to prove all things? By what standard shall we test them? Here is where so many fail. Most people would use their own feelings and impulses as the standard. Their natural likes and dislikes determine what they shall hold fast and what they will reject. What they think to be good, they will follow; but since human judgment is naturally controlled or at least biased by inclination and desire, it is an unsafe guide. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 16:25. {PTUK September 3, 1896, p. 561.2}

For this reason alone, if for no other, it should be apparent to all that we are not to approve all things by sampling them. A thing may taste good, and yet contain a deadly poison. He who makes it his practice to eat everything he sees, in order to find out if it is good to eat, may have his probation cut short. It is far better to apply well-known tests for poisons, and then to eat only that which is proved to be good. {PTUK September 3, 1896, p. 561.3}

So in the mental and spiritual world. A man is not obliged to dabble in every theory in order to prove it. He who thinks that he must prove every form of teaching by trying its effects on himself will fare worse than the one who tries physical poisons on himself. The system cannot stand it. His nature would soon become so corrupted that he would be unable to distinguish the good, even if he got hold of it. But he would never find the good; for the forms of error are infinite, and he who sets himself to the task of investigating all error, so as to know how to avoid it, will never finish. The only thing that he will prove will be his own folly. {PTUK September 3, 1896, p. 561.4}

Just as there are tests for physical poisons, which can be applied without subjecting ourselves to the influence of those poisons, so we have an infallible test of truth and error. “To the law, and to the testimony; if they speak not according to this Word, it is because there is no light in them.” Isaiah 8:20. The Word of God is truth, and whatever is not in harmony with that is of course error. If we become thoroughly familiar with the Word, error will be revealed on its first approach, and we need have nothing whatever to do with it. The Word of the Lord is His voice, and all that is necessary is for us to know that; for we do not need to talk with a stranger hours or days in order to find out if the voice is that of our most intimate friend. {PTUK September 3, 1896, p. 561.5}

Least of all must it be supposed that we are to prove the Word of God itself, to see whether or not we should hold to it, or to how much we should hold fast. No; that is the standard that is already proved. “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.” Psalm 12:6. “Every word of God is pure.” Proverbs 30:5. The Word itself is good; hold it fast, and prove all things by it, holding only that which the Word declares to be good. {PTUK September 3, 1896, p. 562.1}

**“‘When They Shall Say, Peace and Safety’” The Present Truth, 12, 36.**

E. J. Waggoner

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” 1 Thessalonians 5:1-3. {PTUK September 3, 1896, p. 562.2}

War has been the history of man ever since sin entered the world. It is so because sin is itself rebellion, and so long as sin is in the world war will be the history of man. The world has been making preparations for war as never before in its history. The mighty men are waking up. The produce of the ploughshare is being turned into swords. The heathen of the East are seeing the necessity of following the example of the professedly Christian nations of the West, and they too are getting ready to act their part in the fulfilment of the third chapter of Joel’s prophecy, describing the preparations for the battle of the great day of God. The great Chinese visitor to Europe has been principally occupied with questions of military and naval training and equipment, and all Europe is anxious to help him prepare his people for war. {PTUK September 3, 1896, p. 562.3}

And yet, with all this, there is more talk of peace and arbitration than ever before. The people are fulfilling that portion of Isaiah 2:The mountain of the Lord’s house is exalted. All Christendom patronises Christianity, that is, as officially interpreted Are not all the nations of the West “Christian”? And the “many peoples” of this chapter say, “Come ye; let us beat our swords into ploughshares; there is to be no more war.” The peace and safety cry is all abroad, and the world is supposed to be coming into a better state of things. But “the whole world lieth in wickedness,” and “there is no peace, saith my God, to the wicked.” Knowing what sin and human nature are, and knowing that the Scriptures represent the last days as convulsed with strife and battle, socially and internationally, we need not be at loss to know the meaning of the cry of peace and safety. As it increases it is quite possible that considerable progress may apparently be made toward actual peace, and those whose message is to promise peace and prosperity and lull into carnal security will have considerable surface evidence to appeal to. {PTUK September 3, 1896, p. 562.4}

But the cry is but a trumpet blast to those who watch the times and seasons. It is an indication that the day is at hand. “For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.” The strained conditions everywhere abounding, the waking up of nations, and the increase of the peace and safety cry in the midst of it all, mark the time when we may look up and lift up our heads, knowing that redemption draweth nigh. {PTUK September 3, 1896, p. 562.5}

**“Religion for Rhetorical and Political Effect” The Present Truth, 12, 36.**

E. J. Waggoner

A noticeable thing in the oratorical and rhetorical speeches made by the Democratic nominee for the Presidency, in the United States, is the exceptionally striking use which he makes of Scriptural allusions. In the closing paragraph of the peroration to the address which gained him his nomination at the Chicago convention, with these words: “You shall not press this crown of thorns upon the brow of labour, you shall not crucify mankind on a cross of gold.” This thought and reference seem to have been taken up almost as a party cry here and there by Mr. Bryan’s adherents. Democratic political processions have adopted the gold cross and a crown of thorns as ensigns of their political faith, and have carried these emblems figured on their banners and transparencies. The resemblance to Roman Catholic ceremonial emblems is very great, and the Catholics have made strenuous protests against the carrying of these insignia in street processions. {PTUK September 3, 1896, p. 562.6}

This is another prominent evidence among the many which are now to be seen continually, of how religion is constantly being made subservient to selfish and personal uses in political affairs, social and business life, and of how, also, in forms, ceremonies, and theological theories, it is becoming more and more a matter of contention. Throughout the entire world there is an increasing use of religious formality and a growing spirit of bigotry. The fact that these things are so and that they coincide with prophecy ought to arouse the attention of every thoughtful mind. {PTUK September 3, 1896, p. 562.7}

**“Orthodoxy vs Higher Criticism” The Present Truth, 12, 36.**

E. J. Waggoner

The Professor of Biblical Criticism in the Aberdeen University has been asked, so it is reported, to resign on an allowance. The reason given for this is that “the students complained that he was too orthodox, and did not initiate them into the higher criticism,-they could not follow his lectures.” What has happened to the Scotch theological mind, that orthodoxy should be at a discount and “Higher Criticism” at a premium? {PTUK September 3, 1896, p. 562.8}

This sounds very much as if the strongholds of so-called orthodoxy were drifting in the currents of Continental theology. Is there such a demand in Scotland for theological doctrine “made in Germany” that an old and tried Professor must be shelved because he gives his students Biblical teaching rather than Higher Criticism? {PTUK September 3, 1896, p. 562.9}

**“Christian Warfare” The Present Truth, 12, 36.**

E. J. Waggoner

Christian Warfare .-There is a strange misconception quite prevalent in regard to the fighting which must be done by the Christian. It almost seems as though the idea of many professed Christians is that in order to fight sin must wage war upon some person. So the minister who is the most active in denouncing the doings of men in public position, and who spends the most of his time in enforcing the law upon criminals, or in berating the officers of the law for their laxness in that respect, is eulogised as an earnest fighter of sin. But all this is a mistaken idea of the Christian warfare. “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” Ephesians 6:12, R.V. {PTUK September 3, 1896, p. 562.10}

**“The Promises to Israel. Preaching the Gospel in Egypt” The Present Truth, 12, 36.**

E. J. Waggoner

“And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.” Exodus 4:29-31. {PTUK September 3, 1896, p. 563.1}

But they were not yet ready to leave Egypt. They were as yet but stony ground hearers of the Word. They received it with joy at the first, but as soon as persecution arose they became offended. If they could have left Egypt without any hindrance, and could have had an easy passage to the promised land, they doubtless would not have murmured; but “we must through much tribulation enter into the kingdom of God,” (Acts 14:22), and those who do enter in must learn to rejoice even in tribulation. This lesson the Israelites had yet to learn. {PTUK September 3, 1896, p. 563.2}

The message to Pharaoh, “Thus saith the Lord God of Israel, Let My people go,” of which we shall speak more particularly later on, resulted in a still more grievous oppression of the Israelites. This was really a necessity for them, that they might be the more anxious to leave, and afterward have less desire to return, and that they might see the power of God. The plagues that came upon the land of Egypt were as necessary to teach the Israelites the power of God, that they might be willing to go, as they were for the Egyptians, that they might be willing to let them go. The Israelites needed to learn that it was not by any human power that they were delivered, but that it was wholly the work of the Lord. They needed to learn to trust themselves completely to His care and guidance. And as “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope,” (Romans 15:4), we should learn the same lesson as we read the story. {PTUK September 3, 1896, p. 563.3}

It is not at all to be wondered at that the people complained at the first when persecution increased as the result of the message brought by Moses. Moses himself seems to have been perplexed by it, and went to ask the Lord about it. “Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name Jehovah I was not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance; I am Jehovah.” Exodus 6:1-8, R.V. {PTUK September 3, 1896, p. 563.4}

**THE GOSPEL OF DELIVERANCE**

We have learned that when God made the promise to Abraham He preached the Gospel to him; it follows, therefore, that when the time comes for the fulfillment of the promise, the seed to whom it is fulfilled must know at least as much of the Gospel as was revealed to Abraham; and we should expect to find the same Gospel preached to them. This was the case. We learn from the Epistle to the Hebrews that the Gospel which is now preached to us is the same that was then preached to them, and in the Scripture last quoted we find it. Note the following points:- {PTUK September 3, 1896, p. 563.5}

1. God said of Abraham, Isaac, and Jacob, “I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” {PTUK September 3, 1896, p. 563.6}

2. Then He added, “And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.” {PTUK September 3, 1896, p. 563.7}

3. When the Lord says that he remembers a certain thing, He does not imply that that thing has ever passed from His mind, for that is impossible. Nothing can ever escape Him. But, as we find in various instances, He thus indicates that He is about to perform that thing. In the final judgment of Babylon it is said, “God hath remembered her iniquities.” Revelation 18:5. “And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.” Revelation 16:19. “God remembered Noah,” and caused the flood to cease, but we know that not for one moment while Noah was in the ark was he forgotten, for not even a sparrow is forgotten. See also Genesis 19:29; 30:22; and 1 Samuel 1:19, for the use of the word “remember” in the sense of being about to fulfil the thing promised. {PTUK September 3, 1896, p. 563.8}

4. It is evident, therefore, from the sixth of Exodus, that the Lord was about to fulfil the promise to Abraham and his seed. But as Abraham was dead, that could be done only by the resurrection. The time of the promise which God had sworn to Abraham was very near. But this is evidence that the Gospel was being preached, since only the Gospel of the kingdom prepares for the end. {PTUK September 3, 1896, p. 564.1}

5. God was making Himself known to the people. But it is only in the Gospel that God is made known. The things which reveal the power of God make known His Divinity. {PTUK September 3, 1896, p. 564.2}

6. God said, “I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the Lord your God.” Compare with this the promise of the new covenant, “I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.” Jeremiah 31:33, 34. No one questions that this is the proclamation of the Gospel; but it is the very same thing that was proclaimed to the Israelites in Egypt. {PTUK September 3, 1896, p. 564.3}

7. The fact that the deliverance of the children of Israel was such a deliverance as could be effected only through the preaching of the Gospel, is evidence that it was no ordinary deliverance from physical bondage to a temporal inheritance. A most wonderful prospect was opened before the children of Israel, if they had but known the day of their visitation, and had continued faithful. {PTUK September 3, 1896, p. 564.4}

**PREACHING TO PHARAOH**

It is a truth that “God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35. This was not a new truth in the days of Peter, but has ever been true, for God is always the same. The fact that men have usually been slow to perceive it, makes no difference with the fact. Men may fail to recognise the power of God, but that does not make Him any the less powerful; so the fact that the great mass of God’s professed followers have usually failed to recognise that He is perfectly impartial, and have supposed that He loved them to the exclusion of other people, has not narrowed His character. {PTUK September 3, 1896, p. 564.5}

The promise was to Abraham and his seed. But the promise and the blessing came to Abraham before he was circumcised, “that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Romans 4:11. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:28, 29. Therefore the promise embraced even the Egyptians, as well as the Israelites, provided they believed. And it did not embrace unbelieving Israelites any more than it did unbelieving Egyptians. Abraham is the father of those who are circumcised, but only of those who “are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” If the uncircumcision keep the righteousness of the law, their uncircumcision is counted for circumcision. See Romans 2:25-29. {PTUK September 3, 1896, p. 564.6}

It should not be forgotten that God did not begin at once to send the plagues upon Pharaoh and his people. He did not propose to deliver the Israelites by killing their oppressors, but rather by converting them, if it were possible. God is “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. He “will have all men to be saved, and to come to the knowledge of the truth.” 1 Timothy 2:4. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.” Ezekiel 33:11. All men are God’s creatures, and His children, and His great heart of love embraces them all, without respect to race or nationality. {PTUK September 3, 1896, p. 564.7}

Accordingly, at the first, the simple demand was made upon Pharaoh to let God’s people go free. But he impudently and haughtily replied, “Who is the Lord, that I should obey His voice, to let Israel go? I know not the Lord, neither will I let Israel go.” Exodus 5:2. Then miracles were wrought before him. These were not at the first judgments, but simply manifestations of God’s power. But the magicians of Pharaoh, the servants of Satan, counterfeited these miracles, and Pharaoh’s heart became harder than before. Yet the careful reader will see that even in the miracles that were counterfeited by the magicians, the superior power of the Lord was manifested. {PTUK September 3, 1896, p. 564.8}

The next article in this series of studies on the Everlasting Gospel will deal with that much-talked-of question of how Pharaoh’s heart was heardened. {PTUK September 3, 1896, p. 564.9}

**“The Adversary, the Devil” The Present Truth, 12, 36.**

E. J. Waggoner

How much it must please the enemy of souls to have men conclude that he does not exist. No better device could he invent to put men off their guard and work his way in them unconsciously to themselves. The notion that the adversary is a mere principle of evil rests on that old method of interpretation which Origen introduced into the Church in the early centuries, by which it was maintained that the Bible does not mean what it says, but that some hidden mystic sense must be found in it. {PTUK September 3, 1896, p. 564.10}

As we view the controversy between Christ and Satan we learn the terrible reality of the latter’s existence and devices. He “abode not in the truth,” said Jesus, showing that at one time he had been “in the truth.” Then came that “war in heaven,” in which Michael and His angels expelled Satan and his host Revelation 12:7-9. And then Jesus “beheld Satan as lightning fall from heaven” (Luke 10:18), cast out with his sympathisers-“the angels which kept not their first estate,” (Jude 6)-into the earth, which has been the scene of the conflict ever since men joined the rebellion against God. These fallen angels are those “spirits of devils working miracles” which go forth into all the world leading men to destruction. Revelation 16:14. And probably no miracle of deception could be better calculated to advance his interest, then that by which Satan-notwithstanding the evidence of his workings-blinds the eyes of those who do not believe the testimony of the Lord so that they may even deny his very existence. {PTUK September 3, 1896, p. 564.11}

