

The PRESENT TRUTH

“Sanctify them through Thy truth: Thy Word is truth”

VOL. 21.

LONDON, THURSDAY, NOVEMBER 30, 1905.

NO. 48.



THE FIRST BIT OF ICE.

"He That Is of God Heareth God's Words."

THE glorious sun no man can see
 Except his eye may sun-like be;
 And thus the Bible is not understood,
 Unless a sympathy divine
 The heart attracts for truth divine,
 And love, not learning, prompt it to be good.

But if they read with child-like awe,
 Diviner truths than Plato saw
 Adoring peasants on their knees discern;
 While secrets, which were veiled of yore
 And angels study more and more,
 The infant-scholars of the Spirit learn.

If, as we learn the truth, we live,
 True love to God the truth will give;
 Spirit Divine! Do Thou interpret all,
 Till God's word with divine control
 Reign like a soul within a soul,
 And prove us children when on God we call.
 —Robert Montgomery.

The Day of Atonement and the Judgment.

By a Converted Jew.

IT should ever be borne in mind that the whole economy of Israel was typical, as well as prophetic, of the work of Christ and His ministry of the Gospel for sinners. There was no one part alone that could or would illustrate this work. His sacrifice was not only illustrated in the daily offering of the lamb; it was also illustrated in the slaying of the Passover. Isa. liii. 4-7; 1 Cor. v. 7. His work of atoning for sins was not only to be seen in the daily sprinkling of the blood by the priest in the holy place, before the veil; it was also to be illustrated in the blood and atonement on that especial day set apart for this purpose; namely—The Day of Atonement.

Origin of the Day of Atonement.

The first intimation in the Bible that such a day should exist is found in Ex. xxx. 10. The text reads thus: "And Aaron shall make an atonement upon the horns of it *once in a year* with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations; it is most holy unto the Lord." And the further and fuller accounts of this day and its work will be found in the following scriptures: Lev. xvi. 2, 3, 5, 7-10, 15-34; xxiii. 26-32; Num. xxviii. 7-10.

The substance of these scriptures is that on this special day the high priest was not only to enter into the holy place as on other days, but was to enter within the Most Holy Place within the veil. Ex. xxvi. 31-34. After having offered special offerings for himself and his household, he was to take of the entire congregation of Israel two goats. Lev. xvi. 5. These two goats were to be presented alive before the Lord at the door of the tabernacle of the congregation.

Casting the Lots and Sprinkling the Blood.

When this was done, the priest was to cast lots upon these animals, one of which was for the Lord (Jehovah) and the other for the scapegoat, or, as the margin renders it, Azazel. This term is a proper name, and is used even to the present time to represent the evil one, or Satan.

The goat of the Lord was to be offered up for a sin-offering. The priest himself was to take the life of the animal, and the blood was to be carried into the Most Holy Place of the sanctuary. In this sacred apartment the priest was to sprinkle the blood seven times on the mercy-seat, and before the mercy-seat. He was also to take in his hands a censer full of burning coals from off the altar, and in the censer was to be placed the sweet incense, and a cloud was to arise from this fire to cover the mercy-seat, while at the same time a beautiful, fragrant odour would be transmitted. Lev. xvi. 18.

Sanctuary Cleansed.

The sprinkled blood which was placed on the mercy-seat and before the mercy-seat, was to cleanse the congregation of Israel and make an atonement. Verse 17. It was also used to cleanse and make an atonement for the sanctuary itself, for after this was done the priest was to sprinkle the tabernacle of the congregation and the golden altar of incense. Ex. xxx. 10; Lev. xvi. 18. When this was finished, then the sanctuary itself was cleansed from all uncleanness of the children of Israel which it contained. Lev. xvi. 16. In other words, this blood was to cleanse the sanctuary where the sins of the children of Israel had been kept during the entire year. Hence this day comprehended the cleansing of the sanctuary.

A Solemn Day.

During this day God had given command that the whole people should abstain from labour, should come up to the sanctuary, and should afflict the soul. The person who did not fulfil this command was cut off from his people. In other words, the man who refused to carry out God's command during the Day of Atonement was a lost man, and had finished his probation. This day, therefore, comprehended the work of judgment, and of sealing; for men's cases were decided by the course they pursued on that day.

The Writing and the Sealing.

During some of the festivals and holy days of the year, especially the New Year's Day, and the early part of the Day of Atonement, there are many prayers repeated by the people. Among these prayers are found the following: "Our Father, our King, write our name in the book of life." "Our Father, our King, write our name in the book of remembrance." "Our Father, our

King, write our name in the book of success and prosperity." But as the Day of Atonement draws to its close the form of the prayers is changed. "Our Father, our King, seal our name in the book of life." "Our Father, our King, seal our name in the book of remembrance." "Our Father, our King, seal our name in the book of success and prosperity." And when the solemn service has been brought to a close by the repetition of this word, "The Lord, He is God," seven times, and the benediction of the *Kadesh*, the men will grasp the hand of their fellows and give them the following salutation: "I hope you have a good seal." It can thus be understood what a solemn time this day was to be to the people of Israel—the whole to be devoted to heart-searching, to confessing of sin, to laying aside of every worldly project and prospect, to righting one's self with his neighbour, to feeling that he is to prepare himself to meet his God.

People Interested in Most Holy Place.

At the same time the interest was centred in the work of the high priest in the most holy place of the sanctuary. Was God pleased with the work of the priest and the people? Was the priest still alive in that glorious yet sacred shrine filled with the cloud of incense and the presence of God? Oh, how they would listen to the movements of the priest; for as long as the sound of the bell and the pomegranate could be heard the people were assured that there was yet hope for them, and that the priest was interceding for them. Ex. xxviii. 33-35.

Cleansing the Holy Place and People.

When the work in the Most Holy Place was finished, the high priest gathered up all the sins of all the camp of Israel, taking them to himself, so to speak, and started on his way out to the door of the sanctuary. Entering the holy place, he took of the blood of the sin-offering and cleansed the altar of incense by sprinkling this blood upon its horns seven times. When this was done, the priest's household, the whole people of Israel, the sanctuary, and the entire holy place was cleansed, and sin in figure was now removed from the holy places of God and from all the people of God. Lev. xvi. 15-20.

Sins Confessed.

When the priest reached the door of the sanctuary, he called for Azazel, or the scapegoat, which was brought to him by a man appointed for that work. The minister of God would then place both of his hands upon the head of the live goat and confess upon him all the sins of all the people of Israel. These sins were not the sins of sinners; they were the confessed and forgiven sins of saints. These were the sins that had been forgiven during

the year when the people confessed them; and now the record of them was removed from the sanctuary and placed upon the head of Azazel. The man appointed would then lead the goat bearing the sins of Israel away into the wilderness or desolate place, and there the goat would remain in the wilderness. There is, however, a tradition which says that the man led the goat to a precipice and threw him over and his neck was broken. Thus the atonement once a year was performed, and Israel and the sanctuary were cleansed from sin and its record. Lev. xvi. 20-22.

The Lessons in the Type.

