

PRESENT TRUTH

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

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NO. 11.



NOT FORGOTTEN.

ONLY a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gives me a coat of feathers —
It is very plain, I know;
Without a speck of crimson;
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.
(Matt. vi. 30.)

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

I have no barn nor storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,
All over the world they are found,
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.
(Isa. xlv. 21.)

I fly through the thickest forest,
I alight on many a spray;
I have no chart or compass,
But I never lose my way.

I just fold my wings at nightfall,
Wherever I happen to be;
For the Father is always watching,
And no harm can happen to me.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know His love for thee?
—Selected.

"Jesus Christ, the Saviour."

"WHAT was He yesterday?"

A friend most dear!

"Then haste thee to that Friend—
Still He is near."

"What was He yesterday?"

A Staff and Stay!

"Now is the time to lean—
'Lean hard' to-day."

"What was He yesterday?"

My Shepherd, kind!

"Then follow where He leads,
Pasture to find."

"What was He yesterday?"

My guiding Light!

"He can illumine the way
No longer bright."

"What was He yesterday?"

Saviour divine!

"Then lay on Him to-day
All sins of thine."

"And if, to-day, He fills

Thy every need,

Thou can'st for evermore

Trust Him, indeed!"

—Helen Knight Wyman, in the *Congregationalist*.

Christ as Priest.

A PRIEST is one who is set apart from his fellows, to be an intermediary between them and the divinity they worship. He receives from the hands of men their gifts and sacrifices and offers these on their behalf. A sense of separation from God is found universally: hence nearly every form of religion on earth recognises the need of a priesthood. Among the children of Israel, a certain family was invested with the priestly office. Its members officiated in a tabernacle constructed by human hands, and they offered slain animals as sacrifices. Their priesthood was imperfect, but it shadowed the work of One taken from among men, who should be a perfect Priest, and offer a perfect sacrifice, in a perfect Tabernacle, not made with hands. Heb. viii. 1, 2.

The priests of Israel had only an imperfect understanding of true righteousness; hence they were not able to impart to the people an adequate sense of the sinfulness of sin, and were only able to present to God, on behalf of the people, an imperfect penitence. The sacrifices they offered, being only shadows, dimly set forth the perfect atonement that should be made at a future time.

Jesus, our High Priest, was the embodied righteousness of God, and the divine law was written in His heart. His life and death laid bare to human eyes the hideous enormity of sin; and He was exalted to the right hand of God to give true repentance to sinners. Acts v. 31. He can inspire in the heart His own hatred for sin (Heb. i. 9) and can thus present to God a perfect penitence, and can save to the uttermost those who come unto God by Him.

Through Christ's mediation, the gulf between God and the sinner is filled up. He brings sinful men so completely back to the Father that they also are made priests unto God. 1 Peter ii. 5.

The purpose of the Saviour's ministry is thus set forth by the angel's words to Daniel: "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Dan. ix. 24. Before the priesthood of Christ is finished this work will be done for all believers. When He comes the second time it will be "apart from sin." Heb. ix. 28, R.V.

When Jesus died upon the cross, He made a perfect sacrifice for us. As High Priest, His office is to see that that sacrifice does its perfect work in us. It requires infinite patience and unceasing labour on His part to bring us to the point where we are willing to be saved from ourselves by His death; but it is one of the requirements in a priest that he should bear gently with the ignorant and erring. Heb. v. ii. Being a man Himself, and having been tempted in all things like us, our High Priest knows how to feel for and to succour us.

The earthly sanctuary and its services belonged to the old covenant, but the priesthood of Christ seeks to bring us into the new covenant. That covenant was made in His blood (Matt. xxvi. 28), but although as Christians we all have much to say about the blood of Christ, we are slow of heart to receive all that the blood of Christ has purchased for us. The new covenant is God's pledge that He will write His laws in our inmost being, so that we shall never forget nor transgress His will, any more than Christ did. The old sins and iniquities, according to the covenant, are blotted out, to be remembered no more. Heb. x. 16, 18.

If the worshippers were once purged indeed, as Christ died to purge them, they would have no more knowledge of sin. Chap. x. 2. "For by one offering He hath perfected for ever them that are sanctified."

This shows that whosoever sins is not living under the new covenant. He is still under the old covenant, among those who had to offer continually the same sacrifices year after year, which could never take away sin. Heb. x. 1.

It is our privilege, by the sacrifice of Christ, to make an end of sin and enjoy everlasting righteousness. No transgressions take place under the new covenant: all sin is committed under the old covenant. Heb. ix. 15. "Whosoever is begotten of God doeth no sin, because His seed abideth in him; and he cannot sin, because he is born of God." 1 John iii. 9.

The time has now come when, according to the word of prophecy, God's people should fully enter into the entire benefits of the death of Christ.

The 2,800 days of Dan. viii. 14, after the expiration of which the sanctuary was to be cleansed, and with it the people of God, came to an end in the year 1844. So far, everlasting righteousness has not been brought into the daily lives of all believers, but before the Lord comes, it is to be seen throughout His church. The Priestly work of Christ is to bring about a perfect response in the lives of His disciples to the perfect sacrifice made on Calvary. Of those who will be prepared to meet the Lord, we read that they share their Saviour's faith and purity (1 John iii. 8): "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12.

The Pulpit and Prayer.

No pulpit is effective when it is not closely connected with the closet—the secret chamber of prayer. The oratory is the armoury and the observatory. Here the preacher has his visions of truth and puts on his panoply. When Ole Bull stopped practising one day, he saw the difference. Two day's neglect of his violin made it evident to his friends, and a week's to everybody. Nothing sooner reveals itself in a preacher than the neglect of prayer. Even familiarity with God cannot counterfeit intimacy. There is the reverent boldness of love and fellowship, but the free fashion in which some men speak to God, or of Him, must grate upon His ear, for they offend the spiritually minded. A man who prays mightily will preach powerfully, although he may have no genius and but little oratorical power. There is a nameless virtue that goes out from a man whom prayer charges with the current of God's life.—*Pierson*.

The Resurrection and the Sabbath.

(Concluded.)

THE change of the rest day from the seventh to the first day of the week involves more than appears in the matter of time alone. The readjustment of custom transferring to another day the honours of the Lord's Sabbath which for a period of some 4,000 years had been undisputed, would be a matter of tremendous consequence, if it were true; and the practice of Christians in observing the first day (as is generally the case), supposing its institution to have been begun at the resurrection, is either justified by adequate reasons supplied through the channel of God's Word, or it is one of the most far-reaching errors which ever deceived the minds of men.

The testimony of the Bible to the Sabbath shows that at the beginning the seventh day was the day of God's rest, choice, blessing and consecration; and before the justice or wisdom of its displacement

could be seen, it would be necessary to show that the ancient Sabbath had run its course; that either being faulty in itself, or if good yet unsuitable for the time, it could not any longer meet the purpose for which it was given. To be thus set aside, however, in favour of another day, would administer a serious reflection upon its divine Author, and the immutability of His Word.

The character of the Sabbath is such that it can suffer no transition, nor be absorbed in any way into another system or memorial. It stands alone the "created of God for the service of man." In it is perfectly enthroned the perfect rest of its Maker, and thus fittingly endowed it becomes in the highest degree appropriate to convey to succeeding generations the knowledge of Him who made all things. As long as it is possible to behold a created thing, the Sabbath continues to be an ever present memorial of it and its Creator; and never can it be an "in memoriam" of something passed away. "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." "Thy name, O Lord, endureth for ever, and Thy memorial, O Lord, throughout all generations." Ps. cxxxv. 18.