“But we are not ignorant of his devices,” said the apostle. Just now has he come down “in great wrath, because he knoweth that he hath but a short time.” Revelation 12:12. Thank God the time for his working “with all power and signs and lying wonders” is to be short. But if it is a short time for him, so it is also for all the world. “The time is short.” The “god of this world,” “the prince of the power of the air,” knows it, and is working as never before. So, too ought we to know it, and work as never before. And the hope in the conflict is that it is between Christ and Satan. The battle is His, and by His faith and the word of His testimony the victory is won. {PTUK September 3, 1896, p. 564.12}

“Resist the devil, and he will flee.” {PTUK September 3, 1896, p. 564.13}

**“‘There Shall Arise False Christs’” The Present Truth, 12, 36.**

E. J. Waggoner

Fanatical movements in the West have now and then shown the need for Christ’s warning against false Christs and false prophets which should try to personate His second coming. It is in the Orient, however, that we have most often seen the rise of these fanatical movements, which have been the life of the Mussulman religion. Dr. Haweis has a paper in the Contemporary Review, describing an interview with a Persian statesman, which shows how this Messianic idea pervades the whole Mussulman world, and is responsible for such outbreaks as that which has made trouble in the Soudan in recent years. It is an element that no statesmen can control in their efforts to preserve quiet and peace in the Orient. If only the Gospel could go in amongst these people with the hope of the true Messiah and Deliverer, what a blessing it would bring to those who believed. Dr. Haweis gives this report of the Persian’s words:- {PTUK September 3, 1896, p. 566.1}

“If these oppressed hordes in Persia, Turkey, Morocco, have endured patiently so many bad governments, it is because they are sure that a Mahdi will sooner arise to remedy all these evils. They are crying out, like the Jews, for a saviour and a deliverer. All the different Mahdis, past and present, those of the Sultan as well as all the others, are but the expression, more or less incomplete, of this central doctrine of a miraculous Messianic deliverer. And here comes in Babism. According to tradition, the true Mahdi will be preceded by sixty fourerunners-John Baptist or Eliases-called Babs (Bab means the door, through which enters Messiah). As a rule, these holy personages-Ulemas, or descendants of the Prophet, who end by setting up themselves as the Messiah-begin by calling themselves only Babs, or doors, and if they meet with success and are accepted, they then pose as the actual Mahdi.... A vast underground agitation is going on throughout our Mussulman population, of which Europeans can gather but the faintest and vaguest idea; but one thing is undeniable, that this movement is daily and hourly gathering momentum throughout the Mussulman world. What has shattered movements like this, and rendered abortive in the past all such aspirations, is the absence of a scientific programme. Ignorance of European methods, absence of organisation and constructive purpose, have hitherto drowned these movements beneath the sterilising waters of Asiatic abstractions. But a new era has dawned.” {PTUK September 3, 1896, p. 566.2}

**“A Colony of Vegetarians” The Present Truth, 12, 36.**

E. J. Waggoner

At Oranienburg, near Berlin, says a newspaper, a colony of vegetarians was started some years ago and is growing slowly but steadily. Founded in 1892 by seven enthusiasts on the subject, there are at present forty-seven homesteads, where thirty-seven families and ten single men have built houses and raised their crops. Outside of the vegetables necessary for their own food, they have planted 35,000 fruit trees and 15,000 berry bushes, and have fenced in the entire property with a hedge of hazel nuts. From a financial standpoint they are doing very well, because they realise excellent prices for the products of their truck farms, the quality of the vegetables raised by them being the best to be obtained in the district. {PTUK September 3, 1896, p. 574.1}

**“Items of Interest” The Present Truth, 12, 36.**

E. J. Waggoner

-There are 26,000 breweries in Germany. {PTUK September 3, 1896, p. 576.1}

-A war upon Italian settlers is reported from Brazil. {PTUK September 3, 1896, p. 576.2}

-Three slight shocks of earthquake have been felt in Southern Greece the past week. {PTUK September 3, 1896, p. 576.3}

-Over 250 prisoners have been in custody in Barcelona, bald for the bomb outrage there. {PTUK September 3, 1896, p. 576.4}

-The property loss by fire in the United States, for the year 1895 was more than ?28,400,000. {PTUK September 3, 1896, p. 576.5}

-Vesuvius has been for some time in a state of active eruption. At present the flow of lava is increasing. {PTUK September 3, 1896, p. 576.6}

-An Antarctic iceberg has been seen that is twenty miles wide, forty miles in length and 800 feet in height. {PTUK September 3, 1896, p. 576.7}

-Spain is troubled by a conspiracy in the Philippine Islands, next to Cuba her most it portent island possessions. {PTUK September 3, 1896, p. 576.8}

-The birthday of Mohammed, August 22, was celebrated in London by a company of Moslems from India, Egypt, Turkey, the Transvaal, and Cape Colony. {PTUK September 3, 1896, p. 576.9}

-There were 3,491 fires in London during the year 1895, an increase of 572 upon the preceding year. The amount of water used in extinguishing fires during 1895 was 23,000,000 gallons. {PTUK September 3, 1896, p. 576.10}

-In Belgium alone there are at the present moment 600,000 racing pigeons, which, in case of a war, would be placed at the disposal of the Government. Every bird of this number is admirably trained. {PTUK September 3, 1896, p. 576.11}

-The people of Cuba who wish to be neutral have a hard time of it. The insurgents burn their crops if they do not pay a consideration, and the Spanish authorities now forbid gathering any crops so as to prevent payments to the rebels. {PTUK September 3, 1896, p. 576.12}

-The British Empire has an area of 11,899,316 square miles, and a population of 402,514,800 persons, the former being equal to 21 per cent. of the supposed surface of the land, the latter 27 per cent. of the population of the world. {PTUK September 3, 1896, p. 576.13}

-The fiftieth report of the Commissioners in Lunacy shows the increase in the number of lunatics under restraint in England, during the year 1895, to have been 2,365, being a much larger increase than in any previous year. There are also fewer recoveries than heretofore. {PTUK September 3, 1896, p. 576.14}

-An investigation has been made into the practical results of the anti toxin treatment for diphtheria in hospital and private practice in America, with the result of showing that whereas the average of deaths in this disease had formerly been from 48 to 56 per cent., under this treatment they only averaged from 8 to 18 per cent. {PTUK September 3, 1896, p. 576.15}

-Professor Geikie has estimated the amount of sediment carried to the sea by the Thames in a year at one minim eight hundred and sixty-five thousand nine hundred and three cubic feet, while it is estimated that the Mississippi deposits in the sea in a year solid matter weighing eight hundred and twelve billion five hundred million pounds. {PTUK September 3, 1896, p. 576.16}

**“Back Page” The Present Truth, 12, 36.**

E. J. Waggoner

The organ of our Society in South Africa, the South African Sentinel, is having a good circulation, as also the Dutch edition of it, De Wachter. It reduces our own circulation in the Colony, but we are glad to see the prosperity of the local organ, which is a lively journal. {PTUK September 3, 1896, p. 576.17}

Russia is said to be hopeful, now that the State has become the public-house keeper, of deriving sufficient from the trade to support the army and navy. It is eminently fitting that the revenues which are the price of their people’s life and morals should be used to fill their war chests. {PTUK September 3, 1896, p. 576.18}

It was stated authoritatively that the Cretan insurgents had burned Turkish villages, but now it is authoritatively denied from Athens. “The Christian insurgents burned no Turkish villages during the recent conflicts, but only set fire to a few hamlets.” When the press and pulpits of Christendom make such use of the word Christian, what shall we say? {PTUK September 3, 1896, p. 576.19}

Constantinople has drawn all eyes during the past week. The terrible scenes there show how suddenly the fall of the Turkish power may come at any time. And when “he shall come to his end” it means more than even statesmen who are straining every nerve to help them to stand have ever realised. Then comes the “time of trouble” for all nations. Daniel 11:45; 12:1, 2. {PTUK September 3, 1896, p. 576.20}

After having brought desolation upon the Armenian villages, and having failed to accomplish their revolutionary purpose, the Armenian leaders organised a disturbance in Constantinople last week, attacking the Ottoman Bank with revolvers and dynamite bombs, and holding it against the authorities. After considerable bloodshed, they were captured, and are to be exiled, it is said. It is this lawless agitation that has brought upon guilty and innocent Armenians together the awful vengeance of the Turks. Yet these men pose as Christians, and appeal to the churches of Christendom to support them. Let it never be forgotten that whatever may be the misrule of a Government, Christians follow Christ and can never be revolutionists. {PTUK September 3, 1896, p. 576.21}

The annual Pastoral Address of the Wesleyan Conference expresses disappointment at their decrease in church membership during the year. But it says that on the other hand there are evidences of an increase of the influence of Methodism in civic and social affairs, and growing numbers of Methodists are taking part in local government organisations and in councils of the State. We would say that possibly this accounts for the decrease in membership. {PTUK September 3, 1896, p. 576.22}

Two more West-end bakers were fined last week for baking on Sunday, one a Jew the other evidently an Italian. The prosecutor in the Jew’s case was another baker who evidently bakes on Saturday, when his rival rests, and makes use of this wicked law to deprive his fellow of one day’s work and forces him to keep Sunday, so far as lies in his power. The magistrate approved of this and remarked: “It would be a very serious case for the British public if there were one law for the Jew and another for the Christian.” Yet that is exactly what it is when the “Christian,” merely because he has the power and the inclination to use it, denies to the Jew what he claims for himself. {PTUK September 3, 1896, p. 576.23}

Luther was not the first priest whose visit to Rome, where he expected to find the highest piety, convinced him that it was the very seat of Antichrist. More than a century before his day Milicius, a Bohemian archdeacon, went to the “Holy City” to find peace; but when he left he wrote over the door of one member of the Sacred College, “Antichrist is now come, and sitteth in the Church.” If it had not been for fear of a popular uprising in his town of Prague, the Pope would have made him feel the vengeance that was frequently visited upon those who dared to tell the truth about the papal church. {PTUK September 3, 1896, p. 576.24}

**“The Coming Millennium” The Present Truth, 12, 36.**

E. J. Waggoner

The Coming Millennium .-“We spend 30s. per head of population on the army and navy yearly; 7s. per head on education. How far, far off that millennium is! And does it not grow daily dimmer as the expenditure on blood increases with every annual Budget?” So says a London newspaper. Instead of showing that the millennium is a long way off, these things are evidences of its nearness. But the popular idea of a thousand years of peace and plenty in the earth is not the Bible teaching regarding the millennium. That period is ushered in, not by the conversion of the world, but by its destruction. “The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.” {PTUK September 3, 1896, p. 576.25}

During the Millennium .-The coming of the Lord brings the translation and resurrection of the righteous, who are caught up in the air to meet the Lord (1 Thessalonians 4:15, 16), to accompany Him to those mansions in the Father’s house, according to His promise (John 14:1-3). There they live and reign “with Christ a thousand years,” during which time the earth is desolated; for only the righteous are raised at the coming of the Lord (Revelation 20:6). “The rest of the dead lived not again until the thousand years were finished.” With the righteous reigning with Jesus in the heavenly Jerusalem, and the wicked in their graves, Satan finds himself bound, and helpless to carry on his work of deception. He can meditate on the fruits of rebellion in the midst of the chaotic desolation which he has brought upon the world once fair and beautiful. Then comes the resurrection of the wicked, at the end of the thousand years, the coming down of the New Jerusalem from heaven, the gathering of a host of the wicked to war against the city, and then the final destruction of sin and sinners and the author of sin, “the second death.” Then from out the purifying fires of the final judgment will spring the new heavens and the new earth, wherein will dwell righteousness.” 2 Peter 3:13. {PTUK September 3, 1896, p. 576.26}

**“Demoralising Militarism” The Present Truth, 12, 36.**

E. J. Waggoner

Demoralising Militarism .-Of the influence of militarism on the people the Countess von Krockow, of Berlin, says:- {PTUK September 3, 1896, p. 576.27}

The army may be acted upon by the intellect of the nation, as its friends say; but it is quite undeniable that, in return, it reacts brutally upon the popular way of thinking. This, I think, is proved by the striking fact that in our day the worst literature comes from the two most military States, the nastiest fiction from France and the most cynical, material philosophy from Germany. {PTUK September 3, 1896, p. 576.28}

Of course no other than a brutalising influence can be exerted by continuous and scientific training for killing people. {PTUK September 3, 1896, p. 576.29}

**“The Power and the Glory” The Present Truth, 12, 37.**

E. J. Waggoner

“Thine is the kingdom, and the power, and the glory, for ever. Amen.” {PTUK September 10, 1896, p. 577.1}

The kingdom is the Lord’s, and it includes the whole universe. Nothing is outside His jurisdiction. Every creature in the heavens and on earth rightfully belongs to His dominion. {PTUK September 10, 1896, p. 577.2}

But a king without power is king only in name. God is really King, and therefore to Him belongs power. “God hath spoken once; twice have I heard this: that power belongeth unto God.” Psalm 62:11. {PTUK September 10, 1896, p. 577.3}

We must not fall into the error of limiting God, by thinking that power is divided, and that He has merely a share of it, even though it be the largest share. “Thine is the kingdom and the power.” “His kingdom ruleth over all;” and wherever His kingdom is, His power is supreme. God alone has power. {PTUK September 10, 1896, p. 577.4}

God is the Almighty One. That is to say, He has all might. Therefore no other being possesses any might in Himself. Because God possesses all the power in the universe, Christ, the only begotten Son could say, “All power is given to Me in heaven and in earth.” Matthew 28:18. {PTUK September 10, 1896, p. 577.5}

“In Him we live, and move, and have our being.” Acts 17:28. Every motion that is made, every thought, every word, requires the exercise of power; but the power is not inherent in the man who moves, but in God. “There is no power but of God.” Romans 12:1. The power which men have to fight and blaspheme God, and to commit all sorts of wickedness, is but God’s power perverted, just as the performance of righteous acts, and the utterance of praise, is God’s power given free course. {PTUK September 10, 1896, p. 577.6}

Lightminded persons may see in this occasion for charging God foolishly; but others will see in it his superabounding grace and His everlasting love. While some think that God’s seeming non-interference is an evidence of weakness, or of complicity with crime, the well-instructed will “account that the long-suffering of our God is salvation.” 2 Peter 3:15. {PTUK September 10, 1896, p. 577.7}

If God were not sure of His “everlasting strength,” He could not the sit still and see men defy Him to His face, and even use His own power in opposition to Him. He has the patience of conscious omnipotence. Knowing that He really has power, He cannot, like puny man, be tempted to make an exhibition of it simply to demonstrate to scoffers that He possesses it. {PTUK September 10, 1896, p. 577.8}