To summarise, then, the work of the Day of Atonement, we find that the lesson it taught in the type was as follows:—

The cleansing of the sanctuary; the removing and blotting out of sin; the day of judgment and sealing of the people; the placing of the sins of Israel upon the head of Azazel. Could Israel have seen its lessons then, how much more it would have meant, and would still mean to them! What precious and blessed instruction they would have received from these truths, and how significant they would have been to them! But they had become merely a form to the people, and thus they lost the power of the truth.

Yet we should remember that all of this was but a shadow, a type, an object-lesson, to the church of God to-day. Rom. xv. 4; 1 Cor. x. 11; Heb. iv. 1, 2.

Message of the Sanctuary and the Judgment.

Since the great message of God was proclaimed to the world in the years 1836-1844, based on Dan. viii. 14, and Rev. xiv. 6, 7, we have been living in God's great antitypical Day of Atonement, when our great High Priest began His finishing work for the Israel of God in October, 1844. Even now He is performing the work of judgment, is cleansing the heavenly sanctuary, is blotting out the sins of the people of God, is sealing the church with His own seal. Acts iii. 19-21; Rev. vii. 1-4. Soon He will leave the Most Holy Place of the heavenly temple; and then the sins of all the church of Christ which have been forgiven and blotted out will be placed upon the head of Azazel, the real scapegoat, upon Satan himself, who will then be placed in the separated, banished, lonely, chaotic wilderness of this earth, which has been returned to its original state of chaos by the seven last plagues and the appearance of Christ; and for 1,000 years he shall remain in this state with all of the evil angels, bearing the sins of the Israel of God. Rev. xvi.; vi. 14-17.

The camp of the people of God will be cleansed, the record of sin in the heavenly Sanctuary will have been removed; all the sins of God's children

will have been blotted out, and the church is with her Lord, enjoying the blessed privilege in heaven for 1,000 years. Rev. xx. 1-6.

Dear reader, have your sins gone to the Sanctuary before you? Is your case clear before the Supreme Court of the universe? May God grant that so it shall be.

F. C. GILBERT.

“Translated.”

IT is a very common thing to read in religious journals of a deceased Christian that he has been “translated.” This is not more unscriptural than many other expressions that are used in speaking of the dead, but it ought to be apparent to everyone that such a use of the word “translated” is inexcusable. It can only breed confusion in the minds of the uninstructed.

Only two men have ever been translated. One was Enoch and the other was Elijah. All other men have died, even though some of them have been raised from the dead, and like Moses have been raised to heaven. Matt. xxvii. 52, 53; Eph. iv. 8; Jude 9.

To apply the term “translated” to those who have died and are asleep is to assert a falsehood and to imply that no distinction was made in the cases of Enoch and Elijah. If all go to heaven at death as really as Enoch and Elijah did at translation, wherein did their departure differ from that of other men? Yet there was a marked difference, and the very fact that they were translated and went to be with God, shows plainly that death does not take men to God.

It is written of Enoch that by faith he was translated that he should not see death, “and was not found, because God had translated him.” Heb. xi. 5. Paul puts the idea of translation in direct opposition to the idea of death. He was translated that he should not see death. Plainly then, if he experienced death, he would not see translation. How can a Bible-taught Christian speak of death as translation?

The record in Genesis says that “Enoch walked with God: and he was not [Paul supplies the word ‘found’], for God took him.” Gen. v. 24. By translation Enoch was taken to God. It follows from this fact that if he had died, he would not have gone to God. Death then, we see again, does not introduce man to God. It is a separation from God while it lasts. In this life Enoch walked with God, and that the walk might go on unbroken, God translated His friend. Therefore it is only in life, either here or in heaven, that man can walk with God. In death there is no remembrance of Him. Ps. vi. 5.

The devil is well pleased to have death, the wages of sin, confounded with translation, the bestowal

of immortality. He rejoices when the visit of the translated Elijah and the resurrected Moses to Christ, on the Mount of Transfiguration, is placed on the same level with the visits paid to men by the supposed spirits of the departed, really the fallen angels. If people can be led to believe that death and translation are the same, they will think that Christ’s interview with Moses and Elijah justifies them in seeking light and wisdom from the dead.

Dwell Deep.

DWELL deep! The little things that chafe and fret,
Oh, waste not golden hours to give them heed!
The slight, the thoughtless wrong do thou forget,
Be self-forgot in serving other’s need.
Thou faith in God through love for man shalt keep.

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all that weep.
Dwell deep, my soul, dwell deep.

—Selected.

Reading and Obeying the Law.*

Neh. viii. 8-18.



AFTER the wall of Jerusalem had been completed and it was possible for the Jews to give a little thought to other matters, there was a general demand that the book of the law be read in the ears of all the people. On the first day of the seventh month, the inhabitants of Jerusalem gathered together while Ezra, standing on a raised platform, read the law to them. A number of Levites were also at hand, ready to explain to inquirers the meaning of any passages that were not clear to their minds. “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

This desire on the part of the people to be reminded of God’s law was a sign of true repentance on their part. God’s law condemns every sin, and because of this the sinful heart shrinks from the divine standard of right. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Rom. viii. 7. When a professing Christian refuses to listen to the voice of the law, it is because he is unwilling to have some sin pointed out. It is the work of the law to declare sin. “I had not known sin but by the law.” Rom. vii. 7. It is by the commandment that sin becomes exceedingly sinful. Verse 18. Therefore the man who desires to be like Christ, in loving righteousness and hating iniquity (Ps. xlv. 7), will be willing to let the law

*International Sunday-school Lesson for Dec. 10, 1905.

do its work in his heart, and that work is to cause the offence of sin to abound, that its exceeding sinfulness may appear. Only so can he learn to hate sin.

If it be objected that it is the Holy Spirit which convicts of sin, not the law, it must be borne in mind that the law is but the expression of the Spirit's view of righteousness, and the means used by it to point out what is sin. "For we know that the law is spiritual." Rom. viii. 14. "The law is holy, and the commandment holy, and just, and good." Verse 12.

Notwithstanding the plain teaching of the Bible concerning the place, value and office of the law, some who profess to be good Christians will refuse to listen to the law when it points out an inconsistency in their lives—as for instance, in professing to stand on the Bible alone and yet forsaking the Bible Sabbath for the papal rest-day—and will attempt to justify their refusal by teaching that the Christian who listens to the law is going back to Judaism. Now Judaism was not obedience to God, but disobedience, putting human traditions in the place of the divine command. Mark vii. 7. It is not Sabbath-keeping, then, but the deliberate substitution of the Sunday for the Sabbath, that deserves the stigma of Judaism, and the claim that Christ sets us free to thus break His Father's law is a dishonour done to His holy name, that would come more fitly from His enemies than from His professed disciples. But it was ever true of Christ that He is wounded in the house of His friends. Zech. xiii. 6.

The Jews in Nehemiah's day knew that they had incurred the righteous anger of God by their disobedience, and that all the evils from which they had suffered came for that reason. In true penitence they now ask for a clear understanding of the right way. As they listen to the law, read in their ears, the Spirit of God witnesses to it. Their hearts are touched afresh by the sense of their guilt, and "all the people wept, when they heard the words of the law."