The resurrection is as much a divinely attested fact as is the Sabbath, and when regarded from the divine standpoint conflicts in no way with it; the selection of a day, however, to perpetuate its memory finds no approving word in the Scriptures. The fragmentary evidence adduced in support of such an arrangement is the result of attaching a significance to "first day" references in the Bible which they do not claim; and which can only end in introducing discord into the sacred page, and confusion in the minds of those who desire earnestly to "search the Scriptures."

Any attempt to supersede the seventh day by another could only be an act of rivalry. The conflict of days would further indicate conflict between the things represented by the days, and thus the Sabbath and the resurrection would be seen as disturbing factors hostile to each other. A sorry picture is this indeed, showing that when by human device an attempt is made to improve upon the harmony of God's order, the result is disunion and friction.

There never was any need to displace the Sabbath as being an exhausted testimony or obsolete custom; but, in the purpose of the Gospel of Christ, as consummated by His resurrection, it received an absolute endorsement as showing that the law of God, of which the Sabbath is the "crown," could not be disarranged from its original setting. If such a thing had been possible as to adjust the law to man's condition, without changing the man, then Heaven need never have given its greatest gift, nor Christ have purchased by His blood so great a salvation.

The law is a holy thing, and the terms of the fourth commandment set forth the only attitude possible to us: "*Remember the Sabbath day to keep it holy*"; but only a holy person can delightfully remember and faithfully keep the precepts of the Lord, and this condition so vital to the issue is the result of the resurrection.

The spirit of holiness in Jesus was revealed by the resurrection from the dead, and it now remains for those who would follow Him, to "know the power of His resurrection," which will be evident in the same way. The "spirit of holiness" coming into possession of the faithful disciple, finds its expression in the Psalmist's testimony to the loyalty of Christ: "I delight to do Thy will, O my God: yea, Thy law is within My heart" (Ps. xl. 8); while the words of the Apostle also add their weight: "He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John ii. 6. It was ever the custom of our Lord to respect the Sabbath "according to the commandment," and thus it should become the joy of those who would walk in His steps to do the same.

WM. KNIGHT.

The Tradition of the Immortality of the Soul.

ALL mankind have longed for some tangible proof of a future life. Many curious and fanciful notions have been formed concerning life and how it is sustained. These have become so firmly rooted in the mind that the person who questions their truthfulness is regarded as a heretic. Multitudes of these fables are so hoary-headed that their beginnings are lost in the shadows of the past. The substance, if not the form, of these traditions, has been sometimes incorporated into the creeds of Christendom, and are so positively asserted as true that the credulous reader is led to believe that the Bible *surely* teaches them. In this manner thousands have been caused to receive erroneous views, thinking that the Bible upholds them.

The only safe way to know the truth is to study the Bible carefully, and receive nothing but that which is clearly taught in its pages. A false doctrine affirmed in a thousand creeds, and transcribed ten thousand times, is not thereby improved. It is still false.

Pythagoras of the sixth, and Plato of the fifth centuries, B.C., went from Greece into Egypt to study the doctrine of the Egyptian priests. After this schooling, they returned to Greece, and posing as philosophers, proclaimed the doctrine of the deathless nature of the soul. These philosophers, have advanced many contradictory things regarding the qualities and capacities of the soul; nevertheless

it is from their philosophy that the literature of modern times relative to the undying nature of the soul has been derived. But this philosophy teaches things very different from what is taught in the Bible.

Had those whom God used in making His revelation to the world been told that man is in possession of an immortal soul, they surely would have made it known in the Scriptures, as in more than a thousand instances they have spoken of the "soul." But in all the Bible no such doctrine is taught. Immortality is presented as a gift that comes through Christ alone, and never to the ungodly.

WM. COVERT.



Where Does the Soul Go at Death?

"Will you kindly explain to me where the souls of believers and unbelievers go at death until the resurrection, and also if believers are raised up at both the first and second resurrections mentioned in Rev. xx. And will you tell me if it is only believers that are changed and put on immortality at the sound of the last trump (1 Cor. xv. 52, 53), or are believers and unbelievers changed both alike?"

YOUR question is probably written under the impression that the soul, being immortal, must needs go somewhere at death, whether it be the soul of a believer or of an infidel. If you will refer to an article entitled, "Concerning the Soul," which appeared in the PRESENT TRUTH, No. 8, three weeks ago, and will study the question with the help of a concordance, you will see that the soul is never said to be immortal. The soul is the life, and when death overtakes a man, that is the end of his soul-life, until the resurrection takes place.

This is the statement of Paul in his writings on the resurrection. In a passage which was written for the purpose of comforting Christian mourners, Paul points us to the resurrection as the time when we shall meet the Lord (1 Thess. iv. 13-18), and in 1 Cor. xv. 18 he tells us distinctly that even the departed Christian, in default of a resurrection, has perished. This is conclusive evidence that death is a termination of conscious existence, for if, during death, souls existed somewhere, independent of the resurrection, it could not be said of them that their one hope of existence lay in the resurrection.

There are many texts in the Scriptures which describe death. It is the utter negation of life. But to the Christian, confident of hearing his Saviour's call in the resurrection, death is only a

dreamless sleep. His Lord holds the keys of the grave. Rev. i. 18.

There are two resurrections, a thousand years apart. The first is for the righteous. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. xx. 6. This is the resurrection spoken of by Paul in 1 Thess. iv. 15-17. Every believer is included in this. "We which are alive and remain shall not prevent [go before] them which are asleep." Not one who has believed will be forgotten. They will all meet their Lord, and ascend with Him to the Father in heaven. There they will reign with Christ, sitting on thrones of judgment, for a thousand years.

"But the rest of the dead lived not again until the thousand years were finished." Rev. xx. 5. The phrase "lived not again" in itself shows the nature of death. It is not a change of existence, but an end of existence. At the end of the thousand years comes the resurrection of condemnation, and in this there come up from the grave all who have died out of Christ. During the thousand years their recorded lives have been investigated by the saints sitting in judgment, and the wicked rise to receive their proportioned sentence.

That only believers rise in the first resurrection is evident from the words: "Blessed and holy is he that hath part in the first resurrection."

Although the wicked are raised up from the tomb, they are not changed. They come up only to die again in the second death. They stand before the great white throne, and are judged out of the things written in the books according to their works. Those whose names have been blotted out of the book of life have to acknowledge the justice of their exclusion. It can only be at such a time as this, when every human being, the saved and the lost, stands before the throne of God that the words of the prophet are fulfilled: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. xiv. 11.

There is no promise of immortality to the wicked. The sentence pronounced against sin in the beginning is finally carried out on the stubbornly impenitent, and they perish out of God's creation. The gift of immortality, to be put on (1 Cor. xv. 53) at the resurrection (therefore evidently not inherent in man), is to be sought for by patient continuance in well-doing. Rom. ii. 7.

"MAY every life that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage for the
darkening sky,
One gleam of faith to brave the thickening ills of life,
One glimpse of brighter skies beyond the gathering
mists,
To make this life worth living and heaven a surer
heritage."

Trust.

(Psalm cxxv.)

ALL they who in Jehovah trust
Shall like Mount Zion be,
Which cannot be removed, but must
Abide continually.

Our powerful God's protecting hand
Shall safely shelter them,
As mighty hills, like bulwarks, stand
About Jerusalem.