God desires that men should be saved, and in the Gospel He manifests His power to save them. All God’s power, and every revelation of it, is for the purpose of leading men to trust Him for their soul’s salvation. The fact that men misunderstand God, even wilfully, and pervert the power which He reveals in them for their salvation, does not discourage Him or throw Him into a passion. Still He graciously manifests His power in them, in hope that at last they will allow Him to use it to His own glory in their salvation. God’s power is the power of love, and love does not use force; therefore He patiently waits, until He is positively and definitely rejected. {PTUK September 10, 1896, p. 577.9}

What wonderful joy comes with the recognition that all power is God’s! “For by grace are ye saved through faith; and that not of yourselves; it is a gift of God.” Ephesians 2:10. Our salvation depends on Him, and He has the power. His kingdom is in our hearts, but His enemy has been allowed to come in and raise the standard of rebellion. Nevertheless, as soon as we definitely choose the Lord for our King and our Lawgiver, He will save us by His mighty power. Isaiah 23:22. He has power to drive out every enemy. What comfort to rest confidingly in the almighty power of our God. {PTUK September 10, 1896, p. 577.10}

His is the glory. Not only ought it to be, but it is. The last message before the coming of the Lord, calls loudly upon men to “fear God, and give glory to Him,” as the One who “made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7. We are to give glory to Him, because it belongs to Him. His is the glory, because His is the power. Whoever takes glory to himself for anything that he possesses or has done, thereby robs God. {PTUK September 10, 1896, p. 577.11}

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but he that glorieth let him glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth.” Jeremiah 9:23, 24. Wisdom, power, and riches, all come from the Lord; therefore “he that glorieth, let him glory in the Lord.” 1 Corinthians 1:31. {PTUK September 10, 1896, p. 578.1}

Take a single example, in the line of wisdom. On the day of Pentecost, and in any times thereafter, God gave His servants power on the instant to talk foreign languages. Unlettered Galilean fishermen suddenly began to speak intelligently in languages that before were but meaningless jargon to them. It was manifestly a gift of God, and one instinctively shudders at the thought of one with which such a gift boasting of his possession, as though the glory of it were due to him. Very well; but “the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.” Proverbs 3:6. If a man by study has acquired several languages, he has done it only by the power which God gave him, and therefore his knowledge is the gift of God just as truly as was the knowledge of the apostles. {PTUK September 10, 1896, p. 578.2}

Whoever not simply openly, but in his inmost thoughts, continually gives God the glory, will be kept “to the praise of the glory of His grace.” “In all thy ways acknowledge Him, and He shall direct thy paths.” Proverbs 3:6. Men foolishly think that it is beneath their dignity, and a limitation of their freedom, to acknowledge that God alone has power, and that all glory belongs to Him; but how much better it is to acknowledge the truth, and thus be “strengthened with all might according to His glorious power” (Colossians 1:11), than to deny Him, and thus be left to our own disgraceful impotence. {PTUK September 10, 1896, p. 578.3}

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 24, 25. {PTUK September 10, 1896, p. 578.4}

**“Not a Creed” The Present Truth, 12, 37.**

E. J. Waggoner

Justification by faith, and that means salvation by the Lord Jesus Christ, is not a theory. It can never be put into a creed, a form of words. Every professor of religion who has certain points of doctrine which he holds, and who is satisfied with them just as he has put them into a formal statement, has as iron-bound a creed as any ever imposed by a council. {PTUK September 10, 1896, p. 578.5}

But the truth of God is ever growing, ever enlarging. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18), and we cannot put that light into writing, and say, “This is the sum of the doctrine.” We may speak what we know, and write what we know, but this simply calls attention to the truth; there is more and more. There are oceans of light and truth, wonderful revelations that the Lord will make to every soul, beyond what he has ever seen, and the treasures of the grace of Christ, if he will but give up to the Lord continually, for Him to live His own marvellous life in Him. Continually should the prayer be made, “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Every wonderful thing that we see is but the forerunner of a still more wonderful thing to be revealed, if we will but be open to receive it. {PTUK September 10, 1896, p. 578.6}

But the man not content with God’s words, who will not rest until he has defined doctrine by his own words and put God into a formula, shuts himself away from learning of God. {PTUK September 10, 1896, p. 578.7}

**“Parable, History, and Prophecy” The Present Truth, 12, 37.**

E. J. Waggoner

In a parable, in the twenty-second chapter of Matthew, Christ compared the kingdom of heaven to a certain king who made a marriage feast upon the occasion of his son’s wedding, and invited guests to the regal festivities which he had prepared. But those who had been invited did not come, and so a second time he sent out his servants to remind them that all was ready and waiting their attendance. This time it became clearly evident that they had no intention whatever of accepting the invitation, for they made light of it and went every man his own way, to his business, his farm, his counting-house. Each man thought it of more importance to attend to his own affairs than to do honour to his king, and rejoice with him at the wedding of his son. {PTUK September 10, 1896, p. 578.8}

But there were those, even, who took the servants who had been sent out to bear the king’s message of love and courteous invitation, and abuse them and put some of them to death. What could have been the expectation of these murderers? Did they not suppose that they would arouse the king’s righteous anger? Did they think that they could thus ill-treat and slaughter innocent men without themselves receiving sooner or later the just reward of their deeds? Was it a supposable thing that they could not only insolently scorn the king’s gracious invitation but also kill his messengers, and go free and unpunished? Could such unparalleled deeds of insolent wickedness go unnoticed? Impossible! Impossible! Yet how many have excused themselves, with laughter and jeering, from listening to the invitation to the marriage supper of the Lamb, which the Lord sends out to all the world. How many of His prophets and messengers and servants have been illtreated, even murdered! Will not their Lord avenge them? In the parable it is said, “He sent forth His armies, and destroyed these murderers, and burned up their city.” Is it not revealed in Revelation that this is what will be done at the time of the second death? And yet guests will not be wanting at the marriage supper. They will be gathered in from the highways and hedges, from among every tongue and kindred and nation and people, and clothed in spotless robes of righteousness, as wedding garments, will be present at the feast, and dwell thereafter in that holy city which John saw “coming down from God out of heaven, prepared as a bride adorned for her husband.” {PTUK September 10, 1896, p. 578.9}

**“Income of the Pope” The Present Truth, 12, 37.**

E. J. Waggoner

Income of the Pope .-The Australian organ of our Society quotes the following from the Catholic journal, showing the funds at the personal disposal of the Pope: “Pope Leo XIII. derives his revenue from three sources. One is the interest of the vast sum left by Pius IX. in the pontifical treasury, invested chiefly in English consols. This interest amounts to ?125,000 a year. Another source is the Peter’s pence contribution, which in spite of the very great reduction in late years, averages about ?23,000 annually. The third source is the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., an aggregate about ?104,000 a year. The entire annual income of Leo XIII., therefore, is about ?252,000.” {PTUK September 10, 1896, p. 578.10}

**“The Promises to Israel. How Pharaoh’s Heart Was Hardened” The Present Truth, 12, 37.**

E. J. Waggoner

When mild measures failed to cause Pharaoh to acknowledge the power of God, judgments were sent. God, who knows the end from the beginning, had said that Pharaoh’s heart would be hardened, and even that He Himself would harden it; and so it was. Yet it must not be supposed that God set about deliberately to harden Pharaoh’s heart against his will, so that he could not have relented if he had wished. God sends strong delusion, that men should believe a lie, only upon those who have rejected the truth, and who love a lie. Every one has just what he most desires. If any man wishes to do the will of God, he shall know of the doctrine; but to him who rejects truth, there is nothing left but darkness and deception. {PTUK September 10, 1896, p. 579.1}

It is interesting to note that it was the manifestation of the mercy of God that hardened Pharaoh’s heart. The simple request of the Lord was scornfully denied. Then the plagues began to come, yet not immediately, but with interval enough to allow Pharaoh to think. But as long as the power of the magicians appeared to be as great as that exercised by Moses and Aaron, Pharaoh would not yield. Then it became manifest that there was a power greater than that with his magicians. They brought frogs upon the land, but they could not drive them away. “Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” Exodus 8:8. He had already learned enough of the Lord to call Him by His name. {PTUK September 10, 1896, p. 579.2}

“And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which He had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.” Verses 12-15. {PTUK September 10, 1896, p. 579.3}

“Let favour be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” Isaiah 26:10. Thus it was with Pharaoh. The judgment of God caused his haughty purpose to weaken; but “when he saw that there was respite, he hardened his heart.” {PTUK September 10, 1896, p. 579.4}

Again there came swarms of flies, at the command of the Lord, and Pharaoh said, “I will let you go, that you may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; intreat for me. And Moses said, Behold I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and He removed the swarms of flies from Pharaoh, and from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.” Exodus 8:28-32. {PTUK September 10, 1896, p. 579.5}

And so it went on throughout the plagues. All the steps in each case are not recorded, but we see that it was the longsuffering and mercy of God that hardened Pharaoh’s heart. The same preaching that comforted the hearts of many in the days of Jesus, made others more bitter against Him. The raising of Lazarus from the dead fixed the determination in the hearts of the unbelieving Jews to kill him. The Judgment will reveal the fact that every one who has in hardness of heart rejected the Lord, has done so in the face of the revelation of His mercy. {PTUK September 10, 1896, p. 579.6}

**GOD’S PURPOSE WITH PHARAOH**

“And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord, the God of the Hebrews, Let My people go, that they may serve Me. For I will this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. For now I had put forth My hand, and smitten thee and they people with pestilence, and thou hadst been cut off from the earth; but in very deed for this cause have I made thee to stand, for to show thee My power, and that My name may be declared throughout all the earth.” Exodus 9:13-16, R.V. {PTUK September 10, 1896, p. 579.7}

The still more literal rendering of the Hebrew by Dr. Kalisch, reads thus: “For now I might have stretched out My hand, and might have smitten thee and thy people with pestilence; and thou wouldst have been cut off from the earth. But only for this cause have I let thee exist, in order to show thee My power, and that My name may be acknowledged throughout all the earth.” A close comparison will show that this idea is expressed in the Revised Version, as quoted above, but not so clearly. {PTUK September 10, 1896, p. 579.8}

It is not the case, as is too often lightly supposed, that God brought Pharaoh into existence for the express purpose of wreaking His vengeance upon him. Such an idea is most dishonouring to the character of the Lord. But the true idea is that God might have cut Pharaoh off at the very first, and so have delivered His people without any delay. That, however, would not have been in keeping with the Lord’s invariable course, which is to give every man ample opportunity to repent. God had borne long with Pharaoh’s stubbornness, and now proposed to send severer judgments; yet He gives him fair warning, that even yet he may turn from his wickedness. {PTUK September 10, 1896, p. 579.9}

God had kept Pharaoh alive, and had delayed to send His severest judgments upon him, in order that He might show unto him His power. But the power of God was being manifested at that time for the salvation of His people, and the power of God unto salvation is the Gospel. Therefore God was keeping Pharaoh alive, in spite of his stubbornness, to give him ample opportunity to learn the Gospel. That Gospel was as powerful to save Pharaoh as it was to save the Israelites. {PTUK September 10, 1896, p. 580.1}

The revised renderings have been used because they are clearer than those of the common version, and not because the same truth is not set forth in each. Take the common rendering, “In very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth,” and grant that it refers to the bringing of Pharaoh to the throne. Even then it is far from showing that God raised him up for the purpose of plaguing and killing him. The text says that it was for the purpose of showing God’s power, and causing His name to be known throughout all the earth. To infer that God can show His power and make known His name only by the destruction of men, is dishonouring to Him, and contrary to the Gospel. “His mercy endureth for ever.” {PTUK September 10, 1896, p. 580.2}

God’s purpose was that His name should be declared throughout all the earth. This is what was done, for we read that forty years later the people of Canaan were terrified at the approach of the Israelites, because they remembered what God had done in delivering them from Egypt. But the purpose of God would have been accomplished just the same if Pharaoh had yielded to the wishes of the Lord. Suppose that Pharaoh had acknowledged the Lord, and had accepted the Gospel that was preached to him; what would have been the result? He would have done as Moses did, and have exchanged the throne of Egypt for the reproach of Christ, and a place in the everlasting inheritance. And so he would have been a most powerful agent in declaring the name of the Lord throughout all the earth. The very fact of the acceptance of the Gospel by a mighty king, would have made known the power of the Lord as effectually as did the plagues. And Pharaoh himself, from being a persecutor of God’s people, might, like Paul, have become a preacher of the faith. Sad to say, he did not know the day of his visitation. {PTUK September 10, 1896, p. 580.3}

Take particular notice of the fact that the purpose of God was that His name should be declared throughout all the earth. This affair was not to be done in a corner. The deliverance from Egypt was not something that concerned only a few people in one portion of the earth. It was to “be to all people.” In accordance with the promise to Abraham, God was delivering the children of Israel from bondage; but the deliverance was not for their sakes alone. Through their deliverance His name and power was to be made known to the uttermost parts of the earth. The time of the promise which God had sworn to Abraham was drawing near; but since that promise included the whole earth, it was necessary that the Gospel should be proclaimed as extensively. The children of Israel were God’s chosen agents to perform this work. Around them, as the nucleus, the kingdom of God was to centre. That they proved unfaithful to their trust, only delayed, but did not change God’s plan. Although they failed to proclaim the name of the Lord, and even denied it, God said, “As truly as I live, all the earth shall be filled with the glory of the Lord.” {PTUK September 10, 1896, p. 580.4}

**“Chinese Superstitions” The Present Truth, 12, 37.**

E. J. Waggoner

In all the courts and centres of the West which he has visited, the Chinese viceroy, Li Hung Chang, has impressed all with his intelligence and astuteness. It helps to gauge the depth of the average Chinese superstition to read of the childish notions of the great Li Hung Chang when it is a question of religious superstition that concerns him. An Englishwoman in China says that while she read of his triumphal progress in the public press of Europe, she turned to the Pekin native Gazette and read this grave announcement:- {PTUK September 10, 1896, p. 580.5}

“A memorial of Li Hung Chang states that the breach in the banks of the Grand Canal near Tien-tsin, some days ago, was due to the devilry of a river god. This spirit appeared in various guises to the soldiers at work on the embankment, and their commander on hearing it caused a sacrificial stage to be erected and gifts and prayers to be offered to appease the god. These measures were evidently successful, for thenceforth the labourers were blest with beautiful serene weather and placid waters, in lieu of the stormy wind and heavy rains of the previous weeks. The memorialist therefore prays that a fitting acknowledgment of his favours be made by the throne to this river god in form of the title ‘God of the northern terminus of the Great Canal,’ and a temple erected for his residence, where spring and autumn sacrifices may be offered by the mandarins of the district.” {PTUK September 10, 1896, p. 580.6}