Here is the secret spring of the tears of penitence. Evangelists lament the absence in these days of the sense of sin. Let the law do its work and it will put its finger on the plague spot in every man's life, and tell him what is wrong. It will convince the sinner that his Maker reads his guilty heart and will thus anticipate in a measure the terror of the judgment. It will drive the conscience-smitten sinner to the Refuge provided for the guilty soul.

The penitent people were bidden to dry their tears. Their sins were already forgiven. It remained for them to lay hold of divine strength for the future, that the wretched past might not be repeated. "Go your way, eat the fat, and drink

the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." Verse 10.

The people found to their delighted surprise that at that very time the feast of tabernacles was to be celebrated, and they kept it with a will. Since the days of Joshua there had been no such feast in Israel. "And there was very great gladness."

The ways of the Lord are pleasantness and peace. As soon as the people of Israel turned again to the commandments of the Lord, the disobedience of which had brought so great a curse upon them, lo, the commandment was nothing hard and bitter, but a command to rejoice and be glad.

So it is still. Men dread God's law as a heavy burden, but approached in the spirit of penitence for sin, interpreted by the life of Christ, and written in the heart by the Holy Spirit, all it requires is that our days be spent in the joy of the Lord. It involves not an irksome and exhausting service, but the reception of great and countless blessings from the heavenly storehouse. To the Christian God's commandments are life (John xii. 50), not grief. 1 John v. 8.

"Great peace have they which love Thy law: and nothing shall offend them." Ps. cxix. 165.

The Teacher and the Text-Book.

GOD has revealed Himself to the world as a Teacher. God was in Christ reconciling the world unto Himself; and in Him He says, "Take My yoke upon you and learn of Me." When He thus calls us to take the place of *learners*, in that very call He Himself occupies the place of *Teacher*.

Again He says, "They shall be all taught of God." In this also He reveals Himself as occupying the place of the teacher of men. "I am the Lord thy God, which teacheth thee to profit." And it is written that "none teacheth like Him."

How could any teach like Him? Is He not God? And as certainly as He is God, so certainly is He the greatest and best Teacher there can possibly be. He is truly the Teacher of all true teachers.

How could any teach as can He who is "perfect in knowledge?" And again it is written: "Lo, I am with you alway, even unto the end of the world." "I will never leave thee, nor forsake thee." "He that is perfect in knowledge is with thee; He is with thee, to teach, He is with thee for evermore." Nothing but unbelief, then, can ever hinder anybody from being taught always in the perfection of knowledge.

God teaches by His Spirit. Therefore it is written, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things."

He teaches by His Spirit through His Word. "The Spirit of truth will guide you into all truth. For He shall not speak of Himself; but what He shall hear that shall He speak. . . . He shall take of Mine and show it unto you. All things that the Father hath are Mine: therefore I said, He shall take of Mine and show it unto you."

God teaching, in Jesus Christ, by His Holy Spirit through His Word—this is Christianity, this is true education, this is Christian education.

The Bible is the book of Christianity. It is the book of wisdom and knowledge of God, by which men are to be restored and made that which man was made to be. It is the book of the revelation of Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge;" and in whom alone men can ever be complete.

As in Christ are hid all the treasures of wisdom and knowledge, and as the Bible is the revelation of Christ, it is perfectly plain that in the Bible are hid all the treasures of wisdom and knowledge.

In Christian education, then, the eternal Spirit is the great Teacher; and the Bible is the great text-book.

A. T. JONES.

Temptation.

AN enemy that never overcomes the outposts is not greatly to be feared. If the attack is repulsed at the circumference, the centre is likely to be safe. No commander in his senses would deliberately permit the approach of an enemy within the picket lines if he could keep him without, no matter how much confidence he might have in the superior strength of his force. Yet many a man, confident in his own strength, dares to permit the approach of an enemy close to the citadel of his moral life, and supposes that he can still safely hold the fort. He may, for a time; but there is only one end to such a campaign. The attacking power of a temptation that has been given partial entrance is more than doubled. The devil knows this, and never makes for a man's strongest defence first. He is well content if he can overcome a single outpost—the look, the thought, the word. It is in victory there that our hope of permanent victory lies.—*Sunday-School Times.*

THERE is a shallow sort of gratitude which thrives only in the sunshine. But the genuine spirit of praise is a deeper thing; it gives thanks in dark days and in bright, for it is an underlying principle of life. It is aware that whatever the nature of a soul's immediate circumstances may be, on the whole it has abundant reason for thanksgiving.—*Selected.*

THIS is that which most of all hindereth heavenly consolation, that thou art too slow in turning thyself to prayer.—*Thomas à Kempis.*



Seven Thunders.

"Will you kindly explain in the Question Corner the seven thunders of Rev. x. 3, 4? Is it possible to know what the seven thunders uttered? If not, why are they mentioned among things revealed?"

THE seven thunders are introduced at a certain point in the particular line of prophecy consisting of seven trumpets. The sixth trumpet had sounded and the seventh was about to sound. This will help us to locate the seven thunders.

Time is definitely apportioned in the fifth and sixth trumpets. See Rev. ix. 5, 15. The sixth trumpet, dealing with the sixth great scourge that fell upon backsliding Christendom, proclaims the career of the Turkish power. On August 11, 1840, the great nations of Europe took Turkey under their control and have kept her there ever since. On that day, the time mentioned in verse 15 expired, and the sixth trumpet ceased. Some time before August 11, 1840, students of prophecy foretold a practical overthrow of Turkey, to be brought about on that day, according to the Revelation, and the event justified their interpretation of the prophecy. Therefore we stand on firm ground in dealing with this line of prophecy.

What follows the sixth trumpet? "And I saw another mighty angel come down from heaven, clothed with a cloud: . . . and he had in his hand a little book open . . . and when he had cried, seven thunders uttered their voices.

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

There are several points about this chapter which show clearly when it applies. Let us notice them.

The angel declares solemnly that there should be time no longer, but that when the seventh trumpet begins to sound, the mystery of God should be finished. Verses 6, 7. The mystery of God is the Gospel. See Eph. iii. 3-9; vi. 19; Col. i. 25-28. At the seventh trumpet the kingdoms of earth pass from their present possessors and become the kingdoms of Christ, the dead are judged, the saints are rewarded and the wicked are destroyed. The seventh trumpet, then, the last of the series, ushers in the closing scenes of time. Rev. xi. 15-18.

The mighty angel who comes down from heaven

has in his hand a little book open. There is only one little book that has been closed, and that is the book containing the prophecies given to Daniel. To him it was said, "Shut up the words, and seal the book, even to the time of the end." Dan. xii. 4, 9. Certainly, when the sixth trumpet has finished sounding, and the seventh and last trumpet is about to be blown, the time of the end has been reached. At that time John sees a mighty angel, giving a world-wide message, with one foot in the sea and the other on the land, bringing to the world a little book open. This can only symbolise a great heaven-directed movement in the world, which throws light upon the prophecies of Daniel, and presents the book, no longer sealed but open.