The righteous feel the painful rod,
Yet, though distress pursue,
They still do good and trust in God,
And find that God is true.

No deathly terrors shall appal
Though earthly lights grow dim,
God is their strength and saveth all
Who put their trust in Him.

—Eva Young.

A Warning Against Strong Drink.*

Prov. xxiii 29-35.



THE words of this lesson have been often quoted for their terse but comprehensive description of the evils of strong drink. They are worthy of careful study.

"Who hath woe?" Woes are often pronounced in the Scriptures on transgressors. The drunkard pronounces one on himself. Drunkenness is a self-inflicted curse, a withering imprecation on what might have been a fruitful life. If an enemy should pronounce such a woe on any man as the curse of drunkenness, it would be regarded as a cruel outrage. But men subject themselves to the blight, and doom themselves, and their families, sometimes, with a light heart, in the name of social pleasure.

"Who hath sorrow?" Sorrow nobly borne dignifies and enriches the character. But the drunkard's sorrow is without profit or dignity. It is a maudlin self-pity. It mourns the loss of friends that its folly has driven away. It is full of helpless complaint and drivelling melancholy.

"Who hath contentions?" The drunkard's life is full of petty strifes, quarrelsome but cowardly abroad, harsh and brutal at home. He is boastful in his potations, quick to take offence, but his courage evaporates with the fumes of his liquor.

"Who hath babblings?" The loosened tongue is one of the signs of the influence of drink. Men ply one another with alcohol when they would extract secrets. The control of the tongue is lost, the judgment is weakened, the drinker believes himself to be discoursing with eloquence and profound wisdom, but he is only babbling.

"Who hath wounds without cause?" The bravado of the drunkard subjects him to many an inglorious adventure. His companions urge him to foolish exploits and his dethroned judgment

* International Sunday-school Lesson for Mar. 25, 1906.

cannot save him. He often carries on his person the marks of injury received in drunken sport.

"Who hath redness of eyes?" The brightness fades from his eyes to be succeeded by the blood-shot appearance which tells of reckless dissipation and ruined health. Soon they will be bleared and dim—sodden with vile indulgence—telling a hopeless story of degradation and moral ruin.

Life has no charm for the drunkard. Its busy interests, its many calls, have no appeal for him. He "tarries long" over the fatal cup that has dissolved his manhood. He lives for the pleasure of tasting its liquid fire, but even this brief joy begins to pall, and he seeks by stronger stimulants, by "mixed wine," to gratify the growing craving.

Once in wealthier days, perhaps, he glorified the cup, and loved to view the wine when it was red; he talked of its ruddy glow, its genial inspiration, its exhilarating warmth. Friends were gathered about him; they pledged each other to deathless friendship in the brimming glass. But the glass gradually swallowed up the friends, the home, the wealth and the man himself, as it had done in the lives of myriads before him. "At the last it biteth like a serpent, and stingeth like an adder." Alcohol stimulates the passions, weakens moral barriers, inflames desire, and maddens to desperation. Its victim's eyes "behold strange women" and his heart "utters perverse things." Then it weakens and stupefies, self-respect vanishes: "they have beaten me and I felt it not." Only one thought fills the heart, and that is to crawl back again to the fatal fascination and steep the life once more in the destroying indulgence: "When shall I awake? I will seek it yet again."

This is a picture of what alcohol does for those who learn to love it. Weakened wills, broken-down bodies and degraded lives all about us bear sad and painful witness that it has power to degrade men and women, who might stand upright in the likeness of their Creator, below the level of the brutes.

Forget Yourself.

FORGET yourself. You will never do anything great until you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, and how they appear, what others think of them, how they can enhance their own interests. In other words, every thought and every effort seems to focus upon self; nothing radiates from them.

No one can grow while his thoughts are self-centred. The sympathies of the man who thinks only of himself are soon dried up. Self-conscious-

ness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.—*Success*.

Brotherhood.

FROM age to age the Lord has been striving to awaken in the minds of men a sense of brotherhood. Thus He seeks to establish order and harmony in the world. "Glory to God in the highest, and on earth peace, goodwill toward men"—this is the message His children are to proclaim by lives of unselfish endeavour.

It is upon Christ-like love that brotherhood depends. Without this love nothing can be done toward fulfilling God's purpose for humanity. Without it all effort is without avail. Paul declares, "If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. xiii. 1-13, R.V.

In the life of Christ this love found perfect expression. He loved us in our sin and degradation. He reached to the very depths of woe to uplift the erring sons and daughters of earth. There was no wearying of His patience, no lessening of His zeal. The waves of mercy, beaten back by proud, impenitent, unthankful hearts, ever returned in a stronger tide of love.

He who is constrained by the love of Christ goes forth among his fellow men to help the helpless and encourage the desponding, to point sinners to God's ideal for His children, and to lead them to Him who only can enable them to reach this ideal. Divested of selfishness and filled with divine benevolence and tender affection, Christians are drawn out to work for Christ by helping those for whom He gave His life. They hold communion with the Saviour, and His love is revealed in all they do and say. Angry words die unspoken. Unchristlike actions are checked. God accepts such ones as His instruments, and through them works for the fulfilling of His purpose.

Never are we to be cold and unsympathetic, especially when dealing with the poor. Courtesy, sympathy, compassion, are to be shown to all. Partiality for the wealthy is displeasing to God. Jesus is slighted when His needy children are

slighted. They are not rich in this world's goods, but they are dear to His heart of love. God recognises no distinction of rank. With Him there is no caste. In His sight men are simply men, good or bad. In the day of final reckoning, position, rank, or wealth will not alter by a hair's breadth the case of anyone. By the all-seeing God, men will be judged by what they are in purity, in nobility, in love for Christ.

God lets His sun shine on the just and on the unjust. The sun represents Christ, the Sun of Righteousness, who shines on all alike, high and low, rich and poor. This principle is to guide those who work for Him. From it no one can deviate and be successful in his efforts to help his fellow beings.

Christ declared that the Gospel is to be preached to the poor. Never does God's truth put on an aspect of greater loveliness than when brought to the needy and the destitute. Then it is that the light of the Gospel shines forth in its most radiant clearness, lighting up the hut of the peasant and the rude cottage of the labourer. Angels of God are there, and their presence makes the crust of bread and the cup of water a banquet. Those who have been neglected and abandoned by the world are raised to be sons and daughters of the Most High. Lifted above any position that earth can give, they sit in heavenly places in Christ Jesus. They may have no earthly treasure, but they have found the pearl of great price.

The triumph of Christianity is dependent on the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love; his actions right actions, a help and blessing to the weak. Never is he to grow weary in His work. He will meet with trials, but he must always be brave and cheerful, bringing joy and courage into other lives.

MRS. E. G. WHITE.

THE finest telescopes have lenses so exquisitely polished, it is said, that the slight pressure of a finger will mar them sufficiently to hinder the vision quite perceptibly. Like the finger-touch upon the lens, evil thoughts mar the beauty and the worth of the soul's vision. "Blessed are the pure in heart: for they shall see God." Without this purity of soul, one cannot see clearly the beauty of absolute sincerity, loyalty, constancy, and perfect uprightness. No greater misfortune can come to youth than this marring of the soul's vision by impurity of thought and life.—*Selected.*

NOTES & COMMENTS

THE Methodist Sunday Observance Committee has resolved to memorialise the Postmaster-General against Sunday postal delivery in the provinces. The secretary stated that literature, having reference to the Sunday closing of public-houses, had been distributed throughout England and had rendered good service in connection with the late General Election. It was reported that the Ecclesiastical Commissioners have inserted a clause in all their leases prohibiting Sunday golf.