**“Nineteenth Century Pharisaism” The Present Truth, 12, 37.**

E. J. Waggoner

Nineteenth Century Pharisaism .-In speaking of the Pharisees Christ never left them any excuse for their ignorance and unbelief as to His identity. As in many other places, how clearly in the latter part of the twenty-first chapter of Matthew, by reference to the prophetical Scriptures, in which they were well versed, Christ told them who He was. By the use of these familiar references He also warned them most solemnly of the result of the course which they were taking. To speak of the Lord as the master of a vineyard was a familiar figure of Scriptural speech to them, and no less familiar was the reference to prophecy in the stone which the builder rejected, and the fate of those upon whom the stone should fall. Indeed, they did recognise His references and their applicability, but instead of repenting and casting themselves down before Him, that their heart hearts might be broken, they “sought to lay hands on Him.” This is a warning. It is just as possible to be a Pharisee in the nineteenth century as it was in the first. {PTUK September 10, 1896, p. 580.7}

**“They Did Not Accept” The Present Truth, 12, 37.**

E. J. Waggoner

They Did Not Accept .-How plainly the parable and the twenty-second chapter of Matthew, wherein Christ likens the kingdom of heaven to a certain king who made a marriage for his son, connects itself with the many passages in the Bible wherein Christ is figured as a Bridegroom, and those who love Him, and so live for ever, as the one to whom He is eternally united. The continuity of this figure speech of Biblical thought is enough in itself to suggest that its different utterances were prompted by the inspiration of one loving heart, and that the heart of Him who so loved the world that He gave His only begotten Son. But the Pharisees, when they had heard this exposition of God’s loving invitation to all, did not accept,-they “took counsel how they might entangle Him in His talk.” {PTUK September 10, 1896, p. 580.8}

**“‘Put Not Your Trust in Princes’” The Present Truth, 12, 37.**

E. J. Waggoner

“Blessed is that man that maketh the Lord his trust,” said the Psalmist. Who else is worthy of trust? Who else can be trusted? Whose knowledge, and strength, and existence, is unfailing and sure, but only the Lord’s? What man is there who is unchangeably reliable in all his ways even yesterday and to-day? But the Lord, He is immutable,-the same not only yesterday and to-day, but for ever. {PTUK September 10, 1896, p. 582.1}

No hero worshipper and no subject, however legal, would think of putting their confidence in prince or king longer than for the transient period of life; yet the Lord may be trusted for ever. That man who puts his trust in princes’ favours will surely one day come to feel that if he had but served his God, and put his trust in Him, He would not have deserted him in his need. Truly, “Blessed is the man that maketh the Lord his trust;” he shall not want; goodness and mercy will follow him all the days of his life, and he will dwell in the house of the Lord for ever. {PTUK September 10, 1896, p. 582.2}

**“Items of Interest” The Present Truth, 12, 37.**

E. J. Waggoner

-The Rhodesian rising is not yet at an end. It was hoped peace was assured, but many of the rebels refuse to come in. {PTUK September 10, 1896, p. 590.1}

-Newfoundland has been passing through very serious financial depression. Now it is reported that gold has been discovered there in paying quantities, and the colony is excited. {PTUK September 10, 1896, p. 590.2}

-To-day, the Jews are scattered among “all nations.” There are 3,000,000 in Russia, 1,644,000 in Austria, 562,000 in Germany, 105,000 in Turkey, 63,000 in France, 92,000 in Great Britain, and 250,000 in New York. {PTUK September 10, 1896, p. 590.3}

-The English railways, with their 14,650 miles of line, carried about 200,000,000 more passengers than the railways of the United States, with twelve times the length of line and a population twice as great to draw upon. {PTUK September 10, 1896, p. 590.4}

-Of our railways, the largest system is the Great Western, with 2,500 miles of line. The wealthiest is the London and North-Western, The greatest number of passengers was carried last year by the Great Eastern, nearly 91 millions of persons. {PTUK September 10, 1896, p. 590.5}

-The largest permanent store of coined money in the world is in the Imperial war treasury of Germany-a portion saved for emergencies, from the sum paid by France after the Franco-Prussian war, and locked up in the Julius Tower of the fortress of Spandau. It amounts to the value of ?6,000,000. {PTUK September 10, 1896, p. 590.6}

-The annual report of the Lunacy Commissioners shows that mental derangement has greatly increased in Scotland as well as England. This year the increase touched the highest point since 1858. The increase of population has been 38 per cent., and the increase of lunacy 142 per cent. Drink is probably answerable for much of the increase. {PTUK September 10, 1896, p. 590.7}

-It is claimed for Ireland that, with its lees than 5,000,000 of population, it has more centenarians than any country in Europe-perhaps in the world. They number 578. In pain 401 persons have crossed the century limit, in France 213, in England 146, in Germany 78, in Scotland 46, in Norway 23, in Sweden 10, in Belgium 6, and in Denmark 2. {PTUK September 10, 1896, p. 590.8}

-By a vote of fifteen to ten the Transvaal Volksraad has passed a bill totally prohibiting the sale of liquor to natives from January 1 next. The law has been urgently demanded by Johannesburg, which employe about 47,000 natives about the mines. It has been proved that 15 per cent. of these natives are absent daily through drunkenness, and another 6 per cent. turn up in a drowsy, stupid state from the same cause. {PTUK September 10, 1896, p. 590.9}

-During 1895, 7,527 inquests were held in London, an increase of 14 per cent. on the number in 1894. One hundred and seven persons of the “subjects” died from “want, cold, and exposure.” Five hundred and seventy-two children were suffocated during the year by drunken or careless parents in bed. Accidents from petroleum lamps advanced to the great total of 473 last year. {PTUK September 10, 1896, p. 590.10}

**“Back Page” The Present Truth, 12, 37.**

E. J. Waggoner

By a majority of one, the casting vote, the Manchester City Council last week decided not to order the prosecution of barbers for Sunday work. {PTUK September 10, 1896, p. 592.1}

The Society for the Prevention of Cruelty to Children has been the means of succouring 30,000 boys and girls from cruelty. And the demon Drink has been the chief cause of the cruelty and neglect. {PTUK September 10, 1896, p. 592.2}

The Bavarian Archbishop has, says the Christian World, issued a decree forbidding the clergy to give any encouragement to the circulation of the Bible, and denouncing those who read it without permission. It is the most dangerous book that Rome has to fear. {PTUK September 10, 1896, p. 592.3}

We are glad to see that the German organ of our society, the Herold der Wahreit, of Hamburg, flourishing. Its circulation is now 10,000 copies, which is larger than that of most of the religious organs in Germany, where religious papers have a surprisingly small circulation. {PTUK September 10, 1896, p. 592.4}

Relief committees are showing praiseworthy activity in appealing for help for desolated homes in Turkey. Guilty and innocent need it alike. But when tried missionaries appeal to Christendom to discriminate between Armenian Christians and Armenian revolutionists, as does the one whose appeal we notice on another page, all who know what spirit Christianity is of know that this call speaks genuine Christian sympathy for the suffering. {PTUK September 10, 1896, p. 592.5}

A circular letter to the public press, unsigned, but coming from a Catholic publishing house, urges that the Italian Question is really “the European Question,” and calls upon the press and statesmen of Europe to take up the matter of restoring Rome to the papacy. They say that Italy is rushing on to “anarchy, red ruin, revolution, and chaos;” all true, no doubt, but how forcing the unwilling Roman people back under papal rule is to avert the catastrophe the authors of the circular do not tell. However, sudden changes come now, and it would be nothing strange if out of Italy’s trouble the Papacy found a way to regain some of its lost temporal dignities. But the ruin will fall upon Rome all the same. {PTUK September 10, 1896, p. 592.6}

Next week our friends in Turkey begin a Bible Institute in Constantinople, which will continue several weeks, and will be attended, it is expected, by Armenians and Greeks and others from various parts of Turkey. Amidst the terrible calamities which have come upon that country during the past year our brethren there have gone steadily forward, testifying to Armenian, Greek, and Turk alike of the message of Christ’s salvation and of the coming of the Lord. {PTUK September 10, 1896, p. 592.7}

What a record of tragedy and calamity is sometimes crowded into one week’s news record. Last week it was war in the various parts of Africa, in Cuba and the Philippines, preparations for war in all the world, massacre in one corner of Europe, earthquakes in Japan, Iceland and France, and unrest everywhere. {PTUK September 10, 1896, p. 592.8}

*“The world is very evil,
The times are waxing late;
Be sober and keep vigil;
The Judge is at the gate,
The Judge who comes in mercy,
The Judge who comes with might,-
Who comes to end the evil,
Who comes to crown the right.” {PTUK September 10, 1896, p. 592.9}*

The Pope blesses the Spanish troops departing for Cuba to put down a rebellion, and by his representative declares that the Spanish flag, surmounted by the cross, can never be defeated. How eager the papacy would summon armies, if it could, to fight in what it considers the cause of the Cross, its own temporal sovereignty. {PTUK September 10, 1896, p. 592.10}

The “origin of Sunday observance” is a pamphlet going into the details of the history of the beginning and growth of Sunday observance in the church, by which it came about that the Sabbath was almost universally desecrated. It is a question, not of one day or another merely, but of loyalty to God’s government and to the Cross, and all should inform themselves as to the facts. Price, sixpence. {PTUK September 10, 1896, p. 592.11}

**“On Protestantism” The Present Truth, 12, 37.**

E. J. Waggoner

On Protestantism .-Replying to the overtures of Maryland Methodists, inviting Catholic priests to unite with Protestant ministers to secure the enforcement of Sunday laws, a Catholic writer said in the Catholic Mirror, Cardinal Gibbon’s official organ:- {PTUK September 10, 1896, p. 592.12}

What living Catholic priest is there who does not know that Protestantism has, contrary to its fundamental principles, abandoned its sole acknowledged teacher, the Bible, on the Sabbath question, and, guilty of a double apostasy, gone over, bag and baggage, to the teaching and practice of the Catholic Church? In putting the question, I must make honorable exception. I refer to the Seventh-day Adventists. They are the only consistent Protestants on earth. They follow the teachings of their Bible by keeping the Sabbath enjoined by God and their acknowledged guide, only to be fined, punished and imprisoned by their fellow-Protestants even in the State of Maryland, for their consistency, while their prosecutors have shamefully abandoned the very principles for which they punish them. {PTUK September 10, 1896, p. 592.13}

**“Armageddon” The Present Truth, 12, 37.**

E. J. Waggoner

Armageddon .-It is not without reason that the eyes of the world are turned upon Turkey at this time. But those who clamour for the extinction of the Turk, or his expulsion from Europe, little think what momentous happenings prophecy tells us will follow that event. Now and then a hint of the truth may be found in the public prints-stated, though not believed-as in this editorial utterance from the Daily Chronicle:- {PTUK September 10, 1896, p. 592.14}

The world knows why Lord Salisbury recoiled from the task to which he seemed to have put his hand. Russia was suddenly indifferent to the sufferings of the Armenians. The original scheme of reforms, pressed upon the Sultan by the Ambassadors, was hastily dropped, and we were told by the organs of our Government that it could be executed only at the cost of an Armageddon. {PTUK September 10, 1896, p. 592.15}

The Turk himself understands that he will be driven from Europe,-and that “then the Messiah will come.” The one sure thing in this world is the fulfilment of prophecy. It has been fulfilled,-it will be. The events which will follow the removal of the Turkish capital to Jerusalem (Daniel 11:450) are narrated in Revelation 16:12-21. The battle of Armageddon is one of them. {PTUK September 10, 1896, p. 592.16}

**“An Old Bill” The Present Truth, 12, 37.**

E. J. Waggoner

An Old Bill .-A writer in the Windsor Magazine, who is sketching the history of some of the first Archbishops of Canterbury, quotes an old account which shows how much it cost to burn a heretic three centuries ago and more. He says: “To defy the authority of the Church meant in those days certain excommunication, which in turn entailed that the culprit should be dealt with by the laws of the State. That my readers may realise what this course implied, I give the following significant extract which appears in the municipal records of Canterbury dated 1535:- {PTUK September 10, 1896, p. 592.17}

“For the expenses of bring me a heretic from London. . . 14s 8d. {PTUK September 10, 1896, p. 592.18}

For 1? load of wood to burn him . . . . . . . . . . . . . . . . . . 2s. 0d. {PTUK September 10, 1896, p. 592.19}

For gunpowder. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 1d. {PTUK September 10, 1896, p. 592.20}

A stake and staple. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 8d.” {PTUK September 10, 1896, p. 592.21}

**“The Pharisees Silenced” The Present Truth, 12, 38.**

E. J. Waggoner

There seems, from His earliest years, to have been something about the personality of Christ which aroused attention, and excited inquiry. It seems to have been the general impulse either to ask questions about Him, or to question Him directly, wherever He was seen. When a youth of twelve, among the doctors in the temple, questioning and questioned, “all that heard Him were astonished at His understanding and answers.” {PTUK September 17, 1896, p. 594.1}

The culmination of this inclination of His enemies to question and cross-question Christ, in the hope of drawing some reply from Him which they could use for their own purposes, is narrated in the twenty-second chapter of Matthew. Indeed the beginning of this final series of questions which resulted in their complete discomfiture, is told in the preceding chapter, where they asked Him, “By what authority doest Thou these things? and who gave Thee this authority.” To this question He replied by asking them another, to which they felt compelled, after consultation among themselves, to make the hypocritical answer, “We cannot tell.” Upon which He refused to give a direct reply to the question they had put to Him. {PTUK September 17, 1896, p. 594.2}

But nevertheless He did answer them, immediately, in parables, in which the language in figures used referred so unmistakably to Himself, as spoken of in their ancient Scriptures, that they could scarcely fail to understand its application. But that they might have no excuse, He says to them further, “Did ye never read in the Scriptures?” and then quotes to them, verbatim, prophetic references to Himself in Isaiah. In this “they perceived that He spake of them.” {PTUK September 17, 1896, p. 594.3}

Still He continued with yet another parable, also based upon scriptural symbolism, in which its application to Himself, and its force as a reply to the question which they had asked, was but thinly concealed. As they had understood that in the previous parables He had spoken of them, so also in this they must have seen themselves and those who asked to be excused from attending the wedding of the king’s son, or ridiculed the invitation, or persecuted and slew the king’s servants. Then they took counsel together systematically, “how they might entangle Him in His talk.” {PTUK September 17, 1896, p. 594.4}

For the accomplishment of this they sent to Him their own disciples with the Herodians, that they might, after flattering speeches, ask Him concerning a matter of civil government, a religio-political question, “Is it lawful to give tribute unto C?sar, or not?” His reply was such that they could take no exception to it. They could only marvel and go away. But more than that it set up the limits and fixed the boundaries beyond which the authority of man cannot go. Render unto God the things that are God’s, and unto man, and his government, the things which are man’s. {PTUK September 17, 1896, p. 594.5}

Then came the Sadducees to Him and put to Him a puerile question which they thought made utterly ridiculous the doctrine of the resurrection. But then He silenced, and at the same time proved to them from the Scriptures the necessity of the resurrection of the dead, that God might be the God of the living. For they were not prepared to accept the logical conclusion of their own position and declare Jehovah to be so futile a being as to be God alone of the dead, and His kingdom to be only the realm of silence and death. {PTUK September 17, 1896, p. 594.6}