The prophecies of Daniel are not confined to one country. They cover the future of the world's great empires from the prophet's time, and they contain definite statements concerning periods of time. These had always been regarded as too mysterious to be understood until, about the year 1830, earnest students of the book began to see light in them. The longest period of the book is the 2,300 days mentioned in chapter viii. 14. It was seen that this expired in the year 1844, and that no prophecy concerning time reached beyond that date. The discovery was published far and wide that prophetic time would cease in 1844, and thus was fulfilled this feature of John's vision, that the angel swore that time should be no longer.

Notice that while the sixth trumpet ended in 1840, the work of the mighty angel culminated in the year 1844, toward which period his proclamation was directed. The interpretation fits closely.

There are three points about the mighty angel which seem to indicate a strange experience for God's servants at this time. First, the angel was clothed with a cloud. The full meaning of his work would not be clearly discerned. Second, seven thunders delivered a message which the prophet was not allowed to transcribe. Third, the little book was sweet to the taste, but it brought great bitterness when it came to be digested.

Such an experience as is suggested by these circumstances did befall those who moved forward in the light given about the year 1844.

They did not fully understand the prophecy, and believed that the Lord would come in the year 1844. They made every preparation to meet Him after doing their utmost to warn the world of the approaching event. But to their bitter disappointment the Lord did not come. The prophecy that had been so sweet to their taste became very bitter in its working.

But the disappointment passed away as clearer light showed that they had misapprehended the prophecy. They read their new commission in

Rev. x. 11, "Thou must prophesy again before many peoples, and nations and tongues and kings." Multitudes lost their confidence, but a faithful remnant held fast and went forward. They carefully re-examined their positions and found that the 2,300 days did end in 1844, and that prophetic time did then cease, but that 1844 marked, not the coming of the Lord to receive His people, but His preliminary coming to the judgment seat. Dan. vii. 9-14. From that judgment, when it is finished, He will come as King to share His kingdom with the overcomers. Rev. iii. 21. The judgment in heaven began in 1844, and the present work of Christ's servants is to prepare for His appearing and preach the Gospel of the kingdom for a witness to all nations. Matt. xxiv. 14.

If those who studied the prophecies in the years prior to 1844 had seen clearly all that they taught, they would not have given the message they gave in 1844. It was a part of God's plan that the great proclamation should be given: "The hour of His judgment is come" (Rev. xiv. 6); and the message was given at the right time.

It was not until the proclamation had been given, until the mighty angel had uttered his cry with a loud voice, that the seven thunders spoke. Just what they said we do not know, but we may be sure that it bore some reference to the mysterious disappointment through which the church would pass. If the words had been written, the church would have understood the situation and would not have given the message that it gave. But when the message had been given, the terrible disappointment had come, and the fresh work had opened up before the tried servants of God, how thankful they were to know that their disappointment and trial had been foreseen, that even though they had made a mistake it was all in the plan of God, and was working for the best. Then they could understand well enough, without its having been written, what the seven thunders had said.

There is a fitness in representing this experience by seven thunders. More than once God has spoken to His own, and the world hearing the sound has said that it thundered. But they to whom the words were spoken understood them well enough. Acts xxiii. 7-9; John xii. 28, 29. So the world, looking on with derision at those who experienced the disappointment in 1844, thought that their mistake was the natural consequence of having anything to do with prophecy. The world heard only the storm of thunder that fell upon the discouraged flock. But the sheep heard their Master's voice and were greatly comforted. In the thunder God spoke to them and made the mystery plain.

No one who had not been through the experience could appreciate the crushing weight of the blow

that fell upon those who were looking for their Saviour to appear in the clouds of heaven, when the time passed by and He came not. The world of scoffers, greatly relieved by what they regarded as the failure of prophecy, turned upon the disappointed ones with taunting jests. One who passed through the experience wrote:—

"We were perplexed and disappointed, yet did not renounce our faith. We felt that we had done our duty; we had lived up to our precious faith; we were disappointed, but not discouraged. We needed unbounded patience, for the scoffers were many. We were frequently greeted by scornful allusions to our former disappointment. 'You have not gone up yet: when do you expect to go up?' It was hard to take up the vexing cares of life that we thought had been laid down for ever."

Another writer, James White, the long-deceased husband of the Mrs. E. G. White with whose writings all our readers are familiar, said:—

"The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared His presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon expected Master and holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, 'Come, Lord Jesus, and come quickly.' But He did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers, who now scoffed as never before, was a terrible trial of faith and patience."

The lovingkindness of God was over those who had sacrificed everything for His kingdom. They found encouragement in a clearer, fuller view of the prophecies, and before long a work was started which has gone steadily forward till the present time. The Gospel of the kingdom is now being proclaimed in many lands. As it gains strength here and there, fresh centres are formed from which the light radiates into the darkness around. Soon the work must be finished, for, according to the words of Christ, the generation that saw the work of 1844, and knew that His coming was even at the doors, will not pass away until all things are accomplished. Matt. xxiv. 33, 34.

God, who sees the end from the beginning, and who knows the trials that lie in the path of His remnant people, ordained wisely that the final message should begin its work under conditions of extreme discouragement and seeming mistake. The lesson of those days has not yet been exhausted. Until the work is done, its early experiences will throw a steady light upon the pathway, clearing up mysteries, and enabling the workers to press on in the face of seeming failure. The seven thunders are speaking yet their secret message.

NOTES & COMMENTS

THE education question is still being thrashed out vigorously, and more and more it seems clear that the only possible solution is to let the State teach secular subjects and lay upon the churches the responsibility of teaching religion. The State is certainly not competent to undertake religious teaching, and it is a disgrace that the churches should seek to shift their own responsibility to the shoulders of the government. Dr. Macnamara is of the opinion that the whole controversy is inspired more by sectarian prejudice than real desire for Bible instruction. He says, "If to-morrow morning the religious lesson were automatically missed out in all the public elementary schools of the country, I very much doubt whether—outside the Roman Catholics—five per cent. of the whole body of the parents would take the slightest notice of the fact."

"Of course, if the omission were made permanent the ministers of religion (as from their point of view in duty bound) would soon take up the running, and in a very short time the indignation of the parents would be a thing dreadful to behold."

"It is often said, and truly said, that there is 'no religious difficulty in the schools themselves.' And why? Because the parents know and trust the teachers and are prepared to leave matters with them; and because the teachers exercise a good deal more discretion and tact than most parsons would do if similarly placed. The fact is the great bulk of the working-class parents have a rough, undefined sort of notion that they would like their children taught the Bible. And there it stops."

Those who are really concerned about the religious education of their children had better take the matter into their own hands than trust to official bodies doing the work for them. There are enough Christians to do what is needed if they would take up the work in an earnest spirit. A small amount of instruction, vitalised by the Holy Spirit, will be more effectual than any amount of religious teaching reduced to the level of an ordinary subject. No Christian parent can afford to trust the education authorities to teach religion to his children.

THE very small proportion of wealth which comes to the worker from the manufacture of intoxicating liquors is shown in the following list, extracted from a Blue Book by the *Alliance News*.