THERE is a current idea that night air is bad for people and should be avoided, although it is hard to see how this can be managed, seeing that it is the only air available for breathing at night-time. In a recent address delivered at the Institute of Hygiene, Dr. Somerville Hastings said that this popular delusion should be relegated to the realms of mythology. "It has been shown by actual scientific observation that so far from night air being noxious, it often carried but half the microbes borne by the atmosphere by day. Bed-room windows should be open top and bottom, no matter what the state of the weather might be."

A WRITER in the *Methodist Times* calls attention to the rate at which prominent preachers are being used up, owing to the heavy demands made upon them from all directions. He sees a two-fold evil in this waste of able men, and says:

"It may be very well questioned if this waste is really of any good. Our great gatherings and eloquent speeches stir languid pulses; the declamation and the instruction flash and glow, and next morning we go to the market and the workshop with a spring in our step and a fire in our bones that lasts till dinner-time. The night following we can hardly endure the prayer-meeting, because there are so few there and the contrast is so chilly. A man may well wonder what comes of all these wondrous gatherings day by day. A cold-blooded circuit minister who has to see things through, all the year round, is apt to become cynical. He watches the leader of the applause at the convention and meditates on how much he gives as class pence. He cannot help recollecting his absence on every Sunday morning but one last quarter. We are cultivating a kind of religious creature who can only live in the foam and who thinks the wave intolerable. At all times he is crying out for somebody to *make* foam for him. Is the creature of the foam to become our dictator and our king?"

AN interesting discussion has lately been carried on by the directors of the London Missionary Society over what is called the "faith policy." This has been followed for some years and a large and growing debt has been incurred. A part of the directors hold that no new moves should be made until it is clear that the money to support them can be secured. On the other hand, it is claimed that comparatively little would have been accomplished in the past unless the Society had gone ahead of their visible resources and trusted to the Lord to send the needed means for the support of His own work. As the result of the discussion a compromise was arrived at, and it was decided that before the close of each year careful estimates should be prepared of the receipts and expenditure for the coming year, and that in the event of an estimated deficiency, plans should be laid to meet same. It would be a hard matter to lay down a definite rule to follow in this matter. The work of the Lord calls for the exercise of wisdom and prudence, but it also demands faith. A crisis may arise when circumstances demand that a move be made in faith, and when human prudence would be out of place. God's servants must be always in such relation to Him that He can teach them His way and direct their steps. No policy that human wisdom can frame will take the place of this continual dependence on God for wisdom and guidance.

A GREAT deal is being said about the unequalled fighting powers of the *Dreadnought*, and its ability to defeat any two existing battleships, but an American journalist points out that there is another side to the question. He says: "Should this ship prove to be the success the Admiralty expects her to be, the system of arming warships of that size must everywhere experience a revolution. Naval architects will await with intense interest the results of the *Dreadnought's* first sea-going trials, when, we suppose, she will be subjected to the extreme test of having her ten big guns fired simultaneously. If there be no serious strain visible from that terrific concussion, the *Dreadnought* may confidently engage in the most severe encounter with other battleships which the fortunes of war can possibly force upon her. But it is significant that while more than a million pounds has been spent in floating and arming this monster of the deep, while experts are predicting that her advent will render obsolete the navies of the world, the most deadly enemy of her tribe is daily becoming more perfect in its work. No matter what the precautions taken to protect the hull of the *Dreadnought*, it is inconceivable that it could long withstand the torpedo attacks delivered below the water line by the tiny submarine. Unless the great naval nations of the world agree among themselves to eliminate the submarine as a treacherous and unfair engine of war, the *Dreadnoughts* of to-day and of to-morrow will eventually belie their name."

The building of the *Dreadnought* has not set the matter of naval supremacy beyond dispute. It simply marks the entrance of the nations upon a more extreme and exhausting stage of the rivalry for naval pre-eminence. Every other power will have to march to the new tune, if it is to keep its place in the race, and none will be willing to fall out of the contest. A short-sighted patriotism may pride itself on the possession of the most powerful instrument of naval warfare, but the real significance of the advance will be seen in greatly increased burdens borne by the peoples of all the lands that strive for a place among the Powers.

A REVIVAL is always obtainable in individual experience and will naturally spread from such centres, but it cannot be organised like a political campaign. Dr. Robertson, writing in the *Christian*, has something to say about the attempts sometimes made in revival meetings to bring people to an immediate decision. Speaking of a simultaneous campaign which had been organised in one of the States of America, he says:

"This 'Simultaneous Campaign' plan consists in all the denominations rallying and uniting in a continued series of evangelistic meetings in so many centres, mapped out with a speaker and a singer to every centre. The plan certainly rings the bell most effectively for attraction and attention of churchmembers, and if it be the Gospel that is preached, then the dynamic of religion is lodged in the people's hearts. A good deal of criticism, however, I am bound to say, has been passed by earnest ministers on the sterility of the methods used, namely, merely signing on cards with names and addresses, merely coming up and shaking hands with the evangelist—these being counted as 'conversions.'"

"For myself, I must say that this plan of the 'so-called evangelism' seems to be the healing of the hurt of God's people slightly, and to be saying, 'Peace, peace,' when there is no peace. 'Hands up for prayers,' sharp eyes see up more for being counted than for being prayed for—and all this man-methodising is a poor substitute for souls down in conviction and anxiety, crying for mercy and salvation at Jesus' feet. Fictitious names and addresses are found to be quite common, showing the unreal spirit prevalent; and this first and only demand, with a card for name and address, seems to me to switch and shunt the soul that is really seeking the Lord."

"Have we any right to insist on this method of visibility on the way to the cross? Confession in the New Testament is a Christian act. Oh, for such a manifestation of the Holy Ghost, that the dropped heads and wet eyes and bent knees and heart-cries should make these 'gymnastics' and card system even unthinkable!"

THE child of God may "groan," but never "grumble." He has no more right to grumble than to swear.—D. L. Moody.



A Vesper Prayer.

FROM all its little bells the brook
Shakes out a silver peal,
And faintly from the forest nook
Their elfin echoes steal.
The shadows lengthen on the sward;
The light dies in the west;
Now through the dewy twilight, Lord,
Send down the balm of rest.

The glimmering kine upon the grass
Lie couched in dumb content,
And wandering breaths of blossoms pass,
In one rich perfume blent;
The braided gnats in sweet accord
Wall where the willows weep;
Now through the solemn night, dear Lord,
Send down the gift of sleep.

—James B. Kenyon, in *Independent*.

Frightening Children.

TOO little heed is paid to the harm that may come to delicate children, by unnecessary or brutal shocks to their sensibilities.

Well-meant attempts to "harden" children physically have caused much tragic suffering, but not nearly so much as mental or moral shocks administered with the same "hardening" theory in view, or in sheer thoughtless ignorance. Salt-water bathing, for example, may be a good tonic, but to force a clutching, shrieking three-year-old into the surf, as is often done, may not only do great harm at the time, but may turn the child into a life-long dreader of the sea, which seems a big price to pay for a mistaken act on the part of its father.

Many children come into the world with frail nervous systems, which are still further weakened and rendered irritable by a system of deliberate over-stimulation. The child is played with too much, tossed about and fondled too much, and made to laugh too much, on the plea that its little amused chuckle is so adorable; and so it is, but it speedily degenerates into something very like hysteria, and ends in the fit of exhausted crying which shows that the entertainment has been carried too far.