When the Sadducees had been discounted the Pharisees came again to the attack, and a lawyer among them questioned him as to the commandments,-which was the greatest. In His reply Jesus epitomised the commandments in two short sentences. To this they could take no exception, and when they had nothing more to say, He questioned them again in reference to the Scriptures as regard Himself. When He asked them whose son Christ is, and they say David’s, He quotes to them the words of David himself, and asks, “If David then call Him Lord, how is He his son?” “And no man was able to answer Him a word, neither any man from that day forth ask Him any more questions.” {PTUK September 17, 1896, p. 594.7}

**“The Prophet and the Statesman” The Present Truth, 12, 38.**

E. J. Waggoner

That the world is on the threshold of great changes and startling events is very evident. The development of the Eastern Question from week to week show that there is less and less a disposition to help the Turkish Power to stand. “He shall come to his end, and none shall help him.” Daniel 11:45. That we know; and while it seems probable that once again the Powers will agree to keep him up, every time that services are requisitioned the case becomes more desperate and the situation more insecure. We have often repeated it, and shall often do so, that when he does come to his end the time of trouble comes for all nations. Less than a year ago Lord Salisbury told why the Powers are so anxious to maintain the Turkish Power. His words we then printed as a striking comment on Daniel’s prediction of the scenes which would be enacted when the “king of the north” was no longer propped up. They are as follows:- {PTUK September 17, 1896, p. 594.8}

“Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think that they have altered it now. The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territory of which that empire consists; it would be the danger that the fire lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty; and that is a danger which has not passed away.” {PTUK September 17, 1896, p. 594.9}

**“Turks and Armenians” The Present Truth, 12, 38.**

E. J. Waggoner

How can Turks bring themselves to butcher Armenians by the thousands? How can Armenians retaliate in king to the extent of their power? How can the civilised nations order their subjects out to mangle and cut one another down? The killing is no softer a thing in war than are massacre and riot. It is because Satan fills the heart with hatred, and men become as calloused as brutes. What an awful thing fallen human nature is! {PTUK September 17, 1896, p. 594.10}

**“The Promises to Israel. Saved by the Life” The Present Truth, 12, 38.**

E. J. Waggoner

Of Moses we read, “By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.” Hebrews 11:27, 28. {PTUK September 17, 1896, p. 595.1}

It was not at the first, when he fled in fear, that Moses forsook Egypt in faith, but when he went out after having kept the passover. Then the wrath of the king was nothing to him, because “he endured as seeing Him who is invisible.” He was under the protection of the King of kings. {PTUK September 17, 1896, p. 595.2}

Although this text speaks only of Moses, we need not suppose that he was the only one of the children of Israel who had faith; for we read in the next verse of the whole company that “by faith they passed through the Red Sea.” But even if it were true that Moses alone of all the company left Egypt by faith, that fact would prove that all ought to have left it in the same manner, and that the entire deliverance was a work of faith. {PTUK September 17, 1896, p. 595.3}

“He endured as seeing Him who is invisible.” Moses lived in the same way that true Christians of the present day live. Here is the parallel: “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried in the fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see Him not; yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” 1 Peter 1:3-9. {PTUK September 17, 1896, p. 595.4}

Moses and the children of Israel were called to the same inheritance that is reserved for us. The promise was to them in Christ, as well as to us. It was an inheritance to be gained only by faith in Christ, and that faith was to be such as would make Christ a real, personal presence, although invisible. And more, the basis of the faith and hope was the resurrection of Jesus Christ from the dead. Christ then, as now, was the head of the church. The true church has not and never has had any other than an invisible head. “The Holy One of Israel” was given to be “a leader and commander to the people” ages before He was born a babe in Bethlehem. {PTUK September 17, 1896, p. 595.5}

We see therefore that personal faith in Christ was the basis of the deliverance of Israel from Egypt. This was shown in the institution of the passover. Matters had then come to a crisis. Pharaoh had persisted in stubborn resistance until the mercy of the Lord had no effect upon him. That Pharaoh had acted deliberately, and had sinned against light, is shown by his own statement after the locusts had been sent. He called for Moses and Aaron, and said, “I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that He may take away from me this death only.” Exodus 10:16, 17. He had come to acknowledge the Lord, and he knew that rebellion against him was sin, yet as soon as there was respite he was as stubborn as ever. He definitely and fully rejected all the Lord’s advances, and now nothing remained but to execute such judgment upon him as would compel him to desist from his oppression, and to let Israel go. {PTUK September 17, 1896, p. 595.6}

**THE FIRST PASSOVER**

It was the last night that the children of Israel were to spend in Egypt. The Lord was about to bring His last great judgment upon the king and people, in the destruction of the first-born. The children of Israel were instructed to take a lamb “without blemish,” and to kill it in the evening, and to eat the flesh. “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” “It is the Lord’s passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” Exodus 12:5-13. {PTUK September 17, 1896, p. 595.7}

The blood of that lamb did not save them, and they well knew that. The Lord told them that it was but a token. It was simply a sign of their faith in that which it represented, namely, “the precious blood of Christ, as of a lamb without blemish and without spot,” for “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. The blood of the lamb was therefore only a token of the Lamb of God; and they who “endured as seeing Him who is invisible” understood this. {PTUK September 17, 1896, p. 595.8}

“The life of the flesh is in the blood.” Leviticus 17:11. In the blood of Christ, that is, in His life, we have redemption, even the forgiveness of sins; because God hath set him forth, “to be a propitiation through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God.” Romans 3:25, R.V. God passes over sins, not in that He compromises with them, but because “the blood of Jesus Christ His son cleanseth us from all sin.” 1 John 1:7. The life of Christ is the righteousness of God, for out of the heart are the issues of life, and the law of God was in His heart as perfect righteousness. The application of the blood or the life of Christ, is therefore the application of the life of God in Christ; and that is the taking away of sin. {PTUK September 17, 1896, p. 595.9}

The sprinkling of the blood upon the door posts signified what was said later: “The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; .... and thou shalt write them upon the posts of thy house, and on thy gates.” Deuteronomy 6:4-9. The righteousness of the law of God is found only in the life of Christ. It can be in the heart only as the life of God in Christ is in the heart, to cleanse it from all sin. Putting the blood on the posts of the door of the house was the same as writing the law of God on the posts of the house and on the gates; and it indicated nothing else but dwelling in Christ-being encompassed with His life. {PTUK September 17, 1896, p. 596.1}

Christ is the Son of God, whose delight was found in doing His Father’s will. As He was the Passover of the children of Israel in Egypt, so He is ours, because His life is everlasting and indestructible, and those who are dwelling in it by faith share its safety. No man nor devil could take His life from Him; and the Father loved Him, and had no desire to take His life from Him. He laid it down of His own free will, and took it again. He laid it down that we might take it, and He took it again, that He might take us with it. The dwelling in Him, therefore, which was signified by the sprinkling of the blood upon the door posts, means being made free from sin, and so being saved from the wrath of God which cometh upon the children of disobedience. {PTUK September 17, 1896, p. 596.2}

Jesus Christ is “the same yesterday and to-day and for ever.” Hebrews 13:8. Faith in His blood, which was signified by the sprinkling of the blood of the lamb upon the doors of the houses, accomplishes the same result to-day that it ever did. When we celebrate the Lord’s Supper, which was instituted at the time of the passover at which Christ was betrayed and crucified, we celebrate the same thing that the Israelites did in Egypt. They were yet in Egypt when they celebrated that first passover. It was an act of faith, showing their confidence in Christ as their Deliverer. So we, through the blood of the covenant, show our faith in the power of His life to preserve us from sin and from the destruction that is coming upon the earth because of sin. In that day the Lord will spare those whose life is hid with Christ in God, “as a man spareth his own son that serveth him.” Malachi 3:17. And it will be for the same reason, because God spares His own Son, and men are spared in Him. {PTUK September 17, 1896, p. 596.3}

**THE LAST PASSOVER**

When Christ celebrated that last passover with His disciples, He said, “With desire have I desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.” Luke 22:15, 16. From this we learn that the institution of the Passover had direct reference to the coming of the Lord to punish the wicked and to deliver His people. So we are told, “As often as ye eat this bread and drink this cup, ye do show the Lord’s death till He come.” 1 Corinthians 11:26. The death of Christ is nothing without the resurrection; and the resurrection of Christ means simply the resurrection of all those whose lives are hidden in His life. It is by His resurrection that He begets us to a lively hope of the inheritance incorruptible, undefiled, and that fadeth not away; and the same faith and hope, laying hold of the same inheritance, was shown by the true Israel in Egypt. The inheritance for which we look is one that is reserved in heaven; and the inheritance that was promised to Abraham, Isaac, and Jacob, to which God was prepared to lead the children of Israel, was “a better country, that is, an heavenly.” {PTUK September 17, 1896, p. 596.4}

“The sprinkling of the blood” (compare Exodus 12:5-14; Hebrews 11:27, 28; 12:24; and 1 Peter 1:2-10) is the grand link that unites us in our Christian experience with ancient Israel. It shows that the deliverance that God was working for them was identical with that which He is now working for us. It unites us with them in the one Lord and the one faith. Christ was as really present with them as He is with us. They could endure as seeing Him who is invisible, and we can do no more. He was “slain from the foundation of the world,” and therefore risen from the foundation of the world, so that all the benefits of His death and resurrection might be grasped by them as well as by us. And the deliverance that He was working for them was very real. Their hope was in the coming of the Lord to raise the dead, and thus to complete the deliverance, and we have the same blessed hope. Let us take warning from their subsequent failures, and “hold the beginning of our confidence steadfast unto the end.” {PTUK September 17, 1896, p. 596.5}

From this point on, our way will be much more plain, because at every step we shall see clearly that we are only studying the dealings of God with His people in the plan of salvation, and are learning his power to save and to carry on the work of proclaiming the Gospel. “Whatsoever things are written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” {PTUK September 17, 1896, p. 596.6}

**“Unprecedented Conditions” The Present Truth, 12, 38.**

E. J. Waggoner

Unprecedented Conditions .-The meteorological conditions on the continent of North America, this past summer have been both unusual and startling. Speaking of only a portion of the month of August, an editorial paragraph from an American paper says:- {PTUK September 17, 1896, p. 596.7}

The long-continued excessive heat, and the number and violence of electrical storms and other meterological disturbances experienced during the first thirteen days of the month, will place August, 1896, on record as unequalled in the annals of previous history. The loss of life and property by rain, hail, floods, cloudbursts, hurricanes, tornadoes, cyclones, lightning, and prostrations from heat, have been unequalled and appalling. {PTUK September 17, 1896, p. 596.8}

When we recollect that the summer was ushered in by tornadoes of great violence which caused unexampled loss of life, and that the season throughout has shown an extraordinary record of untoward natural phenomena, while the financial and political situation in the country threatens a similar condition of disturbance, if not disaster, it may well be that people should turn to prophecy to understand the meaning of these things. {PTUK September 17, 1896, p. 596.9}

**“The Alcoholised Brain” The Present Truth, 12, 38.**

E. J. Waggoner

The Alcoholised Brain .-Some authorities claim that “a once-thoroughly intoxicated brain never becomes what it was before, though the outward evidence of a debauch may wholly pass away if the use of the alcohol is abandoned.” If this be true no wonder that the mental and moral results of habitual intoxication are so serious. {PTUK September 17, 1896, p. 596.10}

**“He is Responsible” The Present Truth, 12, 38.**

E. J. Waggoner

He is Responsible .-If you have committed your ways and yourself to God, do not rob yourself of the joy of His salvation by doubting His power to keep you. “I know whom I have believed,” said Paul, “and am persuaded that He is able to keep that which I have committed unto Him against that day.” He has the responsibility of the keeping if only we continually choose Him. “Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory,...be glory and majesty, dominion and power, both now and for ever. Amen.” {PTUK September 17, 1896, p. 598.1}

**“Divorcing Religion from Conduct” The Present Truth, 12, 38.**

E. J. Waggoner

Formal religion presents very often such amazing contradictions that it would be amusing if it were not so pitiful. The Mexican or Italian brigand will count his beads or invoke the aid of the Virgin Mary to secure Divine assistance and protection in his criminal career. He thinks, of course, that God is altogether such an one as himself. He makes a god after his own imaginations, just as many do who do not use their religion to cover criminal conduct, but to use it nevertheless to serve their own inclination and pleasure. {PTUK September 17, 1896, p. 598.2}

But the Leipsic Christliche Welt gives some instances of the unconscious inconsistency of the Russian formalist which point a good moral; for it is not alone in Russia that men are in danger of separating religion from the life. We quote two paragraphs:- {PTUK September 17, 1896, p. 598.3}

“In Russian court in the city of Odessa some years ago there was a trial between two peasants, one of whom had bodily maltreated the other. The examination revealed the fact that the injured party had claimed that Almighty God was superior to St. Nicholas. The other, in the interests of his patron saint, presented this and abused his neighbour. This is a specimen of Russian religiousness. Some years ago, when the compulsory conversion in mass of Protestant peasants in Livonia to the State Church of Russia was in process, a Greek Catholic superior pope expressed his surprise that Protestants were opposed to this change of base. There was no ground for this opposition, he thought; for had not Luther at one time been the Court preacher of Queen Catherine of Russia? This is a specimen of theological training in Russia. At Warsaw the Emperor Nicholas was taking part in a religious service in which, according to custom, the worshipper was to kiss the hand of the officiating priest. The latter, in his confusion at the presence of the visible head of the State Church, failed to offer his hand. Thereupon the Emperor cried out: ‘Give me your hand, you dog; I want to kiss it.’ This is a characteristic trait in Russian Church life. {PTUK September 17, 1896, p. 598.4}

“The religiousness of the Russian Church is an odd combination of elements, difficult to understand even for him who has come into constant contact with it, and even more difficult to make clear to others. In it are remnants and remains of the oldest kinds of Christianity, a certain barbarian naiveté, a lifeless formality from the times of Byzantine sterility, and a wilderness of confused ideas.” {PTUK September 17, 1896, p. 598.5}

**“Terrible and True” The Present Truth, 12, 38.**

E. J. Waggoner

How picturesque and terrible is the language of Isaiah! Yet if we but think of the wonders of the things of which he speaks, and their import to the world, we cannot feel surprised at the marvellous heights of mysterious grandeur to which he rises. In the thirtieth chapter he breaks forth:- {PTUK September 17, 1896, p. 598.6}

“Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My spirit, that they may add sin to sin.... Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.” {PTUK September 17, 1896, p. 598.7}