Occupations.	Percentage of wages to receipts.	The workingman's share in every 20s r'd.
		s. d.
Coal Mining.....	55'00	11 0
Docks and Harbours.....	34'70	6 11
Ship-Building (including [Engines]).....	33'20	6 7
Engineering.....	31'30	6 3
Railways.....	30 00	6 0
Cotton Manufacture.....	27 33	5 5
Agriculture.....	27 00	5 4
Gas Manufacture.....	25'00	5 0
Lace ".....	24'00	4 9
Iron and Steel Manufacture... ..	23 30	4 7
Cloth Manufacture (small firm).....	21'90	4 4
Shipping.....	16'70	3 4
Electrical Engineering.....	15'70	3 1
Waterworks.....	13'09	2 7
Brewing.....	6 27	1 3
Distilling.....	2'68	0 6½

IF ever Europe was in a fever of unrest she is to-day. Anything and everything may come out of the tumult. It is worthy of notice that through all the scenes of confusion, we catch now and then glimpses of the fulfilling word of prophecy. Daniel wrote that the last events of earthly history would cluster around the fortunes of the king of the north, and the planting of his palace between the seas in "the glorious holy mountain." Dan. xi. 45. Turkey is the present occupant of the territory originally identified with the king of the north. The defeat of Russia seemed to indicate that the pressure persistently brought to bear

on Turkey by her might have to be released for many years to come, and that the development of the prophecy would be correspondingly deferred. But the defeat of Russia seems rather to have the opposite effect. It is true that Turkey has felt comparatively free from the commanding influence of her northern neighbour, but this very freedom has led the Porte to assert itself in such a way as to provoke the resentment of the other Powers of Europe. At the present time we are nearer than we have been for

many years to a conflict between Turkey and Europe. The Turkish Government has ignored the requests of the Powers to carry out promised reforms in Macedonia, with the result that a European naval demonstration is being planned. It is impossible to say what will be the outcome. We are living in times when anything is possible. The work of the Gospel must be pushed forward with all possible expedition, for we are on the verge of the time of trouble "such as never was since there was a nation."



A Bit of Advice.

CHILDREN dear, when you hear
Dropping rain upon the pane,
Just be happy, never fear;
Sunshine always follows rain.

Children sweet, when your feet
Make the grown-up people fret
At the noise of girls and boys,
Tell them you'll be sober yet.

Children, pray, when the day
Does not go quite right at school,
Think of this: that perfect bliss
Comes of minding every rule.

—Selected.

Betty's Bit of Help.

BETTY ARMITAGE had not been a Christian very long. From early childhood she had gone to church, and had read her Bible, and said her prayers; had been a dear little daughter, and then grown up a sweet and graceful elder sister and lovable young girl, all without consciously giving herself up to Christ, and fully resolving to take Him for her Master and Friend.

But one day a new life dawned upon Betty. Light flooded her soul. She learned what it means to belong to Christ, "to follow Him whithersoever He goeth."

Then straightway she longed for opportunities to show her love. She felt an urgent impulse to become a missionary. She felt that there could not be a field so hard that she would shrink from it, a people so lonely and degraded that she would not rejoice to go to them and tell them of her Saviour and His love.

Meanwhile the way to the mission field beyond her own home was hedged up. Her father said she could not be spared; her mother looked perplexed and pained, and even bewildered, as Betty unfolded her plans and dwelt upon her wishes. Betty, more and more anxious and in earnest, felt

limited and caged. It seemed to her as if she were doing nothing for the Master, when she wished supremely to be doing some great thing. She felt discontented and unhappy.

"But, Betty," said her friend, Jane Page, "when our Lord wants us in any place, He goes before us and opens the way. It may be there is some sphere of service right here which only you can fill, and until that is filled, Christ will not send you elsewhere."

Betty went home carrying this simple thought. Jane Page had intuitions, perhaps, because she daily asked to be filled with the Spirit, and kept herself always ready to do the Lord's will, whatever it might be, not caring whether the errand on which He sent her was a lofty or a lowly one.

Betty turned her latch-key and ran upstairs to her own beautiful room on the third floor. As she passed grandmother's door, at the top of the first landing, it stood ajar, and she glanced in.

Grandmother was sitting as usual, her dim eyes patiently closed, her thin hands folded in her lap. Her room was sunny and pleasant, with flowers in the windows, which grandmother, having a cataract, could not see, but which diffused a delicate fragrance.

It suddenly struck Betty that grandmother must have many tedious hours. Necessarily, she had supposed, grandmother was often alone. How could it be helped? Mother had her housekeeping and her clubs. The younger children went to school, father was at his office, and Betty herself had a dozen engagements for every day. They had all been kind, deferential, and amiable in their behaviour to grandmother, but she had been as it were left on a side-track, while their busy lives went whirling on.

All this passed through Betty's mind in a flash of clear insight, as she tapped on grandmother's door.

"Come in, dearie," said the sweet old voice. The face, so quiet a moment ago, stirred and lit up with a pleasant welcome.

"Is it you, Elizabeth?"

"Yes, dear grandmother," answered Betty. May I come in and talk to you awhile?"

"Surely, dear; I am glad to have company."

Betty sat down and talked to grandmother, harmfully, entertainingly, described a procession she had seen down town, gave grandmother the news of the cousins and aunties; finally read to her for a while, and before either of them was aware, the morning had slipped by, and the maid came to say that luncheon was ready.

"I have had a beautiful time, Elizabeth," said grandmother; "and I was just then thinking as if the Lord had forgotten that I was old and blind and weak, when He sent you in to cheer me and make me strong."

So Betty discovered that she did not need to look for distant service just yet. Here, in her own home was an aged servant of Christ who was in special want of special ministry. Jesus meant His young disciple to be the eyes and hands and feet for a while to this dear older one.

"And I was ashamed, Jane," she said, afterward, "to have it revealed to me that I had never given grandmother a thought. She wasn't a pauper, she was just grandmother—so unobtrusive and sweet, and so little given to asking for attention, that I had forgotten how heavily the time must hang on her hands—she who used to be so active, and who must now be so often laid aside."

"Do not feel ashamed, my dear," said Jane Page. "You show your willingness to do what Christ desires by just taking hold of this little bit of helpfulness."

To every one of us, younger, and beginning to walk in the blessed way, or older, and far on the road, the lesson comes in endless repetition to do the next thing. That next thing may carry you to a hospital to nurse the sick; it may send you to a zenana in distant India; it may lead you into city slums; it may guide you into a room in your own house, where one of Christ's little ones needs you. But serve Him with a loving heart and a willing mind, and a blessing will be yours as you sit at His feet.—*Margaret E. Sangster, in Happy Days.*

The Path Through the Woods.

WHERE was little Maurice Hunt? He was not anywhere in his father's house, for they had looked in every room, and called, and called; he was not in the carriage-house, where he loved to play going on journeys, seated up on the driver's box, with a long willow branch for a whip; he was not in the garden, though that would have been a lovely place to play, for the pear-trees looked like white veiled brides, and the hyacinths and jonquils were in bloom.

But Maurice was in none of these places; and when a little boy five years old can't be found, why, a big noise is raised.

Of course they went to the neighbours, for Maurice was a great visitor; though it was against the home law for him to go outside the gate without leave. But the neighbours had not seen that curly yellow head, topping the big brown eyes, that whole day.

Where was that child? Ah, here came Jeff Dorman; maybe Jeff had seen Maurice; but no, Jeff had been to the village on an errand, and had not seen him.