It may be accepted as a safe axiom that small infants do not need to be amused; they need only to vegetate. With older children the less the gruesome element is allowed to creep into their work or play, the better. The writer has known cases where a child has been jarred into a condition of nervous irritability lasting for months by a sudden jump from a dark corner, or by silly bogey-talk on the part of an ignorant nurse.—*Youth's Companion*.

Our Five Senses.

THERE are some queer facts about our senses that most of us never find out. For example, we cannot smell liquids, but only the gases from them. If we fill the nostrils with cologne, it might as well be water for any odour we get from it. The sense of smell is meant for vapours with minute particles of odour. The three-hundred-millionth part of a grain of musk can be detected by the average nose. It could not be seen with the microscope until enlarged ten thousand times, but we can smell it just the same. We could not taste it until it was magnified many thousand times; so our sense of smell, it will be seen, is far more keen and delicate than either our sight or taste.

The tongue does not taste everything in the same place. Sweets and salts are tasted by the tip, bitter things by the back, and acids by the sides, while the middle surface of the tongue has hardly any sense of taste at all. We can only taste liquid substances; that is, if all the moisture could be wiped from the tongue, leaving it absolutely dry, and the strongest-flavoured substance in existence—red pepper, for example—be placed upon it in a dry state, no taste whatever would result.

The part of the ear that helps us to be good musicians is the "organ of Corti," which receives the sound vibrations. It consists of five thousand infinitely tiny pieces of apparatus, each having seven divisions—two rods and five cells—thirty-five thousand in all. A perfect organ of Corti makes the "fine ear for music" so necessary for success.

Our eyes see things in a semicircle of one hundred and eighty-nine degrees—a miniature rounded horizon. The middle of this half-circle of vision we see with both eyes. A quarter of it on each side, is seen by only one of our eyes. That is why we see a thing better when we are looking straight at it and it is in the middle of our vision. The larger the pupil of the eye, the more light enters. Those with large-pupiled eyes, therefore, see a brighter, better-sighted world than those with small ones, and also see much better at night.

Touch has several points. The skin really has three sensations—touch proper, pain, and temperature. The tongue is the most sensitive to touch, the forehead and elbow to heat and cold, of any parts of the body. Some spots on the skin have nerves to respond to pressure only, and cannot convey sensations of heat, cold, or pain. Others feel tickling, but nothing else; others, heat but not cold, and so on—at least, so the specialists say, and they know more about our senses than we are observing enough to learn for ourselves.—*Mary Whiting Adams.*

"What's the Harm?"

"WHAT'S the harm of doing as I like, if I don't hurt anybody but myself?" asked a young girl whose teacher was begging her to be more careful about certain amusements in which she had indulged too much for her own health and well-being.

"If I do get a little too tired with tennis or anything like that, or I practise too long at the piano because I love it, I have to bear what comes, and nobody else suffers," said Helen.

"You can't live to yourself if you try," said her teacher, "and though you may be the only one to feel weariness or pain, somebody else misses what you could do if you were strong and fresh, and that is one harm done. Then when you are tired and ill, are you always cheerful? I am afraid not. Then other people have to be patient with you and bear your ill temper, or your moodiness, which isn't fair, when you have brought it on yourself. No, Helen, you are not the only one who suffers, if by going too far even in lawful things you wear yourself out, waste time, and hurt yourself because you are responsible for what you can do for others and for being as pleasant as well, and cheerful as possible, and whatever interferes with all this is selfish and wrong."

This was plain speaking, but it did good, for it opened Helen's eyes, and she did not again ask that foolish and useless question, "What's the harm?"—*The Girls' Companion.*

Keep Still.

MANY a man whose life has had in it a great deal of trouble and opposition would have saved much if he had learned in his childhood the lesson to "keep still." If the hard words hurt, it will not make them easier to bear to make an angry reply. If you do not answer at all, the matter stops right there; if your tongue cannot be restrained, nobody knows what the result may be. You will find again and again that the way to keep out of trouble is to keep still.—*Argus.*

THE following account is given of the origin of the term "eaves-dropper": At the revival of masonry, in 1717, a curious punishment was inflicted upon a man who listened at the door of a masonic meeting in order to hear its secrets. He was summarily sentenced "to be placed under the eaves of an outhouse while it was raining hard, till the water ran in under the collar of his coat and out at his shoes." The penalty was inflicted on the spot, and the name has continued ever since.—*Selected.*

"BE brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn."



"I'll Stretch It a Little."

THE wintry blast was fierce and cold,
And the lassie's coat was thin and old.
Her little brother by her side
Shivered and pitifully cried.
"Come underneath my coat," said she,
"And see how snug and warm you'll be."
The brother answered, nothing loath,
"But is it big enough for both?"
"Yes," said the girl with cheery wit;
"I'll stretch it out a little bit."

Ah, brothers, sisters, where the mind
Is bent upon an action kind,
What though the means are sparsely spun,
And hardly seem to serve for one?
Stretch them with love, and straightway you
Will find them amply wide for two!

—Amos R. Wells.

A Ride in a Glass-Bottomed Boat.

DID you ever ride in a glass-bottomed boat, John?" asked Aunt Helen, who had been watching her nephew as he stood at the window, worrying to go out and play with his boat.

"Never, Aunt Helen," he replied, still gazing wistfully toward the running water. "I don't believe it would be as nice as sailing my Cunard steamer and being the captain."

"Oh, yes, it would," encouraged Aunt Helen. "Would you like to hear about it?"

"Yes," said John.

"Well, put down your boat and I will tell you about it. I'll begin by asking a question. Do you know that plants and trees grow in many places in the ocean—just as they do on land?"

"Why, no!" said John, growing interested.

"They do, and many other beautiful things are there also, and in order to see them one must go out in a glass-bottomed boat.

"Off California, out in the Pacific Ocean, there is a sea-garden, where plants and trees grow in the sea as they do on land. The trees and plants grow so tall that the place is called the Sea Forest. One time, when your grandmother and I were there, we went down to the boat-house and engaged passage in the glass-bottomed boat that takes you out in the sea-garden.

"The vessel is a very large rowing-boat with a high prow and stern. The centre of the bottom is glass. Round this is a railing, on which we lean as we gaze down on the beauties below. Overhead is a framework, on which is draped a black curtain, shutting out the light from the top and sides. This is brought down back of us, and we sit on the edge, to hold it down.

"When we are comfortably settled, the oarsmen head right for the garden. The water is about sixteen feet deep, and so clear that we can see the bottom. At first we go through a patch of drifting seaweed, which, the guide says, breaks off from the plants and floats ashore. Then on the bottom we see a few shells, with tufts of moss, and here and there a frisky minnow darting in and out. As we row out farther, the plants seem to grow under our very eyes, and we are delighted with a perfect fairy-land of pink and white seaweed, jellyfish and feathery ferns.

"We are slowly rowed over delightful beds of sea-anemone, at the roots of which grow mosses of bright red, yellow and green. Everything is in pleasant confusion—plants with broad, flat leaves and those with fine, straying tendrils, tumble-grasses and sponges, with gold-fish darting in and out, and many-coloured shells. Glistening pebbles are scattered about, sometimes in piles, as though a child had heaped them up, and sometimes singly. We are lost in admiration and wonder, when the oarsman recalls us by saying, 'But you are still to go to the Sea Forest.'