These words are noted in a book, that they may be, as they should be, a warning for ever. It is the characteristic of the world to this day to take counsel of anyone but God. It is the practice of the world to this day to hide behind any subtle devices that it may add sin to sin. The people of to-day will not hear the law of the Lord, but stultify themselves with false logic and foolish inconsistencies, that they may uphold a misconstruction and misrepresentation of God’s law. And when their substitute for God’s law is ignored they strike by legal enactments and penalties to enforce it. This very year and day the people are saying to those who see and understand the signs of the times, “See not!” “We do not wish to understand that these are prophetic evidences. Give us flights of fancy, and pleasant rhetoric, and flattering speeches. Lead us in the depths of the higher criticism rather than in the way of that ancient Book.” {PTUK September 17, 1896, p. 598.8}

Is not all this true of the present age and shall it not cause God to cease from among men? And when He has withdrawn His presence from the world, shall He not see just such things as we are told are now happening in Turkey? The breezes heated by an equatorial sun is now carrying the hotter breath of slaughter round the world. When their odours shall have penetrated to cooler climes and roused the quest of war in the slower tempered peoples of the North, all these things may well be expected to combine in a sudden breaking forth which will appal the hearts of men, but from which, and from the results of which, there will be no escape. All intelligent men may well stand aghast at the possible outcome of that which is now taking place in Turkey. {PTUK September 17, 1896, p. 599.1}

**“‘The Seeing Eye’” The Present Truth, 12, 38.**

E. J. Waggoner

“The hearing ear, and the seeing eye, the Lord hath made even both of them.” Proverbs 20:12. {PTUK September 17, 1896, p. 605.1}

Have you ever thought what a very wonderful piece of machinery the eye is? Each part acts in perfect obedience to the messages which come to it by the nerves from the brain, so that when we wish to open or close our eyes, it is done instantly and almost unconsciously. {PTUK September 17, 1896, p. 605.2}

Now in Matthew 6:22, we find the eye called “the light of the body,” and I do not think there could be a better name. In front of the eyeball there is a round, transparent window, always kept beautifully clean, through which the rays of light pass into the eye, and after being collected by a lens, they strike on a delicate membrane at the back of the eye, known as the retina. Here, an image of the object at which we look is formed, and here the sensation of sight is felt. We do not value this precious gift of sight so much as we ought. Too often we strain our eyes by small print and reading in dim lights. Let us take more care in future of our sight. {PTUK September 17, 1896, p. 605.3}

But what about the eye of our souls? That eye is faith. How many are blind with this eye! They have never asked God to open “the eyes of their under.” {PTUK September 17, 1896, p. 605.4}

**“Items of Interest” The Present Truth, 12, 38.**

E. J. Waggoner

-Spain continues sending troops to Cuba and the Philippines. {PTUK September 17, 1896, p. 606.1}

-The revenues of Cape Colony increased by over a million pounds this year. {PTUK September 17, 1896, p. 606.2}

-It is stated that more money is made out of coal mines than out of gold mines. {PTUK September 17, 1896, p. 606.3}

-Since the first of the year over ?11,000,000 hat been invested in new bicycle companies. {PTUK September 17, 1896, p. 606.4}

-Great forest fires are reported from Canada, thousands of sores of timber being destroyed. {PTUK September 17, 1896, p. 606.5}

-Hundreds of Armenians are emigrating from Turkey, anxious to get anywhere away from that country. {PTUK September 17, 1896, p. 606.6}

-There are, it is said, at least 200 horse-butcher shops in Paris. The first one dates from July 1, 1866, since when the consumption has grown continuously. {PTUK September 17, 1896, p. 606.7}

-At the Battle of Trafalgar, the heaviest gun used threw a projectile weighing only 32lb., which was 6.41 inches in diameter; the modern 110-gun uses a shell weighing 2,000lb., of 1? inches in diameter. {PTUK September 17, 1896, p. 606.8}

-Icebergs have made more trouble than usual this summer in the Transatlantic trade. A fortnight ago a London steamer was sunk by collision with a great floating mountain of ice. The crew escaped in boats. {PTUK September 17, 1896, p. 606.9}

-A town to be named Ecathorinagrad is to be built on the Mourman coast, the shores of Russian Lapland, to serve as a naval station for Russia, giving the latter country a free entry to the Atlantic seaboard. {PTUK September 17, 1896, p. 606.10}

-Storms and rainfall in Egypt of an extent and violence heretofore unknown occurred during the first few days of September. The tempest did great damage to the railway being constructed by the Egyptian force. {PTUK September 17, 1896, p. 606.11}

-The World’s Women’s Christian Temperance Union has collected a monster petition, signed by women throughout the world, containing seven and a half millions of signatures, against the liquor and opium traffic. The section which contains the signatures from the British Empire has been forwarded to Balmoral for presentation to the Queen. {PTUK September 17, 1896, p. 606.12}

-In Sicily the language of signs is universal, says a writer in Macmillan’s Magazine. It is per. featly possible for a Sicilian to carry on a long conversation from a distance with hands, eye-brows, lips, and even nostrils. Even the children are expert in silent communication, and when using ordinary speech they accompany their words with most expressive gesture. {PTUK September 17, 1896, p. 606.13}

-Over ?200 was spent in drink in one week by a Hertfordshire family making a tour of America. The family consisted of the mother, aged about sixty, and two sons and a daughter. They pus chased the liquor wholesale, and drank it in their hotel. After the carouse, which ended on Saturday, the debauchees were found lying on the floor of one of the rooms in the hotel. One son was dead, the daughter was isane, and the other son and the mother were suffering from delirium tremens. {PTUK September 17, 1896, p. 606.14}

**“Back Page” The Present Truth, 12, 38.**

E. J. Waggoner

Two of our friends who have devoted themselves to work in India sailed from London last week for Calcutta. {PTUK September 17, 1896, p. 608.1}

The gambling dens recently running just across the water, at Ostend, are said to be already rivaling Monte Carlo, and women, English women especially, are said to be the heaviest gamblers. {PTUK September 17, 1896, p. 608.2}

One of the most difficult tasks is to try to help the person who thinks that he holds back from doing right because someone else is doing wrong. The objector is often sincere but always deceived. The trouble is a personal one, and very often when the heart is set right and the vision clarified the trouble in the other person, that was supposed to be the stumblingblock, disappears also. {PTUK September 17, 1896, p. 608.3}

The Amalgamated Bakers are still at it,-not baking, but spying upon Jewish baker’s on Sunday mornings, and preferring complaints against them for Sunday baking under the old law of Geo. IV., as witness the following:- {PTUK September 17, 1896, p. 608.4}

J. L. Meek, a baker was summoned yesterday at Marlborough-road under an Act passed in the reign of George IV. for unlawfully baking bread on Sunday,-Mr. Travers Humphreys, a barrister, prosecuted on behalf of the Amalgamated Society of Bakers. Two working bakers stated that they saw baking going on in defendant’s shop at two o’clock last Sunday morning.-Mr. Humphreys said the defendant was fined for a similar offense on August 13.-Mr. Newton imposed a fine of 20s., with 2s. costs. Benjamin S. Cohen, a baker, was similarly summoned. In this case the evidence showed that the bake-house windows were boarded up, but after some little trouble the witnesses were able to see bread being made. A previous conviction for a similar offence having been proved, Mr. Newton fined the defendant 20s., with 2s. costs. {PTUK September 17, 1896, p. 608.5}

Are these men criminals? Is justice being meted out to them, or are they being persecuted? {PTUK September 17, 1896, p. 608.6}

“A moment really seems to have come in the history of humanity when Christianity may effectively deliver to the nations its message concerning war,” says a religious journal. But the same article treats war as a necessary evil at times, when rights cannot be maintained without it. The nations are ready for this message-in fact will fight for it at any time when they can safely do so. However, Christianity’s message has not waited till now. Wherever the faith of Christ has been preached a message concerning war has been delivered. {PTUK September 17, 1896, p. 608.7}

The “Tourists’ Church Guide” has become the hand-book for recording the progress of Ritualism. The eastward position is now adopted in nearly 6,000 churches in the Church of England. {PTUK September 17, 1896, p. 608.8}

**“Pitcairn Island” The Present Truth, 12, 38.**

E. J. Waggoner

Pitcairn Island .-Reports from our South-Sea missionary ship, Pitcairn, state that all are well on Pitcairn Island. “The principal events of the year,” they tell us, in this out-of-the-way but famous island, “have been the opening of the industrial school and the establishing of water-works.” A number of the islanders accompanied the force on board the Pitcairn which is leaving workers and various island groups. {PTUK September 17, 1896, p. 608.9}

**“Mammon’s Tribute” The Present Truth, 12, 38.**

E. J. Waggoner

Mammon’s Tribute .-An evening paper, the Echo, in calling attention to the fact that “murders, suicides, and lunatics are alarmingly increasing in England,” attributes this increase to the true cause, the rush of money-getting and pleasure-seeking which characterises not our national life only but the age in which we live. Our contemporary says:- {PTUK September 17, 1896, p. 608.10}

Mammon is the god most worshipped in England, and we pay the penalty in the usual unrest, and morbid activity, and feverish competition, in trampling down the weak, and increased drink bills, in the conspicuous development of the social evil; and increased infanticide, suicide, madness, and murder. If anyone doubts the accuracy of the indictment let him look at the facts. {PTUK September 17, 1896, p. 608.11}

**“The Rise of the Ottoman Power” The Present Truth, 12, 38.**

E. J. Waggoner

The Rise of the Ottoman Power .-In the ninth of Revelation the prophet by specifications which have been exactly fulfilled, sketches the rise of the Turkish Power. The sons of the desert swept out from the Arabian wastes like smoke issuing from the bottomless pit. “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which had not the seal of God in their foreheads.” The historian Gibbon quotes the instructions which Abubeker, the successor of Mohammed, issued to his hordes, as he led them into the Greek Empire. Notice how exactly the verse quoted was fulfilled in these instructions:- {PTUK September 17, 1896, p. 608.12}

When you fight the battles of the Lord, quit yourselves like men, without turning back; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crown; be sure you cleave their sculls, and give them no quarter till they either turn Mohammedans or pay tribute. {PTUK September 17, 1896, p. 608.13}

**“A Destroyer” The Present Truth, 12, 38.**

E. J. Waggoner

A Destroyer .-The name given to the Mohammedan power in the Scriptures is that of Apollyon, or Destroyer. Revelation 9:11. The first king, who in this verse has this symbolic name given him, was Othman. As one of our Armenian correspondents said in our columns last year, “As though to be in harmony with the prophetic name, Apollyon, his name Othman, means ‘Bone-breaker.’” Such has it been-a Destroyer throughout its history, a scourge like locusts from the desert, as the Revelator describes it. But as in its rise, so in its history, it has been very largely a scourge upon a corruption of Christianity, upon Roman and Greek Catholicism, which but for this enemy at their gates would often have carried further persecution and torture of those who followed the Word during the Dark Ages and later times. {PTUK September 17, 1896, p. 608.14}

**“‘Not Religious Fanaticism’” The Present Truth, 12, 38.**

E. J. Waggoner

“Not Religious Fanaticism . ” -The Daily Chronicle gives this head to one portion of the despatches of its own correspondent in Constantinople. The fact which the correspondent states is almost universally overlooked in comments which are made on the terrible crime in Constantinople, although his words are full of significance to those who would get at the true situation in Turkey:- {PTUK September 17, 1896, p. 608.15}

It certainly was not religious fanaticism which caused the massacres in Anatolia. In like manner, these massacres in Constantinople were clearly arranged by the Sultan, and strictly ordered to be confined to Armenian Christians. If Moslem fanaticism were really the cause, it is absurd to pretend that Greek and other Christians would have been passed unnoticed by the mob. {PTUK September 17, 1896, p. 608.16}

**“For Little Ones” The Present Truth, 12, 38.**

E. J. Waggoner

For Little Ones .-A new third edition of “The Gospel Primer” for little folk has just been prepared by our publishers. It consists of a picture alphabet, with Scripture texts, simple lessons on the subject of Creation and the Gospel, and several poems and illustrations. Price 2nd. {PTUK September 17, 1896, p. 608.17}

**“‘And Peter’” The Present Truth, 12, 39.**

E. J. Waggoner

When the women came to the sepulchre on that morning of the third day the angel reminded them that Christ had said He would rise again the third day, and told them to hasten to tell the disciples. Mark’s narrative adds two words, not mentioned by the other writers, which we know meant so much to one in that sorrowing company: “Go your way, tell His disciples, and Peter.” {PTUK September 24, 1896, p. 609.1}

Poor Peter had denied his Lord, and then knowing his awful sin, and remembering Christ’s words, that before the hour of cock-crowing he would deny Him thrice, his heart must have well-nigh broken as the Lord turned upon him that last look of love and sorrow. It must have been the love in the look that kept any heart at all in him; and now on the morning of the third day, with no recollection of Christ’s words regarding the rising again from the dead, with only the leaden sorrow of this sin weighing upon his soul, he must have wept at the dawning of another day of waking and reflection. {PTUK September 24, 1896, p. 609.2}

But then came the word that the angel spoke: “Tell His disciples, and Peter.” The Lord knew Peter’s sorrow; and how that special personal message must have thrilled the burdened heart! It is not to be wondered at that the fervency of Peter’s desire to see Jesus and fall at His feet was rewarded by an interview that same day. We are told that the Lord had appeared to Peter before he appeared to all together. All assembled were to see Him that day that they might be witnesses of the fact that He rose the third day according to the Scriptures; but the tender compassion of the Lord for the erring, even for the one weakly denying Him with cursing, were shown for the encouragement of the repentant sinner in all time by that special message and the special interview. {PTUK September 24, 1896, p. 610.1}

It was the prayer of the Lord, too, that saved Peter in the midst of his sin, and gave him repentance and contrition of heart. Jesus had told him that Satan was trying to get him into his power, that he might sift him as wheat. “But I have prayed for thee,” He said, “that thy faith fail not.” Luke 22:31. It was the prayer of Christ that saved Peter from utter shipwreck of faith. We may well think it a blessed thing to have the prayers of such an One, and long for such a promise as that for ourselves. We have it. “Neither pray I for these alone, but for them also which shall believe on Me through their word.” John 17:20. Jesus prays for every believer. “The Spirit itself maketh intercession.” God longs to help and to save. Peter’s awful sin could not baffle the love of God which brought him to repentance and to the feet of Christ, more humble, less self-reliant. That love is drawing every sinner to-day. Oh, that God’s goodness might yet lead to repentance the multitudes who are refusing to be drawn, and still continue to do despite to the Spirit of Grace. {PTUK September 24, 1896, p. 610.2}

**“Sunday Enforcement Growing” The Present Truth, 12, 39.**

E. J. Waggoner

Paragraphs continue to appear in the public prints, showing the steady growth of the spirit for the enforcement of Sunday observance. This is from a late Echo:- {PTUK September 24, 1896, p. 610.3}