"Which way did you go, Jeff?" asked the anxious father of the lost boy; of course he asked that so as to take a different road himself; since nothing had been seen of Maurice on Jeff's road.

But, strange to say, Jeff did not seem quite willing to answer that question, he hemmed and hawed, until everybody looked at him in wonder; at last he said in a sheepish way with a red face. "I started on the path through the woods; then I knew I oughtn't to be going that way, 'cause father had said not, so I struck across to the country road, and went that way."

And don't you know, when they *did* find the little runaway, he was in the woods! There was a deep pool of water in that wood, and no fathers allowed their little boys to pass it, without some grown-up person with them; but Maurice had seen Jeff start on the path that led through the woods, and he thought wherever Jeff went, he could go, too! That was the whole story. How was he to know that when Jeff's conscience hurt him for doing wrong, he turned right about, and scrambled out of the woods, before he came to the beautiful, dangerous, longed-for pool?

Maurice had to stay inside the yard gate for two weeks, to make him remember laws; and Jeff put that same punishment on himself: "'Cause I've got to remember, too," he said, "that if a fellow even begins to do a wrong thing, somebody has to pay for it."—*Selected.*



"When they did find the little runaway, he was in the woods."



Constipation.

MANY young children are subject to constipation, though this condition is most troublesome in bottle fed infants. The cause of the difficulty should, if possible, be found and removed. As an increase of fat in the food is frequently needed, a larger proportion of cream may be added to the bottle, or a teaspoonful of olive oil may be given once daily. In children over one year of age the addition of fruit to the diet is often beneficial, fresh or baked apples, strained prune juice, or orange juice being most serviceable.

The daily cool bath followed by friction is beneficial, also daily massage of the abdomen. In giving the latter, the palm of the hand should be warmed and oiled, then applied with gentle pressure to the lower portion of the abdomen. Following the direction of the large intestine, bring the hand slowly upward along the right side to the border of the ribs, then across the abdomen, and downward on the left side to the starting point. These movements should be continued about ten minutes. Sometimes the injection into the bowel of a teaspoonful of glycerine is of service. The enema is useful as an occasional measure, but in cases of chronic constipation it is better, if possible, to secure a daily movement of the bowels by the other means mentioned above.—*Selected.*

Extremes in Diet.

NOT all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their health suffers, their usefulness is impaired, and their example tells against, rather than in favour of, reform in diet.

Others think that since health requires a simple diet, there need be little care in the selection or the preparation of food. Some restrict themselves

to a very meagre diet, not having sufficient variety to supply the needs of the system, and they suffer in consequence.

Those who have but a partial understanding of the principles of reform are often the most rigid, not only in carrying out their views themselves, but in urging them on their families and their neighbours. The effect of their mistaken practices, as seen in their own ill health, and their efforts to force their views upon others, give many a false idea of dietetic reform, and lead them to reject it altogether.

Those who understand the laws of health and are governed by principle will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favour of right principles. These persons have a wide influence for good.

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticise others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate everyone's habits, and no one should think himself a criterion for all. Not all can eat the same things. Foods that are palatable and wholesome to one person, may be distasteful, and even harmful, to another. Some cannot use milk, while others thrive on it. Some persons cannot digest peas and beans, others find them wholesome. For some the coarser grain preparations are good food, while others cannot use them.

Some are continually anxious lest their food, however simple and healthful, shall hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.

Because principle requires us to discard those things that irritate the stomach and impair health, we should not conclude that it is of little consequence what we eat. An impoverished diet produces poverty of the blood. Cases of disease most difficult to cure result from this cause. Day after day, meal after meal, the same articles of food are prepared without variation. The dishes served are not appetising, and the food is sometimes so insipid as to be refused by the stomach. The system is not sufficiently nourished, and dyspepsia

and general debility are the result. Those who use such a diet are not always compelled by poverty to do so, but they choose it through ignorance or negligence, or to carry out their erroneous ideas of reform.

God is not honoured when the body is neglected or abused, and is thus unfitted for His service. To care for the body by providing for it food that is relishable and strengthening is one of the first duties of the householder. It is far better to have less expensive clothing and furniture than to stint the supply of food.

Reader, consider your diet. Study from cause to effect. Cultivate self-control. Keep appetite under the control of reason. Never abuse the stomach by overeating, but do not deprive yourself of the wholesome, palatable food that health demands.

The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for opposition, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living.

Hygienic reform is based upon principles that are broad and far-reaching, and we should not belittle it by narrow views and practices. But no one should permit opposition or ridicule, or a desire to please or influence others, to turn him from true principles, or cause him lightly to regard them. Those who are governed by principle will be firm and decided in standing for the right; yet in all their associations they will manifest a generous, Christlike spirit and true moderation.

MRS. E. G. WHITE.

“THERE is inestimable blessing,” writes *Success*, “in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, ‘Blessed are the joy-makers.’”

Studies in the French Revolution and Prophecy.—No. 5.

OUR study thus far has brought us to the completion of the French constitution in the autumn of 1781. The next event to engage our attention is the establishment of the Reign of Terror in 1793. As the steps leading up to this period are political and involve no changes of note in the status of the Church we shall do no more than to refer to them briefly in their order.

The constitution was completed, we remember, on the 21st of September, 1791. On August 10, 1792, the king, suspected of intrigue with partisans of royalty in other European courts with the object of regaining his lost power, was arrested and deposed by the Legislative Assembly, successor under the constitution of the old Constitutive Assembly, and was executed on the 21st of January, 1793. On the deposition of Louis the executive authority had been assumed by the Convention, which succeeded the Assembly as the representative house of the people. A series of parliamentary tactics in the Convention now led in the following June to the downfall of the Girondins, who, radical at the beginning of the Revolution, had been forced by the rapid march of events to a conservative attitude, and had exercised a restraining influence over the radical element.

With the Girondins out of the way the revolutionists rapidly constructed the machinery necessary to a Reign of Terror. This consisted in an increase of power being given to the Committee of Public Safety; in a re-organisation of the Committee of General Security; and in the erection of the Revolutionary Tribunal, a court established with ultra-revolutionary leanings and designed to try all persons handed over to it by the Committees and their agents. Those whom the Committees desired, especially to reach were (1) all in whose veins flowed royal blood, (2) all who wished for a restoration of monarchy, and (3) all who for any reason were opposed to the revolutionary government. The latter class was made up largely of men who were thrown into opposition by political prejudice and necessity, and we look in vain for any attack upon the clergy as a class until several months of the Reign of Terror had elapsed. So effectively had the departmental organisation of the Church in 1790 worked to bring the Church into harmony once more with the governing powers of the State.