"As we are rowed out into deeper water, the bottom of the ocean grows rougher. Large gullies and wild glens lie beneath us. Huge rocks covered with red and green moss form a hiding-place for fishes of all shapes and colours. The awkward flounder, with both eyes on one side of his head, tumbles through the water. The long, slender convict fish—named from the black and white stripes which run round its body—glides noiselessly between the closest rushes and grasses. Here are regular valleys and hills, on which grow tall sea-trees, whose feathery tops lap the bottom of the boat. Long, golden plumes of kelp reach from one to another, and there are hanging vines.

"The sea animals are larger and coarser. We see

one large devil-fish, reaching out with its many arms, raking in all in its range. A sea-horse swims slowly through the water until it comes to a strong seaweed, and here it attaches itself by its tail. The boat stops for a few minutes, and we remain silently gazing into the deep. Then we veer round and are taken by a new route back to the dock." *Helen Rogers, in Youths' Companion.*

Little Talks with Mother.

Glenn. How many kinds of insects are there, mother?

Mother. Thousands of them, I don't know how many; I don't think anybody ever counted them.

Harold. And do they all belong to one family?

Mother. No, there are a great many families, but these have been divided into seven general classes. Do you suppose you could remember their names if I should tell them to you?

Harold. We will try, won't we Glenn?

Mother. First, then, let me say that every one of these family names ends with the Greek word *ptera*.

Glenn. What does that mean?

Mother. It means "wings," and the family name tells something about the wings of the insect that bears the name. The first great family is called *Diptera*, which means "two wings." Flies mosquitoes and gnats belong to this family.

Harold. Then all the kinds of flies, gnats and



MR. FLY DIPTERA
AND FAMILY.



MRS. BEE
HYMENOPTERA.



MISS BUTTERFLY LEPIDOPTERA.

mosquitoes belong to the *Diptera* family. I think we can remember that. That is just the same as John, Mary and Minnie Smith. Their first names are different, but they all belong to the Smith family.

Mother. I think you understand it. The second family is called *Hemiptera*, which means half-wings. In this family fleas and lice are found.

Glenn. That is like hemisphere—half a sphere.

Mother. The third order is called *Lepidoptera*, which means scaly wings. The insects in this family are the moths and butterflies, and they are called *Lepidoptera* because they have scales on their wings.

Harold. Not scales like a fish?

Mother. They overlap just the same. The fourth class of insects is called *Orthoptera*, meaning straight wings. In this family we find the cockroaches, crickets, grasshoppers and others.

Glenn. What is the name of the fifth family?

Mother. This is rather a long name, *Hymenoptera*. It means membrane wing. To this family belong bees, wasps and ants.

Harold. But ants don't have wings.

Mother. Later on we will learn whether they do or not. The sixth family is called *Neuroptera*, that is nerve wings. Dragon flies, May flies and others belong to the *Neuroptera* family.

Glenn. What is the next?

Mother. The seventh and last is called *Coleoptera*, meaning sheath wings. To that family belong the beetles. When you can remember these names you will know to what general family an insect belongs when you see it. You know there are five races of men, so when you see a person you know whether he belongs to the white, yellow, brown, red or black race. But among men there are a great number of smaller families into which they are divided, and it is just so among insects.

MRS. VESTA J. FARNSWORTH.

Your Place.

JUST where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whate'er it be;
Think! He has chosen you for it;
Work loyally.

Gird on your armour! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.



Pure Air Is Needed.

IN mid-ocean when there is a perfect calm, we expect the boat to make good time. But this is not always the case. The engineer will tell you there is not sufficient draught or air to keep the fires up. There can be no energy without oxygen. Often in stormy weather, with the winds contrary, the increased draught makes it easy to keep up steam, and the boat ploughs her way through difficulties at a marvellous rate.

Many lack energy and move sluggishly through life's waters, because they insist on living in a calm, stagnated atmosphere, and refuse to keep a current of air through their rooms night and day. They are dying of starvation—air starvation. When pure air does not circulate through the room, it certainly cannot circulate through the body. There can be no possible excuse for denying one's self outside air in summer. Many would derive benefit by sleeping in the open air.

The blacksmith keeps his fires red hot by means of a bellows. Nature has provided man with a pair of bellows to keep alive the vital fires. If the vital fires burn low, no one is to blame but the man who works the bellows. To be of benefit, air must be carried, not merely to the lungs, but throughout the system; for oxygenation takes place in the tissues, but this necessitates exercise. Exercise and pure air, therefore, make a most happy combination. D. H. KRESS, M.D.

Is the Moderate Use of Tobacco Injurious?

THE tobacco-user may insist for years that the drug does him no harm, and wonders why he should at last find himself suffering from tobacco-heart, or tobacco-blindness, or other grave diseases due to the long-continued action of this poisonous drug. He does not comprehend the fact that nature has been all these years battling in his behalf, and has only yielded when unable longer to maintain the struggle. The final collapse comes, not because of nature's unwillingness or neglect, but because her resources are exhausted. Let the man who suffers from tobacco heart or tobacco-blindness cease the use of the drug, and if irreparable damage has not been done, the disturbing symptoms will rapidly disappear; not because nature good-naturedly co-operates with the man

when he undertakes to help himself, but because nature, by simply continuing the efforts which she has been making all the time in the man's behalf, attains success because the man himself has ceased to thwart her efforts by his own wrong doing.

D. H. KRESS M. D.

The Care of the Skin.

TO most persons the skin represents simply the organ of touch, and because it is customary to keep nearly all of its surface concealed, its relation to the welfare of the body is overlooked. It has, however, most important functions, such as the casting out of waste matter, and the maintenance of an even body temperature, disregard of which may lead to serious disturbances of health.

But aside from its purely physiological purposes, the skin is an important influence for or against personal appearance, and its proper care is therefore worthy of consideration from this point of view alone.

Cleanliness is the greatest essential in the care of the skin. For the cleansing bath, water as hot as can be borne is best, and a good soap should be freely applied with a moderately stiff bath-brush. If the water is at all hard it is well to soften it by the addition of a little ammonia or borax. A quick sponging of the entire body with cold water should follow, in order to cause the pores relaxed by the heat to contract; and the drying should be accomplished by brisk rubbing with a coarse towel.

Although the habitual use of hot water on the face is sometimes condemned on the ground that it tends to favour the relaxation of the skin and produces wrinkles, there is no danger of this if the washing be concluded with cold water.

The sponge is a thing to be avoided, as it is difficult to keep clean, and forms a beautiful lurking-place for germs. One wash-cloth should be kept for the face alone, and this should be boiled frequently.

Above all, it should be remembered that cleanliness, exercise, fresh air, simple food and attention to the digestion are the most important considerations in the care of the skin.—*Youth's Companion*.

The Cigarette as a Mathematician.

"I AM not much of a mathematician," said a cigarette; "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, and I can divide his mental forces; I can take interest from his work, and discount his chances of success."—*Pluck*.

DISEASE is the warning voice of God. Let us be sensible and heed its warning.—*Miles*.

Miscellaneous.

Hinduism Spreading.

THE first Hindu temple in America was dedicated last month in San Francisco. It is a structure with an auditorium capable of seating one hundred and fifty persons. It indicates the progress of the Hindu or "Vedanta" philosophy and religion in the Western world.