The Cleethorpes (Lincolnshire) District Council have adopted resolutions dealing with the Sunday trading question. They have decided that no boats or hackney carriages shall be allowed to ply for hire on Sundays. The maximum penalty for offences against the byelaw is to be five pounds with the cancelling of the license. All street touting and the shouting of wears is also prohibited. Bathing machines are in future to be licensed and inspected, and not allowed to be hired out on Sundays. In addition to passing on these resolutions, a vigorous protest has been made against the drinking that is allowed on Sunday trains. {PTUK September 24, 1896, p. 610.4}

Such ordinances as these are quite in keeping with the ancient, medi?val, Sunday statutes,-but are they in consonance with modern knowledge of what the true scope of law is? Why is it, that having enjoyed a period in which ecclesiastical tyranny, and legal enforcement of religious forms, has been measurably in abeyance we are now so rapidly retrograding into medi?valism? From the point of view of true religion, and right reason, nothing could be more irreligious or more unreasonable. But we know by the unfailing testimony of the Scriptures that this form of the expression of the workings of the “mystery of lawlessness” will increase. {PTUK September 24, 1896, p. 610.5}

**“God’s Poor-Law” The Present Truth, 12, 39.**

E. J. Waggoner

Christ said, “The poor ye have always with you.” In saying this He repeated the thought expressed in the eleventh verse of the fifteenth chapter of Deuteronomy,-the chapter which contains God’s poor-law given to the Israelites. This eleventh verse says, “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to the poor, and to the needy, in thy land.” Where such regulations as this existed, and were lived up to, would it be possible that there should be antagonism between the “classes and the masses”? Where every rich man’s hand was open to satisfy the needs of his employees, and of the poor about him,-and no debt or obligation but what was outlawed every seventh year,-in that community there would be no deaths from hunger and cold, and no bread riots. {PTUK September 24, 1896, p. 610.6}

The poor we have always with us, indeed they are with us still after all the centuries. But why are all of our poor-laws and multitudinous charities so inefficient in stemming the tide of poverty and holding its increase in check? Why is it that the old farmer’s grim philosophy is so true and it remains a sad and still sadder fact that “the poor in a loomp are bad”? It is true because there is no release for them. They are bound in their poverty, and the misery and degradation which it causes, for ever. Not only for life, but for generation after generation. Those who are born to the inheritance of property are likely to increase their inheritance, and leave to their offspring a legacy of still deeper and more hopeless indigence, with the sunshine of a possible hope obscured by clouds of yet darker ignorance. {PTUK September 24, 1896, p. 610.7}

The first section of this poor-law reads: “At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord’s release.” This means that with the end of every seventh year all accounts should be closed and all books balanced. Whatever the amounts might be then remaining unsettled they must be charged up to profit and loss, and new accounts opened with no “amount transferred” to begin the page. No keeping alive of old obligations, no debtor’s prison, no distraint, no bankruptcy procedure. {PTUK September 24, 1896, p. 610.8}

What affect would it have on commercial affairs to adopt such a business rule to-day? It certainly would simplify matters amazingly, although it might not be thought, at first, that such would be the case. How businessmen would smile at such an idea! “The plan of a financial crank,-repudiation, and universal bankruptcy every seven years,” they would say. By no means! Universal solvency every seven years,-with an assured and healthy business thereafter, on a sound basis of ever increasing reliability. God’s financing of the world cannot be bettered, and it is because men have not been content to follow the methods He has suggested, but have undertaken, as they thought, to improve upon them, for their own selfish individual benefit, that money and lands are now gathering into a few hands,-so that the few have more than they can use or utilise and the many have nothing. This condition is rapidly turning to the injury of those who thought to benefit by it, and will eventually be their destruction. {PTUK September 24, 1896, p. 610.9}

The day is surely coming when all these hoards will be found to be as unfortunate a possession as was the talent which the unprofitable servant wrapped in a napkin and hid in the ground. What a multitude, in the day of the second death, will realise the reality of the parable of the rich man and Lazarus! Is it to be wondered at, that, after the incident of the rich young man who turned from following Him because he had great possessions, Christ, looking down the centuries to come, and seeing the history which they were to make, said, so sadly, “Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.” And this because of failure to obey God’s poor-law. {PTUK September 24, 1896, p. 610.10}

**“The Promises to Israel. The Final Deliverance” The Present Truth, 12, 39.**

E. J. Waggoner

*“Sound the loud timbrel o’er Egypt’s dark sea;
Jehovah has triumphed; His people are free.” {PTUK September 24, 1896, p. 611.1}*

Let us read in brief the story of Israel’s deliverance, as recorded by inspiration. “And it came to pass at midnight, that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked1 of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians. {PTUK September 24, 1896, p. 611.2}

“And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.” Exodus 12:29-38, R.V. {PTUK September 24, 1896, p. 611.3}

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that way was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea.” Exodus 13:17, 18. {PTUK September 24, 1896, p. 611.4}

“And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” Verses 20-22. {PTUK September 24, 1896, p. 612.1}

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon; before it ye shall encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh’s heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so. {PTUK September 24, 1896, p. 612.2}

“And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went but with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea.” Exodus 14:1-9. {PTUK September 24, 1896, p. 612.3}

“And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore has thou dealt thus with us, to carry us forth out of Egypt; Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. {PTUK September 24, 1896, p. 612.4}

“And Moses said unto the people, Fear not, stand still, and see the salvation of the Lord, which He will show you to-day; for the Egyptians whom ye have seen to-day, ye shall see them no more again for ever. The Lord shall fight for you, and ye shall hold your peace.” Verses 10-14. {PTUK September 24, 1896, p. 612.5}

With the manner of their deliverance, everybody is familiar; how at the command of the Lord the sea went back and left a path through the midst of it, so that the children of Israel went through dry-shod, and how when the Egyptians attempted to do the same thing, the sea rushed back and swallowed them up. “By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned.” Hebrews 11:29. Let us note a few lessons that we are to learn from this history. {PTUK September 24, 1896, p. 612.6}

1. It was God that was leading the people. “And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines.” Moses no more knew what to do, or which way to go, than the people did, only as the Lord told him. God could tell Moses, because “Moses was faithful in all His house.” {PTUK September 24, 1896, p. 612.7}

2. When the people murmured, they were murmuring against God, instead of against Moses. When they said to Moses, “Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?” they were really denying the agency of God in the matter, although they had well known that it was God who had sent Moses to them. {PTUK September 24, 1896, p. 612.8}

3. At the first sight of danger the faith of the people oozed away. They forgot what God had already done for them, and how powerfully He had wrought for their deliverance. The last judgment upon the Egyptians should have been sufficient of itself to teach them to trust in the Lord, and that He was abundantly able to save them from those of the Egyptians who yet remained alive. {PTUK September 24, 1896, p. 612.9}

4. God did not design that the people should do any fighting. He led them through the wilderness, in order that they might not see war. Yet He knew that if they went the way that they did, the Egyptians would surely pursue them. The children of Israel never had any greater need of fighting than they did when the Egyptians closed in on them by the Red Sea; yet the word then was, “The Lord shall fight for you, and ye shall hold your peace.” It may be said that the reason why the Lord did not wish them to see war was because they were as yet unprepared for fighting; but we must remember that on other occasions when they had many trained warriors, God often delivered them without their striking a blow.When we consider the circumstances of their deliverance from Egypt-how it was all accomplished by the direct power of God, without any human power, their part being only to follow and obey His word-we must be convinced that it was not according to the plan of God that they should do any fighting, even in self-defence. {PTUK September 24, 1896, p. 612.10}

5. We are also to learn that the shortest and the apparently easiest way is not always the best way. The route through the land of the Philistines was the shortest, but it was not the best one for the Israelites to take. The fact that we get into difficult places, where we cannot see our way out, is no evidence that God has not been leading us. God led the children of Israel into that narrow place in the wilderness, between the mountains and the sea, just as surely as He led them out of Egypt. He knew that they could not help themselves in such a trap, and He led them there deliberately, in order that they might see as never before that it was God Himself who was responsible for their safety, and that He was fully able to discharge the task which He had undertaken. Their trouble was designed to give them an ineffaceable lesson of trust in God. {PTUK September 24, 1896, p. 612.11}

6. Lastly, we must learn not to condemn them for their unbelief. “Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Romans 2:1. When we condemn them for not trusting the Lord, we show that we know that there is no excuse for our murmuring and fear. We have all the evidence of the power of God that they had, and a great deal more besides. If we can see clearly how foolish their fear was, and how wicked their murmurings, then let us see to it that we do not show ourselves still more foolish and wicked. There is one more lesson that we must note in this connection, and it is of so much importance that special attention must be called to it, for it includes all the others. We learn it from the eleventh chapter of Isaiah. That chapter gives in few words the whole story of the Gospel, from the birth of Christ till the final deliverance of the saints in the kingdom of God, and the destruction of the wicked. {PTUK September 24, 1896, p. 612.12}

**“THE SECOND TIME”**

There is one more lesson that we must note in this connection, and it is of so much importance that special attention must be called to it, for it includes all the others. We learn it from the eleventh chapter of Isaiah. That chapter contains in few words the whole story of the Gospel, from the birth of Christ till the final deliverance of the saints in the kingdom of God, and the destruction of the wicked. {PTUK September 24, 1896, p. 612.13}

“There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.” Isaiah 11:1-5. {PTUK September 24, 1896, p. 612.14}

Compare the first part of the above with Luke 4:16-18, and the last part with Revelation 19:11-21, and we shall see how much it covers. It brings us down to the destruction of the wicked. It covers the entire day of salvation. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Verses 10-12. {PTUK September 24, 1896, p. 612.15}

Here again we have the deliverance of God’s people brought to view. It is the second time that God sets His hand to the task, and it will be successful. He set His hand to the task the first time in the days of Moses; but the people entered not in because of unbelief. The second time will result in the everlasting salvation of His people. Notice that the final gathering of His people is through Christ, who is the ensign for the nations; for God is visiting the Gentiles to take out of them a people for His name. They are to be gathered “from the four corners of the earth;” for “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 24:31. {PTUK September 24, 1896, p. 612.16}

That this deliverance is to be in the last days, even at the very close of time, is apparent from the fact that He gathers “the remnant” of His people, that is, the very last one of them. And now note this promise and reminder: “And there shall be an highway for the remnant of His people, which shall be left, from Assyria, like as it was to Israel in the day that the came up out of the land of Egypt.” Isaiah 11:16. {PTUK September 24, 1896, p. 612.17}

Bear in mind the fact that the work of delivering Israel from Egypt began a long time before the day that they left that land. It began the very day that Moses reached Egypt and began to tell the people about the purpose of God to fulfil the promise to Abraham. All the display of the power of God in Egypt, which was but the proclamation of the Gospel, was a part of the work of deliverance. Even so will it be in the day when the Lord sets His hand the second time to deliver the remnant of His people. That day is now, for “behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2. All Israel shall be saved, because “There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:26. The work of delivering God’s people from the bondage of sin is the same as the final deliverance. When the Lord comes the second time He “shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.” Philippians 3:21. The power by which our bodies will be change-the power of the resurrection-is the power by which our sins are subdued, and we are delivered from their control. It is by the same power that was displayed in the deliverance of Israel from Egypt. {PTUK September 24, 1896, p. 612.18}

“I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Romans 1:16. Whoever wishes to know how great that power is, has only to look at the deliverance of Israel from Egypt, and the dividing of the Red Sea, to see a practical example of it. That is the power that will accompany the preaching of the complete Gospel until the coming of the Lord Jesus. {PTUK September 24, 1896, p. 613.1}

**“The ‘Lost’ Tribes” The Present Truth, 12, 39.**

E. J. Waggoner

A contemporary, commenting on Assyrian inscriptions, refers to the theory which tries to identify the “lost” ten tribes of Israel with modern Gentile nations. The Assyrian records are said to agree in all important particulars with the Bible account of the captivity, and state that Sargon carried away from Samaria 27,280 persons. Others were added afterwards, perhaps doubling the number and the inscriptions state that he also sent Arabs into the land, which formed the mixed multitude that caused so much trouble after the return from the Babylonish captivity. “The system of deportation practiced by the despots of that day,” says a writer, “never sent the entire people of a land into exile,” but only those “whom it was feared might cause rebellion.” We know this, that after the restoration of the temple, in the days of Ezra and Nehemiah, “all Israel dwelt in their cities.” Nehemiah 7:73. {PTUK September 24, 1896, p. 613.2}

The article of which we speak concludes thus:- {PTUK September 24, 1896, p. 613.3}

“In reality the ten tribes never were ‘lost.’ The few people carried away by Tiglath Pileser formed an insignificant contingent compared with the masses that remained. They could not have constituted one tenth of the people. The deported were not tribes, or larger parts of tribes, but only individuals, or at most families. These, indeed, have been ‘lost,’ but lost beyond a least chance of rediscovery. The tribes as such remained in Canaan, and absorbed the heathen settlers that were sent in. The division into tribes signified little or nothing in later times; the division into tribal territory was not regarded. Anna, of the tribe of Asher, dwells in Jerusalem; Joseph, the carpenter, of the tribe of Judah, in Nazareth; Paul, a Benjamite, in Tarsus; Barnabas, a Levite, in Cyprus, etc. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Then as now the Jews were cosmopolitan. Their Diaspora was scattered over the entire world. Everywhere they found they could prosper as well, or even better, than in their native land. The endless wars in Palestine finally destroyed them as a nation altogether, in the days of Titus and Hadrian. This great Diaspora embraced representatives of all the tribes of Israel. Among modern Jews all these tribes, without any doubt, have their descendants. In other words, the ‘lost’ tribes never have been, and are not now, ‘lost.’” {PTUK September 24, 1896, p. 613.4}

**“‘Many People Shall Go and Say’” The Present Truth, 12, 39.**

E. J. Waggoner

In a recent article in the proposed treaty of International Arbitration between Great Britain and the United States, there is this sentence: “If the grand object in view, accepted as it is in principle by both governments, can once be effectually realised, all the civilised nations of the world will follow our example, and thus, by degrees, the cruelty, injustice, and folly of war will come to an end.” {PTUK September 24, 1896, p. 614.1}

It is a noble hope, but futile. This is the time when the nations are crying, Peace! Peace! and there is no peace, and will be no peace. The logic of the law of nations in the court of last resort is inevitably and invariably the trial by battle, and always will be so as long as time lasts. But certainly, however feeble and eventually useless the protest against war may be, it is well, indeed it should be the duty of all men, citizens, and Christians, to make it. {PTUK September 24, 1896, p. 614.2}

It is the noblest opportunity for a lofty thought, and word, and deed, which this world affords, to stand in calm fronted opposition to the tide of satanic evil, of which war is one expression,-and yet we should not deceive ourselves as to when and where the victory is to be. The day has surely come when, as prophesied in the second chapter of Isaiah, many people are saying, Let us beat our swords into ploughshares, and our spears into pruninghooks, “nation shall not lift up sword against nation, neither shall they learn war any more.” {PTUK September 24, 1896, p. 614.3}