The first voice raised against the Church was that of Fouché, a Conventioneer, who on the 10th of October, 1793, issued a decree as follows:—

“Considering that the French people cannot recognise any official symbols except those of the law, of justice, and of liberty, nor any worship except that of universal morality; nor any dogma except that of its own sovereignty and supreme power, . . . it is ordained—(1) That

no forms of religious worship be practised except within their respective temples. (2) Since the Republic does not recognise any dominant or privileged worship, all religious symbols found on high roads, parades, and other public localities shall be demolished. (3) Ministers of religion are forbidden, under pain of imprisonment, to wear their official costumes in any other place besides their temples. (4) The corpses of citizens shall be conveyed by their relations in mourning, accompanied by a public officer and an armed detachment, to the place of common sepulture, the coffin being covered with a funeral pall upon which shall be painted a representation of Sleep. (5) The cemetery shall be planted with trees, under the shade of which shall be erected a statue representing Sleep. (6) The following inscription shall be placed over the entrance to this consecrated enclosure, out of respect to the *manes* of the dead:—“*Death is an eternal sleep.*”

“This decree,” says Jervis, “was reported to the municipality of Paris by Chaumette, the fanatical procureur of the Commune [the local governing body of Paris], and was warmly applauded.” In these times when France was breathless with the excitement created by the bloody events of the Reign of Terror, men were eager to grasp at any new proposition if strange enough; and the sentiments of Fouche found a ready and fanatic following. The cry was raised, “Down with the priesthood;” every means of intimidation, flattery, and promise of reward was used to secure from all incumbents of sees and livings a renunciation of their clerical office and of its claims to sacredness. The thousands who yielded to the pressure showed to whose kingdom the majority of the clergy belonged, Christ’s or Mammon’s. One report of a public resignation of priestship is typical of all, and we give it as written by two eyewitnesses:—

“Eight functionaries of the Catholic worship, together with a protestant minister, *unpriested themselves* on Thursday last in the presence of the whole population, in the Temple of Truth, heretofore the parish church of this town. They swore to teach henceforth nothing but the grand principles of morality and wholesome philosophy, to preach against all tyranny, political and religious, and to take the lead in holding up before men’s eyes the torch of Reason. They sealed their oath by burning their letters of priesthood in a vase full of incense. All the people, Catholics and Protestants, swore with acclamations to forget their ancient superstitions, and likewise the quarrels which had so long deluged the land with blood shed by kings and priests. Henceforth there will be in this town only one system of moral instruction, only one temple, that of Truth.”

This ceremony was repeated throughout the length and breadth of France. Men seemed to have lost all sense of honour and fidelity to vows and oaths. The spirit of martyrdom was gone, and for the hope of reward or of preservation of life, those who hitherto had posed as ministers of God, sacred and set apart, were ready not only to renounce their office but to abjure their religion itself.

Emboldened by their success thus far, the Revolutionary radicals in the Commune of Paris voted the extreme measure that on November 10th there should be set up in the cathedral of Notre Dame the “worship of Reason.” “On that day,”

says a historian of the period, “the venerable cathedral was profaned by a series of sacrilegious outrages unparalleled in the history of Christendom,”—scenes which, says Thiers, “it is impossible to view with any other feeling than disgust, . . . scenes without devotion, without sincerity, exhibited by a nation which changed its worship without comprehending either the old system, or that which they substituted for it.”

“A temple dedicated to ‘Philosophy’ was erected on a platform in the middle of the choir. A motley procession of citizens of both sexes, headed by the constituted authorities advanced towards it. On their approach the goddess of Reason, impersonated by Mademoiselle Maillard, a well-known *figurante* of the opera, took her seat upon a grassy throne in front of the temple; a hymn, composed in her honour by the poet Chevier, was sung by a body of young girls dressed in white and bedecked with flowers; and the multitude bowed the knee before her in profound adoration. . . . At the close of this grotesque ceremony the whole cortège proceeded to the hall of the Convention, carrying with them their ‘goddess,’ who was borne aloft in a chair of state on the shoulders of four men. Having deposited her in front of the president, Chaumette harangued the Assembly. ‘Fanaticism,’ he said, ‘has loosed its hold; it has given way to reason, justice, and truth; it has taken flight. This day the population of Paris has congregated under those antique Gothic arches, where error so long prevailed, and which now for the first time have resounded with the voice of truth. There are offered sacrifice to liberty, to equality, to nature; we have paid our homage not to vain images, not to senseless idols, but to a masterpiece of nature, which inspired all hearts with enthusiasm.’”—*Jervis*.

To complete the madness of the French people there was wanting but the decree of November 26th, which ordered “that all churches and temples, belonging to whatever religious denomination, should be forthwith closed,” and “that the Revolutionary Committees should be instructed to exercise vigilant surveillance over all priests.” And finally the National Convention nationalised the whole movement by voting from the national funds pensions to all bishops, curates and vicars who had renounced Christianity and given their adherence to the new religion. T. C. O.

TEN years ago Amos, a native evangelist of the Wesleyan Missionary Society, stopped for the night by the well of the out-castes in Medak, Hyderabad, India. Even the out-castes felt outraged by his presence, and while he was eating his supper, they seized him by the ears, and kicked him and his supper out of the place. This year the chief who led this assault, entertained the same evangelist in his house, and was baptized, with all twenty-six of the heads of families under him—a strong, intelligent group of eager men.—*Selected*.

“Of all bad habits, despondency is among the least respectable, and there is no one quite so tiresome as the sad-visaged Christian who is oppressed by the wickedness and hopelessness of the world.”



Baby's Gone to Sleep.

THE flames dance in the fireplace,
 A glow comes from the log,
 And hard by in his fuzzy grace
 There stands a woolly dog,
 From spare room to the cellar low
 There reigns a silence deep ;
 The twilight shadows come and go :
 The baby's gone to sleep.

A train steams 'cross the dining room,
 Two shoes are in its track ;
 A bear's tied to the kitchen broom,
 A horse lies on its back.

In grass-land, near the bookcase tall,
 There stands a flock of sheep ;
 What means this rout in room and hall ?
 The baby's gone to sleep.

—Good Housekeeping.

Play Necessary for Perfect Child Development.

MANY are the practical lessons given us by Dame Nature. Any spring morning we might chance to take a stroll into the woods or a drive into the country, we shall see the young animals playing and frisking, exercising their muscles and developing their strength. The wise Creator has given them this love of activity in order that they may become symmetrically developed.

All little children are active. Constant activity is nature's way of securing physical development. A seemingly superfluous amount of nervous force is generated in each growing animal and child. The organs of respiration, circulation, and digestion use their needed share. The rest of the nervous power is expended by the infant in tossing its limbs about, in creeping and crawling ; by the growing boy in climbing, running, and jumping ; by the young girl, who is restrained by custom because the play of her brothers is not ladylike, in twisting, squirming, and giggling, thus gaining some of the needed exercise.

Elizabeth Harrison says: "Making a restless child 'keep still' or expend its energy and muscles in only man-made routines of work represses its nervous energy, and as a result irritates the whole

nervous system, causing ill temper, nervousness, and general uncomfortableness."

Froebel, the originator of the kindergarten, maintains that if this force could be properly expended, the child would always be sunny tempered. True, the child must be trained, and given work to do. Our heavenly Father bade, "Train up a child in the way he should go." But this does not cut off the play. One eminent writer asserts that "small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favourable opportunities to lay the foundation for sound constitutions ;" and further, "Each faculty of the mind and each muscle has its distinctive office, so all require to be exercised in order to become properly developed and retain healthful vigour. Every wheel in the machinery must be a living, active, working wheel. Nature's fine and wonderful works need to be kept in active motion in order to accomplish the object for which they were designed. Each faculty has a bearing upon the others, and all need to be exercised in order to be properly developed. If some muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. The variety of exercise as found in both work and play will call into use all the muscles of the body."