The following statement "explanatory" of the religion for which this structure stands, made at the time of the opening of the temple by the Hindu leader, Swami Trigunatita, shows its essentially spiritualistic nature:—

Vedanta is neither a philosophy nor a theology or religion, neither a science nor system of faith nor a theory; neither is it a scripture nor a code of laws nor a discipline; neither an object nor a subject nor an idea. Neither is it made by man, by sage, or by prophet. It is not made at all; it is ever-existent. It is neither of this age nor of the bygone golden age alone. It is neither of this world alone, nor of the sun or the moon, nor of even heaven alone. Vedanta is said to be, for that reason, infinite and eternal. It is the philosophy of philosophies, the religion of all religions, and the science of all sciences. It is the end and aim of all these. It is the very terminus of everything; nay it is beyond all. It is the knowledge after which all philosophies, all sciences, all religions, have ever been searching.

Who can understand such a religion? Who can grasp it? Contrast such mysticism with the sermon on the mount. Contrast such a religion with a religion that can be understood by children. Contrast such a nebulous platform with that of "the commandments of God, and the faith of Jesus." The one is spiritualism; the other is Christianity.—*Advent Review.*

"They Shall Not Cleave One to Another."

FOR some time now students of current history have been paying more and more attention to the growth of the nationalistic spirit. In States where it was thought that separate and distinct races were becoming welded together and infused with a single feeling, tendencies to separation are beginning to manifest themselves. The work of Irish societies in behalf of the Gaelic tongue, and the agitations in Norway, Poland and Hungary, are cases in point. In Hungary nationalism has reached its largest proportions, and a short sketch of Hungarian history will show how wonderfully intact the Hungarian people have remained since their first advent into Europe, and how true in

their case are proving the words of the prophet in regard to the peoples of Europe: "They shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 41.

The Magyars, as the Hungarians are properly called, crossed from Asia into Europe about the year 884 A.D. They were then a wild, barbarous race, descended from that more barbarous race still, the Scythians, mentioned by Paul in Col. iii. 11.

For the first one hundred years they remained an obscure, savage people. With the introduction of Christianity in 972, however, a change took place. The Magyars placed themselves under the patronage of the papacy, and their ruler, hitherto called a duke and possessing ducal powers, was exalted in the year 1,000 to kingship and regal prerogatives. Stephen was the name assumed by the first king, who by his devotion to his patroness Rome was canonised after death by the Church, and sent down to posterity as "St. Stephen."

Hitherto the Hungarians had confined themselves largely to the territory which they had originally occupied, but now their kings became infected with European ambition and went forth to conquer. During the eleventh and twelfth centuries large tribes to the south-east and south-west were subdued and brought under Magyar sovereignty, until medieval Hungary came to occupy much the same territory as the Hungary of to-day.

It was not until 1222, however, that the event occurred which gave a distinctive stamp to Hungarian nationality. This was the grant by King Andrew II. of the "Golden Bull" to his nobles. This was their *Magna Charta*, and as was the case with our own charter of liberties, given by King John six years before, it was granted with great reluctance. The Bull was quite as wide in the scope of its provisions as our *Magna Charta*, and guaranteed among other things, that a Diet, or Parliament, should be called annually, that no noble should be imprisoned except after legal trial, that service in foreign wars or in diplomacy should be rewarded, and that the Diet should have control of appointments to offices of state. Another, a most important clause (abrogated in 1687), announced the right of the people to resist with arms the tyranny of the crown.

The Golden Bull was the shaping of the Hungarian nation. Successive kings swore to it, and when despotic rulers encroached upon the rights of their subjects, it served to inspire the nation with those sentiments of liberty which have been so prominent in the struggles of the past century.

From this time to the opening of the Reformation Hungary busied herself largely in her material development. In the middle of the thirteenth century Europe was threatened with an invasion of

hordes of Mongols from Central Asia. Hungary lay directly in the path of their desolating march, but she was successful in turning the Mongols back into Asia, and thus saved Europe from what might have been disaster. In 1458 came the capture of Constantinople by the Turks. This was followed by onslaught after onslaught upon Hungarian territories by the Turkish arms. Each attack was unsuccessful, however, and only served to cement the nationalisation that was going on, and to give Hungary confidence in herself.

In 1626, nine years after the posting of Luther's theses on the door of the Wittenberg church, the ancient line of Magyar kings died out, and the crown passed into the Hapsburg family. Ferdinand was then on the Austrian throne, and by virtue thereof was emperor of the Holy Roman Empire. It was this Ferdinand who took the vacant throne of Hungary, and formed that close and peculiar association of Hungary with Austria which binds them together to-day. For nearly three hundred years the rulers of Austria were crowned in Budapest as kings of Hungary, but the practice was discontinued early in the nineteenth century when the Emperor Francis carried the crown to Austria.

The Hapsburg house were opposed from policy and traditions to the Reformation. The Spanish inquisition is proof enough of this. In their new dominions they found the Lutheran heresies spreading rapidly, the more rapidly because the doctrines of Huss and Jerome, preached a hundred years before, had entered Hungary and prepared the way for the harvest that was now to be gathered by the reformed preachers. And it is no small interest with which we remember that the doctrines of Huss and Jerome in Bohemia originated here in England in the teachings of our own John Wycliffe, the "Morning Star of the Reformation."

Persecution of his Hungarian Protestant subjects was begun by the Emperor Rudolph, who ruled 1577-1608. The Protestants turned to arms for assistance, and in 1626 secured religious freedom. An outrageous attempt forty years later to force the Catholic faith upon the Hungarians again drew out the national spirit, and an armed revolt was successful in bringing about a reconfirmation of liberty of belief.

From this period the history of Hungary is full of pathos and interest. The eighteenth century was a stormy one for Austria. The troubles that preceded and followed the War of the Austrian Succession (1740-1744), the war itself, and the struggles with Revolutionary France under Napoleon offered many an opportunity for the Hungarians to strike a blow for certain liberty. But Hungary was true to her Austrian kings through it all, and received as her reward the most faithless treatment. Treaties of centuries' standing were

annulled, the Diet was discontinued, the people were unjustly taxed and the Hungarian tongue was replaced by German as the official language. The last was the crowning grievance, for with the language must go their nationality.

In the meantime liberal ideas, fruits of the French Revolution, began to permeate the nation, and when in 1848 the courts of Europe saw themselves surrounded by revolution, Austria found that Hungary had raised the red flag. The story of 1848-1849 is too long to tell here, but it will be remembered by some that the old emperor, Ferdinand V. found affairs too complicated, and abdicated in favour of his nephew, the present Francis Joseph.

Francis Joseph grasped the situation firmly, and put down the revolution with an iron hand. After the war, however, a policy of reconciliation was laid down which has been followed with immense success both to Hungary and to Austria. The Diet was restored, together with a responsible ministry for the government of the nation. The language was accorded its old position.

These reforms, strange as it may seem, instead of drawing Hungary closer to Austria, have only developed a stronger national spirit. For to all intents and purposes Hungary has become a distinct nation, and is quite so save for two or three ministerial departments that are common to both countries. These are the departments of foreign affairs, of finance and of war.

It is in the army that the present difficulties have arisen. Hungary has an army for her own local defence, in which the Hungarian language is used. But in the general army common to both nations, German is the only language allowed for words of command. The result is confusion in the Hungarian regiments at critical moments, and a want of harmony between officers and men. The national party in Hungary demand the use of the Hungarian in the Hungarian regiments. This the king refuses to concede, promising, in order to pacify the agitators, everything in the way of reform but this one point.