But the prophet did not say that the word of the people would be fulfilled. No, the Scripture tells is quite the contrary. So, while applauding every noble and humane effort, those will not be disappointed who look only for that of which they have the assurance in the Word of God. There is the Divine promise of peace on earth and good will among men, but the enjoyment of this is not promised while Satan and his servants, wicked men and angels, remain in existence,-this is to be realised in the purified, renewed earth under the reign of the Prince of Peace. {PTUK September 24, 1896, p. 614.4}

**“Deliverance from a Scourge” The Present Truth, 12, 39.**

E. J. Waggoner

It is God’s power that causes the earth to bring forth its fruit, the same word that caused the plants to spring up in the beginning still working. This manifestation of God’s blessing is so regular and commonplace that even Christians too often fail to recognise the Divine care in it, and the worldling congratulates himself on the good luck of the careful planning which secured him a good crop, without giving a thought to the Being whose life is springing up in the herbs to give food for man and beast. In the Home Missionary, one of the organs of our Society in America, we find the following simple narrative, written by a woman in one of the Western States, showing how this Divine care was manifested in a special way, in the blessing upon the fields in time of plague. One year the grasshoppers, a scourge like the locusts, had destroyed nearly all the fields in the region and had deposited eggs so thickly that the prospects for the next year were very forbidding. The writer says:- {PTUK September 24, 1896, p. 614.5}

“My father was an old man in very feeble health; mother was not strong, and I had two little brothers. My health was also very poor; and our income was small. Still, we were not discouraged; we studied the Bible, and believed that the promises of God were the same to us in these last days as they were to His people in olden times, and we laid the matter before Him. We told Him how we were situated, and asked Him to bless us in planting a garden, and to protect it from the grasshoppers; and we believed He would do it. We knew that He was the same God yesterday, to-day, and for ever, and that His promises were sure; they could not fail. We had known them to be verified many times. We loved the Lord, and we knew that He loved us. {PTUK September 24, 1896, p. 614.6}

“In the spring when the grasshoppers hatched out, they covered a large portion of our small garden spot. To all outward appearance, it would be useless to plant a garden there. However, we had the ground prepared, and planted our garden, trusting in the Lord to protect it from the grasshoppers. When the seeds came up, there were no grasshoppers in our garden, and the vegetables grew rapidly. When the grasshoppers were full grown, in the time of day when they hopped and flew, it sounded like the fast falling of hail all round and over the garden; and in the time of day when they were quiet, they were in great heaps round the garden. {PTUK September 24, 1896, p. 614.7}

“When I went into the garden, and saw everything growing so thriftily, exceeding everything I had ever seen or heard of, and the grasshoppers so very thick round it, and knew that everything else was destroyed for many miles round by them, it seemed almost like holy ground. I could not but think what a kind heavenly Father we have, and how utterly unworthy we are of His favours.” {PTUK September 24, 1896, p. 614.8}

Not only were the grasshopper’s prevented from destroying the garden, but the yield was extraordinarily heavy. {PTUK September 24, 1896, p. 614.9}

“When people came to buy of us, they wondered at the abundant yield, in the midst of the grasshoppers. Even those who were not Christians, when they saw our garden, would exclaim, ‘How you are blessed!’ {PTUK September 24, 1896, p. 614.10}

“It was for no good thing that we had done, but through the abundant love and goodness of God, who is ‘great in goodness, and good in greatness.’ We took the Lord at His word; we believed He would do as He had promised, and He did not disappoint us. I am sure it grieves the Lord when we disbelieve Him. I believe the Lord is willing, and more than willing, to give us such things as we need, if we ask Him. He says He will do more for us, if we trust Him, than we can ask or even think. We asked a blessing; the Lord gave us sevenfold. {PTUK September 24, 1896, p. 614.11}

“We had just begun to pay tithes, it being the first time we had ever heard anything on the tithing system, and had not noticed what the Lord says in Malachi 3:8-11: ‘Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a cursed: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.’ In this the Lord fulfilled His promise, and if we love and trust Him, He will do greater things for us than this. ‘Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!’” {PTUK September 24, 1896, p. 614.12}

**“The Golden Rose” The Present Truth, 12, 39.**

E. J. Waggoner

The Golden Rose .-The Princess of Bulgaria has received the Pope’s “golden rose.” It goes to the Princess named because she so vehemently protested against having the baby Prince Boris “converted” to the Greek Church. But the baby had to change his religion notwithstanding. The rose that the Pope gives is worth intrinsically about ?2,000, and stands in a golden pot, which bears the papal coat of arms. This gift is designed for royal ladies only, who are thus rewarded for distinguished service to the Roman Church. A prelate and a guard are sent to bear the gift to the recipient. It is thus that the head of a religious organisation uses the arts which immense wealth places in his hands to gain favour with royalty. It is said that the Pope’s gift to Princess Maud, on the occasion of her recent wedding, was the first papal gift to English royalty since 200 years ago. {PTUK September 24, 1896, p. 614.13}

**“Killed by Tobacco” The Present Truth, 12, 39.**

E. J. Waggoner

Killed by Tobacco .-An evening paper recently reported the death of a boy of fourteen who, proud of his record as a smoker, smoked nineteen cigarettes in close succession, and to the admiration of his silly associates. The boy was taken ill soon after, and, notwithstanding the physician’s efforts, died in great agony, a victim of nicotine poisoning. Where one is killed outright in this way, thousands lay the foundation for consumption and future ills by the foul practice. {PTUK September 24, 1896, p. 622.1}

**“Items of Interest” The Present Truth, 12, 39.**

E. J. Waggoner

-Every ruling monarch in Europe has German blood in his veins. {PTUK September 24, 1896, p. 622.2}

-A process for colouring by electricity is in successful operation in Germany. {PTUK September 24, 1896, p. 622.3}

-The number of Armenians slaughtered in Constantinople is variously estimated at from 2,000 to 5,000. {PTUK September 24, 1896, p. 622.4}

-Russia is watching all Armenian committees in the Caucasus and suppressing agitation against Turkey. {PTUK September 24, 1896, p. 622.5}

-The electric wires of the French railways are so arranged that they can bs used for telegraphing or telephoning. {PTUK September 24, 1896, p. 622.6}

-Several new expeditions are being planned to get to the North Pole, and Belgium has just voted to send one to the Antarctic regions. {PTUK September 24, 1896, p. 622.7}

-There are still savage islands in the Solomon Group, a party landing for scientific research having been attacked recently with severe loss of life. {PTUK September 24, 1896, p. 622.8}

-Probably the owner of the largest number of dogs in the world is a Russian cattle king, who has 35,000 shepherd dogs to look after 1,500,000 sheep. {PTUK September 24, 1896, p. 622.9}

-The Trades Union Congress voted to demand of Parliament that the age of child labour should be raised to fifteen years, and of night labour to eighteen years. {PTUK September 24, 1896, p. 622.10}

-If all the armies of Europe were to march at an eight-mile pace five abreast, fifteen inches apart, it would require nine and a half days for them to pass a given point. {PTUK September 24, 1896, p. 622.11}

-The Nile expedition is already engaged with the advance forces of the Dervishers, who fight with desperation, but who can do little against the superior arms and skill of the British-Egyptian force. {PTUK September 24, 1896, p. 622.12}

-It is said that peace is concluded between Italy and Abyssinia, the latter country asking a large sum for the expense of keeping the Italian prisoners who were taken at the defeat of the Italians at Adowa. {PTUK September 24, 1896, p. 622.13}

-A Transvaal paper says that whole tribes of natives between Pretoria and the Limpopo have almost nothing to live on, nor can they expect crops till February. They pursue after the swarms of locusts, which are food for them. {PTUK September 24, 1896, p. 622.14}

-Li Hung Chang is on his way back to China. He is said to be desirous of starting railways in China, but the mandarins are thought unlikely to allow the general opening of the country. The envoy’s chief purpose in visiting the Governments of Europe was to get their assent to doubling the duties in China to increase the imperial revenues. {PTUK September 24, 1896, p. 622.15}

-The National Sunday League, which exists for the purpose of antagonising the National Sunday Observance League, and for the popularising of Sunday excursions, Sunday opening of Museums, etc., now has a membership of 6,000, with an annual income of ?85,293. The League has just opened a new hall, of its own construction, in Red Lion-square. {PTUK September 24, 1896, p. 622.16}

**“Back Page” The Present Truth, 12, 39.**

E. J. Waggoner

The language of the military camps is that of the shambles. The cables say that during the flight of fifty Matabeles the newly arrived Hussars “were afforded opportunity of testing their swords.” {PTUK September 24, 1896, p. 624.1}

The prohibition of meetings in Constantinople may interfere with the Bible Institute which our friends in Turkey had arranged to hold. But it may not, as during the riots there last year the Bible school went on as usual, attended by Armenians and Greeks. {PTUK September 24, 1896, p. 624.2}

The Armenian revolutionary committee addresses a manifesto to the Powers declaring that in case of inaction by Europe, they are preparing to “drag Death again into the contest,” and “to bring about a general catastrophe which shall engulf us and those who surround us.” They mean to bring disaster upon Europeans next time. {PTUK September 24, 1896, p. 624.3}

The Pope has at last definitely pronounced the Anglican orders invalid, declaring that Anglican clergymen must be re-ordained when going over to Rome in profession as well as practice. It remains to be seen whether this little technicality will be any barrier to the reunionists. {PTUK September 24, 1896, p. 624.4}

In the work of our missionaries amongst the natives of the South Pacific islands they do not, of course, neglect any opportunity for setting the truth before Europeans. A report from one of the Society Islands says that a British Consul there has begun the observance of the Sabbath, and a notice on his office door announces that no business is transacted on that day. {PTUK September 24, 1896, p. 624.5}

A late paper notes a most unexpected source of difficulty between the Pope and United Italy in the matter of the new Italian postal card. The paper says:- {PTUK September 24, 1896, p. 624.6}

There is a new friction between the Pope and the kingdom of Italy. The new postal card is emblematical of United Italy and the loss of the temporal power of the Pope. The Pope is offended; and under his appeal, Catholic postmasters refuse to pass it through the mails. The card is said to be made in perfect accord with the international agreement, and so Italy claims damage of those countries where the card has been refused circulation. {PTUK September 24, 1896, p. 624.7}

**“The Sword” The Present Truth, 12, 39.**

E. J. Waggoner

The Sword .-When Peter drew the sword to defend Christ from a mob, Jesus told him to put it up. When Christ was upon the cross, he said of the wretched rabble that had placed Him there, “Father, forgive them.” When the disciples were persecuted and martyred they followed Christ, never appealing to earthly power for the punishing of their enemies. Yet they lived in the days of Nero, whose name has become a synonym for brutal power, so much so that to this day cruelty enthroned is spoken of as “modern Nero.” Christianity to-day is exactly what it was in the days of Christ and the apostles. {PTUK September 24, 1896, p. 624.8}

**“Force and Violence” The Present Truth, 12, 39.**

E. J. Waggoner

Force and Violence .-While all the nations are perfecting appliances for making war more than ever terrible, and the man who invents the highest explosive that can be adapted to use for killing men in war is highly paid, is it surprising that those elements that are at war against society and against all government and order should likewise resort to the use of those explosives of so high a power that one criminal may work destruction that appals one to contemplate? Who cannot see that the world is rapidly filling with violence, as in the days which were before the flood? {PTUK September 24, 1896, p. 624.9}

**“God’s Power” The Present Truth, 12, 39.**

E. J. Waggoner

God’s Power .-While the world is seeking for power, and reckless criminals resort to dynamite as a fit weapon to express their hatred of their fellow-men, God sends a message concerning power to the world. Paul declares the Gospel to be “the power of God unto salvation.” The word power, dunamis, is that from which we derive the word dynamite. The Gospel is God’s dynamite, to destroy the power of sin. It is spiritual force employed to rout the legions of darkness and rouse the sinner to accept the reign of righteousness. It is what the world needs now. God’s power bears the message of peace to those who will except it. But Satan’s dynamic power is in the heart a spring of hatred which shows itself in war and revolution and lawlessness. {PTUK September 24, 1896, p. 624.10}

**“Whites and Coloured” The Present Truth, 12, 39.**

E. J. Waggoner

Whites and Coloured .-Whenever any of the Powers want a particular part of countries already unappropriated by them, it is always easy to find moral reasons for forcibly taking possession. The mission of carrying civilisation to the uncivilised is the plea. But the Daily Chronicle frames the following indictment of the white race, which has so abused the privileges which God has given it. It is Christianity that the feebler races need:- {PTUK September 24, 1896, p. 624.11}

The uncivilised earth has a heavy account against its civilised guardians. Europe has, in the main, inoculated the savage races with its vices rather than with its virtues, and they have flowed through the veins of black and yellow men like raging pestilences. Disease, prostitution, drunkenness, are the white man’s hall-marks; by them he is known on every Pacific strand, and every African lake and forest where his feet have trod; and in too many cases they obliterate a higher religious and moral code, the saving gifts of energy and industry which he also carries with him. {PTUK September 24, 1896, p. 624.12}

**“International Trusts” The Present Truth, 12, 39.**

E. J. Waggoner

International Trusts .-An exchange publishes the following paragraph from an American paper:- {PTUK September 24, 1896, p. 624.13}

Among the marks of the last days are the existence of “rich men” and the heaping together of treasure. The state of things and the oppression arising therefrom is increasing. Recent despatches have informed us of the formation of three great trusts. The Standard Oil Company has combined with its only rival, and succeeded in its efforts to control the oil trade of the world. The borax output of the world has passed into the hands of one international company, with a capital of $2,500,000; and the Coates, the Clarks, and the Kerrs have united in a “cotton-thread trust,” with a prospect of controlling the cotton-thread trade of the world. {PTUK September 24, 1896, p. 624.14}

This tendency to the consolidation of business interests for the benefit of the few, within the “ring,” and to the disadvantage of the great public, has especially characterised the last decade. {PTUK September 24, 1896, p. 624.15}

That the “trust” and “combines” are now developing to their highest possible extent and becoming international, would seem in itself to argue that the pinnacle from which the disastrous fall was to take place is just about to be reached. The days are coming in which men do indeed say to each other, “A confederacy.” There is a scriptural warning in reference to that time. {PTUK September 24, 1896, p. 624.16}

**“Saint-Making” The Present Truth, 12, 39.**

E. J. Waggoner

Saint-Making .-The absurd spectacle of a Catholic court weighing evidence to determine whether they will allow a certain person long since dead to be canonised, or made a saint, is paralleled by the action of the Chinese emperor in the case of Thibetan Llamas. Believing in the transmigration of souls, it is the theory that when the chief Llama dies he is immediately re-incarnated in the child chosen as his successor. But “the emperor has been known even to forbid a person to be re-incarnated, and has placed him on the list of those ‘from whom the privilege of successive births into the world is withdrawn for ever.’” {PTUK September 24, 1896, p. 624.17}