Froebel advises that we train or build up the positive side of the child's nature, and then the negative side will not need to be unbuilt. In play the child develops not only symmetrical muscular physique, but original mental activity. In giving the child all planned work for its development we would have a race of dependent minds instead of active, progressive, investigative minds. Without this important instinct of investigation, man would have made but little progress in civilisation. It is the basis of all scientific research, and of study in all fields. So allow the child play hours as well as study hours and work hours, for "all work and no play makes Jack a dull boy."

IDA S. HERR, M.D.

Who Shall Be Greatest.

THE autumn sun was shining down
O'er old Capernaum's busy town,
Till minaret and temple spire
Seemed glowing with celestial fire.

The mellow sunbeams kissed with glee
The billows of blue Galilee,
While eastward, like a silvery tide,
The rolling waves of Jordan wide,
Hemmed in by banks of grey and white,
Gleamed like the "milky way" at night.

Look! o'er the hills of Galilee
A little band of men I see,
And 'mong His followers, I ween,
I see the godlike Nazarene.
I listen to the words they say:
"Who shall be greatest, Master, pray?"

"I! I!" cried Peter; "surely I
Shall be the greatest by-and-by."
Quoth John, "I'm greater than the rest—
I oft have leaned upon His breast."
Then cried a voice so hard and bold:
"The greatest hath the bag of gold!"

Then in Capernaum's busy town
The Master paused, and sat Him down.
A little lad with deep-blue eye
And golden curls was passing by.
The Master spake, and raised His head:
"Come hither, little child," He said;
Then with a voice so soft and mild,
He said: "Behold this guileless child!
Wouldst thou be great? then must thou be
As humble and as meek as he."

A hush fell on the waiting band—
A shame they scarce could understand—
Their very hearts seemed more defiled
In presence of that little child."

MRS. L. D. AVERY-STUTTLE.

The Best Way.

ONE day, when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk.

"Don't tell her," whispered Charlie. "We'll shut the door and run away, and she'll never know who did it."

"Oh! we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell; it's ever so much easier not to," whispered Charlie, and ran away.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frank.

When he had found auntie, and told her, she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet.

"I'm so glad that you told me at once," she said; "for, if the ink had dried in, it would have ruined my carpet and desk. Now I don't know that it will show at all."

"It is just like God's forgiving us, isn't it, auntie?" said Frank, thoughtfully. "If we tell Him about our sins right away, and say that we are sorry, and ask Him to forgive us, He does; and then our hearts are clean again."—*Sunday-School Visitor.*

There are many ways of wishing your friends

A MERRY CHRISTMAS

but undoubtedly one of the best ways is to give or mail to them a copy of

GREETINGS

the Christmas Number of PRESENT TRUTH. The paper contains 32 pages of bright, crisp, Christmas reading, and sells for 2d. The cover bears a beautiful drawing of the Babe and cradle, over which are bowed the mother with looks of love, and the magi with expressions of adoration and thanksgiving for the gift to which the star of the East had led them. The picture is done in green on a light green tinted paper, with the title and lower border in red. To show the general appearance of the design we reproduce it herewith in black, though of course the original, done in two colours on a fine quality of coloured paper, is but poorly represented.

You cannot afford to miss reading a copy of GREETINGS, and to insure receiving one you should order of your PRESENT TRUTH agent at once,

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WE acknowledge with thanks a remittance of five shillings, "a poor widow's tithe," for missionary work.

THE idea that man himself is the source of all true revelation is being more and more definitely taught. The *Literary Digest* thus sums up the position of a writer in the *Quarterly Review* :—

"He looks upon religion as innate in humanity, and revealing itself naturally. This religious sense and ethical rectitude are ever growing and advancing as the race advances.

"The writer assumes that 'the divine which is immanent in man's spirit' serves the purpose of 'an instinctive criterion or selective principle' in regard to various religious conceptions and beliefs, 'as the appetite of an animal does in regard to its fitting dietary.'"

This is the natural result of the modern teaching of evolution. Of course, if that be true, the Bible account of creation, and of the fall, is a fable.

It is an astonishing thing that so many professing Christians, including a large proportion of the ministry, have felt that they could hold their faith in Christ and also accept the teaching of modern science as to evolution. The faith of the Christian evolutionist is a marvellous thing. It does not take nearly as much simplicity to believe the whole of Genesis literally, as it does to believe that a reasoning man, with an immortal soul inside him (for the Christian evolutionist believes that there is an immortal soul in every man), could be evolved out of an ape. Even if he could conceive the evolution of a man, how could he account for the development of an immortal soul?

The Book of Genesis throws light both on the origin of man and the true nature of the soul (Gen. ii. 7), and surely, now that we are beginning to see what was wrapped up in the teaching of evolution, everyone who makes any pretension to be a Christian will return with chastened spirit to the Book of Genesis and utterly renounce the falsehood of evolution. If not, he must part company, not only with the Book of Genesis, but with all the rest of the Bible.

The evolutionist sees no need of a Bible, for "religion is innate in humanity." To depend upon the Bible is to hamper one's "ever growing and advancing" spirit with the imperfect knowledge of the past. The evolutionist rejects revelation and the mediatorial work of Christ. He finds innate in humanity all the revelation and all the righteousness that man can need. The marvel is how any man can think it possible to be an evolutionist and a Christian at the same time.

How a Beautiful Hymn Was Written.

ONE day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention.

Just as he saw it, a cruel hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge.

In the bright sunny air, and in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew toward it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn :—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*Our Dumb Animals*.

An Unique Cultivator.

THE marvellous results that may be obtained by plant culture are suggested by the accomplishments of Luther Burbank. Within a few years he has effected changes that might be supposed to require centuries, by performing five hundred experiments at once instead of two or three. He has used a million plants in a single test, destroying all but one before the final result is reached. Here are a few of his most notable results.

"The improved thornless edible cactus, food for man and beast, to be the reclamation of the deserts of the world; the primus-berry, a union of the raspberry and blackberry, the first recorded instance of the creation of a new species; the plumcot, the union of the plum and the apricot, a plum with no pit, one with the flavour of a Bartlett pear, a walnut with a shell so thin that the birds visited the branches and destroyed the nuts, necessitating the reversion of the process to make the shell of the right thickness; a walnut bred with no tannin, a tree which grows more rapidly than any other tree ever known in the temperate zones of the world; the Shasta daisy, a blossom five to seven inches in diameter, made out of a wild field daisy, a Japanese and an English daisy; a dahlia with its disagreeable odour driven out and in its place the odour of the magnolia blossom; a chestnut-tree which bears nuts in the eighteen months from time of seed-planting; the white blackberry, a rare and beautiful fruit and as toothsome as beautiful; a prune three or four times larger than the French prune, and greatly enriched; these are among the works which have come from his hand; others promising even more important results are now under way."

A list like this offers some idea of what may be done by cultivating the gifts of God.