How the matter will end, and what end would be the best for both countries, is a problem. But the growth of nationalism, as we said at the beginning, is in the air throughout Europe. It cannot be banished, for Daniel saw that in spite of the efforts towards centralisation, the nations would not cleave one to the other, but would remain until the kingdom of our Lord was set up. With the demands of the Hungarians granted, and their language everywhere in use, there would doubtless be a remarkable development of Hungarian nationality.

T. C. O.

"YOU'LL never get close to God by remaining away from your neighbour."

Medical Missionary Work Among the Chinese.

SOME of the Chinese proverbs relating to the care of the health seem quite rational, as, for example, the following: "He that takes medicine and neglects to diet himself, wastes the skill of the physicians." "If you wish to attract the south wind, you must open the north window." This means that the passages of the body must be kept in order, to secure health. But it seems as if their medical advice is much like their moral teaching; it has become worthless through old age.

The sick are very much afraid of water. This is doubtless due to the fact that their earth houses, with earth floors, are damp and cold, and they have no way of heating them. In examining the sick, I was surprised to find such a thick layer of dirt on the skin, but I learned that the sick as a rule do not wash, not even their hands and faces, while the disease is at all serious.

If it is true in the Occident, as it is sometimes expressed, that it takes half of the doctors to look after the mistakes of the other half, it is surely doubly true here. The first thing to be done when there is a cut or sore on the body, is to go to the native chemist's shop and secure some black, sticky ointment, which looks very much like tar, and put a layer of this on the injured part. This preparation is a very filthy compound, and in almost every case it produces a large suppurating surface.

It is worthy of note that the recuperating power of their bodies is very great; and when they come to us with immense sores and suppurating surfaces, an antiseptic wash and dressing leads to the healing of the sore in a remarkably short time. A recent patient had lost the sight of one eye, as a result of having a native doctor blister his eyelids with a hot iron. Many come with immense abscesses, which have resulted from sticking a long, dirty needle into the diseased part. I have had one case where the needle had been thrust into the eyeball.

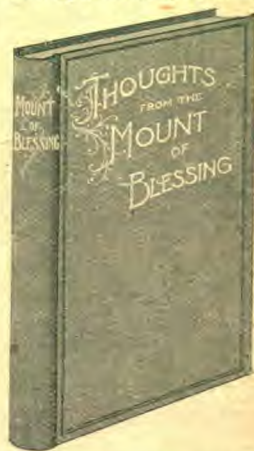
It is considered very improper to defile paper upon which there are either written or printed characters. Written characters, being handed down from the sages of antiquity are regarded as sacred, and hence to defile them is a species of sacrilege. We make good use of this custom, also, by using a leaflet or small tract to wrap up any medicine that we give out. Some will not listen to the evangelist in the guest-room, for fear of becoming contaminated with the foreigners' doctrine, and so this is the only method we have of reaching them with the Gospel. We are quite sure that the paper will not be thrown away without being first read.

A. C. SELMON, M.D.

The Publishers' Column.

The Beatitudes.

PERHAPS no other passage of Scripture has afforded such an inexhaustible mine for thought and contemplation as has the Beatitudes. For ages men and women have found in it material for most profound thought, and solace for the hour of deepest despair. Still it is always fresh, like a fountain that has flowed from its rocky crevice for thousands of years. This feeling of newness and freshness is what strikes one first and most strongly after reading our book entitled, "Thoughts from the Mount of Blessing." As its name implies, it is not a finished treatment in the way of a critical commentary, but it presents to the reader a few chapters of the most precious thoughts suggested by the Saviour's teaching on the mountain-side. The author is Mrs. E. G. White, whose writings in PRESENT TRUTH have helped so many of our readers to a deeper and fuller spiritual experience. Price, 1/6, post free.



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ONE of the signs spoken of by the Saviour as heralds of the near approach of His second advent was to consist of the sea and the waves roaring. Luke xxi. 25. Great storms and tidal waves, now so frequent, are warning the world that the return of the Saviour will not long be delayed, and that it is high time to prepare to meet Him. Such is the significance of the terrible disaster reported from the Society Islands, where numbers of lives have been lost and a vast amount of property destroyed by a tidal wave, sixty feet high, which swept over Tahiti, the principal island of the group, and a number of the smaller islands, levelling everything to the ground. The tidal wave was followed by a tremendous hurricane, which completed the work of destruction. A number of small islands have sunk below the level of the sea.

These warnings, terrible as they are in their character, are only foreshadowings of the still more terrible events that will attend the second coming of the Lord. Then the heaven will depart as a scroll when it is rolled together, and every mountain and island will be moved out of their places. Rev. vi. 14. The warnings that are now being given are designed to save men and women from the more dreadful fate that will befall the impenitent. Earthquakes and tidal waves strike terror into the hearts of the boldest, but they are not the most terrible events that can befall men. There is something yet more dreadful, and that is to meet the slighted and rejected Saviour, in the awful consciousness that the day of grace is passed, and that an infinite mercy has been extended in vain. Unrepentant men would sooner face the earthquake than meet the eye of Christ. They turn for shelter in that day to the reeling hills, and pray to the falling rocks and mountains to hide them from the face of the Lamb, "for the great day of His wrath is come; and who shall be able to stand?" It is not the victims of appalling disasters that need our pity so much as the survivors who refuse to be warned, and go forward blindly to the day of wrath.

WHEN the naval estimates were lately submitted to the House of Commons, Mr. E. Robertson pointed out that, whereas in 1894 the annual naval expenditure of Europe and America amounted to

forty-eight and a half millions sterling, that expenditure had now risen to one hundred and one and a half millions. Since the Peace Conference, there had been an increase of fifty per cent. on naval burdens. The *Daily News*, commenting on this statement, says:

"They [the last ten years] have been ten years of a European peace. . . . Ten years ago the world spent on its navies a total of forty-eight and a half millions. Five years afterwards the total had reached sixty-eight and a half millions. The far sighted took alarm. Men were already wondering whether Europe would be equal to the strain, or whether she would collapse under the burden into a kind of cosmic anarchy and ruin. The Peace Conference was assembled at the Hague avowedly with the mission of devising some method for the reduction of armaments. It dissolved with the pious appeal to the Governments of the world to combine together to carry out the reductions themselves. The answer was given within five years in an advance of the annual expenditure from sixty-eight and a half to a hundred and one and a half millions. The yearly expense, that is to say, laid upon the working populations of Europe has more than doubled after ten years of peace. It is a sombre vision of a madness which has come upon the peoples. No one can view the future without profound disquietude. Europe is honeycombed with discontent. Socialism has become an international protest against the courses of human affairs. The strongest of the autocracies is crumbling into ruin: and from the midst of the spectacle of a vast upheaval and destruction the one living prophet [Tolstoy] surviving proclaims the opening of the twentieth century to be 'the end of an age.'"

WHAT is regarded as a typical "modern sermon" was lately preached in a German city by a candidate for a vacant pulpit. The text was taken from John vi. 67-69, and the first part of the sermon was devoted to an attempt to trace the doctrine of the divinity of Christ back to its genesis. This was found in Greek mythology, to which all that was miraculous in the birth of Christ was referred. The second part of the sermon was devoted to proving how much more valuable Christianity is when divested of the idea of the divinity of Christ. The sermon concluded with a prayer to Christ, which, as has been pointed out, was blasphemy if Christ is nothing more than a man.

There is no lack of such teaching in the world regarding the divinity of Christ, but the significance of this sermon appears in the statement that "it is on all sides regarded as typical of what advanced theology will do when consistently applied to pulpit work."